

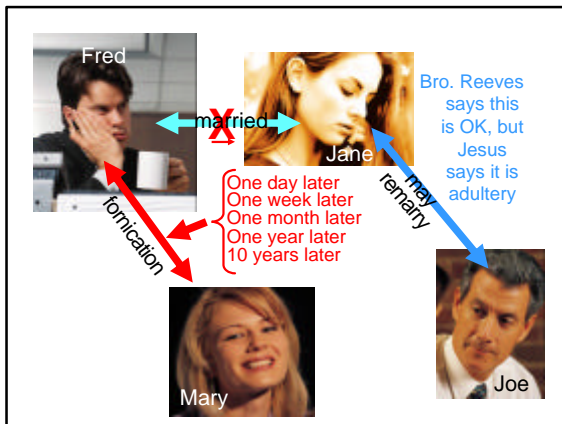
My Proposition

“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' 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 Emphasis of this Discussion MUST

NOT be based on:

- Emotions
- Opinions
- Human reasoning
- Anything other than the Bible

Be Based ON:

What
the Bible says
on this
subject.

The Issue Is NOT . . .

- That an innocent mate has certain conditional rights granted by God.
- A “race to the courthouse.”
- About “counter suits.”
- 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.”

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?

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,

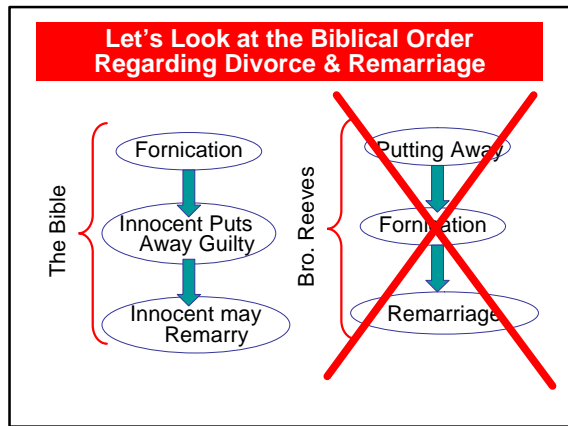
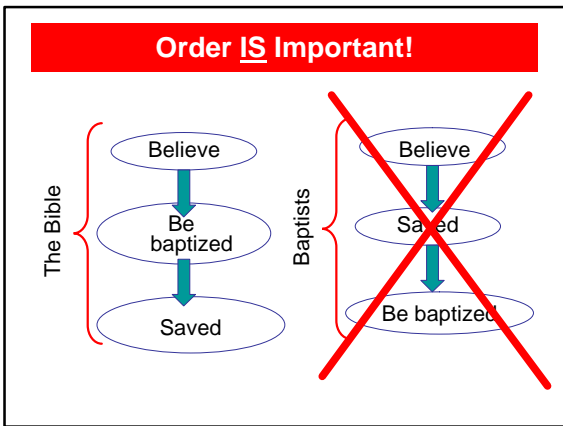
and whosoever marrieth her that is put away from her husband committeth adultery. → the original wife may not remarry.

Matthew 19:9 → **My Proposition**
(And I say unto you,)
The Bible teaches that

Whosoever shall put away his wife, → If a man puts away his scriptural wife for a reason other than fornication, except it be for 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.



Specifically Forbidden – No Exceptions

- ◆ **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."

Observe that there are no exceptions stated

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."

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 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 . . ."
- ". . . 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)

- Weldon Warnock (*Searching The Scriptures*, 11/85)

Brother Reeves maintains that there are NO conditions

"(My position) admits of no exceptions . . . It admits of no conditions or exceptions."
(email message 3/3/03)

The innocent mate may remarry without restriction

But God's Law requires these conditions before a person can scripturally remarry:

1. Fornication must have been committed prior to the divorce
2. Fornication must be the reason/cause for which the innocent decides to put away his/her mate
3. The innocent party must take action in "putting away" the guilty party

"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 Review . . .

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

Luke 16:18	My Proposition
Whosoever putteth away his wife, and marryeth another, doth commit adultery, and whosoever marryeth her which is put away doth commit adultery.	Whosoever putteth away his wife, for fornication , and shall marry another, does not commit adultery ; and whosoever marryeth her which is put away doth commit adultery.

- Order is important

The Order IS

1. Fornication
2. Innocent puts away guilty
3. Remarriage for innocent party

The Order is NOT

1. Putting away
2. Fornication
3. Remarriage

- Remarriage of the put away person was specifically forbidden by Jesus – **3 times!!!**

☛ Matthew 5:32; Matthew 19:9; Luke 16:18

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 marieth 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

Understanding Matthew 19:9

Scenario #1

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

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."

"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)*

"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

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)

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

<i>Mark 10:11</i>	<i>Luke 16:18</i>
"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."
	← [???]

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

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

"But I say unto you, That whosoever shall put away his wife, 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 "reputiate" 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 "reputiate" him and marry again without sin."

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

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"

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:

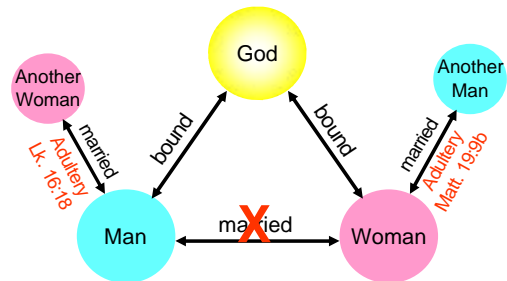
- The woman is not really put away "in the eyes of God"
 - ☒ **The text, written by God, says she IS put away**
- After the "putting away", if her husband committed fornication:
 - She could engage in a subsequent "repudiation" or "2nd putting away"
 - ☒ **NOT IN THE TEXT! (not here, not anywhere)**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

There Is A Difference Between The Marriage & The Bond

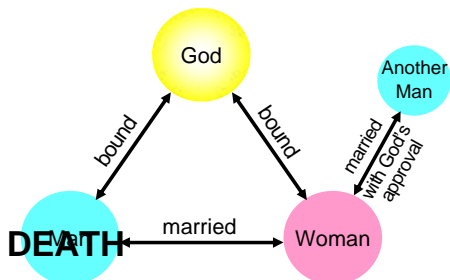
"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she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

(Romans 7:2-3)

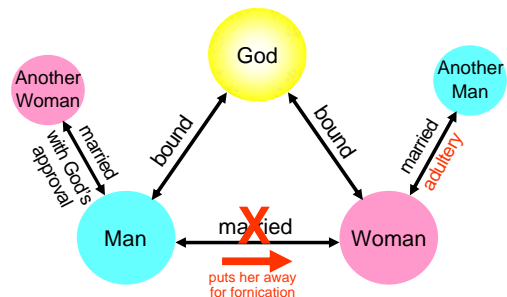
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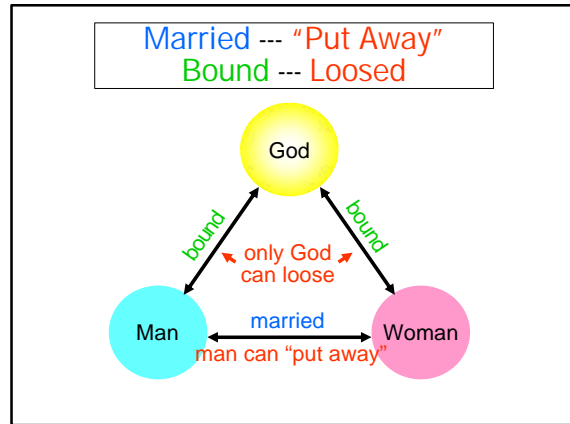
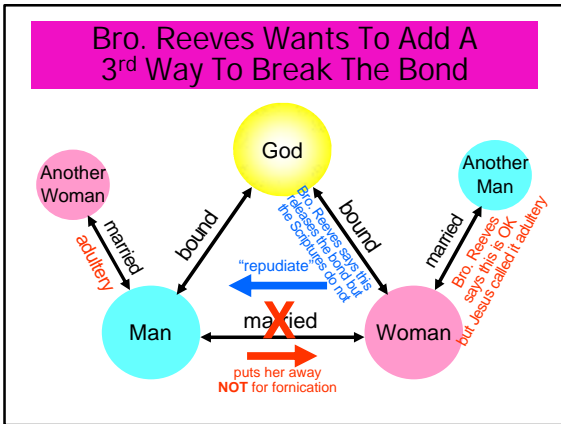


How The Bond Can Be Broken #1



How The Bond Can Be Broken #2





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."

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:

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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."

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)

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

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

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**

- If there is a **book, chapter and verse** to prove that it is possible to Biblically

- "put away" / "divorce" (*apoluo*);
- "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: _____

Divorce IS Divorce

"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 Corinthians 7:10-11)

Marriage IS Marriage

"For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife."

(Mark 6:17-18)

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.

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

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

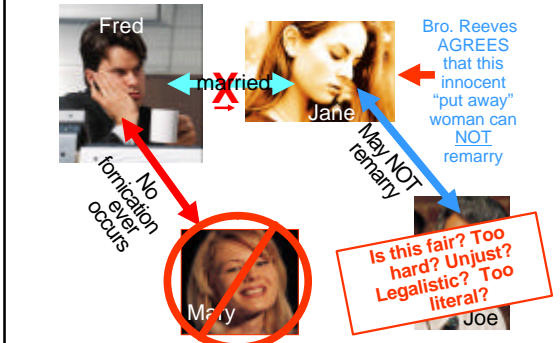
What the Bible teaches:

1. Fornication
2. Innocent puts away guilty
3. Innocent may remarry

What bro. Reeves is defending:

1. Putting Away
2. Fornication
3. Remarriage

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



Stressing One Aspect - Ignoring Another

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



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

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

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

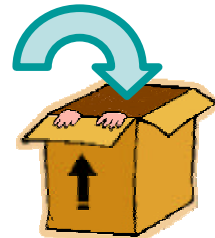
In a NOT for fornication divorce, why does not the same action result in . . .

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

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 whose 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!!!



Absolute OR Not Absolute?

Concerning the salvation of accountable people

Mark 16:16 "He that believeth and is baptized shall be saved. . ."

⇒ 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)

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.

5. You teach that an innocent woman who was "put away" by her husband, could then "put away" her husband if he committed fornication. How would she do this? (Please describe in detail.)

She does it by doing what he did: they both repudiate, reject, disavow. Jesus did not describe in detail how precisely this is to be done, and so I am not going to set down specific, detailed, rules as to how to do it. Jesus simply states the verbs of action, to denote the fact of such being done, and I leave it there.

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.