TARBET-BILLINGSLEY DEBATE

(On Marriage, Divorce & Remarriage)

THE ISSUE:

Do Matthew, Mark, Luke & John Belong to the New Testament??

TARBET SAYS "YES"

BILLINGSLEY SAYS "NO"

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TARBET-BILLINGSLEY ORAL DEBATE
"THE APPLICATION OF MATTHEW 19:9 AND THE GOSPELS"

CHURCH OF CHRIST
COLBERT, OKLAHOMA
October 11-12, 1993

Good evening everyone, welcome to the Colbert church of Christ and welcome to the first night of the religious discussion between Don Tarbet of this congregation and Dan Billingsley of McKinney, Texas. Tonight's discussion will consist of four-fifteen minute speeches by each speaker followed by one-five minute speech by each speaker. After each speaker has made two speeches in about an hour there will be a ten minute recess to give us time to stretch our legs, and to take care of other pressing matters and we are asking and insisting that there be absolutely no demonstrations or actions of any kind by anyone to show your approval or disapproval of what is being done or said. This means that there is not to be any vocal outbursts or hand clapping, no Amens being said while the speeches are taking place. At this time we will go to our heavenly Father in prayer and I will ask Brother Rusty Dunlap to conduct our prayer.

RUSTY DUNLAP: Shall we pray together? At this time, our heavenly Father, we ask that you be with us as we go into this religious discussion. We pray that you open our hearts and minds to the truth. May we each one take these things that we study tonight and meditate on them and apply them to our lives. This we ask all in Christ's name, Amen.

The proposition to be discussed tonight is, "The scriptures teach that Matthew 19:9 is New Testament doctrine". Don Tarbet will affirm this proposition, and Dan Billingsley will deny. We will now have our first speaker-Don Tarbet.

DON TARBET: Most worthy opponent, gentlemen moderators, ladies and gentlemen, it is indeed a pleasure for me to stand here tonight. I've anticipated this for some time to be able to defend the proposition that we are going to read and emphasize in your hearing this evening. We are going to be using the visual aids quite a lot and we are going to be using the first chart now to explain what the proposition really is.

The proposition is stated, "The scriptures teach that Matthew 19:9 is New Testament doctrine". I affirm that to The Proposition be true. Dan Billingsley denies that. Now keep in mind that in a debate you have your affirmation and you have your denial. I want you to listen tonight to see if my opponent will deny what I have to say. That means that he is required, he has signed a proposition to deny the arguments I present. You may be disappointed, lets hope you're not. But we want to recognize what the definition is. We believe that it's always good to define the proposition.

By the scriptures we mean the Old and New Testaments, and Matthew 19:9 we are referring to Christ's statement about putting away, marrying another and the subject of adultery. And we believe that this teaches that divorcing and remarriage results in adultery with exception of fornication as a cause of the divorce which would in that instance thus void the adultery upon the remarriage. Now, by the term New Testament we are referring to the <u>will</u> of Christ for the gospel age. That includes that which was spoken by Jesus in his personal ministry. That I will have to prove. And then also that which is written in the 27 books after Pentecost by the apostles and prophets, including Matthew, Mark, Luke, and John who wrote what we call the "Gospels". Those books were written after the day of Pentecost constituting a part of the New Testament. Then the word "doctrine", we simply mean <u>teaching</u>. That which is in effect in the Christian age, not during the Mosaical age before the cross, but that which is in effect now, based upon God's will from the beginning. Our basic text will emphasize the fact that there was the beginning and God's will is important. Chart #2 (entitled Proposition Illustrated):

I want to illustrate the proposition to show you exactly how far apart Dan and I are on this proposition. I maintain the position that during Christ's ministry while the Old Testament law was in effect, Christ <u>taught</u>. And His teachings are recording in Matthew, Mark, Luke and John. Written after the day of Pentecost, no questions there. Written about the teaching given before Pentecost by our Lord which was intended to be New Testament doctrine. In the 20th chapter of John, verses 30 and 31, in the last of these first four books of the New Testament, we find John saying,..."truly did Jesus many other signs which are not written in this book, but these are written that ye might believe and that believing ye might have life through his name." I maintain that John wrote a part of that which produces life, it produces faith which in turn produces life through the name of Jesus Christ from the time His authority went into effect regarding life or remission of sins. Then the books of Acts through Revelation were written after Pentecost day and they were written about events and the completion of revelation already begun. So Christ gave His will during His personal ministry to the apostles and that will was recorded by the apostles and New Testament prophets after the day of Pentecost, but the Apostles already knew what the will of Christ was.

Now, Dan can correct me on this if I am in error, but I believe the proposition will show that this last part is correct as far as his position is concerned, that Matthew, Mark, Luke, and John contain Old Testament teaching of Christ during his personal ministry while the law was in effect. And that the book of Acts through Revelation, more particularly Acts 2 through Revelation, consists of New Testament teaching. Next Chart.

I want to begin this discussion by emphasizing my first argument. It's difficult to spell, difficult to remember, three letters... A, N, D. The word AND is significant to our discussion and I believe we'll show that to be the case. That word "AND" is found in Matt 19:9 the very first

word of the verse, when he began by saying, "And I say unto you...". But let's notice the context of Matt 19:9 which is the verse of our proposition.

Illustrating here that there are three dispensations of time as we think of it, the Patriarchal, the Mosaical, and the Christian dispensations. There was the beginning of time which came at or before the Patriarchal age really got started good, but in the beginning when God made man and woman He made one man for one woman for life. Now, during the Mosaic period of time because of the hardness of hearts of the people that were involved, Moses allowed a variation of that. He suffered a departure from God's original will. And when we come to Matt 19:8 when Jesus explained to the Pharisee's what had happened during the Mosaical age, He said that was not so from the beginning. Now, one may say it was so. But it was not so according to the Lord. This was not the way God intended it, but Moses allowed this because of the hardness of their hearts. But what does Jesus say? He says in verse 9 that there is one exception. He gave that one. If a mate is unfaithful, sexually, to a partner in marriage, the Lord allows a divorce and a remarriage without adultery being the result.

Now there are four basic divisions to this portion of the text as the Lord answered the question of the Pharisee's, "is it lawful for a man to put away his wife for every cause?" First of all, in verses 4-6 we have the original plan of God. And then we have in verse 12 the fact that this teaching would apply during the age of the kingdom. When He talked about some, who might find it necessary to be eunuch's for the kingdom of heaven's sake. Then we find that the violation of the Lord's will would result in adultery, but there is one exception that we have noted which is the sin of fornication. Now, note at the bottom of the chart, "but from the beginning it was not so." That is what Moses suffered. And then he says, "and I say unto you except it be for fornication it would be adultery." So you have that which Moses allowed which was a departure from the original and then that which Jesus gave which related to the beginning. He talked about the beginning and he talked about His will in conjunction with that. Next chart (entitled "Marriage Can Determine Destiny").

I believe it is important for us to always keep in mind the truth of God. Through the years we have emphasized the importance of the teaching of the Lord on marriage, divorce, remarriage and the home because I believe that it will affect eternal destinies. Now, according to the Bible, one may be married and be on his way to heaven. Or he may be divorced and still be on his way to heaven. Depending upon the cause of the divorce or if he is divorced for other causes he has an option if he is divorced for fornication he may remarry or he may choose to live alone. But if not divorced for the cause of fornication by a mate then he must live alone or if he remarries he would be guilty of adultery and be on his way to the loss of his soul. Now if Dan takes away this teaching from God's word by saying Matt 19:9 is not New Testament teaching, then you and I need not teach this any longer because it would not be valid in our day and time. Next chart.

And we find that Dan has made statements in some of his writings which I will introduce hopefully in our next speech. But he has made the statement, in a writing called The Devil and Matthew 19, "in every divorce considered in Matt 19 both parties were free to remarry" end of quote. Now I want you to compare that with what Jesus said in Matt 19:9, "and I say unto you whosoever shall put away his wife except it be for fornication, and shall marry another committeth adultery. And whoso marrieth her which is put away doth commit adultery". Now, according to Jesus, if a man puts away a companion and marries again-not for fornication, he commits adultery. Jesus said he did. Dan says he doesn't-he is free to remarry. Then Jesus also said if one marries one who is put away he also is guilty of adultery. So, who is right? Billingsley or the Lord Himself? Next.

Now let's stop here at this moment. Earlier this year there was a discussion on a very similar topic between my opponent, Dan Billingsley, and my moderator, J.J. Carroll. And I want to, in conjunction with our argument on the word "and", play a segment of that debate for you at this time. Listen carefully.

> "Look at the chart that I have on the board here. Much of what we have been taught in the past on Matthew 19 is based upon this one (microphone was being moved around).... Now the proposition tonight....(microphone was being moved around)....ten commandments quoted in the sermon on the mount is in Matt 19:9 used...(microphone was being moved around)...that this passage of scripture is never quoted in the New Testament of Christ-Matthew 19:9. As a matter of fact, brethren, and listen to this carefully please. The apostles when they by the Holy Spirit wrote down the revelation of the New Testament in Acts through Revelation they did not quote the teaching of Christ one time in their revelation. You know, we want brethren to quote book, chapter and verse but the apostles when they by the Holy Sprit revelation revealed Acts through Revelation, they didn't quote Christ one time from Matthew, Mark, Luke and John. Now think about that. The phrase "and I say unto you" is used more than 100 times by Christ and it never refers to the New Statement law in Acts through Revelation still. Always referred to the Old Testament law of Moses. Now consider these examples. Look here at this one Matthew 16:18..." (end quote)

Alright, our time is rapidly getting away. We will see whether or not Dan will continue to hold this position. But let me have the next chart (entitled S-10) now and I want to point out the

chart that you saw there and point out the errors that are involved. And we will see if this chart is presented during the discussion. And I want you to keep in mind the errors that we are going to see. First of all, he said that the phrase "and I say unto you" is found over 100 times in the New Testament. That is incorrect. It is found 5 times in the New Testament. Secondly, he said it always introduces Old Testament teaching but it does always introduce New Testament teaching. Third, we'll learn that the apostles did quote from Christ's teaching. He said they never quoted from the teaching of Christ in their epistles. We will find that they did. And he gives conflicting examples in these three scriptures. We are talking about "and I say unto you". One says "for I say unto you", one says "and", the other says "verily". Thank you very much for your attention.

DAN BILLINGSLEY: I want to express my appreciation to brother Tarbet, brother Carroll and the brethren of the congregation here for giving us this opportunity to discuss what I believe to be one of the most pressing issues facing the church today. I think that we need to know brethren that there are among churches of Christ today, there are 8 different doctrines on marriage, divorce, and remarriage being preached. I think that we have fought too long, kind of like the proverbial ostrich put our head under the sand and hoping that it would go away. Well, it is not going away.

Now it is true that brother Tarbet and I have two different understandings, we occupy 2 different positions on this matter. But I want brother Tarbet to know that I think he is a gentlemen. I think he is my brother in Christ and I really did appreciate the fine spirit in which he presented his first speech. And I want to assure the brethren here, though, that through the course of this debate he may eventually raise his voice and I may do the same. Let us press the issues, but let us not press the brethren. Let us do all things in the spirit of love for God, for the truth, and for each other.

Now if I may have his first chart. If we'll get that first chart then just go right down through every chart that he used because I want to be able to answer these questions that he has raised. And I think that you need to know brethren that in a discussion like this the thing that is important is let him present his arguments and then see if I can scripturally, reasonably answer these points-these arguments that he has raised. Now I want everybody in this audience to love brother Tarbet. I want them to respect him and I hope that you will have the same feeling for me when this discussion is over with. But this is one of the great things about the church, is our opportunities to discuss the Bible even though we may have 2 different views and then to press these matters. Brethren, this is the only way that we're ever going to come to a knowledge of the truth. Now if I may have the first chart.

The proposition, no problem. I agree with what he has said. I am going to deny that Matt 19 is New Testament doctrine. Brethren, this position that he is espousing tonight is wrong. It is false according to the teaching of the Bible. Now, we need to realize that the scriptures are all that we are going to appeal to. We are going to appeal to what the Bible says. And I'm going to show you before this night is over with that just like we define the church, just like we define baptism, just like we define worship...we're going to go to the New Testament, Acts through Revelation. That's what the scripture teach as the New Testament of Jesus Christ. I want to have it right out here as he has already placed it before you. We need to understand that Christ's statement in Matt 19 is altogether fundamentally, totally, completely Old Testament teaching. Jesus was commenting on the law of Moses from Deuteronomy 24:1 in Matt 19. Now, divorcing and remarrying has absolutely nothing to do with the church. Matt 19 is Old Testament teaching-has no application to anybody in the world today and hasn't for 2,000 years. And I'm going to

prove that before this night is over with.

Now, the exception of fornication. Fornication is exactly what Moses talked about in Deuteronomy 24:1 and we are going to see that. Jesus commented on what Moses taught and He explains. Now one of the things that we need to realize is that the Pharisee's who were Jews came to Jesus and they said "is it lawful". Now brethren, what law do you think they were talking about. Do you think they were talking about some law in Egypt? Or some law in Mesopotamia? No, they were talking about the law of Moses. Is it lawful? Now that's what Matt 19:9 is talking about.

Now, the New Testament is the will of Christ for this New Testament age. It is the will of God for today. And the New Testament of Christ is revealed in the apostles' doctrine. Not one word of the teaching of Christ from Matthew, Mark, Luke and John before the cross is ever quoted by the apostles in Acts through Revelation. Now, don't you think that's a little bit interesting? Don't you think that we in churches of Christ who demand that our preachers and our teachers and Elders that they quote book, chapter and verse to prove what they are teaching, that is it from the Bible? I do. I always want to give book, chapter and verse. The apostles didn't quote Christ <u>one time</u>. And I hope, I hope tonight he brings up Acts 20:35.

Now, we need to realize that everything spoken by Jesus in his personal ministry was a <u>direct</u> quote out of the law of Moses. Jesus quoted Moses and the prophets over and over and over again. Now someone says, "I've never heard that." Well, that's true, brethren. That's absolutely true and it will stand. Everything that Jesus taught can be found in the law of Moses and the prophets. Why? Because Moses said Deuteronomy 18:15-18 that Jesus would come like a prophet Moses. "Like me", Moses said. "Like unto me". Well, what do you think Moses taught? He taught the law of Moses. What do you think Christ was going to teach as an Old Testament prophet to Israel? He was going to teach the law. Have any of you ever read Matthew 15:24 where Jesus said, "I am not sent but to the lost sheep of the house of Israel". Jesus didn't come preaching the New Testament gospel. He didn't come to preach to all people of all nations. Jesus came only to the lost sheep of the house of Israel. And when he brings up the case of the apostles in a little while I'm going to show you that Jesus forbid the apostles to go and preach to anybody save the Jews. And what did they preach to the Jews? The law and the fulfillment of the law. Now, let's go to the next chart, please.

Now the proposition illustrated. I believe that this is what the Bible teaches. Matthew, Mark, Luke and John is Old Testament teaching as we have already discussed. Acts through Revelation, that is the New Testament teaching of Christ. May we go to the next chart, please?

There can be no question about this. Now, Matthew 19:1-12. I love the fact that he has put up here Patriarchal, Mosaic and Christian ages. Brethren, which age do we live in? We live in the Christian age. Which age did Jesus live in? He lived in the Mosaical age. Whatever the law

of Moses taught about worship in the temple of Jerusalem, about the Jews and they being God's only covenant people at the time...whatever the law taught about marriage, divorce and remarriage doesn't have anything to do with us. It pertained only to the law and those under the law. Now, it doesn't make any difference about the law for marriage because I stand having been wed to the same woman for 47 years and I'm not interested in encouraging divorce. We've got enough of that. What I'm interested in, brethren, is that the church teach the truth about divorce and remarriage.

Now, every one who is not a Christian, do you know what I mean by alien sinners? Alien sinners are the people outside of the church. Only Christians are in the church. Now God has a covenant law. That's called the New Testament law of Christ. And brethren, that governs only those in the church. People outside of the church are not under Christ's law for the church. I hope that in this false doctrine that we are going to hear about Matt 19:1-12 being new Testament doctrine that he brings up the ideal of alien sinners. You see, brethren, alien sinners are not obligated to Christ's teaching to the church. And we will talk more about that in just a few moments.

Now, let us realize that Matt 19:9 has absolutely no application. In verse 3, the Pharisees came to Jesus and they said "is it lawful". They were talking about "law of Moses". Now, they came because there was a lot of confusion at the time of Jesus. On the one hand the people of Israel were asked to follow the teachings of the Rabbi's, and these teachings were called traditions. The traditions of the Rabbi's. And they came asking Jesus, "are we going to follow you? If so, then what do you teach? Do you stand with this Rabbi or that Rabbi?" At the time it was 2 Rabbi's, Hilel and Shammai, who were going at one another tooth and toenail. Hilel said you can put away your wife for any reason under the sun. Shammai, a Jew who as a student of the law, saw that Ervah in Deuteronomy 24 didn't mean that you can put away your wife for any reason. It meant sexual uncleanness and that's where Shammai stood. And now the Pharisee's came to Jesus and they said, "which of these 2 positions are you, Jesus, going to take?" Well, Jesus didn't take either Hilel or Shammai, he went back to Moses. And let me tell you something. Jesus defined what Moses said and made it clear for that generation. It had been clear earlier but when the traditions of the Rabbi's began to spring up and they began to say you can put away your wife for many different causes, Jesus said "not so". Under the law of Moses for the general population of Israel there was only one cause for divorce. Now, let's go to the next chart please.

I'm going to have to hurry to get to my charts. Now, marriage can determine a destiny. That's right. But I want you to know, brethren, that adultery is not an unpardonable sin. Marriage is important, but let me tell you something. He brings up the ideal in the last discussion and I thought we were talking about the phrase "I say unto you". I misunderstood-make no bones about that. But I'll tell you before this debate is over with we are going to see that "and" or the

word "but" or "for" or "verily" makes no difference.

Now, I've consulted Greek scholars from 2 institutions of higher learning. And I have asked them the question, "This conjunction and that introduces and I say unto you... in Matt 19:9... does that word have any importance-Does it mean anything? Does it give weight? Is there something powerful here?" And do you know what I heard from both of these men? Men who have studied the Greek language, men who are doctors in the language, both of them unbeknownst one to another...the first one said, he said, "Well, the word "and" there is the weakest word in the Greek language among the conjunctions. There are 2 different words for and and this is the weaker one." And Dr. Fernace said this means absolutely nothing. And here are his words, "it has no special meaning". Now, that's what we were arguing. I said that "I say unto you" is used more than 100 times. I'll stand on that. I'm not worried about the conjunction that is used to introduce it. That's why I in my illustrations down here, Matt 5:19-26, Matt 16:18 and the next one I can't see is Matt 24:34. This verse of Scripture that contains this phrase "I say unto you", used more than 100 times...it never referred to New Testament law. That same phrase "I say unto you.." always referred to Old Testament law.

Now, let me give you one illustration. In Matt 16:18 Jesus said, "upon this rock I will build my church"..."and I say unto you, upon this rock thou are Peter..."..."and I say unto thee thou art Peter, and upon this rock I will build my church...". Now, that's an Old Testament prophesy of Christ about the coming and the building of the church. Now, that's not New Testament doctrine, brethren. If that is New Testament doctrine it would be something that Jesus is going to do yet today. But "I say unto you" was used more than 100 times and never referred to New Testament law. Thank you.

DON TARBET: I was asked when we planned this debate, if I thought I could convert Dan Billingsley. I didn't say that I could. But I have reflected that upon the idea that probably he will be saying some things a year from now differently than he does tonight. Because less than a year from now he debated J.J. Carroll and he emphasized "and I say unto you..." there seemed to be no reason for misunderstanding that there was that difference. J.J. constantly said five times, "and I say unto you...". Dan differed with that and it finally came out that J.J. was right. And probably we will see some changes down through the months ahead of us.

Dan mentioned that there are some 8 different doctrines. We are not here to discuss those different doctrines or the traditions of the brotherhood. But rather whether or not Matt 19:9 belongs to the New Testament.

He had a lot to say about "and" from Matt 19:9, "and I say unto you...". He talked about the unimportance of that word. If you'll get charts SA-9 and SA-10 and have them ready for use in a moment. He says scholars say there is no significance to the word "and". Even though it may be a small word I read in my New Testament the jot and tittles that are important and the Greek word "de " is important whether it be translated and or but. And the context will show its importance. I wonder if "and" would be important if we looked at Mark 16:16. "..He that believeth and is baptized...". We talk about the copulated conjunction "and" that joins these two words together. "Repent and be baptized." You might even find some scholar that would say the word baptism isn't important, or the word repentance isn't important.

Now, Dan says he has talked to Greek scholars, Greek teachers...so have I. Let's have chart M9 if you have it ready there, Lynn. These are brotherhood teachers of Greek in some our Christian schools. Some have experience through the years and they testify to the importance of the Greek word "de ". No, not that one, SA-9...SA-10 then. That one's good the one you have in your hand. Here is a letter from Dr. Dowell Flatt from Freed-Hardeman University, and he says, "one can show the distinctions in the translations "de " in Matt 19:8-9. In Matthew 19:8 the "de " is surely translated "but". In the very next verse it will surely be translated "and". This is the only way it will make sense".

Now do you have another one following that? M10? All right, let's go back to L6. M6. Do you have M6 there handy? You have it out there, don't you? Let's get back to another matter that I believe to be of importance before I began looking at some of the other things he brought up. Dan is a writer as well as a radio evangelist, and I would like to make mention of some of his writings tonight because it will be important to know that these writings do exist. I have one writing here entitled "End Of Old Testament Age". And it's interesting to note a few things are said here. On page 1 Dan says, "Much of the Jesus' teaching in the four gospels was not New Testament doctrine." Now, he didn't say everything he taught was not New Testament doctrine, but much. Then on page 2 he says this, "Some of the teaching of Christ for the New Testament

age is revealed in the four gospels." Now he may cop out and say well, that was short range prophesy or he was prophesying or promising something. But he said here "teaching".

Then there is another issue of the same one, writing is somewhat different. Then there is one says, "the most misunderstood page in the Bible...", perhaps we will come to that. Then we have the 1990 edition of "The Devil and Matthew 19", the 1992 edition of "The Devil in Matthew 19" and 1993 edition, then a little paper entitled "And I Say Unto You", then there's a little series he mailed out a few months back entitled "Tying a Knot In Don Tarbet's Tail On Marriage, Divorce and Remarriage". I happen to know that several preachers throughout the brotherhood had letters like this written about them and mailed out into communities where they lived. I know he must have mailed one where Jerry Moffitt preaches because on the back he got the sheets mixed up and there is a segment here entitled "Tying a Knot In Jerry Moffitt's Tail...". That's stapled to my book. But on page 3 I've lifted a quotation from that that I want to share with you to show his feeling toward me. He said,

> "after the debate Tarbet wrote a distorted and biased review of the discussion and sent it to at least one traditional paper that thrives on phony reports. One who was actually at the debate would reject Tarbet's nonsense and realize that he is only trying to propel Carroll's inept arguments and failed efforts in the debate. Tarbet's traditional half-truths and attempt at brotherhood deception is one thing that has given debating a bad rap in recent years. But one cannot expect more from brethren whose doctrine is not only unscriptural but who's integrity is suspect. The simple truth is Matt 19 is not New Testament doctrine."

Now, you may notice several strong words that are found here regarding distortion, biased, half-truth, phony reports, and other things of that nature, deception, and then he said concerning my integrity being suspect. I don't think things like that ought to be said. Now, let's have the next chart, if you will. Follow up and there are some things though I would like to have an explanation for from Dan, if he would, regarding statements that he does make in the book. This is in the 1992, 1993 edition as well. As far as I know, the issues still being sold by Dan contain this statement. Bear in mind in January of this past year Dan was informed that the word "Ervah" is found several times, 54 times, in the Old Testament. He also was informed that the definition of "Ervah" is, literally, nudity. Figuratively meaning something disgraceful or with blemish but its translated nakedness in the Old Testament. He also was informed that "Ervah" never one time in the 54 times that it was used meant fornication. Why does he continue to sell this book without correcting this gross error?

On page 16 he says this, "Some may also try to argue that the Hebrew word "Ervah" can also mean something other than sexual uncleanness because of its use in Deuteronomy 23:14. Let it be known that the word Ervah is used only twice in the entire Old Testament law of Moses. Once in Deuteronomy 23:14 where the context described the unlawful nakedness of uncovered human waste within the camp of Israel, and once in Deuteronomy 24:1 where the context means nakedness, spreading of oneself, nudity, uncovering, immoral, and disgraceful behavior, personal shame. It is clear from both contexts that the Hebrew phrase "Ervah Dabar" in Deuteronomy 23:14 describes a naked thing, and the word "Ervah" in Deuteronomy 24:1 described the sexual immorality of a person-the wife. In Matthew 19:3-12 Christ settles all arguments as to the meaning of Ervah in His definition and calls for divorce in Israel as fornication or adultery." Now lets remove that and have our chart on Dan's dilemma.

While we're talking about these 2 passages, let me note something if you will. From that quotation "...let it be known that Ervah is used only twice in the entire Old Testament law of Moses...Deuteronomy 23:14...Deuteronomy 24:1". Now in Chapter 23:14 it means leaving human waste uncovered. Deuteronomy 24:1 it says some form of uncleanness. And he said that Christ settles all arguments as the meaning of Ervah with His definition and calls for divorce in Israel as fornication or adultery. Well let's note a few things. Was leaving human waste uncovered really fornication? If the word Ervah means fornication then that would have to be considered to be fornication. If Christ settled the matter by saying Ervah was fornication then leaving human waste uncovered was indeed fornication. Then third. Why let Matt 19:9 interpret one passage and not the <u>other</u>? Four, if Ervah is not fornication in Deuteronomy 23:14 how does Dan know it is fornication in Deuteronomy 24:1? I think I know what he'll say but we'll find out. Five, does Dan not know the difference between leaving human waste uncovered and illicit sexual relations? Now, Solomon said, "...he who digs a pit shall fall in it..", Proverbs 26.

Now, I'd like for us to say something about some points that were mentioned. He talked about "lawful", chart L6-if you will. That Matt 19:3 the individuals there were wanting to know concerning the law and whether or not something was lawful. What law did they have in mind? He referred to Christ from the Old Testament. He said in 'The Devil In Matthew 19' on page 6,

> "Christ was the promised Old Testament Messiah, God's final prophet to the old covenant nation of Israel, and that He would teach the law exactly as Moses and the prophets had taught."

He quotes Deuteronomy 18 which is it said, "...I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth and he shall speak unto them all that I shall command him. It shall come to pass that whosoever will not hearken unto my words which he shall speak in my name I will require it of him." Dan quotes that now, this is a quotation from his writings. Now, note what he says. That Christ was to be the Old Testament Messiah or the

anointed one. Second, He was the final prophet to the nation of Israel, and third, as the Messiah he was to teach the law exactly as Moses and the prophets taught. And he said this passage applies to the time that the promised Messiah was to be heard.

Now, lets note what the apostle Peter says when he uses this passage from the book of Deuteronomy That Christ the anointed was sent for the age of conversion, Act 3:19 - read it yourself. And second, that God spoke of "these days"-the gospel age when the Anointed was to be heard. Verse 24 of the same chapter. And third, Peter quoted the very same passage Dan quotes and applied it to "those days", the gospel age, the second sermon on Pentecost day Act 3, "...for Moses truly said unto the fathers, a prophet shall the Lord your God raise up of your brethren like unto me and ye shall hear him in all things, he shall say unto you, and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people..." Act 3:22-23. So, what Jesus "that prophet" taught in his doctrine was to be heard in the gospel age.

In Matt 17:5 in the account of the transfiguration we have the voice from heaven from God which said, "...this is my beloved son hear ye Him..." There was Moses and the prophets represented, representing the law and prophets of old. Moses and Elijah where there, but God said "hear Him". Hebrews 1:1-2 said God speaks to us by a son. Yes, it is true that when Christ came He did speak to the house of Israel. He came but He told them His will as he taught those people to prepare, to repent because the kingdom of heaven was at hand. The age of the church was very near. Now we know that Jesus lived in the Mosaic age. He could not have lived in the Christian age. Christ wasn't a Christian. Followers of Christ were known as Christians later, not on the day of Pentecost but beginning with Acts 11. Now, it is true that Jesus did teach certain things that were quoted by the apostles. I don't have time to look at that tonight. But I want to raise this question. We will look at it later in the next speech, but not this one. That would be one of the last arguments I would use if I were Dan, to say that the apostles did not quote from the teaching of Christ as recorded in Matthew, Mark, Luke and John. Because, that would imply that they didn't recognize those as Old Testament books, or at least I might be afraid that someone might use that against me. They quoted from the Old Testament but Dan says they didn't quote from Matthew, Mark, Luke and John. Does he mean that they are not the Old Testament? I don't believe he does, but let us see. We'll explore that in the next speech.

DAN BILLINGSLEY: Can we get that last chart back up here, please, that he closed with? My time has already begun so I have got to start talking, and refuting some of these things that this good brother has put up here on the screen tonight. Now I don't want this to come down to where he just gets into a personal attack on me and all my faults and the mistakes I've made, and I admit to all of the mistakes that I've made in my life and I'm doing my best to correct them whether its a grammatical mistake or a mistake in numbers, whatever it might be.

But I want to just look at a couple of things real quickly. Christ was the last Old Testament prophet. That's what Moses said He was going to be. "I will raise them up a prophet from among their own brethren like unto thee and I will put my words in his mouth and he shall speak unto them all that I shall command them and it shall come to pass that whosoever will not hearken unto my words which ye speak in my name I will require it of him." Brethren, that is talking about speaking the law to those under the law and God was going to hold them accountable. Now, all of these things that he has put up on the board tonight, mostly in this second speech have just been quibbles. Brother Tarbet, let's quit quibbling over these little old bitty things that don't amount to a hill of beans.

Now, let's do this. He and I both agree that Christ came in the Old Testament age. It's time that he teach that way. Jesus came as a Jew under the law. Hear Paul, "He was born under the law to redeem them under the law" (Galatians 4:4.) Jesus was a Jew. He was not a Christian. Jesus never produced one Christian in His personal ministry. Why? He didn't preach the New Testament gospel. He didn't preach the New Testament plan of salvation.

Now, Paul find me on that chart right over on the left. Christ's Personal Ministry, and get me that chart ready. I want to find and show how Jesus--what His teaching consisted of. Now, look at this. I'll stand behind every thing that I have written. Now, the word Ervah according to Strong's Concordance of the Hebrew language..(please keep that on for me)..is found only two times. Now, through the courtesy of good brother J.J. Carroll, he brought it to my attention that it was mentioned more than 54 times in other passages. And boy, some of those are fantastic. Before this debate is over with he's going to wish that he hadn't. Now, I don't believe that brethren today ought to be teaching and preaching things that are not true to the Bible. And I'm going to tie a knot in every tail that is wrong that God gives me the opportunity to do so.

Now, in Matthew 5:17 this prophet, he said, "..I am not come to destroy the law and the prophets but to fulfill them.." Now, in Matthew 5:17-18 Jesus announced in the sermon on the mount what His mission was. Then in chapter 7:12 when He was coming right down to the heart and core of His teaching, He said, "..Whatsoever ye would that men should do unto you, do ye even also unto them, for this is the New Testament gospel..." That's not what he said, brethren. He said, "...Whatsoever ye would that men should do unto, do ye even also unto them for this is the law and the prophets..." Your denominational friends, they talk about this being the golden

rule. They talk about this would be wonderful if everybody walked by this principal here. My friends, this was right out of Leviticus 18 and 19 and this was the law of Moses. It was spoken to Jews for Jews under the law.

Now, down here in Acts he says notice what Peter says. In Acts 3:19. You know, he didn't read on to the rest of the context in the passage. He wanted to use this and say well now Peter is talking here about the gospel age. Brethren, Brother Tarbet it doesn't say the gospel age. It doesn't even mention the gospel age. It doesn't even come close to talking about the gospel age. Listen to this, brethren. In Act 3:19, here's what Peter was doing. He was preaching to a bunch of Jews, trying to convert them and here's what he said, "...And it shall come to pass that every soul which will not hear the prophets shall be destroyed from among the people." Now, what people are they talking about here? They are talking about the Jews in Israel under the time of the law. Look at the next verse. "...Ye are children of the prophets and of the covenant which God made with our fathers..." Now brethren, that's the context. That's what Peter's talking about. This man comes up here tonight and tries to say that the Bible it talking about the gospel age. It's talking about the law and people under the law. Brother Tarbet, don't do this. Every time these mistakes, these errors, these false doctrines just come back to hit these brethren in the face. "Ye are the children of the prophets and children of the covenant." That's who Peter was talking to, that's what Peter was doing. Where was he preaching this sermon? He was preaching it in the temple. Who do you think was in the temple? The Jews, under the law.

Let's go to my chart please, thank you. Let's look at Christ's personal ministry. He spent almost all of this whole second speech talking about me personally, my faults, and how I've made mistakes in some of the things that I have written. You just try writing books, and you try keeping them up to date all of the time. I'll guarantee you that I've never one time purposely written anything that was untrue to my knowledge at the time it was written. And dare say, that if I were to investigate all of his writings I could find some things too that needed to be corrected.

Look brethren, Christ's personal ministry, it was only to Old Testament Israel. Matthew 15:24, the Bible says that Jesus came only, only, only to the lost sheep of the house of Israel. Christ kept the Sabbath. Brother Tarbet, does this congregation keep the Sabbath? Jesus did, and he says that Matthew, Mark, Luke and John before the cross is New Testament teaching. Do you keep the Sabbath? Here we find that Jesus offered animal sacrifice, Matthew 8:1-4. Is that what you brethren do here? Where is the blood on the floor where the animals have been sacrificed? Let me tell you something. He doesn't do it. He doesn't follow Christ as Christ lived his life under the law. Jesus worshipped with instrumental music. There is not doubt about it. In Numbers 10:10, John second chapter. Where's the organ, where's the piano? I mean that's what Jesus did, why doesn't Tarbet do that? If he want's to follow the teaching of Christ in his personal ministry. Oh, he's going to come up here again and he's going to say, "well now, I agree that Jesus taught

some things that were the law."

You see, the problem with this position that he aspouses, this false, this erroneous idea that he espouses is that he is the only one that can pick and choose which in Matthew, Mark, Luke and John before the cross, which is Old Testament doctrine and which is New Testament doctrine. Pity these poor souls out here that believe the thief on the cross was God's example of salvation. What Tarbet says, that's not the New Testament plan of salvation. The Baptist say it is. Now, whose right? Well, its a matter of Tarbet's interpretation. Its a matter of Baptist interpretation. I'll tell you they are both wrong. Jesus taught the ten commandments as the plan of salvation in Matthew 19. Now this man is not going to tell you tonight that Matthew 19, all of it, is New Testament doctrine. That all you have to do today is as Jesus told the rich young ruler in Matthew 19, He said all you got to do is keep the commandments and the rich young ruler said "which" and Jesus said, and he listed the ten commandments. Now brethren, I've fought those ten commandments all of my life. I've had thousands and thousands of home Bible studies and my good wife, bless her heart, tonight she has been with me on thousands of home Bible studies where the Methodists and the Baptists and the Pentecostals and Presbyterians and the Catholics would all say, "well I believe that we ought to follow Jesus and just keep the commandments as He taught in His personal ministry." That won't save you today, that can't save you today because it was under the law. And where do you find that? You find it in Matthew 19. Now, Jesus worshipped in the temple. Now what kind of worship do you think He was involved with in the temple? Jesus taught and kept the law of Moses all the time of His life. Every day, every waking moment Jesus was involved in the law. The next chart please.

(Refer to Chart #1). What we need to understand when we think of these things about His personal ministry and we're always talking before the cross because the cross is the dividing line between the Old and New Testament. Tarbet, I want you to tell these people tonight when the Old Testament ended. I want to know when the Old Testament ended. And when he tells you you'll know that Old Testament doctrine was enforced, was kept by Jesus and the apostles all of their lives until Jesus died on the cross.

Now, if he says anything else he's going to fly in the face of all the New Testament and everything that brethren have stood for through the years. Jesus was an Old Testament Israelite and not a New Testament Christian. Now, Carroll said that's a foolish statement. Everybody knows that. Well, they teach like He was a Christian and like He was giving Christian doctrine every moment of His life. (Refer to Chart #2). Jesus never preached the New Testament gospel plan of salvation. He never produced one Christian. He never established the New Testament church in His personal ministry. He never worshipped with New Testament Christians during His life time. That's the point we are trying to make. In His personal ministry as recorded before the cross in Matthew, Mark, Luke and John, Jesus' teaching consisted of two things. Now, he's not

going to like this but this is the truth. It consisted of the law of Moses and then Old Testaments prophecies and parables about the then soon to come New Testament age. Now, Jesus spoke of things to come. John the Baptist heralded the voice "the kingdom is at hand." Jesus said in Acts 4:17, "...repent for the kingdom of heaven is at hand." But is wasn't there. It didn't come in the lifetime of John the Baptist. John the Baptist was a Jew. He was an Old Testament prophet. Jesus was a Jew. He was the last Old Testament prophet. Next chart please.

(Refer to Chart #3). Now, you remember the only two things that Jesus' teaching consisted of was the law and prophecies about the law. Now, he didn't even mention Matthew 19 in his second speech. I'm going to try to bring him back to it. God's moral law for marriage from the beginning in Genesis 2 has always been the same. Now, did you know that every marriage in Israel at the time of Jesus was a marriage made under the law? And the Pharisee says is it lawful for a man to put away his wife for every cause? They were talking about Jewish marriages, Jewish husbands, Jewish wives and Jewish divorces under the law. Now, God's covenant law for divorce and remarriage wasn't given in the beginning. Brethren, only covenant children of God are under the law of the covenant. And Matthew 19 was Old Testament law and only Jews were under that and there's been no one under that law since Jesus died on the cross and nailed it to the tree. Next chart please.

(Refer to Chart #4). What happened at the cross? The veil of the temple was rent. The law of Moses nailed to the cross. The Jews became dead to the law, Romans 7:4. Now the thing that is so distressing about this, and the thing that is so wrong, so error filled, and so false about this position is that only Jews, only Jews were ever under the law of Matthew 19. Only Jews were ever under the law of Deuteronomy 24. No one else has ever been under that law. All right, now, here's something that most brethren haven't thought about. The Jews were cast away as covenant people when Jesus died on the cross. Every Jew. There was one moment in history when every Jew lost his old covenant religion. I mean, God stripped him bare. God took it away from him. All of the commandments, all of the blessings, all of the curses. The law died with Christ on the cross. And here he is trying to drag that old law of Matthew 19 over here on this side of the cross and say Christians are under this law, it was wrong then, it's been wrong ever since and it will always be wrong because Matthew 19 is not New Testament doctrine. Now, Brother Tarbet, I want you to tell these people when the end of the Old Testament age occurred and who ended it. Matthew 19 was abolished, it was taken away at the cross. It's time for me to quit.

DON TARBET: Dan is concerned about referring to some of the mistakes he's made. These are doctrinal mistakes, and these are the same mistakes that are still being made on the radio on KDNT every Sunday morning. If you'll listen to it you will hear some of the same things I'm bringing out to which he objects right now. He suggests that we stop quibbling. I suggest that we stop going down all these little rabbit trails, because we don't have time to chase rabbits. We're after big game.

He mentioned also that Christ came to the house of Israel. That's true. He came to preach to the Israelites, to prepare them for the coming kingdom. Jer. 31 said that the time would come that God would make a new covenant with the house of Israel. That's quoted in Hebrews 8:8 that He did so. We know that on the day of Pentecost the new covenant began to be taught as factual, as a reality, as a forceful law from that day and the Jews were there. It was with the house of Israel. Later the Gentiles were brought in. Then the name Christian began to be used. It's true, Christ wasn't a Christian. He wasn't a follower of Himself, but He was the Messiah who had come and He taught the will of God to the apostles. He gave them the New Testament, then on the day of Pentecost they made it known to the world beginning with the Jews upon that occasion. Now, he said that there's no way I can come close to showing that Acts 3 doesn't apply to the gospel age. This is the second sermon after the church has begun. Acts 2 is the day Pentecost. Acts 3 is Peter's second sermon. Now, that's recorded in the New Testament. My New Testament, and it's recorded in Dan's New Testament because he believes the New Testament begins with Acts 2. Now if this is recorded in Acts 3 it must be New Testament teaching because he said everything that Jesus taught though recorded after Pentecost is Old Testament teaching. Why could not that which is taught after Acts 2 be New Testament teaching? I'm not going to spend all night on this particular passage, but I want to say this--I believe that we can show that Acts 3 clearly makes the application that the teaching of "that prophet" was for the gospel age. This wasn't very long after the day of Pentecost, perhaps a matter of days, and Peter is saying that the prophets spoke of these days. That being the last days, of course, vs. 24. Then in vs. 25 he tells us about these days. This was the age in which all nations were to be blessed by the seed of Abraham, being the Lord. Now, that applies to the gospel age because the gospel age is when people are blessed by the seed of Abraham, that seed being Christ as were baptized into Him. In vs. 26 the last verse of the chapter, talks about this being the time that we turn to God and His son Jesus Christ would bless us. Old Testament doctrine? I think not. Certainly Dan is hurting in this occasion.

Chart L, #6 please. All right, we just reviewed that. Let's go on to Chart L, #7. Talking about the question in Matthew 19. Dan doesn't like Matthew 19:9 as far as its application is concerned. He says that's Old Testament doctrine so he want's to remove that. And he talks about the word "lawful" as found here when they asked regarding the lawfulness. What law was there? Well, I'll say this..I believe they were concerned about trying to find out what the law of

God was on that subject. Now, they asked, "is it lawful for man to divorce his wife for every cause?" Now that's the first questions. We don't want to mix that up with the second question they asked. But notice the answer the Lord gave. That God created male and female and that they became one flesh and they were joined together by God, and that man must not put asunder. Well this didn't please them. This didn't satisfy them because they remembered what Moses allowed or suffered, so they say then why did Moses authorize divorce? Or why did he command a man to put away his wife? But notice the answer that Jesus gave that Moses only suffered it, he allowed it, and then that it was not God's original will. He said this was not so from the beginning. So Moses varied from the will of God, though God allowed Moses to instruct the people in this way because of the hardness of their hearts. And then, we notice that fornication only was given as the just cause. That was not a part of the Old Testament law of Moses. And, adultery would be committed if they divorced and remarried or if they married one who was divorced.

Now to Chart NTA-5 please, or D-4 if you have it next. Now he talks about Ervah from the Old Testament translated "nakedness." The computer shows the verses in the Bible, this is a few of the early passages. We can't put them all on one screen here at one time, but let's see of the word that's translated nakedness which is Ervah really means fornication as he says is does in Deuteronomy 24:1. In Genesis 9:22 we find that Ham saw the nakedness of his father. Now, was his father in a state of intoxication, committing fornication by himself? Then nakedness is something seen. Nakedness is something one person does alone. It may become public, but nakedness is something one individual does while fornication involves two. I suppose Dan would conclude that when a man goes in to take a shower if he's undressed he's committing fornication. Now in Genesis 9:23 we find that they saw their father's "fornication"? No, nakedness. Nakedness and fornication are not the same thing. Then in Genesis 42 it talks about the nakedness of the land because there had been a famine. Was the land committing fornication because things were though in those days? I think not! And the same thing is brought out in the 42nd chapter verse 12. Then he talks about the fact that the priests were not to go up by the steps unto the altar that thy nakedness be not discovered thereon. Is God giving instructions to His people as a means of hiding their fornication? Nakedness is not fornication. Then in Exod. 28:42 it talks about having some linen breeches to cover their nakedness. Does God want us to cover fornication? This would be all right in His sight? Certainly not.

In Leviticus 20:20 He said, "...if a man lie with his uncles wife..." that's fornication, "...he hath uncovered his uncle's nakedness..." Whose nakedness? His uncle's nakedness. Has he, the uncle, committed fornication because a man had lain with his uncles wife? No. This simply means that the nakedness of the woman belongs to his uncle and fornication and nakedness are two different things. And then in the next passage, "...if a man shall takes his brothers wife it is an unclean thing. He hath uncovered his brothers nakedness they shall be childless..." Because a

man lies with his brothers wife does that mean that his brother has committed fornication? It says his brother's nakedness. Now if we say that the nakedness is not fornication here then the argument of course is surrendered. It is in deed a distinction between fornication and nakedness in the Old Testament.

Now NTA #5. Now lets look at Matthew 19:7 and also verse 8. "they say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?" "He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Now they ask concerning why Moses commanded to give a writing of divorcement. Christ said Moses suffered it and He gave the reason. What was it? Because of a woman's fornication? Because of the hardness of your hearts and man might find some uncleanness in his wife-some excuse for putting her away. But Jesus said the reason Moses allowed that was because of the "hardness of your hearts." So we have a question. Who was at fault for these divorces from Deuteronomy 24. The husband or the wife? Now Christ places the blame upon the husband. As far as Deuteronomy 24:1 is concerned. Thus the hardness of hearts. But in Matthew 19:9 Dan says that its the wife's fault because of fornication. But Jesus said it was the man's fault because of the hardness of his heart. Now note verse 9: he says, "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." Christ is talking about a different situation when He gave verse 9, than that which had existed according to verses 7 and 8. So the question now, what Moses suffered was because of the hardness of men's hearts. That we need to remember. And what Jesus authorized was because of fornication by the woman of or by the man according to other passages as well. Now Billingsley says that Jesus was explaining Moses from Deuteronomy 24:1 in this passage. Now though men may have found some unclean thing in their wives as a reason or an excuse for divorce, Christ pointed out that the real cause was the hardness of hearts on the part of the men that were involved.

All right, now lets go to NTA #13. Again we remain with Matthew 19:9. This is very important because our proposition deals with that whether or not it belongs in the New Testament. Notice the two words "but" and "and". We have apparently put to silence the significance of the words "and" and "but". Scholars believe that they belong there. Over 50,000 times the word "and" is in the Bible and the words of God would not be complete without this little word, and the scholars that have translated the Old Testament and New Testament believe they were important and put them there as they saw the context demanded it. Notice in Matt 19:9, or verse 8, "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away doth commit adultery." I want to point out the

expression "from the beginning" that two things are said concerning that. "From the beginning" what Moses suffered was not so. And "from the beginning" and I say unto you was in harmony with that.

Now look at the chart on the links that I gave you Lynn, right there. We want to see that Jesus links His teaching with the will of God from the beginning and Dan does all he can to cut the link in this chain. Now you may not be able to read this from back there but we'll tell you what it says. Is it this, this or this? Deuteronomy 24, "he hath found some uncleanness in her.." The word Ervah, which Dan says is fornication, and he wants to link that with Matt 19:9 concerning a man putting away his wife for fornication.

Now Christ wants to link something differently. From the beginning it was not so, and I say unto you whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery. The teaching that Christ gave is in harmony, it is linked to the teaching of God from the beginning. But, Moses gave something different. It is not linked to the teaching of God because it was not so. It was not true from the beginning. So we have in Genesis, the beginning, and you have Matt 19:9. Now Dan wants to delete the "and" and say it's not important. Therefore, he breaks the link between Christ and the beginning. And this ought to forever put to silence the thing that is being set forth here tonight and throughout the world. We want to consider other matters in our next speech. How time does fly in these speeches. Thank you very much.

DAN BILLINGSLEY: Now we want to get right to the charts that he's been using and some of the points that he's made. I don't believe that we ought to spend much more time on Acts 3. Brethren, everybody knows that the apostles quoted the prophecies of the Old Testament age and showed how God had fulfilled them in Christ when Jesus came to His own people. Now there is no argument about using Old Testament prophecies in preaching the gospel. I do it all the time. But this doesn't mean that Jesus is still yet to come as a prophet like Moses. And that's what he wants to make it mean. That its New Testament teaching for this New Testament age. It is an explanation of what has gone on before in the days of the law. Now brother Tarbet, please open your heart to the truth. Please don't come up here with these arguments that you're making that the new covenant was not revealed by the apostles beginning on the day of Pentecost. He wants us to believe that Jesus was revealing New Testament teaching. And every time, I say again, you can go back to what Jesus taught, what he revealed and find every word of it in Moses and the law. Now, is Christ a prophet like Moses in Acts 3 today? Is that what Jesus is today? A prophet like Moses? No, he is ascended from the prophecy, He has become a priest on the cross and now he reigns as king. Jesus is king in the New Testament age.

Next chart please. This doesn't help his case at all. Now, two questions. These are questions about the law. Brethren, in the beginning...in the beginning there was no divorce law because there was no sin. In the days of Adam and Eve there was no sin so therefore in the beginning there was no divorce. Now, it wasn't Gods original intention for man to have divorces. But, sin entered the world and by sin divorce came and destroyed many marriages and many homes. Now, he keeps talking about "Moses saith." I want to know something, brother Tarbet, and I want you to answer this question. Did God give Moses the law of Deuteronomy 24 or is that something that Moses just arbitrarily pulled out of the sky? Did Moses get the information from God or did he just simply say, "well now because I've got the problem I'm going to do this?" Listen to this brethren. Let me tell you something. Every word of the law was given by God to Moses. Every word of God was inspired by heaven. Every word that Moses spake was inspired of God and approved of God in the giving of the law.

In Exodus 19:3, "And Moses went up unto God, and the Lord called unto him out of the mountain saying, Thus shalt thou say to the house of Jacob and tell the children of Israel;" and then He said this, "Now therefore, (to Israel) if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people for all the earth is mine." Now this business that all of these brethren who argue this false doctrine, who talk about this error as though it was God's truth. Everyone of them, they want to lay the blame on Moses. Moses suffered it. Moses got the law from God and he gave it just like God told him to do it. I want to know something, brother Tarbet, before you baptize anybody in this baptistery right here, do you go into the history of that family? Do you go into the history of that man or that woman, and do

you say have you ever been divorced? Are you now living with your second mate? Have you ever suffered the traumatic experience of a divorce? Do you baptize divorced people in this baptistry? I want you to answer that questions for these people. Now, let me show you something. Lets go to the next chart (chart #5) please.

I want to show you how he conveniently, in this list of scripture, he comes down here...he conveniently forgets about how Moses used the word Ervah in Leviticus 18. You know, when brother Carroll sent me these scriptures of how that the word Ervah was used more than 40 times in the writing of Moses. And he gave me several pages of scripture and he never did give me all of the things that Moses had to say about it. Now, I want to go with our chart and I want to show you now, right here how Moses used the word Ervah. Everything has to been in context, brethren. Deuteronomy 23:14 talks about Ervah as the nakedness of human waste. I'm not arguing that there's not more than one way that any word in the Bible can be used. Now, Deuteronomy 24, it says Ervah but its talking about the nakedness of the human body. Now, look at Mark 16:15. Baptism is a spiritual death. We are baptized into His death, Romans 16:3,4. But the word Baptism in Matt 20:22 talks about another kind of baptism. This physical death. So you see, one of the words that we more about than any other Bible words is baptism, and yet its used in different ways in the Bible. Now the context determines the definition.

Now look at this. Moses' use of Ervah. I want you to call for these charts (chart #6), brother. In Leviticus 18:6, "...uncover their nakedness..." that is to have intercourse compared to 1 Corinthians 5:1 where fornication is defined. Now, F.C. Cook in his commentary Vol. I, pg. 598...I don't know whether you've ever heard of Foy E. Wallace, Jr. or not, but he's the greatest preacher that every walked among churches of Christ in this country, in my judgment. And he says that F.C. Cook had the best grasp of the Bible of any man he ever saw in the Old Testament. And F.C. Cook said it was to uncover their nakedness meant to have intercourse to compare with 1 Corinthians 5:1.

Now lets go to this chart (chart #7). But now look at Moses' use of Ervah in Leviticus 18:6-24, Leviticus 20:11-21. Sexual intercourse, sexual connection, sexual intercourse. Keil Dieltzsch, Vol. I, page 412. Now lets look at the next chart (chart #8), how Moses used the word Ervah. No, there where four charts. What was the first one? All right, but there should two more. No, 354, 355, 356, and 357. All right, lets look right quick (chart #9), now I showed you how Keil and Dieltzsch used it, I showed you how F.C. Cook used it now I'm going to get to Moses. Because Moses is the one that has the key. Moses is the one to whom God spoke. Moses knew what the word mean. In Leviticus 18:6-19, verse 20, "...thou shalt not lie carnally with they neighbor's wife..." and this is right in the context of how they are using the word Ervah. Leviticus 20:11, "...the man that lieth with his father's wife hath uncovered his father's nakedness...". Now brethren, is Tarbet going to stand there and say that they were just looking at one another? You're

smarter than that. You're smarter than that. Lets look at this next passage here (chart #10). "...if a man shall lie with a woman..." Now I don't know whether you brethren know what it means to lie with a woman, but it means more than just uncover and look. If a man shall lie with a woman, with his uncle's wife. If a man shall take his brothers wife to lie carnally with one not your spouse was uncovering their nakedness. It was fornication or adultery. Now, that's the way Moses originally used the word. In the context of Deuteronomy 24. Do you think for a minute...and he wants to play word games here...used 500 times, used 6,000 times, all these different words..."and" then used 50,000 times. What does that prove? I just simply said that the word "and" in Matt 19 has no special meaning and he brought up this brother from Freed-Hardeman, and what did he say? He didn't say anything to substantiate his point, to prove his point. He just said that is was a word that was important linguistically. It was a conjunction. It was connecting two things together. Nobody's ever denied that. But, the word "and" doesn't mean that Matt 19 "...And I say unto you..." is anything different from all of the times that Jesus said but I say unto you, for I say unto you, verily I say unto you. It's a quibble. It's a dodge.

Now if a man shall lie with a woman, Lev 20, this is right in the heart and core. This is when they are using the word Ervah to talk about this nakedness and all of the things that are going on. Everything that was vile. Now here is Moses' use of the word Ervah. I want to know in his chart why he didn't use...lets go back one chart please. I want to know why he didn't use Leviticus 18. I want to know why he didn't explain that to you. "...Thou shalt not lie carnally with they neighbor's wife..." and right in the very heart, right in the very core of what Moses was talking about. He was talking about fornication. He was talking about adultery. And that's what Jesus meant when He said that whosoever shall put away his wife, except it be for Ervah, fornication, Jesus defined the word.

There is a chart, Mark, its on the traditions (chart #11), and I want it right here...325. You see when Moses first gave the law the people didn't have any misunderstanding. They didn't have trouble understanding what he said. When Moses first gave the law all was well. But as time went on rabbinical traditions begin to grow up. Moses died. The prophets were scattered abroad, and many of them killed, many of them taken out of the picture and the rabbi's took their place and they strutted themselves around and said, "I can interpret the law." Like a lot of preachers today that can't interpret the Bible. They've misunderstood it, they've misinterpreted it and they mis-preach it. But these traditions came up in Israel between the time of Moses and Christ. Now, Christ had to deal with them and when the Pharisees came to Jesus they said, "is it lawful to put away your wife for every cause?" He can go through Exodus, through Matthew, Mark, Luke and John and he cannot find one verse of scripture that gives the Jews the right to put away their wives for any trivial reason. The general population of Israel, now we're not talking about priest daughters, and all of these special things that God had in the law of Moses dealing with this

people. We're talking about the general population of Israel. Christ had to deal with them. Now Moses did not have to deal with the traditions of the Rabbis. The Rabbinical traditions had led Israel away from the truth and the law of Moses. Now he may not bring it up like brother Carroll did in that last debate. Why the law was a dirty thing, it was a rotten thing, it was a bad thing. The law was miserably poor. It didn't do anything but kill the people. I hope he brings that up tonight. Christ came to call Israel back to the truth and the law of Moses. You know that verse of scripture that you've heard quoted 1,000 times, "...and you shall know the truth and the truth shall make you free...". That's not talking about the New Testament gospel. That was talking about the truth and the law of Moses. And boy, if he comes up here tonight and talks about the law of Moses wasn't the truth of God I'm going to nail him to this wall, proverbially speaking.

Now we just need to realize that when these traditions arose, Jesus had to deal with them and the question by Jesus...to Jesus from the Pharisees was it lawful to put away a wife for all of the traditions given by the Rabbis. And Jesus went right straight back to Moses and said there's only one cause in Israel for which a man can put away his wife. Some uncleanness in Deuteronomy 24:1 and fornication in Matt 19:9 under the law was the same principal, it was for fornication. If a man lie carnally with his neighbor's wife. Now I think tonight he needs to come up here and explain how he has the right to interpret in Matthew, Mark, Luke and John what's New Testament doctrine and what's Old Testament doctrine. Who gave him that right? Who gave preachers like him that right? Who gave preachers like that that can say well now this is New Testament doctrine. Let me tell you something. In Matthew 8:1-4 Jesus said go and offer the gift that Moses commanded thee. Was that the law or the gospel?

DON TARBET: Dan is concerned because I don't answer all of his questions. I'm in the affirmative. He's suppose to be answering the questions. I'm asking them. But I will ask some and I will answer some. I want to ask him what happened to his comments on my charts in Matt 19. You notice he avoids those charts? He wants to go back to Ervah from the Old Testament. He asked this question also. If Moses got his information for Deut 24:1 just out of the blue somewhere or did he get it from God. Well I'll answer that with a question. Did Moses, or rather, did David get his instructions for the use of instrumental music from God or did it come from David? It doesn't say that God suffered you to put away your wives but Moses did. They talked about it being a command, the Pharisees did. But Jesus said that Moses only suffered it because of the hardness of your hearts. There were things that were suffered or allowed in the Old Testament age because of certain circumstances that were not in harmony with God's desire for the people.

Dan likes Leviticus 18. We're glad to look at that. And if you have your Bible you may want to turn and read with me. Notice some statements here that are made. I'm going to look at some of these verses and I'm going to read the word "nakedness" as fornication. You'll see how much sense it makes. In verse 6, "None of you shall approach to any that are near kin to him, to uncover their fornication..." To uncover their fornication. Then in verse 8 it says, "The nakedness of thy father's wife thou shalt not uncover: it is thy father's nakedness" or the fornication of thy father's wife thou shalt not uncover: it is thy father's fornication. Just because a man lies with his father's wife, perhaps step-mother as in I Corinthians 5, does not mean that it is the same as nakedness. Then in verse 10, "...theirs is thine own nakedness." Was it their own fornication? Then in verse 14, "Thou shalt not uncover the nakedness (or the fornication?) of thy father's brother..." We're not talking about sexual activity but rather nakedness as seen in Genesis 9:22. Then in verse 16, "Thou shalt not uncover the "fornication" of thy brother's wife (according to Dan): it is thy brother's "fornication". Don't commit fornication with his brother's wife because its his fornication. That doesn't make sense at all. Then in verse 19 it talks about not approaching a woman to uncover her nakedness. Then verse 19 begins with the word "and" not like lying carnally. So, nakedness and lying carnally were two different things but I guess we'd better take that "and" out of there, hadn't we. And that way it doesn't mean anything anyhow so we just have it nakedness as fornication. It won't work that way.

Chart D3, Lynn. Here's a chart on "Some Uncleanness." Now in Deut 24:1 it talks about Dabar Ervah "Some Uncleanness". Dan contends that that means an act of fornication, a sexual illicit act. Now the word Dabar is the word "some." Its an adjective meaning a certain unknown or unspecified something as "some person knocked" or "some gems are hard." Someone knocks on the door, you don't know who it is, you know its some person. Some gems are hard but which gems are we speaking of? Its rather vague unless we know more about it. The word Ervah is

translated "uncleanness." I've look in several versions or translations and we notice the rendering that they give. The King James says, "some uncleanness." King James II, "some uncleanness." New King James, "some uncleanness." American Standard, "some unseemly thing." New American Standard, "some indecency." New Revised Standard, "something objectionable." New international, "something indecent." Amplified, "some indecency." Easy To Read, "some secret thing." Goodspeed, "some indecency." Good News, "something..he doesn't like." Living Bible, "doesn't like something." Septuagint, "some unbecoming thing." That was the translation in existent during the time of our Lord. The Hebrew and Greek scholars, 70 of them, translated the Hebrew Old Testament into Greek and they didn't even use the word fornication or anything that mean immorality to translate Ervah from Deuteronomy 24:1. Why didn't some of the translators see the need for that if that's the meaning of that verse.

Next chart please (Are You Sure?). Dan says this is his book "The Devil and Matthew 19", "To arrive at the truth of Matthew 19--this Old Testament teaching must be interpreted by Deuteronomy 24:1-4." Now he has set forth the idea tonight, very clearly, that Jesus is Matt 19:9 was explaining Deuteronomy 24:1. Dan, are you sure? Look at the reference in Deut 21:14 where Moses gave authority for a man to put away his wife because he saw no delight in her. Now in Deuteronomy 24:1 some unclean thing. Then in Duet 24:3 because he hated her. Why do we translate fornication as the translation of this and not this or this? It could be any one of the three as far as that's concern. Who gives Dan the right to choose and select which passage of the Old Testament Jesus is explaining when they talked about putting away a wife for various causes. These are causes, too, Dan as well as the one mentioned in Chapter 24 and verse 1. All right, have chart T10 ready. We'll be looking at it in a moment.

I want to say something at this point. I have before me here a small wooden train. It says on the side of the engine, "Grandad" that's me. This is Grandad's train. I bought this sometime back in Nashville, TN for my grandchildren to play with. When they come to my house if they want to play with this they ask for Grandad's train. Now that train is mine. I'm going to will that train to one of my three grandsons. I cannot will it to all three very successfully. I'm going to will it to one of them. I'm going to will it to Ashton, the one who is around us the most and has more access to this train. I think he'll appreciate it. Now I have here a book telling about how one can prepare his last will and testament. How that the will can be written down, but I say to you that because I have made the statement tonight, "I will that train to Ashton," I need not write it in my will. We have several witnesses here who can testify in Ashton's behalf even though Donald and Richard may want it, that Ashton gets the train. Now, if I write it in my will that's fine and good. Now during the ministry of Christ upon earth He gave His will to the apostles. Then, beginning with the events after Acts 2 they began to write down that will. It began to be preached as the will of God. But the apostles had it. They knew the will of God.

Lets look at chart #T10. Here we have the chart concerning the spoken words of Christ. In John 12:48, Jesus said, "He that rejecteth me, and receiveth not my words, the same hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Now these words that Christ said He had spoken were before His death. Recorded in the book of John, written several years after the day of Pentecost but pertaining to words He had spoken during His life upon the earth. Then in Chapter 14:25,26, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance whatsoever I have said unto you." Now He said I have spoken, I have said certain things unto you. In Luke 6:46 He said, "And why call ye me, Lord, Lord, and do not the things which I say?" In John 6:63 he said "The words that I speak unto you, they are spirit, and they are life." In Hebrews 2:3 the Hebrew writer said, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." In Acts 1:1-3 after his resurrection it is said, "Jesus began...to...teach...had given commandments...speaking of the things pertaining to the kingdom of God." Now note, please, what Christ spoke was while He was present with the disciples upon earth and even before his death as well as after his death. What he spoke determines whether he is recognized as Lord or not. Did the Israelites have to recognize Jesus as the Lord during the Mosaic age or even in the last three years? But there was coming a time in which He would be Lord and Savior and declared to be such in Acts 2:36. The words he spoke give life, John 6:63. Christ spoke of salvation and the kingdom of God. Kingdom of God, Kingdom of heaven, the church, all one and the same thing. What Christ spoke will be a standard of judgment in the last days. Is it going to be the standard for the Jews? The words of Christ, or did they not already have the law? If he spoke only the law of Moses, as Dan says, then the law of Moses was sufficient to judge Israel who lived under the Old Testament. Christ's' words "that shall judge us" are those He spoke. While present with the disciples and those that the Holy Ghost would bring to their remembrance that they would teach and write in the gospel age. Thus we have the teaching of Christ spoken to the apostles.

Now chart #T18. Talking about the will that I may write. I have spoken part of that will. Notice what the Bible teaches about the will that was given. In John 17:8 Jesus said in his prayer to Jehovah before his death, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came from thee, and they have believed that thou didst send me." Now Jesus said, "I have given them the words thou hast given me." In chapter 17:14 in the same prayer he said, "I have given them thy word." Then in chapter 17:17, "Sanctify them through thy word; thy word is truth." The word that Christ gave to the apostles is that word which sanctifies. Notice in Hebrews 10:9-10 the writer said, "Then said he, Lo, I

come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." But in John 17: Jesus said the word that he had already given the disciples is that which will sanctify. Yet, we are told later that it is the will of the second covenant. Not the first that was taken away, but the new covenant.

Then in the same prayer John 17:20 he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." That's the apostles word. The apostles doctrine. He had already given it to them. The words came from God through Christ through the apostles to the world and the apostles already had it before the day of Pentecost. That which they needed to remember they would remember because the Holy Spirit would guide them in that way. Then in the last two verses of John 20, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus in the Christ, the Son of God; and that believing ye might have life through his name." Now observe in our last few seconds, Christ gave God's word to the apostles while he was on earth. Second, the apostles understood that word. This word sanctifies. It is the second will, or the New Testament, which sanctifies. Thus, the word is the will or the New Testament. This word produces faith in other people. The writing, or the written word about Christ is in the book that John wrote. One of the four books of the New Testament that Dan says do not belong there. This word produces belief that in turn brings life, and this life is from the book of which John is a part is through the name or the authority of the Lord. And thus the name of the Lord began on Pentecost day. Thank you very much.

DAN BILLINGSLEY: All right, now we want to look very carefully at the charts that he used and we want to come back and look at some of these things very carefully. You'll notice that every one of these translations and how they translated it, they always kept themselves free from some trivial, some insignificant thing. Now, "some uncleanness." Who can best define what the word meant? Moses, to lie carnally with a woman. Jesus, fornication. It doesn't make any difference how many English translations you look at. There is the "some uncleanness." Go back to the Hebrew and in the context of Deut 24 he was talking about sexual uncleanness. Now, there's a chart Marks, Paul look this up for me on the meaning of Ervah by Moses. Its a chart that gives a lot of information on it, see if you can pick that up for me.

Now, Dabar Ervah--some uncleanness. Well, how did Jesus answer the question. I mean, who are we going to listen to--Jesus or these brethren who want to put Jesus down and say it meant something trivial. Something insignificant in the law. That's not at all what it meant. Now if we could go back for just a moment. He keeps talking about the will. When was the will revealed. Well, listen to Paul in Eph. 3, he said "If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;" Now who revealed New Testament doctrine? Not Jesus, not Jesus. Marks, lets put that chart upon the board for just a moment, lets turn this off. Yeah, that's the one I want right there (chart #12). Let me show you when Christ revealed New Testament teaching. It wasn't in Matthew, Mark, Luke and John before the cross. That's when he was teaching the law to the people under the law. But he says all of this was New Testament teaching except those of us who can interpret here, we can show that this is not New Testament doctrine but this is, this isn't and this is. Let me tell you something the denominations have a right to their own interpretation if Tarbet has a right to his. He doesn't, and they don't. Now during the time of the 40 days between the cross and Pentecost, Jesus gave them commandments. He spoke unto them of things pertaining to the kingdom. That's when Jesus began to reveal and explain the prophecies and the parables and really reveal New Testament teaching to these men called apostles. But when did they have the power to speak by inspiration? On the day of Pentecost just as Jesus promised.

Now, lets go to the next chart that he had here, please. Lets get to all of these scriptures. Are you sure? Now, let me show you have these brethren reason how false it is, how wrong it is, how despicable it is to interpret the Bible like this. In Deut 21:4, no delight in her...do you know who this was that he had no delight in? It was a gentile woman taken by war. Its not a wife of Israel, not a covenant marriage in Israel. This has absolutely nothing to do with Matthew 19 or Deuteronomy 24. Shame on you for bringing up these kinds of illustrations and trying to pass

them off as if they were the law of God for Jews in Israel with their Jewish wives. Some unclean thing. Now, Jesus said it meant fornication. Thank you, brother Tarbet. Some unclean thing meant fornication. That's exactly what it meant. Now lets go to the next chart, please, his next chart. Are you sure? I'm absolutely, dead right in this matter. Now Christ's' spoken words. I couldn't believe it when I saw this up on the screen. In John 12:48, do you know who he's talking about? He's talking about the Jews rejecting him, and the Jews not receiving his words of truth about the law. He's not talking about the gospel. The same shall judge him in the last day. Do you think that Jesus had already spoken the entire New Testament message and these things were going to judge these men in that day?

I wish I had the time to go back to John 12:1, "Then Jesus six days before the Passover came to Bethlehem where Lazarus was which had been dead, whom he raised from the dead..." Then he goes on and right on down through verse 42, "...Nevertheless among the chief rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:" Its talking about the law. Its talking about Jews under the law and he's talking about this being Christian doctrine. New Testament doctrine. That has nothing to do with the New Testament. John 14:25-26, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things..." See brethren, exactly what we preached all these years on the day of Pentecost that's when the gospel was first delivered unto the apostles. Let me tell you something, the New Testament gospel was first preached on the day of Pentecost. It was never preached before. Brother Tarbet you come up here and tell these brethren that the New Testament gospel of the death, burial and resurrection was preached before the day of Pentecost. He can't find it, he never will find it. Luke 6:46, "And why call ye me, Lord, Lord, and do not the things which I say?" Talking to Jews about matters under the law. Now, look at this. You see these brethren skip from the Old Testament to the New Testament and just kind of blend them together and they make us think that, hey this is all talking about the same thing. In John 6:63, "...the words that I speak unto you, they are spirit, and they are life." Now I want to show you what the Old Testament said about the law of Moses. Marks, I've got to have that chart on the law...right there in front of you, it says the law was perfect, the law was...which one is it...yeah, there it is. Now lets turn this projector off, please, just a moment we're coming right back to it.

Lets talk about the law of Moses (chart #13). The law of Moses killed transgressors of the law, no question about that. It gave life and righteousness to those Israelites who kept the law. The law was perfect, Psalms 19:7. The law was righteous, Deuteronomy 4:8. The law was the truth, Psalms 119. The law saved. Now, brother Tarbet, don't come up here and talk about the law of Moses that it was evil and fowl and all it did was kill people, because that's not what the Bible says. The Bible says that the law of Moses was righteous. It was perfect. It was the

truth. It saved the Jews who were under the law when they kept the law. Now lets go back to this chart that you have here, please. The words that I speak unto you they are spirit and they are life. That's exactly what the law of Moses was during its time to the people of Israel, the people who believed in God who kept the law and who walked in the law would receive the blessings that God had promised unto the law. Now, I don't have to talk about these New Testament passages because I believe everyone of them, but I want to get over to John 20:30-31, lets go to the next chart, please... yeah, here we are. John 17:8, he didn't tell you that in John 16 Jesus said that the words that I give unto you, or the doctrine that I preach is not mine but the Father's who sent me. You see, the doctrine that God, Jehovah God, gave Moses was what Jesus enunciated to the people. I have given them thy word, what word do you think that was? It was the word of the law under which Israel lived at the time. Now he comes down here to Hebrews 10:9-10. When did Jesus take away the law. When did Jesus do away with the old ten commandments and the law of Moses. Brother Tarbet, answer that for these people. It was at the cross. I stand by what Paul said when he said that he blotted out the handwriting of ordinances against us which was contrary to us. He took it out of the way nailing it to the cross. All right, now look here..."Neither pray I for these alone, but for them also which shall believe on me through their word." Nothing more than just simply Jesus prophesying that the day would come when the apostles would be his spokesmen and the world would be saved through their preaching. But when did that come? Not Matthew 1. When did that come? Not in Mark 1. When did that come? Not in Luke 1. When did that come? Not in John 1. When did that come? In Acts 2. Now here we are. He reads this passage of scripture, "And many other signs..." did you notice what it says...and many other signs..."truly did Jesus in the presence of his disciples, which are not written in this book. But these signs are written , that ye might believe that Jesus is the Christ..." that Jesus was, is and always be the son of God. I do not dispute the place of Matthew, Mark, Luke and John in Gods cannon of scripture. Matthew, Mark, Luke and John describe the last 33 years of the Old Testament age. I believe every word of it. I preach it because these signs, not these doctrines, not these writings, not these words of Christ but the signs...what where the signs? Raising the dead. What were the signs? Turning the water to wine. What were the signs? Raising Lazarus. What were the signs? Making the blind to see, the deaf to hear and dumb to speak. Those were the signs and by those signs I believe that Jesus was the one whom God claimed him to be.

Now, I don't have any problem...he says Christ gave God's word to the apostles while he was on earth. Brother Tarbet, you come up here and tell these people that every word in Matthew, Mark, Luke and John is New Testament doctrine. It you don't you've given up the debate. If you don't you are going to go away from here...you people are going to go away from here tonight knowing that he wouldn't say that. He can't say it. The apostles understood that

word. Mark 16:14, the very last thing that the apostles were guilty of is this, "Afterward Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief..." did you hear that, brethren? Jesus came to them and he upbraided them because they weren't believers. He upbraided them because they didn't believe in the death, burial, and the resurrection. This man is trying to tell you that they were out preaching the death, burial and resurrection, they believed it, they understood it, they knew all about it and now they were preaching it...but the Bible says that Jesus upbraided them for their unbelief. He was ready to tear them one side to another because they didn't believe the very thing that they were going to have to preach beginning on the day of Pentecost.

Now, I want to change for just a moment and lets go to this first chart 368 (12), Okay, I'm going to have to hurry. I want to just repeat this. Jesus didn't give New Testament doctrine over in Matthew, Mark, Luke and John. He began revealing it over here when he gave them commandments and when he spoke to them of things pertaining to the kingdom and then the Holy Spirit came...and remember Jesus said that when the Holy Sprit comes he'll guide you into all truth. Now what is the record of all New Testament truth? In Acts 2 through Revelation...that is the record of all truth. In Matthew 19:9 is not even mentioned...19:9 is not anywhere to be. Marks, the next chart (chart #14), please. I've got to hurry...where does time go? Brethren, he talks about the will of God. Let me just leave this with you. He holds up this book, "How to Prepare Your Own Last Will and Testament." That's for a human will. That's not what we're talking about here. We're talking about divine will. You'll remember when I read from Eph. 3 that these things were not revealed in other ages, but now to the spotless and the prophets. We're talking about a foreordained plan. This plan of the New Testament was ordained before the world began. Ephesians 1 having predestinated us according to adoption. II Timothy 1:9, given us in Christ Jesus before the world began. Brethren, God had this thing all figured out, outlined, ready to reveal but he kept it a secret-a mystery until it was time and Acts 2 was the time.

DON TARBET: We now start our last five minute speech and then we are free to go home. He looked at my chart, "are you sure" where those three passages from the Old Testament give different reasons for divorce, and with a swoosh of the hand he took care of that chart. Now the Pharisees in Matthew 19 didn't seem to care and obviously didn't care whether a mans wife had been gentile or some woman taken in war or not, but how could they divorce her? And Jesus dealt with what the law said. Was not Deuteronomy 23 in the law, Dan? They talked about law, and Deuteronomy 23 and 24 both are in the law of Moses. What did he say about my comments on Leviticus 18 regarding a man uncovering his fathers nakedness by lying with his fathers wife? Perhaps Dan has made his waterloo on Ervah from Leviticus 18. He made a statement that the law of Moses did not kill. He needs to read II Corn. 3:6 where Paul said the ministration of death. Now if a man kept the law perfectly he would have life, according to Romans 7. But once he broke that law there was no way he could have life by that law, Galatians 2:19-21. It was a good law but once you broke it you couldn't obtain life again.

Now, lets look at chart #M6, that's not it...that's not the one I wanted, I'm sorry...is that M6? Okay, do to the other one right under it, go to T3. All right, Dan says that the New Testament was not given prior to the day of Pentecost. The Lord taught his disciples. His writing that talks about the end of the Old Testament makes the statement that some of the teaching of Christ was given in Matthew, Mark, Luke and John. Now if "some" of it could have been why could not it "include" Matthew 19:9? That was given, it was different than Deut 24:1 as we have seen. But Matthew, Mark, Luke and John record the teaching of Christ that began in Galilee. And Dan, in Mark 1:14-15 we are told that it was the gospel of Christ that began to be preached. Mark 1:4 says it was the gospel of Jesus Christ that began, thus it began and yet it was in Jerusalem. But it was during the ministry of Christ when Christ said repent and believe the gospel for the kingdom of heaven is at hand. Now, the word was published and the 10th chapter of Acts will show this to be the case. That's an interesting passage, and one that we ought to note. In verses 36 and 37 as Peter spoke to the gentiles he said, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." So the word which eventually pertained to salvation began to be preached in Galilee as Christ taught the disciples and as they went out publicly and told the people that the kingdom of God is at hand.

Chart #T9, please. Now "the doctrine of Christ," I want you to notice carefully. The scribes and Pharisees sit in Moses seat (Matthew 23:2), "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes (Matthew 7:28,29). This was following the sermon on the mount and he taught His doctrine in that sermon and it was not like the scribes because they taught

Moses' law. "And they were astonished at His doctrine for they taught them as one that had authority and not as the scribes, and they questioned among themselves saying, what thing is this? What new doctrine is this? For with authority commandeth he. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." Now note, the scribes taught the law of Moses (Matthew 23:2). The scribes did not have authority to legislate new doctrine.

Jesus taught and commanded with authority. Jesus taught the sayings of the sermon on the mount (Matt 5-7). These sayings created astonishment as to content. Jesus taught something new, not old. Jesus taught His doctrine, so Jesus taught something different than the Old Testament. Now if Jesus taught only the law of Moses it was not his doctrine, it was not something new...something different than what the scribes had taught. We must abide in the doctrine of Christ to please God. Thank you very much. Listen to my opponent.

DAN BILLINGSLEY: Lets go back up with that chart that he had here just a minute. These final 5 minute features are not really for...to follow all of his arguments but I do want to point out just one thing here...we are going to get into this tomorrow night what he says about his doctrine. Right here he's got it in large letters. His doctrine is used a number of times and we are going to show that in four or five verses down from this passage right here in Matthew 7, here's what was said when they were talking about Matthew 7:28, you come down to Matthew 8:1-4, "See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded..." Now brethren, why does he persist in talking about the doctrine of Christ being something different from the law of Moses. It was the law of Moses and in the same passage in the same context in the same page its talking about Jesus teaching the law of Moses. Now, they were astonished at his doctrine because he didn't teach like the scribes and the Pharisees the traditions of the rabbis...Jesus taught the truth.

Now Marks, I want my chart (chart #15) please for just a moment. Look right down here at the bottom...he talked about Mark 1:14 being the beginning of the gospel of Jesus Christ. Brethren, did you know that the Bible speaks of three different gospels? Three different gospels. He knows this. He knows that this is in the Bible but still he persists on saying things which are border line. Let me show you something right here, three gospels mentioned in the Bible...One was the gospel preached to Abraham. God preached a gospel to Abraham. When? Two thousand years before Christ. Now, was that the New Testament gospel? No. B...gospel preached to Israel (Mark 1:1-15). Nobody denies that the beginning of John and Jesus was when they preached the old Mosaic gospel to the Jews. What did they preach? The Messiah is here and the new kingdom is coming. But that wasn't the New Testament gospel.

Brother Tarbet, I'm asking you one more time, did Jesus or any of the apostles ever preach the New Testament gospels before the day of Pentecost? Now he's telling you, he's insinuating, he's looking at it, he's trying to say here it is, there...they were preaching the gospel right there in Mark 1:14. They were talking about the gospel of the good news to Israel, not the New Testament gospel of the death, burial and resurrection (Matt 28) when Jesus said go ye therefore and preach the gospel to all nations. Now, he knows that. He knows that the word gospel there does not mean New Testament gospel. All of the questions that I've asked him tonight have been hard questions. They've been questions to make you think and to make him realize that this position that he's espousing is not according to the Bible. It is contrary, it contradicts the Bible and it is false. And if he's got the heart that he talks about he's going to change.

Now let me tell you something, and I know this, there are a lot of preachers like him that preach but most churches of Christ practice what I preach. Now maybe not right here in this vicinity, but I'm telling you all over this country churches of Christ have seen the light and they are changing from the old traditional view that is wrong and false and they are embracing the truth.

Now, let's turn off that chart please, let's just turn off all the projectors...let me say that I've got 46 seconds left. I want to thank Brother Tarbet, he's a fine host. I believe him to be a good man, I want you to love him. I think he is dead wrong. I believe and I know that we have shown here tonight that the scriptures that he is using are scriptures that have talked about the law and he tries to apply them to the gospel, the New Testament gospel and it will not work. Matthew 19:9 is the doctrine of Christ about the Old Testament law of Moses found in Deuteronomy 24. And the word "and" doesn't mean anything except it just connects two phrases in a sentence. But Jesus used that more than 100 times and it always referred to the law of Moses. Thank you. Thank you.

SECOND NIGHT: (Welcome by David Daniel) Evening everyone. Welcome to the Colbert Church of Christ this evening for our second discussion between Dan Billingsley of McKinney, Texas and Don Tarbet of this congregation. As last night, tonight's discussion will consist of four 15 minute speeches by each speaker followed by one 5 minute concluding speech by each speaker. After each speaker has made two speeches in about an hour there will be a 10 minute recess to give us time to stretch our legs and take care of other necessities; and again as last night we are insisting that there absolutely be no actions of any kind, such as laughing, hand clapping, or even saying Amen during these discussions. We appreciate that. We will just leave all the talking and noise up to the speakers. I want to mention once again, that Brother Gardner is taping the discussions and he has a video and an audio version of it and he has those for sale. The audio's are $10, the video tapes are $15; so Brother Gardner is here with the camera now and after service if you would like those please get in touch with him after the service. At this time we are going to go our Father in heaven in prayer and we're going to ask Brother Haskel England from the Bonham Street church in Paris to direct our prayer at this time. Brother England...(Prayer)... The proposition for tonight is that "the scriptures teach that Matthew 19:9 is not New Testament teaching." Dan Billingsley will affirm this to be true. Don Tarbet will deny it to be true. The first affirmative by Dan Billingsley in 15 minutes.

DAN BILLINGSLEY: We are delighted tonight for the presence of all who have come to be with us and we are indebted to the congregation here and to Brother Tarbet, Brother Carroll and all the others who have made this discussion possible. We come together tonight as brethren. We come together to study a very troublesome problem in the church. There are, as I mentioned last night, eight different doctrinal positions on the subject of marriage, divorce and re-marriage in our brotherhood. Those of us who plead for unity of faith and unity of practice and unity of doctrine; and who pray for unity of all believers according to the teaching of Ephesians chapter 4, there is one Lord, one faith, one baptism. We know that it is only through the means of study such as these that we'll be able to come to a knowledge of the truth.

Now, I come tonight to affirm that Matthew 19:9 is not New Testament doctrine. Now, I want to say that for about 15 years of my 40 year ministry I believed and preached and practiced that particular view that Matthew 19:9 was New Testament doctrine. But the more I studied the Bible, the more I studied the covenants of the Bible, and I plead with every preacher here tonight to listen diligently and carefully to this. The more I studied the covenants, the more I realized that the books of Matthew, Mark, Luke and John before the cross described the last 33 years of the Old Testament age. Then, the more I studied the particular passages involved, the more I realized that everything Jesus taught, everything that Jesus taught in his personal ministry was the Law of Moses-including Matthew 19. Now, in that personal ministry he had a number of prophesies

about the coming of the kingdom, the New Testament kingdom, the coming of the new birth. He made mention of many things to come but is was only prophesy - it was not doctrine. It was not understood to be doctrine at the time then or now.

We are ready now, Paul, for the first chart (chart #16) please. I beg your indulgence that we turn here and realize first of all that we must interpret Matthew 19:3-9 just as we do Matthew 19:16-22. Now, you know as I'm sure tonight, that Matthew 19:9 reads thusly. It is Christ as He speaks regarding marriage and divorce and re-marriage under the Law of Moses..."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." Now I contend that this Old Testament doctrine from the law of Moses. This is Christ's commentary on Deuteronomy 24:1. Now, the remaining part of Chapter 19:16-22 is when Jesus was approached by the rich young ruler. And he said, " Sir, what must I do to have eternal life?" And Jesus told him to keep the commandments and the young man said which and Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. And the young man saith unto him, All these things have I kept from my youth up: what lack I yet?" Now this young man said I've been doing this. I've been keeping these commandments. I've been adhering to this law. Well, if you're familiar with the Bible at all you know that these are the ten commandments, the beginning of those things set forth in Exodus 20.

The old covenant of Moses given to the people of Israel. Now how can we interpret one passage as New Testament law, another passage Old Testament law in the very same chapter. Now there is no law of hermeneutics or exegesis that will permit us to do that. Next chart (chart #17) please. When we are going to interpret Matthew 19 we need to realize that there are several things that we need to understand, words and phrases that have confused people. That this whole discussion is bases upon these words and phrases. Number 1: is it lawful? Verse 3: the Pharisees asked Jesus is it lawful for a man to put away his wife for every cause.

For years I thought that Moses had given a number of reasons why men could put away their wives under the law. But, when I began to study the covenants of the Bible I began to realize that Moses never gave more than one law for a man to put away his wife, one cause under the law to the general population of Israel. What happened is that the Rabbi's as they began to interpret the law they began to be loose with the law and they began to give a number of different reasons for which a man could put away his wife. So, really it was the teachings of the Rabbi versus the law that the Pharisees ask about. Now is it lawful. What law do you think they were talking about? What law do you think that that word lawful has reference to? We're going to show you in just a few moments. Verse 9: Jesus said, "And I say unto you..." Now a lot of times people think that this is Jesus comparing the law of Moses with the New Testament law that he was

setting forth. But in fact, Jesus is here contrasting the law of Moses with the Jewish traditions. He said, "you've heard the Rabbi's say, but I say unto you"...and He gave them the truth about the law and then the word "whosoever" except it be for fornication; whosoever marrieth her that is put away doeth commit adultery. We must interpret this just like we do Matthew 19:16-22. Brethren, if one is the Old Testament law of Moses, then the other is the Old Testament law of Moses as well. Now lets look at the term "is it lawful".

(Refer to charts #18 & 19). Lawful is used more than 60 times in Matthew, Mark, Luke and John and it always refers to the Old Testament law of Moses. Always. Never refers to New Testament law. Compare what was lawful according to Moses in Deuteronomy 24 and what was lawful according to Christ - Matthew 19. They both were saying the very same thing. Now, "for every cause". The only one cause in the law is Deuteronomy 24 "Ervah" - some uncleanness, sexual uncleanness. I contend and will show before this night is over that the word Ervah in this context has the meaning of sexual immorality, fornication. That's what Moses said, that's what Jesus said. Only one cause in Matthew 19. Christ agreed with Moses. Many causes in the traditions of the Pharisees, the Sadducees, the Rabbis but Christ condemned the traditions and drew the Jews back to the law. Now, "except it be for fornication". Let's look at the way this word is defined (chart #20). The definition 6172 in Strong's word Ervah is from 6168. It means nudity, nakedness, shame, uncleanness. 6168 is to be or make bare, discover, make naked, spread self, uncover. Now what do you think these terms mean? What do you think they are talking about when the nakedness and the uncovering and the spreading of self is involved? Brethren, it can only mean one thing. Moses meant fornication and Jesus defined it. Now the argument between the Pharisees and the Sadducees, the disciples of Hilel and Shammai was over this word Ervah. What does it mean? Well, Jesus defines it. He put an end to the argument. Jesus said this is what the word means. Now, "imporneia" in the Greek: Harlotry including adultery and incest, figuratively idolatry, fornication. Its one in the same word.

Next chart (chart #21), please. We're talking about Moses and Jesus saying the same thing. Do you remember when Deuteronomy 18 Moses said that God would raise up a prophet like unto me. Well, how do you think a prophet like unto Moses would teach? What do you think he would teach in the law? He would teach the law exactly as Moses gave the law. Now I want to say this tonight. Jesus was co-author of the Old Testament law of Moses. As a member of the Godhead body. And in fact, in Colossians 2:9 the Bible said that He was the fullness of the Godhead bodily. Jesus co-authored everything that Moses wrote. I think that Jesus knew what the word meant, and Jesus defined it. Now look at this. Except it be for fornication. Christ stated that the only reason that Moses gave the law for the general population of Israel.

Christ defined the meaning of some uncleanness in Deuteronomy 24. Moses gave only one cause in the law, the Rabbis gave many causes in their traditions and Jesus was taking the

people away from the traditions and bringing them back to the law. Jesus, His mission was to restore unfaithful Israelites back to the law. You've heard it said of them of old times. Now Jesus wasn't critical of the law of Moses. When He said, "you have heard it said of them of old time", he's not talking about Moses and the prophets. He's talking about the Rabbis who in long years before had been arguing this for a long, long time. He said, "you've heard it said, but I say unto you." Christ always quotes the law of Moses on the tradition or the tradition based on the law when confronting the traditionalist in Israel. Christ contrasted the true law of Moses with the false traditions of the Jews more than 100 times. I'm telling you brethren tonight that Matthew 19 is doctrine right straight out of the law of Moses. (Chart #22). Now, here is that famous phrase, "and I say unto you." More than 100 times Jesus used the phrase "I say unto you", and it makes no difference whether He used the conjunction and, but or for or verily. None of these words have any special meaning. Jesus was just simply saying, "you've heard the Rabbi's say in their traditions but I'm telling you what the law really teaches." Never referred to the New Testament law when used that phrase. Always referred to the Old Testament law. I can give you a number of examples, let me just give you one. When Jesus said, "And I say unto you upon this rock I will build my church." Now, in Matthew 16:18 Jesus was prophesying of building the church in the coming of the New Testament age. Now, is that Old Testament doctrine in prophecy or was it New Testament doctrine? It was Old Testament prophecy. Jesus has already built the church. He's not going to build it again. That was nothing more than and Old Testament prophecy. (Chart #23).

Now, "whosoever". Sometimes brethren think that means just anybody in the world. Not so. Moses always used the word "whosoever" he be of the children of Israel. Christ, "whosoever looketh on a woman". Some teach that there's no such law in Moses law about looking on a woman and lusting after her. Well, brethren I tell you its a shame how many of us don't know the law of Moses and what it said. In Exodus 20:17, "Thou shalt covet thy neighbors wife or maid servant..." that's the very same as lusting, very same thing as coveting. Jesus was simply restating what Moses had already said. Now, "whosoever marrieth her that is put away..." Jesus emphasized what was unlawful about every cause in the rabbinical traditions. Christ did not deny the law of Moses in Deuteronomy 24, He upheld it. Jesus was confirming the law when He said that whosoever marrieth her that is put away unlawfully and marrieth another commiteth adultery. That's what Jesus was driving home. He was talking about keeping the law of God given by Moses. The law of Moses of which Matthew 19, was a part never applied to anyone except Old Testament Jews. Matthew 19 like all other parts of the law of Moses was nailed to the cross and it applies to no one today. Thank you.

DON TARBET: Most worthy opponent, gentlemen moderators, ladies and gentlemen, once again it is an opportunity and a pleasure to be here with you tonight. I want to begin by putting out some brush fires that Dan has tried to start. Most of them have gone out already, but there's still one or two that we want to call your attention to. I listened to the fourth negative last night, then the first one this evening, so I have a little bit of catching up to do before we really get into all of these matters. In Matthew 5-7, Jesus gave what we call the Sermon on the Mount. In Matthew 8:1-5 we find afterward, after Jesus left where He was, came to another place, there was an opportunity for him to tell a man to go to the priest and offer the sacrifices according to the law. Dan says Jesus was teaching the law, therefore he had been teaching the law. When Jesus told the man to keep the law of Moses, He wasn't teaching the law. He merely told this man what he ought to do in regards to the healing that had been his. Jesus did teach people to keep the law but He was revealing to the apostles New Testament law.

Now in Ephesians 3:5 he talked about the gospel being revealed in these days in reference to this period of time, not previously but with the apostles and prophets. Well, the apostle Paul wasn't the only apostle. There were other apostles that had received the will of God, but if you read verse 6 go ahead and finish the sentence. The thing that was revealed that had not been made known previously was that the Gentiles were to be heirs of life. Then, in Mark 16:14 he talked about the apostles not believing the gospel even after Jesus had been raised from the dead. If you read the verse it says that they did not believe the ones who said they have seen Him. They refused to believe the individuals that said they've seen Him after He had been raised.

Dan didn't like my analogy of giving my train away orally. He said that's a human will. We're talking about divine wills. Dan, if you'll read Galatians 3:15 Paul said it doesn't make any difference whether its a human covenant or will or a divine covenant or will. There's the same principal involved. I can speak my will and its legal, its binding upon me just as if I write it down and its read before the Judge or the courts of the land. Dan made the statement this evening that the word "whosoever" the word "lawful" are found so many times; he criticized me last night for playing on numbers and listen to the way he uses the count this evening. But I wonder if he's willing to give up this debate if I can show him one time where the word "lawful" is found in the gospel narratives where it doesn't refer to the law of Moses. I'll bet he wouldn't say he would do it because I can show you where it is. If you'll turn to Matthew 5:40 Jesus said, "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Do you go before the law of Moses for a lawsuit under Judaism? Then he talks about "whosoever". In verse 41, the very next verse said, "And whosoever shall compel thee to go a mile, go with him twain." It was the Roman soldiers who compelled the Israelites to go a mile with them. Virtually any scholar or commentator will tell you that Jesus had reference here to a Roman soldier not a Jew. So, "whosoever" can refer to someone other than Jews in Matthew, Mark, Luke and John. Then

he talks about the church. We'll have our first chart here that Jesus promised to build a church was merely a promise or a prophecy and was not New Testament doctrine.

I call your attention to this chart (chart entitled "Rock"). He quotes from Matthew 16:16-18, a part of it at least. I want you to notice that when Jesus said to the apostle Peter "upon this rock I will build my church," Peter had just said, "thou art the Christ the son of the living God." Now, this doctrine had not come from Moses. Where do you find in the law of Moses that Jesus Christ was the son of God? He didn't have His life upon the earth till near the end of the law, but what passage before that time had said, "thou art the Christ the son of the living God?" That did not come from man because Jesus said to Peter "flesh and blood hath not revealed it unto thee but my Father which is in heaven." And it came from the Father, thus it was not a human doctrine but it came from God. It had been revealed to the apostles as per Matthew 17:5 when Jesus and the apostles, three of them, were there on the mount and the voice from heaven said, "this is my beloved son in whom I am well pleased, hear ye Him." Peter was there, he heard the Father reveal it upon that occasion. It is New Testament doctrine that Christ is the son of the living God and the church is built upon that. Are we going to suggest that the church is built upon Old Testament doctrine? Think about it.

All right, you can cut off the projector for a moment. But we are making progress in this debate. Especially on the subject on "Ervah". We entered this debate last night with Dan believing or arguing, teaching on the radio, writing in his books that are still being sold to this day that the word "Ervah" is in the Old Testament only twice. Then, last night he admits he was wrong and he complained because I've told him about it before you. But he still maintains that it meant only fornication. But then later before the night was over he argued that it can mean something else, and you have determine that it means fornication by the context. Do you remember that? Go back and hear the tape if you don't believe it. Now, stubbornly, he maintains that Deuteronomy 24:1 does mean fornication while other passages do not. Who gave him the authority to determine when it means fornication and when it doesn't? He tells me I have no authority to make such decisions but, evidently, he does. Now I want to know who is it that says Dan can't be changed. We talk about debates-"You can't change your opponent." Well, I maintain that Dan can be changed as we've already noted. Give us a few more debates like this and we'll have Dan on our side if we're not careful. Now, when Ervah is used in connection with fornication it simply describes the exposure of the naked body that is shameful outside of the marriage relationship for the naked body is generally exposed in the act of fornication. That's why you find nakedness and fornication or lying with a woman used so close together, but yet you find in the passage where it talks about nakedness and lying with her. They are not the same thing.

Now chart D5, Lynn. Let us illustrate this, but we'll want to point out first of all that Christ's teaching...let's give the one there...all right, nakedness is not adultery. Dan said that

"Moses uses the word adultery to describe the Biblical definition of 'uncleanness'" in his book THE DEVIL AND MATTHEW 19. Let us see from Leviticus 20:10-11, "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness..." Oh, why not the woman's nakedness? The man isn't even there. His father's nakedness, "...both of them shall surely be put to death; their blood shall be upon them." Who? Their father be put to death? No, but the nakedness that belongs to him. So, the penalty here was death for fornication. Now, drop down to verse 17, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity." Now, notice "seeing her nakedness". Nakedness is something that is seen. Now in verse 20, "And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin, they shall die childless. And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless." Now, note these points. The penalty for adultery was death, verses 10 and 11. Committing adultery also involved uncovering nakedness that belongs only to her husband. The penalty for uncovering nakedness only was <u>less</u> than death, verses 17 and 20. And lying with a woman AND nakedness were two different things as we see from verse 10 and also verse 17. Nakedness was something seen not done between two people. One man might see the nakedness of a woman, there's two people. But, seeing something and doing something else is different entirely. How would adultery with an uncle's wife make the uncle an adulterer? Yet, he talks about the uncle's nakedness. Obviously, we are not talking about fornication. How would adultery with a brother's wife make the brother an adulterer? So again, we have the same situation. We admit they are used in conjunction with one another because nakedness and fornication usually are associated together in relationship between people who are participating in that kind of conduct.

Now, next chart please...OTA-1. I want to point out what the Old Testament law was as a penalty for those who were caught in the act of adultery and those who were accused of adultery. On the Law of Moses now, Dan, the law of death according Leviticus 20:10 we just read, if there were witnesses (chapter 17:2-7) and the guilty were to be stoned to death (Deuteronomy 22:24). But, there was also the law of jealousy where a man might suspect the wife of being unfaithful but there were no witnesses. So in that case, in view of there being of suspicion she was brought before the priest and she would swear to her innocence and she would drink water of bitterness and if she was guilty her body would swell and her thigh would rot. But if she was innocent then she would be freed and she would conceive. Doesn't Dan know that the Bible gave these two different laws regarding the penalty for adultery? So they are different.

Now he won't do to get up here and say, "what about David and Bathsheba?" David wasn't stoned. Well, I don't know if anybody would have the courage to want to go up and stone the king, but even so where were the witnesses? Who was going to accuse? They took care of Uriah so he couldn't accuse. No one else was there to accuse. So you see, that wouldn't work at all. All right, now the point is the law said to stone her. Agreed? If, Deuteronomy 24:1 means to divorce the fornicator, then we have a conflict in God's law. One law says stone her, the other law says put her away. Obviously Deuteronomy 24:1 and these passages are not talking about the same thing. That makes a difference.

Now we'll turn to chart to NTA-5 if you have it ready there. Go ahead with the next one I left with you there...P1...all right...no, that's not the one...the one we had up awhile ago...P1. All right, to point briefly as we close this part of our study that Christ's teaching was understood. Last night Dan said that everything Christ taught or told the disciples was a secret thing and no one knew it before the resurrection the gates and commandments after His resurrection but everything previous to that had not been made known. But yet in Matthew 13:35 it quotes from Isaiah and it says, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." And is so doing, the disciples wanted to know more about what He said and they said, "...Declare unto us the parable of the tares..." He answered He declared it unto them, then He said, "...have ye understood all these things? They say unto him, Yea, Lord." They obviously understood these things that had previously been kept secret from the foundation of the world. The New Testament doctrine of Christ had not been revealed prior to the coming of Christ. But yet, in John 17:8,14 in His prayer to the Father the week of His death, Jesus said, "I have given them thy word." Thank you very much.

DAN BILLINGSLEY: All right now, you'll notice that he just closed his last lesson, or his first speech, and he said stone King David. Look at this verse of scripture and David was greatly distressed for the people spake of stoning him. Now this idea that David was somehow above the law and he didn't have to pay for his adultery is contrary to the Bible. They talked about stoning David. David was not above the law nor beyond the reach of the people. Now look at this brethren. The law of Moses regarding stoning, adulterers were not always stoned. First of all, Gideon was not stoned (Judges 8). He had multiple wives and a number of concubines. David and Bathsheba were not stoned. Men and women on certain occasions in Israel were not stoned (Leviticus 19:20-21). I mean they were not stoned. Four, the woman brought to Jesus in John 8...he said you who are without sin cast the first stone. She wasn't stoned. Stoning required two witnesses and it was seldom if ever used in Israel. Now he's trying to catch up from his poor job in the debate last night.

Get into tonight's charts...I've had about 10 or 15 charts on the screen...your job is to follow me, go to these charts like I did yours last night and go down 1,2,3 and follow the points that are made. Now, always these little quibbles. The word law, lawful and whosoever always applied to Israel and Israel's behavior under the law. That will stand. Now, he says in Matthew 16 in his little chart was never spoken of the Old Testament law of Moses. Jesus said upon this rock I will build my church. Daniel said, "and the time will come when the God of heaven shall establish a kingdom." Now, the kingdom and the church are the same thing. He can't get by with those kinds of things that nobody in the Old Testament never talked about the church and the establishment of the church. That's just contrary to the Bible.

Now, tonight he's saying well "Ervah" is used in connection with fornication. And usually nakedness and fornication are associated together. Now, which is it? That it never means fornication or sometimes means fornication? That's my position. Now, he made in his last chart the idea that there was some kind of secret. Let me tell you something brethren, and I just want to read now from Romans 16 about the revelation of New Testament doctrine, when occurred and who was involved in it. Brethren and friends tonight, no one except the New Testament apostles of Jesus Christ reveal New Testament doctrine and that in Acts through Revelation. Romans 16:25-26 says, "Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Now when was the New Testament revelation made known when it first began to be preached to all nations? When was that? Beginning on the day of Pentecost. Jesus never revealed one New Testament doctrine in all of His personal ministry. He prophesied of it but He never revealed it. It was not law.

Now, lets go back to Moses' use of Ervah. You see, he never uses these scriptures in his lists. He always goes to Leviticus 20 he always goes to some other passage that talks about father's nakedness, and uncle's nakedness, a brother's nakedness. But Brethren, in Leviticus 18:6 when you uncover their nakedness means to have intercourse. Compare to I Corn. 5:1 where fornication is defined. F.C. Cooks commentary Vol. 1, Pg. 598. Foy Wallace said that this was the greatest commentator on the Old Testament that we've ever produced. Now, Moses' use of Ervah. In Leviticus 18:6-19, Leviticus 18:20, "...thou shalt not lie carnally with thy neighbor's wife..." and over and over and over. Leviticus 20:11, "...the man that lieth with his father's wife hath uncovered his father's nakedness..." To lie and uncover nakedness is fornication, and that's exactly the way Jesus defined it. I'm telling you, I don't have to rely on anybody else to define fornication because our Lord and our Savior defined it. He said that the law of Moses was fornication. Not all of these different causes and the Rabbis were teaching.

Moses' use of Ervah in Leviticus 20:18-21 if a man shall lie with a woman, if a man shall lie with his uncle's wife, if a man shall take his brother's wife to lie carnally with one not your spouse was uncovering their nakedness. It was fornication or adultery. Its associated with it. Its connected with it as he says and Brethren Jesus bound it. He nailed it tight. In Leviticus 18:6-24, 20:11-21 it means sexual intercourse, sexual connection, sexual intercourse according to Kiel Dieltzsch Vol. 1, Pg. 412. Now, these are scholars. These are men who know the language and they know the context. And I say unto you that word "and" has no special meaning or emphasis. Matthew 8:11, "...many shall come from the east and west..." Now, they say that every time you see the phrase "and I say unto you" it has special meaning. It always means New Testament teaching. Well, here's the next case. Matthew 8:11, "...many shall come from the east and west..." They said that's talking about New Testament doctrine. That's talking evangelizing the world. Well, what do you think Isaiah 2:2 is talking about when he said all nations shall flow into that kingdom? Same thing. Luke 11:9, ask, seek and knock. In Deuteronomy 4:3, ask counsel of God. Over, and over, and over the Old Testament God was telling his people to seek him and to find the knowledge. Proverbs 8:17, "...those that seek me early shall find me." Luke 12:4 again where the phrase "and I say unto you" is used, "...Be not afraid of them that kill the body..." Well in Psalms 56:4, "...I will not fear what flesh can do unto me." Brethren, these are statements of the law in principal and in power that Jesus is making. Luke 16:9, "...Make to yourselves friends of mammon of righteousness everlasting..." I can't even read my "habitations". Well, in Proverbs 11:28, "He that trusteth in his riches shall fall..." Now these are just the same principals, the same teachings of Jesus in the four gospels that Moses had given in the law and the prophets. Lets go to the next chart, please. Now, he hasn't even mentioned the fact that he says well, you know that the word Ervah just means some kind of little blemish. It just means some kind of little unpleasant thing that the husband was unhappy with. Well, these are the words in the Hebrew language that

are used to talk about little blemishes. And they are never, never, never used by Moses or Christ to talk about Ervah in Deuteronomy 24. Now, the Hebrew word for uncleanness "tuma", "neda", "quadish" (SP), these are other words for uncleanness. That's not what Moses used. He used the word that means sexual immorality in the context. Now, I hope that he'll follow these charts. Now, I'm in the affirmative and I called for his charts and we went right down the line.

Now, he's going to agree with all of this because he has no other choice. But if he agrees with these points then this means that my conclusions are correct according to the scriptures. Now, here are 25 reasons why Matthew 19 is not New Testament doctrine. Number 1, Jesus was born under the Old Testament law Galatians 4:4-5. Jesus was an Old Testament Israelite not a New Testament Christian. Jesus was an Old Testament prophet not a New Testament evangelist in His personal ministry. Every principal in His teaching in Matthew, Mark, Luke and John was taken directly from Moses and earlier prophets in Exodus through Malachi. Brethren, Jesus was the final Old Testament prophet, and he taught like a prophet in Israel. He taught the law. Jesus quoted the earlier prophets more than 40 times. More than 40 other examples of Jesus teaching the law. Compare Matthew 4 and Deuteronomy 8:3. Do you know what Matthew 4:4 says? "...Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Do you know where that came from? Its a direct quote from Deuteronomy 8:3. Jesus said that His teaching was. Not one time have I got Carroll or Tarbet either one to stand up and talk about this scripture and answer this argument. In the Sermon on the Mount Jesus said this is the law and the prophets. Now how much plainer can He make it? How much plainer can He make it? He said what I'm teaching, this teaching, this Sermon on the Mount, it is the truth about the law of Moses.

Now Jesus was sent only to the lost sheep of the house of Israel (Matthew 15:24). I mean He wasn't sent to the world. Now, what do you teach the house of Israel? You teach them the law under which they live. The law that they were familiar with because He came to fulfill the law. Jesus came to restore and fulfill the Old Testament law of Moses. I am not come to destroy but to fulfill. Jesus contrasted the truth of the Old Testament law of Moses with the false traditions of the Jews, not to contrast the Old and New Testament laws. Now, that's what Jesus was doing. Jesus believed, taught, and practiced the Old Testament religion of Israel. He never worshipped...He worshipped as an Old Testament Jew. Jesus was circumcised according to the law. Now, how much plainer can we make it that Jesus was involved with, was a part of, and taught the law of Moses and Matthew 19:9 was the law? Jesus kept the Old Testament Sabbath. Jesus offered Old Testament animal sacrifice. Jesus offered Old Testament tithes. Jesus preached Old Testament plan of salvation. Jesus never preached the New Testament plan of salvation to alien sinners. He preached the Old Testament gospel to Israel. The Messiah would come and the kingdom was at hand.

Now, as I pointed out last night, the Bible teaches that there are three different gospels that were preached in the Bible. God preached the gospel to Abraham (Galatians 3:8). Abraham thousands of years before the time of Christ. Gospel preached to Israel. The kingdom of heaven is at hand, the Messiah has come. That was good news for the people of Israel. Third, the New Testament gospel of the death, burial, and resurrection that was the gospel and is the gospel that the apostles preached and that we preach. Jesus preached only Old Testament faith. The belief of God commanded to Israel to have in their Messiah. I want to just pause long enough to say this. Every time the word faith is used in Matthew, Mark, Luke and John before the cross its talking Old Testament faith of the Jews in the Messiah. Its not talking about New Testament faith in the New Testament plan of salvation. Now Brethren, I'm going to tell you something. Jesus never used the word Christian. He never produced one New Testament Christian in His personal ministry. Let me tell you something. If He was preaching New Testament doctrine He would have produced New Testament Christians. He would have had the church built before Pentecost. That's contrary to everything we know to be true in the Bible. Jesus taught salvation by the works of the law. Old Testament works cannot justify today.

Jesus was an example of the perfect Israelite. Not a New Testament Christian. We cannot follow His Old Testament example of keeping the law. I can't follow Jesus today as He lived under the law and worshipped in the law and kept the law. I can only follow Jesus as He is revealed by the apostles in Acts through Revelations. All right, lets go to the next chart, please. Jesus never revealed New Testament doctrine. He made it clear that the apostles doctrine in Acts through Revelations was New Testament doctrine, not His teaching in Matthew, Mark, Luke and John. Not one time did the apostles ever quote Christ teaching from the four gospels. Now, you preachers listen to this. Not one time in Acts through Revelation did Jesus...did the apostles ever quote Jesus teaching from Matthew, Mark, Luke and John from before the cross. Not one time. You know, we want preachers to preach book, chapter and verse. I want this man to show you tonight one quotation in Acts through Revelation that comes from Matthew, Mark, Luke and John. Its not there. Jesus never used the word grace in His teaching. Never. Jesus taught the same Old Testament doctrine in Matthew 19 that Moses taught in Deuteronomy 24. Jesus taught if New Testament Christians taught Matthew 19 they would fall from grace. I'm telling you if you teach the law of Moses in Matthew 19 as a Christian you have fallen from grace. Thank you.

DON TARBET: Dan appears to be concerned because I'm not looking at all his charts. If we had time to go back to look at all the charts last night that I presented that he didn't touch...well I'm going to answer his charts. I don't have to put them all up there to answer the points that he made.

Now regarding David's stoning. It said they talked of stoning him. There may be talk of impeachment regarding a president in our times. There was talk of stoning him and the fact is that God took care of the matter. It was the situation where he wasn't stoned, but God saw he didn't get off scott free. Now in Roman 16:25-26 he talks about the gospel being kept secret until the time of the apostles. Were not the apostles with Christ even before His death? Now if that which had been kept secret was not revealed until Pentecost day how did you harmonize that with Matthew 13:55 where Jesus is saying, "I am telling you things that have been kept secret before now?" He told them what they were. They said yes, we understand. These were the words of Christ. Now, In Matthew 16. I didn't say that the Old Testament never talked about the coming kingdom or church. In his last debate with J.J. Carroll he said the kingdom wasn't the church. Now he says it is! And he said I said that the Old Testament never spoke of that. I did not say that. I said the Old Testament did not say, "thou art the Christ the son of the living God." There's a difference in those two. I did make one mistake. I'll admit it. I quoted Matthew 3:17 in essence, and I was trying...I referred to Matthew 17:5. I intended for Matthew 3:17 in reference to God revealing the identity of Christ unto the apostles.

Now, Dan says last night that more churches of Christ today practice what he teaches than what Don Tarbet teaches. I don't know of any congregation in this area for that matter, or anywhere else, that rejects Matthew, Mark, Luke and John as being New Testament books. Now chart M3. This relates to something he just said. Something he has said on the radio in recent times in which he said Jesus taught that if New Testament Christians taught Matthew 19 they would fall from grace. Less than 5 minutes ago he repeated that very statement.

Then he has said earlier tonight, as well as last night, and in his books, "I use to hold this position about Matt 19. I use to think that Matthew 19 was New Testament doctrine but I learned better." And he said on the radio address in June of this year on KDNT, "all of you who believe that Matthew 19:9 is New Testament doctrine are in a cult." That's pretty strong language. Now I have some questions. Were you ever really saved while in this cult before you learned better? Two, if so, were you saved while out of grace? You could not be in God's grace if you believe Matthew 19:9 is New Testament doctrine according to Dan. Third, were you lost while believing Matthew 19:9 was New Testament doctrine while you were in this cult? Four, were you in a cult while believing this? Five, were those you converted to this cult during those years ever saved, and are they now saved? Six, if you were baptized into a lost cult when and how were you later saved? Seven, were you later baptized for salvation? Eight, if not, when are you going to be saved? Nine, or were you secretly baptized into the New Testament church of Christ.

Now, lets go on to some other matters. In Matthew, Mark, Luke and John we have the teaching of Christ. If these books are a part of the Old Testament doesn't is seem strange that these books written 35-60 years after the Old Testament age came to a close, after it ended that these sayings or these records of Matthew, Mark, Luke and John should be written 35-60 years after the cross and attached to the Old Testament; thus belonging to something that has already come to an end? Now John, as well as Matthew, Mark, and Luke were all written to produce faith during the gospel age. Therefore, they belong to the gospel. In John 20:30-31 it is said, "truly many other signs did Jesus which are not written in this book but these are written that ye might believe that Jesus is the Christ, the Son of the Living God, and that believing ye might have life through his name." We're talking about believing that Christ is the son of God. We're talking about life through His name-Through His authority-Through that which He authorizes that began on Pentecost day as recorded in Acts 2:38.

Now, Chart G1, please. Dan talked last night about three gospels. He mentioned it again tonight. But notice last night he changed one of the words. He said the gospel...he said no that's "a" gospel, that God preached "a" gospel to Abraham. Check the tape. I believe that you'll find this to be incorrect. The Bible speaks of one gospel, but there are four stages of the gospel. The gospel in purpose, the gospel in promise, the gospel in preparation and the gospel in power but the same gospel. In II Timothy 1:9-10 Paul talked about the gospel according to His own purpose before the world began. So there was the gospel before the world began in the mind of God just as there was the church in the mind of God. Was that a different church? The one in Ephesians 3:10 and the one mentioned in verse 21? Why, certainly not but there was the gospel according to the purpose of God from eternity.

Then in Genesis 3:15 when God made known the good news that the head of Satan would be bruised, that would be good news, that's what the word gospel means...good news. In Genesis 12:1-3 we have God speaking to Abraham that in thy seed shall all nations of the earth be blessed, and Galatians 3:8 quotes that and says this is when the gospel was preached to Abraham. "The" gospel and he applied it in verse 16 to Jesus Christ and to thy seed which is Christ. So we're not talking about different gospels but the same gospel. Then, during the Mosaic age not only do you have the promise but we have the gospel in preparation. When Jesus was born in Luke 2:10 we have the record where the angel said, "we have good news and its for all peoples." Not just the Jews, but for all peoples. Good news. That would be equivalent to gospel. Then in Mark 1:1-2 we have reference made to the gospel of Jesus Christ. Listen to what it says. "The beginning of the gospel of Jesus Christ, the son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." So, there was the gospel of Christ as it began to be revealed unto the apostles. And then in verse 14 it is recorded, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." They were to believe the good news He proclaimed that the kingdom was at hand.

Now the gospel in power. When Christ told the apostles to go and preach the gospel to every creature. It is God's power to save. God calls us by the gospel. That began on Pentecost day but it was revealed to the apostles prior to that time. Now, chart S2, if you will. "I say unto you." Dan says every time I say unto you is said it introduces Old Testament teaching. But, Jesus said, "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Now note, this passage is associated with the kingdom of heaven. Dan says that's the church. He said that tonight.

Now, the obedient make good citizens of the kingdom. John 11:11 we read that John wasn't even in the kingdom. The least in the kingdom is greater than John. It referred to future citizenship in the kingdom. He said, "ye shall in no case enter the kingdom of heaven." Now these people to whom Jesus spoke this were already in the kingdom of Israel. But, they could not be in the kingdom of heaven unless they did something different than the scribes and Pharisees where teaching the people. Now, the disobedient, those already in the kingdom of Israel could not enter into the kingdom of heaven as long as they were disobedient. But they would have to do more, do something different to enter into the kingdom of God. Therefore, the kingdom of Israel was not the same as the kingdom of heaven. I say unto you in this passage introduces New Testament teaching about this church. Next chart. In Matthew 19 we have four topics being discussed. Dan argued long and loud about a part of it having to do with the law of Moses. If you'll read verses 1-12 in talking about divorce, remarriage and adultery you will find in verse 12 that Jesus points out that this would relate to the age of the kingdom of heaven which he says is the church, and then in verses 13-15 we have the subject of "little children" and how that we must be converted and become like little children to enter into the kingdom of heaven. Then in the third division, 16-26, there is the account of the rich young ruler who wanted to have eternal life and Christ said you need to keep the commandments, and he said, "which commandments?", and Christ told him which ones he was to keep. He asked a question, Jesus answered and then Jesus went on to draw a lesson from that, "how hard it is for a rich man to enter into the kingdom of heaven." Then the fourth division, those in the regeneration and the throne of the Lord. I showed this chart to Brother Frank Morgan who moderated two debates for my opponent. He says this is correct and I do believe that it is.

All right, now lets turn to chart NTA-5. You have L4 there. What chart do you have right there? That's good enough, Lynn. Take the one on the table. Lynn, take that one. Give it to

me...give it to me whatever it is. Now, the beginning of the gospel. This is important. We read in Mark 1:1 the gospel of Jesus Christ. The beginning of the gospel. We have the facts of the gospel revealed when the foundation was being laid. When Jesus talked about the church being built upon the fact that He is the Christ, the Son of the living God. In the ministry of John, Mark 1:1-4, Luke 16:16. In Luke 16 it is said unto John, "...The law and the prophets were until John... after that the kingdom of heaven is preached and every man presseth into it." Then you have Jesus preaching the gospel of the kingdom, and then the apostles in Luke 1:1-2, they were likewise cognizant of the coming kingdom. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word..." From the beginning of the gospel they were eyewitnesses and were ministers of the word. You check II Peter 1 you find when they were eyewitnesses, that is, with the Lord. And then, they were ministers of the word and that was the New Testament. Ministers of the New Testament as Paul said in II Corinthians 3:6.

Now, from the day of Pentecost that building was erected. The foundation was laid then after the death, burial and resurrection of Christ the building was erected and the church is built upon that foundation. Then, salvation began to be offered, based upon the facts of the gospel and the power therein. There was the passage in Mark 16 spoken before the day of Pentecost when Jesus talked preaching the gospel, "And these signs shall follow them that believe..." Then you turn to Hebrews 2:1-4, the writer talked about the salvation of which Christ spoke, and then he said these things were confirmed to us by signs following. Thus we have the preaching of the word and the confirmation of that word from the day of Pentecost. You have, prior to that the facts of the gospel then you have the acts of the gospel. These things are things that we always must consider. We thank you very much.

DAN BILLINGSLEY: I shall be not detracted tonight by all of his references to last nights debate. We'll let it stand. I think that it will stand on its own merit. My proposition tonight is that Matthew 19:9 is not New Testament doctrine, and he just won't talk about that. He won't ask for my charts. He won't answer the arguments. Now brethren, there is something wrong when a man will not look at the arguments and the charts and then do something about responding. Now, what happened at the cross. The veil of the temple was torn, Matthew 27. The law of Moses nailed to the cross, Colossians 2:14. The Jews became dead to the law, Romans 7. The Jews at the cross were cast away as God's old covenant people, Romans 11. The end of the Old Testament age, Hebrews 10:9-10. Matthew 19 was abolished, it was taken away when Jesus died on the cross. Now, the cross, not Malachi, ended the Old Testament. The Old Testament nailed to the cross. The Old Testament kingdom of Israel taken from the Jews, Matthew 21:43.

Now, I do want to make one observation. He talks like Israel was never the kingdom of God on earth. In Exodus 19:6 God said, "Now therefore, if you will obey my voice indeed, and keep my covenant, then shall you be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation." Now, Israel was the kingdom of God. In Matt 21:43 Jesus told the Jews that God was going to take the kingdom away from them and give it to another nation bringing forth repentance. Now, Old Testament Israel become dead to the law. They were the only ones that were ever under the law of Matthew 19. Old Testament law was changed by the priesthood. Now Christ is the high priest and Christians are the priesthood. The Old Testament gave way to a better covenant, Hebrews 8:6-8. The New Testament was not in force until after Christs' death on the cross...after he died. Now, he says that Jesus revealed His will. He made known His testament. He let everybody know what His will was. I've asked him several times if all of the New Testament is revealed in Matthew, Mark, Luke and John before the cross. He won't answer the question. I've asked him when did the New Testament age begin. He won't answer that. I've asked him when was the gospel, the New Testament gospel of the death, burial and resurrection first preached.

Now, everything in the Bible is connected together in God's eternal plan salvation. But, God preached one gospel to Abraham, God preached another gospel to Israel, then God has the New Testament gospel preached to the world by the church. There are three distinct gospels. Three distinct messages. Now, today there is only one gospel. Let me ask you brother, which gospel do you preach? Do you preach the one that God preached to Abraham? Do you preach the one that God preached to Israel? Do you preach the one that the apostles preached to the world? I preach the latter. The New Testament gospel of Jesus Christ to the world. Now, let's go to the next chart please. How shall we interpret the Bible? Now you preachers listen. We need to interpret the Bible by covenants. That is to say, all of the teaching of one covenant must be gathered together and put in the same covenant and that is what needs to be preached as God's

law in that covenant. The books, the chapters, the verses we don't preach the Bible by individual verses or topics. Not by combining doctrine from both the Old and New Testaments. I'm a New Testament Christian. I'm a New Testament Evangelist. I'm a New Testament child of God. I'm applicable only to the New Testament of Jesus Christ. Not to the Old Testament law that He preached before His death.

How shall we determine Bible doctrine? By covenant, by command, by example, by inference. Let's go to the next chart. Now, Christ's personal ministry was only to Old Testament Israel. I'm sent only to the lost sheep of the house of Israel. Christ kept the Sabbath, He offered animal sacrifice, He worshipped with instrumental music, He taught the ten commandments, He worshipped in the temple. Jesus taught and kept the law of Moses all through His life. Jesus never preached the New Testament gospel one time. He never produced one Christian. He never worshipped with the church. Jesus never prayed with the church, unless it was with the church of Israel. In His personal ministry before the cross He was an Old Testament Israelite, not a Christian. He never preached the New Testament gospel plan of salvation, never produced one Christian, never established the New Testament church, never worshipped with New Testament Christians. In His personal ministry as recorded before the cross in Matthew, Mark, Luke and John, Jesus' teaching consisted of the law of Moses and of Old Testament prophecies and parables about the then soon to come New Testament age, but He never preached New Testament teaching, New Testament doctrine.

Now, lets talk about these traditions that Jesus had to contend with for every cause in Matthew 19:9. Moses gave the law. The traditions arose after the time of Moses and before the time of Christ. The question was to Jesus in Matthew 19:3, "Is it lawful for a man to put away his wife for every cause?" Every cause not taught by Moses, but by every cause taught in the traditions of the Jews. Now, Moses didn't have to deal with the traditions of the Rabbis. The Rabbinical traditions lead Israel away from the truth and the law of Moses. Christ came to call Israel back to the truth in the law of Moses. Now, we need to realize that doctrinal traditions among churches of Christ in Matthew 19 are fierce. Now, brother Tarbet, tradition in not truth. Tradition and not truth is the cause of the controversy among us today. Tradition always contradicts Biblical truth. Tradition teaches Matthew 19 is New Testament doctrine. Truth teaches Matthew 19 is Old Testament doctrine. Our traditions carry over from the Catholic and Protestant doctrines of the past that have come into the church through preachers who misunderstood and misinterpreted the Old Testament teaching of Jesus.

Now, what are some of our traditions in the church of Christ about marriage and divorce and remarriage? One, God has revealed different laws in the Old and New Testament about marriage and divorce and remarriage. Two, Moses gave one law in Deuteronomy 24 and Christ gave a different law in Matthew 19. That's a tradition. Three, Moses commanded Israel to put

away their wives for many different reasons, while Christ gave only one reason for divorce. It looks like to me that if He knew that there were many reasons for the Jews to put away their wives in Israel, He would come up that verse of scripture that enumerates those reasons that tells you what those reasons are. He might say well if you just find some blemish in her you could put her away. God never gave that commandment. Anybody who talks like that has no respect for the integrity of God or His word. Moses commanded Israel to put away their wives for only one reason and Christ gave that reason for divorce..fornication in Matthew 19. The "whosoever" in Matthew 19 includes everyone. That's a tradition. "Whosoever" in Matthew 19 does not include everyone. It includes only the lost sheep of the house of Israel. Divorce does not end the marriage for both the guilty party and the innocent party. Do you teach that Brother Tarbet? I want you to show these people tonight where that's at in the scriptures. Only one New Testament reason for divorce and all who divorce for other reasons must return to their first spouse or live without marriage. Do you teach that brother Tarbet, that men today and women who find themselves in divorces and remarriages that they just can't live like that? They can't live in a second marriage, that its wrong, its sinful and they can't be in the church like that? The church can't fellowship them?

There are people in the church today all over this country who are treated like second-class citizens because they've got a divorce and remarriage in their past. One of the largest churches in Dallas, one of the most respected churches in Dallas, not one of the liberals but one of the most conservative large churches in Dallas told me recently that the Elders have come to the same conclusion that I have reached and that's what they now teach. I tell you Brethren, churches of Christ practice what I preach more and more, more and more. Look at this. God joins some adulterers in holy matrimony and they live in adulterous marriages. The term adulterous marriage is not in the Bible. Now, if its not in the Bible how can we preach it as a matter of faith? How can we take so much upon ourselves? The term adulterous marriage is not in the Bible. Now, alien sinners in second marriages must return to the first spouse before they can be baptized. A preacher gloated, he bragged to me the other day, "I'll never baptize anybody who is in a second marriage." There's something wrong brethren when preachers act like that. Let me tell you something. Nowhere in the Bible does God ever teach, not one word is said about an alien sinner. Friends, alien sinners are not under any law of God for marriage, divorce and remarriage.

Alien sinners are not accountable to covenant law. Until they become a Christian they are not accountable to Gods covenant law for the church. Now, lets get that straight. Every alien sinner is accountable to the gospel call for faith, repentance, confession and baptism. That's God's law for the alien sinner. But until that alien sinner becomes a Christian they are not accountable to God's covenant law for the church. Nine, repentance demands restitution.

Brother, you're going to have to give your wife back to her first husband before you can have any fellowship in the church. Man, there is nothing like that in the Bible. Do you teach restitution? Do you teach that they've got to make restitution of those wives back to a former husband. Let me ask you brethren, does repentance include restitution? People today who come at the age of 60 to be baptized into Christ and they've never given a dime in contribution to the Lord's cause for these 60 years, and do you teach, brother Tarbet, that they've got to make up $50,000 in back contributions that they've got to make restitution for that? No, he's going to come up here and say, "well, you know it doesn't talk about that." That's right, brethren, it doesn't mention anything about restitution. Now, baptism does not wash away sinful relationships. Brethren, if it doesn't wash away sinful relationships, then baptism does nothing. You see, we've invented a relationship; they call it aluterous marriages. Let me tell you something, brethren do you think God joins two people together in adultery? You think that God joins two people together in adultery and that's marriage? You think God has a part in joining them in that sin? Forget it! No such thing.

Now, let's go to the next chart, please. Is that it? All right, lets go back to chart number 370. Do you have that close at hand. Let me just answer a couple of things..while he was talking earlier in his speech a few moments ago. He says that this was the beginning of the gospel of Jesus Christ, Mark 1. Well, I want to know did it begin in Mark 1 or did it begin back in the time of Abraham. Do you see the contradiction that he gets himself into. "Oh, there's one gospel." And then he says the beginning of it was in Mark 1. Well, what about that gospel that God preached to Abraham? Now look here. Stone King David and David was greatly distressed for the people spake of stoning him. Now, Brethren, you see this argument that brethren have used all the time, "Well, you just can't stone the king." Why, anybody would be afraid to stone the King. The people were on the verge of stoning the king but they didn't. Now, I don't know what difference it makes when the four gospels were written. If they weren't written until 40 years after the time of the apostles, that means that the apostles didn't use them in the preaching of the gospel. At a matter of fact, brethren, the cutting edge, the cutting edge of the New Testament gospel of Jesus Christ is recorded in the book of Acts. Now, preachers, listen to me.

The cutting edge of the New Testament gospel is recorded in the book of Acts, and the words marriage, divorce and re-marriage are not found in the book of Acts. It wasn't a part of their preaching of the gospel. They didn't try to investigate and find out about everybody's background and where they came from, and what condition their marriage was in. Marriage, divorce and re-marriage is not mentioned in the book of Acts, and that's a truth that's important. It will stand.

DON TARBET: Dan talks about not answering all of his charts. Many of these charts are the same ones we saw last night and talked about then. But, these are simply points of a sermon. These are the points that make up, obviously, his favorite sermon. And I don't care about analyzing every point and many of the things he said are correct. It is true that Christ wasn't a Christian. He wasn't a follower of himself. We talked about that last night. Its true that Christ kept the law of Moses and He encouraged other people to do the same, but He did not profess Himself to be a teacher of that law and not a teacher of the gospel because He made known the gospel to the apostles.

Now he wants to argue about tradition. Traditions in churches of Christ. I don't believe that's in our proposition. I didn't come here tonight or last night to discuss all of the traditions regarding marriage, divorce and remarriage or anything else that may be called a tradition. But, we are here to discuss whether Matthew 19:9 belongs to the New Testament or not. I will say this about something he continually emphasize. He said, "where does the New Testament speak of adulterous marriages?" If you will turn to Romans 7:3 you'll find Paul saying something to that effect. He said marriage, divorce and adultery are not mentioned in the book of Acts. Does that mean marriage is not important or that they're not important at all to talk about adultery? That there was no adultery to be concerned about? Its mentioned in the book of Romans. In verse 3 of Rom 7 Paul said, "So the if, while here husband liveth, she be married to another man, she shall be called an adulteress:" "Married" and "adulterous", what's wrong with saying "married" and "adulterous" or an "adulterous marriage"? Let that be something for him to think about.

Now then, chart T8. Talk about traditions. Its important to remember this. In the Old Testament we have several comparisons, some six in number, between the Old Testament record of what was taught and what Jesus taught. And Jesus would say, "ye have heard it hath been said," and then he would quote from Moses and the Old Testament. Now, Dan will say these were the Jewish traditions, and what Christ was giving in contrast was the law of Moses. The true law. Well, did the book of Deuteronomy Exodus, were those Jewish traditions? If so, they didn't even have the law. But Jesus quoted from the law in these references and each time He would say, "but, I say unto you." That indicates a contrast, doesn't it? He believes that it does, but I don't know why. He says the Greek word "Dei" isn't important. Doesn't matter whether you put it "Dei" as "but" or "and" or "verily" or "for". Doesn't make any difference. "For" is not from the same word. "Verily" is not from the same word as "but" and "and". But if that is the case contrast doesn't make any difference then we just put the word "and" there as we introduce these contrasting words, and we have Christ saying, "here is the Jewish tradition and I say unto you." Would He be harmonizing His thoughts with Jewish tradition? He was not. He was harmonizing or contrasting His teaching with the law of Moses and He gave the law as a comparison. Now a contrast is made six times in Matt 5 in these verses, and the quotations are given from the law

(God's Moral Law), and Jesus' teaching is the opposite of what the law had to say. Next chart. Here's something that comes from one of Dan's books From the Devil in Matthew 19. And Dan, it's an excellent chart. "God's Moral Law For Marriage, Divorce and Remarriage." This is copied from your book. It isn't reproduced in any other way, except directly from your book. "Because God planned all things in the scheme of redemption before the creation of the world...this means that before 'the beginning' he made provisions for marriage, divorce and remarriage. Then, in Genesis 2, with the creation of man and woman, God set forth his one moral law for marriage and the home that has continued through all biblical ages." Now, here's Dan's chart. "God's One Marriage Law For All Biblical Ages. Genesis-Exodus 19; Adam and Eve to the Patriarchs. Exodus 20, Mosaic Age. Acts 2, for the Christian Age. God Has Not Revealed Different Laws For Marriage And The Home." Have any of you tonight gotten the slightest idea that God has changed marriage laws from what has been said by one of the speakers here tonight? Not me! Here he says God has not changed it, and its God's moral law. Was a moral law nailed to the cross? The law of Moses was nailed to the cross and here he tells us that Gods moral law was before the creation; and God made it known to man and it had continued, as Dan has said, throughout the years. Now the above statements that Dan has presented here are basically correct. So, why does he attempt to now show that we're not under Matthew 19, today if the law has not changed? But, Moses suffered a departure from God's moral law. No one said last night that it wasn't God who gave Deuteronomy 24 through Moses. That's a fabrication or an invention. No one said that I heard or that you heard. But, Moses suffered a departure from God's moral law, and Christ is calling men back to it in Matthew 19. If God's moral law has not changed, then we're bound by the same teaching as Matthew 19:9 for it is linked to God's will from the beginning. Now the teaching in Deuteronomy 24 regarding some unclean thing, we're not saying that we're bound by that. That wasn't God's moral law. That was a departure, something that was allowed during that period of time because of the hardness of men's hearts.

Lynn, get chart NTA-5 ready of you have it easily available. Now this is a chart that we eluded to last night where they asked, "why did Moses command and give a writing of divorcement to put her away," and Christ pointed out that it was because of the "hardness of your hearts that you were suffered to do that, but from the beginning it was not so." And Dan says and the word Ervah in Deuteronomy 24:1 describes the sexual immorality of a person in reference to that context. He said its the wife but Christ said it was because of the hearts of the men who were hardened. Now the question. Who was at fault for the divorce under consideration there, the husband or the wife? So we have Christ versus Dan or Billingsley. He didn't touch this last night, not one iota. So Jesus said that the man is to blame in the cases under consideration there and the reason was the hardness of heart. And what Jesus explained was something else regarding the fornication of the woman, thus we're talking about two different laws. Billingsley contradicts

Jesus Christ.

Now lets go to question or Chart T1. Here's the chart regarding the Testament in force. I hope you will be able to read it. We find from both the Old and New Testaments this principal, how that certain things are involved. There was the pattern in the Old Testament and the fulfilling of that in the heavenly. And in the Old Testament you find in Hebrews 9:16-19 that there was a Testament. The writer says where a Testament is, one version "where there is a Testament" there has to then be the death of the testator, the one who made the testament. And then there was the dedication with the blood, then the testament went in force after men are dead. Now that's from the Old Testament, the pattern, as Moses had spoken the word to the Israelites before the blood was sprinkled upon the covenant. The word was spoken to them first. And so it is that in the New Testament the word was spoken to the Apostles. He gave them the will of Christ. They had some difficulty understanding it, but Jesus said, "when the Holy Spirit comes he will bring these things to your remembrance." So when you compare the Old and the New and the analogy, you find that the law was spoken first, then there was the death of the testator. I'm sure that that is easy for us to see.

Next chart. Now lets talk about "Dan's marriage law." No, that's not it... NT-12...NTA-12...well that's not the one I want. Go to K-3. We're looking for the one Dan's Marriage Law, if you will. Not this chart is important. It is said in Luke 16:16 "The law and prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it" (Luke 16:16). Now, here we're told the law and the prophets were till John. Since that time the kingdom of heaven is preached. It didn't say the kingdom of heaven was in existence, but it was preached. How was it preached? It was preached as being near. John said it is at hand. Charter 2 or secondly in the fourth chapter we find Jesus saying it is at hand, as well in Mark 1:14. And it was to be built, Matthew 16:18-19. And it would be seen, Mark 9:1. The kingdom was to come, Luke 22:18. They waited for the kingdom, and Christ spoke of the kingdom. And they asked, "is it now time for the kingdom to be restored?" Now, we've answered the question regarding when the law ended and when the church began. He seems to have difficulty remembering when we spoke of these things in our previous studies. The kingdom began on the day of Pentecost as the Holy Spirit moved the Apostles in this regard. No, its called "Dan's Marriage Law." Jerry, what chart do I have there? Dan's Marriage Law...pull it up there. That's it, put it up on the screen. Now, we have two New Testaments. The one that Christ gave and the one that Dan believes. Now Christ's New Testament includes Matthew through Revelation. In Matt 19:9 Christ talks about putting away except for fornication and marrying another is adultery. If you marry one whose put away you commit adultery. Or if you put away for fornication and marry another, then it is a marriage-it is not adultery. But if you marry one whose put away - adultery. Does Dan accept this? No. All right, this is basically what is taught in Romans 7:2-3.

The wife is bound to her husband for life. As long as the husband lives and she is married to another that's adultery. But if the husband be dead and she is married to another then that is a marriage. Does Dan accept that? No, that's too much. "Now, he and I hold two different positions on the subject of marriage, divorce and remarriage. He [Don Tarbet], referring to me, holds to the Old Testament position of Matthew 19 and I hold the New Testament position of 1 Corinthians 7." Now as long as we've talked in these two nights, and how many times have you heard him mention what he believes the New Testament law of marriage, divorce and remarriage and adultery is in 1 Corinthians 7. For a man who holds that view you ought to tell us something about it. If you'll turn to 1 Corinthians 7:15 obviously which passage he would adhere to, you'll find that it doesn't talk anything about these things, it does talk about divorce, remarriage and adultery. So, there's Dan's marriage law, blank, nothing on it. I don't believe that's the kind of marriage law we ought to have.

Alright, next chart. I want to introduce something, hurriedly, Q-2. Dan says regarding quotations. "Perhaps it would be helpful for everyone to realize that when Jesus was teaching and quoting the Old Testament law of Moses, he did not quote Moses and the prophets verbatim - that is word for word." And he goes on to say, not once did any of the apostles quote Jesus after His personal ministry from Matthew, Mark, Luke and John in their reflection or Revelation of the New Testament teaching in Acts through Revelation. May I just say this, that Matthew quotes Jesus. He does so in Matthew 19:9. Matthew was an apostle and he quoted Jesus. But my point is, if Jesus did not quote the Old Testament verbatim while quoting it, why should the apostles quote Jesus verbatim while quoting Him from the gospels?

Now, next chart. I maintain that the apostles did quote Jesus. Jesus said in Luke 6:38, "give and it shall be given to you." In Acts 20:35 Paul said, Jesus said, "It is more blessed to give than to receive." Then in Matt 19:6, Jesus said, "Let not man put asunder," the Greek word "chorizo". In 1 Corinthians 7:11, Paul said the Lord taught, "Let not the wife depart from her husband," using the same word. This was the teaching of Christ. Somewhere, and he didn't say I got it directly or separate and apart from what Jesus taught as recorded in Matthew "Jesus took bread and the cup in the supper," Matt 26:26-28, and we have the same account in 1 Corinthians 11:24-25. Next chart, Lynn. This chart gives us an instance where Paul quoted from the gospels of Matthew and Luke. We don't have time to analyze it but we'll look at in our next study. Thank you.

DAN BILLINGSLEY: All right, now lets go brethren and let me show you how this man thinks. How he reasons. I said and the argument was that none of the apostles ever quoted Jesus from Matthew, Mark, Luke and John. We're talking about the apostles who were with Jesus. Those who were with Him. He's got three quotations here from Paul who wasn't with Jesus at all. Now everything, everything that Paul said was a quotation from Jesus, but it was given to him after the cross. It was given to him after Paul became an apostle. I want him to show you an example where an apostle who was with Jesus, who wrote in the New Testament that he quoted Jesus. And he tries to pass Paul off as an apostle who was with Christ before the cross. You know that's not true. Now, our proposition here tonight, and he uses this chart here that I wrote it again. I wish he could get the details of these matters straight. God's moral law for marriage, divorce and remarriage. Now, God had one marriage law from the beginning. Its in force today, but He has had different covenant law for divorce and remarriage. Now, he knows that what I teach. He knows that's what I said but he tries to misrepresent. Lets go to the next chart please. Now in Luke 16:16, all of the Baptist love this passage of scripture because it gets the church over there before the cross. The law and prophets were until John, since that time the kingdom of God is preached and every man presseth into it. I've had more than 100 Baptist preachers tell me that's talking about the church before Pentecost. And this brother argues the same way. But lets look at the parallel passage in Matthew 11:13. "For all the prophets and the law prophesied until John." Brethren what it means is that Old Testament prophesy existed in Israel until the coming of John the baptizer but with John came the fulfillment of all of these prophesies, and that was Jesus said He came to do is to fulfill all things in the law and prophets. Now lets talk about the conditions of the will. He says everything is spoken in a will. Ah, brother back there, have you spoken everything in your will to your family and to all of the people of the community...does everybody know what your will is? Is that the way a will works? Not at all. A will is kept secret until death. It is not revealed until after the death of the testator. There are no heirs until the will names those heirs. New Testament was kept a secret until revealed by the apostles in Acts through Revelation. These things were not revealed in other ages under the sons of the men, Paul says, as they are now revealed unto us the apostles and the prophets. Now, brethren the new Testament was a foreordained plan just like the Old Testament. We've talk about the eternal scheme of redemption, we've talked about the eternal plan of salvation. In 1 Corinthians 2:7 it was ordained before the world having predestinated us the adoption, given us in Christ Jesus before the world began. The will of Christ was written and recorded in heaven millennia before it was revealed. But it was kept secret until the apostles began to reveal it. Having predestinated us. Now I don't believe in Calvinism, but the Bible teaches that the church was predestinated. That means it was predetermined millennia, thousands of years before it came into existence. Where was it planned" In heaven. Who planned it? The Godhead. How was it kept secret? It

was there among the angels and God until God revealed it through the apostles, not through Jesus Christ. Through the apostles. Acts 4:28, "...they counsel determined before to be done." "He also did predestine to be conformed unto the image of His son according as He hath chosen us in Him before the foundation of the world."

Next chart, please. "According to the eternal purpose which he purposed in Christ Jesus our Lord." "With precious blood of Christ who was foreordained before the foundation of the world." Now that's when the New Testament will was written. It was not written during the life time of Jesus and made known. I ask him were all of the conditions of the New Testament made known, spoken, revealed before the death of Christ. Why don't you answer that, Tarbet? Why don't you tell these people that it was all revealed? Because he knows you know better. Now lets look at the Godhead authority. God the father, Christ the son the Holy Spirit. Christ received, now listen preachers, elders...Christ didn't receive all authority until after His death, burial and resurrection. He didn't have the authority to preach and teach His will until after the death, burial and resurrection. Christ co-authored the Old Testament law. Christ was the fullness of the God head bodily. Jesus knew everything from the beginning, but He didn't reveal it. Now, he didn't get on His doctrine tonight. Jesus said my doctrine is not mine but his that sent me. Now who was on the mount with Moses and gave the law to Moses? It was Jehovah God. And what doctrine was Jesus preaching to the Israelites of his day? The doctrine of Him that sent him. In verse 14, Jesus was in the midst of the Jewish feast. Jesus went to the temple. Verse 19, did not Moses give you the law? Now what do you think that's talking about? Its talking about the law of Moses. Now I want to look at the doctrine of the apostles. The apostle's doctrine in Acts through Revelation. Jesus said that the Holy Spirit in John 16 would guide them into all truth. They didn't have all truth before the cross. They didn't have all truth there was going to be revealed. Jesus said the Holy Spirit will reveal it. In Matthew 16:18-19, I will build my church. Jesus was going to build it when? On the day of Pentecost. Mark 16:19-20, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Who did you think was giving the word to the apostles when they went out preaching to the creatures of the world? It was Jesus. The Holy spirit revealing. Acts 1:2, before the day of Pentecost began, Jesus was with the disciples...the twelve...after that he through the Holy Ghost had given commandments unto the apostles. Now there were eleven and then they chose one to be the twelfth. In Acts 2:42 the church continued steadfastly in the apostles' doctrine. Acts 4:12, "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The only time that the name of Christ had its authority and its power was when Jesus gave the great commission. Go and preach the gospel, baptize them in my name. Not the name of the Jewish messiah back under the law that brother Tarbet's talking about. Acts 15:24, "Forasmuch as we have heard, that certain which went out from us

have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:", boy, there is a death blow that Matthew 19:19 is New Testament doctrine. The apostles said to whom we gave no such commandment. Its easy for Tarbet to say, "well, you know yes Jesus taught the law of Moses, and yes he lived under the law, and I respect that He was an Israelite and not a Christian." And when he is saying all of those things he's just simply saying, "Dan you're right." I mean this is the truth, this is the truth and that's what we contend. Listen brethren, the apostles said when it came up to the law of Moses forasmuch as we have heard, that certain which went out from us have troubled you with these words, and that's what these brethren and the like brethren are doing all over the brotherhood, they're troubling the church with the law of Matthew 19:9. The Law of Moses telling, subverting your souls saying you must be circumcised, and keep the law: to whom we gave no such commandment. In Acts 16:4 they delivered the decrees to keep that which were ordained of the apostles. It was the apostles who received that revelation from God and gave it to the church. Romans 16:25-26, "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now (now, now) is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known unto all nations.." Brethren, I'm asking you when, and when only did all nations begin to receive the gospel of Jesus Christ? It wasn't during the personal ministry of Christ because he said I am sent only to the lost sheep of the house of Israel. In Galatians 1:16 talking about the apostles doctrine, "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Now brother Tarbet, don't you come back up here and say that Paul quoted Jesus. I'm telling you that every word in the thirteen or Fourteen books that Paul wrote in the New Testament were of words directly from Jesus, but they were received after Paul became an apostle which was years after Pentecost and years after Matthew, Mark, Luke and John before the cross. In Eph. 3:3,5, "How that by revelation he made known unto me the mystery...Which in other ages was not made known unto the sons of men". I'm telling you that he flies in the face of this apostle, this inspired man of God because Paul said it was not made known unto the sons of men in other ages. And he's already said that Matthew, Mark, Luke and John was in another age, the Old Testament law of Moses. "As it is now revealed unto his holy apostles and prophets by the spirit."

Now, lets go to the next chart. In Hebrews 2:1-4, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" When did that begin? In Mark 16:20 it was Jesus working with them confirming the word with signs. That's when it began, not back over in Matthew, Mark, Luke and John. Not in the synagogues. Not in the temple. Not

when Jesus was walking among the Jews as an Israelite teaching the law. "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ" (Jude 17). Now lets look at these Bible covenants. The first covenant was with individuals and families. Covenants, there were several covenants involved in the book of Genesis. And incidentally, the book of Genesis was written by Moses hundreds of years after it took place, so it doesn't make any difference when Matthew, Mark, Luke and John were written as to the time, it just simply was a time set in history and they recorded the life of Christ under the law as a Jew teaching the law. Now the second division of Bible history is the Mosaic age. Now the period..now you preachers listen to this...the period between the two covenants of Moses and Christ was not the four hundred between Malachi and Matthew. The time between the cross was the fifty days approximately between the cross and Pentecost. That's the time between the two covenants and this is when Jesus was with his disciples giving them commandments and speaking to them of things pertaining to the kingdom of God. Then the New Testament ages began. Over here the New Testament church was established, Acts 2. Now, he's going to say, "well, everybody knows that." Now, those apostles never, never preached. And brother Tarbet I'd be ashamed to come up here in front of these people and say, well, you know the apostles quoted Jesus, loosely. I'm going to tell you something, friends, the apostles never quoted Jesus Christ and his teaching from Matthew, Mark, Luke and John before the cross one time. Not even remotely. Not even remotely in the books of Acts through Revelation. Now you think about that. Now I know that some of you brethren who preach, and I've had many brethren tell me that, "well you know Dan, I believe what your preaching is the truth but my job is at stake." I know how tough it is. I know the problems that you face. But when I stand before God in the judgment, God give me strength to preach the word, to be instant in season...out of season...to reprove, rebuke and exhort with all long-suffering in doctrine, and I do not fear any preacher or any Eldership or any congregation or any group of men in this world more than I fear my Lord. I say to you brethren, preach the word. Now, here are the Bible covenants. We live under the new covenant. Matthew 19 is not New Testament doctrine. Never has been eluded to. No apostle ever even suggested that it was New Testament doctrine. Thank you.

DON TARBET: All right Lynn, put chart T-12 on there if you have it. Dan asked me in the last speech to answer this, "will you please tell us where Christ taught New Testament doctrine." I'm glad to do so. John 3:3-7 we find where Jesus talked about the new birth into the kingdom of God. In John 3:16 you must believe in Him for eternal life. You must be in Him. John 4:24, worship in spirit and in truth. Then he gives the words of life, John 6:63. You'll die if you don't believe in him, John 8:24. I can't conceive of an Israelite dying because he didn't believe that Moses was a prophet. What about those who lived before Christ? Would they die apart from believing that Christ was the prophet who came? Then, his teaching would judge us in the last day, John 12:48. He is the way to the Father, John 14:6. He was going away and he said I'll come again, and I am the way, the truth and the life. No man commeth to the father but by me. Then, the New Testament inspiration, John 14:26. Realizing the apostles could not contain everything that Christ told them, but he said the Holy Spirit will remind you of these things when He comes. Then, unity through the apostles word, John 17:20-21. And His spiritual kingdom. This is New Testament doctrine.

Next chart (chart entitled "The New Testament Before Pentecoste"), please. Here we have the Testament before Pentecost. Now, first of all the gospel facts; the death, burial and resurrection. Now, he may quibble and say well that 1 Corinthians 15, that's after Pentecost. Granted. But you read about the death, burial and resurrection in Matthew, Mark, Luke and John. But I use 1 Corinthians 15 because in one text Paul declared that was the gospel. Now if that was the gospel when Paul wrote what was it when it was talked about? It was the gospel in preparation. Then the miracles of Christ are recorded. Salvation's plan, Luke 24:46-49, repentance and remission of sins in His name. Mark 16:15-16, He that believeth and is baptized shall be saved. And in John 3 the new birth. We read about the teaching of the blood of Christ in Matthew 26:28 when Christ instituted the Lord's supper; thus even the Lord's supper is recorded. And the fact that Gentiles were to be included, John 10:16. "I have other people"..."I have others who are not of this fold," other sheep. And Matthew 28:19, Mark 16:15, this was intended to included all the world all nations. We read about the importance of the first day of the week because Christ came forth from the first day victoriously from the grave. He met with the disciples two consecutive first days of the week in John 20. Then the Lords supper, and also the marriage law of Christ that He gave in Matthew 19:9.

Next chart (chart entitled "Apostles Quoted Jesus"). You notice he didn't spend much time on this chart. Maybe that's sufficient. He said no apostle ever quoted Jesus. Until that last speech he had never said an apostle who was with Jesus. He adds that to it. We're suppose to be people who speak where the Bible speaks and be silent where the Bible is silent. He can't even be silent where he's silent. He's got to speak when he's been silent and try to add something to his own words. Jesus said, "give and it shall be given you." I didn't say that they spoke loosely.

What difference does it make whether they spoke loosely or tightly? If they quoted Him, that's all we're talking about. He's the one who said they did not quote the prophets verbaTimothy My point is if the people in the scriptures did not quote the Old Testament verbatim, that means word for word, then why should the apostles who quoted Jesus have to do so? Paul quoted Luke 6:38. The very teaching of it whether its verbatim or not in Acts 20:35. And then Matthew 19:6 taught in 1 Corinthians 7:11, he didn't touch on that. And then Jesus took bread the same account written in Matthew as written in 1 Corinthians 11.

Next chart (charted entitled "The Scripture Saith"). Now, lets look at this with a little more emphasis. In 1 Timothy 5:18 Paul said, "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn." Now that was in the law of Moses. All right, Paul was quoting what? The Old Testament, the law of Moses. And its also quoted by Paul in another epistle. So, we're not concerned about Paul quoting himself. And not only does the scriptures say this but it says this, the laborer is worthy of his reward. That is not written in the law of Moses. So when Paul quoted this he wasn't quoting from the law. Well, where did he get this information? He said the scripture said it-stated by Jesus in the gospels as written by Matthew and Luke. For the workman is worthy of his meat, Matthew 10:10. For the laborer is worthy of his hire, Luke 10:7. That's where you will find it. Matthew and Luke wrote prior to Paul writing this passage. But really I don't know why Dan is wanting to contend that no apostle quoted from Jesus in his personal ministry. Because, if I held a view he holds I'd be afraid to that. I'd be afraid someone would say, "ah, that must mean that they didn't believe those were Old Testament books" because normally quotations in the New Testament are made from the Old Testament. And now he wants to exclude them from the source of quoting by the apostles. That's fatal to his position, and he needs to think seriously about that.

All right, next chart..G-1. Four Stages Of The Gospel. Dan asked me with a lot of fervor, "brother Tarbet, which gospel do you preach?" I preach the gospel of Christ, but I don't preach it from eternity. I'm not back there. That was for the Godhead, the divine Beings. I don't preach it in Promise. That was by the prophets of old. They prophesied, they foretold the coming kingdom and they talked about the gospel. And Paul in Galatians 3:8 said that God preached the gospel to Abraham. So God preached it back there, but it was only in promise. Nor, Dan, do I preach it in Preparation. In Mark 1:4 it says the beginning of the gospel of Jesus Christ, and the next verse says, or rather verse 2 talks about preparing for the kingdom. And in chapter 1:14 Christ began to preach the gospel and He said, "the kingdom is at hand, repent ye and believe the gospel." So, the gospel they preached was in the stage of preparation. It was still the same gospel but in a different stage. A mother may expect a baby. When that baby arrives there was the expectancy of it. And now the arrival. So it was here that there was the promise of it, the preparation, they preached it in that sense. Now we're to preach it in Power. We don't go back

and preach the gospel in purpose, in promise or in preparation.

All right, next chart (chart entitled "Matthew 19 Four Topics"). This is a chart that I used earlier. Dan hasn't said a word about it. If he'll look at this when he gets home, he may not be able to sleep too well tonight because you have all the way through teaching about the kingdom of heaven, which Dan says is the church. It involved a conversation between Jesus and a man who was an Israelite and at that point Christ wouldn't tell him to repent and be baptized to be added to the church because it didn't exist. The kingdom was only in preparation. But he did talk about how hard it is for people like that to enter into the kingdom. The kingdom was near, it was going to come; thus these four points are the subjects, the vital topics. Frank Morgan, his good friend and previous moderator agrees with me on this subject. And I suspect Frank will get a phone call and if he does I'm sure he'll be glad to confirm it.

All right, next chart (chart entitled "A Testament In Force"). This is another chart that we didn't hear anything about that was presented to us regarding the Testament. We talk about our testament, I don't know that wills have to be kept secret before they are brought before the courts. Human wills don't. Dan says, "Oh, that's different." Human wills are not the same as divine wills. Well, we have Christ in Matthew 13:55 saying He was uttering things that previously had been secret, so He wasn't uttering the law but teaching something different. Was He not teaching the new law? The New Testament? It's called New Doctrine in the book of Mark. So, it must be something different that had previously been taught. But you have the pattern for it in the Old Testament when the law was spoken then the blood was shed, and you have Christ speaking and then His blood was shed. Hebrews 2:3 tells us that Christ spoke pertaining to salvation. Salvation, of course, is in the new covenant. In Matthew 28:18-20 He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit", get this now, "Teaching them to observe all things whatsoever I have commanded you." Oh, no Christ, we can't do that, you haven't commanded anything yet. He said you teach them what I have <u>already</u> taught you. And this would be until the end of the world. And its taught clearly in John 14:26 when Christ said the comforter will remind you of these things and show to you those things that are to come, John 16:13. The final will is given, was given by the Lord to the apostles in John 17:8 Jesus in His prayer to God said, "I have given them thy word and they have believed it." So, Christ had given it to them but they were not making it known to the world, yet. They were waiting for the day in which they were to begin declaring that truth.

All right, next chart. No, that's not the one, sorry, wrong number. Go back to T-1. No, I'm sorry T-18. We talk about a will or a covenant. In John 17:8 Christ said, "For I have given unto them the Words which thou gavest me." In John 17:14a He repeated, "I have given them they word." In John 17:17, "Sanctify them through they word; thy word is truth." Now, what

word of God is truth? The word Christ had given to the apostles. What word of God sanctifies? The word God had given to the apostles, or Christ had given unto them. Coming from God through Christ to the apostles. Now in Hebrews 10:9-10 the writer said, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, [the first what? The first testament, the first will.] that he may establish the second. By the which <u>will</u> we are sanctified through the offering of the body of Jesus Christ once for all." So that will was given but it had to be sanctified or ratified through the offering of the blood of Christ. Then people can be redeemed. He said we are sanctified by that word, that will and this was the word that Christ had given to the apostles. He prayed for unity for these individuals that would believe on him through their word. Don't forget John 20:30-31, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." So here he joins upon the teaching of Christ that gives life, the name of Christ. Dan hasn't told us about this. I have emphasized this both nights several times. He won't touch it. He hasn't said one word about when the teaching of the name of Christ began. Now, Christ gave God's word to the apostles while he was upon the earth. Secondly, the apostles understood that word. This words sanctifies. It is the second will, New Testament, which sanctifies. Thus, the word is that second will or new Testament. This word produces faith in other people. The written word about Christ is in the book John wrote. John said these are written, there he was in that book. This word produces belief, in turn which produces life, and this life from the book of John is through the name or the authority of Jesus Christ. Now, this authority brings life or remission of sins. That began in Jerusalem, Luke 24:47. And this authority began on Pentecost day , Act 2:38 where the name of Christ was used in reference to their conversion. Conclusion: the word Christ gave the apostles was his will or New Testament. Part of which is the book of John. Part of which is the book of Matthew. Part of which is the book Mark. Part of which is the book Luke. These four books become a basic part to produce faith in Jesus Christ as the son of God. I thank you very much for your attention. Now, listen to the final five words of my point. We'll have about a minute or two break while we get ready for this.

DAN BILLINGSLEY: Every one of the things that he said about the New Testament teaching of Jesus in the book of John falls in the category, brethren, of Jesus' prophetical teachings concerning the coming of the kingdom. It was not law. The people did not fully grasp the meaning of what He had to say. Let me say just one more time that when you turn to Matthew 13 and whether the people understood the teaching of Christ and his parables. "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." It's not given for them to understand. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." And this is the fulfillment of the prophecy. Brethren, you just must realize that the prophecies of the Old Testament about Old Testament Israel were fulfilled in the last days of the Old Testament age in which Jesus preached the law to Israel. Now when did Christ reveal New Testament doctrine? Not in Matthew, Mark, Luke and John. Everything that Jesus taught in Matthew, mark, Luke and John is taken right out of the law and the prophets. But, between the cross and Pentecost, the forty days that he was with his disciples he gave them commands, he spoke unto them of things pertaining to the kingdom. And then Acts through Revelation is all the words of Christ for the New Testament age. That's when the will was revealed. Now, the law of Moses killed transgressors of the law. As a matter of fact, there was a death penalty for every transgression of the Ten Commandments. But, God gave life and righteousness to those Israelites who kept the law. The law was perfect, the law was righteous, the law was the truth. Now, he said a while ago that it was the New Testament truth that Jesus was teaching. Not so. When Jesus was preaching in Matthew, Mark, Luke and John, it was the truth of the law in contrast to the traditions of the Rabbis. The law saved those who kept the law. Is that it? All right, turn it off. Now he said that Paul over in 1 Corinthians 7 that he spoke of Christ. Now let me tell you something, brethren, here's what Paul said that this is how this brother gets things mixed up and confused. In 1 Corinthians 7 when Paul was speaking about marriage, divorce and remarriage, he said, "but to the rest speak I not the Lord." Now he tried to make you think that 1 Corinthians 7 is a quotation of the Lord, but its not. Paul said I'm speaking and not the Lord when it came to New Testament conditions concerning divorce. And here particularly he's talking about if a believer has an unbelieving mate and that unbelieving mate walks away from the marriage then Paul says that you're not under bondage. You don't have to hold that marriage together because you are not under bondage. That means that that believer is free. Now, I don't won't to bring Frank Morgan into this conversation. I'll just tell you this, that I spoke with Frank about two weeks ago and he was planning to come and be my moderator. He said, "I do not believe the position that they are espousing." Frank doesn't altogether believe my

position on marriage, divorce and remarriage, but that doesn't mean that he wouldn't moderate for me. I'm just telling you that brethren are divided all over the country and its only when we can come together and discuss these things can we talk about them intelligently. Brethren, I have proven beyond any shadow of a doubt that Matthew 19:9 is not New Testament doctrine. He didn't call for any of my arguments. He got up and wanted to preach about the things that he thinks will make the best impression on you for his position. He couldn't answer my questions. He couldn't answer my charts, and so therefore he chose not to even look at them. But I want to express my appreciation to all of you, to this good brother, and to the elders and to the church here for making these discussions possible. Thank you and may you consider all of these things. Thank you.

DON TARBET: Dan comes to the last five minutes of his arguments in this series of discussions just as confused as he was when he got here. Let me illustrate it. He tried to mislead you on what I quoted from 1 Corinthians 7 where Paul referred to what the Lord said. Here's what he said, "But to the rest speak I, not the Lord". He would have you believe that he was doing something and the Lord hadn't taught it. Well, its true in that case. I didn't say every verse Paul wrote in 1 Corinthians 7 was a quotation from Matthew 19. But go back to verse 10, now listen to this, Brethren. "And unto the married I command, yet not I, but the Lord, Let not the wife depart from here husband", and that's the teaching of Matthew 19:6. He said the Lord commanded that so he quoted from the Lord. You read your New Testament. Maybe Dan has removed verse 10 from his New Testament, but I don't believe that he has.

All right, Chart 11 please. Chart S-11. This is one we've emphasized in our studies thus far, how that Deuteronomy 24:1 uses the word Ervah, "some uncleanness." Dan wants to link that to Matthew 19:9 and say that Christ, in the last days of Judaism, came to explain what the Law of Moses was. There are several words in the Old Testament that are translated "fornication", or "whoredom", or "adultery" but none of them are from the word Ervah. They had plenty of choices. Why didn't they use Ervah if that was an acceptable word? Now, Christ linked what was said from the beginning with Matthew 19:9. His teaching regarding fornication as being the only exception was in harmony with God's will from the beginning. But Dan comes along, and he wants to delete. He wants to say the "and" isn't important. Take it out, and thus try to link the beginning with Deuteronomy 24:1 and perhaps all others. But he wants to separate the beginning from Matthew 19, thus delete the "and", thus show the difference between Christ and God himself.

(Chart) NT-12, please. I want to emphasize that Dan's Marriage Law is different than Christ's Marriage Law. In Matthew 19:9 we are well aware of what the teaching is there. And, basically the same thing is taught in Romans 7:2-3. Dan accepts Romans as a part of the New Testament. But do you see him accepting that? The answer is no. But he goes to 1 Corinthians 7 and it would be verse 15, and he says, "that's my marriage law", and he never has tried to explain it yet. In five hours in discussion I don't recall that verse even being quoted. Maybe there is no marriage law for Dan. I've known of only one other preacher, besides Dan, that is said to hold the view that he holds regarding Matthew, mark, Luke and John. He was here last night, and from the information that I obtained from a member of the family, he's changed his mind. I wouldn't tell you who he is for a Clinton three dollar bill, but I'm glad the man has seen the light. Dan, we plead with you to give up your error, come back to all of the New Testament, Matthew through Revelation. Do this in the interest of your soul and in the interest of those who may hear you and may be mislead. May God bless us all as we further study the word of God. I thank you.

M3

BILLINGSLY'S QUANDRY

HIS STATEMENTS:
(1) "Jesus taught that if New Testament Christians taught Matthew 19, they would fall from grace" (Carroll-Billingsly debate)
(2) "I used to hold this position about Matt. 19. I used to think that Matt. 19:9 was New Testament doctrine, but I learned better".
(3) "All of you who believe that Matt. 19:9 is New Testament doctrine are in a cult" (Radio address, June, 1993).

QUESTIONS FOR BILLINGSLY:
(1) Were you ever really saved while IN this "cult"?
(2) If so, were you saved while out of grace?
(3) Were you LOST while believing Matt. 19:9 was NT doctrine?
(4) Were you in a cult while believing this?
(5) Were those you converted to this cult during those years ever saved, and are they now saved?
(6) If you were baptized into a lost cult, when and how were you LATER saved?
(7) Were you later baptized for salvation?
(8) IF NOT, when are you going to BE saved?
(9) OR, were you secretly baptized into the "NEW TESTAMENT CHURCH OF CHRIST"??

M1

THE PROPOSITION

STATED - "The Scriptures Teach that Matt. 19:9 is N.T. Doctrine."
Affirmed - DON TARBET
Denied - DAN BILLINGSLY

DEFINED -
(1) SCRIPTURES - old and new testaments
(2) MATT. 19:9 - Christ's statement about putting away, marrying another, and adultery.
   a. Divorcing and remarrying results in adultery.
   b. Exception of "fornication" as a cause of the divorce VOIDS the adultery.
(3) NEW TESTAMENT - will of Christ for the gospel age
   a. Spoken by Jesus in personal ministry.
   b. Written in 27 books after Pentecost - by apostles & prophets.
(4) DOCTRINE - teaching.
   a. Not in effect in Mosaical age before the cross.
   b. Based on God's will "from the beginning"

M4

"TRADITIONS" In Today's BROTHERHOOD

(1) 1990 edition of "The Devil and Matthew 19" states there are 15 "traditions" (false) about Divorce & Remarriage.
(2) 1992 edition lists only 14 false "traditions"!

QUESTION: WHAT HAPPENED TO THAT "ONE" ??
(15 - 14 = 1)

DID A LONG STANDING "TRADITION" JUST DISAPPEAR FROM THE BROTHERHOOD IN JUST 2 YEARS ??

BUT, ALONG COMES BILLINGSLY AND INTRODUCES ANOTHER "TRADITION" !!

M2

PROPOSITION ILLUSTRATED

TARBET

CHRIST'S MINISTRY — P
O.T. LAW ⟶ †

MT., MK., LK., JN.
a. Written after Pentecost
b. Written about TEACHING given Before Pentecost - FOR N.T. age. Jn. 20:30, 31
ACTS - REVELATION
a. Written after Pentecost
b. Written about events and completion of "revelation already begun.

BILLINGSLY

MT., MK., LK., JN.
(OT Teaching)
CHRIST'S MINISTRY — P
O.T. LAW ⟶ †

ACTS - REVELATION
(N.T. TEACHING)

TARBET'S CHARTS

NTA 1

MATTHEW 19:1-12

(Patriarchal) (Mosaical) (Christian)

"BEGINNING" — one man - one woman - for life

MOSES' Suffer. & Chan.

CHRIST gave one exception

(1) Original Plan. v.4-6
(2) Kingdom Age. v.12
(3) Violation - Adultery. v.9
(4) One exception. v.9

"Not So From The Beginning" v. 8

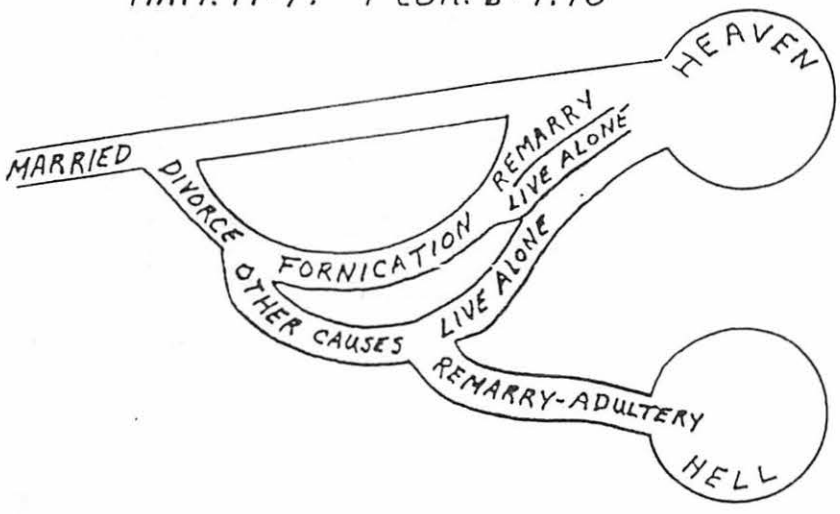
"Fornication" v. 9

"But from the beginning it was not so". v. 8
"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". v. 9

NTA 2

MARRIAGE CAN DETERMINE DESTINY

MATT. 19:9: 1 COR. 6:9.10



NTA 6

6.

A QUESTION OF INTEGRITY

After the debate, Tarbet wrote a distorted and biased reveiw of the discussion and sent it in to at least one "traditional" paper that thrives on "phoney" reports. One who was actually at the debate would reject Tarbet's nonsense and realize that he is only trying to prop up Carroll's inept arguments and failed efforts in the debate.

Tarbet's "traditional" half-truths and attempt at brotherhood deception is one thing that has given debating a bad rap in recent years. But one cannot expect more from brethren who's doctrine is not only unscriptural, -- but whose integrity is suspect. The simple truth is -- Matthew 19 is not New Testament doctrine!

Dan Billingsly,
TYING A KNOT IN DON TARBET'S TALE, p. 3

M9

FALSE STATEMENT IN BOOK

ON JAN. 28,1993 DAN BILLINGSLY LEARNED, FOR THE FIRST TIME IN HIS LIFE ,THAT THE WORD "ervah" is used 54 TIMES IN THE OLD TESTAMENT.
HE ALSO LEARNED THAT THE DEFINITION FOR "ervah" is; Lit. nudity, Fig. disgrace, blemish. Tran. nakedness, shame, uncleanness. He learned that "ervah" never one time in 54 times was used to mean "fornication".
WHY DOES HE CONTINUE TO SELL THE UNREVISED BOOK ? OVER 7 MONTHS LATER WE ORDERED THE BOOK "The Devil And Matthew 19" AND AS QUOTED BELOW HE CONTINUES TO SELL THIS BOOK WITH HIS KNOWN ERROR in it.

WHY? WHY? WHY?

Page 10
"The Devil And Matthew 19 – Dan Billingsly
Some may also try to argue that the Hebrew word "ervah" can also mean something other than "sexual uncleanness" because of its use in Deuteronomy 23:14. Let it be known that the word "ervah" is used "only twice" in the entire Old Testament law of Moses. Once in Deuteronomy 23:14, where the context describes the unlawful "nakedness" of uncovered human waste within the camp of Israel; and once in Deuteronomy 24:1, where the context means the "nakedness, spreading of oneself, nudity, uncovering, immoral and disgraceful behavior, personal shame." It is clear from both contexts that the Hebrew phrase "ervah dabar" in Deuteronomy 23:14 describes a "naked thing," and the word "ervah" in Deuteronomy 24:1 describes "the sexual immorality" of a person -- the wife. In Matthew 19:43-12, Christ settled all arguments as to the meaning of "ervah" with his definition and cause for divorce in Israel as "fornication" or "adultery." "

Note that Dan said **"only twice"**

BILLINGSLY'S WHOLE DOCTRINE RESTS UPON HIS FALSE DEFINITION OF "ERVAH"

WHOSE INTEGRITY IS SUSPECT?

NTA 5

AT FAULT

Matthew 19:7 (KJV) "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?"

Matthew 19:8 (KJV) "He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."

QUESTION: WHO WAS AT FAULT FOR DIVORCE--THE HUSBAND OR THE WIFE?

CHRIST	VERSUS	BILLINGSLY
BLAME		BLAME
JESUS SAID THE HUSBAND		BILLINGSLY SAYS THE WIFE
Reason: HARDNESS OF HEART		Reason: FORNICATION

Matthew 19:9 (KJV) "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."

CONCLUSION:

(1) What MOSES "suffered" was BECAUSE OF THE "HARDNESS" OF MEN'S HEARTS.
(2) What JESUS "authorized" was BECAUSE OF "FORNICATION" BY THE WOMAN (OR, BY THE MAN (MARK 10:12).
(3) BILLINGSLY SAYS JESUS WAS EXPLAINING MOSES (in DEUT. 24:1) IN HIS LANGUAGE IN MATT. 19:9.
(4) THOUGH MEN MAY HAVE FOUND "SOME UNCLEAN THING" IN THEIR WIVES AS A "REASON" FOR DIVORCE, JESUS SAID THE REAL CAUSE WAS THE HARDNESS OF THE MEN'S HEARTS.
(5) WHAT JESUS "AUTHORIZED" (MATT. 19:9; MARK 10:12) IS DIFFERENT THAN WHAT MOSES "ALLOWED", FOR IT IS BASED ON "FORNICATION"--NOT "HARDNESS OF HEARTS".

NTA 3

N.T. WORDS FOR "SEXUAL RELATIONSHIPS"

(1) GAMEO (to marry) - Tr. "married". Mk.10:12; 1Co.7:10,33,34,39
(2) AGAMOS (not married) - Tr. "unmarried". 1Co.7:8,11,32,34
(3) LUO (unbound, free) - Tr. "loosed". Ro.7:2; 1Co.7:27
(4) DEO (binding) - Tr. "bound". Ro.7:2; 1Co.7:27,39
(5) GINOMAI (to become) - Tr. "married". Ro.7:3,3,4
(6) SUNZEUGNUMI (to yoke together) - Tr. "joined together". Mt.19:6; Mk.10:9
(7) KOLLAO (to be joined, or join self to) - Tr. "joined". 1Co.6:16,17
(8) MOICHAO (unlawful sexual relations) - Tr. "adultery". Mt.5:32; 19:9; Mk.10:11,12
(9) PORNEIA (illicit sexual relations) - Tr. "fornication". 1Co.7:2; 1Th.4:3

NTA 7

CONTEXT OF ROM. 7

PRINCIPLE — Law applies to the Living

(1) Know ye not brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

ILLUSTRATION - God's law of Marriage

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

APPLICATION - Now be married to Christ

(4) Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

NTA 4

FREE TO REMARRY

"In every divorce considered in Matthew 19, both parties were free to remarry."

(Billingsly, DEVIL AND MATTHEW 19, 1993 edition, p. 13)

"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."

(Jesus, MATTHEW 19:9)

WHO IS RIGHT - Billingsly or Jesus ??

NTA 10

DAN'S N.T. DOCTRINE OF MARRIAGE. DIVORCE. REMARRIAGE + ADULTERY
1 Cor. 7:15

"But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace"

1 "MARRIAGE" isn't even mentioned.
2 "DIVORCE" isn't even mentioned.
3 "REMARRIAGE" isn't even mentioned.
4 "ADULTERY" isn't even mentioned.

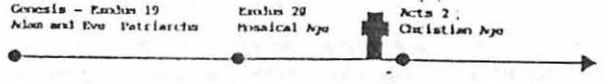
DAN rejects Matt. 19:9
DAN perverts Rom. 7:2,3
DAN accepts 1 Cor. 7:15 – A passage that deals with ONE subject – the ACTION of an "unbelieving" husband LEAVES his believing wife. Rather inadequate for FULL N.T. on subject of Marriage, Divorce, Remarriage + Adultery – ISN'T IT ??

NTA 8

God's Moral Law For Marriage, Divorce And Remarriage

"Because God planned all things in the scheme of redemption before the creation of the world (Rom. 16:25-26; Eph. 3:8-12; Titus 1:2-3), this means that before "the beginning" he made provisions for marriage, divorce and remarriage. Then, in Genesis 2, with the creation of man and woman, God set forth his one moral law for marriage and the home that has continued through all biblical ages.

God's One Marriage Law For All Biblical Ages



God Has Not Revealed Different Laws For Marriage And The Home

(From THE DEVIL AND MATTHEW 19, by Dan Billingsly, 1990 edition, page 27)

THE ABOVE statements by Billingsly are basically correct.
(1) SO, WHY does he attempt to NOW show that WE are NOT under Matt. 19 today?
(2) BUT, Moses "suffered" a departure from God's Moral Law, and Christ is calling men BACK to it in Matt. 19.
(3) If God's Moral Law has NOT changed, WE are bound by the SAME teaching as Matt. 19:9, for IT is linked to God's will FROM THE BEGINNING.

NTA 12

DAN'S MARRIAGE LAW

CHRIST'S NEW TESTAMENT

DAN'S "NEW TESTAMENT"

MT. 19:9	RO. 7:2,3	1 CO. 7:15
PA (x-F) + MA = A (PA + MA = A PA (F) MA = M) M – PA = A NO!	W – B – Life HL – MA = A HD – MA = M NO!	YES!

"He and I hold two different positions on the subject of marriage, divorce and remarriage. He [DON TARBET] holds to the Old Testament position of Matt. 19 and I hold the New Testament position of 1 Corinthians 7."

(Billingsly – TYING A KNOT IN DON TARBET'S TALE, p. 3)

NTA 9

HARMONY

MATT. 19:9

"Put away (except for fornication) -- marrieth another -- committeth adultery"

MARK 10:11, 12

"Put away ---------- marrieth another -- committeth adultery"

ROM. 7:3

"Husband lives ---------- married to another -- called an adulteress"

NOTE:

(1) ROM. 7 appears to be STRICTER than Mt. + Mk.
   a. Exception of "fornication" not stated.
   b. Exception not pertinent to discussion.
(2) ROM. 7 is unquestionably NT doctrine.
(3) ROM. 7 harmonizes with Mt. + Mk.
(4) All 3 passages are IN the same NT.

OTA 2

The LAW OF MOSES on "ADULTERY"

(1) The Law of DEATH. Lev. 20:10
- a. If witnessed. Deut. 17:2-7
- b. Stoned to death. Deut. 22:24

(2) The Law of JEALOUSY. Num. 5:11-31
- a. No witnesses. v. 13
- b. Suspected of adultery. v. 14, 15
- c. Brought before priest. v. 16-18
- d. Swears to innocence. v. 19-22
- e. Drinks water of bitterness. v. 23-26
  - 1) If guilty - body swells & thigh rots. v. 27
  - 2) If innocent, be freed & conceive. v. 28

NTA 13

"BUT" — "AND"

"He saith unto them. Moses because of the hardness of your hearts suffered you to put away your wives

BUT — IT WAS NOT SO

FROM THE BEGINNING

AND I SAY UNTO YOU

Whosoever
1. shall put away his wife
   except it be for fornication
2. and shall marry another
   Committeth ADULTERY

and
whosoever marrieth her which is put away
doth commit ADULTERY.

OTA 4

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

The language of Dt. 24 1ff has always been in dispute. The Heb. words, 'erwath dabhar, on which a correct interpretation depends, are not easy of solution, though many exegetes, influenced possibly by some preconceived notion, pass over them quite flippantly. The phrase troubled the Jewish rabbis of olden times, as it does Jewish and Christian commentators and translators in our day. AV renders the two words, "some uncleanness," and in the margin, "matter of nakedness." The latter, though a literal tr of the Heb, is quite unintelligible. RV and ARV both have: "some seemly thing." Professor Driver translates the same words "some indecency." The Ger. RV (Kautzsch) has "etwas Widerwartiges" ("something repulsive"). We know of no modern version which makes 'erwath dabhar the equivilant of fornication or adultery. And, indeed, in the very nature of the case, we are forced to make the words apply to a minor fault or crime, for, by the Mosaic law, the penalty for adultery was death (Dt 22 20ff). It is, however, a question whether the extreme penalty was ever enforced. It is well known that at, and some time before, the time of our Saviour, there were two schools among the Jewish rabbis, that of Shammai and that of Hillel. Shammai and his followers maintained that 'erwath dabhar signified nothing less than unchastity or adultery, and argued that only this crime justified a man in divorcing his wife. Hillel and his disciples went to the other extreme. They placed great stress upon the words, "if she find no favor in his eyes" immeditely preceding 'erwath dabhr (Dt. 24 1), and contended that divorce should be granted for the flimsiest reason; such as the spoiling of a dish either by burning or careless seasoning. Some of the rabbis boldly taught that a man had a perfect right to dismiss his wife, if he found another woman whom he liked better, or who was more beautiful (Mish, Gittin, 14 10). Here are some other specifications taken from the same book: "The following women may be divorced: She who violates the Law of Moses, e.g. causes her husband to eat food which has not been tithed.... She who vows, but does not keep her vows....She who goes out on the street with her hair loose, or spins in the street, or converses (flirts)with any man, or is a noisy woman. What is a noisy woman? It is one who speaks in her own house so loud that the neighbors may hear her." It would be easy to extend the list, for the Mish and rabbinic writings are full of such laws.

Vol. II, p. 864

OTA 1

HILLEL / SHAMMAI

" On this the school of Hillel amoung the rabbins put the interpretation that a man might divorce his wife for any unbecomingness, or indeed for any cause, as the Pharisees in our Lord's day taught (Matt.xix.3). The school of Shammai, on the other hand, taught that only for something disgraceful, such as adultery, could a wife be divorced. Adultery, however, cannot be supposed here because that was punishable with death."

Pulpit Commentary, Vol. 2, p. 381
(Comments on Deut. 24:1)

T1

A TESTAMENT IN FORCE

(1) TESTAMENT	(2) DEATH	(3) DEDICATED	(4) INFORCE
HEB. 9:16-19	HEB. 9:15f	HEB. 9:18f	HEB. 9:17

"PATTERN" HEB. 9:23

OLD — ANIMALS — "Sprinkling of blood of calves and goats" HEB. 9:19-21 — After Death of Animals

"SPOKEN" HEB. 2:2; 9:19

"HEAVENLY" HEB. 9:23

NEW — JESUS — "Sprinkling of blood of Jesus" 1 PET. 1:2 — After Death of Jesus

"SPOKEN" HEB. 2:3; MATT. 28:18-20; MK. 16:15,16; LK. 24:47; ACTS 10:36-43.

FINAL — GAL. 3:15; 2 PET. 1:3; 2 JN. 9; JN. 12:48; REV. 22:18f

T2

SECRET

"In Hebrews chapter 9 teaches that a will is kept secret until the testator dies." (Carroll-Billingsly Debate, Jan. 1993)

"Every word that Jesus taught in Matthew, Mark, Luke and John was a direct quotation of principle from Moses and the prophets. Challenge me on that." (Carroll-Billingsly Debate, Jan. 1993)

YET - (1) What Jesus taught was NOT secret any longer.

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Mt. 13:34,35)

(2) Jesus spoke PARABLES about previously untaught matters.
- a. Some did not understand because of bad hearts. v. 15
- b. Some DID understand. v. 16, 17

(3) Therefore, what Jesus taught:
- a. Was NOT the Law of Moses (already known)
- b. Was something different - His N.T. doctrine.

(4) Billingsly has been challenged!

L7

TWO QUESTIONS - Mt. 19

(1) LAWFUL TO DIVORCE FOR EVERY CAUSE? v. 3

Answer
- a. Created male and female. v. 4
- b. Become one flesh. v. 5
- c. Joined together by God. v. 6
- d. Man not to put asunder. v. 6

(2) WHY DID MOSES AUTHORIZE DIVORCE? v. 7

Answer
- a. Moses only suffered it. v. 8
- b. Not God's original will. v. 8
- c. Fornication only just cause. v. 9
- d. Commit adultery IF:
  - 1) Divorce and Remarry. v. 9
  - 2) Marry one divorced. v. 9

S1

"I SAY UNTO YOU", #1

"FOR" ---Introduces an explanation. Matt. 5:19f

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. FOR I SAY UNTO YOU, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven".

"BUT" ---Introduces a contrast. Matt. 5:38f

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: BUT I SAY UNTO YOU, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also".

"AND" ---Introduces continuous harmony. Matt. 19:8f

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. AND I SAY UNTO YOU, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery".

"VERILY" ---Introduces an emphasis. Matt. 5:17f

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For VERILY I SAY UNTO YOU, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled".

"YET" ---Introduces a comparison. Matt. 6:28f

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And YET I SAY UNTO YOU, That even Solomon in all his glory was not arrayed like one of these".

T9

DOCTRINE OF CHRIST

"The SCRIBES and the Pharisees sit in Moses' seat" (Mt. 23:2)

"And it came to pass, when JESUS had ended THESE SAYINGS, the people were astonished at HIS DOCTRINE: For he taught them as one having AUTHORITY, and NOT as the SCRIBES" (Mt. 7:28f).

"And they were astonished at HIS DOCTRINE: for he TAUGHT them as one that had AUTHORITY, and NOT as the scribes...And...they questioned among themselves, saying, What thing is this? What NEW DOCTRINE is this? For with AUTHORITY commandeth he..." Mk. 1:22-27).

"Whosoever transgresseth, and abideth NOT in the DOCTRINE OF CHRIST, hath not God" (2 Jn.9)

NOTE:

(1) The SCRIBES taught the LAW OF MOSES.
(2) The SCRIBES did not HAVE authority to "legislate" new doctrine.
(3) JESUS taught and commanded with AUTHORITY.
(4) JESUS taught the "sayings" of the Sermon on the Mount (Mt. 5-7).
(5) "These sayings" created astonishment as to content.
    a. Jesus taught something NEW (not OLD).
    b. Jesus taught HIS doctrine.
(6) So, Jesus taught something DIFFERENT than the OT.
(7) If Jesus taught ONLY the Law of Moses, it was NOT:
    a. HIS doctrine.
    b. Something NEW.
    c. Something DIFFERENT than what the Scribes taught.
(8) We must abide IN the DOCTRINE OF CHRIST to have God.

T10

T4

MINISTERS OF THE NEW TESTAMENT
2 Cor. 3:5,6

"God; who hath made us able ministers of the new testament"

IN PREPARATION (From Galilee)

(1) From John's baptism. Mk.1:14f; Lk.16:16; Ac.1:1T, 22-26
(2) Given the word. Jn.17:8, 14
(3) Given authority. Mt.28:18-20; Mk.16:15f

IN PRESENTATION (From Jerusalem)

(1) Witness began. Lk.24:47-49; Ac.1:8
(2) Preached the word. Ac.2:22, 40f
(3) Used authority. Ac.2:38; 10:48; Mt.16:18f

PENTECOST

In Personal Ministry

On & after Pentecost

APOSTLES

(1) Ministers of the New Testament.
(2) NEVER ministers of the Old Testament.

T12

NEW TESTAMENT TEACHING IN THE BOOK OF JOHN!!!

(1) New birth into the Kingdom. Jn.3:3-7
(2) Believe in Jesus for eternal life. Jn.3:16
(3) Worship in spirit and truth. Jn.4:24
(4) Gives words of life. Jn.6:63
(5) Die if not believe in Him. Jn.8:24
(6) His teaching Judge us in last day. Jn.12:48
(7) He is the way to the Father. Jn.14:6
(8) New Testament inspiration. Jn.14:26
(9) Unity through apostles' word. Jn.17:20,21
(10) His spiritual Kingdom. Jn.18:36

T8

DAN'S "JEWISH TRADITIONS"

"IT HATH BEEN SAID"	"BUT I SAY UNTO YOU"
"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment" (Matt. 5:21; cf Ex. 20:13)	"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" v.22
"Ye have heard that it was said by them of old time, Thou shalt not commit adultery" (Matt. 5:27; cf Ex. 20:14)	"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart". v. 28
"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement" (Matt. 5:31; cf Deut. 24:1,3)	"But I say unto you, That whosoever shall put away his wife, saying for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" v.32
"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths" (Matt. 5:33; cf Lev. 19:12)	"But I say unto you, Swear not at all; neither by heaven; for it is God's throne" (v. 34)
"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth" (Matt. 5:38; cf Ex. 21:24)	"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" v. 39
"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy" (Matt. 5:43; cf Lev. 19:18)	"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" v. 44

NOTE:

(1) A contrast is made 6 times in Matt. 5.
(2) Quotations are given from the LAW OF MOSES.
(3) Jesus' teaching is the OPPOSITE of what the LAW said.

T-18

THE "WILL" GIVEN

John 17:8 "For I have given unto them the WORDS which thou gavest me; and they have received them, and have known surely that I came from thee, and they have believed that thou didst send me."

John 17:14A "I have given them thy WORD."

John 17:17 "Sanctify them through thy WORD; thy WORD is truth."

Heb. 10:9,10 "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which WILL we are sanctified through the offering of the body of Jesus Christ once for all."

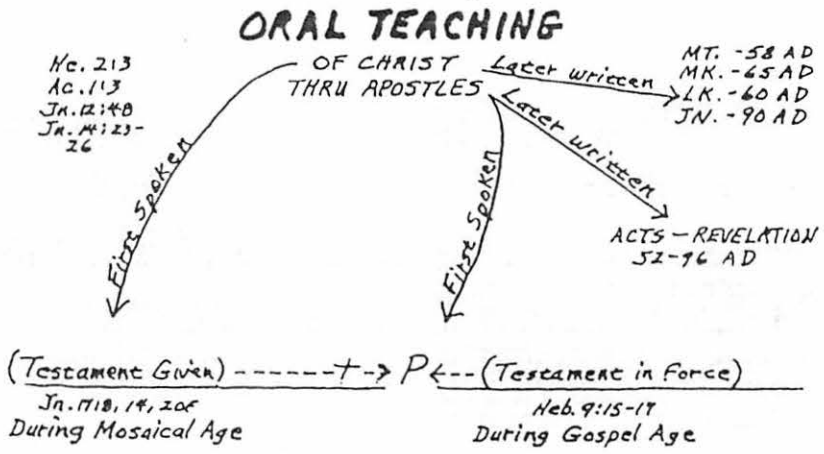
John 17:20 "Neither pray I for these alone, but for them also which shall believe on me through their WORD."

John 20:30, 31 "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

OBSERVE:

(1) Christ GAVE God's "word" to the apostles while He was on earth.
(2) The apostles UNDERSTOOD that "word".
(3) This "word" SANCTIFIES.
(4) It is the "second" "will" (new testament) which SANCTIFIES.
(5) Thus, the WORD is the WILL (new testament).
(6) This WORD produces "faith" in other people.
(7) The "written" WORD about Christ is in the "BOOK" John wrote.
(8) This WORD produces "belief" that in turn brings "life".
(9) This "life" (from the BOOK (of John) is through the NAME (or authority) of Christ.
   a. This "authority" bringing "life" (remission of sins) began in Jerusalem. Luke 24:47
   b. This "authority" began on Pentecost day. Acts 2:38
(10) CONCLUSION: The WORD Christ gave the apostles was His "will" (new testament), PART of which is "written" in the "book" of JOHN.

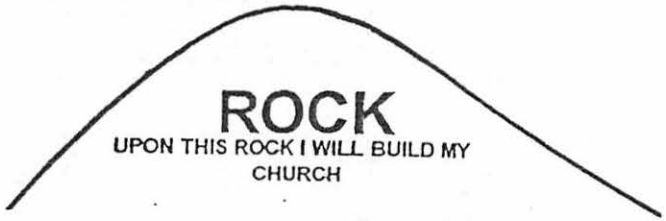
T 12



T 13

Matt. 16:16-18:

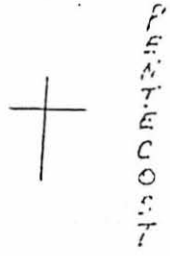
1. This doctrine was not from Moses.
2. Not from man.
3. From the father.
4. New testament doctrine, That He was the Christ the Son of the living God.



T 14

THE TESTAMENT BEFORE PENTECOST
(The WILL of Christ) — Heb. 9:17

(1) GOSPEL FACTS. 1Co. 15:1-4
(2) MIRACLES. Jn. 20:30f
(3) SALVATION'S PLAN. LK. 24:46-49; MK. 16:15f; Jn. 3:3-7
(4) BLOOD. Mt. 26:28
(5) GENTILES INCLUDED. Jn. 10:16; Mt. 28:19; MK. 16:15
(6) FIRST DAY OF WEEK. MK. 16:9; Jn. 20:19-26
(7) LORD'S SUPPER. Mt. 26:26-29
(8) MARRIAGE LAW. Mt. 19:9



SA 9

FREED-HARDEMAN UNIVERSITY
SCHOOL OF BIBLICAL STUDIES

October 5, 1993

Mr. Don Tarbet
301 North Austin
Denison, TX 75020

Dear brother Tarbet:

One can show the distinctions in the transation in δέ in Matthew 19:8-9. In 19:8, the δέ is surely translated "but." In the very next verse, it will surely be translated "and." This is the only way it will make sense.

Thanks for asking.

Sincerely,

Dowell Flatt

Dr. Dowell Flatt, Teacher of Greek for 19 years

G 2

"THE BEGINNING OF THE GOSPEL"
(WILL, NEW TESTAMENT)

MK. 1:1

FACTS — ACTS

FOUNDATION LAID — BUILDING ERECTED

(Mt. 16:15-21) — Pentecost — D.B.R. (Ep. 2:19ff; 1Co. 3:11)
(1Co. 15:1-4)

MINISTRY

(1) Of John. Mk. 1:1-4; Lk. 16:16
(2) Of Jesus. Mk. 1:14f; Mt. 4:17
(3) Of Apostles. Lk. 1:1f
  a. Eyewitnesses. v. 2; 2Pe. 1:16; Mt. 17:1-5
  b. Ministers of the word. v. 2; Ac. 1:15-17, 21f; 2Co. 3:6

SALVATION

Mk. 16:15-20 — Ac. 2:1-4
(1) Preaching
(2) Confirmation

D 2

ERVAH — uncleanness

BILLINGSLY - "Let it be known that the word 'ervah' is used 'only twice' in the entire Old Testament law of Moses!"
(DEVIL AND MATTHEW 19, 1992 edition, p. 16)

"The word 'ervah' in Deut. 24:1 describes the sexual immorality' of a person — the wife!"
(DEVIL AND MATTHEW 19, 1992 edition, p. 16)

TRUTH —

(1) ERVAH is found 54 times in the O.T.
(2) It has literal and figurative definitions.
  a. Lit., "nudity"
  b. Fig., "disgrace, blemish"
(3) ERVAH is never translated "fornication" in the O.T.

K 3

THE KINGDOM IS PREACHED

"The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it" (Luke 16:16)

THE KINGDOM

"PREACHED"..... "IN EXISTENCE"

Law & Prophets till — JOHN the IMMERSER — KINGDOM OF HEAVEN IS PREACHED — PENTECOST — KINGDOM ACTUALLY BEGAN

(1) NEAR. Mt.3:2
(2) NEAR. Mt.4:17
(3) TO BE BUILT. Mt.16:18f
(4) BE SEEN. Mk.9:1
(5) TO COME. Lk.22:18
(6) WAITED FOR. Lk.23:51
(7) SPOKEN OF. Ac.1:3
(8) RESTORED? Ac.1:6

D5

NAKEDNESS--NOT ADULTERY

"Moses uses the word adultery to describe the Biblical definition of 'uncleanness'".
Billingsly, THE DEVIL AND MATTHEW 19, 1990 edition, p. 11.

LET US SEE!!

10) "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.
11) And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

17) And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.
20) And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.
21) And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless."

NOTE:
(1) The penalty for ADULTERY was "death". v. 10, 11
(2) Committing adultery also INVOLVED "uncovering nakedness" that belongs ONLY to her husband.
(3) The penalty for uncovering nakedness ONLY was less than DEATH. v. 17, 20, 21
(4) Lying with a woman and nakedness were 2 different things. v. 10, 17
(5) Nakedness was something SEEN--not done between 2 people. v. 17
(6) How would adultery with an UNCLE'S wife make the UNCLE an adulterer? v. 20
(7) How would adultery with a BROTHER'S wife make the BROTHER an adulterer? v. 21

42

D3

"S O M E U N C L E A N N E S S"

DABAR ERVAH

DABAR tr. "some"--adj., "A certain unknown or unspecified, as some person knocked... some gems are hard"
ERVAH tr. "uncleanness" etc.

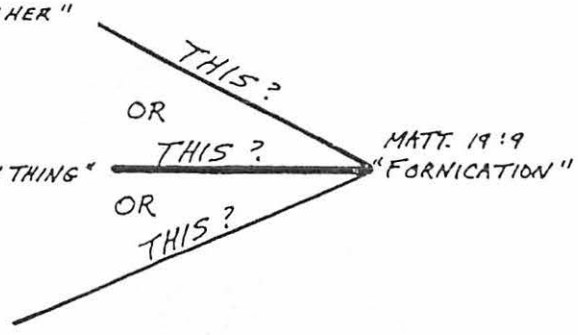
VERSION	TRANSLATION
KING JAMES	"some uncleanness"
KING JAMES II	"some uncleanness"
NEW KING JAMES	"some uncleanness"
AMERICAN STANDARD	"some unseemly thing"
NEW AMERICAN STANDARD	"some indecency"
NEW REVISED STANDARD	"something objectionable"
NEW INTERNATIONAL	"something indecent"
AMPLIFIED	"some indecency"
EASY TO READ	"some secret thing"
GOODSPEED	"some indecency"
GOOD NEWS	"something..he doesn't like"
LIVING BIBLE	"doesn't like something"
SEPTUIGANT	"some unbecoming thing"

D6

ARE YOU SURE ??

"To arrive at the truth of Matthew 19 — this Old Testament teaching must be interpreted by Deuteronomy 24:1-4."
(Billingsly - THE DEVIL AND MATTHEW 19. p. 4)

Deut. 21:14
"NO DELIGHT IN HER"



Deut. 24:1
"SOME UNCLEAN THING"

MATT. 19:9
"FORNICATION"

Deut. 24:3
"HATE HER"

D4

EXAMPLES OF "NAKEDNESS" [ERVAH] IN THE OLD TESTAMENT

Genesis 9:22 (KJV) And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Genesis 9:23 (KJV) And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Genesis 42:9 (KJV) And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

Genesis 42:12 (KJV) And he said unto them, Nay, but to see the nakedness of the land ye are come.

Exodus 20:26 (KJV) Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Exodus 28:42 (KJV) And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

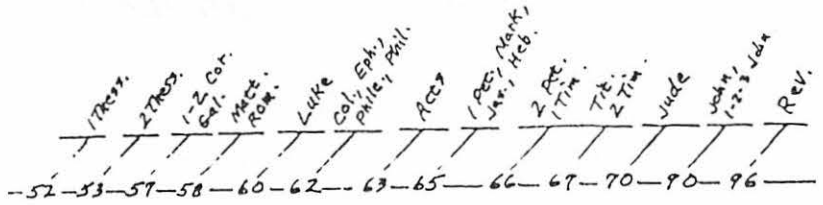
Leviticus 20:20 (KJV) And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

Leviticus 20:21 (KJV) And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

Deuteronomy 28:48 (KJV) Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

Q1

DATE of WRITING



Q3

Q2

QUOTATIONS

"Perhaps it would be helpful for everyone to realize that when Jesus was teaching and quoting the Old Testament law of Moses, he did not quote Moses and the prophets verbatim — that is, word for word."

Billingsly, AND I SAY UNTO YOU, p. 5, par. 2

"Not once" did any of those apostles — who were with Christ during his personal ministry — quote his teaching from Matthew, Mark, Luke and John — in their revelation of his New Testament teaching in Acts through Revelation."

Billingsly, TYING A KNOT IN DON TAABET'S TALE, p. 10

QUESTION: IF JESUS DID NOT QUOTE THE O.T. "VERBATIM" WHILE QUOTING IT, WHY SHOULD THE APOSTLES HAVE TO QUOTE JESUS "VERBATIM" WHILE QUOTING HIM FROM THE GOSPELS ??

They DID quote Jesus from the gospels!

D7

DAN'S PIT

"Let it be known that 'ervah' is used 'only twice' in the entire Old Testament law of Moses. Once in Deuteronomy 23:14...and once in Deuteronomy 24:1".

DAN BILLINGSLY (The Devil & Matthew 19, p. 16)

Deut. 23:14 - - - leaving human waste uncovered
Deut. 24:1- - - - some form of uncleanness

"Christ settles all arguments as to the meaning of 'ervah' with his definition and cause for divorce in Israel as 'fornication' or 'adultery'."

DAN BILLINGSLY (The Devil & Matthew 19, p. 16)

NOTE:
(1) Was "leaving human waste uncovered" really "FORNICATION"?
(2) IF Christ settled the matter by saying ervah WAS "fornication", then leaving waste uncovered WAS INDEED "fornication".
(3) WHY let Matt. 19:9 interpret one passage and NOT the other?
(4) IF ervah is NOT "fornication" in Deut. 23:14, HOW does Dan KNOW it IS fornication in Deut. 24:1?
(5) Does Dan not know the difference between leaving human waste uncovered and illicit sexual relations?

SOLOMON Wrote: "He who digs a pit shall fall into it" (Prov. 26:27a, NASB)

D8

O.T. WORDS FOR "IMMORALITY"

(1) TUMAH - 37 times - Def. Impurity: filthiness, unclean. Used in reference to fornication.
(2) ZANUWN - 11 times - Def. Adultery; Fig. idolatry: -whoredom.
(3) ZANAH - 108 times - Def. to commit adultery; Fig. to commit idolatry.
(4) NAAPH - 48 times - Def. to commit adultery; Fig. to apostatize
(5) TAZNAWTH - 21 times - Def. harlotry, fornication; Fig. idolatry.
(6) TAME - 246 times - Def. to be foul: -defile, pollute.

TOTAL - 471 times - ALL relate to immorality or fornication.

ERVAH - not used one single time to refer to fornication.
-found 54 times in 40 verses.
Def. Nakedness; Fig. Disgrace, shame, blemish.
The SEPTUIGANT Translation (Greek OT by 70 Heb. & Greek scholars) NEVER translated ERVAH as "fornication" or its equivilant.
They used 2 Greek words to translate ERVAH into Greek:
(1) askeamon, and (2) gumnosin.

L4

The CHURCH

(AS MENTIONED IN MATTHEW)

(1) "I WILL BUILD MY CHURCH" (MT. 16:18)
- a. Future tense
  - 1) Not yet in existence.
  - 2) ISRAEL Was in existence.
- b. Church (Gr ekklesia) = "the called out"
  - 1) "MY" = Christ's (not something already existing
  - 2) Associated with the "Kingdom" v. 19
  - 3 Associated with "binding and loosing" v. 19

(2) "TELL IT TO THE CHURCH" (MT. 18:17)
- a. NOT the practice of JUDAISM.
- b. WHY wait 2 weeks before His death before inaugerating a "new" practice for Judaism?
- c. Also associated with "binding and loosing"!

THEREFORE, BOTH PASSAGES RELATE TO NEW TESTAMENT TEACHING FOR THE CHURCH AGE!

1:8

Q3

APOSTLES Quoted JESUS

JESUS	APOSTLES
"Give and it shall be given" (LK. 6:38)	"It is more blessed to give" (Ac. 20:35)
"Let not man put asunder (chorao)" (Mt. 19:6)	"Let not the wife depart (chorizo)" (1Co. 7:11)
"Jesus took bread--- cup" (Mt. 26:26-28)	"Jesus took bread--- cup" (1Co. 11:24, 25)

L5

MATTHEW 19

(FOUR TOPICS)

(1) DIVORCE + the KINGDOM. v. 1-12

(2) CHILDREN + the KINGDOM. v. 13-15

(3) RICHES + the KINGDOM. v. 16-26

(4) REGENERATION + the KINGDOM. v. 27-30

Q4

"THE SCRIPTURE SAITH"

1 Tim. 5:18

"For the scripture saith,

Thou shalt not muzzle the ox that treadeth out the corn
- [in the law of Moses - Deut. 25:4
- [in Paul's epistle - 1 Cor. 9:9

And,

The labourer is worthy of his reward"
- [NOT written in the law of Moses.
- [Stated by JESUS - in the "gospels"
  - "For the workman is worthy of his meat" (Matt. 10:10)
  - "For the labourer is worthy of his hire" (Luke 10:7)

26

"THAT PROPHET"

"Christ was the promised Old Testament Messiah (God's final prophet) to the old covenant nation of Israel and that he would teach the law exactly as Moses and the prophets had taught.

'I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him' (Deut. 18:18-19)".

Billingsly, THE DEVIL AND MATTHEW 19, 1990 edition, p.6

NOTE WHAT BILLINGSLY SAYS:

(1) Christ was to the the Old Testament Messiah" (anointed).
(2) He was the "final prophet" to the nation of ISRAEL.
(3) AS the Messiah, he was to teach the LAW exactly as taught by Moses and the Prophets.
(4) THIS passage applies to the TIME the promised MESSIAH was to be heard.

NOTE WHAT PETER SAYS:

(1) Christ (the anointed) was sent for the age of "conversion".
"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you." (Acts 3:19,20).
(2) Peter quoted the SAME passage Billingsly quoted, and APPLIED it to the GOSPEL AGE.
"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acats 3:22,23).
(3) God spoke of "these days" (GOSPEL AGE) when the Anointed was to be HEARD.
"Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts 3:24)
(4) SO, what JESUS ("that prophet") taught in HIS DOCTRINE was to be HEARD in the GOSPEL AGE.
a. "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).
b. "God...hath in these last days spoken unto us by his Son.." (Heb. 1:1,2).

45

GOD'S MORAL LAW FOR MARRIAGE
"...from the beginning" Gen. 2

Gen. 2 Exodus 20 Acts 2
. Adam & Eve .Mosaiacal Age Christ Christian Age
*Every marriage in Israel--time of Jesus was according to law of Moses!
God's covenant law for Divorce.
Gen. 2 Deut. 24 Matt. 19 + 1 Cor. 7

*Covenant children if had governed by covenant law!
*Aliens not under covenant law!

3.

WHAT HAPPENED AT THE CROSS?
1. Veil of temple torn. Matt. 27:51
2. Law of Moses "nailed" to the cross. Col.2:14
3. Jews became "dead" to the law. Rom.7:4
4. Jews "cast away" as covenant people. Rom.11:15
5. The END of the OT age. He.10:9-10
Matt. 19 was "abolished" - "taken away" !!

98

4.

CONTEXT!
1. Deut. 23:14 'Ervah: naked human waste.
2. Deut. 24:1 'Ervah: naked human body.
3. Mk. 16:15 Baptism: spiritual death.
4. Matt. 20:22 Baptism: physical death.
*Context determines the definition!

5.

MOSES' USE OF "ERVAH"
*Lev. 18:6 "..uncover their nakedness"
i.e., to have intercourse...
compare to 1 Cor. 5:1, where fornication is defined"
F.C. Cook Commentary
Vol. 1, p. 598

6.

In His Personal Ministry - "before the cross"
* Jesus was an O.T. Israelite--Not a N.T. Christian
* Jesus never preached the NT gospel plan of salvation.
" " produced one Christian!
" " established the N.T. church!
" " worshipped with N.T. Christians.

1.

In His Personal Ministry - as recorded
before the cross in Matthew, Mark, Luke & John
* Jesus teaching consistaed of...
1. The Law of Moses.
2. O.T. Prophecies and parables about the then soon to come N.T. age.

2.

Moses' Use of "ervah"
* Lev. 18:6-14
* Lev. 18:20 "...thou shalt not lie carnally with thy neighbor's wife..."
* Lev. 20:11 "...the man that lieth with his father's wife hath uncovered his father's nakedness."

9.

MOSES' USE OF "ervah"
Lev.20:18-21 "...if a man shall lie with a woman...if a man lie with his uncles' wife...if a man shall take his brother's wife..."
* To lie carnally with one not your spouse was uncovering their nakedness--it was fornication or adultery!

10.

WHEN DID THE "TRADITIONS" ARISE IN ISRAEL?

Moses rabbinical "traditions" Christ
1500 BC 33
*Moses did not hgave to deal with the "traditions" of the rabbis!
*Rabbinical "traditions" had led Israel away from the "truth" and the law of Moses.
*Christ came to call Israel back to the truth and the

We Must Interpret

*Matt. 19:3-9 - just as we do Matt. 19:16-22
* "the commandments" of the law of Moses in both passages
*Both passages belong to the law

16.

Interpreting Matt. 19

"Is it lawful-for every cause"
"And I say unto you"
"whosoever"
"Except it be for fornication"
"whosoever marrieth her that is put away committeth adultery."

Interpret same as Mattahew 19:16-22

17.

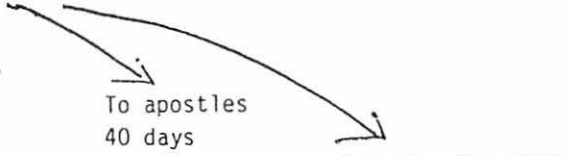
18

MOSES' USE OF "ERVAH"

* Lev. 18:6-24
*Lev. 20:11-21
"sexual intercourse...
sexul connection...
sexual intercourse...."
Keil-Delitzsch, Vol. 1, p. 412

7.

When Did Christ



12.

The Law of Moses

*"killed" transgressors of the law
*Gave "life" and "righteousness" to those Israelites who kept the law!
*Law was "perfect" Ps.19:7
*Law was "righteous" Deut. 4:8
*Law was the "truth". Psa.119:142
*Law saved. Ps.91:16; Isa. 45:17

13.

Foreordained Plan

1 Cor. 2:7 "...ordained before the world..."
Eph. 1:5 "...having predestinated us...redemption"
2 Tim. 1:9 "...given us in Christ Jesus before the world began..."

14.

3 Gospels mentioned in the Bible!

a. Gospel preached to Abraham Gal. 3:8
b. Gospel preached to israel. Mk.1:1-15
c. N.T. gospel preached to world. Mt.28:19-20

"IS IT LAWFUL..."

* "Lawful" used more than 60 times in Matthew, Mark, Luke and John--and it always referred to the OT law of Moses.
* Never refers to NT "law".
* Compare what was lawful according to Moses in Deuteronony 24 and what was "lawful" according to Christ - Matt. 19

18.

FOR EVERY CAUSE

* Only one cause in the Law - Deut. 24
  "ervah" "some uncleanness" - sexual
* Only one cause in Matt. 19
* Christ agreed with Moses.
* Many "causes" in the "traditions of the Pharisees, etc.
* Christ condemned the "traditions". Matt. 15

19.

"Except It Be for Fornication"

Definition #6172 "ervah" - from 6168
nudity, nakedness, shame, uncleanness
#6168 - to be or make bare, discover, make naked, spread self, uncover. Strong's Hebrew and Chaldee Dictionary, p. 41

Definition - 4202 - porneia: from 4203
harlotry (including adultery and incest) ; fig. idolatry...fornication." "to act the harlot; i.e. (lit.) involving unlawful lust (of either sex) STRONGS' GREEK DICTIONARY OF THE NEW TESTAMENT, p. 59

20.

"Except it be for fornication..."

*Christ stated the only reason that moses gave in the law for the general population of Israel.
* Christ defined the meaning of "some uncleanness in Deut. 24.
Moses gave only one cause in the law--the rabbi's gave many causes in their "traditions".

21.

"...I say Unto You"

"and"
"but"
"for"
"verily"

* This phrase used more than 100 times before the cro;ss.

*never referred to New Testament Law.
* Always referred to Old Testament Law.
Examples: Matthew 5:19-26
" 16:18
" 24:34

22.

"Whosoever"

*Moses: "Whosoever he be of the children of Israel"
*Christ: "Whosoever looketh on a woman". Matt. 5:28
1. Some teach - no such law. What about Ex. 20?
"Thou shalt not covet thy neighbors wife, maid-servant..."
2. With "lust" and "covet" have same definition.

23.

BIBLE COVENANTS

Patriarchal Mosaical Christian

Genesis Exodus

* NO Jews Chr.

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