

MARRIAGE DIVORCE AND REMARriage

AN ANSWER TO DAN BILLINGSLY'S "FUNDAMENTAL BIBLE STUDIES"

1. Is Mt. 19:3-12 the Law of Moses or the Law of Christ?
2. In the sermon on the Mount when Jesus taught "as one having authority and not as the scribes", was Jesus taking issue with Moses or the rabbinical fathers?
3. Does Matthew, Mark, Luke, and John, up until the cross belong in the Old Testament or New Testament?
4. May people who divorce and remarry *unscripturally* repent and *continue to live together*?
5. What is repentance? May people repent of an *unscriptural relationship* and continue to live in an *unscriptural relationship*?

THE REASON FOR THIS BOOK

Many books have already been written on the subject of Marriage, Divorce, and Remarriage. You ask, Why another book? This author does not think he can improve upon other excellent material that teaches the truth on this subject. Neither does the author wish to make a "personal attack" upon bro. Dan Billingsly, who wrote the material I am reviewing in this book. I have never met bro. Billingsly. He seems like a nice, friendly person, so far as I can tell. He and I are about the same age. He and I have been married to two fine ladies for about the same period of time. His wife is now quite sick and I wish both him and her better days ahead.

The following correspondence between bro. Billingsly and me will explain Why this book?. I want to be fair, in every way, in dealing with his material: Therefore, I will include much of what he has to say *in his own words, including our correspondence which led up to this book.* In his letter, dated Oct. 16, 1994, he said: "All I ask, if you write your reply to my position, is that you represent my teaching accurately". This is exactly what I plan to do.

Sometime during 1993 bro. Billingsly mailed material to the Oakland church of Christ, in Limestone County, Al entitled: "Fundamental Bible Studies". At the heading of almost every page was the following statement: "Tying A 'Knot' In Windell Wiser's 'Tale' On Marriage, Divorce And Remarriage". To my knowledge, and to the knowledge of the elders of the church at Oakland, this was mailed only to the Oakland church. The elders and I thought this was bro. Billingsly's way of challenging us to a debate. Bro. Eugene Persell (one of the elders at Oakland) contacted bro. Billingsly and received the following letter from him.

Dan Billingsly
450 Country Club Rd.
McKinney, TX 75069
1-214-562-2443

November 8, 1993

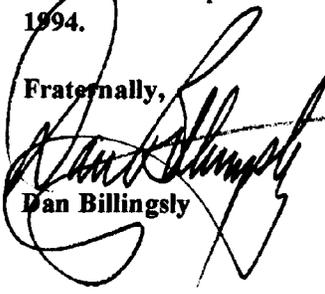
Dear brother Persell,

I would be very interested in pursuing the possibilities of a public discussion with a gospel preacher or other brother on Matthew 19 and the current issues of marriage, divorce and remarriage.

As you requested, the proposition on Matthew 19 is enclosed. If you find a "traditionalist" who has the courage to sign and debate the issues, let me hear from you.

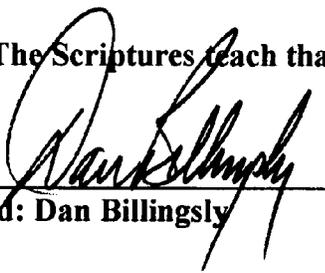
I would prefer to hold the debate in Limestone county sometime in the spring of 1994.

Fraternally,


Dan Billingsly

Propositions For Debate On Matthew 19

"The Scriptures teach that Matthew 19 is not New Testament doctrine."

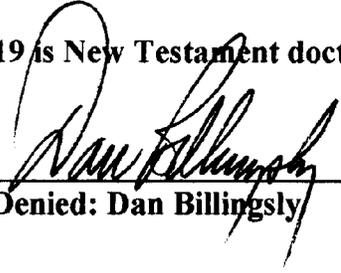


Affirmed: Dan Billingsly

Denied:

"The Scriptures teach that Matthew 19 is New Testament doctrine."

Affirmed:



Denied: Dan Billingsly

I could not sign these propositions because some of Mt. 19 is the ten commandments. I considered these propositions to be "tricky propositions". He would have me affirming that the "ten commandments" is a part of the New Testament. Needless to say this put me on guard. On Dec. 22, 1993 we mailed bro. Billingsly the following letter.

Dec. 22, 1993

Dan Billingsly
450 Country Club Rd.
Fairview, Tx. 75069

Dear bro. Billingsly;

We are interested in a public debate with you on the subject of marriage, divorce, and remarriage. The church of Christ at Oakland, in Limestone County Alabama, under the oversight of it's elders (Eugene Persell and Carl Alexander) will furnish it's building for the debates here in Limestone County Alabama. The Oakland congregation has selected Windell Wisner to represent it in these debates. We will expect you to find some congregation in your area to sponsor you for debates there. Enclosed you will find propositions for the debates. Propositions one and two will be debated at Oakland in March 1994 on March 15, 16, 18, and 19 or on March 21, 22, 24, and 25 which ever you prefer. We propose two nights for each proposition. We prefer three twenty minute speeches for each disputant each night, or a thirty, twenty and ten minute speech for each disputant each night. We will repeat this debate in Texas, at a congregation which will sponsor you in August 1994 on August 15, 16, 18, and 19 or on August 22, 23, 25, and 26, which ever you prefer. Same proposition, same arrangement. Oakland will furnish building and overhead projector for the debate here. We will expect some congregation in your area to furnish building and overhead projector for the debate there.

We are persuaded that our discussion of propositions one and two will cover all the arguments on whether Mr. 19 is New Testament or Old Testament doctrine. If at the end of the second debate you feel we have not sufficiently covered Mt. 19, then we will agree to have two more debates, sometime during the year 1995, in the same buildings the 1994 debates are held, to discuss propositions three and four. Same arrangements as for the first two propositions.

The propositions will be discussed in the order in which they are numbered. We will agree to go by Hedges Rules for Debate. We will agree to treat each other as brethren, both acting like Christians should. No new material will be introduced in the last negative speeches on each proposition. No displays from the audience. Each disputant will have one moderator to keep time and order. The moderator of the disputant who is in the affirmative will be in charge in each session.

We look forward to receiving your signatures to the propositions, as soon as possible, that we might begin preparation for the discussion. We look forward to getting acquainted with you and certainly look forward to the debate. These things definitely need to be discussed.

Yours for Truth and Righteousness

Elders of the Oakland church 
Your Opponent in the Debates _____

PROPOSITIONS FOR DEBATE

PROPOSITION No. 1—"The Scriptures teach that when men (aliens or Christians) sin against God's law for marriage, divorce and remarriage by divorcing their spouses without the cause of fornication and marrying other spouses, God forgives their sins by repentance, and they should maintain their second (or last) marriages."

AFFIRMS: _____
DENIES: <u>Windell Wiser</u>

PROPOSITION No. 2—"The Scriptures teach that when men (aliens or Christians) sin against God's law for marriage, divorce and remarriage by divorcing their spouses without the cause of fornication and marrying other spouses, God forgives their sins by repentance, and they must discontinue their second (or last) marriages."

AFFIRMS: <u>Windell Wiser</u>
DENIES: _____

PROPOSITION No. 3—"The Scriptures teach that Matthew 19:3-12 is not New Testament teaching, but Christ's restatement of the true law of Moses from Deuteronomy 24:1-4 in contrast to the false rabbinical "traditions" of the Jewish sects in Israel.

AFFIRMS: _____
DENIES: <u>Windell Wiser</u>

PROPOSITION No. 4—"The Scriptures teach that Matthew 19:3-12 is Christ's revelation of New Testament teaching in contrast to the Old Testament law of Moses in Deuteronomy 24:1-4."

AFFIRMS: <u>Windell Wiser</u>
DENIES: _____

About this time the following article appeared in the Athens News Courier, the newspaper for Athens, AL. This indicated to the Oakland Elders and me that bro. Billingsly was bringing the battle to our battle field. We felt this was another way he was putting pressure on us to debate him. We were happy to accommodate him, as long as lair propositions could be worked out, and he was willing to affirm what he really believes. Therefore, we set out to do what we could to bring about such a discussion.

25 **DIVORCED AND REMARRIED CHRISTIANS?**
REASONS WHY MATTHEW 19:9
IS NOT NEW TESTAMENT DOCTRINE!

by Dan Billingsly, gospel preacher \$6.95 / \$2.50 postage
Biblical proof that Mt. 19:3-12 (as Mt. 19:16-22) is Christ's commentary on
the Old Testament law of Moses -- not new law for the New Testament age!
Accept MasterCard/Visa -- Call Toll Free 1-800-356-2266

In January I received the following letter from bro. Billingsly.

FUNDAMENTAL BIBLE STUDIES...

by **Dan Billingsly**
450 Country Club Rd.
McKinney, TX 75069

January 17, 1994

Mr. Windell Wiser
Rt. 2 Box 19
Athens, AL. 35611

Dear brother Wiser,

Sorry for the delay in answering your request for the debate to be held in Alabama, but with the holidays and my need to consider an agenda for these efforts I have had to have a little time. Too, I have another brother in Texas who is seeking a discussion.

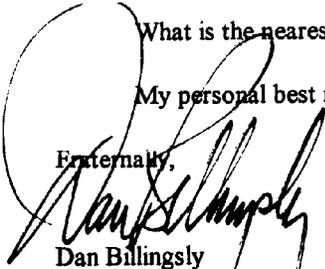
My biggest problem at the moment is in making plans to assist my wife of some forty-eight years. She has recently had a stroke and has lost the use of her left side. I give her 24 hour care, and will have to make arrangements for these needs if I come to Alabama.

First, I am interested in a discussion in Limestone county and another here in Dallas. However, I will have to make plans for my wife and the trip there. I will know in a few days how all of this might come together and I will either write or call about my plans.

What is the nearest airport to Limestone county and where could my party stay?

My personal best regards to you and the elders.

Fraternally,


Dan Billingsly

Brother Windell: Do you have any printed materials on Mt 19. I would be happy to exchange with you an we prepared for the discussion.

The following is my answer to the foregoing letter.

Jan. 15, 1994

Mr. Dan Billingsly
450 Country Club Rd.
McKinney, Tx. 75069

Dear bro. Billingsly;

Thankful to hear from you. You forgot to sign the propositions and return a copy to me. I am sorry about the condition of your wife. May God richly bless her. In your correspondence with bro. Persell you indicated you would like to come to Limestone County sometime in the spring of 1994 for a debate, provided he could find someone to meet you. In view of this, we sent the proposed agreement for debate.

We wanted to advertise the debate in "Guardian Of Truth" and other religious papers. In order to get this in the religious papers in time to advertise for the debate we must hear from you soon, with signed propositions.

The nearest airport is in Huntsville about 26 miles away. Possibly some of your friends here could arrange for a place for you and your party to stay. If you do not know anyone here, I will be glad to make reservations for you in a motel. You will be expected to pay expenses, just as we will expect to pay our expenses when we come to Texas.

I wrote a tract, years ago, entitled "A Damnable Heresy" about the Fuqua position on Marriage Divorce and Remarriage. I do not have a copy of that tract, and do not know of anyone who does. I have never written anything about whether Mt. 19:3-12 is Old Testament, or New Testament doctrine. I have always believed it was a part of New Covenant Doctrine. All of my preaching and anything I have written has been written on

(6)

that bases. I am sorry I have no written material I can send you.

Thank you in advance for giving this your immediate attention that we can begin to

advertise the debate.

Brotherly,

Windell Wisser

In response to this I received a letter from bro. Billingsly, dated January 24, 1994.

Dan Billingsly
450 Country Club Rd.
McKinney, TX 75069

January 24, 1994

Dear brother Wisser,

Thank you for your letter of the January 15th, and the information I requested.

I am anxious for the opportunity to discuss the issues surrounding Matthew 19, but my wife's condition at this time, as she is some weaker, precludes a March date for the debate.

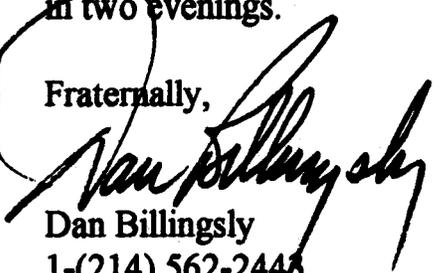
How would sometime later in the spring fit your schedule? Say April or May? Perhaps by then I can take advantage of the opportunity. This should give you all the time you need for advertising in brotherhood journals.

(7)

I am studying the propositions that you sent — but I fear that they do not get to the heart of our differences. I have enclosed another set of propositions for your consideration. I believe that two propositions are all that we could possibly discuss

in two evenings.

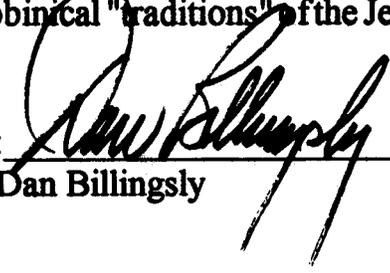
Fraternally,



Dan Billingsly
1-(214) 562-2443

Propositions For Debate

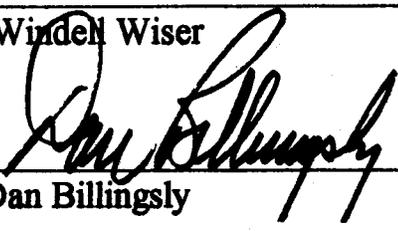
1. The Scriptures teach that Matthew 19:3-12 is not New Testament teaching, but Christ's restatement of the true law of Moses from Deuteronomy 24:1 in contrast to the false rabbinical "traditions" of the Jewish sects in Israel.

Affirms: 
Dan Billingsly

Denies: _____
Windell Wiser

2. The Scriptures teach that Matthew 19:3,12 is Christ's revelation of New Testament teaching in contrast to the Old Testament law of Moses in Deuteronomy 24:1.

Affirms: _____
Windell Wiser

Denies: 
Dan Billingsly

I responded with the following letter which I forgot to date.

Dan Billingsly
450 Country Club Rd.
McKinney, Tx. 75069

Dear bro. Billingsly;

We will just forget about dates for the debates now until we can agree on propositions and other matters. Give your wife my regards. I pray God will bless her that she will improve soon.

You say you are studying the propositions that I sent, but you do not believe they get to the heart of our differences. I beg to differ with you. What is there in Proposition No. 1 that you do not believe??? You advertised, in our local newspaper, material that would help divorced and remarried people get over the trauma of their situation!!! The only material that will help them get over their trauma would be proof that they can continue in their second or last marriages. You mailed material to Oakland about tying a Knot in Windell Wiser's Tale about Mt. 19. Now, let's get on with it. The propositions I sent fairly represent your position. I suggest if you believe what you teach that you defend it, and stop stalling.

I am willing to accept the propositions you sent on Mt. 19:3-12 by simply adding verses 2-4 of Dt. 24 to your propositions. Therefore, in the enclosed agreement, you will find those propositions signed. However, a debate simply on those propositions does not get to the heart of our differences. My reasons for saying this are found in the following statements.

1. What difference does it make whether Jesus is teaching the Old Testament law of Moses, or His own New Covenant, in view of the fact that you teach: Fornication is the only cause for divorce in both the Old Testament law and the New Covenant???

2. Debating Mt. 19:3-12 as to whether it belongs in the Old Covenant or New Covenant will not get Divorced and remarried people out of their trauma!!

If God's law for divorce and remarriage is essentially the same in His moral law from the beginning, in the law of Moses, and in the gospel of Christ: Why just debate whether Mt. 19:9 belongs in the Old Covenant instead of the New Testament? Why not get to the heart of the matter and deal with the real issue between us??? The real issue is stated in propositions number 1 and 2. Now, Why not defend what you believe and let's get on with the debates.

There will be no debate between us unless you affirm what you teach about Alien sinners and Christians continuing to live with their second or last companions. All these arguments on whether Mt. 19:3-12 belongs in the Old Testament or New is just a camouflage so far as the heart of our differences is concerned. Even if you proved Mt. 19:3-12 is Old Testament doctrine (which you cannot) you still have not proved Alien sinners & Christians can continue in their second or last marriages. I believe its time you stop stalling and get on with it.

Enclosed you will find Agreements for Debates, please sign them and return one copy to me. After the agreements are signed, we will work out dates for the debates.

Very Truly Yours

Windell Wiser

Windell Wiser

PROPOSITIONS FOR DEBATE

PROPOSITION NO. 3--The Scriptures teach that Matthew 19:3-12 is not New Testament teaching, but Christ's restatement of the true law of Moses from Deuteronomy 24:1-4 in contrast to the false rabbinical "traditions" of the Jewish sects in Israel.

Affirms: _____

Denies: *Windell Wiser*

PROPOSITION NO. 4--The Scriptures teach that Matthew 19:3-12 is Christ's revelation of New Testament teaching in contrast to the Old Testament law of Moses in Deuteronomy 24:1-4.

Affirms: *Windell Wiser*

Denies: _____

1. Propositions will be debated in the ~~agreements for debates~~ ^{agreements for debates} written.
2. Propositions number one and two will be debated in the building of the church of Christ at Oakland, in Limestone County Ala. for four nights. Two nights for proposition no. 1 and 2 nights for proposition no. 2.
3. A second debate on these same two propositions will be conducted some place in Texas which bro. Billingsly will provide following the same arrangement for the Oakland Debate.
4. If we do not cover Mt. 19:3-12 to the satisfaction of bro. Billingsly, we will have two more debates on the third and fourth proposition, in the same buildings, with the same arrangements at later dates.
5. Propositions number three and four will not be debated until propositions number one and two have been debated at both places.
6. There will be three twenty minute speeches for each disputant each night.
7. The Moderator of the affirmative speaker will be in charge of each session.
8. We will go by Hedges Rules for debate and treat each other as Christians should.
9. No new material will be introduced in the last negative speech of each proposition.
10. There will be no displays from the audience.
11. Oakland will furnish Overhead Projector for the debates at Oakland.
12. The church who sponsors you will furnish Overhead Projector for the debates there.

Windell Wiser

I had received no reply from bro. Billingsly by March 30, 1994. Therefore I sent him the following letter.

March 30, 1994

Dan Billingsly
450 Country Club Rd.
McKinney, Tx. 75069

Dear bro. Billingsly;

I believe it was November 1993 you sent material to the Oakland church in Limestone Comity. The first paragraph in this material reads as follows: "In Windell Wiser's teaching on marriage, divorce and remarriage today, he continues parroting the same old false concepts others have spewed forth in the Lord's church over the years. (And, I am now sorry to say, that I was once numbered among them.) These misguided zealots preach doctrinal error that is based - not on Christ's true New Testament in Acts through Revelation - but on a misunderstanding of the Old Testament age and teaching of the Messiah to Israel in Matthew 19. And today they persist in upholding, promoting and perpetuating false teaching that has created numerous brotherhood 'traditions' and divisions in the body of Christ. There is no doubt that it is high time someone ties a 'knot' in Wiser's doctrinal 'tale' of deceit and woe!"

Shortly after this, you placed an add in the Athens News Courier advertising your booklet "25 Reasons Why Matthew 19:9 Is Not New Testament Doctrine!" In your material you talk about helping divorced and remarried people get over the "trauma" they are experiencing. You try to help them get over their "trauma" by teaching them that God will forgive them and they can continue to live with their second or last spouses. However, I suspect you don't have the courage to affirm what you teach that is so essential to their getting over their "trauma".

On Dec. 22, 1993, we sent you a letter signed by the elders of the church at Oakland and myself, accepting your challenge for debate. We sent propositions and proposed rules and dates for a debate to be held at Oakland and also somewhere in your area. You replied by sending us a letter dated January 17, 1994; though I received it two or three days before the 17th. In this letter you said: (among other things) "I am interested in a discussion in Limestone county and another here in Dallas. However, I will have to make plans for my wife and the trip there. I will know in a few days how all of this might come together and I will either write or call about my plans". I responded with a letter dated Jan. 15, 1994. Among other things I said: "Thankful to hear from you. You forgot to sign the propositions and return a copy to me. I am sorry about the condition of your wife. May Cod richly bless her." In your correspondence with bro. Persell you indicated you would like to come to Limestone County sometime in the spring of 1994 for a debate, provided he could find someone to meet you. In view of this, we sent the proposed agreement for debate. "We wanted to advertise the debate in 'Guardian Of Truth' and other religious papers. In order to get this in the religious papers in time to advertise for the debate we must hear from you soon, with signed propositions." You responded to this letter with a letter dated Jan. 24,

1994 by saying: "I am anxious for the opportunity to discuss the issues surrounding Matthew 19, but my will's condition at this time, as she is some weaker, precludes a March date for the debate." You then suggested possibly April or May. In the last paragraph you said: "I am studying the propositions that you sent — but I fear that they do not get to the heart of our differences. I have enclosed another set of propositions for your consideration." I replied soon after with a letter I forgot to date, but I am sure it was the last of January 1994, telling you we would forget about dates until we could agree on the propositions. I accepted the new propositions you sent and signed them sending you a copy. I asked you to show what was wrong with the propositions I sent showing you reasons Why there was nothing wrong with them, saying: "There will be no debate between us unless you affirm what you teach about Alien sinners and Christians continuing to live with their second or last companions."

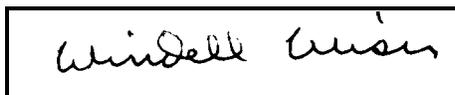
About two months have gone by and I have heard nothing from you. I still believe you are stalling! I suspect you think that if you can convince people that Mt. 19:9 is Old Testament teaching that you can comfort and console them in their adulterous relationships. I however, I suspect you know, in view of your teaching, that fornication is the only cause for divorce and remarriage in "God's Moral Law from the beginning," In the law of Moses, and In the Gospel of Christ; that a debate simply on Mt. 19:9 (whether it should be in law of Moses or Law of Christ) would accomplish nothing; except to deceive and thereby comfort people who are traumatized by their situation. I suspect you realize that it would still be necessary to prove they can continue to live in their unlawful marriages, to really convince them they can live together. I also suspect you know you cannot prove they can continue to live together. Also I suspect you know it would be much more difficult to deceive them on this side of the issue. I suspect this is the reason you have not signed the propositions. I suspect you have no intention trying to prove what you teach along this line. Therefore, I suspect there will be no debate at all.

Why don't you prove me wrong and go ahead and sign the propositions and rules for debate and return one copy to me. We can then agree on dates and get on with the debates. I suspect though I better not "hold my breath" until you do! If what I suspect is right, it is really a shame that you would teach, write articles and advertise and sell them all over the country and then not have the courage to defend what you teach!!!

I suspect, however, that you will never defend what you believe on their continuing to live together, and that it will be necessary for me to write a book, answering your material and do my best to get my book to all the people who have received your material. Is this what you want?

Let me hear from you. I sincerely hope your wife is better.

Brotherly,



Windell Wiser

I then received the following undated letter from bro. Billingsly:

Brother Windell Wisner
Rt. 2 Box 19
Athens, AI 35611

Dear brother Wisner,

After receipt of your last letter with enclosed propositions, my mother (86 years of age) became ill with cancer. For the past sixty days, along with my wife's condition, we have been wholly consumed with their situations. We buried my mother on March 14th.

Now to plans for the debate.

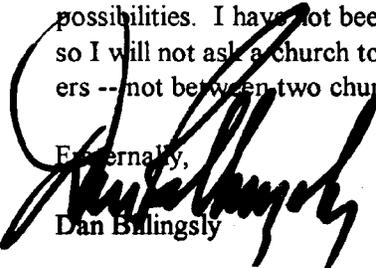
In your paper or Bible study THE INSTRUCTOR, Vol. 27, No. 5, you pose the question, "DOES MATTHEW 19:9 APPLY TODAY?" This is the question used by Huston Gately and the question that prompted my response and ad in the papers. This is the question we must debate.

I will affirm that Matthew 19:1-12 is Old Testament teaching from the law of Moses and certainly does not apply today. I will deny that the New Testament teaches that an alien sinner has to leave a second marriage to be baptized, and the Christian does not have to leave a second marriage to be faithful to Christ. The enclosed propositions will reflect these positions. Again, debate propositions must be kept simple for all to understand.

Earlier I believe you said that you did not have any written materials on marriage, divorce and remarriage. Will you please send me a copy of "THE INSTRUCTOR" as mentioned above, and any other issues that deal with marriage, divorce and remarriage?

Yes, it will be necessary for us to settle on the propositions, before we can set a date for the discussions. However, I believe that all details can be worked out. I am not sure what arrangements can be worked out for a discussion in Texas, but I will go to work immediately on all possibilities. I have not been associated with a local congregation as local preacher in six years, so I will not ask a church to "sponsor" me. This is a doctrinal matter between two gospel preachers -- not between two churches.

Evernally,


Dan Billingsly

PROPOSITIONS FOR DEBATE

PROPOSITION 1: The Scriptures teach that Christ's teaching of the law of Moses in Matthew 19:3-12 is not New Testament doctrine.

Affirmed: _____ Date: _____
Denied: _____ Date: _____

PROPOSITION 2: The Scriptures teach that all men, alien sinners and Christians, whose first marriage covenants are dissolved by divorce, may enter into and remain in second marriage covenants.

Affirmed: _____ Date: _____
Denied: _____ Date: _____

On April 12, 1994 I responded to his letter and propositions with the following letter:

April 12, 1994

Dan Billingsly
450 Country Club Rd.
McKinney, Tx. 75069

Dear bro. Billingsly,

I am sorry to learn of the passing of your mother. My morn died in 1985 when she was 90 years old. My dad still lives. He is 93. I sincerely hope your wife is doing better.

I believe I owe you an apology. In your letter dated Jan. 17, 1994 you ask a question: "brother Wiser, do you have any printed materials on Mt. 19? I would be happy to exchange with you as we prepare for the discussion." I thought you were asking for material dealing with your position on Mt. 19. To your question I responded in a letter

dated Jan. 15, 1994: "I wrote a tract, years ago, entitled 'A Damnable Heresy' about the Fuqua position of marriage, divorce and remarriage. I do not have a copy of that tract, and do not know of anyone who does. I have never written anything about whether Mt. 19:3-12 is Old Testament, or New Testament doctrine. I have always believed it was a part of New Covenant Doctrine. All of my preaching and anything I have written has been written on that bases. I am sorry I have no written material I can send you." My articles in The Instructor and in The Sunny Hill Bulletin were written to deal with positions held by J. M. Gainer and Bailey and others. Their positions were all together different from your position. However, now that I go back and read those articles in The Instructor and The Sunny Hill Bulletin, I can see that I did make a number of arguments that condemns your position as well. For this I apologize to you, because I can see how it must have looked to you. Please accept my apology. Enclosed you will find copies of those articles. Bro. E. R. Hall, in Wise, Va., who files bulletins away had copies of these articles, and he graciously sent them to me. I, therefore forward them on to you.

The Instructor is not my paper. It is a bulletin of the East Albertville church of Christ and bro. Carrol R. Sutton is the editor. I was the editor of The Sunny Hill Bulletin in the 1970's when I preached for the church at Sunny Hill, here in Limestone County, Al.

I still say you are stalling. I suspect you will never affirm what you have written in your papers. I do not believe you will ever affirm that people who have divorced their companions for causes other than fornication, may remarry and continue to live together with their second companions. Why do I feel this way? In your letter of Jan. 24, 1994 you sent signed propositions on Mt. 19. You were not satisfied with my propositions, but never have told me what they said that you did not believe! I accepted your propositions, signed them and returned signed propositions to you. This should have settled the matter from the standpoint of ML 19. We had agreed on and signed propositions. However, with your last letter undated, which I received the first of April 1994, you sent another proposition on Mt. 19. I suppose I could accept this one, sign it, and the next time you write me you would send another one. Even when I accept your propositions, you ignore it and send new ones. This strongly suggest you have no intention of having a debate with me.

Your proposition No. 2: "The Scriptures teach that all men, alien sinners and Christians, whose first marriage covenants are dissolved by divorce, may enter into and remain in second marriage covenants," is one I can affirm. I would define the proposition by saying the Marriage covenants for the innocent party are dissolved by Divorce for the cause of fornication and the innocent person could enter into and remain in a second marriage. There is no way I can deny a proposition worded like this. You want propositions "Kept simple for all to understand". How about this one: The Scriptures teach all divorced persons have a right to remarry and continue to live with their second companions. I will deny that proposition. Will you affirm it?

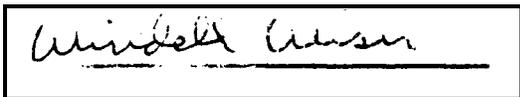
You say "debate propositions must be kept simple for all to understand". The implication is that the ones I sent were not kept simple and that people would have trouble understanding them. Of course this is not true. There is nothing complicated about them. They state simply what we believe, and point out clearly what we disagree on. You never have explained what there is about them that you cannot accept. You never have pointed out anything you are to affirm that you do not believe. All of this tells me you have no intention

of entering into a debate with fair propositions.

In your last paragraph you tell me "this is a doctrinal matter between two gospel preachers—not between two churches". This is a strange statement in view of the fact you sent material (about tying a Knot in Windell Wisers Tale) to the Oakland church!!! If this is a doctrinal matter between two gospel preachers—not between two churches, Why did you send the material to the church at Oakland instead of sending the material to me??? The church at Oakland felt like you were somehow challenging them to debate. The fact that you had my name in the material (you sent to them instead of me) caused them to think you wanted them to get me to represent them. This is exactly what they did. You say, "I have not been associated with a local congregation as local preacher in six years." Do you have to be the local preacher for a church before they can sponsor you in a debate? If you do, Oakland could not sponsor me. I am not and never have been the local preacher at Oakland. However, they have agreed to sponsor me, because they believe the truth which I preach. Why did you send this material to the church at Oakland, talking about (tying a Knot in Windell Wisers tale on Mt. 19) instead of sending it to me, if "this is a doctrinal matter between two gospel preachers—not between two churches?" The elders of the church at Oakland and I believe you are obligated to provide a place somewhere in your area for a debate. Surely some church who has you for "gospel meetings" will sponsor you! Surely you can find some church out there that agrees with your position that will sponsor you in a debate!!! However, if you cannot find any church out there that agrees with you, not even one, we will agree for you to locate some suitable building in a good location for the debate. I believe you can find some individuals who agree with you and who will support you in a debate. I do doubt that you will be able to find a congregation that will endorse what you teach!!

Enclosed you will find two new propositions. The one which you are to affirm is "simple for all to understand". It is also what you teach in your material. I suggest you sign it and return a copy to me. We have already agreed upon and signed propositions on Mt. 19. No need to bother with that any more. If you are somehow interested in a debate please sign propositions and return a copy. If you are not interested in a debate just say so, and I will get on with writing a book answering your material; and doing everything I can to distribute it to all who have received your material. I know I will miss some, but I assure you that your false doctrine will be exposed to as many as I can reach. Is this what you want???

Brotherly,

A rectangular box containing a handwritten signature in cursive script that reads "Windell Wisers".

Windell Wisers

The following propositions and article, in The Instructor, is referred to in the two previous letters. I also sent bro. Billingsly some articles out of the Sunny Hill Bulletin which are not included in this book, to save space, and to keep down repetition.

PROPOSITION NO. 1: The Scriptures teach that all divorced persons have a right to remarry and continue to live with their second companions.

Affirm: _____
Dan Billingsly

Deny: _____
Windell Wiser

PROPOSITION NO. 2 The Scriptures teach that all divorced persons do not have a right to remarry and continue to live with their second companions.

Affirm: _____
Windell Wiser

Deny: _____
Dan Billingsly

I don't see any need for me to affirm proposition no. 2, but I am willing to if you want me to. _____

THE INSTRUCTOR



All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16

Volume 27

April, 1990

Number 4

WHO MAY SCRIPTURALLY MARRY AGAIN?

When a divorce occurs only one person has a right to remarry, according to Christ. This is the person who does the "**putting away**" for the "**cause of fornication.**" (Mt. 19:9; 5:32). The "**put away person**" does not have a right to remarry, according to Christ. Jesus said: "**Whoso marrieth her which is put away doth commit adultery.**" (Mt. 19:9). In fact, every time Jesus said anything about anyone marrying the "**put away person,**" He said that person commits adultery. (See Mt. 19:9; 5:32; Luke 16:18). **Not one time does Jesus permit the "put away person" to remarry!** Jesus only permits the one who **does** the "putting away" to remarry. However, there can be only **one reason** for "**putting away**" and that is the "**cause of fornication.**" **FORNICATION MUST BE THE CAUSE OF "PUTTING AWAY" AND NOT THE RESULT OF THE "PUTTING AWAY."** The person who puts away his companion without the cause of fornication "**causes them to commit adultery.**" (Mt. 5:32).

What does "**put away**" mean? According to Mr. 5:32 "**put away**" means to "**divorce.**" Some preachers try to define "**put away**" to mean simply "let go, send away, or dismiss without taking any legal action to

obtain a divorce. This cannot be what Jesus means by "**put away.**" **If** this is what Jesus means, then a person can simply send his wife back to her parents when she commits fornication and go marry another woman. However, if he did this he would be guilty of bigamy. He must take "legal action" and obtain a divorce for the cause of fornication before he can marry another.

Some argue that the "**put away person**" (i.e., the divorced person) can sit around and wait until their companion marries again, thus committing adultery, (Mt. 19:9), and then "**mentally put them away for fornication**" and then marry again without committing adultery. Jesus never said anything about "**mentally putting away**" anyone. In fact, the "**put away person**" (divorced person) will always be the "put away" or "divorced person." The "**put away**" can never be the one who does the "**putting away**" or the one who obtains the divorce. There is no way you can "**put a person away**" as Jesus used the term without obtaining a "**legal divorce.**"

If your companion divorces you for some cause other than fornication and marries again, he (or she) commits

(Continued on page 4)

WHO MAY SCRIPTURALLY MARRY AGAIN?

(Continued from page 1)

adultery. (Mt. 19:9). He (or she) may marry again in two months or ten years later. If he (or she) does, he (or she) will commit adultery. (Mt. 19:9). When this happens, there is no way you can "put your companion away," divorce your companion, or take legal action to divorce them for fornication because the divorce has already occurred two months ago or ten years ago, as the case may be. You may contest the divorce, plead with your companion not to divorce you, and do everything you can to stop it, but if your companion is granted a divorce you are a "put away person" and "whoso marrieth her which is put away doth commit adultery." (Mt. 19:9). I know this is hard. In fact, the disciples of Christ said: "If the case of man be so **with his wife, it is** not good to marry." (Mt. 19:10). No matter how hard it is, the fact is that Jesus did NOT give permission for the "put away person" to remarry. There are other hard situations. Suppose your companion goes insane and it is necessary to commit them to an insane asylum. Can you argue that in a sense he (or she) is dead and therefore you have a Scriptural right to remarry? Could you remarry without first obtaining a divorce? Just because it is hard does not change the law of God.

Sept. 28, 1994

Dan Billingsly
450 Country Club Rd.
McKinney, Tx. 75069

Dear bro. Billingsly;

The last time I wrote you was April 12, 1994. As of today I have received no reply from you, though you promised bro. Eugene Persell (via telephone conversation) months ago to have me a letter in a few days. Those few days have turned into a few months.

In the last paragraph of my letter dated April 12, 1994 I said: "Enclosed you will find two new propositions. The one which you are to affirm is 'simple for all to understand'. It is also what you teach in your material. I suggest you sign it and return a copy to me. We have already agreed upon and signed propositions on Mt. 19. No need to bother with that any more. If you are somehow interested in a debate please sign propositions and return a copy. If you are not interested in a debate just say so and I will get on with writing a book answering your material; and doing everything I can to distribute it to all who have received your material. I know I will miss some, but I assure you your false doctrine will be exposed to as many as I can reach. Is this what you want???"

Again, I am enclosing these propositions in this letter. Please sign and return one copy to me. We will then set up a time to debate proposition No. 1 and then 2, if you think it necessary. Then we will set a time to debate the previously signed propositions on Mt. 19:3-12 if you want to. We will begin the debates in the building at Oakland. We will repeat the debates in some building you will provide.

You will have until Dec. 1, 1994 to return signed propositions with a signed letter agreeing to these proposals. If I do not receive said documents signed by Dec. 1, 1994, there will be no debate. I shall at that time, Lord willing, begin my book answering your material. Your opportunity to do what you said you were going to do (i.e. Tie a Knot in Windell Wisers Tale on Mt. 19), will be over so far as a debate is concerned!!!

Brotherly



Windell Wisers

AGREEMENTS FOR THE DEBATES

1. Proposition No. 2: The Scriptures teach that all divorced persons have the right to remarry and continue to live with their present spouse, will be discussed the first two nights of the debate both in Alabama and in Texas.
2. Proposition No. 1: The Scriptures teach that Matthew 19:3-12 is New Testament doctrine, will be discussed the last two nights of the debate both in Alabama and in Texas.
3. There will be three twenty minute speeches for each disputant each night.
4. The moderator of the affirmative speaker will be in charge of each session.
5. We will go by Hedges Rules for debate and treat each other as Christians should.
6. No new material will be introduced in the last negative speech of each proposition.
7. There will be no displays from the audience.
8. We will provide Overhead Projector for the debate in Alabama.
9. You will provide Overhead Projector for the debate in Texas.
10. The first debate will take place within six months from the dead line for signing this agreement, i.e. six months from Dec. 1, 1994.
11. The second debate will take place in Texas within twelve months from the dead line for signing this agreement, i.e. twelve months from Dec. 1, 1994.
12. The dates will be agreed upon 90 days before each debate takes place in order to give sufficient time to advertise the debates.

FUNDAMENTAL BIBLE STUDIES...with Dan Billingsly

450 Country Club Rd., Fairview, TX 75069
1(214)562-2443

October 16, 1994

Mr. Windell Wiser
16334 Evans Rd.
Athens, AL. 35611

Dear brother Wiser,

Whoooaa brother, hold your horses!

In my recent telephone conversation with brother Persell, I suggested a November date for the debate, and in a subsequent conversation he told me that some time in December would be better for you after your farming chores were finished. I cannot plan a December discussion, so it appears that we are looking at a later date.

I have a January or February debate with Mac Deaver in Ft. Worth, so we will have to look past that period. I am still very interested in our debate, and hope that you will accommodate me in this discussion.

I apologize if I have failed to correspond as often as you thought was needed, but my wife has undergone three surgeries in the past four months, and I have been covered up. Things are looking better for her at this time!

All I ask, if you write your reply to my position, is that you represent my teaching accurately. You can begin now, if that pleases you!

I have just rewritten my study on *CHRIST AND THE MARRIAGE COVENANT*, and I hope that I have made my position clearer on one or two points. I am sending you an introduction in hopes that it will clarify any misunderstanding that you may have gathered from my earlier materials.

Enclosed are sign propositions.
Fraternally,

Dan Billingsly

Send Ziegler back to me and I will
send copy to brother Persell.

PROPOSITIONS FOR DEBATE

1. The Scriptures teach that Matthew 19:3-12 is New Testament doctrine.

Affirms: Windell Wiser
Windell Wiser

Denies: Dan Billingsly
Dan Billingsly

2. The Scriptures teach that all divorced persons have the right to remarry and continue to live with their present spouse.

Affirms: Dan Billingsly
Dan Billingsly

Denies: Windell Wiser
Windell Wiser

Date propositions signed: October, 1994

Oct 22, 1994

Mr. Dan Billingsly
450 Country Club Rd.
McKinney, Tx. 75069

Dear bro. Billingsly,

Enclosed you will find the propositions you sent signed. You may now send a copy to bro. Eugene Persell. Also you will find copies of an agreement for our debates, in view of the fact, you said nothing about a debate in Texas, in your letter. Go back and check the last letter I wrote you, dated Sept. 28, 1994! Notice the statement: "We will begin the debates in the building at Oakland. We will repeat the debates in some building you will provide". Then notice the next paragraph: "You will have until Dec. 1, 1994 to return signed propositions with a signed letter agreeing to these *proposals*. If I do not receive said documents signed by Dec. 1, 1994, there will be no debate". Bro. Billingsly I am a man of my word!!!

In your last letter, dated Oct. 16, 1994, in paragraph three you say: "I am still very interested in our debate, and hope that you will accommodate me in this discussion." Now, if you

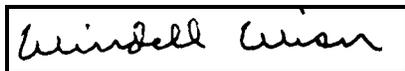
are very interested then sign the enclosed agreement and we can then set dates for the debates!!! How do you hope I will accommodate you in this discussion? Do you hope I will accommodate you by forgetting about a debate in Texas? Do you hope I will accommodate you by debating the proposition on Mt. 19:3-12 first?. If so, then I will plainly inform you now that I will not accommodate you on this. There are two reasons Why I cannot accommodate you on this.

1. You sent material to the church at Oakland to the effect you will tie a "knot" in Windell Wiser's Tale. You invaded our territory to wage war against us. It is only fair that part of the "war" be waged on your "battle ground"!!!
2. In view of the fact you teach there is only one cause for divorce in "God's moral law in the beginning, the Law of Moses, and the Gospel of Christ; it really makes no difference whether Mt. 19:3-12 is New Testament or Old Testament doctrine.

In paragraph five you say: "All I ask, if you write your reply to my position, is that you represent my teaching accurately. You can begin now, if that pleases you!" I assure you I have no retention of being unfair in my representation of your teaching. Also, I planned writing a reply to your teaching in view of the fact it looked like you were unwilling to fairly engage in debate!! You have shocked me in that you finally signed a proposition to affirm what you believe. Now possibly you will shock me by signing the enclosed agreement, and we can then set dates for our debates.

Remember Dec. 1, 1994 is the deadline. Are you serious about a debate???

Brotherly,



Windell Wiser

The enclosed agreement is found on page (20). The signed propositions are found on page (22). To save space I will not insert them again.

I then received my last letter from bro. Billingsly, dated Nov. 15, 1994.

Dan Billingsly
Evangelist with churches of Christ

450 Country Club Rd., Fairview, TX 75069
1 (214) 562-2445

November 15, 1994

Mr. Windell Wiser
16534 Evans Rd.
Athens, AL. 55611

Dear brother Wiser,

I will not sign the enclosed agreement for debate as you have placed the divorce issue (Proposition #2) to be discussed first. Your Proposition # 1 must be debated first or there will be no debate!

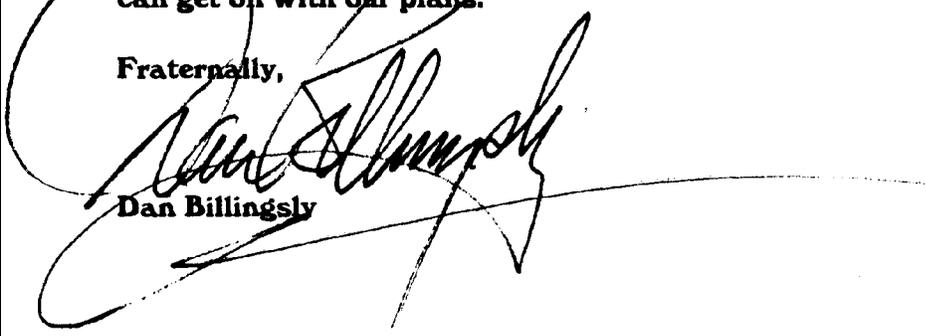
As to the time and length of the debate, I will agree to a two night debate with each proposition receiving one night each, but only with the provision that my wife's condition will permit me to be gone at the time of the debate, I will not agree to a four-night debate as long as she remains in her present condition, as I have to plan for at least two extra days travel time.

I will not debate unless we have one 50 minute speech, one 20 minute speech and one 10 minute speech each night for each affirmative and negative speech. Surely, that should be agreeable to you.

I am happy to accept all of the other conditions that you have set forth in your last Agreements For Debate. If you will make the above changes in the agreement, and forward them back to me, I will immediately sign them and we can get on with our plans.

Fraternally,

Dan Billingsly



Along with the foregoing letter, bro. Billingsly sent the agreements for the debate, which I had signed, back to me with some changes. You will note the changes he printed on the agreement below.

AGREEMENTS FOR THE DEBATES

1. Proposition No. 2: The Scriptures teach that all divorced persons have the right to remarry and continue to live with their present spouse, will be discussed the ~~first two nights~~ ^{second} of the debate both in Alabama and in Texas.
2. Proposition No. 1: The Scriptures teach that Matthew 19:3-12 is New Testament doctrine, will be discussed the ~~last two nights~~ ^{first} of the debate both in Alabama and in Texas.
3. There will be three ~~twenty minute~~ ^{one hour} speeches for each disputant each night, ~~one 30, one 20 and one 10.~~ ^{one 30, one 20 and one 10.}
4. The moderator of the affirmative speaker will be in charge of each session.
5. We will go by Hedges Rules for debate and treat each other as Christians should.
6. No new material will be introduced in the last negative speech of each proposition.
7. There will be no displays from the audience.
8. We will provide Overhead Projector for the debate in Alabama.
9. You will provide Overhead Projector for the debate in Texas.
10. The first debate will take place within six months from the dead line for signing this agreement, i.e. six months from Dec. 1, 1994.
11. The second debate will take place in Texas within twelve months from the dead line for signing this agreement, i.e. twelve months from Dec. 1, 1994.
12. The dates will be agreed upon 90 days before each debate takes place in order to give sufficient time to advertise the debates.

Signed: Windell Wiser
Signed: _____

Nov. 23, 1994

Dan Billingsly
450 Country Club Rd.
Fairview, Tx. 75069

Dear bro. Billingsly;

In my letter, dated Oct. 22nd, I told you I would not accommodate you by discussing the proposition on Mt. 19:3-12 first. I have told you over and over again that there will be no debate if we debate the proposition on Mt. 19:3-12 first. In your letter dated Nov. 15th you say; "Your Proposition # 1 must be debated first or there will be no debate". Therefore, there will be no debate. You have found a way out of having a debate! I didn't think you wanted one for months now. You have lived up to my predictions.

You gave ***no reason*** why the proposition on Mt. 19:3-12 must be debated first. I have already given you one reason why ***I cannot agree to this***. I now give you ***two reasons***:

1. You teach there is only one cause for divorce in God's moral law in the beginning, the Law of Moses, and the Gospel of Christ. Therefore, since you argue that in all God's laws He will forgive and they can continue to live together: What difference does it make whether the teaching in Mt. 19:3-12 is Law of Moses or Law of Christ? The real issue is: ***Can they continue to live together?***
2. In the second place, I will not agree to discuss the proposition on Mt. 19:3-12 first, because I fear you will leave and go home afar the first proposition and never debate the second proposition. Why? I'm sorry Dan, but after you sent me the tricky proposition on Mt. 19, I haven't been able to trust you.

In the next place, I cannot agree to a one night debate on each proposition. In one night I could not introduce all of my material, much less explain it and make my arguments. You have written books on your position. How can you make all of your arguments in two nights???

*There is no way. I suspect you knew ***I could not agree to this***, therefore this was also a convenient way for you to get out of the debates.*

I have no objection to the change to a 30, 20, and 10 minute speech for each disputant each night.

I am sorry the debates did not develop. I will proceed to write my book and answer your material fully. This I could not do in a two night debate. I will send you a copy as soon as the book is completed, Lord willing.

Yours for truth,

Windell Wisner

In my last letter I told bro. Billing, sly I did not trust him. You can see from our correspondence why! By the time you finish reading this book, you can see how it would be impossible to cover his material in a two night debate. The sickness of his wife (and I truly regret she is sick) has kept him too busy for correspondence, much less a debate. I fear that his wife's sickness would keep him from debating the ***real issue between us, i. e. can people continue to live together*** in unscriptural marriages?

INTRODUCTION

In the introduction of this book I want to try and summarize the teaching of bro. Billingsly. In the second section of the book we will, in detail, expose his teaching. In the first section, we will determine whether Mt. 19:3-12 is New Testament Teaching or the Law of Moses. In the second section we will determine whether people can continue to live together in their "unlawful marriages". I want us to begin with two charts entitled: "My Opponent Teaches". The first chart is located on this page. These charts were prepared for the debates I hoped we would have. These charts, as well as others prepared for the proposed debates, will be found in this book; as we endeavor to teach the truth, and expose the error of **our dear brother**.

MY OPPONENT TEACHES:

All Proof & Quotations From "Christ & Marriage Covenant"

- 1. Christ has one universal moral law for marriage: (pp. 4, 8).**
 - A. This law began in the beginning. Gen. 2.**
 - B. Both Moses & Christ taught this same moral law (p. 5).**
- 2. "Moses gave only one reason for lawful divorce." (p. 5).**
- 3. Moses in Dt. 24 & Christ in Mt. 19 taught same O. T. L. (p. 5).**
- 4. God "has not revealed nor accepted different lower and higher moral laws for marriage." (p. 8).**

"God did not reveal one original law for marriage in Gen. 2, another different law in the Mosaical covenant & still another different law in the New Testament." (p. 10).

"In each covenant there was only one lawful reason given for divorce." (p. 10).
- 5. God never sanctioned unlawful divorce, but those who sin against the laws of marriage are permitted to remarry. (p. 8).**

As you study the chart, and observe some quotations we are about to make, you will notice that bro. Billingsly teaches that both God and Christ have one **universal marriage law** from the beginning. According to him, this law is stated in Gen. 2. According to him, as you study the quotations, divorce **only for the cause of fornication**, is a law of God & Christ from the beginning. According to him, Moses gave fornication as the **only cause for divorce** in Dr. 24:1-4; and Jesus was teaching the law of Moses in Mt. 19:9, when He gave fornication as the only cause for divorce. Dear reader, will you please examine the following quotations from his "Fundamental Bible Studies" in his book entitled "Christ and The Marriage Covenant"?

1. "We believe that this study emphasizing God's one universal moral law for marriage from the 'beginning' and his forgiveness of sins against life and marriage through new covenant law is needed." (p. 4).
2. "Jesus speaks, not of three different laws, but of only one universal moral law for marriage and the home, and that moral law has been and is the same for **all men**. (Heb. 13:4)." (p. 8).
3. "'Some Uncleaness' of Moses in Deuteronomy 24 And - - 'Except it be for fornication' of Christ in Matthew 19— is the same Old Testament Doctrine From The Law Of Moses!" (p. 5).
4. "He has not revealed nor accepted different lower and higher moral laws for marriage." (p. 8).
5. "God did not reveal one original law for marriage in Genesis 2, another different law in the Mosaical covenant, and still another different law in the New Testament." (p. 10).
6. "In each covenant there was only **one lawful reason** given for divorce." (p. 10).
7. While God "never sanctioned 'unlawful divorce,' he does forgive those who transgress his laws against marriage and permits them to remarry." (p. 8).
8. The present problem in understanding what the Scriptures teach about **God's one universal law for marriage, divorce and remarriage** revealed by Christ in Matthew 19 ... " (p. 9).
9. "While it is clear that the extreme liberal view, that alien sinners (before baptism) are not under any law for marriage, divorce or remarriage, is **not scriptural**." (p. 12).
10. "God's law for marriage and divorce and remarriage has been **the same in every biblical age** for **both alien sinners** and **covenant children of God**." (p. 13).

11. "God's moral law of sin and death, as set forth in Genesis 2, Romans, chapters 1, 7, 8, and Ephesians 2, is **in force today**, and that all innocent youth and alien sinners are under the moral law today, including **God's moral law for marriage, divorce and remarriage**." (p. 14).
12. "In both the old and new covenants we have the full moral law of Genesis 2 revealed in all of its detail." (p. 22).
13. "God has never revealed two different laws for marriage, divorce and remarriage, and with respect to the teaching of some, we don't believe the Scriptures teach that God has held the alien sinner to a lower moral law and the covenant child of God to a higher covenant law." (p. 22).
14. "All old and new covenant laws concerning marriage, divorce and remarriage have been taken from God's original plan and moral law of Genesis 2." (p. 25).

Dear reader, as you study those quotations you can see Why a discussion with bro. Billingsly on whether Mt. 19:3-12 is the Law of Moses, or the Gospel of Christ is entirely unnecessary!!! According to him, fornication is **the only cause for divorce** for Gentiles, alien sinners, Israelites, and Christians. According to him, it matters not who you are; if you divorce your companion for some cause other than fornication, you sin. So, **why debate whether Mt. 19:3-12 is New Testament or Old Testament Law???** It wouldn't matter. You ask, **Why is he so interested in debating that proposition and not the proposition where he would prove all divorced people could continue to live together???** Apparently bro. Billingsly thinks he can confuse people and deceive people into thinking their divorce and remarriage is permissible and pleasing to God, if he can convince them Mt. 19:3-12 is the Law of Moses!!! What he should be doing is proving that John the Baptist was wrong by trying to separate Herod and Herodias (Mk. 6:16-18). What John should have done (according to bro. Billingsly's position) is baptize Herod and Herodias (those alien sinners who had broken God's **moral law from the beginning**) and tell them it was not necessary for them to separate. John could have gotten them out of their **trauma**, made friends with them, and avoided having his head cut off (Mk. 6:21-28).

Even though a debate on the question as to whether Mt. 19:3-12 is the Law of Moses or the Gospel of Christ is unnecessary, we will answer him. We will examine his material in Section 1 of this book.

The second chart entitled "My Opponent Teaches" is located on Page 30 of this book. The quotations on this chart are taken from his "Fundamental Bible Studies" in a section I will call an appendix located between pages 8 and 9 of his book "Christ And The Marriage Covenant". It is found just before page 9. Notice the following quotation: "God's moral nature and the law of that nature is reproduced in each infant as they are made in the image of God. Moral law, the innate 'knowledge of good and evil' in each infant, unfolds and matures in each youth as they reach the age of accountability in adolescence." The word "innate" means "born in". Therefore, bro. Billingsly teaches all infants are born with a knowledge of good and evil. According to him, this knowledge of good and evil "unfolds and matures in each youth as they reach the age of accountability". John Calvin taught all infants are "born in sin", "totally hereditarily depraved". They cannot know good and evil and cannot choose to do good. Bro. Billingsly believes they are

MY OPPONENT TEACHES (2)

His charts in the appendix of "Christ & Marriage C.

- I. "God made a universal moral law in the beginning."
"God's moral nature and the law of that nature is reproduced in each infant as they are made in the image of God. Moral law, the innate 'knowledge of good & evil' in each infant, unfolds & matures in each youth as they reach the age of accountability in adolescence." "It is then the transgression of 'the law of sin and death' (Gen. 2:9-17) that makes each youth an alien sinner."
2. This law continued for Gentiles during the mosaic age.
3. Jews were subject to law of Moses until the cross.
4. Alien sinners still under moral law & become sinners by transgressing it.
5. Christians under the law of Christ.

born knowing right from wrong, and their knowledge unfolds and matures without their being taught any laws of God whatsoever. This would mean, according to bro. Billingsly, that when an infant is born he has the knowledge that fornication is wrong. He has the knowledge that divorce for some cause other than fornication is wrong. He has this "in-born" knowledge. He is not taught it, but he is born with it. However, in view of the fact that he teaches God has the same laws on marriage, divorce, and remarriage in His Moral Law from the Beginning, as in the Gospel of Jesus Christ, I will not take up space answering him on his "innate" argument.

Section 1

To understand what bro. Billingsly teaches about Mt. 19:3-12, we will list a number of quotations from bro. Billingsly's Fundamental Bible Studies as found in his book "The Devil And Mt. 19".

1. "As a young preacher I supported our brotherhood 'traditions' for a number of years. However, as I diligently studied the differences in the Old and New Testaments, I soon realized that Matthew 19 (as well) as all of his teaching in Matthew, Mark, Luke and John — before the cross) was in reality Christ's teaching of the Old

Testament law of Moses, and not New Testament doctrine as our 'traditions' have taught." (Introduction to "The Devil And Mt. 19", just before page 1).

2. "Moses (in Deuteronomy 24) and Christ (in Mt. 19) taught the same doctrine about marriage, divorce and remarriage." (p. 1).
3. "Matthew 19:3-12, just like Matthew 19:16-22, is teaching from the Old Testament law of Moses." (p. 3).
4. "In Deuteronomy 24, Moses taught that it was 'lawful' for a man to put away his wife for 'sexual uncleanness' and that she could then go and marry again. Jesus always agreed with Moses on the truth and teaching of the Old Testament law of God — Jesus always agreed with Moses on what was lawful. However, in answering the Pharisees and their question about 'for every cause' (Matt. 19:3) — (i.e. the unlawful reasons for divorce found in the rabbinical 'traditions'), Jesus taught that it was 'unlawful' for a woman to remarry who was put away for 'unlawful traditional' reasons." 3).
5. "While there had been years of discussion & arguing among the Jewish rabbis as to Moses' meaning of 'some uncleanness' in Deuteronomy 24:1-4, and the debates gave rise to the false rabbinical 'traditions' that allowed divorce 'for every cause' taught in Israel at the time of Matthew 19, Jesus clearly defined the meaning of 'some uncleanness' in the law of Moses with his use of the Greek word 'fornication'. He stated that a Jewish woman — who became nude, naked, bare, uncovered and spread herself to commit fornication with someone not her husband — established the grounds for divorce in the law that God originally set forth in the Mosaical covenant!" (p. 7).
6. "Some think that because Jesus used the word 'church' in Matthew 18:17, that this passage must refer to the New Testament church and new covenant teaching. However, this false notion is quickly corrected when we see that Christ in the context of this passage — just as the apostle Paul in Acts 7:38 — refers to Israel as an 'assembly' or 'church' under the Old Testament law of Moses - and not to the New Testament church." (p. 25).

I will begin my answer to his arguments and the foregoing six quotations, by introducing my chart: "The Law And Prophets Were Until John". My chart is found on page 32. In Lk. 16:16 Jesus said: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." In what sense was the law and prophets until John the Baptist. Certainly not in the sense they were abolished when John the Baptist came, because the Bible plainly teaches they were abolished when Jesus went to the cross (Col. 2:14; Eph. 2:15). The phrase "Since that time the kingdom of God is preached", in Lk. 16:16, explains what Jesus meant. Jesus taught: The law and prophets were *preached* until John the Baptist came. Since John the Baptist came, The kingdom of God *is preached*. Notice Lk. 16:16 quoted from The New American Standard Version: "The law and the Prophets were proclaimed until

"THE LAW & PROPHETS WERE UNTIL
JOHN"
LK. 16:16

- I. In what sense was the law until John?
 - A. Not that it was abolished! Eph. 2:15; Col. 2:14.
 - B. It was proclaimed until John. (N.A.V.)
- II. "Since that time the kingdom of God is preached."
 - A. "The beginning .. gospel of Jesus Christ." Mk. 1:1.
 - B. "Jesus went about..preaching the gospel." Mt. 4:23.
 - C. "I must preach the kingdom of God." Lk. 4:43.
 - D. Twelve sent to preach the kingdom. Lk. 9:2.
 - E. Jesus told others to preach the kingdom. Lk. 9:60.
 - F. Kingdom preached in promise. Mt. 3:2; 4:17.
 - G. Entrance requirements. Jno. 3:3-5; Mt. 7:21; 5:20.
 - H. How to worship preached. Jno. 4:23, 24; Mt. 15:7-9
 - I. Lord's Supper taught. Mr. 26:26-29; Lk. 22:29, 30.
 - J. Taught kingdom is like. Mt. 13:31, 33, 44, 45, 47.
 - K.** Taught about judgment. Mt. 13:41; Jno. 12:48.
 - L. Taught how to live in the kingdom.
 - 1. To seek it first. Mt. 6:33.
 - 2. Some not fit for the kingdom. Lk. 9:62.
 - 3. To forsake all for the kingdom. Lk. 18:29.
 - 4. How to restore a brother & discipline. Mt. 18:15-18.
 - 5. About marriage & divorce. Mt. 5:32; 19:3-12.
 - 6. To pray for the kingdom. Lk. 11:2.
 - 7. Taught about forgiveness. Mt. 18:23-35.

John; since then the gospel of the kingdom of God is preached, and every one is forcing his way into it." Thus, Jesus did not mean that the law ended when John the Baptist came. Neither did He mean the kingdom came when John the Baptist came. "When Jesus therefore perceived that they would come and take him by force to make him a king, he departed" (John 6:15). This verse explains how "everyone is forcing his way into it". The kingdom came on the day of Pentecost (Acts 2). The law was abolished at the cross (Eph. 2:15; Col. 2:14). **What does all of this mean? It means** that up until John the Baptist the **law of Moses was preached**. This was where the **emphasis** was placed. The gospel of Christ had been preached to Abraham, in promise (Gal. 3:8). The prophets had prophesied of the coming Christ and coming kingdom, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them **unto us by His Spirit**: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10). "of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:10, 11). **It means** that after John the Baptist came the **emphasis** was no longer placed on the law of Moses, but rather on the **kingdom of God**. Jesus, on occasion, taught the law of Moses (Mt. 19:16-19); but the emphasis, of his teaching was on the kingdom of God. True, the law was in force up until the cross (Col. 2:14); and Jesus taught people to keep the law (Mt. 23:2, 3); and the teaching of Christ, which was no part of the law, did not go into force until after Christ died (Heb. 9:16, 17); **nevertheless** the preaching of Jesus and John the Baptist was **primarily** the kingdom of God, or **church of our Lord Jesus Christ**

The very first statement in the book of Mark is: "The beginning of the **gospel of Jesus Christ**, the Son of God" (Mk. 1:1). The very next verse tells of the coming of John the Baptist and his work. Truly "The law and the prophets were proclaimed until John; since then the gospel of the kingdom of God is preached" (Lk. 16:16 N. A. S. V.). Mark then tells of Christ coming to John to be baptized (Mk. 1:9-11). Mark then tells us: "Jesus came into Galilee, preaching the **gospel of the kingdom of God**" (Mk. 1:14). Brother Billingsly would have us think that all Jesus preached was the law of Moses. I ask you my dear reader, was Jesus teaching the law of Moses when he preached the **gospel of the kingdom of God???** "Jesus went about...preaching the gospel of the kingdom..." (Mt. 4:23). Jesus said, "**I must preach** the kingdom of God (Lk. 4:43), not the law of Moses, bro. Billingsly. Bro. Billingsly says, "They have confused the old covenant 'gospel' of the coming of the Messiah and new covenant kingdom to Israel that John and Jesus preached in Matthew, Mark, Luke and John — before the cross, with the new covenant 'gospel' of the death, burial and resurrection of Christ and the establishment of the new covenant kingdom that the apostles preached in Acts through Revelation — after the cross." ("Christ And The 'one-flesh' Marriage Covenant" p. 9). No, bro. Billingsly, you are the one that is confused. We recognize that the preaching of Jesus and John the Baptist about the kingdom of God differed from the preaching of the apostles **only** in that Jesus and John preached the kingdom was at hand (Mk. 1:15); and Peter and Paul preached it came on Pentecost (Acts 2; Col. 1:13). Jesus sent the twelve to preached the kingdom (Lk. 9:2). He sent the twelve to preach the kingdom was at hand, before the cross. He sent the twelve to preach the kingdom came on Pentecost, after the cross (Acts 2). Jesus, John the Baptist, and the twelve (both before and after the cross) preached the same gospel, **the kingdom of God**, about how to become a member of the Lord's church

(Jno. 3:3-5; Mt. 7:21; 5:20; I Cor. 12:12; Acts 2:38; Acts 8:12; 22:16; I Pet. 3:21; Mk. 16:15, 16, etc.). They preached the same gospel about **how to worship** (Jno. 4:23, 24; Mt. 15:7-9; Acts 2:42; I Cor. 14:15, 16; Eph. 5:19; Col. 3:16; Col. 3:17, etc.). They preached the same gospel about **how to worship in observing the Lord's supper** (Mt. 26:26-29; Lk. 22:29, 30; I Cor. 11:23-29; Acts 2:42; 20:7). They preached the same gospel about **discipline in the church** (Mt. 18:15-18; I Cor. 5; 2 Th. 3:6, 14, 15). They preached the same gospel about **marriage and divorce** (Mt. 5:31, 32; 19:3-12; Mk. 10:2-12; Lk. 16:18; I Cor. 7; Rom. 7:1-4). The only thing they preached different about the kingdom of God **before the cross** and after the cross is: before the cross the kingdom of God was at hand, and **after the cross** the kingdom of God was in existence.

Why does bro. Billingsly want to **convince** you that Jesus was teaching the law of Moses in Mt. 19:3-12. Apparently he thinks he can **convince** you that if "except it be for fornication" is the law of Moses, then "except it be for fornication" was **nailed to the cross** when Christ died (Col. 2:14), and thus **is no longer binding**. This would mean **he thinks** and apparently he **wants you to think** you can live with your second or last mate no matter how many times you or they have been engaged in divorce, and for no matter what reason the divorce came. If this is what he thinks, **his thinking is definitely wrong**. Why is his **thinking wrong**? We have already noticed in the introduction of this book, on page 28, the proof that bro. Billingsly believes "In each covenant there was only **one lawful reason** given for divorce". This would mean "except it be for fornication", being both a part of God's moral law from the beginning which he says is still binding on the alien sinner, and the New Testament, Acts 2-Revelation which he says is still binding on the Christian, is **still in force today**. If his reasoning is accurate then **"except it be for fornication"** in Mt. 19:9 is no longer binding **since Jesus was teaching the law of Moses**, but **"except it be for fornication"** in the New Testament is **still binding**, so he (**with all of his arguments that Jesus was teaching the law of Moses in Mt. 19:3-12 doesn't help his case one "jot or one tittle"**). He must still take what he calls the New Testament (Acts 2-Revelation) which still has the one exception and prove they can **continue to live together**. This we will give him the opportunity to try to do in Section 2 of this book.

But now for the present, even though it is not necessary, we will continue to prove him wrong about Mt. 19:3-12 being old Testament doctrine. There are several things that bro. Billingsly needs to show us. Some of these things are listed on a chart on page 35. In view of the fact bro. Billingsly says: "Mt. 19 (as well as all of His teaching in Mt., Mk., Lk., and John—before the cross) was in reality Christ's teaching of the old Testament Law of Moses, and not N. T. Doctrine", he needs to explain how Jesus was teaching the law of Moses in the passages listed on this chart. In Lk. 16:18 Jesus gives no reason for divorce at all. In Dt. 24:1-4, Moses listed "some uncleanness." Moses not only listed "some uncleanness" as cause for divorce, in verse 3 he mentions "hate" as a cause for divorce. There is no way Jesus can be teaching the law of Moses in Lk. 16:18. Bro. Billingsly needs to show us how Jesus is teaching the law of Moses, when he says, "swear not at all" (Mt. 5:34-37). Moses allowed people to swear (Lev. 19:12), he only forbade them to "swear falsely". Moses allowed people to swear as long as they did not "swear falsely". Jesus does not allow us to **swear at all**. In Mt. 5:38, 39, Jesus says Moses taught an "eye for an eye, and a tooth for a tooth", and so Moses did (Exo. 21:24); however, Jesus requires us to "turn the other cheek". We are not permitted to practice an "eye for an

PLEASE SHOW HOW JESUS WAS TEACHING THE LAW OF MOSES!

"I soon realized that Mt. 19 (as well as all of His teaching in Mt., Mk., Lk., & John—before the cross) was in reality Christ's teaching of the old Testament Law of Moses, & Not N. T. Doctrine." (The Devil & Mt. 19 in the Introduction)

1. "Whosoever putteth away his wife, & marrieth another, committeth adultery: & whosoever marrieth her that is put away from her husband committeth adultery." Lk. 16:18.
2. "But I say unto you, swear not at all...let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil." Mt. 5:34-37.
3. "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Mt. 5:38-42.
4. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, & pray for them which despitefully use you, & persecute you." Mt. 5:44

eye, and a tooth for a tooth." Also, Moses allowed the Israelites to hate their enemies. (Mt. 5:43). David hated his enemies with "perfect hatred" (Ps. 139:22). This is the reason Why Samuel could take his sword and hew Agag to pieces (I Sam. 15:32, 33). However, Jesus taught us to "love our enemies" (Mt. 5:44).

There are a number of reasons Why Mt. 19:3-9 cannot be the teaching of Moses in Deut. 24:1-4. Some of these reasons we will give as we study the chart on page 36. Brother Billingsly teaches that "some uncleanness" in Dt. 24 is fornication and that Moses gave only one cause for divorce and remarriage. He is wrong, because Jesus said: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Mt. 19:8). Bro. Billingsly needs to explain to us how it could be that fornication is the only cause for divorce in God's moral law from the beginning, in the law of Moses, and in the law of Christ; yet Moses

HIS DOCTRINE ON DT. 24

According to my opponent "some uncleanness" in Dt. 24 is fornication & Moses gave only one cause for divorce and remarriage!!

CONSEQUENCES

Fornication was not a cause for divorce, under the law, but a cause for execution: Dt. 22:21, 22

"If a man be found lying with a woman married to an husband, then they shall both of them die..."

His reply to this is: You must be able to prove it with 2 or 3 witnesses.

ANSWER

There was always a way to prove it without witnesses!

1. If fornication was suspected before marriage, she was to show "the tokens of her virginity" as proof of her innocence. If she could not prove it she was to be executed, not divorced. Dt. 22:13-21.
2. If fornication was suspected after marriage, (with no witness against her-Num. 5:13) the husband takes her to the priest and the priest with the help of God proves her guilt or innocence. If she is guilty she shall "be a curse among her people." Num. 5:11-27; Isa. 65:15.

allowed divorce for the "hardness" of their hearts. How can this be? If God, in the beginning allowed divorce only for fornication, and Moses allowed divorce only for fornication and Jesus allowed divorce only for fornication: How could Jesus say, *Moses because of the hardness of your hearts suffered you to put away your wives???* According to bro. Billingsly's teaching Moses did not allow anything more than what God allowed, in the beginning, and Jesus allowed in the New Testament, i.e. *divorce only for the cause of fornication.* Bro. Billingsly's position will put him in more and more trouble as we proceed in this book. He teaches that fornication was the only cause for divorce in the Law of Moses. Moses taught fornication was a *cause for execution*, not a cause for divorce (Dt. 22:21, 22). "If a man be found lying with a woman *married to an husband*, then they shall both of them die, both the man that lay with the woman, and the woman

so shalt thou put away evil from Israel." Bro. Billingsly tries to get around this by saying, "You must be able to prove it with 2 or 3 witnesses." This does not get him out of his dilemma, because they could always prove it *without any witnesses!* If fornication was suspected before marriage, she was to show the "tokens of her virginity" as proof of her innocence. If she could not prove her innocence, she was to be executed, not divorced. (Deut. 22:13-21). If fornication was suspected after marriage, with no witness against her (Num. 5:13) the husband takes her to the priest and the priest with the help of God proves her guilt or innocence. The husband brings a "meal offering" (Num. 5:15). The priest takes "holy water" and mixes with it dust from the floor which makes bitter water (Num. 5:17, 18). The woman drinks the bitter water: If she is guilty of adultery, her belly will swell and her thigh will rot (Num. 5:20-22). There is no need of witnesses!! When the woman is found guilty of adultery she shall "be a curse among her people" (Num. 5:27). When God's people became a curse the Lord God would slay them (Isa. 65:15). Adultery was thus a *cause for execution* (Dt. 22:22) and not a *cause for divorce.*

I would like now to show Why Mt. 19:3-12 *cannot* be the teaching of Dt. 14:1-4. I call your attention to the chart on page 38. Jesus refers to God's law from the beginning in verses 4-6. Jesus said Moses *allowed divorce for hardness of heart* (Mt. 19:8). Jesus said: What Moses allowed, i.e. *putting away a wife for the hardness of hearts*, was *not so from the beginning* (Mt. 19:8). There is no question about it: Moses *for hardness of hearts* allowed divorce for causes other than what Jesus would allow, and what God allowed in the beginning!!!

Jesus abrogates what *Moses suffered*, not what the *rabbinical fathers allowed*. Bro. Billingsly keeps talking about the rabbinical fathers and what they taught. There is nothing in this passage about the "tradition of the elders", or teaching of the rabbinical fathers. He can go to Mt. 15 and read about the "tradition of the elders", or what he wants to call the teaching of the rabbinical fathers; but he cannot find it in Mt. 19:3-12. Jesus said Moses suffered you to put away your wives. He did not say *the rabbinical fathers* suffered you to put away your wives. Bro. Billingsly is so set on upholding people in their sin that he reads *into a passage* what is not there. Jesus said "from the beginning it was not so". He did not say, it was not so in the law of Moses!!! He said "Moses suffered you to put away your wives". He did not say the rabbinical fathers suffered you to put away your wives. Jesus taught what was from the beginning, not what *Moses allowed hard hearted people.*

Moses allowed divorce for "some uncleanness" because of the hardness of men's hearts. Jesus allowed divorce for only one uncleanness, i.e. fornication (Mt. 19:9). Moses allowed the divorced person to remarry (Dt. 24:2). Jesus does not allow the divorced person to remarry, because He said: "whosoever marrieth her that is divorced cloth commit adultery (Mt. 19:9;

WHY MT. 19 CANNOT BE TEACHING OF DT. 24:1-4

- I. Jesus refers to law from the beginning not Dt. 24:1-4.
 - A. They cannot be the same!
 - 1. Moses allowed divorce for hardness of hearts.
 - 2. Jesus taught law from beginning not what Moses allowed for hardness of hearts.
 - 3. Jesus said: What Moses allows was not so from the beginning, v. 8
- II. Jesus condemns what Moses suffered, not what the rabbinical fathers allowed:
 - C. Nothing in this passage about "Tradition of Elders"
 - B. Jesus said: "Moses..suffered..put away wives." v.8
 - C. He said: "From the beginning it was not so." v. 8.
 - D. He said: "I say..whosoever..except fornication." v.9
 - E. Jesus taught what was from beginning, not what Moses allowed hard hearted people!
- III. Moses allowed divorce for "some uncleanness" but Christ for fornication.
 - A. "Some uncleanness" is not limited to fornication.
 - B. Jesus allowed divorce for one uncleanness (forni).
 - C. Moses allowed divorced person to remarry. Dt. 24
 - D. Jesus did not allow divorced to remarry. Mt. 19:9
 - E. Moses allowed divorce if one hated his wife. Dt. 24
 - F. Jesus allows divorce only for fornication. Mt. 19:9.
 - G. The former husband may not take her back. Dt.24
 - H. May take her back. I Cor. 7:11.

5:32; Lk. 16:18). Moses allowed divorce if one hated his wife (Dt. 24:3). Jesus allowed divorce only for the cause of fornication (Mt. 19:9; 5:31, 32). Moses would not allow the former husband to take his wife back after she married again, even if her husband died, because she was defiled (Dt. 24:3, 4). There is nothing in the New Testament that would prohibit taking a wife back when her second husband dies!!! Jesus did not teach Dt. 24:3, 4 in Mt. 19 or anywhere else.

There are some things that Bro. Billingsly needs to show us in his material, that he has not yet shown!! As we point out some of these things, let us study together the chart on Page 40. Bro. Billingsly needs to show us the "rabbinical traditions" in Mt. 19:3-12 The rabbis are not even mentioned in this passage. There is nothing said about the "tradition of the elders". He can show where Jesus condemned the "tradition of the elders" in Mt. 15. Let him show it in Mt. 19:3-12!!! Let him tell us Why Moses is mentioned twice and the rabbis are not mentioned at all in Mt. 19:3-12, if Jesus is condemning the "rabbinical traditions". Let him explain Why the Pharisees mentioned the "tradition" of the elders, in Mt. 15; however in Mt. 19:3-12 they mentioned Moses and said nothing about the "tradition of the elders". Why *is this the case*, if indeed bro. Billingsly is right when he teaches that in both passages, "as well as in all of Matthew, Mark, Luke, and John up until the cross" Jesus is teaching the law of Moses and condemning the "rabbinical traditions". These are questions he needs to address. He expects us to accept his *assertions* and *assumptions* without any proof whatsoever!!! He needs to tell us Why Jesus would say "Moses because of the hardness of your hearts suffered you to put away your wives", instead of saying The rabbinical fathers because of the hardness of your hearts allowed you to divorce your wives. Bro. Billingsly needs to explain how Christ did not, along with Moses, allow divorce for the hardness of men's hearts; since, according to him, they both gave only one cause for divorce, i. e. fornication. If Bro. Billingsly says both Moses and Christ suffered men to put away their wives for the hardness of their hearts; both allowing it on the grounds of fornication, then he is saying God did not allow divorce for any reason in His moral law in Gen. 2!!! If bro. Billingsly says only Moses allowed divorce for the hardness of their hearts, and both Jesus and the Father allowed divorce only for the cause of fornication; then it follows, that Moses allowed divorce for causes other than fornication. There is no way he can have God, in Gen. 2, and Moses in Dt. 24, and both Moses and Christ in Mt. 19, and Jesus in Acts through Revelation all teaching fornication as the only cause for divorce. It is just *impossible!!!* The following statements show how *his teaching just cannot be true!!*

7. Jesus said: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so". This is proof Moses did not teach what is recorded in Gen. 2!!!
8. Jesus then said: "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 that is put away doth commit adultery." This is proof Jesus did not allow and teach what Moses allowed and taught!!!
3. Where is the proof that fornication is a cause for divorce in Gen. 2???
4. Where is the proof that Gentiles during the time of the Law of Moses could divorce

PLEASE SHOW US (2)

1. The "rabbinical traditions" in Mt. 19:3-12.
2. Why Moses is mentioned twice & the rabbis not mentioned at all, in Mt. 19:3-12, if Jesus is discussing what the rabbis taught!
3. Why the Pharisees mentioned the tradition of the eiders in Mt. 15; whereas in Mt. 19 they mentioned Moses: if in both passages Jesus is condemning the "rabbinical traditions"!!!
4. Why Jesus said: "Moses because of the hardness of your hearts suffered you to put away your wives," if He was condemning the "rabbinical traditions"!
5. Why, if both Moses & Christ allowed divorce for one cause (i.e. fornication), that both Moses & Christ did not suffer men to put away their wives for the hardness of their hearts!
6. If you answer yes, would this not mean that God did not allow divorce for any reason in the beginning?
7. If you answer no, would this not mean that only Moses allowed divorce for hardness of hearts?
8. If both Christ & Moses taught the same thing God taught in the beginning (Gen. 2), why did Jesus say "Moses, because of the hardness of your hearts suffered you to put away your wives: **but from the beginning it was not so**"!

their wives for the cause of fornication???

(5) Where is fornication as a cause for divorce found in Acts 2-Revelation???

I now want to examine bro. Billingsly's teaching on Mt. 19:3-12 more thoroughly by looking at the following chart:

BILLINGSLY'S DOCTRINE ON MT. 19

"Let us insert the 'exception clause' one more time in Mt. 19:9." (The Devil & Mt. 19 p. 4)

SO HE DOES!

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: & whoso marrieth her which is put away (except for fornication) doth commit adultery." (The Devil & Mt. 19 p. 4)

CONSEQUENCES OF HIS DOCTRINE

- 1. He, like the devil, inserts words to change the truth into a lie. God said "Ye shall surely die". The devil inserted a word, "Ye shall not surely die"**
- 2. A woman put away for fornication may remarry without committing adultery, but a woman put away for any cause other than fornication commits adultery when she remarries!!!!**

WOMEN, ACCORDING TO HIM, YOU MAKE SURE IF YOUR HUSBAND IS GOING TO DIVORCE YOU THAT YOU COMMIT FORNICATION BEFORE HE DOES!!!

You ask the question, **why would bro. Billingsly insert a clause into the teaching of Christ??** Why would bro. Billingsly **put in two exceptions**, when Jesus **put in only one. exception??** The answer is obvious!!! He is doing his best to make **Jesus teach what Moses taught in Dt 24!!!** Moses gave the **woman divorced for "some uncleanness"** the right to remarry (Dt. 24:1, 2). Bro. Billingsly is **forced to put an additional exception clause** in Mt. 19:9, because as it stands **whoso marries the woman put away for fornication** commits adultery. When bro. Billingsly adds his **second exception clause**, the woman **put away for fornication** can remarry; but any other **divorced woman** would commit adultery along with whoever marries her!!!

When you start justifying people in their sins, as bro. Billingsly does, you get into all kinds of trouble. You come up with all kinds of ridiculous statements. Brother Billingsly, by adding this clause to the Bible, **changes the truth of God into a lie** in the same way the Devil did when the Devil said: "Ye shall **not surly die**" (Gen. 3:4). God had said: "In the day that thou eatest thereof **thou shall surely die**" (Gen. 2:17). The Devil added the word **not!!!** Bro. Billingsly added the clause **except it be for fornication** in the last part of the verse.

By adding this clause to the verse, bro. Billingsly is teaching that only women divorced for fornication can marry again without committing adultery. Since he claims Jesus was teaching the law of Moses, then only Jewish women divorced for fornication could marry again. Women, if you believe this doctrine bro. Billingsly teaches, you be sure **when you find out your husband is going to divorce you that you commit fornication and make sure he is putting you away for that cause, so you can marry again!!** Men, if you believe this doctrine bro. Billingsly is teaching, and you are about to marry a woman who has been divorced **make sure that she committed fornication before she was divorced and that her husband put her away for that cause!!** otherwise, you will **commit adultery**, if the woman you marry happened to be pure and a good woman divorced by a man who abused her. Bro. Billingsly, this is the consequence of your teaching. My dear friend and brother, **why not come back to the truth you once taught???**

As we continue to notice bro. Billingsly's teaching more thoroughly, let's examine the next chart located on p. 43. In bro. Billingsly's Fundamental Bible Studies, in his book "25 Reasons Why the old Testament Teaching of Christ In Matthew, Mark, Luke and John - Including Matthew 19 — Is Not N.T. Teaching", he said: "Jesus **always** agreed with Moses on what was lawful" (p. 29). Surely bro. Billingsly does not believe Jesus **always** agreed with Moses on what was lawful. Moses said a woman divorced for "some uncleanness" could go and marry again (Dt. 24:1-4). Jesus said: "Whoso shall marry her that is put away committeth adultery" (Mt. 5:32; 19:9; Lk. 16:18). Dan recognizes this. This is the reason he adds **his exception clause** to Jesus' teaching in Mt. 19:9!!! Moses taught a man could put his wife away for "some uncleanness". (Dt. 24:1, 2). Jesus said "except it be for fornication" (Mt. 5:32; 19:9). Moses taught a man could divorce his wife if he **hated** her (Dt. 24:3, 4). Jesus said: **"except it be for fornication"** (Mt. 5:32; 19:9). Moses **"because of the hardness of your hearts** suffered you to put away your wives", but Jesus said: "From the **beginning it was not so**" (Mt. 19:8). Moses said: "Her former husband...may not take her again to be his wife..." (Dt. 24:4). Jesus said: "Let not the wife, **depart** from her husband: But and if she depart, let her remain unmarried, **or be reconciled** to her husband" (I Cor. 7:10, 11). The Greek word **translated depart** in I Cor. 7:11, 15 is defined "a. to leave a husband or wife: of divorce, I Cor. 7:11, 15" (Thayer p. 674).

In addition to this, Moses said: "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths" (Lev. 19:12; Dt. 6:13). Jesus said: "Swear not at all" (Mt. 5:34). Moses

HIS DOCTRINE ON MT. 19 (No. 2)

**"Jesus always agreed with Moses on what was lawful"
(25 Reasons p. 29)**

- 1. Moses said: The woman put away for "some uncleanness" could "go and be another man's wife" Dt. 24:1-4. Jesus said: "Whosoever shall marry her that is divorced committeth adultery." Mt. 5:32; 19:9; Lk. 16:18**
- 2. Moses said: A man could put away his wife for "Some uncleanness." Dt. 24:1-4.
Jesus said: "Except for fornication." Mt. 19:9.**
- 3. Moses said: A man could put away his wife if he hated her. Dt. 24:3.
Jesus said: "Except for fornication." Mt. 19:9.**
- 4. Moses: "Because of the hardness of your hearts suffered you to put away your wives."
Jesus said: "From the beginning it was not so." Mt. 19: 8. "Except for fornication." Mt. 19:9**
- 5. Moses said: "Her former husband...may not take her again to be his wife..." Dt. 24:4.
Jesus said: "Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband." I Cor. 7:10, 11.
cwrízw "Of Divorce" I Cor. 7:11, 15) (Th. p. 674)**

said: "An eye for an eye, and a tooth for a tooth" (Exo. 21:24). Jesus certainly did not agree with Moses here, because He said: "Whosoever shall smite thee on thy right cheek, turn to him the other also" (Mt. 5:39). Moses said: "Love thy neighbor, and hate thine enemy" (Lev. 19:18; Ps. 139:22). Jesus certainly did not agree with Moses on this law, because Jesus said: "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" (Mt. 5:44).

On pages 45 and 46 you will notice two charts. These charts are based on some quotations taken from what he calls Chart 1 in his book entitled "The Devil And Mt. 19." You will find the chart just after page 11 in the Introduction called "The Misinterpretation of Matthew 19:3-12." Bro. Billingsly is teaching that we should interpret the Bible by Covenants rather than by *subject matter*. I agree with much of what he says. However, his conclusions are not valid. He reasons that since the law of Moses did not end until the death of Christ, which is recorded in the last part of Matthew, Mark, Luke, and John; that everything taught in the first part of Matthew, Mark, Luke, and John is the Law of Moses and not the law of Christ. He reasons that since Jesus lived when the law of Moses was in effect, that everything Jesus taught was the law of Moses. The *reasoning is false* as our charts will show.

Bro. Billingsly teaches the old Testament is divided into two separate and distinct Covenant ages. I agree that the Bible talks of two worlds or ages in the old Testament. Noah lived in the "Old World" (2 Pet. 2:5). The Mosaic age is described as a "world subjected to angels (Heb. 2:5); whereas the world we live in has been subjected to Christ. During the Mosaic world the law was "ordained by angels in the hands of a mediator" (Gal. 3:19). I have no objection to his talking about a Patriarchal age and a Mosaical age. However, the Hebrew writer just speaks of "time past" and "last days" (Heb. 1:1, 2). "Time past" was a time when God spoke to the "fathers" by the prophets, and "last days" when Christ speaks to us by His Son. And, after all, the Bible is divided into the "Old Testament" and the "New Testament". Off course during the Patriarchal age, there was not just "one covenant", because God made different "agreements" with Noah, Abraham, and others. However, we will allow him his "two separate and distinct Covenant ages". He says the Patriarchal age covered the period from Gen. through Exo. 19; The Mosaical age continues from Exo. 20 through Matthew, Mark, Luke, and John—to the cross. We will *accept his divisions*, but we will not *accept the conclusions he draws from them!!!*

Look at the questions for bro. Billingsly on the chart on page 45.

1. Did the passover feast belong in the *Patriarchal* Covenant, or the *Mosaical* covenant?. Bro. Billingsly knows, as well as you know, and I know that the passover was never binding on the Patriarchs. He knows the passover was strictly a law belonging exclusively to the Law of Moses. Yet, we read about the passover first in (Exo. 12) *eight chapters* before Exo. 20 when he says the Law of Moses and the Mosaical age began. You know, *Mt. 19:3-12* is only about *eight chapters* before the cross, when the law of Moses, and the Mosaical age ends. Bro. Billingsly, if Mt. 19:3-12 is Mosaical law, why isn't Exo. 12 Patriarchal law??? When you write your next book *you need to explain this!!* You need to *clear this* up for us!!
2. Did — least of unleavened bread belong to the *Patriarchal* or *Mosaical* covenant? Dear reader, we all know it belongs with the Passover feast, and we read about it in Exo. 13. We know it is not a part of the *Patriarchal. age*, but rather a part of the *Mosaical age*. Bro. Billingsly, when you write your next book, *you need to clear this up for us too!!!* Exo. 13 is seven chapters before Exo. 20, when the Mosaical age and Mosaical covenant began!
3. Did the law of the *sabbath* belong to the *Patriarchal* covenant, or did it indeed

HOW TO SCRIPTURALLY INTERPRET THE BIBLE—BY COVENANTS

Quotations taken from "The Devil & Mt. 19" (Chart 1)

1. "Old T. is divided into two separate & distinct Covenant ages".
 - A. "Gen. through Exo. 19 patriarchal age."
 - B. "Exo. 20 through John-to the cross Mosaical Cov."
2. "N. T. Revealed in Acts 2 through Revelation."

QUESTIONS FOR MY BROTHER:

1. Did the passover feast belong in the patriarchal covenant or mosaical covenant? Exo. 12.
2. Did the feast of unleavened bread belong to the patriarchal or mosaical covenant? Exo. 13.
3. Did the law of the sabbath belong to the patriarchal covenant or mosaical covenant? Exo. 16.
4. If the law ended at the cross where does Acts 1 belong, in the N. T. Or o. T.? What about the verses in Mt.—Jno. following the cross? Where do they belong?
5. Does the Lord's Supper belong in the Mosaical Covenant or the New Covenant? Mt. 26.
6. Does worship (anywhere) belong in Mosaical Covenant or New Covenant? Jno. 4.
7. Does church discipline belong in O. C. Or New Cov.? Mt. 18
8. Does Divorce only for fornication belong in the O. Cov. or New Cov.? Mt. 19

HOW TO SCRIPTURALLY INTERPRET THE BIBLE —BY COVENANTS (2)

Quotations taken from "The Devil & Mt. 19" (Chart 1)

"Any 'topical' or 'subject' interpretation that adds old & New Testament teaching together—produces Religious error!"

QUESTIONS FOR MY BROTHER:

1. Does adding what Jesus taught on worship (Jno. 4) with Acts 2:42; I Cor. 14; 16:1, 2; 2 Cor. 8, 9 produce religious error?
2. Does adding what Jesus taught on church discipline (Mt. 18:15-17) with I Cor. 5; 2 Th. 3:6, 14, 15 produce religious error?

IF NOT:

3. How can adding what Jesus taught on marriage, divorce, & remarriage (Mt. 5:32; 19:3-12; Lk. 16:18; Mk. 10:11, 12) with Rom. 7:1, 2; I Cor. 7 produce religious error, especially in view of the fact that you teach God's moral law for marriage has always been the same in every covenant????

belong to the Mosaical covenant?? Bro. Billingsly knows that in spite of the fact that God "rested on the seventh day" in Gen. 2:2 and in spite of the fact God told the Israelites in Exo. 16, four chapters before the law of Moses and the Mosaical age began, to observe the Sabbath, that the Sabbath is a part of the Law of Moses, and no part of the Patriarchal Covenant. Bro. Billingsly at one time knew and taught that in spite of the fact Jesus gave fornication as the only cause for divorce in Mt. 19:9, (about eight chapters before the law of Christ and the New Covenant age began) that fornication, as the only cause for divorce, is in the New Covenant and not in the law of Moses. Bro. Billingsly, when you write your next book, will you please explain how the Sabbath law can be only a part of the law of Moses, and yet be found in Exo. 16; four chapters before the law of Moses was given in Exo. 20; but fornication as the only cause for divorce in Mt. 19:9 can not be a part of the New Testament, because Mt. 19:9 is found while the Law of Moses is still in "force", instead of when the law of Christ is in "force"?? Please clear this up for us.

5. Does the Lord's Supper belong in the Mosaical Covenant or New Covenant? If we are to interpret the Bible by Covenants instead of subject matter, we must put it in the old Covenant, because it is found in Mt. 26 before Christ died on the cross, at which time the Mosaical Covenant ended!!! I think bro. Billingsly knows the Lord's Supper belongs in the New Testament, in the New Testament church, just like he knows the Passover belonged in the Law of Moses, instead of the Patriarchal covenant!!! He is not bothered about anything except Mt. 19:3-12. He must get rid of it somehow, no matter how ridiculous and inconsistent his position is!! He just must, somehow, get Mt. 19:3-12 in the law of Moses!!!

6. Does Worship (anywhere) belong in the Mosaical Covenant or New Covenant? When Jesus was talking to the "woman at the well" in John 4, she said: "Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship" (Jno. 4:20). She was right, the law of Moses taught Jerusalem was the place to worship. Jesus replied to her: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father" (Jno. 4:21). In other words the place will not matter, but what matters is that we worship the Father in Spirit and in truth (Jno. 4:24). Jesus was not teaching the law of Moses, but all of us know, Jesus was teaching His law which would go into effect when he died upon the cross (Heb. 9:16, 17).

7. Does church discipline belong in the old Covenant or New Covenant?. Jesus was not teaching the law of Moses in Mt. 18:15-18. Jesus was not talking about the "church in the wilderness"(Acts 7:38) as Billing, sly contends. Jesus was teaching us how to deal with a brother sinning against us in the church he promised to build in (Mt. 16:18). This teaching would go into force when he died (Heb. 9:16, 17); in the church he would build on the day of Pentecost (Acts 2). A man is really hard pressed when his position forces him to say Jesus is teaching the law of

Moses in Mt. 18:15-18 and talking about the church in the wilderness instead of the church of Christ.

Now let's study the second chart, found on page 46. Notice his statement: "Any 'topical' or 'subject' interpretation that adds old and New Testament teaching together—produces Religious error!" According to this statement, all Gospel preachers (including bro. Billing, sly) have been guilty of religious error all through the years. Look at the questions on the chart.

1. Does adding what Jesus taught on worship (Jno. 4) with Acts 2:42; I Cor. 14; 16:1, 2; 2 Cor. 8, 9 **produce religious error?** If it does, we are all (including our dear brother) **guilty**. The truth is, we are not adding old Testament and New Testament teaching together. All of the above references are in the New Testament. Matthew, Mark, Luke, and John are in the New Testament. How ridiculous it is when someone comes along and tells us **the whole world is wrong** because it has been **deceived** and **led astray** into thinking that Matthew, Mark, Luke, and John are in the New Testament. What a shame when some one has the **audacity** to tell us this is wrong when **his only reason is to get rid of Mr 19:3-12** with its clause **except it be for fornication**. What a shame that this clause, except it be for fornication, could be such a thorn in his side.
2. Does adding what Jesus taught on church discipline (Mt. 18:15-17) with I Cor. 5; 2 Th. 3:6, 14, 15 **produce religious error?** Certainly it does not, because all of these passages are in the New Testament and teach New Testament Doctrine!!! Neither does adding what Jesus taught on marriage, divorce, and remarriage in Mt. 5:32; 19:3-12; Lk. 16:18; Mk. 10:11, 12 with Rom. 7:1, 2; I Cor. 7 **produce religious error**, because they are all in the New Testament. Bro. Billingsly teaches that **fornication is the only cause for divorce** in all three of God's laws, so how can one **produce religious error** by mixing all of these passages together???

WHAT DOES "SOME UNCLEANNESS" MEAN??

According to bro. Billingsly "**some uncleanness**" means fornication and **only fornication**. He is forced to take this position, because **fornication as the only cause for divorce** in (Mt. 19:3-12 must be the **only cause for divorce** in Dt. 24 if Jesus is teaching the law of Moses in Mt. 19:3-12. We have already shown that **fornication** was a cause for **execution**, not **divorce** (Dt. 22:22).

In bro. Billingsly's book "The Devil And Mt. 19", on page 14, bro. Billingsly quotes from "Strong's Hebrew Dictionary (#6168, 6172, 6174)" telling us "that the root word and its derivatives means 'make naked, spread self, nudity, uncover, disgrace, shame, nakedness.'" He then proceeds to **try to prove** from these definitions that (**ervah**) could not possibly be anything but **fornication**. If that's the case, **why didn't Strong define the word (ervah) fornication?** Look at the definition again!! The root word and its derivatives means, a number of things, **but not one time did Strong say it meant fornication**. Only bro. Billingsly comes up with that definition!!! What a pity, **the translators of all the translations** never knew what bro. Billingsly knows, because not one of them ever translated "**ervah fornication**".

Let's examine the definitions in Strong's Hebrew Dictionary. The first 1: "Make naked". Bro. Billingsly, I will agree with you that when fornication is committed a woman "makes herself naked". If a man rapes a woman, he "makes naked" that woman. I also agree that when one commits fornication with his brother's wife, he uncovers his brother's nakedness, as well as the nakedness of his brother's wife (Lev. 18: 16). However, I do not agree that ***every time a woman makes herself naked, that fornication is committed!!*** Ham saw the nakedness of Noah (Gen. 9:22). Ham did not ***uncover the nakedness*** of his father, Noah. There was ***no homosexual relationship here***, as some have supposed. Noah simply got drunk and uncovered himself. A woman can make herself naked by uncovering herself in public without committing fornication. If a Hebrew women made herself naked by removing her clothing in public this would be "some uncleanness" or "some unseemly thing" on her part. Moses gave a man the right to divorce his wife for doing such a shameful thing as "making herself naked" which would be "some unseemly thing". The second 2 definition Strong gives is "spread self". Surely bro. Billingsly recognizes that a woman could "spread herself" without committing fornication. She spreads herself in order that she might commit fornication. She might spread herself in such a way that it would be "unclean" or "unseemly", giving her husband the right to divorce her according to Dt. 24. But you could not say she was guilty of fornication just because she spread herself in an unclean way!! The third 3 definition of Mr. Strong was "nudity". There is entirely too much nudity today. Too many husbands have wives that are guilty of "nudity", but Jesus does not allow divorce for "nudity". Moses, however, did allow divorce for "nudity" since he used the word "ervah" and this is one definition of ervah. Bro. Billingsly, surely you know "nudity" is not fornication!!! "Nudity" certainly leads to fornication and causes men to commit adultery in their hearts (Mt. 5:28); but "nudity" is not fornication. Under the law if a woman was guilty of "nudity" her husband could divorce her (Dt. 24:1); but if she was guilty of fornication, she was to be put to death (Dt. 22:22). The four last definitions given by Mr. Strong are: "uncover, disgrace, shame, and nakedness". I think all of us will agree that a woman can do disgraceful and shameful things without committing fornication. Moses allowed divorce for disgraceful and shameful things (Dt. 24:1). Moses taught wives who committed fornication were to be executed (Dt. 22:2).

The Hebrew word translated "some uncleanness" is "ervah". The word "ervah" is translated "some uncleanness" in Dt. 24:1. It is translated "no unclean thing" in Dt. 23:14. Dear reader, I want you to read the context of Dt. 23:14. What was the "paddle" on their "weapon" to be used for? Was it not to cover up that which was left "naked"? Would it not have been disgraceful and shameful to leave naked and uncovered that which "cometh from thee" (Dt. 23:13)? Bro. Billingsly, since you teach "ervah" means fornication, and cannot mean anything else, how do you get fornication in Dt. 23:12-14??? There is no ***fornication*** in Dt. 23:12-14 and there is ***no fornication*** in Dt. 24:1-4.

HOW DOES BRO. BILLINGSLY GET AROUND CERTAIN PASSAGES??

To show how bro. Billingsly tries to get around certain passages of Scripture, we need to study the chart on page 50. He tries to get around Mt. 18:15-18 by telling us Jesus is talking about the "church in the wilderness" (Acts 7:38), instead of the church he had promised to build (Mt. 16:18). He uses another method to get around passages like John 3:3-12; Jno. 4:21-24; etc. In any passage where he knows he cannot deceive people into thinking Jesus was teaching the law of Moses, he tells us "Jesus was speaking prophetically". He says, "Jesus, just like any other old

DAN SAYS, "JESUS WAS SPEAKING PROPHETICALLY"

1. In passages like Mt. 18:15-17.
2. According to Billingsly Jesus, just like any other O. T. Prophet is speaking prophetically.

YET:

1. Joel's prophecy is quoted as fulfilled! Acts 2:16-21.
2. David's prophecy is quoted as fulfilled! Acts 2:25-35.
3. Moses's prophecy is quoted as fulfilled! Acts 3:22-23.
4. Isaiah's prophecy is quoted as fulfilled! Acts 13:34.
5. Amos's prophecy is quoted as fulfilled! Acts 15:16, 17.

NOT ONE TIME WAS JESUS PROPHECY QUOTED AS FULFILLED!

Testament prophet is speaking prophetically." Jesus, thus, was not teaching Nicodemus about the new birth, he was merely speaking prophetically. Jesus was not teaching the woman, at the well, how to worship, he was merely prophesying. If bro. Billingsly is correct in what he says, wonder Why Peter quoted Joel's prophecy in Acts 2:16-21, and David's prophecy in Acts 2:25-35, and Moses's prophecy in Acts 3:22, 23, and Paul quoted Isaiah's prophesy in Acts 13:35, and James quoted Amos's prophecy in Acts 15:16, 17, but no one ever quoted a single prophecy of Jesus??? Paul quoted Jesus in I Cor. 7:6-12 about Christ's teaching on marriage. However, it was the teaching of Jesus, Paul referred to, and not the prophecy of Jesus. Paul quoted Jesus in I Cor. 11:23-26. It was the teaching of Jesus that Paul quoted, and not His prophecy. Jesus did this teaching about the Lord's supper *during the Mosaical age too*, because it was before the cross (Col. 2:14). Paul quoted Jesus in Acts 20:35. Jesus taught "it is more blessed to give than to receive". This teaching is not recorded in Matthew, Mark, Luke, or John. Jesus must have taught it before He died on the cross!!! This means Jesus taught it while the Law of Moses was in force. Does this mean Jesus was teaching the law of Moses??? If Jesus was teaching the law of Moses, why did Paul quote, this law of Moses, and encourage the Ephesian elders to comply with it??? If it was the law of Moses and the Ephesians sought to justify themselves by this teaching, would they not fall from grace (Gal. 5:3, 4)? Would not Paul encourage them to fall from grace by teaching the law of Moses and encouraging them to justify themselves by this law??? All of us know He was not teaching the law of Moses. It was the law of Christ Jesus was teaching!!!

WHAT DID THE HOLY GHOST BRING TO THE REMEMBRANCE OF THE APOSTLES?

Brother Billingsly teaches that Jesus was an old Testament prophet and taught only the law of Moses, except for a few cases where He was prophesying. Would this mean the Holy Ghost brought to the remembrance of the apostles the Law of Moses which Jesus had taught them??? Now let us study the chart below. Jesus said: The Comforter would "teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The Holy Spirit would guide the apostles into all truth, and He would not speak himself. He would receive of that which belonged to Jesus and show it unto the apostles. (Jno. 16:13, 14). If bro. Billingsly is right when He contends Jesus taught the Law of Moses, then the Holy Ghost brought the law of Moses to the remembrance of the Apostles. "The law was given by Moses but grace and truth came by Jesus Christ" (John 1:17). But, according to bro. Billingsly, this grace and truth which came by Jesus Christ did not come until Acts through Revelation was written. Bro.

WHAT DID HOLY GHOST BRING TO THEIR REMEMBRANCE?

1. According to Dan, Jesus taught the law of Moses.
He only spoke New Testament doctrine prophetically.

YET:

1. The Comforter would "Teach you all things, & bring all things to your remembrance, whatsoever I have said unto you." Jno. 14:26.
2. "The Spirit of truth...will guide you into all truth; for He shall not speak of himself; but whatsoever he shall hear, that shall He speak: & He will show you things to come. He shall glorify me: For he shall receive of mine, & shall show it unto you." Jno. 16:13, 14.

Billingsly has a **problem** again because Luke said "The former treatise have I made, o Theophilus, of all that Jesus began both to do **and teach** until the day in which he was taken up, after that he through the Holy Ghost had given **commandments** unto the apostles whom he had chosen" (Acts 1:1,2). Therefore, according to Dan, what Jesus taught until the cross, was the Law of Moses. But Luke says, since His ascension, "He through the Holy Ghost" had given unto the apostles **commandments.**" What **commandments did the Holy Ghost give the apostles?** Was it commandments Jesus taught which He brought to their remembrance, **which according to Dan would be commandments of the law of Moses,** or was it something **Jesus had never taught them???** Which was it bro. Billingsly???. Maybe you will tell us in your next book!!!

THE SERMON ON THE MOUNT

Bro. Billingsly, as well as others, teaches that Jesus is teaching the Law of Moses, in the sermon on the mount. According to Dan, when Jesus uses the expression "I say unto you", he is contrasting His teaching with the teaching of the "rabbinical fathers". According to bro. Billingsly both Jesus and Moses disagree with the rabbis. According to Dan, each time Jesus uses the expression, "It hath been said by them of old time", he is talking about what the rabbis said, and never talking about what Moses said. However, **it is real strange,** because the rabbis are not mentioned **even one time** in all the sermon on the Mount; and **Moses is quoted** when Jesus says: "It hath been said by them of old time!!!

I want us to begin our study by observing the first chart on page 53. As you observe our chart, the first question is: What law was Jesus teaching in the sermon on the Mount? According to bro. Billingsly, Jesus is teaching the **true law of Moses**—in contrast to rabbinical teaching of the fathers. According to Jesus Christ, Jesus is preaching the **kingdom of God** (Lk. 16:16). Jesus uses the expression **kingdom of Heaven** twice while giving the Beatitudes (Mt. 5:3, 10). Are the Beatitudes in the Law of Moses? If so, why did Jesus say, "So persecuted they the prophets, which were before you?" (Mt. 5:12). No, Jesus was not teaching the Law of Moses, He was preaching the **Gospel of Christ** (Mk. 1:1; Mt. 4:23). The blessing is for those who are persecuted for Jesus' sake, not for those persecuted for Moses' sake (Mt. 5:11). The kingdom of heaven belongs to those who are persecuted for **"righteousness"** sake (Mt. 5:10). What **righteousness** is this???. Is it the righteousness of man "which is of the law", or is it "that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9)? **Since the "kingdom of heaven"** belongs to those who suffer **"for righteousness sake"** (Mt. 5:10); it **must be** the righteousness of God revealed in the "Gospel of Jesus Christ" (Rom. 1:16, 17). Paul said: "But now the **righteousness of God without the law** is manifested, being witnessed by the law and the prophets; **even the righteousness of God** which is **by faith of Jesus Christ** unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God..." (Rom. 3:21-23).

Jesus said: "Ye are the salt of the earth" (Mt. 5:13). Who is He talking to?? It was **HIS disciples** (Mt. 5:1, 2), because **"theirs is the kingdom of heaven"** (Mt. 5:10). Search in your old Testaments and you will find that **"salt"** is never used with reference to the people of God, under the Law of Moses!!! **"Salt"** is always used with reference to **the disciples of Christ** (Mt. 5:13; Mk. 9:50; Lk. 14:34; Col. 4:6), who were called **Christians** first in Antioch (Acts 11:26).

THE SERMON ON THE MOUNT

- I. What law was Jesus teaching?
 - A. Billingsly says, the true law of Moses—in contrast to rabbinical teaching of the fathers.
 - B. Jesus says, The kingdom of God. Lk. 16:16.
 - C. Jesus says, The Gospel of Christ. Mk. 1:1; Mt. 4:23.
- II. Are the Beatitudes the Law of Moses???
 - A. He used the expression kingdom of heaven twice. Mt. 5:3, 10
 - B. "So persecuted ...prophets, which were before you". Mt. 5:12
- III. "Salt of the earth" . Mt. 5:13.
 - A. Applied to Christians. Mt. 5:13; Mk. 9:50; Lk. 14:34; Col.4:6
 - B. Never used in O. T. to apply to people.
- IV. "Light of the world". Mt. 5:14.
 - A. Applied to Christians, John the Baptist, and Deity Mt. 5:14; Jno. 5:35; 8:12; 9:5; 12:46; Acts 13:47; Rom. 2:19; Eph. 5:8
 - B. Applied to Deity and the Word. Ps. 27:1; 119:105.
- V. "Think not that I am come to destroy". Mt. 5:17.
 - A. Destroy what? The rabbinical teachings???
 - B. No, "The law, or The Prophets"
- VI. "One jot or one tittle shall in no wise pass" Mt. 5:18.
 - A. Pass from what? The rabbinical teachings???
 - B. No, "The Law".
- VII. "Break one of the least commandments...least in kingdom." 5:19
 - A. What commandments? Rabbinical or law of Moses?
 - B. If he is teaching the law, why mention the kingdom???
- VIII. "Except your righteousness shall exceed the righteousness of the scribes & Pharisees, ye shall in no case enter into the kingdom of heaven". Mt. 5:20.
 - A. Why does he mention the kingdom of heaven?
 - B. Is it not because He is preaching the kingdom of heaven???

Jesus said: "Ye are the *light of the world*" (Mt. 5:14). The Disciples of Christ, John the Baptist, the Word and Deity are all ascribed to as "*light*" (Mt. 5:14; Jno. 5:35; 8:12; 9:5; 12:46; Acts 13:47; Rom. 2:19; Eph. 5:8; Ps. 27:1; 119:105). I could n't find where "*light*" was ever used in reference to the Israelites.

Jesus said: "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, fill all be fulfilled". Jesus did not say, Think not that I am come to destroy the *rabbinical teachings!!!* Jesus is not taking issue with what the rabbis taught, but Jesus is teaching something different from *what Moses taught!!!* For this reason "the people were *astonished* at His doctrine: For he taught them *as one having authority*, and not as the scribes" (Mt. 7:29). And for this reason Jesus knew that some would think *He came to destroy the law and the prophets*. How else would they get the idea that *He came to destroy the law and the prophets*, if he is *agreeing perfectly with Moses* and taking issue *with the rabbinical fathers?* Jesus did not come to *destroy the law and the prophets*, but to fulfill the law and the prophets. "The law is good if a man use it lawfully" (I Tim. 1:8). The law still serves many worthy purposes (Rom. 15:4; I Cor. 10:11; 2 Tim. 1:5; 3:15-17). Jesus came to fulfill the law and the prophets, and not the smallest fragment would "pass from the law" until all of it was fulfilled. It was all fulfilled when Jesus went to the cross (Col. 2:14). Up until the cross all of the law was still binding. Since the cross, none of the law is binding. Notice Jesus said: "one jot or one tittle shall in no wise pass from the *law*", not from the *rabbinical teachings!!!* The rabbinical teachings are not found in the sermon on the Mount.

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" (Mt. 5:19). What commandments is Jesus talking about?. Is it the commandments of the law of Moses, or is it the commandments of the "rabbinical teachers"? It most certainly is the commandments of the law of Moses, because you would not be called great in the kingdom of heaven doing and teaching the traditions of the "rabbinical fathers"!!! Jesus is contrasting the teaching of the Law of Moses with His own teaching, which will go into effect when He dies (Heb. 9:16, 17). He no-where *mentions the teaching of the rabbis* in the sermon on the Mount!!!

Jesus says: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Mt. 5:20). Jesus is preaching the kingdom of heaven, in the sermon on the Mount. Jesus did not speak of the teaching of the scribes, or the teaching, or tradition of *the rabbinical fathers*. He did talk about how the scribes and Pharisees lived. He taught His disciples they would have to do better than the scribes and Pharisees to enter into the kingdom of heaven.

As we continue to study the sermon on the Mount, observe the next chart on page 55. In the sermon on the Mount Jesus used the expression "It hath been said by them of *old time*", or "*it hath been said*" a number of times. This particular word *which is translated "old"* is found 14 times in eleven verses in the New Testament. The Bible reads, "Them of *old time* in Mt. 5:21, 27, and 33. The Bible reads, "One of the *old* prophets in Lk. 9:8, 19. The Bible reads, "Moses of *old time* (Acts 15:21). The Bible says, "an *old* disciple" (Acts 21:16). The Bible reads, "*Old* things are passed away (2 Cor. 5:17). The Bible says, "Spared not the *old* world in 2 Pet. 2:5. The Bible reads, "*old* serpent (Rev. 12:9), and "That *old* serpent" in Rev. 20:2. *Not one time*

THE SERMON ON THE MOUNT

- IX. "Said by them of (*old*) time". Mt. 5:21.
- A. This Greek word occurs 14 times in eleven verses.
 - B. Translated "them of (*old*) time" Mt. 5:21; 5:27; 5:33.
 - C. Translated "one of the (*old*) prophets" Lk. 9:8; Lk. 9:19.
 - D. Translated "Moses of (*old*) time". Acts 15:21.
 - E. Translated "An (*old*) disciple". Acts 21:16.
 - F. Translated "(*Old*) things are passed away". 2 Cor. 5:17.
 - O. Translated "Spared not the (*old*) world". 2 Pet. 2:5.
 - H. Translated "(*Old*) serpent". Rev. 12:9.
 - I. Translated "That (*old*) serpent". Rev. 20:2.

NOT ONE TIME IS IT ASSOCIATED WITH RABBINICAL TEACHING

- X. "Thou shalt not kill". Mt. 5:21.
- A. Who is Jesus quoting, the rabbinical fathers or **Moses**?
 - B. "Thou shalt not kill". Exo. 20:13; Dt. 5:17.
- XI. "Danger of the judgment". Mt. 5:21.
- A. Who is Jesus quoting, The rabbinical fathers or **Moses**?
 - B. "Until he... before the congregation in judgment." Num. 35:12
 - C. Jesus goes further than Moses:
 - 1. "Angry with his brother without a cause", v. 22.
 - 2. "Say to his brother, Raca". v. 22.
 - 3. "Shalt say, thou fool..." v. 22.
 - 4. "If thou thy gift to the altar,..be reconciled." vs.23, 24.
 - 5. "Agree with thine adversary. . in the way." vs. 25, 26.
- XII. "Thou shalt not commit adultery". Mt. 5:27.
- A. Who is Jesus quoting, the rabbinical fathers or **Moses**?
 - B. "Thou shalt not commit adultery". Exo. 20:14; Dt. 5:18.
 - C. Jesus goes further than Moses:
 - 1. "Looketh..,to lust..adultery..in his heart". V. 28.
 - 2. "Right eye offend. . pluck it out." V. 29.
 - 3. "Right hand offend...cut it off." V. 30.

does the Bible use this word old with reference to the *teaching of the rabbinical fathers!!!* Bro. Billingsly might argue that Jesus did not say "*Moses of old time*" as James did (Acts 15:21). This is true, but we shall notice that Jesus quotes Moses. Jesus did not quote *the rabbinical fathers*, he quoted *Moses!!*

Who was Jesus quoting when he said, "Thou shalt not kill" (Mt. 5:21). Who was it "*of old time*" that said "Thou shalt not kill"? Was it not *Moses* in the ten commandments (Exo. 20:13; Dt. 5:17)? It was Moses who said "Whosoever shall kill shall be in danger of the judgment" (Mt. 5:21). The man who committed murder would "stand before the congregation in judgment" (Num. 35:12). Jesus goes further than Moses. "Whosoever is *angry with his brother* without a cause shall be in danger of the judgment (Mt. 5:22). He does not have to murder him, just be angry with him without a cause. The judgment he would be in danger of is not the judgment of the law of Moses, before the congregation (Num. 35:12); but the judgment of the Gospel of Christ, before Jesus Christ Himself (2 Cor. 5:10). Jesus said, "Whosoever shall say to his brother, raca, shall be in danger of the *council* (Mt. 5:22). Not the Jewish *council* or Sanhedrin; because there is no passage in all of the law of Moses to indicate this, but it must refer to the final council, court, or judgment (2 Cor. 5:10). Jesus also said: "Whosoever shall say *thou fool* shall be in danger of *hell fire.*" I find nothing in the law of Moses about this warning!!! Jesus is not teaching the law of Moses when he says "Leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison..." (Mt. 5:24,25). This is not a quotation or reference to anything in the law of Moses.

Is Jesus quoting the law of Moses or the "rabbinical fathers" when he said: "Thou shalt not commit adultery" (Mt. 5:27)? I can read in the ten commandments where Moses said, "Thou shalt not commit adultery" (Exo. 20:14; Dt. 5:18). It was not the *rabbis of old time*, but it was *Moses of old time* that said "Thou shalt not commit adultery". Jesus goes further than Moses. Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt. 5:28). I challenge you dear reader *to find where Moses ever said "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"*. Lust is condemned in the law of Moses, and adultery is condemned in the law of Moses, but nowhere did Moses go as far as Jesus did!!! Where did Moses tell Israel to pluck out a right eye that offended them, or to cut off a right hand that offended them as Jesus did (Mt. 5:29, 30)??? Truly Jesus went further than Moses, and His teaching is a part of a "better covenant which was established upon better promises" (Heb. 8:6).

Now, to the all important statement "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement" (Mt. 5:31). Who was it that said this??? Was it not Moses who said "Let him write her a bill of divorcement, and give it in her hand, and send her out of his house , and when she is departed out of his house, *she may go and be another man's wife*" (Dt. 24:1, 2)? This was not the *rabbinical fathers* was it??? Was this not Moses who for the hardness of their hearts that allowed this (Mt. 19:8)? It was not the *rabbis* that Jesus was quoting. It was *truly Moses* in both Mt. 5 and Mt. 19. I now invite your attention to the chart on page 57. Jesus goes further than Moses and actually *abrogates the teaching of Moses*. Moses said the divorced woman could go and be another man's wife (Dt. 24:1, 2). Jesus said, "Whosoever shall put away his wife, saving for the cause of fornication causeth her to commit

XIII. "Put away his wife, let him give her a writing of divorcement" V. 31

- A. Who is Jesus quoting, the rabbinical fathers or **Moses**?
- B. "Let him write her a bill of divorcement, and give it in her hand, & send her out of his house." Dt. 24:1.
- C. Jesus goes further than Moses and abrogates Moses' teaching.
 - 1. "Whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery". Mt. 5:32.

XIV. "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths". Mt. 5:33.

- A. Who is Jesus quoting, the rabbinical fathers or **Moses**?
- B. "Ye shall not swear by my name falsely". Lev. 19:12.
- C. "Thou shalt fear the Lord thy God & serve Him, & swear by His name". Dt. 6:13.
- D. Jesus goes further than Moses and **abrogates Moses' teach..**
 - 1. "Swear not at all; neither by heaven..earth..Jerusalem..head..Yea, yea; Nay, nay...cometh of evil". Vs. 34-37.

XV. "Eye for an eye, & a tooth for a tooth". Mt. 5:38.

- A. Who is Jesus quoting, the rabbinical fathers or **Moses**?
- B. "Eye for eye, tooth for tooth, hand for hand "Exo. 21:24,25
- C. Jesus goes further and abrogates Moses' teaching.
 - 1. "Resist not evil..turn to him the ..other also". V. 39.
 - 2. "Sue thee at law..coat...let have cloak also". V. 40.
 - 3. "Compel thee to go a mile, go with him twain". V. 41.
 - 4. "Give..asketh thee,...would borrow..turn not.." V. 42.

XVI. "Thou shalt love thy neighbor, & hate thine enemy "Mt. 5:43.

- A. Who is Jesus quoting, the rabbinical fathers, or **Moses**?
- B. "Thou shalt love thy neighbor as thyself". Lev. 19:18.
- C. "Do not I hate them, o Lord, that hate thee?...I hate them with perfect hatred: I count them mine enemies". Ps. 139:21, 22.
- D. Jesus teaches us to love our enemies, etc. Vs. 44, 45.

adultery; and whosoever shall marry her that is **divorced committeth adultery**" (Mt. 5:32). Moses says she can go and be another man's wife, but Jesus says the man who marries her commits adultery. Jesus did not quote the rabbis and take issue with them. Jesus quoted Moses and abrogated his teaching. In so doing Jesus **spoke with authority**, and not as the scribes (Mt. 7:29). Jesus had the authority to abrogate Moses. Jesus said what Moses allowed (Mt. 19:8) was not so from the beginning. And Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery" (Mt. 19:9).

Jesus said, "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" (Mt. 5:33). It was not the **rabbinical fathers**. Jesus was quoting. It was **Moses** who said, "Ye shall not swear by my name falsely" (Lev. 19:12). It was Moses who said, "Thou shalt fear the Lord thy God and serve Him, and **swear by His name**" (Dt. 6:13). Jesus was verily quoting Moses!!! But, Jesus went further than Moses: Jesus said, **"swear not at all"**, and when you do more than say **"yea, yea"; and "nay, nay"**, it **"cometh of evil"** (Mt. 5:34-37). All the **quibbling** an **twisting** and **perverting** you can do will not change the fact that Jesus said **"swear not at all"**. Jesus meant what He said, and said what He meant!! My dear friend, you cannot change it. You cannot **justify taking an oath under any circumstance at all!!!**

Jesus said, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also..." (Mt. 5:38-42). Jesus was not quoting the "rabbis", but Moses. It was Moses who said, "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Exo. 21:24, 25). Jesus goes further than Moses again. He teaches us not to return evil for evil. We should give our cloak also to the man who sues us and takes away our coat. If they compel us to go a mile, we should go two miles. We should give to those who ask us and turn not away the man who would borrow from us. We don't read these rules in the law of Moses. They are found **only the law of Christ!!**

Jesus also said, "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. 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, that ye may be the children of your Father which is in heaven..." (Mt. 5:43-45). Is Jesus quoting the **rabbis** here? No, it was **Moses** who said, "Thou shalt love thy neighbor as thyself" (Lev. 19:18). Again, it was in the law of Moses where David said, "Do not I hate them, oh Lord that hate thee?...I hate them with perfect hatred: I count them **mine enemies**" (Ps. 139:21, 22). Again, Jesus goes further than Moses, and teaches us to love our enemies, bless those who curse us, do good to those who hate us, pray for them which despitefully use us and persecute us, in order that we might be children of God. Moses **never required all of this** of the children of Israel.

It is regrettable and **very shameful** that brethren will so **twist** and **manipulate** the scriptures in order that they might justify someone who is living in **an unlawful** and **unscriptural marriage**. What a **shame** when someone has to **rearrange the entire Bible** to try and get around two passages: one which says, **saving for the cause of fornication** (Mt. 5:32); and the other **except it be for fornication** (Mt. 19:9). To try to justify sin, they are **forced** to tell us Matthew, Mark, Luke, and John are really in the old Testament, and not in the New Testament. We have all failed to **rightly divide the word of truth**" (2 Tim. 2:15), until these brethren finally discovered it!!!

SECTION TWO

Now, we come to the most important section of this book. Now, we deal with bro. Billingsly's *feeble* arguments *where he feebly attempts to prove* that people who have violated God's laws by *divorcing their companions for causes other than fornication* may repent, be forgiven, and *continue to live with their second or last companions!!!* We have already shown, with quotations from his books that bro. Billingsly believes God gave *fornication as the only cause for divorce* in all three of His laws. What he calls *God's moral law from the beginning, The Law of Moses, and the law of Christ*. We have shown, since he believes the law of God for *marriage, divorce, and remarriage* has always been the same, it really doesn't matter *which law Jesus was teaching* in Mt. 19:3-12. The real issue between us is: *Can they continue to live together?* Bro. Billingsly wants to get them out of their *marriage and divorce trauma* by convincing them *they can continue to live together*. This is the reason I insisted upon a *debate on the real issue* between us. Even if bro. Billingsly could prove that Jesus was teaching the law of Moses in Mt. 19:3-12, *this would not prove they could continue to live together*. Bro. Billingsly is a *very intelligent man*. He knows he hasn't proved they *can continue to live together*, even if he proves Jesus was teaching Dt. 24:1-4 in Mt. 19:3-12. However, *bro. Billingsly, being a very intelligent man*, knows he cannot deceive you with his *very weak arguments* in which *he feebly attempts to prove they can continue to live together*. This will explain Why bro. Billingsly would not agree to discuss this proposition first.

"The Truth About I Corinthians 7:10-11"

The heading of this section, called The Truth About I Corinthians 7:10-11 is found in his book entitled "Christ And The Marriage Covenant" on p. 69. I want to observe some quotations from this section to inform you of his position: *they can continue to live together*. His position really is: *they can continue to live together*, no matter who they are (whether alien sinners or Christians) and no matter Why they divorced, or how many times they divorced. He says, "It is evident from this passage that God would have all husbands and wives to remain in their original marriage covenant." (p. 69). He means by "all husbands and wives", all, whether alien sinners or Christians. This is proven from a statement he makes on page 62 of the book: "Christ And The Marriage Covenant". He said: "Because of the universal nature and conditions of the moral law -he acknowledged the continuance of that same moral law lot the New Testament age! Jesus witnessed to the truth of both the moral law and the law of Moses — that sexual immorality can break the marriage union in divorce. The Lord made it clear that both moral and covenant law condemned the sins of fornication and adultery which destroy marriages and the home, but the sins of fornication and adultery can be forgiven, and unmarried people may remarry!" Yes, bro. Billingsly, the sins of *fornication and adultery* can and will be forgiven when men *repent* But men do *not repent* of that which they *continue to commit!!* Later, bro. Billing, sly says: "All men in all biblical ages have lived under the same law for marriage, divorce and remarriage. (The only exception being some additional covenant laws in the Mosaical covenant for Levitical marriages, and covenant children to remarry within the covenant.) We believe that God has not changed or given different laws for morality in marriage that would accommodate man's sin against marriage, we believe that the Bible teaches that God in all biblical ages has dealt with man's sins against his

law for marriage — by forgiveness!" (Christ And 'The Marriage Covenant p. 77). We have two questions for bro. Billingsly here:

1. If God never gave different laws to "accommodate man's sin against marriage", why did Jesus say, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Mt. 19:8)??
2. Why would God, according to your teaching, accommodate man's sin against marriage by allowing him to continue living in a marriage that violates His law??

Bro. Billingsly says, "God, rather than lowering and raising his standards for morality in the different covenant ages, has simply forgiven men of their sins against marriage, even as he has forgiven all other types of sin in men's lives" (Christ & Marriage Cov. p. 77). Yes, bro. Billingsly God forgives people of their sins when they repent, but people who repent do not continue to live together. What a shame John the Baptist didn't know what bro. Billingsly knows! What a pity! John told Herod it wasn't lawful for him to have his brother Philip's wife (Mk. 6:18). John hadn't learned that they could repent and God would forgive, and they could continue to live together!!! What a shame bro. Billingsly wasn't there to take John aside and expound unto him "the way of the Lord more perfectly!!!" If bro. Billingsly had been there and taught John "the way of the Lord more perfectly, John could have baptized Herod and Herodias, and bless their hearts, they could have been forgiven and continued to live together! What a terrible shame bro. Billingsly wasn't there to set them all straight!!! Herod and Herodias would have been so happy with this new doctrine, and they could have gotten out of their marriage and divorce trauma. Their relationship with John would have been -lovey-dovey- and they could have been great friends! John would not have been put in prison, and certainly he would not have been beheaded! What a terrible shame bro. Billingsly wasn't there to save all this bloodshed, misery, and unhappiness! They were in a terrible trauma over their divorce and remarriage. Poor old John didn't know how to get them out of their trauma! He just made the situation worse! If only Dan Billingsly had been there!!!

Bro. Billingsly makes other comments about Paul's statements in I Cor. 7:10-11. He says, "While these instructions by the apostle discourage divorce among Christians, they do not address the question of 'forgiveness' for those husbands and wives who for different reasons have broken their wedding vows and divorced." (Christ & Marriage Cov., p. 69). Bro. Billingsly, Paul doesn't tell them they can repent and continue to live together. He doesn't tell them that here, and he doesn't ever tell them that anywhere else, and yet he declared the whole counsel of God (Acts 20:27). What bro. Billingsly is teaching is no part of the counsel of God because he says himself: "God has not changed or given different laws for morality in marriage that would accommodate man's sin against marriage." God does not give this law: i.e. that they can continue to live together, which very definitely would accommodate man's sin against marriage. Dan Billingsly gives this law. You are right, bro. Billingsly, God doesn't give this law that accommodates man's' sin against marriage!!! You are the one who gives such a damnable law!!

Bro. Billingsly says, "what is the New Testament teaching of Christ for the 'forgiveness of sin' for Christians who divorce? How does the Lord treat their disobedience and sin? Is divorce and remarriage for the Christian 'an unpardonable sin'? or does God forgive this sin as he does all

other sins in the Christian's life?" (Christ And The Marriage Cov. p. 69). Bro. Billingsly, marriage, divorce and remarriage for causes other than fornication is not "an unpardonable sin". Neither is murder, stealing, cursing, lying, etc. "unpardonable sins". When people **repent** of divorcing their companions for causes other than fornication; **repent** of marrying those who have been divorced (Mt. 5:32; Lk. 16:18); **repent** of murder, stealing, cursing, and lying, God will **truly forgive**. This is exactly what the Bible teaches, however, **men have not repented** when they continue to murder, steal, curse, lie, and have their brother's, father's, friends', or enemies' wife (Mk. 6:18; I Cor. 5; Jno. 4:16-19).

CONSEQUENCES OF HIS DOCTRINE!

Bro. Billingsly's effort to justify sin by attempting to **justify living with some other persons wife**, has resulted in some **terrible** consequences!!! As I point to some of these **consequences**, I invite your attention to the chart on page 62. Bro. Billingsly says, "Noah had one wife and was faithful to his marriage covenant, but needed forgiveness for other sins; however millions of other men and women were not faithful to the marriage covenant, but need forgiveness." This is his teaching in his book "The Devil and Mt. 19" p. 42. Bro. Billingsly says, "Abraham had several wives and concubines. During one period he knew Sarah and Hagar at the same time, and he fathered an illegitimate son through Hagar. However, God forgave him of his sins against life and marriage" ("The Devil And Mt. 19" p. 42). After proving God forgave Abraham with the following Scriptures: (Mt. 8:11, 12 and Rom. 4:11, 20-22, he said, "This example should provide us with the realization that God will forgive sins against his law for marriage today!" ("The Devil And Mt. 19" p. 42). According to bro. Billingsly, Abraham sinned against God's law of marriage when he married Hagar, and this is Why he says Ishmael was an illegitimate son. Abraham became a bigamist and God forgave him. According to bro. Billingsly, if you sin against God's law for marriage by taking on a second wife, living with both of them, and fathering illegitimate children, God will forgive you and you can continue living with both women until you die, and you will go to heaven! Let us remind bro. Billingsly that God allowed these things because of the "hardness of men's hearts" (Mt. 19:8). He is **deceived** if he thinks God will still allow them!!! At one time God winked at the ignorance of idolatry (Acts 17:30). This does not mean He still does!!!

Bro. Billingsly says, "Jacob had two wives, Leah and Rachel". "It is evident that God forgave Jacob of his sins against marriage, and this example should provide us with the **realization** that God will forgive sins against his law for **marriage today**" ("The Devil And Mt. 19" p. 43). Bro. Billingsly, according to your argument, a person today can marry, two women, have children by both of them, and continue to live with both of them until the day he dies; be forgiven and go to heaven. I suppose if people believe this **illogical nonsense**, it will get them out of their **trauma** for the present time. How sad it will be at the judgment day when people wake up and realize they are **dammned** because they believed this **lie** (2 Th. 2:11, 12). Dear reader, are you going to gamble on your eternal destiny? Will you risk your soul on such **logic??** With this kind of **logic** you could argue that Abraham lied (Gen. 12:13-20). There is no passage of Scripture that tells us he repented. Therefore, you can lie and never repent and God will forgive. We know God will forgive when we repent. Men do not repent when they continue to lie, get drunk, and commit fornication. What a pity John the Baptist did not know this great "truth" which bro. Billingsly has discovered!!! He could have told Herod he sinned when he married Herodias, but God would forgive him and allow him to keep her!

CONSEQUENCES OF HIS DOCTRINE!

HE SAYS: "Noah had one wife & was faithful to his marriage covenant, but needed forgiveness for other sins; However millions of other men & women were not faithful to the marriage covenant, but needed forgiveness." (The Devil & Mt. 19, p. 42)

"Abraham had several wives and concubines."

"During one period he knew Sarah & Hagar at the same time." (Ibid p. 42)

"This example should provide us with the realization that God will forgive sins against his law for marriage today." (ibid p. 42)

CONSEQ.: You today can be a bigamist or a polygamist and God will forgive, & you can continue a bigamist Or a polygamist, according to Dan Billingsly.

HE SAYS: "Jacob had two wives, Leah & Rachel" "It is evident that God forgave Jacob of his sins against marriage, and this example should provide us with the realization that God will forgive sins against his law for marriage today." (ibid p. 43)

CONSEQ.: You may be a bigamist & continue as a bigamist until the day you die, and then go to heaven, according to Dan Billingsly.

Let us continue to study bro. Billingsly's arguments and the consequences of said arguments by observing the chart on page 64. Remember, bro. Billingsly is making arguments to justify Christians continuing to live in an "unlawful marriage." In his book entitled "The Devil And Mt. 19" he says, "Gideon had seventy sons by many wives and a concubine (Judges 8:30-31), yet God used him as a judge and deliverer for Israel. A thousand years after Gideon died, the apostle Paul, by the inspiration of the Holy Spirit, called Gideon a man of faith (Heb. 11:32)". (p. 43). What is bro. Billingsly trying to prove by this statement? He is trying to prove **you can continue to live with a companion you married unlawfully.** One that **even he admits you committed fornication with, when you married her or him!!!** He admits Gideon lived under the law of Moses. He knows "Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Mt. 19:8). He knows, as well as you and I, that the New Testament does not allow men to put away their wives **because of the hardness of their hearts.** Yet, he thinks we are dumb enough to fall for such **sophistry!!** What is the consequence of such argument? What conclusion does he want us to reach? It must be that he is trying to prove you may have seventy sons by many wives and God will use you as a man of faith. We can no longer oppose what Joseph Smith taught about polygamy!!! Bro. Billingsly has discovered how gospel preachers can marry "many wives", live with all of them, and have children by all of them at the same time; and be considered men of great faith like Gideon.

He continues, on the same page in the same book, to say: "David, king of Israel, lusted after Bathsheba, committed adultery with her while he had a living wife, and then plotted the death of her husband so he could marry her (2 Sam., chapters 11 and 12). Not only did God forgive David's sin against his marriage law, but Jehovah spoke of David in the New Testament as a man after his own heart (Acts 13:22). It is evident that God forgave the Israelites of their sins against marriage, and this example should provide us with the realization that God will forgive sins against his marriage law today!" My dear friend, is again overlooking the fact that David lived under the **law of Moses,** and that **Moses, because of the hardness of hearts, suffered men to put away their wives for causes other than fornication.** Therefore, this example does not provide us with the realization that God will allow people to continue living with a person in an **unlawful marriage** today!!! His conclusions do not follow. His **"realization theory"** has gone **berserk!!** What an **amazing doctrine!!!** Bro. Billingsly has really fixed it up for us. We can now lust after another man's beautiful wife, commit adultery with her, and like her **so well we murder him.** Then we can marry his widow, repent and God will forgive us, being men after His own heart. Most important of all, **we have a right to her now** because her husband, being dead (I Cor. 7:39), she now has a right to marry "only in the Lord". We being **men after God's own heart,** are certainly in the Lord. Glory hallelujah, Praise the Lord!!! Bro. Billingsly has gotten us out of our "trauma" of **divorce,** and even **murder!!!** I think about poor old Herod and Herodias (Mk. 6:17-27), and that **ignorant preacher,** John the Baptist!! If they had only known what bro. Billingsly has learned!!! Why, there was no need for them to separate!! If John had only known this, he would **not have been beheaded!!** Why, bless their hearts, they would have thrown their arms around his neck and kissed him, rather than **laying a sword to his neck!!** What a pity, they were so **ignorant.** I tell you brethren, including bro. Billingsly, you **better wake up** and return to that truth you one time preached. Very **shortly** you are going to stand before God in judgment and give an account for all of **this nonsense** that's being preached!!! I beg you, dear brother, **repent before it's too late.** I've never met you, but **I love you,** and I want to be **in heaven with you.**

CONSEQUENCES OF HIS DOCTRINE! (2)

HE SAYS: "Gideon had seventy sons by many wives & one concubine, yet God used him." "Paul..... called Gideon a man of faith." (ibid p. 43).

CONSEQ.: you may have seventy sons by many wives & God will use you as a man of faith.

HE SAYS: "David...lusted after Bathsheba, committed adultery with her while he had a living wife,... plotted the death of her husband so he could marry her. Not only did God forgive David's sin against his marriage law, but Jehovah spoke of David in the n. T. as a man after his Own heart." (ibid p. 43).

"This example should provide us with the realization that God will forgive sins against his marriage law today!" (ibid p. 43).

CONSEQ.: Today you may lust after another man's wife, commit adultery with her, have him killed & marry her & be a man after God's own heart!

I now invite your attention to the next chart on page 65. Bro. Billingsly Says, "The apostles preached to alien sinners who were guilty of all manner of sins and abuses against God's moral law for life and marriage. O the day of Pentecost (Acts 2), there can be no question as to how the Holy Spirit guided the apostles on handling the problem. Since Jesus had already said some of the Jews were guilty of sins against marriage, when they cried out, 'Men and brethren, what shall we do?' the apostles did not instruct them to break up their marriages and homes. They

simply told those alien Jews to 'repent and be baptized in the name of Jesus Christ for the remission of sins...' (Acts 2:38)." (The Devil And Mt. 19, P. 43). Bro. Billingsly, what proves too much *proves nothing!!* If the fact that Peter did not say *specifically* all of you who are *unlawfully married* will need to separate and break up your home proves they can continue in their *unlawful marriages*; then all of the following will *necessarily follow!!!* Peter did not *specifically* tell bigamists and polygamists to break up their marriages, therefore it is permissible

CONSEQUENCES OF HIS DOCTRINE! (3)

HE SAYS: "Apostles preached to Alien sinners who were guilty of all manner of sins & abuses against God's moral law for life and marriage."
"When they cried out, 'men and brethren, what shall we do', the Apostles did not instruct them to break up their marriages and their homes. They simply told those alien Jews to 'repent and be baptized...." (ibid p. 43).

CONSEQ.: Since some of them could have been bigamists and polygamists and the Apostles said nothing about breaking up their marriages, they could be baptized and continue to be bigamists and polygamists.
Since the Apostles said nothing about returning money, mules, cows, etc. which they had stolen, they could be baptized and keep whatever they had stolen.
Since the Apostles nowhere said anything about ceasing "spiritual adultery" people can be baptized and continue their idolatry.

to practice bigamy and polygamy today. All they need do is be baptized and they will be forgiven and they can continue theft bigamy and polygamy. Peter did not tell thieves specifically they would be required to return money, mules, cows, or anything else they had stolen. Peter was teaching all they needed to do was "repent and be baptized" and they could keep everything they had stolen: wives, money, land, whatever!!! Since the apostles no where said anything specifically about giving up their relationship to Baal, or some other false God, all people need to do is repent and be baptized and continue in their spiritual adultery. After all, if God will allow our companions to repent and continue living with companions they rejected us for; surely He would have no objections to Christians continuing to have spiritual relationships (spiritual adultery with companions (gods) they rejected Jehovah to serve???)

As we continue to observe his arguments, let's examine the chart on Page 67. Bro. Billingsly says: "When Paul preached the gospel to the Corinthians, many of them heard, believed, and were baptized (Acts 18:8). And later when Paul wrote to the Corinthians, he states emphatically that some of them had been effeminate, some fornicators and adulterers, and some abusers of themselves, thieves, covetous, drunkards, revilers and extortioners, but now they had been washed, sanctified and justified in the name of Jesus Christ (I Cor. 6:9-11). Not once, in all of the different catalogs of the sins of other the Jews or Gentiles, did any of the apostles ever charge alien sinners (to whom they preached the gospel) to leave their marriages, children or homes to become Christians! It is evident that since God did not command the apostles to break up men's marriages and homes, neither does he command us to participate in such presumptuous folly. God's grace covers the sins of men against life and marriage when they repent and turn to God in obedience to the gospel (I Cor. 6:17-20)!" (The Devil and Mt. 19 P. 44). Bro. Billingsly, you are missing the point!! Sure God's grace covers sins when we repent and turn to God in obedience to His teaching. And truly the passage you quoted showed these men repented, because Paul said: "Such were some of you". They were not still abusing themselves with mankind by continuing to live (after their baptism) with their homosexual partners. They were not still committing fornication or adultery by continuing to live (after their baptism) with their unlawfully married partners. You talk about "presumptuous folly", "thou art the man"!!! According to your "presumptuous folly" Paul no where charged homosexuals to leave their partners and adopted children, therefore, according to Dan Billingsly, they may continue their sinful relationships because God's grace covers sins!!! There is an effort being made, in this great country in which we live, to legalize homosexuality and homosexual marriages, making it possible for homosexuals to marry and adopt children. If it happens, there is no way bro. Billingsly can oppose those marriages or ask them to separate!!!

Aren't the consequences of false teaching devastating? Look at all the trouble a man gets himself into when he attempts to justify sin!! If a man can repent of marrying a woman God does not authorize him to marry and continue to live with her, committing adultery with her only the first time he cohabits with her, why can a man not repent of marrying a man, when God does not authorize it, and continue to live with him, committing the sin of homosexuality with him only the first time the unnatural act is performed? Bro. Billingsly, you debated a homosexual, is this what you taught him? You say, "God's grace covers the sins of men against life and marriage when they repent." Is not homosexual marriages sins of men against life and marriage?? Will God's grace cover these sins? "Shall we continue in sin that grace may abound, God forbid!!" (Rom. 6:1).

CONSEQUENCES OF HIS DOCTRINE! (4)

HE SAYS: "Paul preached the Gospel to the Corinthians, some of them had been effeminate, some fornicators & adulterers, some abusers of themselves, thieves, covetous, drunhards, revilers & extortioners." (The Devil & Mt. 19, p. 44).
"not once, in all the different catalogs of the sins of either the Jews or Gentiles, did any of the apostles ever charge alien sinners..to leave their marriages, children or homes to become Christians." (ibid p. 44).
"God's grace covers the sins of men against life & marriage when they repent."(ibid p. 44).

CONSEQ.: Since the apostles no where charged homosexuals to leave their partners and adopted children, they may continue their sinful relationships because God's grace covers sins.

Bro. Billingsly offers another illustration (as is found on the chart on page 68) to try and prove people can continue to live together in a marriage that is contrary to the Law of our Lord Jesus Christ. He says, "The Ephesians, before their conversion to Christ, had been Gentiles and sinners of the most wicked kind; they had practiced the sins of Romans 1:18-32, which no doubt saw many of them transgress God's moral law for marriage. They had been abandoned by God and forsaken in their idolatry (Eph. 2:11-12). But when they were dead in sin, Paul preached the Gospel to them and God saved them by grace. 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast' (Eph. 2:8-9). These Ephesians turned from their sins in repentance and God saved them without directing them to turn from their marriages, homes, and children! This is our pattern and example in preaching the Gospel and saving the souls of men and women!" (The Devil and Mt. 19, p. 44). Dear reader, will you turn to Rom. 1:18-32 and read? Unlawful marriage is not mentioned in this catalog of

of sins. He assumes many of them transgressed God's moral law for marriage (and I admit this is a pretty good assumption). Many of them were guilty of fornication (Rom. 1:29). However, adultery (the sin Jesus says men commit in an unscriptural marriage Mt. 5:31, 32; 19:9; Lk. 16:18) is not mentioned in this catalog of sins!! Yet, I admit bro. Billingsly has a *pretty good assumption* that some of them had divorced theft companions without the cause of fornication. However, if there is any *validity* to his argument at all, and if his argument *proves anything at all*, it proves we can "continue in sin that grace may abound"!!! If not, why not??? If men and women can repent and continue to commit adultery in an *unlawful marriage*, they can repent and continue committing adultery in an *unlawful shacking up!!!* He says God did not direct these people to turn from their marriages!!! Bro. Billingsly, where did He tell them to turn from their fornication, idolatry, homosexual partners, covetousness, envy, murder, pride, and all the rest of these sins?? Where did he tell these *homosexual partners to separate???* Where did God ever tell two men

CONSEQUENCES OF HIS DOCTRINE (5)

HE SAYS: "The Ephesians,...had been Gentiles & sinners of the most wicked kind; they had practiced the sins of Romans 1:18-32...They had been abandoned by God & forsaken in their idolatry (Eph. 2:11-12)...God saved them by his grace."

"These Ephesians turned from their sins in repentance & God saved them without directing them to turn from their marriages, homes, & children." (ibid p. 44).

CONSEQ.: Since God did not direct them to turn from their idolatry, homosexual partners, etc. they could repent of these sins & continue in them; just like they could repent of adultery & continue in it!

who are married and practice homosexuality to separate??? Where did God ever tell any one to stop living in sin??? The answer is obvious to all of us who will be honest!!! God told us to repent. All of us know you cannot repent of homosexuality and continue married to a partner in a homosexual relationship!!! Neither can we repent of adultery and continue to have sex in an unlawful marriage. Fornication is illicit i.e. unlawful sex. There is no way the sex can be lawful in an unlawful marriage. If the marriage is unlawful (Mk. 6:18), the sex in that marriage has to be unlawful!!

BRO. BILLINGSLY'S STRANGE TWIST ON HEROD AND HERODIAS

As we study the chart on page 70, we will notice a strange twist, or should we say strange wrest (2 Pet. 3:16) of the Holy Scriptures on the part of bro. Billingsly. Dan says, "John told Herod it was not lawful for him to have Herodias for a wife, because under the law of Moses, the covenant law of God in force at the time of the preaching of John the Baptist, incest was unlawful - - therefore Herod could not lawfully have his brother Philip's wife (Lev. 20:21)." (Christ and The Marriage Covenant p. 42). Dan, listen very carefully!!! You teach, over and over again, in your books: the Gentiles were never under the law of Moses!!! You rebuke us very strongly if we apply the Gospel of Christ to alien sinners, or if we apply the Law of Moses to the Gentiles. Why don't you practice what you preach??? Herod and Herodias were Gentiles. How dare you and John the Baptist force the Law of Moses on them!!! According to your doctrine the law of Moses had no application to these Gentiles: Herod and Herodias. According to your teaching Herod and Herodias were under God's universal moral law from the beginning. According to your doctrine, fornication was the only cause for divorce under this law which Herod and Herodias lived. Thus, according to your teaching, Herodias must have divorced Philip for some cause other than fornication, and thus, when she married Herod, both he and she committed adultery!!! John told Herod it was not lawful for him to have Herodias (Mk. 6:17, 18). Since Herod and Herodias were Gentiles and thus, according to Dan Billingsly, were not under the law of Moses, but rather under God's universal law from the beginning; it was unlawful because of God's law from the beginning, and not unlawful because of Lev. 20:21, the law of Moses. Thus, bro. Billingsly admits it was not lawful for Herod to have Herodias. This would mean they would have to separate. John was telling them they would have to separate. Herod knew this! Herodias knew this! I know this! Bro. Billingsly knows this! Brother Billingsly would have us to think that the reason they would have to separate is because of God's law in Lev. 20:21. However, this cannot be the case because, according to bro. Billingsly's teaching, the Gentiles were never under the law of Moses. Therefore, according to Dan's teaching, they must have been under God's one universal marriage law from the beginning which gave fornication as the only cause for divorce!!! This marriage law from the beginning required them to separate!!! But remember, the law of Christ gives fornication as the only cause for divorce too, according to bro. Billingsly. We have already proven, by quotations from Billingsly's books, that he teaches fornication as the only cause for divorce in all three of God's laws!!!! If the law Herod and Herodias lived under (God's moral law from the beginning) required them to separate, why would not the same law which he says alien sinners live under, require them to separate????? It would seem to me that if both Gentiles (Herod and Herodias) and alien sinners today, live under the same law (God's moral law from the beginning) and that law required Herod and Herodias to

OPPONENT'S TEACHING ON HEROD

He SAYS: "John told Herod it was not lawful for him to have Herodias for a wife, because under the law of Moses, the covenant law of God in force at the time of the preaching of John the Baptist, incest was unlawful..therefore Herod could not lawfully have his brother Philip's wife (Lev. 20:21)."

CONSEQUENCES

- 1. Dan, listen carefully: according to you, the Gentiles were not under the law of Moses: Therefore Lev. 20:21 had no application to Herod & Herodias!**
- 2. According to you: the Gentiles (Herod & Herodias) were under God's universal moral law from the beginning which gave only one cause (fornication) for divorce: Therefore Herodias must have divorced Philip for some cause other than fornication, and thus when she married Herod, both he & she committed adultery.**
- 3. Since their marriage was unlawful (according to God's one universal law which they were under) it was an "adulterous marriage" because adultery is unlawful sex. Unlawful marriage equals unlawful sex!**

separate, then the same law would require alien sinners who are unlawfully married to separate!!! If not, why not?..?? Why would not the same logic apply to Christians who are "unlawfully married", according to the law of Christ??? Would they not be required to separate as well??? If not, then pray tell me, why not???

It is a strange doctrine indeed that would require a man to separate from his brother's wife, and allow him to keep his brother's wife!!! Of course, according to bro. Billingsly, he could even keep his brother's wife now, because the law of Moses has been abolished, nailed to the cross (Eph. 2:15; Col. 2:14). That is, he could, if he is not an alien sinner! If he is an alien sinner, he is under God's moral law from the beginning, the same law under which Herod and Herodias lived, and thus he would be required to separate!!! Do you think bro. Billingsly would require them to separate??? No, because he is ***not consistent!!!*** He would not even require Herod and Herodias to separate!! He would baptize them and allow them to continue in their ***"unlawful marriage"!!!***

DOES BRO. BILLINGSLY BELIEVE IN MORE THAN ONE CAUSE FOR DIVORCE?

We have already noticed several quotations from bro. Billingsly's books to the effect there is only one cause for divorce (***fornication***) in all three of God's laws. In what he calls God's moral law from the beginning, and His two ***covenant laws***: the law of Moses and The Law of Christ. as we study the chart on page 72, it may look like he contradicts himself: In his book, Christ and The Marriage Covenant, p. 4, he says, "Does the Bible reveal more than one cause for lawful divorce? Answer: yes". However, on page 10 of the same book, he says, "In each covenant there was ***only one lawful reason*** given for divorce". On the surface this ***looks like a contradiction!!*** In view of his question on page 4, you ask, ***what is that second reason*** for divorce. If God gives more than one lawful reason for divorce, there ***must be at least two reasons!!*** Now, what is the second reason? on page 43 of the same book, Christ and The Marriage Covenant, he says, "Paul states in I Corinthians 7:15, that the believer is not under bondage to the marriage covenant if the unbelieving spouse departs, why? Because the unbeliever was guilty of breaking the marriage covenant!" now, since he says there is more than one cause for lawful divorce; ***desertion*** is a cause for divorce, as well as ***fornication!!*** This would mean you could divorce your companion ***who is an unbeliever*** for ***desertion!!!*** If Billingsly is right about this passage i.e. the Christian could marry again if his ***unbelieving*** wife departs and ***deserts*** him, this is ***all he could prove by the passage!!!*** Bro. Billingsly would have to tell the Christian to separate from his second wife, if his first wife who is guilty of ***desertion*** was a Christian!!! Would he do this???? No, he would never tell anyone to ***separate***. However, his ***proof text*** says, "a brother or sister is not under bondage in ***such*** cases" (I Cor. 7:15). This would mean a brother or sister would be under bondage in all other cases!!! The only ***case*** for a second marriage, would be if the companion ***who is guilty of desertion*** is an unbeliever!!!

Bro. Billingsly defines adultery in such a way as to include desertion. I suppose this would be his way of claiming he does not contradict himself: he talks about another cause for divorce, and yet that other cause is really the same cause because, he says, desertion is adultery. I think that he really knows that ***desertion is not adultery***. That's why he says, ***"another cause"***, because desertion would be another cause, if indeed it was a cause for divorce which it is not!! However, let's examine his argument. He says, "While it is clear that the word 'adultery' includes unlawful sexual intercourse between two unmarried people? that is not the full or complete definition of the word in the Scriptures. For inspired writers also used the word to mean lust' and 'covenant breaker.' Jesus used these two ideas in his definition of the word 'adultery'; for in Matthew 5:28 he called 'lust' adultery, and in Matthew 19:9 he defined 'adultery' not only as an unlawful sexual act but also as the breaking of the marriage covenant." (Christ and The Marriage

HOW MANY CAUSES FOR DIVORCE?

1. "Does the Bible reveal more than one cause for lawful divorce? Answer: Yes" (Christ & Marriage Cov. p. 4)
2. "In each covenant there was only one lawful reason given for divorce". (ibid. p. 10)
3. "Paul states...Believer..not under bondage..because unbeliever...breaking the marriage covenant." (ibid p. 43)

According to Dan Billingsly breaking the marriage covenant is adultery!

Yet he says the Bible reveals more than one cause for lawful divorce! (ibid. p. 4)

COULD IT BE HE KNOWS THAT DESERTION IS NOT REALLY ADULTERY????

Covenant, p. 42). Now, come on Dan!! You don't expect us to swallow this, do you??? What does Jesus mean by "lust after her" in Mt. 5:28? It would mean more than just simply to *desire* her. If that's all it means, then you could not be *tempted to commit adultery* without already being guilty of it in your heart because James said, "every man is tempted, when he is drawn away of his own *lust* and enticed. Then when *lust hath conceived* it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:14, 15). A man could not be tempted to commit adultery if he did not desire to. The devil entices this desire and draws a man away after his desire for sex; but adultery is not committed until this desire hath been conceived. A man commits adultery in his heart or mind when he experiences sex with a woman mentally, or fantasizes such sex with her. It may be a fine line between desired sex and fantasized sex, but it is the difference between temptation and "adultery in the heart". But you can be certain of this, Jesus is not teaching that adultery and the desire for adultery is *one and the same thing!!!* It sure takes an unusual imagination to find adultery meaning *desertion* in Mt. 19:9. Jesus said, "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery." When does a man commit adultery that puts away his wife for some cause other than fornication?? Is it when he divorces his wife, or is it when he *marries' another?* According to Dan, it is when he does both. He commits adultery when he deserts his first wife by divorcing her, and he commits adultery when he marries the second woman. According to Jesus, he commits adultery only when he marries the second woman, because that *marriage is an unlawful marriage, and the sex in that marriage is' unlawful sex, hence he commits adultery by having unlawful sex,* became after

all that's what adultery is!!! The man who marries the "put away" woman commits adultery when he marries her. He may never have been married before. Therefore, he could not be guilty of desertion. However, he commits adultery, when he marries, because his marriage is **unlawful** and thus the sex in that marriage is unlawful, i.e, adultery!!!

Billingsly's Argument On 1 Cor. 7

Bro. Billingsly makes the same arguments that others make on I Cor. 7. We will study these arguments as we observe the chart on page 74. The first argument is made on verse 15, where Paul says, "But if the unbelieving **depart**, let him **depart**, a brother or sister is not **under bondage in such cases**: But God hath called us to peace." The Greek word _____ translated **depart** is defined by Mr. Thayer: "1. To separate, divide, part, put asunder:...Mt. 19:6; Mk. 10:9. A. To leave a husband or wife: **of divorce** I Cor. 7:11, 15" (Thayer p. 674). Mr. Thayer is accepted as being an authority on the meaning of Greek words. This Greek word is translated "put asunder" in Mt. 19:6 and Mk. 10:9. Jesus said "**let not man**" put asunder a marriage. Jesus said, "**let not man**" depart from a marriage (Mt. 19:6; Mk. 10:9). Paul quotes Jesus in I Cor. 7:10, 11, "Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Mr. Thayer says this means **divorce**. The Christian is not to **depart** (divorce) his companion. If the "unbeliever" **departs** (divorces) his companion who is a Christian, the "brother or sister is not under bondage in such cases". The Greek word _____ translated **under bondage** means "To make a slave of, reduce to bondage; a. Prop. Acts 7:6..2 Pet. 2:19. b. Metaph.: Give myself a bondsman to him (I Cor. 9:19; To be made subject to the rule of someone. Rom. 6:18, 22; Likewise. Gal. 4:3; wholly given up to, enslaved to, Tit. 2:3; **To be under bondage, held by constraint of law or necessity, in some matter**, I Cor. 7:15" (Thayer p. 158). I highlighted the definition of the word as used in I Cor. 7:15. Is there anything in that definition to indicate the Christian has the right to **marry another person???** Truly a brother, or sister, would not be held by constraint of law or necessity to live with some unbeliever who deserts him; but that is a far cry from saying the Christian can marry another!!! Then, brethren make an argument on verse 27, "art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? Seek not a wife." The argument is, if you are loosed from a wife, you may marry. You have a right to marry as long as you are not "bound unto a wife." They proceed with their argument that the believer is not "under bondage" when his "unbelieving wife divorces him", therefore he may marry again, because he is not "bound". The **fallacy** of their argument is they take **two different words** and make them the same!!! Paul did not say the believer is not "**bound**" unto the "unbeliever", he said instead, **not under bondage in such cases**. The marriage **bond** is different from "**under bondage**" as the definitions prove. If they are the same, **why did not the Holy Spirit use the same word in both verse 15 and verse 27???** The Greek word in verse 27 is _____. It means; "b. To bind, i.e. put under obligation, sc. of law, duty, etc...Bound or constrained in my Spirit, i.e. compelled by my convictions, acts 20:22...**to be bound to one; of a wife, Rom 7:2; of a husband, I Cor. 7:27, 39**". Again, I highlighted the definition for the word used in I Cor. 7:27. The **bond** in I Cor. 7:27 is the **marriage bond**; whereas the word **under bondage** in I Cor. 7:15 is not the **marriage bond**.

When Jesus said, "**except it be for fornication**", he meant just that. **The unbeliever**

departing, is not fornication. If the unbeliever commits fornication the believer may put them away for that cause and remarry (Mt. 19:9). However, if the unbeliever divorces the believer, for no reason other than they just don't want to live with a Christian; the believer must "make himself a eunuch" for the kingdom of heaven's sake (Mt. 19:12). Jesus, and Paul did not tell them they could marry again!!!

"IF THE UNBELIEVING DEPART"

"But if the unbelieving depart, let him depart, a brother or sister is not under bondage in such cases: But God hath called us to peace." I Cor. 7:15.

1. χωρίζω (Depart) 1. "To separate, divide, part, put asunder:...Mt. 19:6; Mk. 10:9.
a. To leave a husband or wife: of divorce I Cor. 7:11, 15" (Th. p. 674).
2. δουλόω (Under bondage) "To make a slave of reduce to bondage; a. Prop. Acts 7:6..2 Pet. 2:19. b. Metaph.: Give myself a bondman to him I Cor. 9:19; To be made subject to the rule of someone..Rom. 6:18, 22; Likewise..Gal. 4:3; wholly given up to, enslaved to, Tit. 2:3; To be under bondage, held by constraint of law or necessity, in some matter, I Cor. 7:15 (Th. p. 158)
3. δέω "b. To bind, i.e. put under obligation, sc. of law, duty, etc. Bound or constrained in my spirit, i.e. compelled by my convictions, acts 20:22...to be bound to one; of a wife, Rom. 7:2; of a husband, I Cor. 7:27, 39." (Th. p. 131)

DOES REPENTANCE REQUIRE RESTITUTION?

When John the Baptist saw many of the Pharisees and Sadducees come to his baptism, "He said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Mt. 3:7, 8). Did John teach this "generation of vipers" to practice any retribution, repayment, or restitution for their sins? What does it mean to bring forth "fruits meet for repentance"? Did John teach they could repent and continue to live in the same old sins??? While we raise these questions, let's examine the chart below.

DOES REPENTANCE DEMAND RESTITUTION?

HE SAYS: "While human judicial & legalistic systems may aim at retribution, repayment, and penalty for man's transgressions against the law, the Gospel of Christ & the grace of God does not require the alien sinner to make restitution for sins in becoming a Christian."
(The Devil & Mt. 19, p. 46)

THEREFORE:

An alien sinner does wrong if he steals your wife, cadillac, horse, or cheats you out of \$100,000.00 of your money; but he can learn the truth, obey the Gospel and keep your wife, your cadillac, your horse, and your \$100,000.00, according to Dan Billingsly!

Bro. Billingsly says, "While human judicial and legalistic systems may aim at retribution, repayment, and penalty for man's transgressions against the law, the gospel of Christ and the grace of God does not require the alien sinner to make restitution for sins in becoming a Christian. In fact, just the opposite is true, because the Gospel of Christ declares that he died for man's sin, God forgives men of their sin without restitution for sin by the alien sinner (Rom. 5:6-9; I Cor. 15:1-4). The alien sinner is saved by the grace of God in obedience to the Gospel of Christ

(Eph. 1:6-7; 2:5-10; 6:24); the blood of Christ paid for the sins of the world, God does not ask the sinner to make restitution nor do penance for his sins!" (The Devil and Mt. 19, p. 46). Dear reader, please read all of these passages bro. Billingsly gives to attempt to prove restitution is not necessary!!! This is exactly the way denominational preachers prove baptism is unnecessary to salvation!!! They will list a number of passages that show we are saved by faith, ignore the passages that teach baptism, and then draw the conclusion baptism is unnecessary to salvation!! Bro. Billingsly list a group of Scriptures that teach Jesus died for us, and we are saved by grace, ignores passages that talk about fruits for repentance, and then draws the conclusion restitution is not necessary. Did you notice repentance is not mentioned in a single passage he gave??? Does this prove repentance is not necessary to salvation. The truth is, he does not believe it is necessary to salvation!! Oh, he will cry long and loud that he does believe repentance is necessary to salvation, but actually he does not!!! You ask, why I make this statement??? The answer is: true repentance is followed by a reformation of life, or if you will, fruits meet for repentance. Bro. Billingsly teaches you can repent without reforming your life.!!! According to him, you can repent without making an effort to undo the terrible sins you have committed. The Philippian Jailor did the best he could to undo the stripes the magistrates had made on the backs of Paul and Silas (Acts 16:22, 33). If he could have, he would have removed those stripes. He did the best thing he could do to make their unjust punishment right, he washed their stripes (Acts 16:33). According to bro. Billingsly's teaching it is not necessary to do anything to try and undo the evil you have done. Paul said: "For godly sorrow worketh repentance to salvation" (2 Cor. 7:10). Therefore, a man has not repented if he is not sorry for what he has done!!! Neither has a man repented if he makes no effort to undo what he has done!!! According to my dear brother's teaching, an alien sinner (or anyone else for that matter) could steal my wife, automobile, cow, or horse; cheat me out of \$100,000.00 of my money; repent and keep my wife, automobile, cow, or horse, and \$100,000.00 of my money. He could do all of this without one single apology, or without saying, I am sorry one single time. He could keep my wife, love her, have sex with her, make a home with her; without so much as an apology to me. Of course if he was truly sorry (with godly sorrow) for stealing my wife, he would bring her back home to me and apologize to me for having stolen her. The only reason he would not bring her back and apologize to me is he has not repented!!! He could steal my dodge car, drive my car, enjoy my car, drive it until it dies; and never even so much as apologize to me for having stolen my car, much less return it to me. Off course, the judge in our judicial system would demand that he return my car, but (according to him) God would make no such demands on him!!! He is saved by the death and grace of our Lord Jesus Christ and God the Father and, bless your heart, he could keep my car forever! He could steal one, or all of my cows, drink the milk from them, eat steaks, roast beef, and hamburgers out of them; and never return them or even apologize for having stolen them: due to the fact that Jesus died for him, and he is saved by the grace of God, and all of these passages bro. Billingsly lists, says nothing about returning those cows! Why, Peter and Paul and Jesus Christ in all of their preaching never one time said anything about returning stolen cows, or returning stolen wives!!! He could steal \$100,000.00 from me (if I had it) and put that money in the bank in his name. He could live off of the interest, and will it to his children when he's dead and gone, without ever so much as saying I am sorry I stole your money. Of course if he was sorry he stole it, he would not keep it, but he would return it. The very fact that he keeps it proves he is not sorry, he store it; and since "godly sorrow worketh repentance"

(2 Cor. 7:10) he has not repented, and after all, that's what this is all about!!!

DOES REPENTANCE REQUIRE SEPARATION?

Bro. Billingsly believes a man can repent of stealing another man's wife, be forgiven of his sin of stealing and adultery, and continue to live with the other man's wife he has married. He believes you commit adultery when you begin an "unscriptural marriage"; but when you repent, the "unscriptural marriage" automatically becomes "Scriptural". It was an "adulterous relationship" the first time you had sex (Lk. 16:18); but this "adulterous relationship", upon your repentance, automatically becomes a "pure relationship". It is very strange to me that anyone could fall for this "nonsense", but drowning men grab at any straw that floats along!!!

As we discuss this question, I invite your attention to the chart on page 78. After listening to the preaching of John the Baptist, Herod and Herodias very definitely thought that "repentance" required their separation (Mk. 6:16-29). When John said, "it is not lawful for thee to have thy brother's wife." Herod knew it meant separation!!! He knew if it was not lawful for him to have her, he could not repent and keep her. Herodias knew this as well! "Therefore Herodias had a quarrel against him, and would have killed him but she could not: For Herod feared John, knowing that he was a just man and a holy, and observed him. When he heard him, he did many things, and heard him gladly" (Mk. 6:19-20). Why did Herodias want to kill John? Because she knew his preaching required her separation from Herod, and this is the last thing she wanted to do. She could not kill him at the time because Herod "feared John". However, when she found her opportunity she took advantage of it and was able to have him killed. Notice: Herod feared John because John was a just and holy man. May I suggest to you that just and holy men preach what John preached!!! Just and holy men preach just and holy living!! There is nothing just or holy about stealing another person's wife or husband, and living with someone it is not lawful for you to have!!! When just and holy men, require by their preaching, just and holy living, it results in their being persecuted and sometimes even murdered. They certainly never win a popularity contest. The apostle Paul was not seeking to please men (Gal. 1:10). If he had, he could not have been a servant of Jesus Christ!!! If Paul had been seeking to please men, he would have preached what some slanderosly reported (Rom. 3:8) him to preach in I Cor. 7:15. Remember, it was Moses who suffered men to put away their wives because of the hardness of their hearts (Mt. 19:8; Dt. 24:1-4). It was Moses who allowed men to marry a woman divorced by her husband (Dt. 24:1-4). Jesus said, "whoso marrieth her which is put away doth commit adultery" (Mt. 19:9).

Repentance requires separation from any sinful relationship. What do gangs do? Do they murder, rape, steal, riot, bum property, and destroy??? Repentance results in reformation of life: "fruits meet for repentance". How can a person repent of murder, rape, stealing, doting, and destruction of property, and continue to be a part of a gang that engages in such things? Does not repentance demand that we "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty" (2 Cor. 6:17, 18). We all know that God will not receive us, and own us as His sons and daughters as long as we remain in such an ungodly relationship as a gang member!!! Yet the apostles no where told those to whom they preached to separate from gangs!! If the fact that the apostles no where told people to

DOES THE BIBLE REQUIRE SEPARATION?

1. Herod and Herodias thought so!
 - A. "It is not lawful for thee to have thy brother's wife." Mk. 6:18
 - B. "Therefore Herodias had a quarrel against him, & would have killed him; but she could not." Mk. 6:19
 - C. "For Herod feared John, knowing..... he was a just man, & a holy & observed him." Mk. 6:20
 - D. "What shall I ask? & she said, the head of John." Mk. 6:24
2. Repentance demands separation!
 - A. What do gangs do? Murder, rape, steal, riot, burn, destroy! Repentance requires ceasing sin! How can you remain in a gang that murders, rapes, etc., and cease doing those things? Where did the apostles tell people to separate from gangs? "Such were some of you." I Cor. 6:11
 - B. What do some clubs do? Drink, gamble, swap wives, sodomize? How can a Christian remain in a club that drinks, gambles, swaps wives, practices homosexuality? Where did the apostles tell Christians to separate from such clubs?
 - C. What do people in unlawful marriages do? Commit adultery! Mt. 5:32; 19:9; Mk. 10:11, 12; Lk. 16:18. How can a Christian remain in an unlawful marriage where unlawful sex is engaged in? Unlawful sex is adultery. Lk. 16:18

separate from "unlawful marriages" meant they could repent and continue in an "unlawful marriage"; then the fact that the apostles nowhere told people to separate from "unlawful gangs" would mean they could repent and continue to be a part of a gang!! If not, please tell me Why not???

What do some clubs do? Do they not drink, gamble, swap wives, and sodomize? Could a Christian repent of drinking, gambling, adultery by swapping wives, and homosexuality; and continue to be a member of a club and continue to swap wives on the week end??? Homosexuality is no less sinful if it is done in an "unscriptural club relationship". Adultery is no less sinful when committed in an "unscriptural club relationship". Neither is "adultery" any less sinful when committed in all "unscriptural marriage".

What do people in "unlawful marriages do"? They commit adultery (Mt. 5:32; 19:9; Mk. 10:11, 12; Lk. 16:18). How can a Christian remain in an unlawful marriage (Mk. 6:17) in which unlawful sex is engaged?? Unlawful sex is adultery (Lk. 16:18). Herod and Herodias knew this. That is Why they became so angry with John the Baptist and had him killed.

IS THERE ANY SUCH THING AS AN "ADULTEROUS MARRIAGE"?

Bro. Billingsly says, "There is no such relationship described in the Bible as an 'adulterous marriage' — for people can live in marriage or in adultery, but they cannot do both at the same time" (The Devil and Mt. 19, p. 45). It is interesting to note that bro. Billingsly gave no proof for this statement!!! He does more than some: He admits that they can live in adultery!!! He just doesn't think they can live in adultery while they are living in marriage!!! Of course, the Bible nowhere specifically says: living in marriage, living in adultery, or living in adulterous marriages. However, the Bible teaches all three, i.e. living in marriage, living in adultery or living in adulterous marriages. Paul said, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them" (Col. 4:5-7). Yes, verily Paul says you can live in fornication! If you can live in fornication, then you can live in adultery. Yes, people live in sin!! But we are not to continue in sin that grace may abound (Rom. 6:1). "How shall we that are dead to sin, live any longer therein" (Rom. 6:2)?

I invite your attention to the chart on page 80. As we study this chart, I raise the question: What is sin?? John says, "sin is the transgression of the law" (I Jno. 3:4). "all unrighteousness is sin" (I Jno. 5:17). Since sin is the transgression of the law, or lawlessness; those who violate God's law sin. Herod and Herodias were definitely violating God's law, thus living in sin. If you live with a woman who does not belong to you, you are very definitely living in sin, and the sin you are living in is adultery. John said, "It is not lawful for thee to have thy brother's wife" (Mk. 6:18). Fornication is "illicit sexual intercourse in general" (Thayer p. 532). The word illicit means unlawful. Therefore, fornication is unlawful sexual intercourse in general. Since it was not lawful for Herod to have Herodias, it necessarily follows that their sex life was unlawful (illicit). hence, fornication. It necessarily follows that they were living in fornication! Since he had married her (Mk. 6:17) and this marriage was unlawful, it follows they were living in marriage (though unlawful) and living in adultery at the same time!!! Bro. Billingsly recognizes that the relationship of Herod and Herodias was "unlawful". He teaches it was unlawful on the basis of the teaching

HIS DOCTRINE

HE SAYS: "There is no such relationship described in the Bible as an 'adulterous marriage'—for people can live in marriage or in adultery, but they cannot do both at the same time"
(The Devil & Mt. 19 p. 45)

YET JOHN SAID:

"It is not lawful for thee to have thy brother's wife." Mk. 6:18
Fornication is "illicit (unlawful) sexual intercourse in general" (Th. p. 532)

Herod had married Herodias (Mk. 6:17). Therefore, since it was not lawful for him to have her, it necessarily follows that their sex life was unlawful (illicit); hence, fornication. It necessarily follows that they were living in fornication! Since he had married her and this marriage was unlawful, it follows they were living in marriage (though unlawful) and living in adultery at the same time!

of Moses (Lev. 20:21) "If a man shall take his brother's wife, it is an unclean thing." He is wrong here, as we have already shown in this book. But even if he is right, he has sex with her when he uncovers her nakedness. Herod would thus be uncovering her nakedness of his brother's wife when he had sex with her. It was unlawful for him to do this. Thus, this was unlawful sex. Unlawful sex is fornication or adultery. Therefore, according to Dan's own teaching Herod and Herodias were living in adultery and living in marriage at the same time.

Notice the chart below. Bro. Billingsly says, "Because it is impossible for a husband to commit fornication or adultery with his own wife, there is no such thing as an 'adulterous marriage.'" (The Devil and Mt. 19 P. 46). My dear brother, it is impossible for a husband (in a lawful marriage) to commit fornication or adultery with his own wife because the marriage is lawful and thus the *sex must also be lawful*. However, John told Herod it was not lawful for him to have Herodias though he had married her (Mk. 6:17). Since the marriage was not lawful, it must have been unlawful, hence *fornication or adultery* (Thayer p. 532). The marriage of Herod and Herodias was *unlawful*. It being an *unlawful marriage* would thus make it *an adulterous marriage*. Look again at Dan's proof text: (Lev. 20:21) "If a man shall take his brother's wife, it is an unclean thing." Read Lev. 20 and you will see *fornication is committed* when you uncover the nakedness of your brother's wife!!! Therefore, Herod committed adultery or fornication when he uncovered the nakedness of Herodias (i.e. had sex with Herodias). Yet, remember, He had married her (Mk. 6:17).

HIS DOCTRINE

HE SAYS, "Because it is impossible for a husband to commit fornication or adultery with his own wife, there is no such thing as an 'adulterous marriage'." (The Devil & Mt. 19, p. 46).

THE TRUTH:

It is impossible for a husband (in a lawful marriage) to commit fornication or adultery with his own wife. But John told Herod it was not lawful for him to have Herodias though he had married her (Mk. 6:17). Since it was not lawful, it must have been unlawful, hence fornication or adultery (Thayer p. 532). Thus Herod and Herodias' marriage was unlawful. It was an "adulterous marriage".

LAWFUL AND UNLAWFUL SEX

"So God created man in His own image, in the image of God created he him; ***male*** and ***female*** created He them" (Gen. 1:27). Jesus said, "Have ye not read, that he which made them at the beginning made them ***male and female***, and said, ***for this cause*** shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Mt. 19:4, 5). This proves God designed man and woman to have sex, and thereby to procreate the earth. God did not design man and woman to live like the animals!! God gave man laws. These laws govern which sex is ***lawful*** and which sex is ***unlawful***. The sex that is unlawful is called ***fornication***. Those who practice fornication ***cannot go to heaven*** (Gal. 5:19-21). I now invite your attention to the chart on page 83. The Greek word is translated ***fornication***. The word is defined: "Prop. of illicit sexual intercourse in general" ... "Marriages within the ***prohibited*** degrees" (Thayer p. 532). Mr. Thayer includes marriages within the ***prohibited*** degrees as being ***fornication***. This would mean the sex in an ***unlawful marriage*** would be fornication. Bro. Billingsly teaches "in each covenant there was ***only one lawful reason*** given for divorce" (Christ and The Marriage Covenant p. 10). Thus, bro. Billingsly agrees that divorce and remarriage for any reason other than fornication is unlawful. If it is unlawful, it is ***illicit***, i.e. ***fornication***. If the ***marriage is unlawful***, the ***sex in the marriage is unlawful***, therefore fornication or adultery!!

Herod had married Herodias (Mk. 6:17). Herodias was Philip's wife (Mk. 6:17). John said it was ***not lawful*** for Herod to have Herodias, his brother's wife (Mk. 6:18)! It doesn't matter which law bro. Billingsly puts Herod under!!! The ***marriage was unlawful***, which means the ***sex in that marriage was unlawful***; which means the sex was ***fornication or adultery!!!*** Each time Herod had sex with Herodias, he was having sex with ***his brother's wife***. Each time they had sex they ***committed adultery!!*** Herod and Herodias were ***living in adultery!!***

THE ONLY SEX THAT IS LAWFUL

Paul said, "To avoid fornication, let every man have his ***own wife*** and let every woman have her ***own husband***" (I Cor. 7:2). We cannot ***avoid fornication*** by having ***some companion who does not belong to us!!!*** "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4). God will condemn all ***fornicators and adulterers!!!*** Who are they? They are all of those who ***have sex*** with anyone other than their ***own*** wife, or husband. Remember, Herod was having sex with ***his brother's wife***. In order for him to ***avoid fornication***, he would have to have his ***own wife***. Herod had ***married her*** (Mk. 6:17), but that did not make her his ***own wife***. She still belonged to Philip (Mk. 6:17).

Paul said, "This is the will of God even your sanctification, that ye should abstain from fornication" (I Th. 4:3). And how do they "abstain from fornication"? He says, "Every one of you should know How to possess ***his vessel in sanctification and honor***" (I Th. 4:4). Herod did not possess his ***own vessel***, but rather he was living with his ***brother's vessel!!!*** Marriage will not make ***another man's vessel your vessel!!!*** Baptism will not make ***another man's wife your wife!!!*** God's saving grace will not make ***another man's vessel your vessel!!!*** Repentance and forgiveness of sins will not make ***another man's wife your wife!!!*** You cannot repent of sin (die to sin) and ***live anymore in sin*** (Rom. 6:2). "Shall we continue in sin that grace may abound? ***God forbid***" (Rom. 6:1, 2).

LAWFUL AND UNLAWFUL SEX

- I. **pornéia** "Prop. of illicit sexual intercourse in general" "marriages within the prohibited degrees." (Th. p. 532)
- II. Fornication is illicit (unlawful) sex:
 - A. An unlawful marriage is unlawful sex.
 - B. Sex in an unlawful marriage is fornication or adultery. Mt. 5:32; 19:9
- III. My opponent says: "In each covenant there was only one lawful reason given for divorce." (Ch. M. C. p. 10)
 - A. Divorce & remarriage for any reason other than fornication is unlawful, or illicit.
 - B. If the marriage is unlawful, the sex in the marriage is unlawful therefore fornication or adultery!
- IV. Herod and Herodias.
 - A. Herod had married Herodias. Mk. 6:17
 - B. Herodias was Philip's wife. Mk. 6:17
 - C. John said it was not lawful for Herod to have Herodias, his brother's wife! Mk. 6:18
 - D. Since the marriage was unlawful, the sex was unlawful, i.e. fornication or adultery!
 - E. Each time Herod & Herodias had unlawful sex they committed adultery!
 - F. Herod & Herodias were living in adultery!

DIFFERENT POSITIONS ON MARRIAGE

There are a number of different positions on marriage, divorce, and remarriage. When I was just a boy and had just started preaching the Gospel of Christ, I learned of the first false position on this subject. I read "The Vindicator" and appreciated so much the truth that bro. E. C. Fuqua was teaching until one sad day I read his teaching about ***alien sinners not being amenable to the law of Christ on marriage***. Since that day many have adopted this ***false concept*** in some form or the other. Many other ***false positions*** have been taught and accepted by ***far too many brethren***. Some accept the ***"death only position"***. Others, ***the desertion theory***, which they do not limit to the "unbeliever departing", but ***anyone deserting***. Others, the ***waiting the other one out theory***, or what some call the ***mental putting away theory***. Others, ***adultery being committed only when you marry, or the first sex act theory***. All of these brethren who accept one or more of ***all of these theories***, and any other ***false position***, have one thing ***in common***. The one thing they all agree upon is: ***they can continue to live together!!!*** This is the very ***motivation*** behind all of these theories: to ***come up with something*** to justify people continuing to ***live together in unscriptural marriages!!!***

Bro. Dan Billingsly is so ***desperate*** to justify people continuing in their ***unlawful marriages*** that he accepts a number of these ***theories!!!*** He accepts the ***alien sinner not being amenable to, or under the law of Christ, theory***; the ***desertion theory***, and the ***first sex act theory***. What I mean by the ***first sex act theory***, is that the only time they commit adultery is when they have sex the first time.

To illustrate How much trouble a person gets himself into, by adopting ***all of these theories***, in his attempt to justify ***continuing in an unlawful marriage***, let us examine the chart on page 85. This chart is based on bro. Billingsly's teaching in all of the material he has distributed. Bro Billingsly teaches Jesus taught, in Mt. 19:3-12, what Moses taught in Dt. 24:1-4. According to him, they ***both***, i.e., Jesus and Moses, taught ***fornication is the only cause for divorce!!*** This would mean ***both Jesus and Moses*** suffered ***divorce for the hardness of men's hearts!!!*** This would ***necessarily follow***, if Jesus is teaching what Moses taught in Mt. 19:3-12. This would also mean ***divorce only for fornication***, was allowed because of ***hardness of men's hearts***, which was ***not so from the beginning!!!*** (Mt. 19:8) Therefore, God did not allow ***divorce for any cause in the beginning!!!*** If bro. Billingsly is right, when he teaches that the Gentiles were under God's original law from the beginning, when the law of Moses was in effect. And that alien sinners today are still under God's original law from the beginning, while the Law of Christ is in effect. Then alien sinners may not ***divorce their wives for any cause!!!*** According to this ***nonsense***, Moses allowed Israelites and Christ allows Christians ***because of the hardness of their hearts***, to divorce their wives for the cause of ***fornication***, but God never allowed Gentiles or alien sinners to divorce their wives ***for any cause!!!*** This would mean that God has a law for alien sinners that is ***more strict*** than his law for Christians!!! Yet, bro. Billingsly ***meets himself coming back*** when he says, "God has not revealed different laws for marriage and the home" (The Devil and Mt. 19, p. 11). Since God is ***more strict*** on alien sinners (according to Dan) than He is on Christians, this would mean God will not allow the alien sinner, unbeliever to depart from, (Divorce) the Christian, and yet if the alien sinner does, the alien sinner cannot remarry. However, the Christian can remarry since ***desertion*** (according to bro. Billingsly) ***is fornication!!!*** You talk about ***confusion*** and ***utter ridiculous nonsense***, this is definitely it!!!

HOW CAN THIS BE?

Based on bro. Billingsly's Teaching!!

1. Jesus taught, in Mt. 19:3-12, what Moses taught in Dt. 24!
2. They both taught fornication, the only cause for divorce.
3. Therefore: both suffered divorce for hardness of hearts. Mt. 19:8.
4. Therefore: Divorce, only for fornication, was allowed because of hardness of hearts & it was not so from the beginning. Mt. 19:8.
5. Therefore: God did not allow divorce for any cause in the beginning!!!
6. Since alien sinners today, & Gentiles during law of Moses, lived under law from beginning: they could not and cannot put away wives for any cause!!!
7. Therefore: God has a law for alien sinners that is more strict than His law for Christians!!
8. Therefore: God will not allow the alien sinner (unbeliever) to depart (divorce) the Christian; and if they do, they cannot remarry: However, the Christian could remarry since desertion (according to Billingsly) is fornication!!!

I have never met bro. Billingsly. I have been very pointed and plain in what I have written in this book. I know I will give an account for what I have written!!! I also know bro. Billingsly will give an account for what he is teaching. Bro. Billingsly, I love you and I beg you to return to the truth you once preached. I assure you, I have no ill will toward you!!! I pray God's blessings upon you and your afflicted wife. I only wish the best for both of you. You and I may never meet here upon this earth. However, both of us will die and both of us will face God. I am sure each of us will appear before the judgment seat of Christ to receive what we have done whether it be good or bad (2 Cor. 5:10). You are in my prayers.