
GWIN - REEVES DEBATE

JULY 17 - 18, 2003

HOPKINSVILLE, KENTUCKY

Disputants:

Joel Gwin

(moderator: Greg Gwin)

Bill Reeves

(moderator: Tim Haile)

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JOEL GWIN - FIRST AFFIRMATIVE

Brother Reeves, gentlemen moderators, brothers and sisters in Christ, good evening and welcome to this period of intensive Bible study. Some of you have traveled a long distance and at considerable expense in order to be here this evening, and we appreciate your interest and devotion to such matters as this. Thank you very much for coming. We look forward to a thorough discussion of an important subject that unfortunately has caused controversy and division among God's people today.

I promise to do my very best to maintain my attitude and conduct in such a way that will reflect positively on my brethren and on the Lord, and I have every confidence that brother Reeves will do the same. We are obviously in disagreement, otherwise we would not be here; however, we should be able to conduct ourselves as gentlemen, and more importantly, as Christians. I'm committed to do my part in this regard.

As I mentioned, there has been division already among brethren on the subject that we're debating here tonight. Even right here in Western Kentucky there have been problems. We are also aware that brethren across the country have been in conflict over these same issues. Therefore, such a study as this is very important.

I want to give you a little background on the development of this discussion before we go any further. Last year the church at Suwanee here in Western Kentucky where I am a member had a controversy on the divorce and remarriage topic of this debate. Subsequent to that trouble, brother Reeves and I met privately to discuss the subject. After a lengthy discussion and at the close of that meeting, I asked brother Reeves if he would be willing to debate this issue. He immediately replied yes. A few days later I contacted brother Reeves to begin making arrangements for the debate. I suggested that we were considering certain men to do the debating for us. Brother Reeves surprised me by saying I agreed to debate you, no one else. In fact he indicated he definitely would not debate anyone other than me. I'm sure many of you, including many of you who are experienced full-time preachers, are wondering why I'm standing up here and you're sitting there. Well, I've got to tell you, I wish you were up here instead of me, I really do. But now you understand the reason why I'm doing the debating is because brother Reeves specifically refused to debate this issue with anyone other than me. Brother Reeves has had more than 50 years of preaching experience, and I respect him very much. I have virtually no preaching experience. I humbly ask your patience with me as I try to do my best to present what I believe is the truth of the gospel on this issue.

There's one other point worth noting. As we negotiated the details of this debate, brother Reeves was unwilling or unable to state his position in an affirmative way that adequately defined the differences between us. That is why I'm in the affirmative both nights of this debate. I felt it was important for you to have this background information pertaining to our discussion here in Hopkinsville.

It also should be noted that the Suwanee congregation west of here near Eddyville, Kentucky, has provided for all the necessary arrangements of the debate and is fully covering all the expenses associated with conducting this discussion.

Now let's begin. Here's my proposition.

My Proposition

"The Bible teaches that if
a man puts away
his scriptural wife
for a reason other than fornication
and then commits fornication,
the original wife may not remarry."

It says, "The Bible teaches that if a man puts away his scriptural wife for a reason other than fornication and then commits fornication, the original wife may not remarry." Let me spend a few minutes and define this so that we all really understand this before we go any further. The BIBLE, the 66 books of the Old and New Testament which teach us by direct command, approved example, and necessary inference, of course we

all understand that the New Testament is our law today. The Bible teaches that IF, this word expresses conditionality, that is to say that certain things result based upon conditions that have transpired. That if a MAN, in regards to this proposition we mean any man, noting that all men are amenable to the law of Christ on this subject in regards to marriage, divorce, and remarriage. If this man PUTS AWAY, this phrase will be a major part of our discussion for the next two evenings. Let it be known here and now that by put away we are simply referring to whatever, in any given society or culture, that results in the dissolution of a marriage. Whatever results in the dissolution of a marriage, that's what we mean when we use the term "put away." Puts away HIS SCRIPTURAL WIFE, his wife, the woman to whom he is scripturally and rightfully married according to what is revealed in the scriptures. He puts away his scriptural wife FOR A REASON OTHER THAN FORNICATION. For some reason, it could be any reason other than the cause of fornication, meaning that no sexual immorality has occurred. AND THEN COMMITS FORNICATION, the man engages in a sexual relationship with another woman after he has already taken whatever steps are necessary to dissolve the marriage to his rightful spouse, his rightful wife.

I want you to note here the stars the chart, I want you to look at this order. First the putting away occurs and then the fornication comes later. That's a very key element in this debate. Make note of it. The putting away occurs first and the fornication comes later in this proposition. Then THE ORIGINAL WIFE, the one to whom he was first and rightfully married. In our proposition we say she MAY NOT, cannot without committing sin, remarry. When we say REMARRY, we are talking about to another person, to another man, to a different man. This is what we're debating. We're debating this result, and we are defending the result that this woman, the original wife, may not remarry.

As I explained to you earlier, brother Reeves was not willing to state his proposition in a clear and affirmative way that plainly described the differences between us. This is the reason that I am in the affirmative for both nights of this debate. However, by virtue of the fact that he is denying my proposition, he is actually defending and maintaining this proposition.

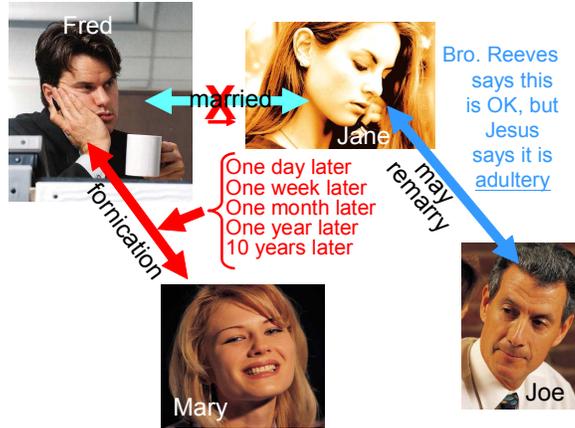
Brother Reeves' Position

(by denying my proposition, he is actually maintaining this)

The Bible teaches that if
a man puts away
his scriptural wife
for a reason other than fornication
and then commits fornication,
the original wife may remarry.

"The Bible teaches that if a man puts away his scriptural wife for a reason other than fornication and then commits fornication, the original wife may remarry." Note here that the man puts away his scriptural wife, that is to say he takes all the necessary steps to dissolve his marriage to this wife. The marriage is ended, it no longer exists. Then later after the marriage is ended, he engages in a sexual relationship with another woman. Brother Reeves is maintaining in this debate that his original wife would then be able to remarry without sin. This is the heart of the issue in this debate. Brother Reeves says that she can now remarry. We will prove that the Bible teaches that she cannot remarry.

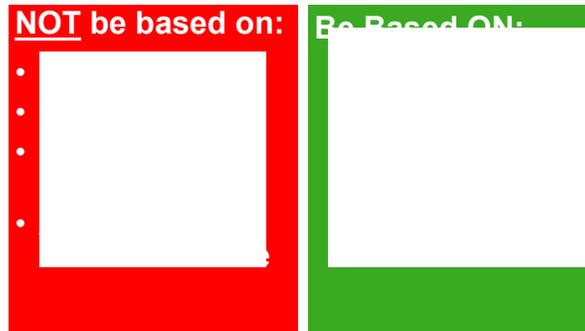
Let me simply illustrate the issue to you this way:



Take, for instance, a man, and we'll name him Fred for purposes of illustration. Fred is married to Jane, but he decides to put her away. Maybe she's the classic biscuit burner that we sometimes refer to or maybe she's just a bad housekeeper, but whatever the reason may be, she has not committed fornication. Fred, however, takes action to end the marriage anyway. Later Fred has a sexual relationship with a woman, we'll say Mary. Now, this might happen one day later, or a week later, one month later, brother Reeves doesn't place a time frame involved in this, it may be even ten years later or longer when this fornication occurs. When this happens, brother Reeves maintains that Jane then can marry Joe without sinning. Brother Reeves says this is okay, but Jesus clearly says that the marriage of Jane to Joe is adultery as we shall show.

Right here before we go any -- any further, it's important for us to stress something that I'm sure every one of us here already knows; however, it is extremely important, and I want to emphasize it.

The Emphasis of this Discussion MUST



Our decisions in all such matters must be based not on emotions, personal opinions, human reasoning, what seems right to us, or, for that matter, on anything other than what the Bible teaches. We must base our decisions on what the Bible says. That's where we have to look in this discussion. It has been said that trusting God is easy when he says what seems right and sensible to us, but when God's word seems unreasonable or unfair, we face the crucial test of our faith. Never will we be so tempted to twist the scriptures as when it contradicts our feelings. In divorce discussions, the issue that most sternly tests our faith and trust in God is the teaching of scriptures concerning the victimized spouse.

Let me spend a minute now discussing some things that are not at issue in this debate. Follow along with me, if you will.

The Issue Is NOT . . .

- **That an innocent mate has certain conditional rights granted by God.**
- **A “race to the courthouse.”**
- **About “countersuits.”**
- **That we are binding some specific procedure in order to “put away” a spouse and scripturally remarry.**
- **That man’s law supercedes God’s law.**
- **What is written or specified on the court documents.**
- **Reconciliation of a divorced couple.**
- **What happens after the death of a spouse.**
- **The definition of Greek words like “apoluo.”**

We all agree that the law of Christ provides certain conditional rights to an innocent mate. We will be talking a good bit about those necessary conditions but all agree there are rights stated for an innocent marriage partner. We will not be arguing who has the fastest car or who can race the fastest to the courthouse. In fact, though brother Reeves may try to wage an emotional argument along these lines, this actually has nothing to do with what we are discussing. There's been a lot said and a lot written about one marriage partner suing for divorce and the other making a countersuit. Again, this does not pertain to the case which we are debating. We are sure that brother Reeves will try to convince you that we are attempting to bind a certain specific civil procedure in order to put away a spouse and to remarry. This is not true. There are as many ways to end a marriage as there are cultures and society which regulate such activities. We are simply saying that once a marriage has been dissolved, by whatever means that happens, it is in fact dissolved and there are consequences that follow. Also, we do not believe that man's law supersedes God's law. That just doesn't make any sense at all. We are not saying that man's law can nullify God's law. Neither are we maintaining that court documents contain specific wording, for instance, specifying that fornication is the cause for the divorce. We believe of course that fornication must be the cause, but we do not argue that it must be so stated on court documents. In this situation fornication had not occurred at the point of the divorce. Do you understand that? In the situation we are debating, at the point of the divorce, fornication had not occurred. When we mention that the put-away person cannot remarry, we do not mean to include the possibility of a put-away person being reconciled to their previous mate. We understand that 1 Corinthians 7, verses 10 and 11, teaches this is an authorized possibility. When we talk about remarrying, we mean to remarry another or a different person. We know that things change after one's rightful marriage partner dies. The death of a spouse does not factor into the proposition that we are defending. We are confident that brother Reeves will entertain us with a long and thorough discussion of the Greek words like apoluo that are translated in our English Bibles as put away or divorce. I am not a Greek scholar nor do I believe that one must be in order to understand the clear and simple teaching of the New Testament on marriage, divorce, and remarriage. We will not be basing our proof on an appeal to the meaning of such Greek words.

Now, more importantly, what -- here is what the issue is. This is what we're debating for the next two evenings.

The Issue IS . . .

- Is a divorce really a divorce?
- Does God “recognize” a “putting away” which occurs for reasons other than fornication?
- Is it possible for an innocent mate to be “put away in the eyes of God?”
- Can fornication after a divorce be used as justification for a subsequent “mental divorce” and remarriage?
- Is there any authority for a “second putting away?”
- Does the Bible teach a necessary order which must be followed to allow scriptural remarriage?
- Can “put away” mean different things depending upon circumstances?

Is a divorce really a divorce? That is to say does an action to dissolve a marriage really and in all cases bring that marriage to an end. Even if it's an unscriptural divorce, does it bring the marriage to the end. I say yes. I think we'll learn that brother Reeves does not think so, not in all cases. Also, it is argued by some that God does not recognize a divorce that occurs for a cause other than fornication. We'll show that he does recognize such divorces and that real consequences follow such a divorce. We're certain to hear that there are some divorces that are in the eyes of men and not in the eyes of God or that God doesn't recognize certain actions of putting away. I maintain that he does recognize when one puts away his mate, even when that is an unjust or unrighteous action. Also, the issue is can fornication after divorce be used as justification for a subsequent mental divorce and remarriage. This is a key element of this debate. We'll be emphasizing this again and again. We are debating a case where no fornication occurred before the marriage was dissolved. Brother Reeves will argue that fornication after a putting away can be the basis for a subsequent action, shall we say a mental divorce and then remarriage. We deny this. Nowhere in the Bible do we read of a second putting away. We'll be watching for brother Reeves to prove that such a thing is scriptural. This debate bottom line is about the biblical pattern, the scriptural order for putting away and remarriage. In just a moment we'll address this issue but for now remember that order does matter. And, finally, words mean things. The same word in the same verse cannot at the same time mean two different things. Watch out for this as the discussion develops. We believe that brother Reeves will have to do some double talking in order to try to prove his points. That's what the issue is.

To illustrate that this is indeed being taught by some of our brethren, let me read a couple of quotes to you.

What Some Brethren Are Teaching

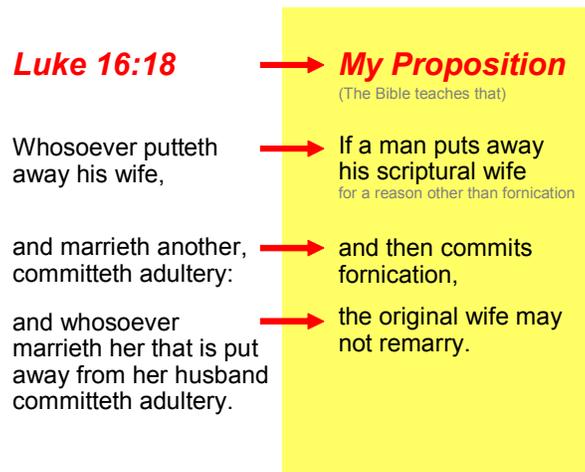
- “But someone asks: ‘What about a woman who is put away (divorced) by a man simply because the man no longer wanted to be married? Fornication is not involved and the woman repeatedly tried to prevent the divorce, but to no avail. After a couple of years the man marries another woman. Is the ‘put away’ woman then free to marry? She certainly is, if she puts away her husband for fornication. She would have to do this before God in purpose of heart since the divorce has already taken place, legally speaking. She could not go through the process of having a legal document charging her husband with ‘adultery,’ but God would know . . .”
- Weldon Warnock (*Searching The Scriptures*, 11/85)
- “. . . But if he commits adultery (before or after his action in the courts of man), there is something else to be said by divine law – by the moral and spiritual law of the court of God. She now may put away, reject, or divorce him as a moral and spiritual act.
- Ron Halbrook (1986)

First I want to read a quote to you from brother Weldon Warnock. He states, “But someone asks: What about a woman who is put away (divorced) by a man simply because the man no longer wanted to be married? Fornication is not involved and the woman repeatedly tried to prevent the divorce, but to no avail.

After a couple of years the man marries another woman. Is the put-away woman then free to remarry? She certainly is," he says, "if she puts away her husband for fornication. She would have to do this before God in purpose of heart since the divorce has already taken place, legally speaking. She could not go through the process of having a legal document charging her husband with adultery, but God would know." That's what brother Warnock is saying. Well, do you see it? Do you see that second putting away that he's talking about? Do you see the mental divorce? In fact this is where the label of mental divorce came from. We're not trying to slander brethren by using this mental divorce label, we're just using this expression to identify what they are teaching.

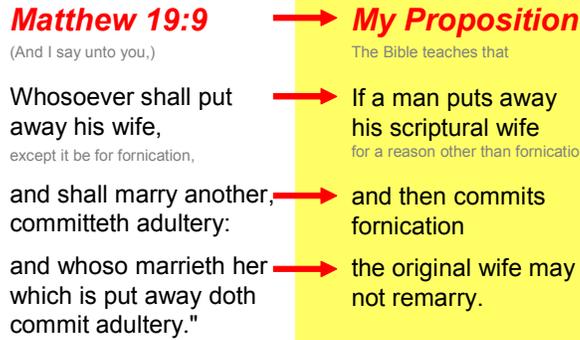
Let me look with you at another quote from brother Ron Halbrook in which he says, "But if he commits adultery (before or after his actions in the court of man), there is something else to be said by divine law - by the moral and spiritual law of the court of God. She now may put away, reject, divorce him as a moral and spiritual act." Do you see this second putting away? Do you see this mental divorce that these brethren are advocating? That's what this debate is about, that's what we're debating.

Next let me show you how my proposition lines up exactly with what the scriptures teach on marriage, divorce, and remarriage. I want to compare Luke 16:18 and my proposition.



I want to break this down phrase by phrase. Let's look at the first phrase in Luke 16 and verse 18. "Whosoever putteth away his wife." My proposition says, "if a man puts away his scriptural wife." I think you'll agree these are directly parallel statements. Observe that Luke 16:18 is talking about a divorce where fornication was not the cause. We know this because the man commits adultery when he remarries. Our proposition deals with the case where fornication was not the cause of the divorce, one in which an innocent woman was put away. Next Luke 16:18 says "and marrieth another, committeth adultery." My proposition states "and then commits fornication." Remember, adultery is a form of fornication. Here in Luke 16 and verse 18 note that the man committed this act after he had put away his wife. This act of fornication occurs after he had put away his wife. This is exactly the way that we have it in our proposition. And, finally, in Luke 16:18 "and whoso marrieth her that is put away from her husband committeth adultery." My proposition states "the original wife may not remarry." There it is, this is what we're debating. We're debating about the ability of the innocent put-away woman to remarry. Well, what does Luke 16:18 say? It directly addresses such a case, and Jesus plainly says that although she was innocent, she cannot remarry without committing adultery. Do you see that?

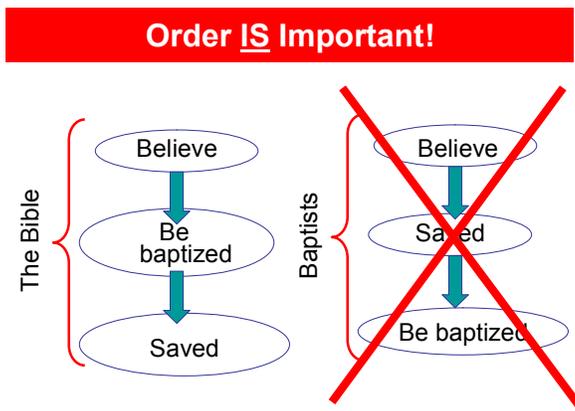
Again, let's compare my proposition with Matthew 19:9.



Matthew 19:9 says, "Whosoever shall put away his wife." My proposition states, "if a man puts away his scriptural wife." Again, these are directly parallel statements. Observe that we are dealing with the scenario in which fornication was not the cause of the divorce, one in which an innocent wife is put away. Read with me the second phrase, "and shall marry another, committeth adultery" Matthew 19:9 says. My proposition says "and then commits fornication." Remember again that adultery is a form of fornication. And, again, in this scenario the man does this after he has already put away his wife. This fornication happens after he has put away his wife. Finally in Matthew 19:9, "and whoso marrieth her which is put away doth commit adultery." My proposition reads "the original wife may not remarry." Again, here it is, this is what we're debating. We're debating about the ability of a put-away woman to remarry. Jesus again here in Matthew 19:9 says although she was innocent she cannot remarry without committing adultery.

Brethren, with the last two charts I believe we have sustained our proposition by showing that the scriptures teach in nearly identical words the same thing stated in the proposition. Brother Reeves will have his turn in answering in just a few moments. Be sure in your own mind that you hold him directly accountable to answer these two charts and to show why this proposition is false when it directly parallels what the scriptures teach. He'll have to do that. He'll have to show us where this is false because it directly parallels Jesus' teaching in the scriptures.

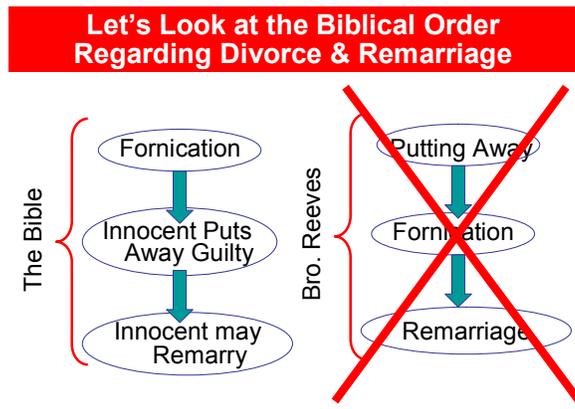
I said a minute ago that we'd be discussing further the idea of order.



The proper order of things is very important. In fact if we don't follow the proper order, things get completely confused. For instance, let's consider the proper order of the plan of salvation. We understand the Bible teaches one must believe, be baptized, and then he is saved. We read this in fact in Mark 16 and verse 16, "He that believeth and is baptized shall be saved" it says. There are those, however, who want to change this God-given order in the plan of salvation. They would say that when one believes, he is saved,

and then he should or could be baptized later. This is what the Baptists teach, and faithful brethren have always taught that this is wrong. The Baptists have the order wrong.

Now, let's look at the biblical order concerning divorce and remarriage.



The scriptures teach that when fornication is committed by one of the marriage partners, the innocent party may put away the guilty for this cause, and then the innocent party may remarry without sin. This is the order that we read about in the scriptures. We read this in Matthew 19, verse 9, which says, "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." Note that only the person who puts away their mate for fornication has the God-given right to remarry. The controversy which has produced this debate and which is causing much unfortunate division in the body of Christ today has resulted from some who are teaching that there can be a putting away, the dissolution of a marriage, not for the cause of fornication, and then later if fornication occurs, there can be a remarriage. This is what brother Reeves is teaching. However, brother Reeves is wrong on this point. He's wrong because he has the order wrong. Just like the Baptists are wrong on the order of the plan of salvation, brother Reeves and those who are promoting this false doctrine are wrong because they have the order wrong.

The fact of the matter is this, a put-away person is specifically forbidden to remarry.

Specifically Forbidden

- ◆ **Matthew 5:32** ". . . whosoever shall marry her that is divorced committeth adultery."
- ◆ **Matthew 19:9** ". . . and whoso marrieth her which is put away doth commit adultery."
- ◆ **Luke 16:18** ". . . whosoever marrieth her that is put away from her husband committeth adultery."

Jesus said it 3 times!!! The put away woman cannot remarry without committing sin

Brother Reeves wants to ADD to the Scriptures by saying:
 "whosoever marrieth her which is put away doth commit adultery – **EXCEPT IN CASES** where she was innocent of fornication when she was put away."

Matthew 5:32 tells us "whosoever shall marry her that is divorced committeth adultery." Matthew 19:9 tells us "and whoso marrieth her which is put away doth commit adultery." Luke 16:18 tells us "whosoever marrieth her that is put away from her husband doth com -- committeth adultery." Jesus said it three times in these texts. He told us three times that the put-away woman cannot remarry without committing sin. Actually I think you'll understand further as we go on that brother Reeves wants to add to the scriptures by saying something like this: Whosoever marrieth her which is put away doth commit adultery - except in cases, he wants to add, where she was innocent of fornication when she was put away. By adding this exception, which is not found in the scriptures, brother Reeves would allow some put-away people to

remarry. Brethren, it is just not in the text. Brother Reeves has to add to the scriptures in order to teach his position, and we simply cannot allow it.

If there is book, chapter, and verse that proves it is possible to put away, put asunder, or leave after one's marriage has been dissolved, where is it?

- ⊙ If there is a **book, chapter** and **verse** to prove that it is possible to Biblically
 - "put away" / "divorce" (*apolyo*);
 - "put asunder" / "depart" (*chorizo*), or
 - "leave" (*aphiemi*)**AFTER ONE'S marriage has been dissolved**, where is it?
Scripture: _____
- ⊙ The New Testament speaks of **unlawful putting away, leaving and departing from** a bound person. Where is the verse which teaches that a person can (under any circumstances) "put away" **their bound mate who has already made them a put away person**?
Scripture: _____
- ⊙ Where is the passage which reveals that a person whose spouse has departed from them / put them away, **can** (under any circumstances) further "separate" (put asunder) themselves from the very one who has already separated from them?
Scripture: _____

I'm going to leave that blank, and we need brother Reeves to fill that scripture in for us, tell us where the scripture is that teaches that. The New Testament speaks of unlawful putting away, leaving and departing from a bound person. Where is the verse which teaches that a person can, under any circumstances, put away their bound mate who has already made them a put-away person? We're going to leave that blank as well. These are some of the challenges that brother Reeves has to answer in this debate. Here are some challenges facing him. One more question. Where is the passage that reveals that a person whose spouse has departed from them, put them away, can, under any circumstances, further separate or put asunder themselves from the very one who has already separated from them? And we will be looking for brother Reeves to tell us the scripture where that is so as well.

Brother Reeves maintains that there are no conditions, and this point has been made by some others, that there are no conditions that must be met by the innocent person. This is the idea that as long as the person is innocent of fornication when the divorce occurs that they may remarry. This has become a very popular belief and understanding. Based upon what brother Reeves has said, this is his view, too. In an e-mail message that he wrote to me he stated:

<p>A Brother Reeves maintains that there are NO conditions</p> <p>"(My position) admits of no exceptions. . . It admits of no conditions or exceptions." (email message 3/3/03)</p> <p>A The innocent mate may remarry without restriction</p>	<p>But God's Law requires these conditions before a person can scripturally remarry:</p> <ol style="list-style-type: none">1. Fornication must have been committed prior to the divorce2. Fornication must be the reason/cause for which the innocent decides to put away his/her mate3. The innocent party must take action in "putting away" the guilty party
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"My proposition admits of no exceptions. It admits of no conditions or exceptions" he said. So, he believes that the innocent person can remarry without restriction or exception, that there are no conditions which must be met. But that's not what we read about in the scriptures. God's law requires these conditions before a person can scripturally remarry. First, fornication must have been committed prior to the divorce, not divorce then fornication. Fornication must have happened before the divorce. Fornication must be the

reason or cause for which the innocent person decides to put away his or her mate. And, finally, the innocent party, must take action in putting away the guilty party. God's law places these conditions on the innocent person, before they can remarry. Let us be careful about ignoring these necessary conditions.

As we have been describing, there are those, including brother Reeves, who are suggesting that there can be some sort of second putting away. For instance, in regards to our proposition, the man who puts away his wife for a cause other than fornication and then later commits fornication, brother Reeves and others hold that the original wife can then engage in some sort of second putting away - perhaps something that she only does in her mind, thus mentally divorce the original husband, and she can remarry without committing sin. I've got to tell you that the Bible is absolutely silent about such a second putting away. And since the Bible is silent about any such second putting away, we wonder these things:

If there is a "2nd Putting Away" . . .

- Since the Bible is silent on this,
 - what would be the necessary conditions?
 - what terms must be met?
 - what qualifications would apply?
 - what would be the means of accomplishing it?
 - what method would one follow to do it?
 - how would one verify that this had taken place?
- When bro. Reeves answers these questions, will he be "speaking where the Bible speaks?"
- In reality, for each lawfully bound couple there is one, and only one, putting away

What would be the necessary conditions of a second putting away? What terms must be met? What qualifications would apply? What would be the means of accomplishing this? What method would one follow to do it? And how would one verify the second putting away had even taken place? When and if brother Reeves cares to answer these questions, will he be speaking where the Bible speaks? You know the answer to that is no because the Bible is silent on this, and we know that silence does not provide authority for us to act. In reality for each lawfully bound couple, there is one and only one putting away.

What about the idea of a person, that they can still put away their spouse after they have been put away? Brother Reeves will say that this is possible.

"You can't fire me, I quit!"
You can't quit once
you've been fired.
There is no job left
for you to quit.

**Neither can you put away
once you've been put away.**
The marriage is already dissolved.
There's nothing remaining to "put asunder."
(Matthew 19:6)



But in reality it's like that old statement "you can't fire me, I quit." Well, does that statement work? No, it doesn't work, does it? Because once you've been fired, you can't quit. There's not a job left for you to quit from, is there? You've been fired. Well, in the same way, you can't put away when you've already been put away. The marriage is ended. It has already been dissolved. There is nothing remaining to put asunder.

Brethren, this is an important point. Once a marriage has ended, it has been dissolved, there is nothing remaining to be put asunder.

Very quickly, I'm almost out of time, let me recap the affirmative statements that we have made. Remember that brother Reeves is in the negative, and it will be his burden to follow the arguments that we have made and to show where they are in error. If he does not address these affirmative arguments, he has not done his job. I hope you in your mind will hold him accountable in this matter. Ask yourself as he speaks is he answering the things that Joel said. Not because I said them but because these arguments have been founded and based upon what the scriptures teaches.

In Review...

- My proposition directly and exactly parallels the teaching of Jesus in **Luke 16:18 & Matthew 19:9**



- Order is important

The Order IS	The Order is NOT
1. Fornication	1. Putting away
2. Innocent puts away guilty	2. Fornication
3. Remarriage for innocent party	3. Remarriage

- Remarriage of the put away person was specifically forbidden by Jesus – **3 times!!!**
E **Matthew 5:32; Matthew 19:9; Luke 16:18**

First, we showed that clearly our proposition directly and exactly parallels what Jesus taught in Luke 16:18 and Matthew 19:9. I know that you can't read this miniature sized version of this chart, but I want you to remember this two-colored chart which parallels Luke 16:18 and my proposition. See if brother Reeves ever answers that chart. Second, don't forget that order is important. The right order is fornication, the innocent puts away the guilty, and the innocent may remarry. The order is not a putting away, later fornication occurring, and then remarriage. This is the way that brother Reeves wants it, but it is not taught that way in the Bible. Finally, we point out once again that Jesus said the put-away person is forbidden to remarry. In fact he said it three times as we read in Matthew 5:32, in Matthew 19:9, and in Luke 16 and verse 18. Brother Reeves is going to try hard to convince you that Jesus didn't mean what he said. Do not let him get away with that.

Thank you for the close attention everybody has given. I urge you to listen carefully as brother Reeves attempts to address these affirmative arguments that we have made. And, remember, the truth does not fear investigation. Thank you.

BILL REEVES - FIRST NEGATIVE

I'd like to thank publicly the Suwanee congregation for permitting me to participate in this Bible study this evening and tomorrow evening if God wills. I've known brother Joel Gwin for several years. He used to be a member here at the Skyline church in Hopkinsville, and I know nothing but good concerning my brother, and I'm happy to participate with him in this study tonight.

There's several things I want to address, and he saw fit to do so himself, some background material he said, and I want to give some correspondence on this. Whereas he verbally said some things that happened, I want to give you some direct quotes as we go to some background material.

CORRESPONDENCE

My proposed affirmative: “*The Scriptures teach that when fornication occurs, the innocent spouse, one bound by the marriage bond, is given the right to repudiate the fornicating mate to whom he has been bound by God, and to remarry.*”

Bro. Gwin: “I would be willing to sign this proposition and defend it myself!”

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Earlier this year I proposed to my brother Gwin that he take the two nights in the affirmative because of the seriousness of this position that he has taken that forces him in conscience to divide the church over it, to make it an issue of fellowship, to press an opinion and a scruple to the point of -- of division, which the church at Suwanee almost a year ago practiced. So, why not take the two nights and give the reason for this very serious position that you've taken. He said, no, you're to affirm one night, too. Well, fine, I agreed to that, and I sent him this proposition which is there on the screen. "The scriptures teach that when fornication occurs, the innocent spouse, one bound by the marriage bond, is given the right to repudiate the fornicating mate to whom he has been bound by God, and to remarry." Fornication takes place, Jesus says that the innocent spouse who puts away for fornication and marries again does not commit adultery, and there you have the three parts, fornication, the innocent spouse, the right to remarry. Brother Gwin replied, and these are direct quotes. Now, what he said by memory was not totally inaccurate but some of it was misrepresentation as you'll see from these quotes. "I would be willing to sign this proposition and defend it myself," he said. And I wrote back,

I wrote: “You do NOT believe this proposition that admits of no exception(s). (If you would affirm this proposition in debate, I would moderate for you in that debate!)”

“You put a condition to that proposition. You will affirm it, ONLY if it is worded like this:

“The Scriptures teach that when fornication occurs, the innocent spouse, one bound by the marriage..

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"You do not believe this proposition that admits of no exceptions, and if you would affirm this proposition," I wrote him, "in debate, I would moderate for you in the debate." I went on to say, "You put a condition to that proposition, you will affirm it only if it is worded likethis." Now, these are things that I wrote to my brother. "The scriptures teach that when fornication occurs, the innocent spouse, one bound by the marriage

bond, is given the right to put away the fornicating mate to whom he has been bound by God, PROVIDED THAT HE HAS NOT BEEN PREVIOUSLY DIVORCED BY HIS UNGODLY MATE (or words to that effect),and to remarry."

"Now, THIS is what you believe! You do not believe my proposition as worded, because as it is worded it admits of no conditions or exceptions."

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bond, is given the right to put away the fornicating mate to whom he has been bound by God, provided that he has not been previously divorced by his ungodly mate, or words to that effect, and to remarry." "Now, this is what you believe," I wrote. "You do not believe my proposition as worded because as it is worded it admits of no conditions or exceptions." Now, there's the full quote. There's the full quote. Partial quotes as far as the words are concerned are the truth but out of the context.

Bro. Gwin: "I cannot deny your proposition as worded. If you will add the 'CAPS' portion added below, I will deny your proposition."

"The Scriptures teach that when fornication occurs, the innocent spouse (EVEN IF HE HAS BEEN PREVIOUSLY DIVORCED BY HIS UNGODLY MATE), one bound by the marriage bond, is given the right to..

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Brother Gwin replied, "I cannot deny your proposition as worded. If you allowed the caps portion added below, I will deny your proposition." "The scriptures teach that when fornication occurs, the innocent spouse, EVEN IF HE HAS BEEN PREVIOUSLY DIVORCED BY HIS UNGODLY MATE, one bound by the marriage bond, is given the right to

put away the fornicating mate to whom he has been bound by God, and to remarry."

Bro. Gwin: "Since you will not write your affirmative in a manner that addresses the issues of our differences, I will accept your original offer to be in the affirmative for both evenings."

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put away the fornicating mate to whom he has been bound by God, and to remarry." Now, here's where we differ. He's adding a proviso to what the Lord said, and that's why we differ in this debate. I believe that, and I'll debate it, and, like I said, I'll moderate for you, but he doesn't believe it unless there's a proviso there, I will debate that provided. Brother Gwin wrote, "Since you will not write your affirmative in a manner that addresses the issues of our differences," you recall his making remarks in his opening speech along that line, "I will accept your original offer to be in the affirmative for both evenings." I'm explaining to you why I'm not in the affirmative either night of this debate.

Now, look at the two propositions side by side.

The two propositions side by side:

"The Scriptures teach that when fornication occurs, the innocent spouse, one bound by the marriage bond, is given the right to repudiate the fornicating mate to whom he has been bound by God, and to remarry."

"The Bible teaches that if a man puts away his scriptural wife for a reason other than fornication and then commits fornication, the original wife may not remarry."

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First, the one that I sent him, "The scriptures teach that when fornication" -- there's your fornication -- "when it occurs, the innocent spouse, one bound by the marriage bond, is given the right to repudiate the fornicating mate to whom he has been bound by God, and to remarry." He says, "The Bible teaches" -- and this is the proposition for tonight and tomorrow -- "that if a man puts away his scriptural wife for a reason other than fornication and then commits fornication, the original wife may not remarry." What do we have up above, fornication on the part of a guilty mate, the innocent spouse given the right to put away a fornicating mate and remarry, and remarries, and he has fornication committed, what he calls the original wife is my innocent spouse, and he admits and would agree she's the innocent spouse, I'll agree she's the original wife, he says she may not remarry. Fornication has occurred. Jesus gives the right for that cause. Jesus used three words, "except for fornication." Many of my brethren are adding to that, "except for fornication," and then about eight more, "and provided that there has not been a previous divorce," so they're adding, and he had a chart about adding to God's word. My brother, thou art the man. My brother could have a one-man debate.

One-man debate! My brother gets up and affirms my proposition for 30 minutes—he says he believes it. (I'll be his moderator!)

Then he gets up and denies it for 30 minutes (because it allows the innocent spouse, without his **proviso attached -- EVEN IF HE HAS BEEN PREVIOUSLY DIVORCED BY HIS UNGODLY MATE --**, to repudiate the fornicator-mate and to remarry).

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He gets up and affirms our proposition, he says he believes it and I'm going to moderate for him, and then he gets up 30 more minutes and denies it. Why? Because it allows the innocent spouse without his proviso attached which says "even if he has been previously divorced by his ungodly mate." So, he's going to affirm it and deny it at the same time provided his proviso is where he wants it.

Jesus' words imply that whosoever puts away his wife for fornication and remarries does not commit adultery – Mt. 19:9a.

My opponent's words imply that whosoever puts away his wife for fornication, provided that he was not previously put away, and remarries does not commit adultery.

If one denies this human proviso, some are ready to disfellowship him!

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Jesus' words implied that whosoever puts away his wife for fornication and remarries does not commit adultery, Matthew 19:9, and we all agree. What he did say implies this, my opponent's words implied that whosoever puts away his wife for fornication, provided that he was not previously put away, and remarries does not commit adultery. Now, who's adding to God's word? If one denies this human proviso, some, not all, some brethren agree with brother Joel on his proposition, they're not willing at all, they're not -- they do not intend at all to do any disfellowshipping, but there's some brethren if you don't accept that proviso, they disfellowship you.

My proposition as worded is what I believe and practice. This is where I take my stand.

“The Scriptures teach that when fornication occurs, the innocent spouse, one bound by the marriage bond, is given the right to repudiate the fornicating mate to whom he has been bound by God, and to remarry.”

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My proposition as worded is what I believe and practice, and this is where I take my stand. Here it is again. "The scriptures teach that when fornication occurs, the innocent spouse, one bound by the marriage bond, is given the right to repudiate the fornicating mate to whom he has been bound by God, and to remarry."

This is the principle given by Jesus in Mt. 19:9a. This is what I have taught since 1943. Here is where I take my stand. Herein is where we should all unite.

I wrote: "You need to understand, my brother, that the position I hold does not draw lines of fellowship. I am perfectly willing for you to hold your scruple against the innocent's repudiating and remarrying when ...

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This is the principle gathered by Jesus in Matthew 19:9, the first part, and this is what I've preached since I started preaching in 1943. This is where I take my stand. This is where we all should unite, brethren, this is where we all should unite. However, brother Gwin, you need to understand, my brother, that the position I hold does not draw lines of fellowship. I am perfectly willing for you to hold your scruple against the innocent's repudiating and remarrying when

fornication is committed against him by a mate who has already put him away. Such an innocent one does not sin in not putting away and remarrying. But when you bind your scruple on others, and disfellowship those who disagree with your scruple (as you have already done), obviously I cannot fellowship that."

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fornication is committed against them by a mate who has already put him away. Why am I willing to do that? Because such an innocent one does not sin in not putting away and remarrying. And when brother Gwin, and I, and another brother here, by his request, met together and studied for two-and-a-half hours, and among my closing words were that if your spouse should put you away, your wife should put you away for any cause except fornication and marry another, I would not try in the least to change your mind because your conscience says you cannot marry again. And I would respect that. And I'm sure my brother recalls that that is exactly what I told them, that's what I'm saying right here. But when you bind your scruple on others and disfellowship those who disagree with your scruple as you have already done, obviously I cannot fellowship that.

A reader's response (taken from a web site):

"I am surprised that Bill Reeves takes that position. I wish he was man enough to meet a seasoned preacher rather than insisting on a boy just starting meet him. This seems evidence to me that he knows the weakness of his position."05-11-03

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Let's correct something right here and remove some baggage that very likely a number of you, my good brethren, our good brethren, have brought with you or have heard from a number of sources this particular matter I'm bringing up right here. There's a particular website that has a reader's response section, and the webmaster thought that one particular excerpt of one particular message was worthy of publication which reads, "I'm surprised that Bill Reeves takes that position. I wish he was man enough to meet a seasoned preacher rather than insisting on a boy just starting meet him. This is evidence to me that he knows the weakness of his position."

Now, back in January brother Joel, and another brother, and I had a Bible study, and at the close of it he said, are you willing to debate this, not debate me, debate -- debate this at Suwanee?. In the context of which he said that I and the other brother understood that he meant him, and I said yes, and we went on and talked about it a few minutes just before we broke up our meeting, and that was the understanding. And when he called me two nights later, we talked about each one of us and what we would do to some extent in the debate. I still understood that's what he had in mind. But he said that we would like to get a more seasoned preacher to do the debating to represent the Suwanee church and we think you brethren at Hopkinsville should also have half of the debate. I wrote this one sentence.

(01-27-03) Dear Joel: Inasmuch as you have withdrawn your proposal for you and me to debate at Suwanee, consider the matter closed. Brotherly, Bill H. Reeves

"If you are insistent on making restrictive conditions for this debate, then I need to know what they are. Please respond with your terms.... Sincerely, Joel"

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Now, this is what I said, and this is a quote. I didn't insist on a thing. I said, "Inasmuch as you have withdrawn your proposal for your need to debate at Suwanee, consider the matter closed." That's not just part of it, that's the letter. Now, who's insisting on what? Who has any terms and restrictive matters? This is what my brother replied. "If you are insistent on making restrictive conditions for this debate, then I need to know what they are. Please respond with your terms." That's part of the letter. See the word insistent, see the word restrictive, see the word terms? I replied,

“You are the one who proposed a debate with the terms that you and I do the debating at Suwanee. I didn’t make any conditions at all, restrictive or otherwise, ‘for this debate’ that you proposed; I simply agreed to your proposal You know good and well that I had no “terms” regarding what you proposed. I didn’t “insist” on a single thing; I simply agreed to what you proposed.” B.R.

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"You are the one who proposed a debate with the terms that you and I do the debating at Suwanee, I didn't make any conditions at all, restrictive or otherwise, for this debate that you proposed, I simply agreed to your proposal. You know good and well that I had no terms regarding what you proposed. I didn't insist on a single thing. I simply agreed to what you proposed." You wrote back,

“I am totally (100%) willing to debate the issue on the terms that you originally agreed to ... Sincerely Joel Gwin.”

Now, what purpose is served in the web master’s publicizing of this evil surmising?

Nothing but defamation of character! (But, “with me it is a very small thing that I should be judged of man’s judgment”– 1 Cor. 4:3)

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"I'm totally 100 percent willing to debate the issue on the terms that you originally agreed to." That's what we're doing tonight. Now, what purpose is served in the webmaster's publicizing this evil surmising of a brother who calls him a boy, and I would feel insulted that one of your brothers considers you a boy because Joel Gwin is a man, he's recently a father for the second time, and he's debating a man, we're both men. I debated an older brother once, brother Joel, and he kept calling me boy. I know how you might feel with some brother thinking you're just a boy. Brother Gwin is a man. All three Gwins. When I say brother Joel, I'm just trying to not put anything on brother Greg or on his son. There's no purpose served in that by defamation of character to make me look bad, but to remind all of us, brethren, we need to think about this, not just gospel preachers, all Christians. Paul says in 1 Corinthians chapter 4 in the first four verses, verse three in particular, he says, "But with me it's a very small thing that I should be judged of man's judgment -- of you or of man's judgment." I don't care what you Corinthians think about me Paul says, I don't care what others think about me, it matters not what I think about myself. I'm paraphrasing. "But he that judgeth me is the Lord." So, it's a small matter that someone wants to pin on me insisting on something, and making restrictions, and having terms, I just simply said since you're withdrawing the proposal, consider the matter closed.

And more direct reference to some of the things that our brother said, and let me make this clear for any who may not be experienced in the matters of public debate. The negative is required, as our brother said, to reply to the arguments that are made. He is not required to call for one chart or to repeat one phrase that was said, I'm not obligated to take 30 minutes and repeat what he said, obviously I would have no time of my own. I'm obligated to meet his arguments. So, I'm going to give some slides here. I want you to see why I deny this proposition. How much time?

We'll get started on these reasons, some of them overlap I admit, but I want you to see why I deny this proposition, and this will answer a lot of the charts even in particular. Again, we look at the proposition.

I DENY THE PROPOSITION

“The Bible teaches that if a man puts away his scriptural wife for a reason other than fornication, and then commits fornication, the original wife may not remarry.”

BECAUSE:

1. Jesus never said the above. What he said was: If a man puts away his wife for a reason other than fornication, whoever marries that wife commits adultery.

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"The Bible teaches that if a man puts away his scriptural wife for a reason other than fornication and then commits fornication, the original wife may not remarry." Now, I deny that proposition. Among other reasons to get started, Jesus never said that. What he said was if a man puts away his wife for a reason other than fornication, whoever marries that wife commits adultery. Jesus said that if a man puts away his wife for a reason other than fornication, that he that marrieth her commits adultery. And now we're getting to the heart of matters. Our brother made an argumentation, and those with him make the same argumentation, he presents two different scenarios, one that Jesus treated and one that we're treating in this debate and confuses the two. He takes a phrase out of a sentence, out of a context concerning the scenario that Jesus treated, and applies it to an entirely different scenario such as his proposition presents. And, now, keep that in mind, a confusing of scenarios.

2. Jesus was not asked about the scenario of the proposition. Fornication was no part of the question put to Jesus by the Pharisees (Mt. 19:3).

He was not asked if it is lawful for a wife to remarry who has been put away by her mate who, after the putting-away, committed fornication!

3. What Jesus said in **Mt.19:9a gives the innocent one, against whom ...**

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Jesus was not asked about the scenario of this proposition. Fornication was no part of the question put to Jesus by the Pharisees. They asked, "Is it lawful for a man to put away his wife for every cause?" Nothing about fornication, pre or post anything, nothing about remarrying and the put-away wife and permissions that she may or may not have, that is not what Jesus was asked about. He was not asked if it is lawful for a wife to remarry who has been put away by her mate who after putting away committed fornication. That was not asked of Jesus. Now, we need to treat that problem with principles from what Jesus did treat, but they're two entirely different scenarios, and you're not supposed to have that in mind, but if you analyze what's going on in the debate, you'll see it more and more clearly. What Jesus said in Matthew 19 and 9a gives the innocent one against whom

adultery has been committed (Mk. 10:11), the right to repudiate for fornication and to remarry. The proposition denies this. So I deny the proposition!

4. Jesus put no time-limit on when the fornication has to be committed. Therefore it matters not when it is committed—before or after anything! Jesus was asked about the cause, and that is what he addressed.

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adultery has been committed -- turn in your New Testaments and look at Mark 10 and verse 11, if a man puts away his wife -- if a man puts away his wife what? And marries again, or marries another, excuse me, commits adultery against her. "Whosoever puts away his wife, and marries another, committeth adultery against her." "And if she herself," American Standard Version, "and if she herself puts away her husband, she commits adultery." Adultery has been committed against this wife, and the right to repudiate for fornication and to remarry is hers. The proposition denies this so I deny it. I deny it for that reason.

He anticipated that I'd say something about no time limit. I would suppose so. If I took his position, I wouldn't want this brought up either, but Jesus put no time limit on when the fornication has to be committed. It matters not when it's committed, before or after anything, pre or post anything. We hear a lot about pre this and post that. You don't read that from Jesus, do you? That's why I denied this proposition. It matters not when fornication is committed, before or after anything. Jesus was asked about the cause, and that is what he addressed.

5. To go beyond what Jesus said, in the context in which he said it, is to misrepresent the teaching of Jesus and to bind human legislation.

6. It makes the divine permission to hinge upon what an ungodly spouse does. It lets what an ungodly person does cancel what God permits!

7. It deprives the innocent spouse the right to do what Jesus gave him..

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To go beyond what Jesus said in the context in which he said it is to misrepresent the teaching of Jesus and to bind human legislation. I deny this proposition because it makes the divine permission to hinge upon what -- let this all soak in, this is very simple but very germane to the issue. It makes, this proposition does that I'm denying, it makes the divine permission to hinge upon what an ungodly spouse does. It let's what an ungodly spouse -- it let's what an ungodly person, or spouse, what he does cancel what God permits. It denies the innocent spouse the right to do what Jesus gave him

the right to do.

8. It confuses the scenario that Jesus treated with an entirely different one which he did not treat.

9. It attributes to the Bible a man-made scruple. Where in the Bible can one read that, *because a mate did an ungodly act (putting away for just any cause), the innocent spouse may not do what God gave him the right to do?*

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the right to do. That's why I oppose this proposition. It confuses the scenario that Jesus treated with an entirely different one which he did not treat and which is in the proposition tonight. It attributes to the Bible a man-made scruple. Where in the Bible can one read that because the mate did an ungodly act, that is put away for just any cause, now the innocent spouse may not do what God gave him the right to do? Where do we read that? And yet that's what this position requires, that everything hinge upon what an ungodly man did toward an innocent spouse or mate which is sin, and which God did not approve of, and which did not affect the marriage bond.

My brother, in answering your questions, Joel, I was thinking you would ask -- answer the questions in your first speech, be sure and remember to do that in your second speech, the questions we sent to each other. And one of those questions he answers correctly, that the marriage bond is still intact or he says they're still bound to each other, and yet what this ungodly one does takes away the right from the innocent spouse.

10. The Lord did not say that an innocent mate may put away a fornicating mate unless the fornicator first unscripturally had put the mate away and then committed fornication.

11. The proposition denies what Jesus teaches in **Mk. 10:11. When the man commits fornication, he does it “against” his “original wife.”**

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I denied this proposition because the Lord did not say that an innocent spouse may put away for fornication, put away his mate for fornication unless the fornicator first unscripturally had put the mate away and then committed fornication. Do you see these provisos that are added to what the Lord said? Jesus did not say that. He did not say that an innocent mate may put away a fornicating mate unless that fornicating mate first unscripturally put him away and then later committed fornication. The proposition denies what Jesus teaches in Mark 10 and verse 11, when man commits fornication, he does it against his original wife.

12. The order of occurrence in Mt. 19:9a is still the same for the woman in the proposition above--scriptural marriage, mate commits fornication, she puts him away for it.

13. The husband's actions do not negate the marriage covenant. By putting away his scriptural wife without the cause of fornication, the man breaks only the physical marriage ..

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He talked about order so we're dealing with that. The order -- and I have more material specifically on order if I have time to get to it, but notice here the order of occurrence in Matthew 19 and "a" is still the same for the woman in the proposition above. You have a scriptural marriage, you have a mate committing fornication, and you have the original wife, the innocent wife, putting away a fornicating mate as Jesus permitted. Well, now, but -- but we've got some provisos we throw in there. Jesus didn't. Yes, but -- but provided that this and provided that that, Jesus didn't, and I'm not going to, and none of us should be willing to, and I'm calling upon some of my brethren, who need to, to remove their provisos and we can be united instead of dividing the church over some of their own man-made, concocted provisos. He didn't read that in the scriptures when he gave us Matthew, and Mark, and Luke, and he says three times, but he never read his provisos in his three passages, they're not there. The husband's actions do not negate the marriage covenant. By putting away a scriptural wife without the cause of fornication the man breaks only the physical marriage. Now, listen carefully as the debate continues, he's already -- my opponent has already used the phrase about marriage but he's not defining it, he's not defining it. He's talking about sundering a marriage. What does he mean by that? That has not been defined, but we'll define it as we go along, we'll -- we'll hone that and -- and sharpen it down where we can see that though a marriage

relationship. He remains bound to his wife. Mt. 19:9a teaches that an innocent spouse may put away his bound mate on the grounds of fornication and marry another.

14. Fornication is still "against" a bound mate **even if that fornication is committed **after** one leaves the bound mate (Mk. 10:11).**

15. Fornication is not rendered irrelevant just because it is ...

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relationship has been sundered the marriage bond is still intact. Keep that in mind. He remains bound to his wife, check that last phrase again, number 13, the husband's actions do not negate the marriage covenant by putting away his scriptural wife without the cause of fornication. The man breaks only the physical marriage relationship, the physical one flesh relationship. Obviously he walks away or sends her away, and that one flesh relationship no longer obtains, but he still remains bound to his wife, and all of us agree on that, I would assume everyone in this audience does, I know my opponent brother does. Matthew 19a teaches that an innocent spouse may put away his bound mate on the grounds of fornication and marry another. That's where I take my stand. I deny this proposition because fornication is still against a bound mate even if that fornication is committed after one leaves the bound mate, that's what we read in Mark 10, verse 11, "Whosoever puts away his wife, and marries another, commits adultery against her." He put her

away. At some time later, maybe the next day, the next hour, the next year, doesn't matter, he married another still being bound to his wife. She's still bound to him. He didn't have the cause of fornication. There's no fornication or no cause of fornication in evidence in any of these passages in Matthew, Mark, and Luke, in the putting away. Later he marries someone else and now he is committing, present tense. Should he do this, put her away, and should he marry another, he is now committing adultery against her. Why? Because they're still bound, and that's what my brother and I believe, and I would think all of us here tonight. Fornication is not rendered irrelevant, and I'm going to charge my brother's position with making fornication after a ungodly unscriptural putting away for just any cause, except fornication, I'm charging this position with making fornication, which is terrible before, all of a sudden is totally irrelevant. You're not going to hear anything about it. All you're going to hear about is put away, a put-away woman. We've got a box here, the put-away woman, and we're going to put everyone in there, and if you're in that box, you've had it. Don't whine. You've had it. You're stuck. You're hung. You're in the box that we call the put away. I want to show in the course of this debate as we have time that our brethren are creating a category, a class of people called the put-away, and all of a sudden fornication is irrelevant. Fornication is not rendered irrelevant just because it is

committed after leaving the innocent mate.

16. The expression, "whoever marries a divorced woman commits adultery" is no more of an absolute statement than is the expression, "whoever puts away his wife and marries another commits adultery" (Lk. 16:18a). The presence of fornication alters the consequences

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committed after leaving the innocent mate. The expression "whoever marries a divorced woman commits adultery" is no more an absolute statement than is the expression, get it, "whoever puts away his wife and marries another commits adultery," Luke 16 and 18a. Neither are absolutes. Does any of us believe that -- it says "whoever puts away his wife and marries another commits adultery." What if he puts away his wife for fornication, and there was no previous divorce, does he commit adultery? Well, no, he doesn't. Well, you're making an absolute out of 16:18b, would you make it out of "a"? The presence of fornication alters the consequences

of the one just as it does the other.

17. The "put-away" woman of Mt. 19:9 is the victim of a particular circumstance and scenario presented to Jesus in Mt. 19:3. No cause of fornication is in evidence. She's still bound; no one may marry her.

18. Being "put-away" is not a classification; it is the consequence of another person's actions. Jesus ..

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of the one just as it does the other. The put-away woman in Matthew 19:9 is the victim of a particular circumstance and scenario that's presented to Jesus in Matthew 19 and 3, "Is it lawful for a man to put away his wife for every cause?" And there's no cause of fornication evident, no cause of fornication is in evidence.

She's still bound. No one may marry her. Being put away is not a classification, it is the consequence of someone else's actions.

Let me make a statement right here in the closing moments. Jesus never directs a statement, of what may or may not be done, to a put-away woman. What, brother Reeves? You just look at it. Look at Matthew 19 and 9, for example. Jesus directs himself to "Whosoever shall put away his wife, and marry another, committeth adultery, and he that" -- he never directs himself to the put-away woman and say you may or you may not do anything. Think about that as you hear all this talk about you're a put-away woman and you can't do a thing. I have about a minute? There are a number of these reasons, and I'll continue in my next speech the Lord willing,

nowhere cancelled the repudiation rights of the "put-away woman" of his remarks.

19. No one may marry the "put-away" woman of Mt. 19:9, not on the basis of her marital "status," but on the basis of the absence of cause of fornication on the part of her husband upon putting her away.

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not one may marry the put-away woman of Matthew 19 and 9, no one may marry her, not on the basis of her marital status but on the basis of the absence of cause of fornication on the part of her husband upon putting her away. That's where Jesus puts it, that's where we have to leave it. Time?

20. Absolutely nothing in Mt., Mk. and Lk. is directed to what a put-away woman (wife) may or may not do (as does the proposition!). Jesus directs his remarks to the **consequences of what a husband might do, and then to what another man might do. **Let's stay with the text!****

21. The proposition denies that Mt. 19:9a and Mk. 10:11 are parallel ...

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Absolutely nothing, and I've just made this statement, we'll close on it, nothing in Matthew, Mark, and Luke is directed to what a put-away woman, a wife, may or may not do, but the proposition says she may not remarry. Look at these passages, brethren. There's nothing there that Jesus directs to the put-away woman saying she may or may not do something. Thank you very much.

JOEL GWIN - SECOND AFFIRMATIVE

Well, just real quickly, let me tell you why I could not deny brother Reeves' proposition. Brother Reeves has objected to my explanation that he was unable or unwilling to make an affirmative proposition that I could deny. As I said, this is the reason why I'm in the affirmative for both nights of this debate. In order to clarify how that came about, let me show you the proposition that he wanted me to deny which you saw in his presentation.

Why I Could Not Deny Bro. Reeves' Proposition

- **Bro. Reeves' suggested that he would affirm this proposition:**
 - "The Scriptures teach that when fornication occurs, the innocent spouse, one bound by the marriage bond, is given the right to put away the fornicating mate to whom he has been bound by God, and to remarry."
- **I wrote this reply to him:**
 - "Surely you know that this is an inadequate statement of your position in regards to our differences. . . (it) says nothing about a "second" putting away which you believe is authorized by God. Your proposition must, in some way, explain your belief that an innocent "put away" person . . . can "put away" a guilty spouse subsequent to the initial action of that guilty spouse. . . I do not want to dictate wording to you that you would be uncomfortable with, but please give some thought to a proposition that will expose the difference between us."

"The scriptures teach that when fornication occurs, the innocent spouse, one bound by the marriage bond, is given the right to put away the fornicating mate to whom he has been bound by God, and to remarry." When I received this by e-mail, I wrote this message back to him. "Surely you know that this is an inadequate statement of your position in regards to our differences. It says nothing about a second putting away which you believe is authorized by God. Your proposition must in some way explain your belief that an innocent put-away person can put away a guilty spouse subsequent to the initial action of that guilty spouse." Do you see that? I went on to say, "I do not want to dictate wording to you that you would be uncomfortable with, but please give some thought to a proposition that will expose the difference between us." I hope this will clear up any confusion about how these events took place.

We heard a lot from brother Reeves making statements that we are adding provisos in our argumentation. I simply ask you to look at the gospel according to Matthew.



The Gospel according to Matthew

- ✓ ". . . whosoever shall marry her that is divorced committeth adultery." (5:32)
- ✓ ". . . and whoso marrieth her which is put away doth commit adultery." (19:9)



The Gospel according to Luke

- ✓ ". . . whosoever marrieth her that is put away from her husband committeth adultery." (16:18)



The Gospel according to Bill Reeves

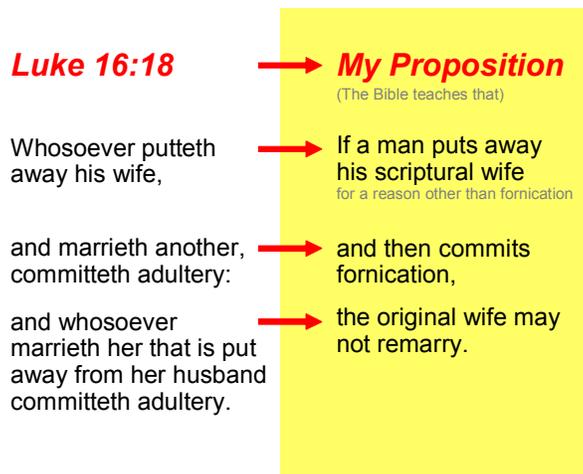
- ✗ ". . . Whosoever marrieth her which is put away doth commit adultery **unless she was innocent of fornication when she was put away**"

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:9)

Matthew 5:32 says, "whosoever shall marry her that is divorced committeth adultery." Matthew 19 and 9 says, "whoso marrieth her which is put away doth commit adultery." The gospel according to Luke says, "whoso marrieth her that is put away from her husband committeth adultery." Where are the provisos? I agree with these statements. The proposition that I'm defending agrees with these statements. I'm not adding any provisos to the statements which Jesus made. I am strictly asking that we adhere to the

statements and to the laws that Jesus set forth these three times in Matthew 5:32, Matthew 19:9, and Luke 16 and verse 18. Brother Reeves is the one that is adding provisos when he states "Whosoever marrieth her which is put away doth commit adultery unless she was innocent of fornication when she was put away." Does that look like the same gospel to you? Does that look like the same thing that I have been presenting in my proposition? I submit to you that brother Reeves is adding to the scriptures. Brother Reeves' position adds to the scriptures, not the position which we are defending this evening. Do not forget Galatians 1 and 9 which states a very serious consequence for adding to the scriptures. "As we said before, so say I now again, if any man preach any other gospel to you other than that ye have received, let him be accursed." Brother Reeves is teaching another gospel.

Brother Reeves said that he denies my proposition because Jesus didn't say so, because Jesus didn't say this. Well, I want to ask brother Reeves if Jesus didn't say this, where is this chart wrong?



My proposition almost identically parallels the exact statement which Jesus said in Luke chapter 16 and verse 18. Brother Reeves didn't address that argument. Brother Reeves skirted around the issue. Jesus said this in Luke chapter 16 and verse 18. My proposition says exactly what Jesus said. I haven't added to it. I haven't taken away from it. I've tried to take exactly what Jesus said and defend that, and I have not added any provisos to that. Jesus did say what we're teaching. Jesus did say our proposition. He said so in Luke chapter 16 verse 18. He said so again in Matthew 19 and verse 9.



And, what about this idea that Jesus did not discuss the scenario of this proposition? That's what brother Reeves led us to believe, that Jesus didn't address the scenario of the proposition that I am defending this evening. Well, I don't believe that to be the case. I'm very troubled by the suggestion that the Lord did not address every possible divorce and remarriage scenario. Think about it. The implication is that our information is inadequate. Do we think that we don't have everything we need? I deny that. I think we have everything that we need.

Which Scenario Did Jesus NOT Address?

"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." (Matthew 19:9)

Concerning the "put away" woman Jesus' statement clearly includes the scenarios:

1. when she was guilty of fornication
2. when she was NOT guilty of fornication

Even bro. Haile wrote: "Depending upon the activation of the exception clause, the "put-away" woman of Matthew 19:9b was either put away in a divorce not involving fornication, or she was the put-away fornicator." (www.BibleBanner.com)

**WE AGREE!!!! What OTHER scenario could there possibly be?!
In EVERY scenario she is forbidden to marry another man.**

Let me read to you again Matthew 19 and verse 9. "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." Concerning the put-away woman -- that's what this debate is about -- that's what we're talking about -- the put-away woman, the statement of Jesus includes two scenarios, when she was guilty of fornication and when she was not guilty of fornication. Those are the two scenarios that Jesus addresses. Even brother Haile acknowledges this when he wrote, "Depending upon the activation of the exception clause, the put-away woman of Matthew 19b is either put away in a divorce not involving fornication or she was the put-away fornicator." We agree with that statement made by brother Haile -- who is brother Reeves' moderator! We agree! Concerning that woman, what other scenario could there be? That's the only two possible scenarios that could be, and Jesus addresses them both. What other scenario could there be? In every scenario the put-away woman is forbidden to remarry another man -- in every scenario.

You may want to open your Bibles to Mark chapter 10, verse 11, and also take your hand over and put your finger at Luke chapter 16 and verse 18. Brother Reeves' arguments from Mark chapter 10, verse 11, would lead one to believe that there's something different taught here than in other passages that teach on divorce and remarriage. He likes to use this verse, Mark 10 and 11. We disagree. In fact Mark 10:11 harmonizes completely with the other passages, which of course is what we would expect to find since the Bible doesn't contradict itself, does it? We all know that. For instance, I want to compare Mark chapter 10:11 with Luke chapter 16 and verse 18.

Mark 10:11 Harmonizes With Other Bible Passages On Divorce & Remarriage

Mark 10:11

Luke 16:18

"And he saith unto them,

Whosoever shall put away his wife, and marry another, committeth adultery against her."

[???]

→ "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."

Each of the first three phrases are effectively identical. Let's look at those comparisons. "Whosoever shall put away his wife" Mark 10 says. Well, what's Luke 16:18 say? "Whosoever putteth away his wife." Well, those are merely identical terms, aren't they? What about the next phrase, "and marrieth another" Mark 10 says. Luke 16 and 18 says "and marrieth another." We're right on track, aren't we? Look at the third phrase. "committeth adultery against her." Luke 16:18 says "committeth adultery." Now, I challenge

brother Reeves to tell me if these, Luke 16:18 and Mark chapter 10 and verse 11 don't parallel. But let's look at the last phrase at Luke 16 and verse 18. The fourth phrase in Luke 16:18, it's the one that addresses the remarriage of the put-away wife. It's specifically forbidden in Luke 16 and verse 18 as we have said all evening. It just so happens that Luke 16:18 gives some additional information. "And whoso marrieth her that is put away from her husband committeth adultery." Do you see that? So, you see that Mark 10 and verse 11 fully harmonizes with Luke chapter 16 and verse 18. It just so happens that Luke 16 and verse 18 gives some additional information, doesn't it? It gives some additional information. And, by the way, it's that additional information in Luke chapter 16 and verse 18 that brother Reeves is having a lot of trouble with. The additional information in Luke 16:18 especially, specifically, it forbids the put-away wife to remarry. That extra information right there in Luke 16 and verse 18, it doesn't contradict what Mark 10 says, it's just extra information. That information is what brother Reeves can't answer. That's why he wants to use this verse because it leaves off that information that he has trouble with. Do you see why he wants this to be his verse? He wants this verse to be his verse because it doesn't address the issue of this debate. That's why he keeps quoting and referring to Mark chapter 10 and verse 11.

Again, Mark chapter 10 and verse 11 harmonizes as well with Matthew 19 and verse 9.

Mark 10:11 Harmonizes With Other Bible Passages On Divorce & Remarriage

<p><i>Mark 10:11</i> "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her."</p>	<p>→</p> <p>→</p> <p>→</p> <p>←</p>	<p><i>Matthew 19:9</i> "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."</p>
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(???)

I'll try to go quickly because the point is much of the same. Mark chapter 10 says, "Whosoever shall put away his wife." Matthew 19:9 says, "Whosoever shall put away his wife." Mark chapter -- Mark 10 and 11 says, "and marrieth another." Matthew 19 says, "and shall marry another." We're talking about the same thing, apples to apples here. And the third phrase, "committeth adultery against her." Matthew 19:9 says "committeth adultery." Each of these three phrases are effectively identical. But look at the last phrase of Matthew 19 and verse 9 that addresses the remarriage of the put-away wife. It is specifically forbidden in Matthew 19, verse 9, but you see in Mark 10, verse 11, that her status is not even addressed. Her status isn't even addressed in Mark chapter 10, verse 11. So, you see that Mark 10 and 11 fully harmonizes with Matthew 19:9 just as it did with Luke 16 and verse 18. It just happens that again here in Matthew 19:9 there's some additional information given. And, again, it is that additional information that brother Reeves is having a lot of trouble with. And the additional information in Matthew 19:9 specifically forbids the put-away wife to remarry.

Let me change gears here for a minute. Brother Reeves says that our proposition allows the guilty spouse to put an unfair consequence on the innocent spouse. That's what he said in his first speech -- that our proposition allows the guilty spouse to put the innocent spouse in an unfair state. Well, it's a sad and unjust reality of life that innocent people frequently suffer unfair consequences because of other men's sin. I want to look at a few examples with you.

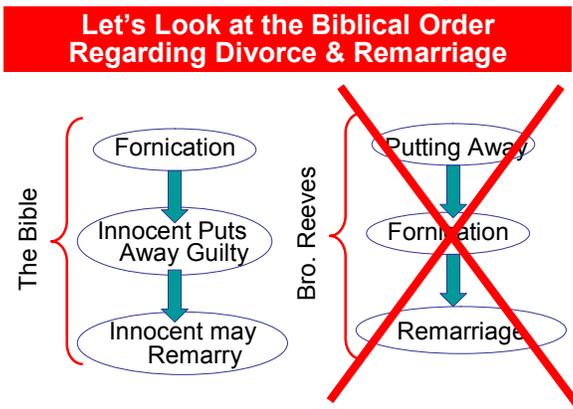
Innocent People Frequently Suffer The Unfair Consequences Of Other Men's Sins

For example:

- A person who is hit by a drunk driver
- An infant born to a drug addict
- Faithful Christians who are persecuted for their service to God
- Jesus' cruel death on the cross
- **An innocent spouse who is "put away" by his/her mate**

A person who is hit by a drunk driver. I tell you what, that's a terrible thing, but a person suffers, and they may be paralyzed for life because they're hit by a drunk driver. What about an infant born to a drug addict? An innocent baby born to a drug addict may be hooked on drugs at the time they're born because their mother couldn't get off drugs while she was carrying that poor innocent child, but that innocent child suffers from the sins of the mother, doesn't it? What about faithful Christians who are persecuted for their service to God? Is that fair? Is that fair for Christians to suffer because of sinful men persecuting them for their beliefs? That's not fair, is it? What about Jesus' cruel death on the cross? Jesus suffered because of other men's sins, didn't he? Is that fair? It surely wasn't. And then what about what we're talking about this evening, an innocent spouse who's put away by his or her mate. Is that fair? Does that seem fair to us? No, it doesn't seem fair, does it? But that's what the scriptures teach, and we have plenty of examples. Jesus himself suffered because of other men's sins, and it is also the case that innocent spouses can suffer because of being put away by their guilty spouse. We can't formulate an unscriptural position just because the thing seems unfair to us. This doesn't prove anything.

I want to go back to the chart that we looked at earlier when we were discussing that order is important.



Brother Reeves is not following the order that is stated here in the Bible, that fornication must occur, that the innocent spouse must put away the guilty spouse for that reason, and then the innocent party may remarry. Brother Reeves says that he agrees with this order, but what he fails to admit is that he's adding to this order. He's adding that a putting away can happen somewhere earlier, somewhere farther up in time, a year earlier a putting away occurred, and then later when fornication occurs, the second putting away can occur. That's what brother Reeves is promoting. That's why his doctrine is false. He's adding to this order. He says this order is his, but this is not the order that he's teaching. He's adding to it. And he's adding another putting away above which makes this putting away a second putting away. And that second putting away is the putting away that we don't read about in the scriptures. It's the second putting away that we challenged brother Reeves to show us in the scripture where it's so and he didn't do that, and we

want you to hold him responsible for that. He has to show us where that second putting away is possible in the scriptures and he hasn't done that.

1 Corinthians 7 verses 10 and 11 says, "And unto the married I command you, 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."

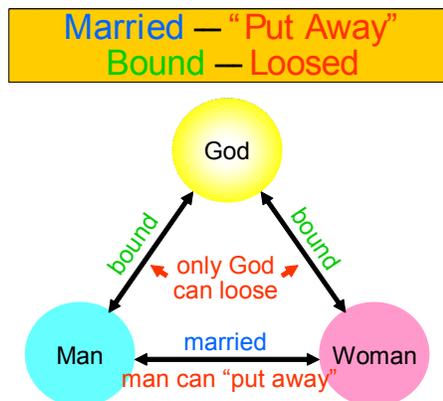
What We KNOW From 1 Cor. 7:10,11

"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. The "departing"/"putting away" in this text was **NOT** for fornication
2. The "departing"/"putting away" resulted in the two people being "unmarried"
3. In such cases reconciliation is a proper thing
4. There is **NO** authority here for either spouse to marry another person **EVER!**
5. This text does **NOTHING** to support the position being defended by bro. Reeves

In a divorce that is unauthorized, not scriptural, and sinful, the result is that the two people are really divorced. Notice that here in 1 Corinthians 7 and verse 11 it says they are unmarried. This is an unscriptural divorce, but it says they're unmarried. The idea of divorces that are in the eyes of men and in the eyes of God is a false distinction. The Bible makes no such difference. A divorce is really a divorce.

Let me help clear up some of the potential confusion. Let's be clear about the terms involved in marriage and divorce and make sure that we use them properly.



Note that married goes with the term put away. This is the part that man controls. Man makes the choice to marry, and that can either be a scriptural marriage or an unscriptural one, but man makes that choice. And man also chooses to end a marriage by putting away, and, again, that can either be a scriptural putting away or an unscriptural putting away, but man does the marrying and man does the putting away. What about bound and loosed? Those two go together. This is what God controls. Only God can bind eligible marriage partners, and only God can loose a man or a woman from that bond. And if we understand this, and this -- and we apply it consistently, it will help us in this discussion that we're having this evening.

In a written exchange prior to this debate, we agreed that we would exchange questions and return answers. Here's a question that we asked brother Reeves. "If a -- if a man puts away his scriptural wife when neither he nor his wife has committed fornication, and he does not subsequently commit fornication, is the wife really biblically put away?" That's the question we asked him. Here's his response that we got. "If you mean biblically put away, approved by the Bible, no, the Bible does not approve of the putting away. If you mean does the Bible really consider her repudiated by her husband, yes, she is really put away." Do you see what he said there? He said, "yes, she is really put away." We want to emphasize this. He said an

innocent put-away person is really put away. That's what he said. This is a quote from brother Reeves. This is how he answered the question that we worded to him. He said that the innocent put-away woman is really put away. Well, I have to ask the question then. If brother Reeves admits that she is put away, why then does he reject Jesus' teaching on the put-away spouse?

Specifically Forbidden

- ◆ **Matthew 5:32** ". . . whosoever shall marry her that is divorced committeth adultery."
- ◆ **Matthew 19:9** ". . . and whoso marrieth her which is put away doth commit adultery."
- ◆ **Luke 16:18** ". . . whosoever marrieth her that is put away from her husband committeth adultery."

Jesus said it 3 times!!! The put away woman cannot remarry without committing sin

Brother Reeves wants to ADD to the Scriptures by saying:
"whosoever marrieth her which is put away doth commit adultery – **EXCEPT IN CASES** where she was innocent of fornication when she was put away."

Look again with me at Matthew 5:32, "whosoever marrieth her that is divorced committeth adultery." Matthew 19:9, "whosoever marrieth her which is put away doth commit adultery." Luke 16:18, "Whosoever marrieth her that is put away from her husband committeth adultery." Jesus said it three times. We're belaboring this point, but brother Reeves admitted that she's put away, but brother Reeves doesn't want to apply these passages which speak specifically to a put-away person. This is what a put-away person can't do. This is the law that's binding on a put-away person, but brother Reeves refuses to make the application of Jesus' teaching here these three times.

Again, from our question and exchange prior to this debate, question number five -- we exchanged five questions -- the fifth question we asked, "You teach that an innocent woman who was put away from -- by her husband, could then put away her husband if he committed fornication. How would she do this? Please describe in detail." We asked him to describe if it could be done, how could it be done. Brother Reeves said, "She does it by doing what he did: they both repudiate, reject, disavow. Jesus did not describe in detail how precisely this should be done so I am not going to set down specific, detailed rules as to how to do it. Jesus simply states verbs of action, to denote the simple fact of such being done, and I leave it there." Well, brother Reeves is wrong. She can't do what he did. He says that she does what he did. Well, she can't do what her spouse has already done to her because it's already been done. She's already been put away. The marriage is dissolved. There is nothing left to put asunder. There's nothing that she can do. She can't do the same act that was done to her. The marriage is already ended. Also notice that brother Reeves is encouraging people to take an action that he admits he can't describe. He can't describe this action. He admitted that. And the reason why is this is a second putting away. The reason, of course, that he can't describe it is because the Bible is absolutely silent about anything of this type. We don't read about it. Colossians 3, verse 17, says we must have authority for all we do and say. Romans 14:23 says, "whatsoever is not of faith is sin." Romans 10:17 says, "faith cometh by hearing." So, we can't do a second putting away by faith because the word of God doesn't teach it. There is no authority for a second putting away.

I want to ask one more question before I'm done. Who has the right to remarry?

Who Has The Right To Remarry?

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.

(Matthew 19:9)

- The man who puts away his wife NOT for fornication
- The man who puts away his wife FOR fornication
- The woman who is put away FOR fornication
- The woman who is put away NOT for fornication

Our debate is about who has the right to remarry. Let's see what the Bible says. Let's look again at Matthew 19 and verse 9. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." That's the first clause, the first half of Matthew 19:9. This first part deals with the man who puts away his wife. If he puts away his wife not for fornication, what's the result? He can't remarry without committing adultery. The man who puts away his wife not for fornication cannot remarry. But if the man puts away his wife for fornication, then he is authorized by God to remarry without sin. The man who puts away his wife for fornication has the right to remarry. Well, the second part of the verse addresses a situation with the woman in which the woman has been put away. If she's been put away for fornication, brother Reeves and I would agree that she cannot remarry; however, notice that there is no exception in the second part of this verse. Even the woman who was innocent when she was put away cannot remarry without committing adultery. We're debating about the right of a put-away woman to remarry. Matthew 19:9 says that no put-away woman can remarry. It's just that simple. Brother Reeves is trying to defend this last possibility, that the woman who is put away not for fornication can remarry. We can't read about it in the second clause of Matthew 19:9. We can't read about it anywhere in the scripture. We have no authority for a put-away woman remarrying.

BILL REEVES - SECOND NEGATIVE

For our study tonight it was my understanding that the five questions that we would ask each other would be read in the first speeches, and I was hoping that would be the case so we could consider, all of you could consider the answers given, but that was not my brother's understanding so we're not holding him to that. He did read two of them, and I'll probably read a few if I have a chance.

Referring to some things he said in his first speech, "you can't fire me, I quit. You can't quit once you've been fired, there's no job left for you to quit." My brother doesn't understand what the word repudiate, or dismiss, or reject, or put away means. He's arguing that it means simply spatial separation. A man can leave his wife and go to town to go to work but he hasn't divorced her, he hasn't put her away. There's more to putting away -- he said there's nothing left. Nothing left? The bond is still intact. It takes two people to make vows to a marriage. Can one man vow for both? Can one disavow for both? He has one man disavowing and that stymies the other party, the wife if it's the man doing the putting away. There's nothing left for her to do. They both vowed and they both can disavow. Don't tell somebody that -- that he or she can't put away, can't reject, can't disavow, can't repudiate his commitment or her commitments to the other when they married. All he sees is spatial separation. Once that happens nothing is left he says. What about all the commitments? What about all the love? What about all the promises? What about all the vows? Those can be rejected by either party. Give me book, chapter, and verse, fill in the scriptures he says. He gives me a scenario that's not in the scriptures and says fill in the scripture here. After one's marriage has been dissolved, where is it? Give me book, chapter, and verse to prove that it is possible biblically to put away, put asunder, leave after one's marriage has been dissolved.

He had one chart toward the end here in Matthew 19 and 9, the innocent party has a right to put away the guilty fornicating mate. That's where I take my stand. The woman in his proposition may remarry because she's in Matthew 19 and 9a, not in "b", in "a".

Incidentally, every scripture he gives, Matthew 5:32, 19:9, Mark 10:11, Luke 16:18, there's no fornication in evidence, not in a one of them. He says they're parallel. Of course they're parallel, but his proposition says and then this man committeth fornication. There's fornication in his proposition, there's no cause of fornication in Matthew 5, 19, Mark 10, Luke 16. It's an entirely different scenario, but he's going to confuse the two scenarios. And how many times has he said put away, put away, put away. That is the whole crux of this false position, that once an ungodly man has put away, he says brother Reeves admits that the person is put away, of course, but brother Reeves does not admit that God approved of it. See the difference? Yes, man can do a lot of things but God doesn't approve of it. God did not approve in Matthew 5, and Matthew 19, and Mark 10, and Luke 16 what the man did. We'll look at that more in just a moment. He gave a parallel between Matthew 19 and 9, also Luke 16 and 18, and his proposition. His problem is that he sees sequence of events. He has Matthew 19 and 9 -- let's turn to -- let's turn to Matthew 19 and 9. Here's the way he's reading it. See if your Bible reads like this. "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and then afterward, after he's done that, then a man comes along and he that marrieth her when she's put away commits adultery. That's what he sees there. He sees sequence of events. That is not what Jesus is saying. Let's look at Luke -- excuse me, turn to Mark 10 and 11 and 12 again. Mark 10:11 and 12, "He saith unto them, Whosoever shall put away his wife," now, here's the way my brother reads it, and some with him, "Whosoever shall put away his wife, and marry another, committeth adultery against her," and then if later on she goes out and she herself -- oh, I beg your pardon. This is -- this is not in verse 12. Luke 16 and verse 18 is again where we get this sequence. "Everyone that putteth away his wife" -- Luke 16, verse 18 -- "and marrieth another, committeth adultery." Then later on you see, then afterwards and in sequence to that, "he that marrieth one that is put away from her husband committeth adultery." That is not what those passages are teaching. And Mark 10 and 11 explains it. He has me pictured as not agreeing that these passages are harmonious. To the contrary. Mark 10 is a commentary on Matthew 19. The Pharisees simply asked, "Is it lawful for a man to put away his wife for every cause?" And Jesus in essence is saying, no, it is not lawful, and he that does it, the man that puts away his wife, except for fornication, except for fornication, three words, that's all I'm going to provide, and marries another, commits adultery. Well, what if he puts away his wife for every cause as these Pharisees were asking and someone else marries her? He commits adultery. Why? Because she is still bound to her husband. That's why. It's not because she's a put-away woman. God didn't release those two, or either one, from that marriage bond. Neither one had the cause for which to be released, to put the other one away. There is no fornication, no cause of fornication for putting away in any of these passages that Jesus deals with. Mark tells us that Jesus said that he that puts away

his wife, and marries another, commits adultery against this wife that he put away. Well, she has the cause for fornication. And Jesus says that the innocent may put away the guilty for that cause. Jesus argues cause. Jesus focuses on cause. That's what he was asked about. See it in Matthew 19 and 3? "Is it lawful for a man to put away his wife for every cause?" And Jesus says the only cause is fornication. But, no, we're going to add to that and provided that the one, that previous divorce, that didn't -- that didn't affect the marriage bond one whit. And my brother is willing to admit, and we all agree virtually I would think in this audience that when an ungodly spouse puts away for just any cause except fornication his mate, they're still bound to each other. God does not release either one, and that action, that ungodly action is not the determinate of anything as far as remarrying is concerned.

Trying to answer his arguments as best I can get to them here, in his last speech he brought up these several, let me look at them hurriedly. Why I could not deny brother Reeves' proposition, and he read my proposition to him. And he says I wrote to him that you know this is an inadequate statement of your position regarding our differences. It says nothing about a second putting away. Where did -- where did you get your second putting away in anything that Jesus said in Matthew, Mark, or Luke? There's only one putting away because Jesus was asked about one putting away, "is it lawful for a man to put away," and Jesus says no, unless -- except for fornication. Now, anyone who puts away for fornication is putting away one time, but both can do it, both can put away scripturally or unscripturally, but God approves only when one puts away. There can be a thousand puttings away if there are a thousand people doing it. In Mark chapter 10, if a husband puts away his wife for any cause and marries another, any cause, of course as Matthew 9 says without the cause of fornication, if he puts away his wife and marries another, he commits adultery of course. And if she herself puts away, there you have two puttings away, and that -- and the fact that two can do it. If he puts away and if she herself puts away, is that two puttings away? No, it's one on the part of each one. This two puttings away is a fabrication, it's a concoction of men, and then where do the scriptures say that? Well, where do the scriptures treat about two in one marriage? That is no scenario. It's the scenario that brethren bring up and not that Jesus treated. I gave him exactly what Jesus taught in my proposition. He says I believe that. And then he added, he wants to add some provisos to it and complains about my charging him with provisos. He said I believe that. I said, no, you don't because it doesn't have your proviso in it. He said, well, I'll -- I'll deny it if you'll put the proviso in.

Then there's a chart up there with a good looking man on it. I got -- the gospel according to Bill Reeves. I don't know where you got that, but that's -- that's nice. "Whosoever marrieth her which is put away doth commit adultery unless she was innocent of fornication when she was put away." Where did you get that quote? The gospel according to brother Bill Reeves! "Whosoever marrieth her which is put away," are you talking about what Jesus was talking about? That put-away woman, there was no fornication involved. There was no cause of fornication. She was still bound. God did not recognize that ungodly action. It didn't change the marriage bond one whit. Of course whoever marries that -- that put-away one, that put-away one commits adultery. "Unless she was innocent of fornication when she was put away. That's not -- that's not according to brother Bill Reeves.

Which scenario did Jesus not address? And he didn't say what even brother Haile wrote. There's only -- he says that I take the position that the Bible doesn't deal with all scenarios. I'm saying that the only scenario presented to Jesus was such and such where there was no cause of fornication, and he cannot read anywhere in Matthew 5, Matthew 19, Mark 10, Luke 16 where there's any cause of fornication in the putting away, it's not there. It was not asked of Jesus. He didn't talk about it. But I'm saying that the principle in Matthew 19 and 9 will address this proposition, this scenario which Jesus did not treat, this is another scenario for it says and then commits fornication. Brother Gwin's proposition has fornication, the cause of fornication, and when one has that cause, the innocent has the right to exercise this divine permission, and no ungodly action of an ungodly spouse which God doesn't recognize is going to deprive her of that right that God gave her. But some brethren say, yes, we're going to make that proviso there, and if you don't agree with it, we're going to disfellowship you.

Then he gave Mark 10:11 harmonizes with other passages. He tried to show how that's exactly what his proposition deals with. There is no cause of fornication in Matthew 5, Matthew 19, Mark 10, Luke 16. Turn to Luke 16 just a moment. How much time do I have?

TIM HAILE: You've got seven minutes.

In Luke chapter 16, verse 18 reads, "Everyone that putteth away his wife, and marrieth another, committeth adultery." I went to a debate many years ago, and a brother affirmed that there is no justification for any Christian ever remarrying. Divorcing, yes, if there's fornication, one may divorce, but no

remarriage. Proof? Luke 16:18. "Everyone that putteth away his wife, and marrieth another, committeth adultery." It's in black and white right there. That's where I take my stand. Now, brother Gwin and I would have a problem with this fellow. We'd say, now, wait a minute, Jesus said if the cause of fornication is there, one can do it if the guilty one is fornicating, the innocent one can put – if there's been no previous divorce of course, he would add that in there, I'm not, I'm not adding that in, Jesus didn't. Did he say now, well, brother Reeves and I -- well, no, I guess not because brother Reeves won't put this proviso in there. But I would tell this man that Jesus said that everyone that putteth away his wife for fornication does not commit adultery when he marries again. You see that brother was making an absolute out of that, just exactly like my brother is making an absolute out of the "b" part. Let's read the "b" part. "And he that marrieth one that is put away from her husband committeth adultery." There it is in black and white. Brother Reeves is testifying a put-away person marrying again, and it says right there that he that marrieth one that is put away from her husband commits adultery. There it is in black and white, and he makes an absolute out of it. Will he make an absolute out of the "a" part? The truth of the matter is in both parts no cause of fornication is there, that's why the one putting away his wife and marrying another commits adultery. He didn't have the cause of fornication. That's why he that marrieth one that is put away from her husband committeth adultery because there is no cause of fornication there. And we're going to bring up a proposition where he commits fornication, and we're going to apply everything that's said here, where there was no cause of fornication, and we're going to confuse these scenarios and say, Jesus said, but we're going to apply it up here when the man has committed fornication. That answers those charts where he tries to show his proposition is in these passages. In these passages, my brother, there is no cause of fornication; in your proposition, and he commits fornication. So, keep in mind there's no sequence of events that Jesus has talked about when this happens, and when this happens, and then afterwards when something else happens, then it says here whoever marries her who is put away commits adultery. It's not there. Jesus said in Mark 10, and he doesn't like the passage, I can see why, gives him trouble. Look at Mark 10 and verse 11, let me read it to you verbatim. "He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself" -- see, there's no sequence of events, and then say and then afterward, "and if she herself shall put away her husband, and marry another, she commits adultery." Jesus was asked, read it in Mark 10, verse 2, "Is it lawful for a man to put away his wife?" Jesus says if he does it, he commits adultery. If she does it, she commits adultery. There's no sequence of events, but they have sequence of events and then they're arguing that last phrase, whoever marries a put-away woman. There was no cause of fornication in any of these passages. That's why no matter what that ungodly spouse had done, God did not release either one. He had a good chart up there about man's part and God's part. But he sees marriage, he's never defined it, it's apparently just a matter of a physical union and once that is broken he says no one else can do anything about it. There's much more to repudiation than simply walking out of a house and putting space, that's why I say spatial separation between the two.

Trying to answer what he has said before, and if I have what, a minute or two?

TIM HAILE: Three minutes.

Three minutes. Let's look at some more reasons why I deny the proposition that our brother is affirming.

20. Absolutely nothing in Mt., Mk. and Lk. is directed to what a put-away woman (wife) may or may not do (as does the proposition!). Jesus directs his remarks to the **consequences of what a husband might do, and then to what another man might do. **Let's stay with the text!****

21. The proposition denies that Mt. 19:9a and Mk. 10:11 are parallel ...

Again, let me -- keep this in mind. There is absolutely nothing in Matthew, Mark, and Luke directed to a put-away wife as to what she may or may not do. The proposition of brother Joel's ends saying she may not marry. There's nothing in that, in those passages in Matthew 19, in Mark 10, or Luke 16 that is directed to, now, listen, you put-away person, you may or you may not do something, it's not there. It's whosoever -- now, Jesus, we're asking you about a man putting away his wife, all right, whosoever does that, whosoever puts away his wife, and, furthermore, he that, Jesus directs himself to whoever does this without the cause of fornication, and he that marries her who is put away where there's no cause of fornication, the consequence is adultery. Let's stay with -- with the text. Jesus directs his remarks to the consequences of what a husband might do and then what another man might do, but we're hearing all about the put-away woman, put-away woman. When I have time, I want to show you what they've done in making a class or a category of people, that's the box I'm talking about. Once this woman gets put in there, she's stymied, she's there, and he has her joined to -- he has her bound to a fornicator to the day he -- that she dies. Think about that.

The proposition denies that Matthew 19 and 9 and Mark 10 and 11 are parallel as I've just mentioned,

even though these two texts deal with the *same occasion, same people, same question asked, and answered, same reference to what Moses did, same teaching that fornication is against the innocent party, and therefore, same clear implication that the innocent party is permitted to repudiate the guilty party and to remarry.*

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even though -- look at this, even though those two texts deal with the same occasion, same people, same question asked, same question answered, same reference to what Moses did, same teaching, that fornication is against the innocent party, and, therefore, the same clear implication, that the innocent party is permitted to repudiate the guilty party and to remarry, and there are no provisos, no pres and posts this, that, and the other, no before and afters, that's it.

22. Mt. 19:9 is Matthew's account of Jesus' teaching implying the putting away of a wife who fornicates before any divorce has occurred, and Mk. 10:11 is Mark's account of Jesus' teaching that after the unlawful divorce, if the husband remarries, he is committing adultery against his wife.

These statements contain the *same teaching because whenever ...*

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Matthew 19:9 is Matthew's account of Jesus' teaching implying the putting away of a wife who fornicates before any divorce has occurred, a man can put away his wife who is fornicating, no divorce has taken place. Mark 10 and 11 is Mark's account of Jesus' teaching that after the unlawful divorce, the husband is committing adultery against his wife as long as he stays with that second woman because God still has him bound to the first woman, he's never released either one, he's never released the husband nor

that wife that he is committing adultery against because there was no cause of fornication for him to do that, and no ungodly act of an ungodly spouse is going to deprive the godly, the innocent, of a right that divine authority has -- has described. These statements contain the same teaching --

TIM HAILE: Time, Bill.

Thank you very much.

JOEL GWIN - THIRD AFFIRMATIVE

Brother Reeves has shown some distaste in the fact that we keep addressing the put-away woman; however, this is what this debate is about, and we'll not quit referring to the put-away woman. The put-away woman is what this debate is about, and what rights, and what conditions, and what laws Jesus has placed upon her and how a put-away person can act and be in accordance with the scriptures.

Bill Reeves disagreed with a statement that I made, and let me correct that statement. When we talked about that married deals with put away and bound deals with loose. We said that the marriage and the put away is on the part of the man and the woman, and we observed that the bound, binding and the loosing is God's part. What I meant to say by that is that there is nothing left in her control. There is nothing left in the woman's control after she has been put away. That's what I meant to say as a point of clarification.

I want to go back to that two-colored chart again and Luke 16.

Luke 16:18

Whosoever putteth
away his wife,

and marrieth another,
committeth adultery:

and whosoever
marrieth her that is put
away from her husband
committeth adultery.

My Proposition

(The Bible teaches that)

**If a man puts away
his scriptural wife**
for a reason other than fornication

**and then commits
fornication,**

**the original wife may
not remarry.**

Brother Reeves says that there is no fornication -- fornication is not in evidence in our proposition. Well, fornication is in evidence in our -- in our proposition. It says right there, "then commits fornication." Fornication is in our proposition.

He also says, though, that there is not a sequence taught in the scriptures. There clearly is a sequence. If a man puts away his wife, and marries another, commits adultery, and whoso marrieth her which is put away from her husband committeth adultery. Brother Reeves says that we are hung up on sequence. We're only binding the sequences we have in the scriptures. We're only asking that the scriptures, the sequence which they put forth is the sequence which we follow. That's the only point that we've made is that we follow the biblical pattern. And the biblical pattern lays forth a sequence, and we've asked that we follow the sequence, and we've taught that the sequence that is laid forth in the scriptures must be followed in all cases of marriage, divorce, and remarriage.

Next, more about Mark chapter 10 and verse 11 -- another slide.

“Committeth adultery against her”

"And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her."

Mark 10:11

- ☞ Bro. Reeves says this proves that the "put away" wife can subsequently "put away" her mate after he remarries, because he "committeth adultery against her"
- ☞ There are scholars who argue that the "her" is actually the second wife, not the first

He likes -- we've talked about this -- this phrase, "committeth adultery against her." "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her." Brother Reeves says that this proves the put-away wife can subsequently put away her mate after he remarries because he committeth adultery against her. There are scholars who actually will argue that the "her" is actually the second wife, not the first. He makes the argument that this adultery against her refers to the first wife. Scholars aren't in agreement about that.

- In *The Interlinear Greek-English New Testament*, Alfred Marshall (p. 182) translates the text under discussion in Mark 10:11, as "commits adultery with her"
- In *The Grammatical Aid to the Greek New Testament*, Robert Hanna (p. 77) says on the prepositional phrase translated "against her" in Mark 10:11, "*The preposition epi has the sense of 'with' after the verb moikatai.*"
- **Alexander Balmain Bruce** states, "The *ep auten* at the end of ver. 11 may mean either **against**, to the prejudice of, her (the first wife), or **with** her (the second). The former view is taken by the leading modern exegetes, the latter by Victor Ant., Euthy., Theophy., and, among moderns, Ewald and Bleek." (Marcus Dods, "The Synoptic Gospels," *The Expositor's Greek Testament*, p. 409)

Alfred Marshall translates the text under discussion as "commits adultery with her." Robert Hanna says on the prepositional phrase translated 'against her' in Mark 10; "the preposition epi has a sense of with after the verb moikatai." Alexander Balmain Bruce says it "may mean either against, to prejudice of her, the first wife, or with her, the second. The former view is taken by the leading modern exegetes." So, the scholars are not in agreement about this phrase "committeth adultery against her." What this really proves is not that they are still married, it proves that they are still bound. And we agree that the reason that a put-away woman cannot remarry is because she's still bound to her previous mate. In fact that's the true definition of adultery is being married to one, the Bible tells us married to one and bound to another. That's a biblical definition of adultery. And we'll talk more about that tomorrow.

“Committeth adultery against her”

"And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her."

Mark 10:11

- ☞ Bro. Reeves says this proves that the “put away” wife can subsequently “put away” her mate after he remarries, because he “committeth adultery against her”
- ☞ There are scholars who argue that the “her” is actually the second wife, not the first
- ☞ Regardless, this verse provides NO authority for the “put away” wife to remarry
- ☞ Bro. Reeves has NOT circumvented the prohibition on “put away” persons remarrying (Matthew 5:32; 19:9; Luke 16:18)

Regardless of this, the verse provides no authority for the put-away woman to remarry. Regardless of everything that this verse teaches, there is no authority given for the put-away wife to remarry. Brother Reeves has not circumvented the prohibition on put-away persons remarrying which we've talked about in Matthew 5:32, Matthew 19:9, and Luke 16 and verse 18.

Brother Reeves talked about this slide in which he mentioned he liked his picture, we chose a good one he said, and he said those weren't his words, those weren't his direct words.



The Gospel according to Matthew

- ✓ "... whosoever shall marry her that is divorced committeth adultery." (5:32)
- ✓ "... and whoso marrieth her which is put away doth commit adultery." (19:9)



The Gospel according to Luke

- ✓ "... whosoever marrieth her that is put away from her husband committeth adultery." (16:18)



The Gospel according to Bill Reeves

- ✗ "... Whosoever marrieth her which is put away doth commit adultery **unless she was innocent of fornication when she was put away**"

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:9)

And don't let me mislead you, that is not a direct quote from brother Reeves. What I meant to imply is that his teachings and his doctrines lead to this conclusion -- that unless she was innocent of fornication when she was put away, whosoever marrieth her which is put away doth commit adultery unless she was innocent of fornication when she was put away. Notice, he didn't deny this, did he? Did you hear him deny that? Did you hear him deny that statement? I didn't hear it. And I ask brother Reeves, if he denies this statement, please say so. But the end result of a doctrine that he's teaching is that he feels the innocent person can remarry if fornication occurred after she was put away.

Matthew 19, verse 9, is obviously a very important verse in the marriage, divorce, and remarriage discussion. Brother Reeves has spent quite a bit of his argumentation tonight dealing with Matthew 19 and verse 9. So, let's take a look at it again.

Brother Reeves Wants It Both Ways in Matthew 19:9

Scenario #1

"And I say unto you, Whosoever shall put away his wife, **for fornication**, and shall marry another, *does not* commit adultery: and whoso marrieth her which is put away doth commit adultery."

In this case he wants "put away" to mean really "divorced" "in the eyes of God"

Scenario #2

"And I say unto you, Whosoever shall put away his wife, **NOT for fornication**, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

In this case he wants "put away" to only mean "accommodatively" or "in the eyes of men"

Brother Reeves, which way is it?

Either way

↳ "whoso marrieth her which is put away doth commit adultery"

This time I want to show you how brother Reeves has a problem. He wants "put away" to mean two different things in the same verse. We said that early on, watch and make sure that we don't apply different meanings to the same word in the same verse at the same time. There are, as you know, two possible scenarios in this verse. The one scenario where fornication has occurred in the marriage, the other where no fornication had occurred in the marriage. Let's look at scenario one, a putting away for fornication, and we'll read it that way. "And I say unto you, Whosoever shall put away his wife for fornication, and shall marry another, does not commit adultery: and whoso marrieth her which is put away doth commit adultery." In this case brother Reeves wants "put away" to mean really divorced in the eyes of God. He wants this divorce to be real. He wants this putting away to be real.

Now, look at scenario two. "And I say unto you" -- this is a not for fornication putting away, and we're going to read it that way. Scenario two says, "And I say unto you, Whosoever shall put away his wife, not for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." In this case brother Reeves wants put away to only mean accommodatively or in the eyes of men. Do you see that? The divorce is not real he claims, the woman isn't really put away, she can still put away her husband later if he commits fornication. Wait. Do you see what's happening here? This is the same word in the same verse, and brother Reeves wants it to mean two different things depending upon the circumstances. Brother Reeves, we would simply ask you, which way is it? It has to be one way or the other. Thayer says, "One of the rules of literary interpretation states that a word can have but one fixed meaning in the connection in which it occurs." But bottom line, either way you take it, the result is the same, "whoso marrieth her which is put away doth commit adultery." Either way what's the end result? "Whoso marrieth her which is put away doth commit adultery." You can't define "put away" two different ways in the same verse, but either way the end result is the same, and that result is what we've been debating, and the result is the same. All this quibbling about in the eyes of man or putting away that God doesn't recognize doesn't really prove anything at all.

I want to look further at Matthew 19, verse 9. I want to break it down and talk about action, cause, and result for the husband and the wife.

Understanding Matthew 19:9

Scenario #1

"Whosoever shall put away his wife, for fornication, and shall marry another, does not commit adultery; and whoso marrieth her which is put away doth commit adultery."

	Action		Cause	Result for husband	Result for wife
Husband	Puts away	Wife	For fornication	May remarry	May not remarry
Husband	Puts away	Wife	Not for fornication	May not remarry	May not remarry

Scenario #2

"Whosoever shall put away his wife, NOT for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery."

There are two possible scenarios which we have talked about this evening, one in which fornication occurred and one in which no fornication has occurred. First I want to talk about the divorce for fornication, and I'm going to read Matthew 19:9 that way. "Whosoever shall put away his wife, for fornication, and shall marry another, does not commit adultery, and whoso marrieth her which is put away doth commit adultery." What does it say there? The husband puts away his wife -- the action is "puts away his wife." What's the cause? For fornication. The result for the husband is that he may remarry without committing sin, but what about the guilty put-away wife? "Whoso marrieth her which is put away doth commit adultery." She may not remarry. Brother Reeves agrees with me about this scenario.

Now, let's discuss the other possibility, a divorce in which the innocent wife is put away -- she has not committed fornication. Matthew 19, verse 9, tells us that the husband puts away his wife, not for fornication, what's the result? It's adultery if he remarries. What's the result for the innocent wife? Again, plainly the verse says, "whoso marrieth her which is put away doth commit adultery." She may not remarry either. This is the point of controversy between us, whether or not this woman put away not for fornication can remarry. Jesus clearly says that she cannot.

BILL REEVES - THIRD NEGATIVE

I commend you all for the good deportment on the part of all of you, you have listened carefully, and that's what we're here for. These last few minutes, and if God wills we'll continue our discussion tomorrow evening, I want to comment about the chart with the good picture on it, the good looking fellow. You need to take the quotes off of that, Joel, that's not my statement so it would help to not misrepresent by leaving that as a quotation. That is not what I teach. "Whosoever marrieth her which is put away doth commit adultery." That's taken from the scriptures where there was no cause for fornication involved. We all agreed that anyone who marries one who's put away not for fornication God does not release either one and both are committing fornication if either one remarries, they're both doing that. Then he says "unless she was innocent of fornication when she was put away." When she was put away has nothing to do with the divine permission for the innocent to repudiate or put away a fornicating mate. Jesus didn't say when the fornication had to occur, pre or post anything. But my brother has to put in there unless when something happened to her, by whom? By an ungodly spouse who did an ungodly act which God did not recognize or approve which did not affect the marriage bond, they're still bound. My brother agrees to it. It had nothing to do with anything, but in this position my brother has taken it has everything to do with everything. Everything stops, everything's stymied. The divine permission is annulled, annihilated, forget it. Fornication, it's irrelevant. Why? Something happened back here. And our brother continues to bring up passages where no fornication, no cause of fornication -- let me make this clear. He says, what do you mean? When she marries again, or he marries again, he commits adultery. There's your fornication! I'm saying there's no cause of fornication for the putting away. I'm saying that the putting away was not done for the cause. I didn't say that later on when he marries again he didn't commit fornication. He committed fornication when he married again against that wife, but the putting away was not for the cause of fornication. That's what they asked Jesus, for any cause? He said for any cause it's a -- it's adultery when either one marries again, when the fellow who puts away marries again or he, not she, but he that marrieth her, which her? She that's put away. But there's so many things to get to here. This about the scholars, I want you all to take your Bible and turn to Mark 10. Well, I have it right here. And I want to -- I'd like if I could, but I can't, to see a show of hands. Don't raise your hands, but if you could, it would be interesting to see. No one would. There's not a person in this audience when you open your Bible that's going to read where it says, with the other wife, with the second wife. Every one of them, let's read it, Mark, you read your version, I'm using the American Standard. You can use King James, New King James, you can use New American Standard, you name it, NIV. Let's read Mark 10 and verse 11 and 12. "He saith unto them, whosoever shall put away his wife, and marrieth another, committeth adultery against her." Does yours say against her? Does anyone have one -- don't -- move your head, don't answer me, it's a rhetorical question. Does anyone have one that says with another? Well, some scholars, I don't care what some -- you can find somebody that will say anything, but you are not reading a version I dare say, if you are, show it to me afterwards and I'll make a correction. Doesn't it say against? But he had a whole chart on that.

"Brother Reeves wants it both ways in Matthew 19 and 9." What both ways? If one's put away for fornication, he does not commit adultery when he marries again, that's what I say. But over here, if he puts away for fornication and shall marry another -- excuse me, over on the right, if he puts away his wife not for fornication and shall marry another committeth adultery. That's right. What about the man whosoever, or he that marrieth her, he commits adultery, but the woman he's talking about, there's no cause of fornication here in this putting away. Did you read it? Did you read in Matthew 19, and Mark 10, or Luke 16, did you read where the putting away was for the cause of fornication? There was no cause of fornication, that's what made it adultery, but his proposition says "and then commits fornication." Now we have fornication here. Now we have a cause for the innocent one to use the divine permission, but he's going to confuse these scenarios.

In these closing few minutes I want us to look at the matter of context, stay with the context.

STAY WITH THE CONTEXT

Some are ignoring, or perverting, the context.

“The present controversy is, *in reality, over the presupposition that there is authority for a person who has been put away to employ a subsequent “putting away” and remarriage for post-divorce fornication.*”

Not so; note: 1. The present controversy is, *in reality, over the ...*

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Look with me with these few charts because this is what my brother is doing, this is why I'm denying this proposition. He is ignoring or perverting the context, and not he alone, and he used some arguments. Brother Joel, there's a chart up here where you say this is what brother Reeves, about accommodative language, either produce where I've said anything like that or you remove that chart. You produce some proof where I said anything like that. This is what brother Reeves believes. Bring the proof or remove that chart. Keep that in mind. Now, there's some brethren who would take all kinds of positions, you -- you bring the proof or remove the chart.

The present controversy, this is what a brother has written who agrees with brother Joel, and, incidentally, he brought up some quotes from two other preachers. Who are you debating, my brother? You bring up quotes of what I've said or written, and I'll either correct it or stand by it. You're debating me, not brother so-and-so, brother x, y, and z and what they might have said and what they believe. And you're bringing up here a chart about accommodative language. Bring the proof or remove that chart. I believe you will, you're an honest man, you're a good man, and you'll do that.

The present controversy we're told is in reality over the presupposition that there's authority for a person who has been put away to employ a subsequent putting away -- see all these provisos -- and remarriage for post-divorce fornication. Where do you read about anything like that in the scriptures? These are concoctions of men. That's not what the controversy is about. The present controversy is in reality, using the same wording, over the

presupposition” that some one’s being the object of another’s ungodly action (being put-away unscripturally by a mate who then commits fornication) is the determinant in the God-given right to repudiate and remarry.

Jesus put no one in a particular “category” and then declared that any of that category could never

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presupposition, get it now, that someone's being the object of another's ungodly action, being put away unscripturally by a mate who then commits fornication, is the determinate. That's what the problem's all about, trying to make as the determinate what some ungodly person has done and this object of it is the put-away woman or man, as the case may be, and that determines the God-given right to repudiate and remarry. Can you believe it? But that is exactly the -- the demand that this position has or makes. Jesus put no one in a particular category and then declared that any of that category can never

remarry. He put the **cause of fornication** as the sole right for any innocent spouse to repudiate the guilty mate and to remarry.

2. There is authority, **Mt. 19:9a**, for an innocent spouse to put away a mate guilty of fornication and to remarry.

3. The “put-away person” to whom Jesus refers is one put-away for any **cause except fornication!**

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remarry. He put the cause of fornication as the sole right for any innocent spouse . . . pre, post, or anything else that some ungodly man may or may not have done which doesn't affect the marriage bond, we all agree, they're still bound to each other when there was no cause of fornication. . . Jesus made the cause of fornication the sole right for any innocent spouse to repudiate the guilty and to remarry.

TIM HAILE: Two minutes.

Two minutes? Thank you. There's no authority, Matthew 19:9, the first part, for an innocent spouse to put away a mate guilty -- there is . . . I can't read my own writing, excuse me . . . there is authority. This is where I go. Here's where Jesus states the principle, and he puts no provisos to it. If there's a cause of fornication, the innocent spouse has a right to put -- yes, but what if something has already been done? Jesus didn't say that, men have added that and are going to divide and split the church over it. That is sad, brethren; reconsider that seriously. Adultery is bad, but, remember, division is bad, too. Both are things that God hates or abhors. The put-away person to whom Jesus refers is one put away for any cause except fornication. But this put-away woman is drug over here into a different scenario you see where there is fornication, but Jesus -- he wants to know about what I'm going to do, I'm trying to do something for this put-away woman that -- and I ask myself, Joel, which put-away woman? The one Jesus is talking about or the one you're talking about in your proposition who has the cause of fornication?

The “put-away person” of the present controversy is one **against whom fornication has been committed. Stay with the context!**

Brethren take the “put-away person” of Jesus’ discussion, and inject him into a scenario such as the one covered by our brother’s proposition that says: “and then commits fornication.”

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The put-away person of the present controversy is one against whom fornication has been committed. Again, number three,

remarry. He put the **cause of fornication** as the sole right for any innocent spouse to repudiate the guilty mate and to remarry.

2. There is authority, **Mt. 19:9a**, for an innocent spouse to put away a mate guilty of fornication and to remarry.

3. The “put-away person” to whom Jesus refers is one put-away for any **cause except fornication!**

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"The put-away person to whom Jesus refers is one put away for any cause except fornication." Stay with the context. But this proposition has fornication committed, and so he's going to confuse the two scenarios and say the Bible says in black and white. I want him to deal with Luke 16 and 8 -- 16 and 18. The "b" part he makes an absolute, will he make the "a" part also?

4. Jesus put **no time-limit** on the commission of the fornication that becomes the sole cause for repudiation and remarriage; he did not say “pre” nor “post” anything! Such is a proviso of human origin, not divine!

Whether one is a putting-away person, or a put-away person, has nothing to do with the right to repudiate and remarry; that is determined by ..

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Jesus put no time limit on the commission of the fornication that becomes the sole cause for repudiation and remarriage. He did not say pre nor post anything, and that is a proviso of human origin, not divine. Thank you very much and good evening to everyone from my part.

JOEL GWIN - FOURTH AFFIRMATIVE

Brother Reeves, gentlemen moderators, brothers and sisters in Christ, good evening and welcome again to this important period of intensive Bible study. We're glad that you're here, and we appreciate very much the special effort and considerable expense that many of you have expended in order to be here this evening. As we said last night, it is an unfortunate thing that brings us together, a matter of controversy that has brought much division in the body of Christ and threatens to cause even more. The only way that this division can be solved is by appealing to the scriptures, and by learning the truth, and by applying the truth consistently in our lives. We pray that this debate will help in these ways.

Last night we explained how this debate came about and how it is that I, a very young and inexperienced man, am the one debating a veteran gospel preacher like brother Reeves. I'll not go into those details again, but I hope everyone here understands that I am humbled to be speaking in the presence of many here who are more knowledgeable and more effective teachers than I am.

Having said that, let me add that I believe the truth of God on the subject of marriage, divorce, and remarriage is not difficult to understand. If we are honest, fair, and open-minded, we can understand God's will and God's truth on this matter. We don't need to be Greek scholars. We don't need the complicated and lengthy arguments in order to understand the simple facts that the Lord puts forth to us on this important subject. We can all understand this subject alike, and the Lord wants us to.

Now let's begin. I know some of you were not able to be here yesterday evening so I want to restate my position again. My proposition states,

My Proposition

"The Bible teaches that if
a man puts away
his scriptural wife
for a reason other than fornication
and then commits fornication,
the original wife may not remarry."

"The Bible teaches that if a man puts away his scriptural wife for a reason other than fornication and then commits fornication, the original wife may not remarry." Please note the essential elements of the proposition. We are basing our conclusions on what the Bible teaches, not on an appeal to personal opinions, human emotions, or on our particular judgments about what seems fair or right in our own minds. In the type of divorce that we are debating, a man puts away his rightful wife for a cause other than fornication. And then, noting that she is innocent in the matter, she is nonetheless put away. Later -- after the marriage has been dissolved -- the man establishes a sexual relationship with another woman. I maintain, and this proposition states, that the original wife may not use this fornication which happens after the marriage has been dissolved as justification to remarry another man. Brother Reeves says that she can, and that is the issue that we're debating. That's the issue we're debating, whether or not this put-away woman can remarry.

Next I want to show you how my proposition lines up exactly with what the scriptures teach on marriage, divorce, and remarriage. Again, we looked at this last night.

Luke 16:18

→ **My Proposition**
(The Bible teaches that)

Whosoever putteth away his wife,

→ If a man puts away his scriptural wife
for a reason other than fornication

and marrieth another, committeth adultery:

→ and then commits fornication,

and whosoever marrieth her that is put away from her husband committeth adultery.

→ the original wife may not remarry.

Luke 16 and verse 18 says, "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." I want to look with you at how that lines up with my proposition. My proposition states in the first phrase "that if a man puts away his scriptural wife." I think you'll agree with me that these are directly parallel statements. Observe that Luke chapter 16 and verse 18 is talking about a divorce where fornication was not the cause. We know this because the man commits adultery when he remarries. Our proposition deals with a case where fornication was not the cause of the divorce, one in which the -- an innocent woman was put away. The next phrase, "and marrieth another, committeth adultery." My proposition states "and then commits fornication." Remember, adultery is a form of fornication. Here in Luke 16 and verse 18 note that the man committed this act after he had put away his wife. This is exactly the way that we have it in our proposition. And, finally, Luke 16, verse 18, says, "and whosoever marrieth her that is put away from her husband committeth adultery." My proposition states that "the original wife may not remarry." There it is. That's what we're debating. We're debating the ability of an innocent put-away woman to remarry. Luke 16 and verse 18 addresses such a case exactly and directly, and Jesus plainly says that although she was innocent she cannot remarry without committing adultery.

Also yesterday evening we compared my proposition to Matthew 19 and verse 9 as you see here on the screen.

Matthew 19:9

(And I say unto you,)

→ **My Proposition**
The Bible teaches that

Whosoever shall put away his wife,
except it be for fornication,

→ If a man puts away his scriptural wife
for a reason other than fornication

and shall marry another, committeth adultery:

→ and then commits fornication

and whoso marrieth her which is put away doth commit adultery."

→ the original wife may not remarry.

For the sake of time, we'll not elaborate on that again, but I want you to note that these are merely exact and parallel statements and that my proposition again lines up with Matthew 19 and verse 9. I want to add that brother Reeves says there's no sequence in these verses. We heard him say that repeatedly last evening. But a man could not put away his wife for fornication if she had not yet committed fornication. Do you see the sequence there? And the put-away woman could not be remarried if she had not first been divorced. Do you see the order of events that must be there? There's clearly sequence in these verses, sequence that cannot be denied.

Brethren, as we said last evening, the last two charts have sustained our proposition by showing that the scriptures teach in nearly identical words the same thing that is stated in the proposition. Brother Reeves will have his turn in a few moments again to try to address these affirmative arguments. Be sure to hold him directly accountable to answer these two charts and to show why my proposition is false when it directly parallels what the scriptures teach. Brother Reeves did not resolve these arguments last evening. The challenge remains for him to show why this proposition is false when it directly parallels the scriptures. For him to say this proposition is false, would he not then be saying that these scriptures are false? Hold him accountable to that.

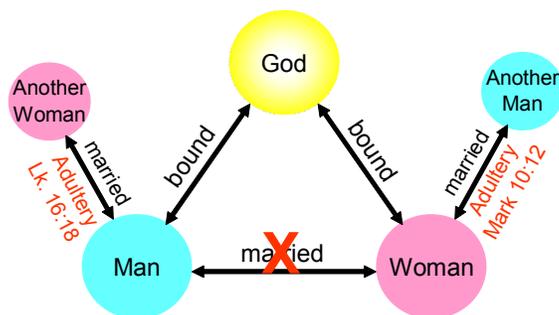
For the sake of better understanding the whole divorce and remarriage subject and for the sake of clarifying a point that is often confused by many brethren -- and has been confused during this debate -- let's talk for a few minutes about the difference between the marriage and the bond. Failure to make a proper distinction between these has led many people to false conclusions. Turn with me, if you will, to Romans 7, verses 2 through 3.

There Is A Difference Between The Marriage & The Bond

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."
(Romans 7:2-3)

"For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Note here what Romans 7 describes for us. A woman is bound by the law of God to her husband. The woman is bound by God. But the passage tells us of her marrying another man while the original husband is still living. Observe that the original husband is still alive. Well, what's this verse tell us? That this verse tells us she is married to another man -- while her husband is alive, she's married to another man. This text clearly shows us that it is possible to be married to one while bound to another. In fact as we have stated, this is a biblical definition of adultery -- bound to one and married to another. Let me further illustrate this point this way.

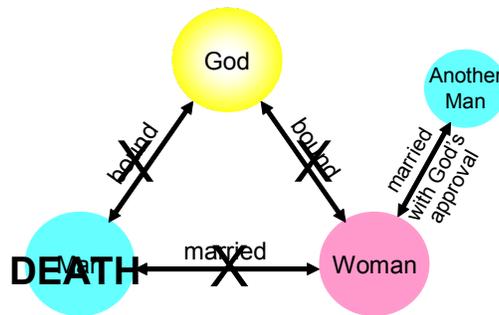
There Is A Difference Between The Marriage & The Bond



An eligible man and an eligible woman make an agreement to marry one another. This happens all the time. When they enter into this covenant of marriage, God binds them in regards to the relationship that they have established. If at some point they decide to dissolve the marriage, then the marriage is in fact dissolved. But if the man takes another woman, Jesus says it is adultery. In Luke 16, verse 18, he said, "Whosoever putteth away his wife, and marrieth another, committeth adultery." The reason this is so is because although he is not married to his former wife, he is still bound. Do you see it? Do you see why it is adultery for him? Likewise, if the woman takes another man, Jesus says it is adultery. In Mark 10 and verse 12 he said, "if a woman shall put away her husband, and be married to another, she committeth adultery." The reason this is so is because although she is not married to her former husband, she is still bound. This is the clear and simple teaching of the Bible on this subject. Men today generally ignore these principles but they are nonetheless true.

Now then, there are a couple of ways that this bond that we've been discussing can be broken, and I want to look at those two ways this evening. The first way is very simple and very -- very easy for us to understand.

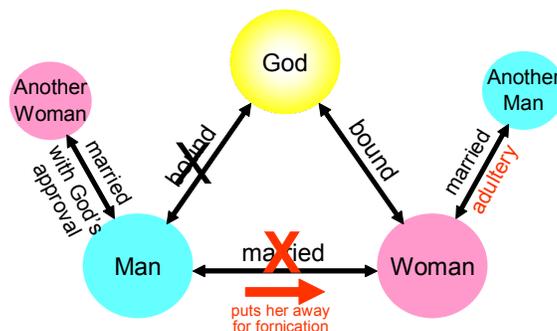
How The Bond Can Be Broken #1



If, for instance, the husband dies, he is out of the picture completely. The marriage no longer exists, and he is obviously not bound. But notice that the wife is not bound any longer either. We know this from Romans 7 and verse 2. We read, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Now, since she is no longer married or bound, she is free to marry another man with God's approval. This is one way that the bond, the marriage bond, can be broken.

What's the second way that this bond can be broken? Follow along with me, if you will.

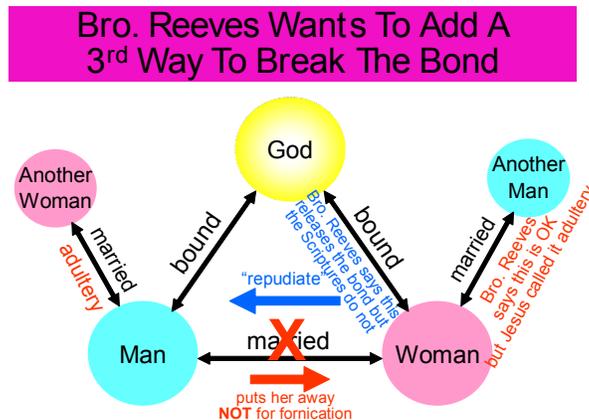
How The Bond Can Be Broken #2



If the woman commits fornication, the husband then can put her away for this cause -- the husband can put away his wife for the cause of fornication. When he does so, the marriage is dissolved. It no longer exists.

Additionally, he is loosed from the bond of God's law regarding that relationship. In Matthew 19:9 we read, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Note that since the putting away was for fornication, the man is released from the bond and does not commit adultery when he remarries. But look at the situation of the woman. In the second part of Matthew 19 and verse 9 we read, "and whoso marrieth her which is put away doth commit adultery." She cannot marry again. She is still bound by God's law concerning her previous marriage, and that's why it is adultery for her to remarry. These are the two ways that we read about in the scriptures in which the bond can be broken: the death of one's marriage partner and by the putting away of a guilty fornicating spouse. In fact these are the only two ways in which a bond can be broken.

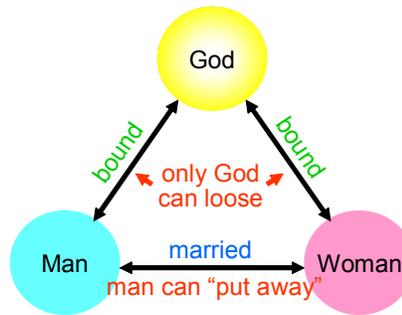
Unfortunately brother Reeves wants to add a third way, a third way of breaking this bond.



Let's say a man puts away his wife but not for fornication. She is innocent but she puts her away, nonetheless. He is still bound in such a situation, and if he marries another, this is adultery. Again, we read in Matthew 19:9, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." The divorce was not for fornication so he is still bound and his remarriage is adultery. But here's where brother Reeves would add something that we cannot read about in the Bible. He says that since the man has now committed an act of fornication, the original wife can "repudiate" her relationship with him. Brother Reeves wants us to believe that this repudiation frees her from the bond, but, look, where do we read of such a thing in our New Testaments? That's what we challenge brother Reeves to tell us, to show us a verse where this is so, and to date he has not done this. Brother Reeves says that she can now remarry and that it is okay, but Jesus says it is adultery. Notice in Luke 16 and verse 18 it says, "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." This passage plainly teaches that the put-away woman even though she was innocent when she was put away is not free to remarry even after her husband commits fornication. Brother Reeves has added this third way of breaking the bond, but it is not found in the Lord's scriptures.

Let me clear up some potential confusion by trying to clarify some terms. We discussed this last evening but still we are finding that terms are being misapplied and misused so let's discuss this again.

Married — “Put Away”
Bound — Loosed



Note that married goes with put away. These two terms go together. This is the part that man controls. Man makes the choice to marry, and that can either be a scriptural marriage or an unscriptural one, but man makes that choice. It's in his control. Man can also choose to end a marriage by putting away, and, again, it can either be a scriptural putting away or an unscriptural putting away, but this is in man's control. Man is in control of this part. But observe that bound goes with loosed. God controls this. Only God can bind eligible marriage partners, and only God can loose a woman or a man from that bond. Divorce does not undo the bond as we have heard from brother Reeves. Brother Reeves thinks that as long as the bond exists that the second putting away can still occur after the first putting away occurs. But understand there is nothing to be put away. After the first putting away occurs there is nothing left to put away. And that's where the confusion has come in. Brother Reeves is not properly using these terms. And for him to use these terms as he has been – well, he needs to show us proof from the scripture for the authority to use the terms as he is.

Brother Reeves last evening said that I am adding provisos to the teachings of Jesus Christ on the issue of marriage, divorce, and remarriage. I want to address that for a moment. We stated last night that our debate is about who has the right to remarry, and we looked at what the Bible says, and we used this slide from Matthew 19 and verse 9.

Who Has The Right To Remarry?

<p>Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery:</p>	}	<ul style="list-style-type: none"> <input checked="" type="checkbox"/> The man who puts away his wife <u>NOT</u> for fornication <input checked="" type="checkbox"/> The man who puts away his wife <u>FOR</u> fornication
<p>and whoso marrieth her which is put away doth commit adultery. <i>(Matthew 19:9)</i></p>	}	<ul style="list-style-type: none"> <input checked="" type="checkbox"/> The woman who is put away <u>FOR</u> fornication <input checked="" type="checkbox"/> The woman who is put away <u>NOT</u> for fornication

Let me read it to you. Matthew 19:9 says, "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." Brother Reeves says we need to stay in the context about Matthew 19 and 9. We totally agree, we must stay in the context. The context there is written to married people. Matthew 19 and 9 is addressed to married individuals, not to those who are already divorced. This was not addressed to divorced people. Brother Reeves is not staying in the context himself. The first part of this verse deals with the man who puts away his wife. If the man puts away his wife not for fornication, he cannot remarry without committing adultery. The man who puts away his wife not for fornication does not have the right to remarry. But if he

puts away his wife for fornication, then he is authorized by God to remarry without sin. The man who puts away his wife for fornication has the God-given right to remarry. The second part of the verse addresses the situation with the woman who has been put away. If she is put away for fornication, brother Reeves and I have no quarrel, we agree that she cannot remarry. But I ask where does brother Reeves get that? Well, he gets that from 19 "b", doesn't he? He gets that from Matthew 19:9b. Is he adding provisos to get that conclusion? The answer is, no, he's not. But, however, notice that there is no exception in this second part of the verse. Even the woman who is innocent when she was put away cannot remarry without committing adultery. Well, where do we get that conclusion? We get it again from Matthew 19:9b. Are we adding provisos? No, nowhere -- no more here than brother Reeves is adding provisos. We are not adding to the scriptures in any way. We are debating about the right of a put-away woman to remarry. Matthew 19:9 says that no put-away woman can remarry. It is just that simple, and it's not confusing, and it should not be confused.

Brother Reeves also accused me of being inconsistent in my application of Luke chapter 16, verse 18 "a" and "b". Let's look at that in detail. First let me discuss with you an example concerning the salvation of accountable people.

<i>Absolute OR Not Absolute?</i>	
<p style="text-align: center;">Concerning the salvation of accountable people</p> <p>John 3:16 "... whosoever believeth in him should not perish, but have everlasting life."] Absolute? NO (there are other qualifiers/conditions of salvation)</p> <p>Mark 16:16 "... but he that believeth not shall be damned."] Absolute? YES (there are NO other qualifiers)</p>	<p style="text-align: center;">Concerning divorce and remarriage</p> <p>Luke 16:18a "Whosoever putteth away his wife, and marrieth another, committeth adultery..."] Absolute? NO (there are other qualifiers (Matt. 5:32, 19:9))</p> <p>Luke 16:18b "... and whosoever marrieth her that is put away from her husband committeth adultery."] Absolute? YES (there are NO other qualifiers concerning a put away woman marrying another man while her bound mate is living)</p>

What does John 3:16 tell us? It says, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Is this "whosoever believeth in him," is that absolute? Is that absolute? No, it is not absolute. Why not? Because there are other qualifiers. There are other conditions upon salvation, and we know that. What about Mark 16 and verse 16, "but he that believeth not shall be damned." Is this absolute? Is this "whosoever" here an absolute statement? When it says "he that believeth shall not be damned," is that absolute? Well, yes, it is. And the reason that it's absolute is because there are no other qualifiers in the New Testament which state otherwise. Now let's make a parallel to the topic of discussion that we are talking about, marriage, divorce, and remarriage. Concerning divorce and remarriage, let's look at Luke 16:18a. "Whosoever putteth away his wife, and marrieth another, committeth adultery." Is this absolute? Is this "whosoever" absolute? Brother Reeves says that we are trying to bind absolute things where things are not meant to be absolute. This "whosoever" is not absolute – the answer is no. And the reason why is there are qualifiers, there are other qualifiers in the scriptures which qualify that statement. Matthew 5:32 and Matthew 19:9, teach that if you put away for fornication, you may remarry without committing adultery. So, we know that Luke 16:18a is not absolute because there's an exception. What about Luke 16:18b, "and whosoever marrieth her that is put away from her husband committeth adultery." Is this absolute? Is this "whosoever" absolute? Well, the answer is yes. Well, why is it yes? Because there are no other qualifiers concerning a put-away woman marrying another man while her bound mate is living. That's why this statement is absolute. There are no other modifiers in the scriptures. Luke 16:18a is not absolute. Luke 16:18b is absolute. That's what the scriptures say. And we are not being inconsistent in our argument.

Brother Reeves stood here yesterday evening and told us that we are trying to put all the put-away people in a box. He made that statement, and maybe you remember those hand gestures that he made, that "brother Gwin is just putting all the put-away people in a box." Well, what about that?

Putting the "put away woman" in a BOX!!!!

1. **Matthew 5:32** "... who-soever shall marry her that is divorced committeth adultery."
2. **Matthew 19:9** "... and whoso marrieth her which is put away doth commit adultery."
3. **Luke 16:18** "... whosoever marrieth her that is put away from her husband committeth adultery."

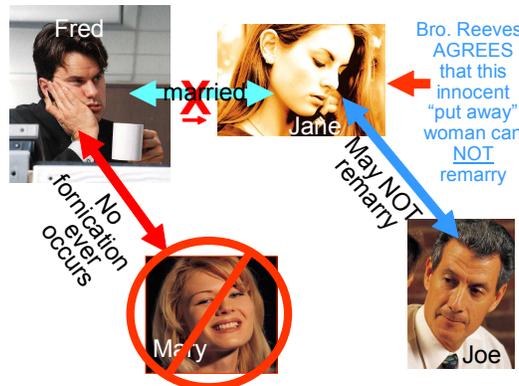
Jesus puts her in that BOX!



I think he's using our reference to Matthew 5:32. What does it say? "Whosoever shall marry her that is divorced committeth adultery." What does Matthew 19:9 say? "And whosoever marrieth her which is put away doth commit adultery." What does Luke 16:18 say? "Whosoever marrieth her that is put away from her husband committeth adultery." We didn't make that box. That is Jesus' box. Those are Jesus' statements. Jesus put those women in that box, not me, not anyone else, that is Jesus' box, and he has made it, and he has put the qualification on who applies and who is placed in that box.

Brother Reeves also said that my position makes the divine rights of an innocent person hinging on what an ungodly spouse does. Do you get that? He said that my position makes the divine rights of an innocent person hinging on what an ungodly spouse does. Let's address this. Note that brother Reeves agrees that there are certain put-away persons that cannot remarry.

Bro. Reeves Agrees That There Are Certain "Put Away" Persons Who Cannot Remarry



Let's go back to an earlier illustration involving Fred and Jane. Let's say that Fred and Jane are married, but Fred decides to divorce her. She is innocent of fornication, but Fred puts her away anyway. That's an ungodly act, isn't it? That's an ungodly act that he just did. But let's argue that Fred never commits fornication. He never has a sexual relationship with another person. In that case Jane can never remarry, and, as a matter of fact, brother Reeves agrees with us that Jane cannot remarry in this case. Well, we would ask is that fair? No, that's not fair. We ask is it too hard? Well, it is very hard. That's a hard thing. Is it unjust? Yes, it is unjust. Is it too legal for us, including brother Reeves, to teach this? The answer is no. Is it too literal for us, including brother Reeves, to teach this? The answer is no. Brother Reeves also teaches that certain innocent people cannot remarry even when it results from an unfair situation. Here he agrees that the ungodly spouse has affected the rights of the innocent person. Brother Reeves is inconsistent. He does what he criticizes us for doing.

What about that idea that we talked about yesterday about can a put-away person still put away their spouse even after they have been put away? Brother Reeves says it's possible. We have tried to use a simple illustration that it's like the old statement "you can't fire me, I quit," and we said that once you're fired, you can't quit, there's no job for you to quit from. I want to elaborate on that.

"You can't fire me, I quit!"

You can't quit once
you've been fired.
There is no job left
for you to quit.



Neither can you put away
once you've been put away.

The marriage is already dissolved.
There's nothing remaining to "put asunder."
(Matthew 19:6)

In this situation, in this illustration of a job, it takes two people to make a job agreement. The boss comes to you and says I'll pay you 'x' dollars an hour to do this job, and you agree that for this many dollars an hour I will perform this task. Two people make an agreement, a vow. There may even be a contract that you sign when you take that job, but it takes two people to agree to that job. But it only takes one person to end that agreement, doesn't it? It just takes one person. Your boss might fire you or you might choose to quit, but it just takes one person to end that vow, to end that contract, to end that agreement that you've made. It took two people to get into that agreement but it only took one person to get out of it. The same is true about marriage. When the marriage is ended, it has been dissolved, there is nothing remaining to put asunder. It takes two people to initiate that covenant of marriage, but it only takes the action of one to dissolve that marriage. Once you're put away, there's nothing left to put away.

Brother Reeves said that God doesn't recognize or approve the actions of an ungodly spouse. Do you hear what he said? He said God doesn't recognize or approve the actions of an ungodly spouse. I want to look with you about that in Matthew 19:9 and prove to you that that is not the case.

Brother Reeves Wants It Both Ways in Matthew 19:9

Scenario #1

"And I say unto you,
Whosoever shall put away
his wife, for fornication, and
shall marry another, *does*
not commit adultery: and
whoso marrieth her which is
put away doth commit
adultery."

In this case he wants
"put away" to mean
really "divorced"
"in the eyes of God"

Scenario #2

"And I say unto you,
Whosoever shall put away
his wife, NOT for
fornication, and shall marry
another, committeth adultery:
and whoso marrieth her
which is put away doth
commit adultery."

In this case he wants
"put away" to only mean
"accommodatively" or
"in the eyes of men"

Brother Reeves, which way is it?

Either way

↳ "whoso marrieth her which is put away doth commit adultery"

It is obviously a very important verse in this discussion. Brother Reeves accused me of misquoting him in this text. Nowhere in this chart is there any quotations from brother Reeves. I have not misquoted him. I have simply stated what brother Reeves' false doctrine forces this text -- how he has to force it to read -- and how he has to change the definition of the same word in order to get the outcome that he desires. Let's look at it again. You know that in this verse there are two possibilities, there are two scenarios. One scenario is where fornication has occurred in the marriage, and the other is where no fornication has occurred. Let's look at scenario one, a putting away for fornication. Let's read it that way. "And I say unto you, Whosoever shall put away his wife for fornication, and shall marry another, does not commit adultery, and whoso marrieth her which is put away doth commit adultery." In this case he wants "put away" to mean really divorced, really divorced in the eyes of God. That's how he wants this to read. But let's look at the second scenario, a putting away which was not for fornication, and let's read it that way. "And I say unto you, Whosoever shall put away his wife, not for fornication, and shall marry another, committeth adultery: and

whoso marrieth her which is put away doth commit adultery." In this case he wants it to read, put away to only mean accommodatively or in the eyes of man. That's how brother Reeves wants it. But do you see what's happening here? It's the same word in the same verse, and brother Reeves wants it to mean two different things depending on the circumstances, depending on the situation. We have simply asked brother Reeves which way is it? It has to be one way or the other. And also we said but bottom line, either way, however you take it, the end result is still the same. "Whoso marrieth her which is put away doth commit adultery." God does recognize the actions of ungodly spouses. This verse tells us that. God recognizes the actions of ungodly spouses.

Let me re-address something that I addressed last night and let me make something a little more clear. I'm afraid I didn't do that with reference to this chart which refers to Mark chapter 10, verse 11.

“Committeth adultery against her”

"And he saith unto them, Whosoever shall put away his wife,
and marry another, committeth adultery against her."
Mark 10:11

- ☞ *Bro. Reeves says this proves that the "put away" wife can subsequently "put away" her mate after he remarries, because he "committeth adultery against her"*
- ☞ *There are scholars who argue that the "her" is actually the second wife, not the first*
- ☞ *Regardless, this verse provides NO authority for the "put away" wife to remarry*
- ☞ *Bro. Reeves has NOT circumvented the prohibition on "put away" persons remarrying (Matthew 5:32; 19:9; Luke 16:18)*

It says, "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her." Brother Reeves says that this proves the put-away wife can subsequently put away her mate after he remarries because he committeth adultery against 'her,' the first wife he says. We only meant to mention that there are scholars who argue that the 'her' is actually the second wife, not the first. We take no position on this. In fact we don't really care about the scholars, but the point that we were making, that is if brother Reeves is building his argument solely -- his whole case solely on this issue, then it is a weak one because many scholars don't agree with the conclusion that he has drawn. That's the only point that we were trying to make -- that this a weak argument to build a case on something that the scholars are not even in agreement about. But, regardless, the more important point is this verse provides no authority for the put-away wife to remarry. And, also, brother Reeves has not circumvented the absolute prohibition on put-away persons remarrying in Matthew 5:32, Matthew 19:9, and Luke 16 and verse 18.

I want to talk with you about some of the things that we've exchanged in these questions prior to each night of the debate, and I probably won't get time to finish and I'll continue in my next speech.

1. If a man "puts away" his scriptural wife when neither he nor his wife has committed fornication, and he does not subsequently commit fornication, is the wife really biblically "put away?"

Yes

No

If you mean by "biblically 'put away'," approved by the Bible, No, the Bible does not approve of the putting-away. If you mean, does the Bible really consider her repudiated by her husband, Yes she is really put away.

We asked brother Reeves, "If a man puts away his scriptural wife when neither he nor his wife has committed fornication, and he does not subsequently commit fornication, is the wife really biblically put away?" Brother Reeves says, "Yes, she is really put away." We want to emphasize this. He said an innocent put-away woman is really put away. I want to look at another question that we asked brother Reeves, and he answered it before this evening's debate.

5. If a man puts away his wife for a reason other than fornication (Luke 16:18), are they still married, or are they divorced?

They are now unmarried as is the woman of 1 Cor. 7:11 because he, upon putting away his wife, broke the physical marriage relationship, or the one-flesh relationship. They are now divorced in the basic, dictionary sense of separation. Of course they are physically separated. They are not now living together.

We asked him, "If a man puts away his wife for a reason other than fornication, are they still married, or are they divorced?" He said, "They are now divorced." Do you see that? He said they are now divorced. He said the woman is put away -- he said they are now divorced. Look quickly with me at what Jesus said: "whoso marrieth her that is divorced committeth adultery." Do you see here in Matthew 5:32? "Is divorced." Matthew 19:9, "is put away." He is strictly rejecting the teachings of Christ. It says those that are divorced, those that are put away cannot remarry. Brother Reeves agrees that they're put away. Brother Reeves agrees that they're divorced. But then he denies Jesus' teachings for those people who are put away and who are divorced.

BILL REEVES - FOURTH NEGATIVE

Welcome tonight. My own words of welcome for each one. It's good to see the audience here tonight. I want to call the charts, that were just looked -- looked at again to the screen. Let me explain that there was an agreement between us to exchange hard copies of the different slides. I don't know why, brother Joel, you had in mind, I was thinking it was because of logistics, the matter of not having to change -- we would have to change projectors back and forth between speeches so just exchange hard copies. But that is no problem since we worked that out, and that's why last night I did not call for these charts. I'm calling for them tonight and want to look at -- look at them in black and white. (This speaker and this mike are getting close together.)

My Proposition

"The Bible teaches that if
a man puts away
his scriptural wife
for a reason other than fornication
and then commits fornication,
the original wife may not remarry."

His proposition says that, "The Bible teaches that if a man puts away his scriptural wife for a reason other than fornication and then" -- notice that "and then," that's in his proposition. You're going to see some charts in a minute where there's no then on the other side, but he says they're parallel. Conspicuously absent is the "and then." The word then is an adverb that indicates order of events. This is sequential. He does something and then he does something else.

Next chart, please.

Luke 16:18

Whosoever putteth
away his wife,

and marrieth another,
committeth adultery:

and whosoever
marrieth her that is put
away from her husband
committeth adultery.

My Proposition

(The Bible teaches that)

If a man puts away
his scriptural wife

for a reason other than fornication

and then commits
fornication,

the original wife may
not remarry.

This is very interesting, and several comments have been that this is very effective, how do you answer it? Well, there's no -- no difficulty here at all. He says that his proposition lines up with both Luke 16:18 and Matthew 19 and 9. Jesus says that should a man do something, it's in the subjunctive. Incidentally, last night in the first speech of brother Joel you said that you anticipated my bringing up some Greek and you're not a Greek scholar, and the word Greek didn't come out of my mouth last night, but my brother had charts up here with some Greek words, apoluo, choridzo, and aphiemi and quoted some Greek scholars. Now, that's amazing, and you've done it again tonight, which is fine. But in the Greek Jesus is saying two subjunctives,

should a man do this, put away his wife, should he marry another, this is the consequence. This is the consequence of doing it, he is committing adultery. There's no sequence of events in that verse. It's telling that should this man do this and that, he says that's sequence. There are two things that Jesus says should he do it here is the result, he commits adultery. And then notice also that Jesus says that whosoever, he doesn't address one remark to the put-away woman about her being permitted to do or not do anything, he addresses it to whosoever, but you're going to see repeatedly on the charts underscored the put-away woman, the put-away woman, that's -- that's all he says, put-away woman. It was all over his charts last night. Jesus says the man, whosoever, does this and that, here is the consequence, and it's also the consequence for whosoever marries her and for the same reason, the reason being that there was no putting-away for the cause of fornication. So, whosoever does that since, it was not for the cause of fornication, he commits adultery when he marries again. And whosoever, Jesus directs himself to whosoever and to whosoever or to he that does this. He commits adultery also. I'd like to ask you, brother Joel, why does this whosoever down below commit adultery when he marries that woman? Why she's in a box. She's -- she's been put away, that's all he sees, she's been put away. No, she was put away not for fornication. That's the reason. We're not told the reason, we're just told he can't do it or rather we're just told she can't do it.

Next one. Excuse me, not -- not the next one, I'm sorry. Over to the right he has a man doing two things. Here's a man who puts away his scriptural wife and then in sequence of order, look up then in the dictionary, it's an adverb that introduces a sequence of order, and then later he does this. What's the consequence? There's no parallel there. The next passage, please, and it's -- it's the same -- same argument.

Matthew 19:9

(And I say unto you,)

Whosoever shall put away his wife,

except it be for fornication,

and shall marry another, committeth adultery:

and whoso marrieth her which is put away doth commit adultery."

My Proposition

The Bible teaches that

If a man puts away his scriptural wife

for a reason other than fornication

and then commits fornication

the original wife may not remarry.

What is Matthew 19 and 9 talking about? Look at verse 3. The Pharisees asked a question, "Is it lawful for a man," maybe they said is it lawful for Fred to put away Jane. No, Jesus wasn't asked that question. Did they put a picture of a man so Jesus would know that Fred's a man? You know that kind of -- I have no objection to your charts and your graphics. Someone said, well, I'm real impressed with that, and today advertising may pound this artistic value and this animation of PowerPoint presentations and all of that, we're used to that, but I feel like a dummy that when I'm told that someone entered on the second story and here's a camera going up some steps, I don't know what a second story is. I resent that. But, anyway, the Pharisees asked Jesus, "Is it lawful for a man," and, remember, in 1 Corinthians chapter 2 the Spirit speaks -- combines spiritual things and spiritual words, that's all the Pharisees need, that's all we need, we need words. Last night that's all I used on my slides, words. But you didn't have that artistic effect, brother Reeves. I didn't intend to. I don't lean on that. Someone says that's very -- that if you want to win a debate, that's very important. May be, I'm not interested, and I'm sure Joel is not interested, in winning a debate. But here you have -- excuse me, over in Matthew 19 and 9 you have Jesus answering that scenario, if a man puts away -- or "Is it lawful for a man to put away his wife for every cause?" Well, if he does, Jesus says, excepting for the cause, Jesus focus on the -- he focuses on the cause. We're not hearing much about that. I want to show some slides if I have time on the irrelevance of fornication after some ungodly man has done this ungodly thing that we all agree did not affect the marriage bond, they're still bound after he did it, but to them this is everything, or to those brethren who agree with my brother Joel, it's everything what he did. It did not affect the bond at all, and they admit they're still bound after that was done, that's where they put the -- the emphasis, the emphasis and the impetus.

All right. Let's go to the next chart, please.

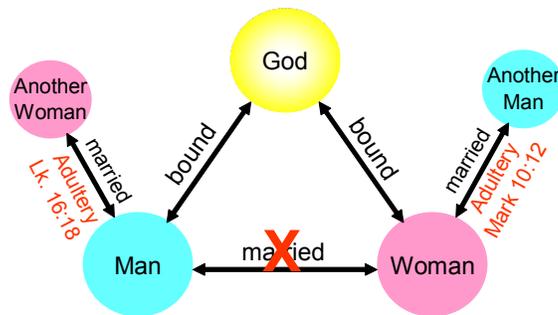
There Is A Difference Between The Marriage & The Bond

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."
(Romans 7:2-3)

There's a difference between the marriage and the bond. There's a difference between the marriage bond and the physical marriage relationship, that's true, but marriage includes bond. When we talk about marriage being a divine institution, is the bond something different? What's part and parcel of it? It's the way the word marriage is being used. He means the physical marriage relationship, the one flesh relationship he says is different from the bond, and that's true, though the one flesh relationship is part of the bond, it's not all of it of course. The bond involves vows, and promises, and commitments, then they become one flesh. That's part of the marriage institution. He gives us Romans 7, verse 2 to 3. Of course he knows I do not disagree with the passage.

Let's have the next one, please.

There Is A Difference Between The Marriage & The Bond

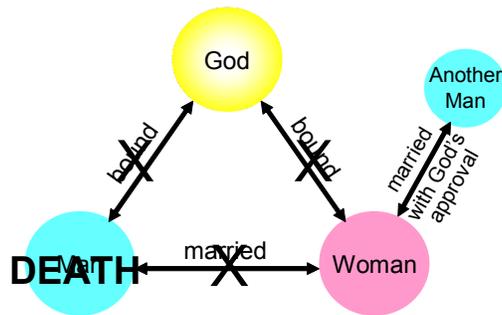


Excuse me. Here are the underlining parts. There's a difference between the marriage and the bond. Up to this point, though I would not diagram it, and diagrams are excellent but diagrams can also be -- be misleading. I would not run the arrows of bound both directions. There may be some thought that would justify that, but God is the one doing the binding. The man and the woman make these vows. They make these promises. They make these commitments. They leave father and mother, or he leaves father and mother, he cleaves to his wife, the two become one flesh, they're married.

Next. But if a man puts away the woman, but you notice that bottom arrow, it's dimmed down now but it goes in both directions. He doesn't talk about the woman, last night he just says the man puts away the woman. Can the woman put away the man? Why don't you put that up there, too? That's part of it. All right. Move right along with it. What we all believe is that if the man puts away the woman not for fornication, if he marries again another woman, yes, he commits adultery. Right ahead. If a man puts away his wife not for the cause of fornication and she marries again, yes, God does not approve of that. Yes, that's adultery.

Next. How can the bond be broken?

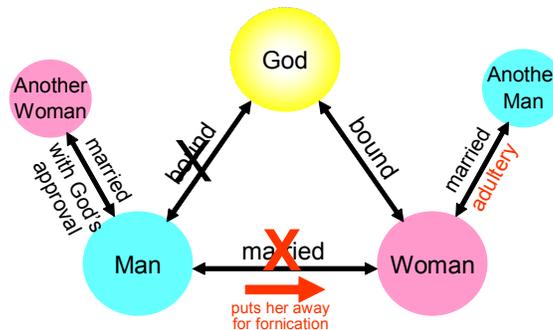
How The Bond Can Be Broken #1



How can that bond be broken? Brother Joel, I have quit using that expression be broken, and I notice on another slide just coming up soon you're using the term loosed, bound and loosed, those are your opposites. This idea of breaking a bond, if God is doing it, I can accept that, but really God joins, Matthew 19 and verse 6, "What God has joined together, let no man put asunder." So, God binds and God looses for the cause of fornication or for death, so how can the bond be loosed? Well, here's God binding the woman to the man, but when the man dies, then God releases her from that bond. She didn't break it, death didn't break it. Death was the reason, the cause, for God to release her and she's free to marry another.

Next.

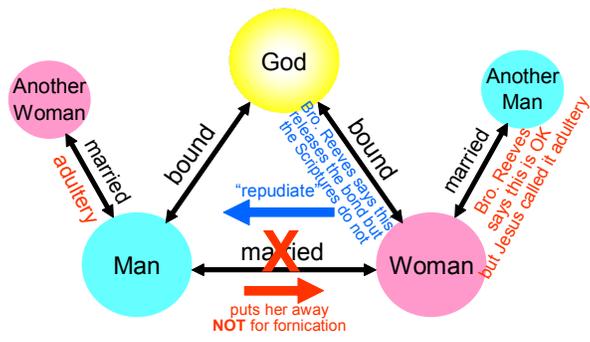
How The Bond Can Be Broken #2



So she marries another with God's approval. That's correct. I don't want to wear the word next out. All right. The man puts her away for fornication. So, he is free from that bond if he puts her away for fornication, then he marries another woman with God's approval, there's no debate there, but she -- now, notice this. He puts her away for fornication. If she marries another, that's adultery. Why? Because -- well, tell -- tell us the reason, what's the reason there, Joel, why she's committing adultery right here? Because the fornicator is never given the right to remarry. There is no authority for that. This woman who was put away for fornication, if she marries again, she marries without any authority to do that. That's why she commits adultery.

Next.

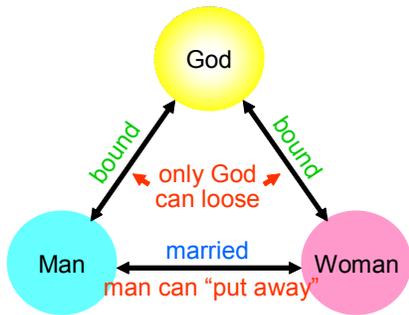
Bro. Reeves Wants To Add A 3rd Way To Break The Bond



"Brother Reeves wants to add a third way to break the bond." No, brother Reeves doesn't have any third way. Puts her away not for fornication, go right ahead, then he marries someone else. Brother Reeves teaches there is one not way to break a bond, there's one reason that God gives for releasing one from this bond and that is fornication. There's only one cause, cause. The Pharisees asked, "Is it lawful for a man to put away his wife for every cause?" And Jesus says there's only one cause, fornication. That's what brother Reeves believes. Next. "Brother Reeves says this releases the bond but in the scriptures -- but the scriptures do not." No, this woman put away for fornication is not authorized to marry again. Some brethren in our country say, yes, once the bond is broken, both are free and both can marry again, that is not true. Brother Reeves does not say that this releases her from the bond. I do not say that. That's a misrepresentation of my position. The reason this woman commits adultery, you have another arrow coming up, is simply because she's not authorized to marry again. She forfeited her right to marriage when she committed fornication and he put her away for that.

Next.

Married — "Put Away"
Bound — Loosed



Married and put away. There again, the term married needs to be defined. He means the physical marriage relationship which anyone can put away, the husband or the wife. Bound and loosed, not bound and broken. God binds and God looses for one cause. That's what brother Reeves teaches, that when the cause of fornication is there, Matthew 19 and 9, part "a", then God will loose that innocent one from that bond. That's the only reason that God gives apart from death in Romans 7. Next. Man can put away. Yes. Woman can, too. See the arrow going in both directions. Maybe man is used there generically. Only God can loose. I agree with that, no debate there.

Who Has The Right To Remarry?

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.
(Matthew 19:9)

- The man who puts away his wife NOT for fornication
- The man who puts away his wife FOR fornication
- The woman who is put away FOR fornication
- The woman who is put away NOT for fornication

Who has the right to remarry? Now, Matthew 19 and 9, we have it separated there for effect, but that's all right, "Whosoever shall put away his wife." Next. We know the passage of Matthew 19 and 9. Look at the first red x. The man who puts away his wife not for fornication, he doesn't have a right to remarry. Are we agreed on that? Of course. Then he says the man who puts away his wife for fornication does have a right to remarry. When I talk like that, you know what he says? That's what I wanted to affirm in this debate. He said, well, I can't accept that unless you put in there that he previously was not divorced, but he doesn't put it in here, he just says the man who puts away his wife for fornication. What if he was previously divorced, brother Joel, would you take the green marker out? The man who puts away his wife for fornication, yes, he may remarry. Next. Now, look at this. The woman who is put away for fornication may not remarry. The reason being it's not authorized. God authorizes the one who puts away for fornication to remarry, he does not authorize one who is a fornicator to remarry. But this second woman, the woman who is put away not for fornication, the woman who is put away not for fornication, why can't she remarry? Because she was not put away for fornication, and that's the only cause that Jesus permits for putting away and remarrying. That's the reason down there. It's not because she's a put-away woman and she's been put in this box and the label is put-away women, that's not the reason. The reason simply is she was not put away for fornication, and, therefore, she's still bound to her husband. The bond has not been loosed by God, neither one is free to marry again.

Next.

Absolute OR Not Absolute?

Concerning the salvation of accountable people

John 3:16 "... whosoever believeth in him should not perish, but have everlasting life."

] Absolute? **NO** (there are other qualifiers/conditions of salvation)

Mark 16:16 "... but he that believeth not shall be damned."

] Absolute? **YES** (there are NO other qualifiers)

Concerning divorce and remarriage

Luke 16:18a "Whosoever putteth away his wife, and marrieth another, committeth adultery ..."

] Absolute? **NO** (there are other qualifiers (Matt. 5:32, 19:9))

Luke 16:18b "... and whosoever marrieth her that is put away from her husband committeth adultery."

] Absolute? **YES** (there are NO other qualifiers concerning a put away woman marrying another man while her bound mate is living)

Absolute or not absolute concerning the salvation of accountable people. Let's do some simple Bible study right here. Would you put the entire chart up for me, please? John 3:16. He wants a case of not absolute and absolute, and he tries to draw a parallel here, and it's a bad exegete in this -- in this chart here. John 3:16 is an absolute. You see the word believeth over there in John 3:16 and down below where it is an absolute he's got believeth again. "He that believeth not shall be damned." Both the -- both texts are different in this respect. The believe in John 3:16 is used comprehensively and includes everything that a

man does in obedience to God, and the one that does that shall not perish, and that is an absolute. Belief is not used there, Joel, as belief only, whosoever only believes because he says there's some other conditions, you have to repent, and be baptized, and to confess. Believe there is used comprehensively. It's an absolute. Mark 16:16. "He that believeth not shall be damned." There belief is used as an individual act. "He that believeth and is baptized." These are two specific acts. But up above belief there is used comprehensively. Yes, there are other terms of salvation, you see it in the first part of verse 16. "He that believeth and is baptized shall be saved." So, there belief is used different from a baptism as two separate acts, there are other qualifiers of course. The same thing in Luke 16 -- 16:18a, "Whosoever putteth away his wife, and marrieth another, committeth adultery." That's not an absolute he says. Yes, it is in context. Jesus is talking about those who put away a wife not for the cause of fornication, and that's absolutely the case, he's going to commit adultery when he marries again. No, that's -- that's not an absolute, they're -- they're qualifiers. Well, down in Luke 16:18b, "whosoever marrieth her that is put away from her husband committeth adultery." Oh, that's an absolute now because somebody has been put away. Here's all my brother sees. If you're put away, if you're in the box, you're stuck to the day you die or 'til the -- unless that spouse dies first and then you can get out of the box. You see they're qualifiers. It's not an absolute up above but it is down below. No, both are saying the same thing. When there is no cause of fornication in the putting away, the man who does it commits adultery and whosoever marries her commits adultery. It's the same for both. When there's no cause of fornication involved, both the man who does this and the other man who does this, they're committing adultery for the same reason. There was no cause of fornication.

Next, please.

Putting the "put away woman" in a BOX!!!!

1. *Matthew 5:32* "... whosoever shall marry her that is divorced committeth adultery."

2. *Matthew 19:9* "... and whoso marrieth her which is put away doth commit adultery."

3. *Luke 16:18* "... whosoever marrieth her that is put away from her husband committeth adultery."

Jesus puts her in that BOX!

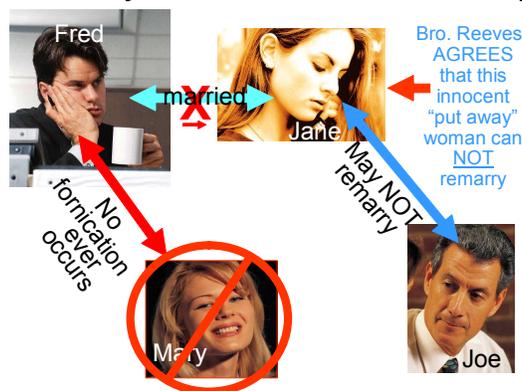


Well, here's our box. I attended a debate many years ago in another state, and there's a man right in this city I understand who takes the position, there are a few brethren who do, that no remarriage is permitted under any circumstance. Divorce for fornication, yes, but no remarriage under any circumstance. And that brother debated it, and guess what passage he used? Luke 16:18a, "Whosoever putteth away his wife, and marrieth another, committeth adultery." There it is in black and white. Whoever does it. He took it in the absolute just as our brother down here wants to take the "b" part in the absolute. I'd like to hear you debate a brother like that, Joel. He takes the upper part in the absolute, and you say, no, you take the bottom in the absolute, and he says -- they're both absolutes. I'd like to hear a debate between brother Joel -- I mentioned last night he's got a situa -- a situation for a one-man debate. He says I believe your proposition, those of you who were not here last night, let me for your benefit state that my proposition says, that he would not accept so I could affirm in this debate, he said that I believe that proposition that "when fornication occurs." Now, does that statement, that simple statement, "when fornication occurs," admit of any exception or any condition? Does it say when fornication occurs provided that, or pre or post, or after or before? That proposition doesn't admit of any exceptions. He put a chart up here last night and misrepresented me. He changed the word from my proposition to -- and he put it in parenthesis, my position doesn't admit. I didn't say that, brother Joel. If that was a slip, just admit it, and we'll pass on. That is not what I said. But he said he would debate that himself, and I told him I'd moderate for him if he will debate that when fornication occurs the -- to abbreviate it, the innocent one can put away the guilty one and remarry. Then he stood up and denied because he says I believe that but that -- but it doesn't have a proviso in there, that provided he didn't get put away or he hadn't been put away prior to doing that, but if I don't

put that in there, that even when he has previously been divorced, he won't -- he won't deny it he said in the -- in the debate. So, he's on both sides of that.

Look at those three passages. In none of those passages is there a cause of fornication for the putting away. Did you hear me? I didn't say that there's no fornication, that the word is not mentioned like the word adultery. I'm saying that in those passages that Jesus is talking about and that scenario that he was asked about, "Is it lawful for a man to put away his wife for every cause?" Jesus says it is not lawful for every cause, and whoever does that for any or every cause except fornication, the person, he is going to commit adultery when he marries again, and anyone who marries her is for the simple reason there was no cause of fornication. Jesus put her in that box. This box that our brother has created here and labelled put-away women, and it's all over his charts, the put-away woman, the put-away woman, he makes an absolute out of and says so in Luke 16:18b. He has created this box. Jesus didn't put anybody in that box, in a box except the woman put away or the man not for the cause of fornication. That person is in the box of prohibited from marrying again if the one wants to avoid fornication, or adultery.

Bro. Reeves Agrees That There Are Certain "Put Away" Persons Who Cannot Remarry



Brother Reeves agrees that there are certain put-away persons who cannot remarry. Brother Reeves agrees that this innocent put-away woman cannot remarry because she was put away not for fornication, but when she's put away not for fornication and he can't remarry, he does or commits fornication with Mary down here, not -- not remarry, but when he commits fornication, it's against her, Mark 10 and verse 11, and he feels it so keenly he has to pull, he said, many scholars. Are you sure there are many of them? He found a few. Several commentators use the same man by the name of Nigel who said that this word, the Greek word *epi* which is translated against, and be turning to Mark 10 and 11 if you will, I want to ask you again like last night does anyone have a version that doesn't say against? This fellow says it may mean, it may mean with. One fellow is quoted by several others, and that's many scholars say, and Joel says I don't take a position. Well, what's your point?

Let's go to the next chart, please. I believe we'll get to that. This matter of fairness and -- I don't make any arguments based on emotion, I make it on the fact that Jesus said there's one cause and one cause only, and that's where I leave it. Thank you very much.

"You can't fire me, I quit!"

You can't quit once
you've been fired.
There is no job left
for you to quit.



Neither can you put away
once you've been put away.

The marriage is already dissolved.
There's nothing remaining to "put asunder."
(Matthew 19:6)

This is interesting. "You can't fire me, I quit." This is the most pitiful parallel I've seen in a long time. You have an employer and an employee. Where's the parallel? We're talking about two people, a man and a woman and both of them make vows. If you want a parallel, you've got to have two employers up there and both of them can fire people. But you have one, an employer who can fire, and the other fellow, the employee, he can quit, and he likens that to a marriage which is a commitment, and vows, and promises between two people, and both of them who make vows can disavow. One cannot. . . this one man can fire the other fellow, but one fellow cannot disavow for the other person. He can't vow for the other person. You have two equal people making vows and both of them can disavow. Neither can you put away once you've been put away. See that put away? That's his bar, anybody that's put away. He doesn't talk about whosoever does something to one who's been put away, that's what Jesus said, whosoever marries again when there's no cause for fornication, and he put away, and whosoever marries this person. But he – he directs everything, all the remarks of Jesus to the put-away person. Marriage is already dissolved, there's nothing remaining to put asunder. There isn't? All there is is just separating spatially, putting space between you? When a man goes -- goes off to work, did he leave his wife? Is that all there is to repudiating, to rejecting, to renouncing these vows, and promises, and these commitments? This -- this put-away woman who did not want it, she was no -- she did not consent to it, there was no consensual divorce, she's trying to plead with him not to do this sinful thing, she wants the salvation of her soul -- of his soul. She has nothing to do? She can reject him. She can reject the vows that she made. She can disavow him. She can reject him and put him away just like she made vows to accept him. Oh, there's nothing left to put asunder. He means there's no more space.

Brother Joel and I had a three – a two-and-a-half hour study, with another brother here, the first of the year, and he says, now, what if a man puts away his wife and he goes to Africa, how can he put the fellow away, he's already over in Africa? I asked Joel how did the -- how did the wife know that. Well, maybe he wrote her. Well, then he can write her back. He can write him back and tell him that she is rejecting him for what he's done. He has repudiated his vows, she's going to repudiate him, and he's committing fornication in this illustration, and she finds out about it and writes him and tells him. Spatial separation is not all there is to putting away.

Next.

Brother Reeves Wants It Both Ways in Matthew 19:9

Scenario #1

"And I say unto you, Whosoever shall put away his wife, **for fornication**, and shall marry another, *does not* commit adultery: and whoso marrieth her which is put away doth commit adultery."

In this case he wants "put away" to mean really "divorced" "in the eyes of God"

Scenario #2

"And I say unto you, Whosoever shall put away his wife, **NOT for fornication**, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

In this case he wants "put away" to only mean "accommodatively" or "in the eyes of men"

Brother Reeves, which way is it?

Either way

↳ "whoso marrieth her which is put away doth commit adultery"

"Brother Reeves wants to have it both ways." This is amazing. The whole chart, please. This is amazing. He asked me a question and put it on the screen last night, brother Reeves, do you believe that when one is put away that he's really put away? And I said yes. And he brought it up there again -- again tonight and yet he puts this chart up here and says which way does brother Reeves want it. I said over there yes. He says but over here he wants to say no, which way is it, brother Reeves? I told you which way, I answered your question. What's the purpose of this chart and misrepresenting me as I want it two different ways, that sometimes put away really means it and sometimes it's just accommodative language? Where have you ever heard me say or read anything that I wrote, brother Joel, that you have put up there in quotes and charged me with and says I want it both ways. That -- that is one of the greatest misrepresentations, it's not ignorance.

The next chart or two. The next chart or two will show where he asked me the question. Can we go beyond this one and come back perhaps if it's not asking too much.

1. If a man "puts away" his scriptural wife when neither he nor his wife has committed fornication, and he does not subsequently commit fornication, is the wife really biblically "put away?"

- Yes
- No

If you mean by "biblically 'put away'," approved by the Bible, No, the Bible does not approve of the putting-away. If you mean, does the Bible really consider her repudiated by her husband, Yes she is really put away.

Here's the question, "If a man puts away his scriptural wife when neither he nor his wife has committed fornication, and he does not subsequently commit fornication, is the wife really biblically put away?" I wasn't sure what he meant by biblically, in other words, if you mean that the Bible approves of it, "no, the Bible does not approve of the putting away. If you mean does the Bible really consider her repudiated by her husband, yes, she is really put away." That's amazing, that after charging me with wanting it two different ways, and I've answered his question, but enough on that. Go back to the other one, please.

“Committeth adultery against her”

"And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her."

Mark 10:11

- ☞ *Bro. Reeves says this proves that the "put away" wife can subsequently "put away" her mate after he remarries, because he "committeth adultery against her"*
- ☞ *There are scholars who argue that the "her" is actually the second wife, not the first*
- ☞ *Regardless, this verse provides NO authority for the "put away" wife to remarry*
- ☞ *Bro. Reeves has NOT circumvented the prohibition on "put away" persons remarrying (Matthew 5:32; 19:9; Luke 16:18)*

TIM HAILE: One minute.

One minute? Thank you very much. "Committeth adultery against her." Brother Reeves says this proves that the put-away wife can subsequently put away -- put away her mate after he remarries because he committeth adultery against her. Well, he says -- that's what he says up there, and that's his argument. No, that's what Mark 10 and 11 says, that "whosoever puts away his wife, and marries another, commits adultery against her." I didn't say that. Well, there's some scholars who argue, there are scholars, and he finally said there are many scholars and -- but not one scholar, hear me in the last minute, not one scholar no matter how sectarian that I've ever known anything about, correct me if you know of someone, who takes the position that the "her" is definitively, absolutely the second wife and not the first. There's not a one who will say that it can't mean the first one, they say it may mean either way. And that's his answer to Mark 10 and verse 11. Thank you very much.

JOEL GWIN - FIFTH AFFIRMATIVE

Just a point of clarification, and maybe it was an honest error on brother Reeves' part. We never have defined "put away" in this debate as spatial separation. That is not the way that we have defined it. From the beginning of our debate, we have defined "put away" as the dissolution of a marriage.

I want to pull back up that two-colored chart between Matthew 19:9 and my proposition in which we paralleled these two and said that they were for all basic intents and purposes identical.

Matthew 19:9 (And I say unto you.)	→	My Proposition The Bible teaches that
Whosoever shall put away his wife, except it be for fornication,	→	If a man puts away his scriptural wife for a reason other than fornication
and shall marry another, committeth adultery:	→	and then commits fornication
and whoso marrieth her which is put away doth commit adultery."	→	the original wife may not remarry.

What brother Reeves is failing to realize, the point that we were making here on this chart, is he says that there is no sequence involved in these verses, and we simply beg to differ by saying that how could a man – a man could not put away his wife for fornication if she had not yet committed fornication. Do you see there must be order there? He couldn't -- a man couldn't put away his wife for fornication if she hadn't already committed the fornication, so there is order involved. And what about the put-away woman? She could not be remarried if she had not been first divorced. Do you see it here? There's clearly sequence in these verses. And that's what he's trying to deny, but it's not deniable from this text.

Next, brother Reeves keeps bringing up that Jesus doesn't address this scenario.

Which Scenario Did Jesus NOT Address?

*"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."
(Matthew 19:9)*

Concerning the "put away" woman Jesus' statement clearly includes the scenarios:

1. when she was guilty of fornication
2. when she was NOT guilty of fornication

Even bro. Haile wrote: *"Depending upon the activation of the exception clause, the "put-away" woman of Matthew 19:9b was either put away in a divorce not involving fornication, or she was the put-away fornicator."
(www.BibleBanner.com)*

**WE AGREE!!!! What OTHER scenario could there possibly be?!?
In EVERY scenario she is forbidden to marry another man.**

Well, concerning the woman, we said that Matthew 19 and verse 9 addresses both possible scenarios, the scenario of when a woman was guilty of fornication and the scenario of when a woman was not guilty of fornication. And we asked the question what other scenario could there be, that was the question that we asked. But for the sake of argument, what if there was another scenario, what if there was another scenario that's not mentioned here in the text. Well, what would we do since the Bible doesn't address it, what would we do, how would we know anything about it since it's not in the scriptures? Where would we get our authority to act? If there's a scenario that's not in the text, which brother Reeves keeps reaching for, then

what is that scenario and how could we get any authority regardless of that scenario if it's not mentioned in the text?

Brother Reeves keeps leaning forward and saying that he's stressing the cause and that's all that matters. You know, this is really very popular. Some are saying that biblical putting away is a matter of motive and not method. Maybe you've heard that.

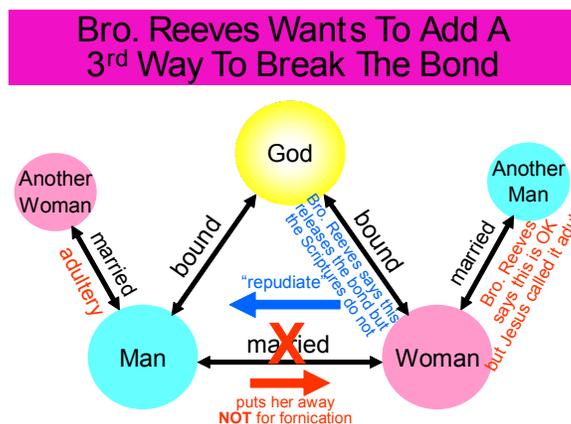
Motive OR Method?

- It is argued that:
 - Biblical 'putting away' is a matter of motive, not method
- Jesus said that it involves BOTH
 - "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." (Matthew 19:9)

cause
action

In other words, there are many that are saying as long as fornication has occurred, the method, the order, the procedure, the actions taken, none of that matters they say. More and more we're hearing this said. And people are saying that the so-called innocent party in a divorce can remarry. Well, Jesus said that biblical putting away involved both motive and method. And to prove that I want to look again at Matthew 19 and verse 9. We've been spending a lot of time there this evening. It says, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Do you see it? Jesus mentioned the only rightful cause for a divorce is fornication. So, we agree. Jesus definitely stresses the right cause, for fornication. But, look, he also requires action. The innocent spouse must be the one who takes the action to put away their guilty spouse. Biblical putting away involves both motive and method. Do you see it there? It's pretty clear, isn't it?

I want to ask brother Reeves, if he will when he comes back up here, if he'll pull this chart up again, if he would be so kind.



I feel that he has missed our point that we were trying to make on this slide. Brother Reeves says that this woman was put away for fornication and that's why she could not remarry. No, this woman in our example and in our illustration had NOT committed fornication. So, if you will, brother Reeves, when you come back, if you would clarify that and explain to us why you disagree with this third way that seems to be the end result of the doctrine that you are teaching.

Next, brother Reeves made a comment,

Who Has The Right To Remarry?

<p>Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery:</p> <p>and whoso marrieth her which is put away doth commit adultery.</p> <p style="text-align: right;"><i>(Matthew 19:9)</i></p>	<ul style="list-style-type: none"> <input checked="" type="checkbox"/> The man who puts away his wife <u>NOT</u> for fornication <input checked="" type="checkbox"/> The man who puts away his wife <u>FOR</u> fornication <input checked="" type="checkbox"/> The woman who is put away <u>FOR</u> fornication <input checked="" type="checkbox"/> The woman who is put away <u>NOT</u> for fornication
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he asked where it says that he had not already been put away for fornication in regards to this man and asked if we would take the green marker back out if the man had already committed fornication earlier. Well, that's not what we're debating. Right here's what we're debating. We're debating this woman who is put away not for fornication, that's what this debate is about, and I think that's where we'll spend most of our time, and that's where we need to concentrate in the limited number of minutes that we have left in our discussion.

On the next slide I want to thank brother Reeves for helping me correct this chart. This chart was made in haste this afternoon, and he did point out an error, and I do thank him for that. John 3:16 was not the right example to use to parallel the plan of salvation and marriage, divorce, and remarriage. We have since changed this chart since your bringing that to our attention, and, again, I thank you.

Absolute OR Not Absolute?

Concerning the salvation of accountable people	Concerning divorce and remarriage
<p>Mark 16:16 "He that believeth and is baptized shall be saved. . ."</p> <p>] Absolute? NO (there are other qualifiers/conditions of salvation)</p> <p>Mark 16:16 ". . . but he that believeth not shall be damned."</p> <p>] Absolute? YES (there are NO other qualifiers)</p>	<p>Luke 16:18a "Whosoever putteth away his wife, and marrieth another, committeth adultery . . ."</p> <p>] Absolute? NO (there are other qualifiers (Matt. 5:32, 19:9))</p> <p>Luke 16:18b ". . . and whosoever marrieth her that is put away from her husband committeth adultery."</p> <p>] Absolute? YES (there are NO other qualifiers concerning a put away woman marrying another man while her bound mate is living)</p>

Now we've used Mark 16 and verse 16. "He that believeth and is baptized shall be saved." We simply ask the question is that all that's involved in salvation: belief and baptism -- is that all that it takes? Well, the point is, no, it takes more, doesn't it? For instance, repentance and confession are necessary. There are other things involved in the plan of salvation. So, we say that that is not absolute, but we say that, again, the last part of Mark 16 and verse 16 is absolute because there are no other qualifiers. We simply then tried to make the parallel to the matter of marriage, divorce, and remarriage from Luke 16:18a and 18b where brother Reeves has tried to make the argument that the "whosoever" is not absolute. Luke 16:18a is not absolute because there are other qualifiers. We know that there are other qualifiers of fornication mentioned in Matthew 19:9, for example. Luke 16:18b we have said IS absolute. That is where brother Reeves has had contention. He says he disagrees with this, but we say this is absolute. And the reason that we made this point and made this argument was because we said there are no other qualifiers concerning a put-away woman marrying another man while her bound mate is living. That's why we said that's absolute.

If brother Reeves disagrees that this statement is absolute, then we would please ask that he show us a scripture where this is not the case, show us a qualifier, show us a modifier, show us another text which modifies this statement because we know all scriptures must be harmonized with one another. So, show us another text that we can harmonize with this and we'll change our argumentation, but until then this we believe is an absolute statement.

I'm just going to make a few quick points.

Brother Reeves Wants It Both Ways in Matthew 19:9

Scenario #1	Scenario #2
<p>"And I say unto you, Whosoever shall <u>put away</u> his wife, for fornication, and shall marry another, <i>does not</i> commit adultery: and whoso marrieth her which is <u>put away</u> doth commit adultery."</p> <p>In this case he wants "put away" to mean really "divorced" "in the eyes of God"</p>	<p>"And I say unto you, Whosoever shall <u>put away</u> his wife, NOT for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is <u>put away</u> doth commit adultery."</p> <p>In this case he wants "put away" to only mean "accommodatively" or "in the eyes of men"</p>

Brother Reeves, which way is it?

Either way

↳ "whoso marrieth her which is put away doth commit adultery"

We've looked at this each night, and I don't want to belabor our point, but the reason that we've kept bringing this up is because brother Reeves has said that God doesn't recognize or approve the actions of an ungodly spouse. We have not misquoted brother Reeves. These are not – we have not said this is brother Reeves' quotes, we've said that this is what he wants. That's what the end result is, that's what he wants. He wants to say that an ungodly person -- the acts of an ungodly spouse God doesn't recognize, and clearly he does. But what brother Reeves has not addressed is the conclusion. Either way, what have we said the conclusion is, "whoso marrieth her which is put away doth commit adultery."

It has been suggested that if a person is innocent of fornication, it is not really even possible to put such a person away. This is not so as we intend to show by looking again at several verses that we've already read in the last two evenings. First let's look at Luke 16 and verse 18.

It IS Possible to 'Put Away' An Innocent Spouse

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." (Luke 16:18)

NOTE, in this situation:

- The original wife was innocent of fornication.
- We know this because the husband commits adultery when he remarries.
- Yet, Jesus said that she **WAS** put away
- **AND**, He said "whosoever marrieth her that is put away from her husband committeth adultery."

Let me read it to you again. "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." Note in this situation the original wife was innocent of fornication. The original wife was innocent of fornication. How do we know that? We know that because the husband commits adultery when he remarries. Do you see that? But yet what did Jesus say? Jesus said that she **WAS** put away. She was innocent of fornication, but Jesus said that she was put away. And what else, what else did Jesus say? He said "whosoever marrieth her that is

put away from her husband committeth adultery." Do you see that? It's just that clear. It is just that plain. It IS possible to put away an innocent spouse.

Again, we can prove the same point from Matthew 19 and verse 9 which says, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

It IS Possible to 'Put Away' An Innocent Spouse

"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."
(Matthew 19:9)

NOTE, in this situation:

- The original wife was innocent of fornication.
- We know this because her husband commits adultery when he remarries.
- Yet, Jesus said that she **WAS** put away
- **AND**, He said "whoso marrieth her which is put away doth commit adultery."

Note that we have grayed out the exception clause here because what we're interested in talking about is the case of an innocent put-away woman. Note again in this situation that the original wife was innocent of fornication. We know this because her husband commits adultery when he remarries. And, here again, Jesus said that she was a put-away person, and, again, he said "whoso marrieth her which is put away doth commit adultery." It IS possible to put away an innocent spouse.

Matthew 5:32 is another verse, again, which we can use to prove that it is possible to put away an innocent spouse.

It IS Possible to 'Put Away' An Innocent Spouse

"But I say unto you, That 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." *(Matthew 5:32)*

NOTE, in this situation:

- The original wife was innocent of fornication.
- We know this because her husband "causeth her to commit adultery" – she was not guilty before this occurred.
- Yet, Jesus said that she **WAS** put away
- **AND**, He said "whosoever shall marry her that is divorced committeth adultery."

For sake of time, we won't belabor that point any further.

We haven't spent as much time with Matthew 5:32, but let's read it here. "But I say unto you, That 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."

"But I say unto you, That 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." (Matthew 5:32)

Notice: - This verse describes an action against an innocent person
 - Bro. Reeves would agree that she cannot marry another without committing adultery
 - Is this "unfair?" "unjust?" "too hard?"

What if: - Her husband married before she did?
 - Bro. Reeves would say that her status has magically changed
 - He would say that she could then "repudiate" him and remarry without sin

Bro. Reeves would have the verse read this way:

"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 – but all of this changes if her husband marries before she does – in that case she could "repudiate" him and marry again without sin."

Is this "speaking where the Bible speaks, and remaining silent where the Bible is silent?"

Note that we have grayed out the exception clause again because we want to look at the situation where the wife is innocent, an innocent wife is put away because that's what we're discussing in this debate. This verse describes an action against an innocent person. We know this because her husband, again, causeth her to commit adultery. She was not guilty before this occurred. Brother Reeves would agree at this point that she cannot marry another without committing adultery. Just as a side note we would ask is this unfair, is this unjust, is this too hard? You see brother Reeves also teaches some things that result in difficult circumstances and consequences for innocent people. But what if her husband then married before she did, what if he married before she did, brother Reeves would say that her status has magically changed. He would say that then she could repudiate him and remarry again without sin. In effect brother Reeves would have this verse read this way, "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, but all of this changes if her husband marries before she does, in that case she could repudiate him and marry again without sin." We'd simply ask is this speaking where the Bible speaks and remaining silent where the Bible is silent? I think you all know the answer to that question.

Brother Reeves also said last evening that Mark chapter 10 and verse 11 gives us trouble, and that simply is not the case. Let's look again at the arguments that we made from Mark chapter 10. We originally stated that brother Reeves' arguments from Mark chapter 10, verse 11, would lead one to believe that there is something different taught here than in the other passages that teach on divorce and remarriage. We disagree. In fact Mark chapter 10, verse 11, harmonizes completely with the other passages – which, of course, is what we would expect because the Bible doesn't contradict itself. We're going to compare in this chart Mark chapter 10, verse 11, and Luke chapter 16, verse 18.

Mark 10:11 Harmonizes With Other Bible Passages On Divorce & Remarriage

Mark 10:11

Luke 16:18

"And he saith unto them,

Whosoever shall put away his wife, → "Whosoever putteth away his wife,

and marry another, → and marrieth another,

committeth adultery → committeth adultery:

against her."

[???]

← and whosoever marrieth her that is put away from her husband committeth adultery."

Each of the first three phrases are effectively identical. Let's read them. "Whosoever shall put away his wife." "Whosoever putteth away his wife." Again, "and marry another." "And marrieth another." And the third phrase, "committeth adultery against her." Luke 16 says "committeth adultery." And I want to look at

the last phrase. We all agree that these are identical, I think we would all have to agree. I want to look at the last phrase in Luke 16 and verse 18. This is the phrase that addresses the remarriage of the put-away wife. It is specifically forbidden in Luke chapter 16 and verse 18, but you see that Mark 10 and verse 11 that her status is not addressed. The woman's status is addressed in Luke 16 but it's not over here in Mark chapter 10. Do you see that? So, you see that Mark chapter 10 and verse 11 fully harmonizes as we've said before with Luke 16 and verse 18. It just so happens that Luke 16:18 gives some more additional information, and that is the information that, not we, but brother Reeves is having a lot of trouble with. Because that additional information in Luke 16 and verse 18 specifically forbids the put-away wife to remarry. These two verses harmonize. We have no trouble with either one of these verses. We have no trouble with the additional information which is added about the put-away woman which specifically forbids her to remarry. Again, Mark chapter 10 harmonizes with other passages.

We want to look real quickly at Matthew 19 and verse 9.

Mark 10:11 Harmonizes With Other Bible Passages On Divorce & Remarriage

<p>Mark 10:11 <small>"And he saith unto them,</small> Whosoever shall put away his wife, and marry another, committeth adultery against her."</p>	<p>→</p> <p>→</p> <p>→</p> <p>←</p>	<p>Matthew 19:9 <small>"And I say unto you,</small> Whosoever shall put away his wife, <small>except it be for fornication,</small> and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."</p>
<p>[???]</p>		

"Whosoever shall put away his wife." Matthew 19:9 says, "Whosoever shall put away his wife." We'll gray out the exception clause because we're talking about an innocent woman. "And shall marry another," Matthew 19:9 says "and shall marry another." "Committeth adultery against her." Matthew 19:9 says "committeth adultery." Each of these first phrases I think we all will agree are effectively identical. But it is the fourth phrase in Matthew 19:9 that addresses the remarriage of a put-away wife. It is specifically forbidden in Matthew 19:9. But you'll see in Mark chapter 10 that her status is not addressed. So, Mark 10 and Matthew 19 fully harmonize with one another, it is just that Matthew 19 gives some additional information. And it is, again, that additional information that we feel challenges the argumentation that brother Reeves has been making.

Over the last two evenings we have listened to brother Reeves explain his position, and it has become very clear that he is stressing one thing while ignoring another. Brother Reeves' position stresses one aspect of the divorce and remarriage subject. Namely he emphasizes that there is the right to put away your spouse if he or she has committed fornication. That's what brother Reeves has emphasized in this debate, the right to put away your spouse for fornication. We agree with him in this regard. We would agree with him on this point. But brother Reeves has a problem. In stressing that one thing, he is ignoring completely another aspect of the divorce and remarriage subject.

Stressing One Aspect - Ignoring Another

Brother Reeves' position stresses one aspect of the divorce & remarriage subject



The right to put away your spouse for fornication

The problem is that he stresses that aspect to the exclusion of another



The subsequent, divinely-imposed consequences for those who ARE put away

He is not dealing with the fact that there are subsequent, divinely imposed, consequences for a person who has been put away. Jesus said three times, as we have pointed out, that whoever marries the put-away person commits adultery, Matthew 5:32, Matthew 19:9, and Luke 16:18. As always on any Bible subject we must take all of the available information or teaching in order to reach the proper conclusion. In this case brother Reeves must accept the total information about the put-away person. Such a one cannot remarry without committing adultery.

We need for brother Reeves to explain for us the difference between the two different divorce scenarios that we have discussed.

What's The Difference?

In a **FOR** fornication divorce, we all agree that there is a point at which . . .

- The guilty fornicator becomes a "put away" person
- The marriage is dissolved

In a **NOT** for fornication divorce, why does not the same action result in . . .

- The innocent mate being a "put away" person?
- The marriage being dissolved?

In a divorce that is for fornication, we all agree there is some point in time in which the guilty fornicator becomes a put-away person and as such cannot remarry without committing adultery. We agree at that point the marriage is dissolved, the relationship has ended, and there is nothing left to put asunder. Now then, in a divorce that happens but not for fornication, why doesn't the very same exact action have the same results? Namely the innocent mate, although not guilty of any sexual immorality, becomes a put-away person and as such cannot remarry without committing adultery. Do you see it? And at that point in time the relationship has ended, the marriage is dissolved, there is nothing left to put asunder. We would simply ask the question, what's the difference between these two scenarios.

Reading into the text. We have been repeatedly showing that in order to reach the conclusions that brother Reeves desires, he has been forced to read things into the inspired text that are simply not there, and I'll read this quickly.

Reading Into The Text

"But I say unto you, That 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." *(Matthew 5:32)*

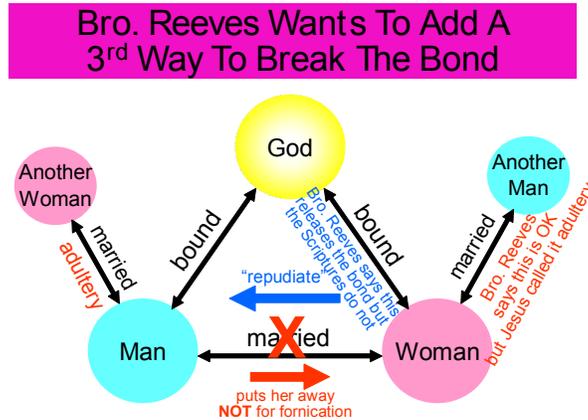
Notice what bro. Reeves wants to "read into" this verse:

- The woman is not really put away "in the eyes of God"
 - ☒ *The text, written by God, says she IS put away*
- After the "putting away", if her husband committed fornication:
 - She could engage in a subsequent "repudiation" or "2nd putting away"
 - ☒ *NOT IN THE TEXT! (not here, not anywhere)*
 - She would NOT commit adultery if she remarried
 - ☒ *NOT IN THE TEXT! – in fact, the text says the opposite*

I want to refer back to Matthew 5:32 again. "But I say unto you, That 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." We have grayed out the exception clause because we're talking about the innocent put-away wife. Brother Reeves has to read into this text to reach the conclusions that he wants. He has to read into this that the woman is not really put away in the eyes of God. Do you see that? He has to read that in to reach his conclusions. But the text written by God says that she is put away, and then after the putting away, if her husband committeth the fornication, brother Reeves wants to read into this that she could engage in a subsequent repudiation or a second putting away, but that's not in the text. In fact that's not here, it's not anywhere else in the New Testament, it's just not in there. He also wants to read in that she would not commit adultery if she remarried. Again, that's not in the text. In fact the text says just the opposite. So, do you see what he's having to do? Do you see how he's having to change the scriptures and read into the scriptures in order to prove his position? I want you to think about that during the next speech. Thank you.

BILL REEVES - FIFTH NEGATIVE

I would like to begin by admitting that I did misread your chart. Thanks for calling it to my attention. My brother says brother Reeves wants to have a third way to break the bond.



Here's a man who puts away a woman not for fornication and then marries again. Mark then says in verse 11 that when he does that, he commits adultery against her. Now, he says that brother Reeves says this releases the bond but the scriptures do not, do not say that. Brother Reeves says this but the scriptures do not say that. God is the only one that releases any bond, or anyone from the bond is better expressed, and when this woman who is innocent and has been put away by an ungodly man not for fornication, what he does does not take away from her the right that she has when there is the cause for fornication and she does not commit adultery when she marries another man because God releases her because he committed adultery against her. That's what Mark 10 and verse 11 says.

Rather than bring up anymore charts right now 'til I call for them, please, and I really appreciate your cooperation, just a note or two on several of these charts. Motive or method. "Whosoever shall put away his wife" is not method, it's action. He said here's the cause, and that's all Jesus talked about, there's one cause and that cause is fornication and God will release the innocent one who has that cause to repudiate the fornicator and marry again. He says, well, there's method also because it says "Whosoever shall put away." That's not method. He wrote the word action, that is not that. Noticing a few other things that he says. . . It seems like I have three charts of the same kind here.

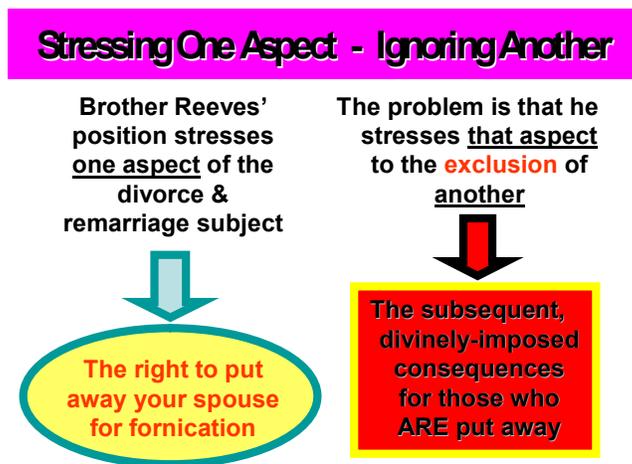
GREG GWIN: It's three different verses, making the same point.

Oh, yeah. Okay. I beg your pardon and thank you. Is it possible to put away an innocent spouse? Note in this situation the original wife was innocent of fornication. We know this because the husband caused her to commit adultery, yet Jesus said she was put away. Brother Joel, who are you debating here, who denies this? And the same thing in all three passages. Notice this verse describes an action, which is Matthew 5:32. Matthew 5:32 you recall said whosoever -- says, "Whosoever puts away his wife, saving for the cause of fornication, causeth her to commit adultery," or causes her to be an adulteress. But we each would agree that she cannot marry another without committing adultery. Is this unfair, unjust, too hard? I've never made any reference to something being unjust, too hard, too unfair to be a cause. Jesus says there's one cause, and I don't say there's a cause based on emotions. I don't know why that's brought up. Well, what if her husband married before she did? The reason she would be an adulteress is because she was not put away for fornication and neither one can marry again, neither one is permitted to marry again without committing adultery. Now, if he at anytime commits adultery, they're bound to each other, and brother Joel agrees, she's still bound after he puts her away for any cause. But if he commits adultery, he's going to do it against her whenever he does it. Jesus puts no time restraints on when that fornication has to take place. Jesus doesn't say pre or post anything, does he? Has our brother read any scriptures, he put the scriptures up there, there's no pre or post civil divorce or anything else. It's who has the cause and that one has the right. Brother Reeves would have the verse read this way, "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, but all of this changes if her husband marries before she does." Jesus didn't deal with that scenario. Jesus didn't talk about sequence of events and what might happen later on. His point is that one cannot put away his wife just for any cause, saving for the cause of fornication, if he does it, there are consequences. That's what Jesus is talking about. Well, what if something else happens later? Well, then apply the principles of the scriptures. He talks about the scriptures talk about different scenarios. No, Joel, Jesus talked about one scenario and what he said applies in principle to other scenarios such as the one in his proposition. And the woman in his proposition that he says may not marry again is a woman who has the cause that Jesus gives. That woman is in Matthew 19:9 verse "a" because what is said of a man is said of a woman also. God is no respecter of persons.

This stressing one aspect and ignoring another, this is amazing. He says he agrees with brother Reeves' position that -- that divorce and remarriage stresses one aspect of this subject, the right to put away your spouse for fornication. That's what Jesus was asked about, and that's what Jesus, call it stress or whatever, that's what Jesus dealt with, that's what brother Reeves is saying. But he says the problem is that he, brother Reeves, stresses that aspect to the exclusion of another. And here's his box again. Would you bring -- can you bring that one up for me? It's stressing one aspect. I appreciate all the trouble I'm putting you to, but I want you to see the box down here in the right. I'm not stressing something down here. I'm sorry, I caught you off guard there, brother Gwin.

GREG GWIN: I'm sorry.



That's all right. It says in the box the subsequent divinely imposed consequences for those who are put away -- thank you very much -- for those who are put away not for the cause of fornication. I'm not ignoring some aspect. The subsequent divinely imposed consequences for those who are put away not for the cause of fornication. Can he stay with the context and state the context? He makes it an absolute. There's his box. If you get tossed in this box, in the heap here of all the women who have been put away, you've had it. And as one brother said, don't whine, there's nothing you can do about it. All right. Anything else I wanted you to notice there. What's the difference . . . I'd just ask who he's debating?

Well, I'd like to bring in this material here very quickly. Thank you very much, brother Gwin. And I do stand corrected on misreading that bottom line down there, but that woman if she is innocent, she's been put away without the cause of fornication, and when fornication is committed against her, Mark 10, verse 11, then Jesus says there is that cause and only for that cause one can put away and marry again. That's where I leave it.

Brother Gwin charged my position with allowing remarriage for the innocent put-away woman on the basis of the seeming “unfairness” of her situation.

No, it doesn't! My position allows this innocent put-away woman to remarry on the basis of her putting away her husband for fornication (Mt. 19:9a).

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Brother Gwin charged my position with allowing remarriage for the innocent put-away woman on the basis of the seeming unfairness of her situation. No, it doesn't. My position allows this innocent put-away woman to remarry on the basis of her putting away her husband for fornication. That's where I base it. It's not because there's some unfairness or some emotional situation, I do not do that. My position allows this innocent put-away woman to remarry on the basis of her putting away her husband for fornication.

Brother Gwin charged me with using the term “put-away” in two different ways, with two different meanings:

One way in cases not involving fornication, and a different way in cases involving fornication.

This is not what I teach!

Where have I ever said this?

JOEL, WHO ARE YOU DEBATING?

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Brother Gwin charged me with using the term put away in two different ways, with two different meanings, one way in cases not involving fornication and a different way in cases involving fornication. That is not what I teach. Where have I ever said so? Brother Joel, who are you debating? Who are you debating? I want you to keep that before you.

Any married person has the ability to repudiate his mate. HOWEVER...

Only one putting-away meets with God's approval – The one in which an innocent mate puts away his fornicator mate for the cause of fornication (Mt. 19:9a). All other puttings-away, though *SEEN* by God, do not meet with God's approval (Mt. 5:32; 19:9).

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Any innocent person has the ability to repudiate his mate, anyone can do that, both made vows, both -- both can disavow. They're both employers, both can fire to use his analogy that was not analogous. However, only one putting away meets with God's approval, there are not two puttings away. Two can do it, but only one is going to be approved of God, if at all. Maybe both puttings-away are not approved of God. If there's the cause for fornication in putting away, God will approve of that. And, incidentally, I did not say "recognize" in the sense of that God doesn't recognize a marriage in the sense that he doesn't see it, doesn't know it occurs. I'm using it in the sense of approve, and I'm trying to avoid the word recognize because of the controversy over it. God sees things, but God does not approve of things. The one in which an innocent mate puts away his fornicator, may for the cause of fornication, that's the one that meets with God's approval. All other puttings-away, though seen by God, recognized in the sense of seeing it, knows it happens, of course I admit that. I don't deny it. He keeps putting charts up there that that's what I want to say that -- that in the eyes of God, and God doesn't really -- it's not really a divorce, not really. I'm denying it as I said "yes" to his question does marriage mean marriage, does divorce mean divorce, I said yes, but he keeps bringing that up.

Brother Gwin keeps insisting that the proposition he affirms is parallel to Matthew 5:32; 19:9 and Luke 16:18.

**He said they are "almost identical."
"Almost" only counts in horseshoes and hand grenades!
The cause of fornication IS NOT IN the scenarios of these passages... It IS IN Joel's proposition!**

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Brother Gwin keeps insisting that the proposition he affirms is parallel to these passages. He said they're almost identical last night, those were his exact words. In other words, almost only counts in horseshoes and hand grenades, but he says it's just almost identical to what these passages say. Those passages talk about putting away not for the cause of fornication. The cause of fornication is not in the scenarios of these passages, it's in Joel's proposition, "and then commits fornication." That's where the fornication is, in his proposition.

Specifically Forbidden

- ◆ **Matthew 5:32** ". . . whosoever shall marry her that is divorced committeth adultery."
- ◆ **Matthew 19:9** ". . . and whoso marrieth her which is put away doth commit adultery."
- ◆ **Luke 16:18** ". . . whosoever marrieth her that is put away from her husband committeth adultery."

Jesus said it 3 times!!! The put away woman cannot remarry without committing sin

It Is Brother Gwin Who Adds From His Scenario (the proposition) The Cause Of Fornication To The Scenario That Jesus Addressed In These Passages!

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He says specifically forbidden. This is a little dim, I hope that you can read it from there, I'll read it for you. Here are the three scriptures, Matthew 5:32. Notice what he underscores, "her that is divorced." Jesus is talking about whosoever does something in marrying her, what the consequences are. All he sees is who's

divorced, a divorced woman, here's his box again. That's all he sees. That's what he underscored. And whoso marrieth, why didn't you underscore what Jesus is talking about, whosoever? No, we're going to underscore "her that is put away." We're going to make an absolute out of that. Luke 16:18. See, here's the third time, Jesus says it three times, and every time he's talking about the consequence of some man doing something, marrying a put-away woman not for the cause of fornication, he is going to commit adultery. Jesus is saying in all of these passages, and, incidentally, three times -- three times, Matthew 19:9, Luke 16:18, and Mark 10:11, three times Jesus says, "he that puts away his wife," hear it, "he who puts away his wife, and marries another, commits adultery." One fellow wanted to make a box and label it the putting-awayers. Every time it says, "he that puts away his wife, and marries again, commits adultery." Does Joel not believe that? If a man puts away his wife for fornication and marries again, does he commit adultery? Oh, no. No. Well, that's what it says. He doesn't want to make an absolute out of part "a", but out of part "b", that's an absolute. No in both cases. There's no fornication involved, that's why the husband who puts away his wife and marries again commits adultery. There was no cause of fornication for putting her away, and that's why whoever marries her that is put away not for the cause of fornication commits adultery because she was put away not for the cause of fornication and God did not release them, they're both bound, he admits it. Both of them are teaching the same thing. Neither is an absolute or both of them are. No, both are stated in the context. It is brother Gwin who adds from his scenario the proposition, the cause of fornication. To the scenario that Jesus addressed in these passages, there was no cause of fornication in what Jesus is talking about, but brother Gwin, he adds that, it's in his proposition, "and then commits fornication." Don't forget that when you leave this debate. Jesus was talking three times he says, that's right, and every time there was no cause of fornication.

**Brother Gwin charges my position
with teaching a "2nd Putting-Away"
by the innocent put-away party.**

This is not what I teach.

**I teach that since TWO people make
vows to each other in the formation
of a marriage, TWO have the ability
to break those vows in the
dissolution of a marriage.**

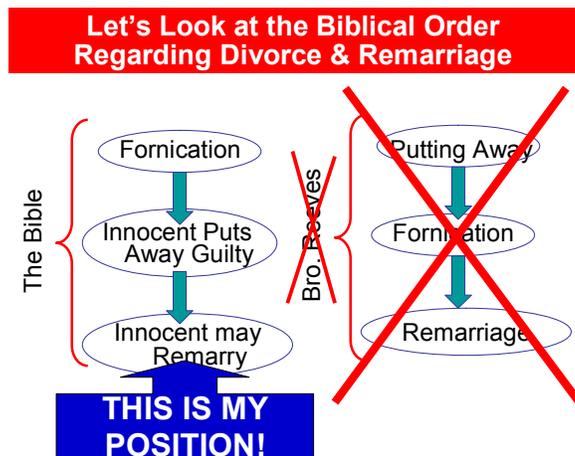
418

Brother Gwin charged my position with teaching a second putting away by the innocent put-away party. This is not what I teach. I teach that since two people make vows to each other in the formation of a marriage, two have the ability to break those vows in the dissolution of the marriage. Do you deny that, brother -- brother Joel?

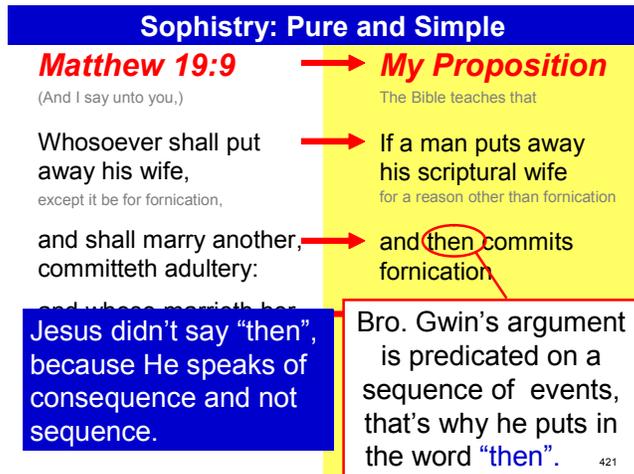
- **When a person repudiates his mate without the cause of fornication, God refuses to loose him from his marital vows and commitments.**
- **When an innocent person repudiates his mate FOR THE CAUSE OF FORNICATION, God does loose him from his marital vows and commitments! He may then marry another.**

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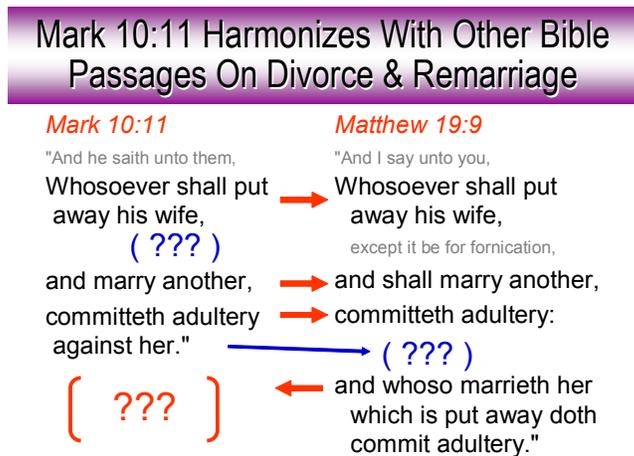
When a person repudiates his mate without the cause of fornication, God refuses to loose him from his marital vows and commitments. He can do it. He can put away. He said they don't use the term spatial separation. I didn't say you do, I'm saying that is what your argument is, and it's put away, he's gone off to Africa, he's put space between them. Well, I guess the wife doesn't know if he goes out the door if he's going to work or – or divorcing her because he left her and there's nothing more she can do. That's what the argument that he's making demands. When an innocent person repudiates his mate for the cause of fornication, God does loose him from his marital vows and commitments. He may then marry again. This is what Jesus teaches in Matthew 19:9a.



He brought up this chart last night, let's look at the physical order regarding divorce and remarriage. He had the Bible setting that order up, fornication, innocent puts away guilty, innocent may remarry. That's what I believe. He said brother Reeves has this over here of putting away, and then fornication, and then remarriage. Over on the left you see my position. If a put-away woman that God did not release from any vows neither -- neither did he release -- release the man nor the woman, they're still bound to each other. That putting away, it does not affect the marriage bond in the least, and when fornication is committed, then that innocent one puts away the guilty and the innocent may remarry. That's my position.



Matthew 19 and 9. This is a chart that he had last night. My proposition is -- and he had it again tonight -- is in line, he says, with Matthew 19 and 9. Well, I call your attention to something here. His proposition puts a "then" in there. Brother Gwin's argument is predicated on a sequence of events. A man does something, puts away his wife, his scriptural wife, then he says, and then. You don't find that on the other side, do you? It's not parallel. He says that in this sequence of events, if he does that up there, then he does this. Where's your consequence if you want to parallel? Over on the other side Jesus says if a man does something, if he puts away his wife and marries another, there are consequences. What -- what results from that? He commits adultery. Well, what about the man who comes along and marries her? He commits adultery. And by implication she does, too, but he just sees the woman, he doesn't see this man that Jesus is talking about and the consequences of doing this, but over here he has sequence of events. But on the other side Jesus didn't say "then" because he speaks of consequence and not sequence. And everybody can see that, and I'm trying to get brother Joel to see it also. This chart of his is -- is an example, a classic example, of just sophistry, just the way you arrange words on a chart. That's why diagrams can be very deceptive as well as helpful.



He used this chart in his last speech, and the thing I want to bring up here, that he could have put question marks in any of these blanks, but what does it prove? I do not say that these scriptures don't harmonize. I have made the point that Mark is a commentary on Matthew, and Matthew is a commentary on Mark. I do not deny that at all. Now, in the closing minutes -- how much time do I have?

TIM HAILE: You've got three minutes.

You're listening so intently you're not watching your clock. I want to go to my questions and answers. This is a one-man show, brother Gwin, I have to do everything myself up here, brother Joel.

MY QUESTIONS / HIS ANSWERS

1. After an ungodly spouse puts away his mate for just any cause, excepting fornication, are they both still bound by the marriage bond?

Yes.

REMEMBER THIS ANSWER AS THE DEBATE PROGRESSES

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I asked brother Gwin some questions, just hurriedly let me go through them. "After an ungodly spouse puts away his mate for just any cause, excepting fornication, are they both still bound by the marriage bond?" He says "yes." So, what did that putting away accomplish as to the marriage bond? Not a thing in the world. But it's everything, it's the pinnacle, it's the summit, it's the apex, it's the everything because there's been a putting away, therefore, God's permissions are all nullified now, all cancelled.

2. Is the phrase "put away," as used in your proposition, synonymous with civil, or legal, divorce?

In my proposition, the phrase "put away," simply refers to whatever (in any given culture or society) results in the dissolution of a marriage.

**DEFINE "DISSOLUTION OF MARRIAGE."
(HE MEANS SIMPLY SPATIAL SEPARATION.
HE HAS ALREADY SAID THAT THE BOND IS STILL INTACT!)**

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I asked him, "Is the phrase put away, as used in your proposition, synonymous with civil, or legal, divorce?" And he didn't answer it. He says, "In my proposition, the phrase 'put away' simply refers to whatever, in any given culture or society, results in the dissolution of a marriage." I want to know if he sees the courthouse in the phrase put away. I in -- I infer from this that, yes, where there is in a country civil law, but that was his answer to that. He didn't define dissolution of marriage. He -- he means the physical marriage relationship, but he just says marriage, and marriage can involve the bond, or is marriage no part of the marriage bond or is the marriage bond no part of marriage? So, he -- that's what he means. I didn't say he says and calls it spatial separation, it's separation but he means just putting space between. He's already said the bond is still intact.

3. When you use the phrase, "mental divorce," as in the advertisement that you prepared for the public, do you mean a mere thought process, or some overt action taking place?

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I asked, "When you use the phrase mental divorce, as in the advertisement you prepared for the public, do you mean a mere thought process, or some overt action taking place?" Now, in the last ten minutes, I have a minute -- do I?

TIM HAILE: One minute.

One minute.

TIM HAILE: Less than one.

Less than one, and it gets lesser as I try to find what I want here. I cannot bring in new material in the last speech,

IRRELEVANT FORNICATION

Why is fornication entirely *relevant* to the marriage bond before civil procedure, but virtually *irrelevant* to the marriage bond after civil procedure?

For those whose argument implies such a difference, what Bible passage or principle can be cited to demonstrate that difference?

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but fornication is entirely -- why is fornication, brethren, entirely relevant to the marriage bond before civil procedure or before or whatever culture says but virtually irrelevant to the marriage bond after the civil procedure? For those whose -- whose argument implies such a difference, what Bible passage or principle can be cited to demonstrate the difference?

After divorce proceedings (not for fornication), are husband and wife still bound by the law to each other? (see Rom. 7:2-3)

If yes, does fornication affect the marriage bond in any manner when committed by the sundering party *after* such a divorce (like it does before the divorce)?

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After divorce proceedings not for fornication are a husband and wife still bound? Yes. If yes, does fornication affect the marriage bond in any way when committed by the sundering party after a divorce like it does before the divorce? Thank you very much.

JOEL GWIN - SIXTH AFFIRMATIVE

Again I want to thank everyone for coming. In the last ten minutes let's just summarize what we've discussed. We have tried to identify the characteristics of biblical putting away in the last two evenings.

Characteristics of Biblical "Putting Away"

- 1) Putting away is an action**
- 2) Putting away is a unilateral action**
- 3) There can be only one putting way in any relationship**
- 4) Sinful putting away is real**
- 5) The one who is put away commits adultery if they remarry**

Putting away is an action. It is something you do, not something you think. It is an action one takes to end a marriage. If this was something that a person could just do in mind, it would be possible to be a put-away person and not even know it. Isn't that the case? Look at examples from Jesus in Matthew chapter 14, verses 22 through 23. "And straightway Jesus constrained his disciples to go into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain to pray." We see here the word *apoloio*. We can see that it involved action on the part of Jesus to actually send the multitudes away. Putting away is an action. Putting away is a unilateral action. This is something that one person does to another. It does not require their consent. Relationships require agreement in order to establish but require the action of one, only one, of the parties in order to terminate. Also there can only be one putting away in any relationship. No Bible passage ever suggests the idea of two puttings away. Brother Reeves has never showed us that. When Jesus sent the multitude away, they were sent away. The multitude could not then decide to send Jesus away. Do you see the point? Likewise, when a man puts away his wife, that is final. The relationship is ended. You cannot put away or end a relationship that has already ended. Also sinful putting away is real. In 1 Corinthians 7, verses 10 and 11, the sinful putting away resulted in the two people being unmarried. It is clear that God recognizes such putting away even though he does not approve of them. And, finally, one who is put away commits adultery if they remarry. A put-away person is not authorized to remarry another. In fact Jesus specifically forbids them to remarry three times, Matthew 5:32, Matthew 19:9, and Luke 16, verse 18. The exception Jesus gives is for the one who does the putting away, not for the one who has been put away. These are the facts about biblical putting away, and it is all of our responsibilities to make sure that we understand them and that we apply them consistently.

Again, at the end of the second night I want to press the point that brother Reeves has not answered this chart.

Luke 16:18

My Proposition
(The Bible teaches that)

Whosoever putteth away his wife,

→ If a man puts away his scriptural wife for a reason other than fornication

and marrieth another, committeth adultery:

→ and then commits fornication,

and whosoever marrieth her that is put away from her husband committeth adultery.

→ the original wife may not remarry.

He has tried to answer this chart by continually insisting that we have added the word “then” to the proposition thus adding sequence. He says that we've added the word “then” and tried to add sequence to Jesus' teaching. The word “and” here is used in Luke 16 and verse 18. It is used in all of the texts, Matthew 5:32, Matthew 19:9, Mark 10 and 11, and Luke 16 and 18. It can and does often imply sequence. As an example, I'd ask you to turn to Acts chapter 2, verse 38. It says, "Repent, and be baptized." Repentance must come first, and it shows sequence, that baptism must come second. Do you see how the word “and” can show sequence? We haven't added sequence to this verse. Sequence is implied. It is inherent. It is in this verse. We haven't added it, it's already there. We stated that my proposition directly parallels Jesus' teaching. Brother Reeves has not proved otherwise. Don't let him get away with neglecting and refusing that clear and simple parallel.

Brother Reeves wants this debate to be about procedure.

It's about order, not about procedure

- Ⓔ Bro. Reeves wants this debate to be about procedure
- Ⓔ His moderator (and others) have even labeled us as the “civil procedure” brethren
- Ⓔ We are not here to debate procedure
- Ⓔ This debate is about the necessary ORDER that authorizes an innocent party to remarry

What the Bible teaches:	What bro. Reeves is defending:
1. Fornication	1. Putting Away
2. Innocent puts away guilty	2. Fornication
3. Innocent may remarry	3. Remarriage

He spoke about it in his last speech. He, and his moderator, and others have labelled those of us who teach the doctrine that I have presented in this debate as the “civil procedure brethren.” We are not here to debate procedure. We haven't been here to debate procedure. We have not debated procedure. This debate is about the necessary order that authorizes an innocent party to remarry. Let me remind you once again of the order that the Bible teaches. There is fornication committed, the innocent party takes action to put away the guilty party for this cause, and then and only then the innocent party may remarry without sin. This is the biblical order. This is the order that brother Reeves says he agrees with, but that's not the case. Brother Reeves is adding a step. He's saying there can be a putting away somewhere here farther above, there can be a putting away and then fornication can occur and then there can be a second putting away and remarriage. This (on the left) isn't the order that brother Reeves teaches. Don't let him tell you it is. He has added a step to the biblical order. He has added a step. That's not what he teaches. Brother Reeves is defending that there can be a putting away, and then subsequent fornication, and then later a remarriage. Brethren, this order that he is promoting is not taught in the New Testament. Brother Reeves, despite his

best effort, cannot produce one example of such a thing occurring in the scriptures. Keep remembering as you leave here tonight that order is important, and in your own mind I hope that you have tried to hold brother Reeves accountable to show where his order is found in the New Testament because he hasn't showed us where it's found.

The fact of the matter is this, and it cannot be denied, a put-away person is specifically forbidden to remarry.

Specifically Forbidden

- ◆ **Matthew 5:32** ". . . whosoever shall marry her that is divorced committeth adultery."
- ◆ **Matthew 19:9** ". . . and whoso marrieth her which is put away doth commit adultery."
- ◆ **Luke 16:18** ". . . whosoever marrieth her that is put away from her husband committeth adultery."

Jesus said it 3 times!!! The put away woman cannot remarry without committing sin

Brother Reeves wants to ADD to the Scriptures by saying:
 "whosoever marrieth her which is put away doth commit adultery – **EXCEPT IN CASES** where she was innocent of fornication when she was put away."

Matthew 5:32 again says, "whosoever shall marry her that is divorced committeth adultery." Matthew 19:9 says, "whosoever marrieth her who is -- which is put away doth commit adultery." Luke 16:18 says, "whosoever marrieth her that is put away from her husband committeth adultery." Jesus said it three times. It cannot be denied. The put-away woman cannot remarry without committing sin. It is just that clear. It is just that plain. It cannot be denied.

Remember, these are the first of three affirmative arguments that we stated in our first speech on Thursday evening. We said that our proposition directly paralleled Luke 16:18 and 19. We said that order is important. And we said what the proper biblical order is. And we said that remarriage of a put-away person is specifically forbidden -- as we just said in the previous chart -- three times by Jesus himself.

Let's look one more time at Matthew 19:9 before we close, a key verse in any marriage, divorce, and remarriage discussion. Let's talk about the action, cause, and results one more time for the husband and the wife.

Understanding Matthew 19:9

Scenario #1

"Whosoever shall put away his wife, for fornication, and shall marry another, does not commit adultery: and whoso marrieth her which is put away doth commit adultery."

	Action		Cause	Result for husband	Result for wife
Husband	Puts away	Wife	For fornication	May remarry	May not remarry
Husband	Puts away	Wife	Not for fornication	May not remarry	May not remarry

Scenario #2

"Whosoever shall put away his wife, NOT for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

There are two possible scenarios. We've talked about it. The one in which fornication has occurred and the one in which fornication has not occurred. We're going to read that -- let's talk about a divorce for fornication first. We're going to read Matthew 19:9 that way. It says, "Whosoever shall put away his wife for fornication, and shall marry another, does not commit adultery: and whoso marrieth her which is put away doth commit adultery." Look, the husband puts away his wife for fornication. The result for the husband is

that he may remarry without committing sin, but what about his guilty put-away wife? "Whosoever marrieth her which is put away doth commit adultery." She may not remarry. Brother Reeves agrees with me on this scenario. Let's talk about the second possibility, the second scenario, the one in which she has not committed fornication. The husband puts away his wife not for fornication. Well, what's the result? The husband may not remarry. It's adultery if he does. What about the innocent wife? Again, the verse plainly teaches that "whosoever marrieth her which is put away doth commit adultery." She may not remarry either. This has been the point of controversy this entire debate. This is what we've been talking about. Brother Reeves says that she can remarry. Jesus plainly says that she cannot.

Don't forget what brother Reeves has had to do in an effort to prove his position.

Don't Forget What Bro. Reeves Has Had To Do In An Effort To Prove His Position

- 1) He has had to change the meaning of words based upon circumstances
- 2) He has had to add to the Bible verses on marriage & divorce, and he has had to read between the lines to reach the conclusions he desires
- 3) He has had to confuse the difference between "married" and "bound"
- 4) He has had to argue that the Bible does not address every possible marriage/divorce scenario

He has had to change the meaning of words based upon circumstances. Brother Reeves doesn't like us to say that, but that's what he's had to do whether he'll admit it or not. To prove his case that's what he has had to do, he has had to change the meaning of words based upon circumstances. He has had to add to the Bible verses on marriage and divorce. He has had to read between the lines to reach conclusions that he desires. He has had to confuse the difference between married and bound. He's had to confuse that difference in order to make his points. And he has had to argue that the Bible does not address every possible marriage/divorce scenario, which we've clearly said it does. That's what he's had to do. And as you leave tonight, you remember these are the things that he has to do. Is that something that someone should have to do if what they're preaching is the truth and if what they're preaching is from the scripture, is that what you have to do to prove your points? We haven't done those things. If anyone can show to me where I have done those things, you bring that to my attention. That's what brother Reeves has had to do to prove his points.

Thank you all for coming. I apologize for my lack of speaking ability, and I appreciate you all being patient with me as we've gone through this. I encourage each of you as you return home, and many of you are from many different local congregations, I would encourage you that you stand for the truth, that you stand firm on Jesus' teaching on marriage, divorce, and remarriage. We desperately need Christians to stand up for what's right in times like these. Remember, the truth does not fear investigation.

BILL REEVES - SIXTH NEGATIVE

Thank all of you for the sacrifice of time, and money, and travelling the dangerous highways, and other commitments that you had to be with us and join in this study. Your department has been not unexpected because we're brethren and we love -- we've come -- we love the truth, all of us, and we've come to study the truth.

I was saying just at the close of my last speech that about fornication has become irrelevant by this position. Now, my brother is not going to say that fornication is irrelevant. His position does. Fornication is a terrible thing, and we hate it. In 1 Corinthians chapter 6, Paul says every sin is without the body but fornication is against the body. Flee fornication. Fornication is terrible. But all of a sudden after an ungodly man does something that God does not approve of, and he's sinning, he puts away not for the cause of fornication, all of a sudden fornication becomes totally irrelevant. You didn't hear anything about fornication afterwards, if she's a put-away woman.

Now, I call -- let's have the last chart first, please, brother Gwin.

Don't Forget What Bro. Reeves Has Had To Do In An Effort To Prove His Position

- 1) He has had to change the meaning of words based upon circumstances
- 2) He has had to add to the Bible verses on marriage & divorce, and he has had to read between the lines to reach the conclusions he desires
- 3) He has had to confuse the difference between "married" and "bound"
- 4) He has had to argue that the Bible does not address every possible marriage/divorce scenario

These charts confirm everything I've been saying about where all of the emphasis is put. The entire chart at once if you don't mind. Don't forget brother Reeves has had to -- what he's had to do in an effort to prove his position. He's had to change -- these first three, or the first two, look at those. Brother Joel, thou art the man. These are just bald-faced assertion as a friend of mine used to express it in Texas. These are just ipse dixits. This is something Joel said, and he said it with great emphasis of voice. Thou art the man, my brother. "He's had to confuse the difference between married and bound." No, I haven't confused any difference between them. You haven't really defined them. And the last one, "He's had to argue that the Bible does not address every possible marriage/divorce scenario." I've never said that. I've never said that. The Bible is applicable to every scenario that comes up in the life of -- of a -- of a man or woman. The Bible supplies everything that is necessary for life and godliness. All these things have been supplied. The Bible is sufficient to make us complete. I'm saying that the scenario that Jesus treats is not the scenario of this proposition. Brother Joel, can you read your scenario of the proposition in the Bible? Can you read it there? No, but the Bible, what it does teach in Matthew 19 and 9a, remember, Jesus gives for the cause of fornication, he doesn't say provided, that's what my brother does, provided this and provided that, and pre this and post that, Jesus gives the cause of fornication as the permission to put away, if the one is innocent, the guilty mate and remarry.

The next chart going backwards if you don't mind, please. We'll take them in that order. . . That's all right. Hold my time just a moment. I'd like to take them in the order, and this is putting pressure on my brother, and I appreciate his -- his patience with me.

GREG GWIN: You want to go backwards, brother Bill?

Backward, please. Thank you. Put the entire chart up for us, please.

Understanding Matthew 19:9

Scenario #1

"Whosoever shall put away his wife, for fornication, and shall marry another, does not commit adultery; and whoso marrieth her which is put away doth commit adultery."

	Action		Cause	Result for husband	Result for wife
Husband	Puts away	Wife	For fornication	May remarry	May not remarry
Husband	Puts away	Wife	Not for fornication	May not remarry	May not remarry

Scenario #2

"Whosoever shall put away his wife, NOT for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery."

You see this last square where it's emphasized with a circle around it? If the husband puts away his wife not for fornication, of course he may not marry because he did not have the cause for which to do it. Of course she not -- she may not remarry. She's put away. They're still husband and wife. I do not say that she may. But when the scenario changes, which Jesus did not treat, when fornication comes in and she who is innocent has this right to put away her husband, that's another scenario that's in our proposition that Jesus was not asked about, that's why he did not specifically treat it.

Go back again, please, backwards.

Matthew 19:9

(And I say unto you,)

Whosoever shall put away his wife,
except it be for fornication,

and shall marry another,
committeth adultery:

and whoso marrieth her
which is put away doth
commit adultery."

My Proposition

The Bible teaches that

If a man puts away his scriptural wife
for a reason other than fornication

and then commits fornication

the original wife may not remarry.

The entire chart if you don't mind. "My proposition directly and exactly parallels the teaching of Jesus in these passages. Order is important." What he does here is confuses two scenarios. He goes to the scenario that Jesus treats when Jesus says if there's fornication, the innocent puts away the guilty, and there's remarriage permitted for the innocent party. That's why I denied this proposition. The woman in this proposition was the innocent party, fornication was committed against her, that's what Jesus taught in Matthew 19:9 point "a". This order he says is different. This is a different scenario, my brother. This is a different scenario. This is your proposition up here. You -- can you read your proposition verbally in the scriptures? He's confusing two different scenarios and says the orders are different. Of course. Three times. Remarriage of the put-away -- you see the put-away person? Jesus said whosoever and he. Let's go back to another chart and I'll show you what they underscore, what they underlined, they do it every time. It's the put away.

Specifically Forbidden

- ◆ **Matthew 5:32** ". . . whosoever shall marry her that is divorced committeth adultery."
- ◆ **Matthew 19:9** ". . . and whoso marrieth her which is put away doth commit adultery."
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It's this box, and once you're in it, too bad, too bad. Look what's underscored. Jesus said "whosoever" – the whole verse, "whosoever shall put away his wife, saving for the cause of fornication, commits, or causes her to commit adultery." Whosoever, that's what Jesus says. This is what happens when he puts away his wife not for fornication, he makes her an adulteress, and he says whosoever. That's what you need to underscore, Joel. That's what Jesus is underscoring, whosoever marries this woman under this situation. Oh, no, we've got to underscore her that's divorced, this woman in the box you see, that's everything. Once you get in there, ladies, you're stuck. The same thing, look at Matthew 19 and 9. Jesus says whosoever, that's not underscored. Oh, no, we want to get that woman who's put away, put away, put away, put away, we hear that over and over, and it just sounds like the gospel truth. If you want to exegete the passage, exegete properly the passage, underscore whoso. Look in the third case, Luke 16 and 18. Jesus three times says whosoever. Joel doesn't see that, what -- what Jesus is emphasizing, they only put away, three times he says the put away, not for the cause of fornication, and we agree that she cannot marry again without committing sin.

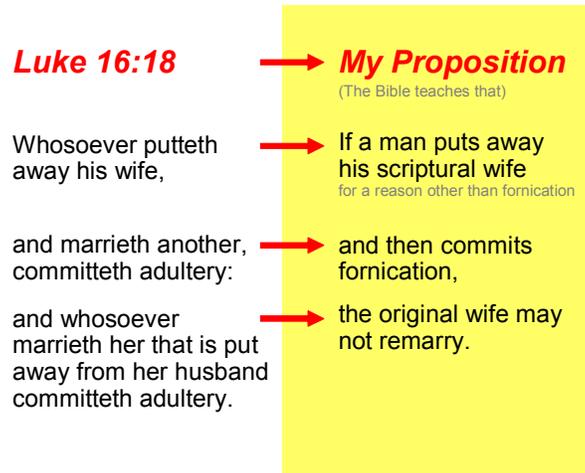
Let's go back another one, please, as quickly as we can.

It's about <u>order</u> , not about <u>procedure</u>	
E Bro. Reeves wants this debate to be about procedure	
E His moderator (and others) have even labeled us as the "civil procedure" brethren	
E We are not here to debate procedure	
E This debate is about the necessary <u>ORDER</u> that authorizes an innocent party to remarry	
What the Bible teaches:	What bro. Reeves is defending:
1. Fornication	1. Putting Away
2. Innocent puts away guilty	2. Fornication
3. Innocent may remarry	3. Remarriage

"It's about order, not about procedure. Brother Reeves wants this debate to be about procedure." Where did you get that? Did the audience understand that? "His moderator and others have been labelled -- have even labelled us as civil procedure brethren." They put out an announcement, this debate is about mental divorce, so I'm a mental divorcer, and I'm simply saying they have emphasized civil procedure, this post civil divorce putting away, this post putting away, or pre or post, all of that, they're the ones that have caused me to say you must emphasize civil procedure. "We're not here to debate procedure. This debate is about the necessary order." "What the Bible teaches:" That's -- that's the woman in our proposition. She has fornication committed against her, Mark 10 and 11, she's the innocent one, yes, but she's been put away, and what did that have to -- did he ever explain what that has to do with anything except this ungodly man did it? Oh, he put her away, not for the cause of fornication, they're still husband and wife, and as the innocent

wife she can put him away, she can renounce her vows. She can't do a thing, I started to say blooming thing, but that's not correct, she can't do a thing. Yes, she can do what she -- she vowed, she can now disavow, and being innocent can marry again. Brother Reeves is defending this over here, this is a different scenario, but they're going to confuse scenarios. I'll defend anyone whether put away or not if she or he has the cause that Jesus gives.

The previous chart, please, if there's another one.



Do you see the word “then” as I make my closing remarks? Put the then -- he wants to put a then over there before that last paragraph and the middle two lines. It's not there. He wants to say whosoever puts away his wife, and marries another, commits adultery, and then after that you see, whosoever marries her because she's a put-away woman, there's no then over there. It's over here, this is his proposition, but it's not over there, and it's not parallel.

TIM HAILE: You get that extra 30 seconds.

Extra 30 seconds. Thank you kindly, and thank you, brother Joel, for joining together with me in this discussion. Thank you, brethren, for your kindness and your consideration in your conduct in these last two nights. May God bless all of you, and as brother Gwin mentioned, protect you as you travel. I live here, but I may have trouble between here and the house, it's more likely, though, on long trips, and we wish you well. God bless you.