

# REPLY TO DAVID WATTS JR. – NO. 2

Dear bro. Watts,

I finally received on July 29<sup>th</sup> your response to my first response to you, almost two months after I sent you my response. And it is **quite noticeably** a much calmer tone of writing than your first response. “Calmer,” “less braggadocio,” and “more thought put into what he wrote” are words others have spoken to me about your 2<sup>nd</sup> also. So maybe we are making some progress but you still have a ways to go. But 13 pages to answer 5½ of mine might seem funny, but understandable when one sees your rambling and very little of substance. But 13 pages make it seem like you have a lot of guns, doesn’t it. I urge the reader to read bro. Watts’ 2<sup>nd</sup> response to me before reading this, my 2<sup>nd</sup> response to him, to better understand and follow what I here write.

## “Last response”

But I did note that you said that this is your “last response.” I am surprised that you are giving up so quickly after you had proposed a six article exchange. But I cannot hold you to any more since we did not agree on a certain number. Since you did not say “latest response,” I am taking you at your word that what I am responding to is in fact your “last.” We’ll see if you keep your word and therefore whether you are honorable in this matter, or whether you run true to form as I charged you in my first response. Truthfully, I am glad that this was your last response, because I would like to move on to more profitable things.

## Animosity?

You spoke of my “level of animosity.” Bro. Watts, my “strong hatred” is reserved for the sin, not the sinner. So THAT is evidence that you cannot read my heart. I can easily visualize that you, **as the Jews would like to do, would accuse Jesus Himself** with animosity when He went into the Temple and drove out the animals, poured out the money changers money and turned their tables over (John 2). **YOU ALSO APPARENTLY DO NOT UNDERSTAND THE DIFFERENCE BETWEEN “ZEAL” FOR THE FATHER’S HOUSE (v.17) AND ANIMOSITY TOWARD A BROTHER.** I feel sorry for you. Just like Jude says, “hating even the garment spotted by the flesh” (v.23). **NOT HATING THE PERSON** wearing the garment, but hating the dirty garment that he/she is wearing. A garment is pretty close to the person, isn’t it? As a well known brother told me many years ago, it is a shame that false teaching is not just hanging way out on the end of tree branches rather than wrapped up in people’s minds and lives. But it is not. And I am quite content for other brethren to see that I said you are not honorable, that you tried to make me look stupid and idiotic, that you put words into MY mouth that I did not say which makes it a lie you tell on me, that you are grabbing at straws to try to save yourself, that you twist the meaning of words just like ex-President Clinton did, etc., etc. And I do not mind at all that brethren compare what I teach with God’s word for the honest heart will see truth. And I will still point out your **unscripturalness, your foolishness and your lack of answer** to arguments I made and questions asked. And you want to talk about animosity when you are a willing participant in the venomous hatred for and slander of brethren who disagree with you on bro. Belknap’s Website!!! Such reckless hostility toward brethren, who teach right or wrong, is **SHAMEFUL BEHAVIOR!!!** (2Thes. 3:14-15).

## Your lack of answer

I asked you if “you approach people out in the world” the same way you approached me, i.e. with an adversarial attitude? Remember, that you have never met me before, never studied with me before, but right off the bat you tell me that I am victimizing people, so you are rejecting me, because I give false hope to people by preaching another gospel. That’s what you did to me. The apostle Paul said, “AFTER a first and second admonition reject” (Titus 3:10), but you did it **ON THE FIRST**. But that is no big surprise since you handle the scripture so loosely anyway. Do you really approach people out in the world that way, bro. Watts? If you do not, why would you approach a brother that way?

In this, your last response, you failed to give me the **QUOTE** where I said anything about “post divorce-divorcing.” I know you twisted what I did say to try to make it sound like I did (and I will have more to say about this later). **BUT YOU FAILED TO GIVE ME THE QUOTE!** But neither did you do the honorable thing to come right out and say, “No, I cannot give a direct quote.” That would have been too humbling, wouldn’t it, bro. Watts? I also asked you, “Did you add that for effect, bro. Watts?” and you **OBSERVED THE PASSOVER** on that too.

Then I asked you to give me a direct quote where I said “six years or 40 years” and **YOU DID NOT DO THAT**. Is there any particular reason why you didn’t? You know the reason and I do too. Because I did not say that. I also said, “I will be waiting for the quote (or your acknowledgement of ‘baggage’).” You l-o-v-e the **PASSOVER**, don’t you? **YOU DID NOT GIVE EITHER ONE!** Yes, I can understand that to do that it would take a little humility. You wrote, “We should be wary when an argument leans heavily upon emotional baggage.” Agreed! And I say we should be wary when A

YOUNG BROTHER is so filled with pride, and seems to consider himself some GREAT warrior of the cross, that he cannot admit he spoke in error. Oh, yes, I know that in this your last response, you went into a lengthy explanation of your use of “six years or 40 years” **trying to cover up** what I asked you to quote from my writings and which you could not do – “I simply illustrated his argument with the examples of ‘six months, six years, or 40 years’,” you whine, “Was this an unfair and emotional tactic? Not at all.” SEE YOUR SMOKE SCREEN, bro. Watts. I was not arguing that it made any difference in my teaching but I was arguing that you had exaggerated for effect, like you were accusing me of doing. Your lawyer/prosecutor analogy which you later use means absolutely nothing to me, because “thou art the man.” **YOU changed it all to make it appear that I was objecting to the length of time!!! You are that lawyer, bro. Watts, that perverts the truth! SHAME ON YOU for twisting what I did say. YOU ARE NOT HONORABLE!**

Bro. Watts, YOU DID NOT ANSWER my question of “how would you describe a ‘wicked’ husband or a ‘faithful’ wife without using adjectives?” You observed the PASSOVER again. Would it be because that any adjectives you used could be thought of as showing emotional baggage? Yes it could! You know it, I know it, and our readers know it. But that would be too much like eating your own words, wouldn’t it? Other things could be pointed out, but I move on.

### Foolishness

In your first response (yes, there is quite a bit more I could have said in my first reply) under your heading of “The Context of ‘Divorce’,” 8<sup>th</sup> paragraph, you speak of “the kind of fornication.” What in the world do you mean by “**kind**” of fornication? Are you talking of what sort, what variety, or what class of fornication? Bro. Watts, there is only one kind of fornication, and that is sexual immorality. You make it sound as if there is one **kind** of sexual immorality (fornicating) say by eating apples, and another **kind** of sexual immorality by mowing the grass, etc. Now since “fornication” is a term used inclusive of adultery, incest, homosexuality, etc., is that what you are talking about? Are you saying that the kind of sexual immorality of incest is grounds for divorce, but homosexuality is not grounds for it, or adultery is not? That’s foolishness alright and, yes, one could easily question therefore your ability to use the English language. There is no such thing as “KIND” of fornication. On page 2 you say the same kind of thing.

Some more foolishness, from this your last response this time, is found in the paragraph beginning with “The bottom-line is this.” You say I must “find Bible authority for people who are unmarried and bound to divorce their mates . . . . Jesus gives authority only to those who are married **and bound**” (your emphasis). So here is another question for you: if two homosexuals are granted marriage rights by the laws of man, does God bind them when they marry? Maybe you believe that God does bind them, contrary to God’s design and His instituting of marriage. There are some brethren who stand with you who do. **If God does not bind them, then after they marry they can never divorce to get out of the homosexual relationship** according to YOU. They must stay in that ungodly marriage for the rest of their lives. **WHY? Because you say that ONLY “those who are married **and bound**” have authority to divorce.** On the other hand, **if you say that they can divorce to get out of that ungodly relationship, that therefore is to say that God bound them in their ungodly relationship, according to YOU! WHO CAN BELIEVE IT???** Yes, Sir-e-c! You talk about foolishness.....

### Your syllogism of what you say is my argument

On the 3<sup>rd</sup> page, in your second set of bullets, you give a loose syllogism which supposedly sets forth my teaching. Try this loose syllogism, bro. Watts, of your own teaching:

- Human authorities I, DAVID WATTS, reject when they don’t agree with me.
- In fact, when Jesus Himself disagrees WITH ME, I reject Him too (because when He gave answer about the relationship between the husband and his 1<sup>st</sup> wife – Mk. 10:11 – I SAY He was talking about his 2<sup>nd</sup> wife)
- Therefore I, DAVID WATTS, STILL DECLARE that no divorced woman can ever marry again.

Over the years, bro. Watts, there has been an instance or two where brethren have pointed out that Thayer strayed from some truth, BUT THERE WAS UNANIMOUS AGREEMENT AMONG BROTHERN ABOUT IT. But now you and a few other brethren come along and all of a sudden when the heat is on, you decide Thayer is off base on this. It seems a little too opportunistic to me.

- You argue just like the Baptist folk do, when they do not want to accept the lexicographers on “*eis*” (“for” or “unto”) in Acts 2:38 meaning “in order to obtain; towards; in the direction of” remission of sins.
- You argue just like the Methodist folk do, when they do not want to accept the lexicographers on “*baptisma*” (“baptism”) in Rom. 6:3-4 meaning “immersion, submersion and emergence” for the action of baptism.
- You argue just like Christian Church folk do when they do not want to accept the lexicographers on “*psallontes*” (“making melody”) in Eph. 5:19 meaning “in the N.T., to sing a hymn.”

**YOU CAN REJECT THE LEXICOGRAPHERS WHEN IT IS CONVENIENT FOR YOU!**

## 1Cor. 7

I see you still cannot understand 1Cor. 7:10-11. You went to a good bit of trouble, bro. Watts, constructing a chart of straw on this passage, hinging on “depart” to mean divorce (according to you). And your argument of “remain pregnant” would be good **IF** you had first proved that she divorced him. But it just says “depart,” doesn’t it? And Vine’s says it means, “to put apart, separate, means in the Middle Voice, to separate oneself, to depart from, Acts 1:4; 18:1,2; in marital affairs, 1Cor. 7:10,11,15.” Oops! I forgot. You reject these human authorities when they don’t agree with you, don’t you? Well, until you can convince me that your credentials are equal to or above theirs, or you can give adequate reason to reject what Vine says, then I will just continue to say it like the apostle Paul said it – “depart”!

Then you talk about her second choice is to “reconcile” to her husband that she does not have – she is unmarried, having no husband (**according to you**). Just how is she supposed to do that then, bro. Watts? If “remain unmarried” or “remain pregnant” means she was in a divorced state, **THEN HOW IS SHE GOING TO RECONCILE, i.e. TO MARRY HIM AGAIN?** Because she put him away unscripturally (not for fornication) and he is a divorced person. Remember, in your first response you made the point, and in this your last response in talking about Rom 7, you say, “**Another consequence is that the one put away cannot remarry...**” (my bold print-rdc). Tell me about this, now! If she divorced him (which you say she did), and he (the one put away) cannot remarry, **how in the world is he going to marry her again???** **YOU ARE MAKING THE APOSTLE PAUL LOOK STUPID AND MAKE HIM TEACH THE IMPOSSIBLE!!!** I’m sorry, bro. Watts, but the apostle Paul in my Bible was **INSPIRED OF GOD**. Evidently the Paul in your Bible was not. Or would you say that a “put away woman” can never marry again, but a “put away man” can marry again?? **YES, YOU MAKE ARGUMENTS OF CONVENIENCE FOR YOURSELF JUST LIKE YOU REJECT THAYER WHEN IT IS CONVENIENT.** She must “remain unmarried” or be “reconciled” you argue one time (i.e. marry a put away person). But then another time you argue that a put away person cannot marry. **All you want is to have your cake and to eat it too.** I believe our readers are intelligent enough to see this. Give up your foolish teachings, bro. Watts. And stop trying to make fools out of inspired apostles!

### A real unlawful divorce?

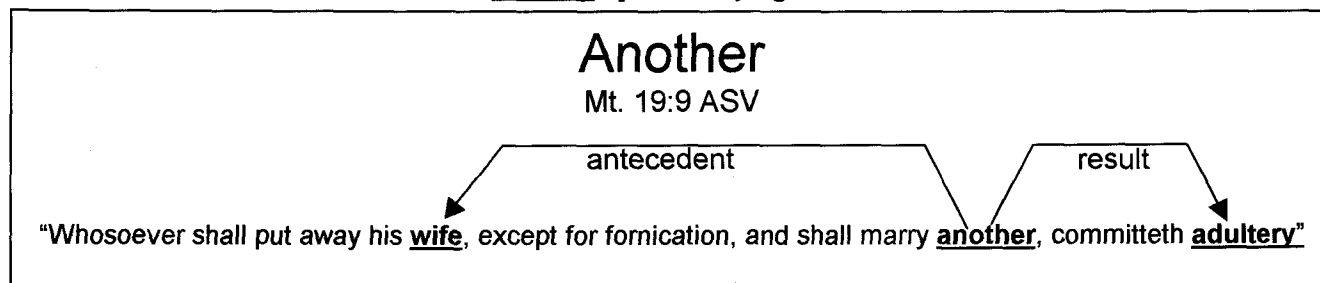
Immediately after your above failed (divorced-pregnant) argument, you argue for “the possibility of an unlawful divorce . . . really, truly and actually ‘divorced’.” And you quote bits and pieces from 8 verses to try to prop this argument up. Here is another of your **SMOKE SCREENS**. It may be a good military move to create smoke screens to hide your movements from the enemy so as to gain an advantage, bro. Watts. But when you do that in arguing against what the Bible teaches, you are then warring “according to the flesh” (2Cor. 10:3-5) And you are “handling the word of God deceitfully” (2Cor. 4:2). You need to renounce “the hidden things of shame” and stop “walking in craftiness,” like Paul said he did. Rather than giving us 8 bits and pieces, bro. Watts, what you need to do is give **JUST ONE** statement from scripture **that says that God accepts** or condones such unscriptural divorces, or where He gives the ungodly the right to do so. **JUST ONE!** (I can give you **ONE** that denies the right – “let not man put asunder” Mt. 19:6). **Because I have never argued that divorce is not real.** Your smoke screen did not work, bro. Watts. You are exposed and shot down. Here is where you are exposed – **you leave GOD out of the picture. Of what does God approve?** Lip service toward God is not acceptable (Mt. 15:8). Give me just one verse.

### What did Jesus say?

You say this is the real issue. **I AGREE.** “**What does God say? What do the Scriptures say?**” you further state in bold print. **AMEN!** Note my paragraph above on that. Here is what Jesus says, “And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery” (Mt. 19:9). It is so simple if you would just keep it all in context. **BUT YOU DON’T.** Jesus was asked about **CAUSE** (Mt. 19:3) and He answered giving the **ONLY** acceptable **CAUSE** (v.9). If it is done for any other cause, you commit adultery upon marrying another. The reason she of 19:9b commits adultery is because there is no evidence of her putting him away for fornication, and **not** because she was put away. **KEEP WHAT JESUS SAID IN 19:9 IN ITS CONTEXT,** bro. Watts. **And here is another of my arguments though where you observed the PASSOVER:** why did Jesus specify that it is “adultery”? Just to say it is wrong or sinful would have been enough for us to know not to do it. But He specified that it is adultery, thus pointing out the fact that he already has a wife and he cannot have another without committing **ADULTERY**. (I believe in verbal inspiration – that word “adultery” is there for a reason). Not just committing a sin. **BUT ADULTERY!** And such sinful sexual violation of ones vows is what gives the other mate the right to put him away and marry another if she chooses without committing adultery herself. He said:

- Mt. 19:9 – put away wife-----marry another-----committeth **adultery**
- Mk. 10:11 – put away wife-----marry another-----committeth **adultery**
- Mk. 10:12 – put away husband-----marry another-----committeth **adultery**
- Lk. 16:18 – put away wife-----marry another-----committeth **adultery**

Do you see the sinful sexual violation of God's covenant of one man and one woman for life at the end of each above bullet? I challenge you to give me JUST ONE statement from Jesus where He says that adultery (fornication) **must occur** before the innocent is put away for the innocent to be free to marry another. Yes, I know it CAN occur before the putting away, but it can be after also per the above verses. **If you can give me JUST ONE, then you will eliminate the need of Jesus' statement that the man commits adultery upon marrying another.**



Notice further: you can see the verse in the illustration above – Mt. 19:9a (see also Mk. 10:11-12). The word “another” is a pronoun which has the antecedent of “wife” and is translated from the Greek word “allos.” The word “another” is defined by Vine like this: “allos expresses a numerical difference and denotes another of the same sort.” In the above statement from Jesus, what sort would He be talking about? Of course, He is referring back to the “wife” to which the man is first married. So that when he takes “another of the same sort,” of what is He talking? Another “wife,” of course. **AND THAT IS WHAT MAKES IT ADULTERY! He already has one and now he takes “another,” which means God did not release him from the 1<sup>st</sup> wife, and when he takes “another” he is violating God’s covenant in marriage of one man and one woman for life – so it is adultery (fornication).** Thus, the innocent can exercise his/her right on the basis of the one exception where God releases the innocent. **Consider this – when God releases the innocent and that innocent goes and marries again, that is not another of the same sort, because she does not then have an old husband to which to compare a new husband. She was released. No adultery. Absolutely not!!! (Mt. 5:32;19:9).**

#### Rom. 7:1-3

Your co-conspirator, bro. Belknap, could not restrain himself from responding to my first response to you (in fact the evening of the very day he received his copy), when I sent it to him to be put on his Website; which he said he would do when you wrote a response to it. And I have already said in this response, that I could have said much more in my 1<sup>st</sup> response to you. But bro. Jeff asked me about Rom 7. Here is a part of what I said (oh, yes, if bro Jeff does not put his letter and my response to him on his Web site then I will make it public. He has several other brethren’s private correspondence there, so it should be no big deal to him):

“Look at Rom. 7:3 again, bro. Jeff. The KJV says, “if, while her husband liveth, she be married (joined, in the ASV) to another man...” Can you see that, bro. Jeff? She marries ANOTHER MAN while her husband lives. He did not say “former” husband. There’s your answer to how one could possibly be “divorced” in the courts of men and yet still married **in the eyes of God**. Now she has TWO husbands, because God did not release her from the first one. And that is sexual immorality – ADULTERY.”

Did you see that statement above that “he did not say ‘former’ husband”? I am assuming that you believe in verbal inspiration. Or is that too big of an assumption? But you know, if the Holy Spirit wanted to refer to the husband that she does not now have, why did He not reveal to the apostle Paul that word “former”? He certainly could have because He did it other places:

- Zec 7:7 *Should ye not hear* the words which Jehovah cried by the **former** prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, and the South and the lowland were inhabited?
- Jer 36:28 Take thee again another roll, and write in it all the **former** words that were in the first roll, which Jehoiakim the king of Judah hath burned.
- Isa 46:9 Remember the **former** things of old: for I am God, and there is none else; *I am* God, and there is none like me;
- Deu 24:4 her **former** husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before Jehovah: and thou shalt not cause the land to sin, which Jehovah thy God giveth thee for an inheritance. (Each bold print mine – rdc).

**LOOK AT THAT LAST VERSE QUOTED.** The Holy Spirit even knew how to reveal “former” in regard to a man who was formerly her husband. How about that!!! Doesn’t it make you wonder if the Holy Spirit wanted us to understand that

the wife being divorced should go back to her former husband in 1Cor. 7 that He would say “former”? I BELIEVE THE VERY WORDS OF OUR BIBLE ARE INSPIRED OF GOD. Evidently you do not! So when the apostle Paul says “husband” after she departs, then at least in the sight of God she STILL has a husband – 1Cor. 7 or Rom. 7 either one.

### Action

Under your heading of “Jesus (sic) Commentary on ‘Divorce’,” you say that I say, “the woman can take some sort of ‘divorce’ action,” and later on the same page, “that virtually the entirety of the divorce action as brother Chaffin describes it is mental.” I think we are making some more progress. At least you are acknowledging that I say there is action involved in her putting him away. I DO NOT TEACH mental divorce, do I? **Thank you for your admission. BUT NOW** it has evolved to HOW MUCH action there must be, because you say, “virtually the entirety of the divorce action.” So tell us, **O WISE ONE**, just how much action (and I did not say “what” action), but HOW MUCH ACTION must there be to be acceptable to you?

### What means nothing to you

You tell us, “When I see Jesus equating *apoulo* to the ‘sending out of the house’ of the Deut. 24:1 passage, that means something.”

- Whether the two are equal to each other or not does not matter, because He said DO NOT PUT ASUNDER (Mt. 19:6). But that **MEANS NOTHING TO YOU!**
- And when they told Jesus that Moses said people could put away their wives in v.7 and He tells them that it was because they had a **HARD HEART**, that **MEANS NOTHING TO YOU.**
- And when He told them that “from the beginning it hath not been so,” (v.8), **THAT MEANS NOTHING TO YOU EITHER.**

Bro. Watts, **you have a hard heart** (1Tim. 4:1-2), when you will pay no attention to the words of Jesus. It is becoming clearer that you are looking only for your “proof texts” or parts thereof that you think you can twist and lift out of context to support YOUR doctrine, while at the same time glaringly ignoring those texts and all its parts that refute your perversions (Gal. 1:8-9).

### Your emphasis different from God’s

Two paragraphs after the above you say, “Clearly, the kind of divorce Jesus is describing a person can take against their mate who is guilty of fornication . . . terminates the marriage in a real physical way.” For fornication or not, bro. Watts, it is easy to see that you fellows’ total focus is on the **physical** – the document, the end of a marriage recorded, the termination papers, and the outcome. **DOES THAT TERMINATE THE MARRIAGE IN A SPIRITUAL WAY?** What I mean by that is this: God made a covenant with mankind while Adam was in a deep sleep (Gen. 2:21-24), that He would make for man a helper suitable to his needs. And when Adam awoke, Eve was brought to him. That this covenant of marriage is for all mankind is clearly indicated by the words of v. 24 when God said, “Therefore shall a man leave his father and mother, and cleave unto his wife.” This certainly was not said for Adam since he had no father or mother to leave.

So all we read in the scriptures about what marriage should be, whether said by Jesus or Paul or Peter or any other inspired writer was what was settled back there in the Garden of Eden. God’s covenant in marriage is still in effect today whether we agree with it or not, whether we understand it or not, or whether we say that we are not going to be governed by it or not. When God makes a covenant, then man is subject to it. **PERIOD!** Just like the covenant of the Gospel under which we live today. Mankind is subject to the second covenant whether they want to be or not and are going to be lost eternally if they do not abide by it (2Thes. 1:8-9). Can civil courts set aside this covenant (the NT)? **NO** (Acts 4:19-20; 5:29). Neither can man set aside God’s covenant of marriage. **IT IS NOT JUST A PHYSICAL, FLESHLY, MAN-MADE RELATIONSHIP** to be ended by a rascal of a husband (is that still too emotional for you?) or the courts of men. Man and woman coming together as one flesh is just a part of **God’s covenant** into which those two enter as they also make vows to each other.

### Post divorce-divorcing?

When I asked you to give me a quote where I said anything about “post divorce-divorcing” **you couldn’t do it**, could you? You **DO** love the **PASSOVER**. And when you couldn’t give such a quote, then you say, “brother Chaffin really did talk about post-divorce divorcing in his first article.” And then you take bits and pieces, again, of what I have written and then you conclude, (it is your conclusion) “...**thus here is the post-divorce ‘divorce’.**” Bro. Watts, I really don’t think you will have any trouble getting into heaven if you think you are driven to such a conclusion. If after all that you have read, at least theoretically, that I have written, and still you conclude that I teach “post-divorce divorcing,” then you have **no problems**. I believe that on the same basis that other mentally handicapped will get to heaven, then so will you. So

just sit back, take it easy, brother, and I'll see you in heaven after awhile. But for the benefit of others who perchance may read this in the mean time, and do not see THIS smoke screen, then let me say again that bro. Watts here is attempting to make me look like an idiot. But I am sure you will be able to see through this smoke screen too.

So to you readers: you see, bro. Watts says, "**brother Chaffin says mere repudiation is what constitutes a divorce...**" That is his bold print. I would ask him for a quote from whatever I have written where I said that, BUT:

- he has already written this his last response
- there is no such statement from my writings from which he could quote that
- if he did quote something that he thought said that, it would be a perversion
- and it is questionable whether he would have the mental capability to understand what I did write anyway
- I will therefore not ask him for this quote

But, dear reader, it is like I told bro. Belknap in my heretofore referred to response to him, that he wants to assign "lawyers-courts-civil documents' to apoluo in anything you think, say, write or read." It is the same way with bro. Watts. In the above **bold** quotation from him, you see, he wants to give to MY WORDS HIS DEFINITION. **As long as you let me do that to your words, I can make you out to teach anything.** He wants you to think that I teach that after the rascal of a husband has talked with his lawyer, gone to court, and has that civil document in his hand, that then she can turn around and talk with her lawyer, go to court and get her civil document some time later. Anyone knows that that can not be done. So he is trying to paint me as an idiot, plain and simple. There is nothing inherent in the word *apoluo* that means civil document or anything else related to it. Some times its use may include it, like when the innocent puts away their mate for fornication, and therefore in complying with civil law, obtains the civil document (if their culture allows and/or requires). BUT THAT DOES NOT MEAN THAT EVERY TIME THE WORD IS USED THAT IT MEANS SUCH. Strong's says *apoluo* is used 69 times in the NT, and the majority of those have nothing to do with legal matters, such as:

Luk 9:12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place.

I underlined "send . . . away" which are translated from *apoluo*. **That hardly has anything to do with legal matters.** So the putting away, which the wife can also do (Mk. 10:12), does not necessarily have anything to do with legal matters IF her rascal of a husband has already put her away in civil court (which he had no right to do in the sight of God to begin with – Mt. 19:6,8,9).

#### **Mk. 10:11-12**

And then we come near the end when you ramble on this passage. Bro. Watts, **here is another of your PASSOVER observances.** I asked you, "WAS JESUS ASKED ABOUT A MAN AND HIS SECOND WIFE? Or was he asked about a man putting away his first wife?" You even quoted this correctly from me (I forgot to capitalize "he"), but I guess you were hoping our readers would overlook the FACT that **you never did answer my question**, but having quoted it sort of makes it look like you dealt with it, doesn't it? You knew that if you did truthfully answer the question that that would destroy everything that you had to say about the passage. And you knew therefore that our readers would be able to easily see that when Jesus said, "committeth adultery against her," that He was talking about what He was asked about – the first wife. **YOU ARE NOT HONESTLY SEEKING TRUTH, bro. Watts. SHAME, SHAME, SHAME!!!**

#### **Your alleged examples**

You say Jesus has the right to "add *any* additional teaching on *any* other scenarios..." Did you think I would deny that? **BUT WHAT YOU HAVE TO SHOW IS WHERE HE CHANGED SCENARIOS, bro. Watts, and you did not do that!** He is answering the question about the relationship between the man and his (1<sup>st</sup>) wife. It is unbelievable, the smoke screens that you throw up. But the smoke has been blown away again and you are exposed for who you really are.

And then you use some Bible examples where "Jesus answered the question and provided additional details about other related situations," intending to remove my argument to keep things in context. Let's do a little Bible study here:

- Mt. 18:1-9 is your first example where you say He was asked "who is the greatest . . . and then warned about causing others to sin," implying a different scenario. If you carefully read these verses, bro. Watts, you will understand that His disciples were puffed up and He deflates them; they were wanting to be somebody great and He teaches them to be humble, like a little child that He called for and set in their midst. He answers their question in v.3 saying, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Are you listening, bro. Watts? Do you get the point? Their arrogance would cause "these little ones that believe on me to stumble" (v.6). (And you are causing unsuspecting believers to stumble by your false

teaching on marriage, divorce and remarriage). Then He is still talking of “stumbling” or causing it in verses 7, 8 and 9. And you stopped several verses too short in your reference. Verse 10 goes on to talk about these little ones, and so does v.14, and the needed humility. No, bro. Watts, your Bible exposition is very, very shoddy. **JESUS DID NOT CHANGE SENARIOS!**

- Mt. 15:1-9 is your next example. Let’s see if you fair any better here. You say, “When asked why His apostles didn’t wash their hands, He did not directly answer the question and instead lectured the Jews about false worship and false doctrine.” Very good, bro. Watts. He did not answer their question directly, **BUT HE DID ANSWER IT INDIRECTLY BY LECTURING THEM ABOUT THEIR FALSE WORSHIP AND THEIR FALSE DOCTRINE, because that is exactly what they made out of washing hands before eating bread – FALSE TEACHING AND FALSE WORSHIP.** They had elevated the washing of hands (human tradition) to the point of religious custom or precept handed down from generation to generation, made of equal importance with the written law of God. I am greatly, greatly surprised at the way you mishandle the scriptures. **JESUS DID NOT CHANGE SENARIOS!**
- And in your last example, you do not even give a scripture reference. I’ll help you out. You can find it in Lk. 20:27-39 and Mt. 22:23-33 and Mk. 12:18-27. You say, “When asked about a woman who had married 7 brothers, He used their ignorance to teach that Abraham, Isaac and Jacob were still living.” **You left off their question, bro. Watts.** “In the resurrection therefore whose wife of them shall she be? For the seven had her to wife” (Lk. 20:33)? That exposes your deceitful use of this example. They were trying to present to Jesus an argument that would deny that there would be a resurrection, because 7 men would all have the same wife if they were all raised. Their ignorance was in the fact that “they that are accounted worthy to attain to that world, and resurrection from the dead, neither marry, nor are given in marriage” (v.35). Do you think that the **resurrection** had nothing to do with Abraham, Isaac and Jacob? That “resurrection” means that those 7 brothers, that wife, along with Abraham, Isaac and Jacob were still all **living individuals awaiting that resurrection.** Bro. Watts, that Abraham, Isaac and Jacob were still living was in **integral** part of Jesus’ answer. **Listen to Jesus Himself make the point: “But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac and the God of Jacob” (v.37 – my underlining).** Your supposed Bible exegesis is appalling! **JESUS DID NOT CHANGE SENARIOS!**

**EVERY EXAMPLE YOU GAVE IS A FAILURE.** If such poor handling of scripture does not cause the honest of heart to suspect your attempts to expound on Mt. 19:9, it will greatly surprise me. Since you distort, pervert and mishandle the Lord’s word, and Paul’s, and other brethren’s, then I guess I should not be surprised when you do the same with my words.

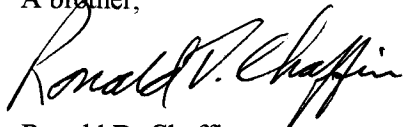
### Conclusion

Bro. Watts, I asked bro. Belknap and I will now ask you. What are you seeking? Truth? It sure does not seem like it to me. Division? That is what you are getting. Notoriety? It seems so to me, being as young as you are and your inability to “handle aright the word of truth” (2Tim. 2:15). You are a workman who will be ashamed of your work sooner or later. I hope it will be sooner, for your own sake and for the sake of truth. A little humility will go a long ways – “Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble” (1Pet. 5:5).

If you decide to betray your own words and write another response even though you said this was your “last,” I am not sure at this point that I will respond to you. I may, but I may not. I believe that I have written enough for any honest seeker of truth on this subject to be able to understand it, and exposed so much of your gross mishandling of God’s word that the honest seeker can see that. I hope you will change your ways to honestly seek truth also.

This will be sent to bro. Belknap at his new address in Tennessee to put on his Website at the same time I send this to you.

A brother,



Ronald D. Chaffin

Sent to David Watts, Jr. and Jeff Belknap on Sept. 8, 2005, via US Postal Service, certified mail, return receipt requested.