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Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

REFUTATION OF THE FALSE DOCTRINE OF ROBERT WATERS (PART 2)

Danny Douglas

In Part 1, we dealt with five false assumptions made by Robert Waters in his heretical teaching on divorce and remarriage. In Part 2, let us consider a sixth false assumption: Waters asserts that 1 Corinthians 7 includes permission to remarry on the part of divorced people, that goes beyond that which the Lord allowed in Matthew 19:9. In other words, Robert Waters promotes and endorses remarriages that are not according to the authority of Christ. In a December 1, 2017, Facebook post, in the group, “New Testament Promise,” Waters stated:

First, God hates “putting away,” which is different from divorce. Yet many English versions errantly translate the word as divorce. But let’s just say, for the sake of argument, that He hates divorce. This would not mean it is not His law or that it does not do what He designed it to do. God not only gave the divorce law so that they(sic) woman “**may go and be another man’s wife**” (Deu. 24:1, 2) He CONFIRMED that it was from Him, and not just Moses, it (sic) by using it Himself when He divorced Israel. Thus, the “argument” (if you can call it an argument) that “God Hates Divorce,” that is supposed to support the doctrine that breaks up marriages and imposes celibacy, has God saying He hates His own law! Friends and fellow Bible students, divorce was given for a reason and a purpose. The reason and purpose STILL EXISTS. Those who insist that “remarriage is adultery” not only misunderstand Jesus and falsely accuse Him of contracting (sic) Moses, but they also are rebellious toward God in denying or rejecting the teaching of Paul who says, regarding the “**unmarried,**” “**let them marry,**” and who asserts that they (the “**loosed**” to include the divorced) do not sin if they marry (1 Cor. 7:1, 2; 8, 9; 27, 28). And it remains true that those who are guilty of “forbidding to marry” are doing what Paul classified as “**doctrines of devils**” (1 Tim. 4:1-3).

Since we have already dealt with most of the error taught in this quote, including the last sentence, let us now deal with his statement regarding 1 Corinthians chapter 7:

Those who insist that “remarriage is adultery” not only misunderstand Jesus and falsely accuse Him of contracting Moses, but they also are rebellious toward God in denying or rejecting the teaching of Paul

who says, regarding the “**unmarried,**” “**let them marry,**” and who asserts that they (the “**loosed**” to include the divorced) do not sin if they marry (1 Cor. 7:1, 2; 8, 9; 27, 28).

It will be necessary to first endeavor to understand what Waters is trying to say in this garbled and confusing jargon. He speaks of those who insist that “remarriage is adultery.” It is a fact that one whose remarriage does not meet the conditions set forth by Jesus in Matthew 19:9, would indeed be in an adulterous remarriage. However, it is not the case that all remarriages are adulterous, and it is not the case that those who stand for the truth of Christ hold that all remarriages are adulterous (unscriptural). We must not bind where Christ has loosed, and we must not loose where Christ has bound, as Waters seeks to do. Jesus taught that the innocent party who has put away the guilty for the cause of fornication may, in fact, remarry. Moreover, a spouse who has become a fornicator and initiates a civil divorce does not render the innocent party powerless to put away the fornicator in the sight of God and to remarry, according to Scriptural principles. Jesus stated: “**And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery**” (Mat. 19:9).

WOFUL IGNORANCE!

Waters accuses those who uphold the Lord’s truth on divorce and remarriage of misunderstanding Jesus and falsely accusing Him of “contracting Moses.” Evidently, his use of the word, “contracting,” was a grammatical blunder. If he meant to say, “contradicting,” then he implies that God’s replacing the Old Law with the New Covenant would mean that Christ is contradicting Moses, although God predicted that He would make the first old, and “**make a new covenant**” (Jer. 31:31-34), which He did do (Heb. 8:6-13; 7:22). Thus, Waters would deny one of the great proofs of the Bible’s inspiration, and that is, that one inspired writer or speaker in the Bible NEVER contradicts another. According to his reasoning, upholding anything in the New Testament that was not a part of Moses’ Law or vice versa, would mean that Jesus and Moses contradicted each other. How absurd! For example, by observing the Lord’s day rather than the Sabbath day (Col. 2:14-17; Acts 20:7; Rev. 1:10), would mean that Christ’s Law contradicts the Law that God gave through Moses, according to the Waters’ mode of logic, which is illogical to the core! God’s plan to make a new covenant and to do away with the old does not make the Lord and His New Testament spokesman contradictory of Moses

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EDITORIAL...

PEOPLE WHO HAVE SCRIPTURAL AUTHORITY TO MARRY

We commend brother Danny Douglas for his exposure and refutation of the false doctrine taught by Robert Waters regarding marriage, divorce and remarriage (MDR). This he began to do in our last issue of CFTF for 2017 and now concludes the same in this first issue of the paper for 2018.

Because of the importance of this topic, we thought it good once again to point out and emphasize those people the New Testament authorizes to contract a Matthew 19:6-God-joined-marriage (Mat. 19:4, 5). The following persons have the scriptural authority to marry.

1. Any person who has never been married as described by Jesus in Matthew 19:6. This is a person who is eligible for marriage and who is marrying a person who is eligible for marriage. Remember, God instituted marriage, calling it good as did the inspired apostle Paul (Gen. 2:18; 1 Tim. 4:4). The Hebrews writer said it is honorable (Heb. 13:4). Being a divine institution, it is, therefore, subject to God's regulation (Col. 3:17).

2. Any widow or widower (one whose spouse has died), who is marrying another person who is also eligible for marriage (Rom. 7:2).

3. A person who is married according to Matthew 19:6 and who has put away one's spouse because said spouse committed fornication (Mat. 19:9). Of course, as in all cases, the one being married must be eligible for marriage.

Other than the three kinds of people noted above, no one else is authorized by God to contract a Matthew 19:6 God-joined-undefiled-bed-marriage regardless of what men may call "marriage." God's laws governing MDR, must be respected and obeyed (Mat. 19:6; Heb. 13:4). Anyone who is in a "marriage" that differs from the foregoing listed three is living in sin and must cease the fornicating union, no matter that civil law approves of it.

In this day of atheism, agnosticism, materialism, secularism, denominationalism, and rampant long time apostasy in the Lord's church, people, especially many church members, have little to no respect for God, His Christ, His Bible, and specifically doing only what is authorized by the New Testament in all things moral and religious. The importance of making sure we have God's Word, then doing what He said, in the way He said do it, when He said do it (if he did) and, the reason(s) He said do it is the way one can know one has fully obeyed God in every thing required of him (Ecc. 12: 13, 14; John 12:48; 2 Tim. 2:15; 3:16, 17; Heb. 4:12; 5:9; Jam. 1:25). The same is certainly the case regarding marriage, divorce, and remarriage.

—David P. Brown, Editor

or any other Biblical truth. It is simply the case that today, man is no longer under the Law of Moses (Rom. 7:1-4).

Rather than Moses and Christ contradicting one another, they upheld each other. Moses wrote of Christ (John 5:46), and the Law given by Moses and the prophets pointed men to Christ (Gal. 3:23-25; Luke 24:25-27, 44). Furthermore, Jesus upheld the authenticity of Moses by quoting from him on several occasions. For example, in Mark 12:26-27, Jesus referred to the **“book of Moses,”** and the events of Exodus chapter 3, including the words of Jehovah unto Moses out of the burning bush (Exo. 3:6). Christ came not to destroy the law or the prophets, but to fulfill them (Mat. 5:17), which he did (Luke 24:44). Today, we are under the law of Christ, and the Father commands us to, **“Hear ye Him”** (Mat. 17:5), and **“hath in these last days spoken unto us by His Son”** (Heb. 1:2). Moreover, Peter, in quoting Moses, declared to the Jews concerning Christ: **“Him shall ye hear in all things whatsoever He shall say unto you,”** and **“every soul, which will not hear that prophet, shall be destroyed from among the people”** (Acts 3:22-23; cf. Deu. 18:15, 18, 19).

Waters implies that those who say that the Lord’s teaching (Mat. 19:9) was not a mere repetition of Deuteronomy 24:1-2, have Jesus contradicting Moses. This is a clear distortion of the relationship between the Law of Moses and the New Testament of Christ. Indeed, Biblical ignorance leads to spiritual destruction as Hosea pronounced: **“My people are destroyed for lack of knowledge ...”** (Hos. 4:6). The Waters teaching will indeed destroy precious souls, if followed. The apostle Peter warned of the destruction of false teachers and those who follow them:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not (2 Pet. 2:1-3).

DISRESPECT FOR THE TEACHING OF CHRIST

Like other false teachers on marriage, divorce, and remarriage, Waters shows great disrespect toward what the Son of God laid down in Matthew 19:9. He describes those who deny a divorced person the right of remarriage as, “rebellious toward God.” This would have Jesus Himself in rebellion to the heavenly Father, since He did not authorize every person to remarry. In fact, He warned vehemently against remarriage under certain conditions, stating that such remarriage would constitute **“adultery”** (Mat. 5:31-32; 19:9; Mark 10:11-12; Luke 16:18).

However, Jesus never rebelled against God, and spoke only what the Father had Him to speak (John 8:26-28; 12:50), and did only what His Father would have Him to do (John 6:38; 8:29; 17:4; Mat. 26:39). Jesus never sinned, no, not one time! (1 Pet. 2:22; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 John 3:5). Yet, Waters is implying that Jesus did sin, by rebelling against God, in the prohibition of the remarriage of certain divorced people!

He even has the apostle Paul contradicting Jesus, and loosing where the Lord has bound! Yet, Paul himself conveyed tremendous respect for Christ in all that he wrote or spoke (Acts 20:27).

IN 1 CORINTHIANS 7, DID PAUL PERMIT WHAT CHRIST DID NOT CONCERNING REMARRIAGE?

We shall show that Paul did not loose where Christ had bound in Matthew chapter 19. Unlike Robert Waters, the apostle’s teach-

ing in First Corinthians chapter 7 exemplifies the utmost regard for the authority of Christ, and was in complete harmony with it. Indeed, we must respect and obey the One Who has all authority **“in heaven and on earth,”** namely, Jesus Christ (Mat. 28:18). By We honor His word, the New Testament, in our obedience thereto, and by doing: **“all in the name of the Lord Jesus”** (Col. 3:17; cf. John 14:15).

First, what Paul wrote in 1 Corinthians chapter 7 was the inspired word of God. Some have a misunderstanding of such statements as, **“But I speak this by permission, and not of commandment”** (1 Cor. 7:6). Brother Guy N. Woods (*Questions & Answers: Open Forum, Vol. 1*, p. 87) comments regarding the phrase, **“by permission, and not of commandment”**:

This has been interpreted to mean that the apostles were merely permitted to say this, but not instructed to do so by the Lord, or by the Holy Spirit; and that it involved no more than his own human judgment regarding the matter. But this conclusion disregards contextual significance, and overlooks the fact that the distinction which Paul makes is simply between commanding the husband and wife to follow a certain course, and permitting them to do so. This instance does not really involve the question of inspiration, though it does relate to the extent of authority which he, as an apostle, could exercise.

Indeed, Paul presented the things he had received of the Lord in 1 Corinthians 7, and all of his other writing (cf. 2 Pet. 3:15-16; Gal. 1:11-12). In this chapter, he clearly states: **“I think also that I have the Spirit of God”** (1 Cor. 7:40b; **“I think”** is used for emphasis, not doubt, in the Scriptures, e.g., 1 Cor. 4:9). He and all the inspired writers of the New Testament spoke, **“not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual”** (1 Cor. 2:13). There is no doubt that Paul taught by the authority of Christ in 1 Corinthians 7, as he plainly declared: **“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord”** (1 Cor. 14:37). The Spirit was sent to glorify Christ, to receive the things of Christ, and to show them unto the apostles. Jesus promised:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you (John 16:13-15).

Yet, if the Waters doctrine is true, the Holy Spirit through Paul would be undoing what the Lord taught regarding divorce and remarriage, and thus, undermining His authority! This is far from glorifying Christ and declaring His teachings unto them, but instead would be to degrade and to shame the Lord. The Holy Spirit would never do such a thing, as the Father, the Son, and the Holy Ghost always work in perfect harmony! Again, Waters involves himself in an absurdity, in that he stated that those who insist that “remarriage is adultery,” are:

rebellious toward God in denying and rejecting the teaching of Paul who says, regarding the **unmarried, let them marry**, and who asserts that they (the **loosed** to include the divorced) do not sin if they marry (1 Cor. 7:1, 2, 8, 9; 27, 28; bold, Waters).

It is noteworthy that Waters herein does not quote these Scriptures, but merely alludes to them, making no argument whatsoever for his doctrine. He falsely assumes that God simply allows divorced people to remarry on the basis of these Scriptures, without a

proper explanation. It reminds us of a Baptist preacher who quotes John 3:16, and then says, “See there, we are saved by faith only!”

1 CORINTHIANS 7:1-2

Although Waters, as well as other false teachers on divorce and remarriage, maintain that Paul authorized the remarriage of divorced persons which Jesus did not authorize, a careful study of First Corinthians will prove otherwise.

In support of his ideas, Waters cites 1 Corinthians 7:1-2, which states: **“Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.”**

Paul herein issues a general statement regarding the purpose of marriage, and the permission by God for a man and woman to marry (cf. Gen. 1:26-27; 2:18-24; Mat. 19:4-6). He is not dealing at all with the matter of divorce and remarriage. Paul teaches that the husband and wife are not to defraud one another, but to render to one another due benevolence, with each having power over one another’s body (cf. 1 Cor. 7:1-5). Therefore, this passage lends no support whatsoever to Waters’ ideas.

1 CORINTHIANS 7:8-9 & THE WATERS HERESY

Waters also references 1 Corinthians 7:8-9, as an alleged proof of his heresy. Paul says, **“I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn”** (1 Cor. 7:8-9).

Obviously, the import of Paul’s words here are for those who have never married and, hence, may scripturally marry (1 Cor. 7:2, 28; Mat. 19:4-6); and for those whose husband or wife has died, who are also scripturally eligible for marriage in the eyes of God (Rom. 7:1-3; 1 Cor. 7:39). Paul teaches that it is better to marry than to burn with passion.

One might argue that one who is Scripturally divorced is “unmarried,” having been Scripturally compliant with the Lord’s teaching in Matthew 19:9. Even so, this does not uphold the Waters doctrine, that permits people to remarry who have not complied with Matthew 19:9.

Those who have not complied with the Lord’s teaching on divorce and remarriage according to Matthew 19:9, remain married and not “unmarried,” although they may have obtained a civil decree declaring that they are “divorced”! Waters is either dishonest or ignorant, or both, in applying these statements by Paul to the remarriage of divorced people.

Rather than supporting the Waters doctrine, 1 Corinthians 7:8-9 is a clear refutation of it! Those who are not Scripturally divorced are not **“unmarried”** in the eyes of God, but are still joined in marriage by God to the original spouse. God is the only one Who has the right to declare who is authorized to remarry. He declares that only the innocent party, whose spouse has committed fornication, may put away the guilty and remarry (Mat. 19:9). This person may remarry because he/she is no longer joined to the fornicator, the marriage bound having been severed by God, according to the conditions laid down by the Lord in Matthew 19:9. Only God has the authority to join two people together in marriage and only He may terminate the remarriage! Jesus: **“What therefore God hath joined together let not man put asunder”** (Mat. 19:6).

ROBERT WATERS TAKES 1 CORINTHIANS 7:27-28 COMPLETELY OUT OF CONTEXT

In 1 Corinthians 7:25-38, Paul deals with the question: “Would it be better for those who have never been married to remain un-

married?” He states:

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be (1 Cor. 7:25-26).

This lays a foundation of what will follow in this section. The apostle is saying that, although Jesus did not give a command on this, he, as an inspired apostle, has authority from Christ to give his judgment on the matter (Roy Deaver, *4th Annual Ft. Worth Lectures*, “Difficult Texts of the New Testament Explained.” ed. Wendell Winkler, p. 242). Paul advises that, in view of the “*present distress*,” it is good for a man to abide as he is, yet, one has not sinned if he does marry.

Waters conveniently omits any mention of these verses, and erroneously cites 1 Corinthians 7:27-28 in defense of his dogma. Paul wrote:

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

1. Paul is not dealing with people who are in an adulterous or unscriptural “marriage” relationship, when he says, that married people are to **“seek not to be loosed.”**

2. Anyone living in sin, regardless of what the sin is, including an adulterous marriage, should repent and do works meet for repentance, by turning from that sin, getting out of it, and ceasing to commit that sin (cf. Acts 26:20; Mat. 14:1-10; Col. 3:5-10; Rom. 6:1-2, 6-11).

3. This same principle will also answer to the fallacious argument that people who are divorced and remarried, but not according to Matthew 19:9, are authorized to remain in a scripturally unauthorized relationship based on Paul’s command to: **“abide in the same calling wherein he was called”** (1 Cor. 7:20; cf. 7:24). God never allows anyone to remain in sin, at any time, for any reason, under any circumstance! This is seen in the case of the Jews who had unlawfully married heathen wives in disobedience to the Law (Deu. 7:1-5). God demanded that they get out of their unlawful relationships. They did put away their unlawful wives (Ezra 10:1-17). Obviously, any person who is not in a scripturally authorized “marriage” must repent and get out of such a “marriage,” if he/she desires to go to heaven!

4. When Paul declared in verse twenty-eight that one has not sinned in verse twenty-eight, he is speaking of those who are scripturally eligible to marry, and not those who are forbidden to remarry on the basis of Matthew 19:9.

IN 1 CORINTHIANS 7, PAUL UPHOLDS THE LORD’S TEACHING

So far from adding liberties in remarriage to what Jesus taught, the apostle Paul affirms what Jesus declared. For example, when two married people are separated from each other, they are to remain married and not to put away one another:

And unto the married I command, yet not I, but the Lord, 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 (1 Cor. 7:10-11).

Paul strongly discourages separation, but in the event that it does happen, he refers back to the commandment of Christ for them not to divorce one another, but to be reconciled one to another, which harmonizes completely with all the Lord’s teaching on marriage, divorce, and remarriage (cf. Mat. 19:4-9; 5:31-32; Mark

10:5-12; Luke 16:18). Moreover, they are still considered husband and wife, which is a clear refutation to the idea, as some teach, that separation is divorce! Clearly, the persons under consideration here are in a Scripturally authorized marriage, or else, they would not be commanded by apostolic injunction to be reconciled one to another!

Paul states that the Lord had commanded this, which He did in His declaration on the permanence of marriage: **“Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder”** (Mat. 19:6; cf. Mark 10:8-9). Is it not strange that Waters becomes unhinged about the assertion that Christ’s teaching is different than Mosaic Law (Deu. 24:1-2), which law the Lord took out of the way on Calvary (Eph. 2:15; Col. 2:14)? Yet, he would lead people to believe that one of Christ’s own apostles, teaching under the Law of Christ, would go beyond and contradict the Lord’s teaching!

“NOT UNDER BONDAGE”

Paul states: **“But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace”** (1 Cor. 7:15). A misinterpretation and distortion of the expression, **“not under bondage”** (1 Cor. 7:15), has given rise to false doctrine on divorce and remarriage. It is affirmed by some that the husband and wife are no longer under the marriage bond in certain circumstances, although fornication has not been committed.

Is the foregoing affirmation the case? In this passage, the apostle is dealing with a situation in which a Christian is married to a non-Christian, and the **“unbeliever”** (non-Christian) is not content to remain with the Christian. The question at hand is, should the Christian compromise the faith and deny Christ in order to keep the marriage together? Is the Christian under such a bondage to the unbeliever, that he or she must forsake Christ in order to stay together with the unbeliever? Has the Christian ever been, or should he/she ever be, in such a kind of bondage as this? NO, NOT EVER, according to Paul’s inspired teaching! We will set forth to prove this beyond the shadow of a doubt.

In verses 12-14, Paul affirms that a marriage between a believer and an unbeliever is a God-ordained marriage, and thus, eliminates the idea that God’s marriage law does not apply to marriages involving unbelievers. The apostle plainly states concerning the believing husband toward the unbelieving wife: **“let him not put her away”** (1 Cor. 7:12), and concerning the believing wife toward her unbelieving husband: **“let her not leave him.”** Paul would never teach such if it were not a true marriage in God’s eyes. He would never encourage people to continue in an unlawful or adulterous “marriage,” which is fornication (cf. Mat. 5:31-32; 19:9; Mark 10:11-12; Luke 16:18; Gal. 5:19-21)! Furthermore, some of the Corinthian Christians had been adulterers prior to their obedience to Christ, which would have been impossible had they never been married in God’s eyes (1 Cor. 6:9-11). Thankfully, they had repented and gotten out of their adultery. As Paul wrote, such **“were some of you”** (1 Cor. 6:11), but they were no longer guilty of the things mentioned here (1 Cor. 6:9-11; Gal. 5:19-21).

Moreover, Paul teaches that the children of a marriage between a believer and an unbeliever are not **“unclean”** or illegitimate (1 Cor. 7:14), which would be the case if the parents were not scripturally married, or if they were living together without marriage, which in either case, is fornication.

However, it might be the case that the unbeliever would refuse to continue living together in a marriage to a believer. What is the believer to do? Paul answers: **“But if the unbelieving depart, let**

him depart. A brother or sister is not under bondage in such cases...” (1 Cor. 7:15). There are those who **“wrest”** (distort or torture, i.e., to twist) **“the scriptures, unto their own destruction”** (2 Pet. 3:16), by making the Holy Spirit-given word, **“bondage,”** mean something that it does not mean (cf. 1 Cor. 2:13). They teach that **“bondage”** in this passage refers to marriage, and hence, they affirm that when the unbelieving departs, the believer is no longer under the marriage bond. This would free up the believer to remarry, without the cause of fornication being involved, which Jesus taught is the only cause for divorce and remarriage, and that only on the part of the innocent (Mat. 19:9). This is called the **“Pauline privilege,”** which implies that Paul granted a privilege in divorce and remarriage that the Lord did not! This is a false doctrine to the core. The word **“bondage”** (1 Cor. 7:15), does not refer to the marriage bond!

What is the meaning of the word “bondage” used in this passage?

This is the Greek *dedoulotai*, perfect passive indicative, third person singular of the word *douloo*. In three passages where the bond referred to is unquestionably the marriage bond (1 Cor. 7:27; 1 Cor. 7:39; and Rom. 7:2) the word used is *deo*, not *douloo*. In this very chapter, in referring to the marriage bond, Paul twice uses *deo*, but in verse 15 he uses a different word. This fact is significant!... This very construction—the perfect tense verb—makes it impossible for the bondage under consideration to mean the marriage bond. The perfect tense means: is not NOW, and in fact NEVER HAS BEEN, in the kind of bondage referred to. But the deserted Christian HAS BEEN in the marriage bond. Therefore, the bondage referred to here is NOT (AND COULD NOT BE) the marriage bond (Roy Deaver, *4th Annual Ft. Worth Lectures*, p. 248).

It is noteworthy that the word translated “bondage” here, *douloo* (in some form) occurs 133 times in the New Testament, but not one time does it ever refer to the marriage bond, unless 1 Corinthians 7:15 is the exception! The word actually refers to slavery. Brother Harvey Floyd states:

Paul uses *dedoulotai* in 1 Cor. 7:15 because he wishes to say that for a Christian to yield to pressure to give up his Christianity to preserve his marriage would mean slavery of the most abject kind. The Christian must never consider himself in such bondage (Deaver, p. 248).

Hence, those teaching that “bondage” in verse fifteen means the marriage bond are actually teaching that marriage is slavery!

Moreover, such a doctrine would contradict the universal law given by Christ in Matthew 19:9 and would mean that **“except”** (Mat. 19:9), does not mean except. Furthermore, it would make Jesus unjust in forbidding remarriage to the innocent party, unjustly put away (Mat. 5:31-32; 19:9), by allowing the deserted believer the right of remarriage in a similar situation (Deaver, p. 249).

CONCLUSION

Any teaching that contradicts the doctrine of Christ, and hence, leads souls to disobey the Lord’s teaching, must be totally rejected, refuted, exposed, and opposed by faithful brethren. And, those who teach false doctrine, such as Robert Waters, must be marked, avoided, and withdrawn from (Rom. 16:17-18; 2 John 9-11; Eph. 5:11; 1 Tim. 6:3-5; 2 Tim. 3:5; Tit. 3:10-11). Only those who abide faithfully in the doctrine of Christ have the Father and the Son. **“Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son”** (2 John 9).

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7:00 pm—*I Am the Way*—**Roelf Ruffner**
8:00 pm—*I Am the Resurrection*—**Terry Hightower**

Saturday, Feb. 24

9:00 am—*I Am the Door*—**Geoff Litke**
10:00 am—*I Am the Good Shepherd*—**Jess Whitlock**
11:00 am—*I Am the Light of the World*—**Gene Hill**

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1:30 pm—*I Am the Alpha and Omega*—**Jerry Brewer**
2:30 pm—*I Came Not to Send Peace, But a Sword*—**Wayne Blake**
3:30 pm—*John 12:48*—**John West**

Sunday, Feb. 25

9:30 am—*I Am the Bread of Life*—**Michael Hatcher**
10:30 am—*I Am the Vine*—**Danny Douglas**

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1:30 pm—*I Am the Life*—**Harrell Davidson**
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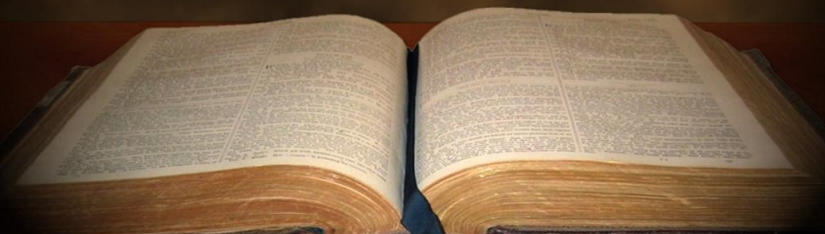
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Denton area—Northpoint Church of Christ, 4224 N. I-35 (Greenway Plaza, just north of Cracker Barrel). Mailing address: 4224 N. I-35, Denton, TX 76207. E-mail: northpointcoc@hotmail.com. Website: www.northpointcoc.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: (940) 218-2892; dubmclish@gmail.com.

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