

When considering the Lord's teaching in the first halves of Matthew 5:32 and 19:9, we read about the one (man or woman, not both) who puts away (i.e. who sunders the lawful, marriage relationship). The exception clause to put away and marry another is **only** given to the one who sunders the relationship *"for fornication."*

Then, in the **second** halves of those verses, Jesus teaches regarding the one (man or woman, not both) who is put away (after the fact). Jesus' teaching that *"whoso marrieth her which is put away doth commit adultery"* (whether lawfully or not – Matthew 5:32b; 19:9b; Luke 16:18b) is just as applicable as the first halves of those verses. The **second** halves of these verses confirm that the put away person always commits adultery upon marriage to another unless their bound mate has died (Romans 7:2-3; 1st Corinthians 7:39).

Moreover, in all the verses which address putting away, there is only **one** sundering of a marriage discussed, regardless of the cause! To teach more than this is an **addition** to God's word.

The problem with those who claim that the put away person is authorized to "put away his wife (or vice versa) for fornication and to marry another" is that they erroneously apply the exception clause to the put away, while ignoring the subsequent statement that actually applies to them.

First, the contexts of both Matthew 5:31-32 and 19:7-9 prove that the exception clause was addressed to those who were within a married relationship. In both of these passages, Jesus equated the Jews' national procedure of putting away with giving *"a writing of divorcement."* This was only done by those who were *"married."* The scripture says:

*"When a man hath taken a wife, and **married** her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then **let him write her a bill of divorcement, and give it in her hand, and send her out of his house**"* (Deuteronomy 24:1).

Moreover, in Matthew 19:3-6, when the Pharisees' original question was asked regarding the lawfulness of putting away (cf. Mark 10:2), Jesus reiterated God's intent of marriage from the beginning! Therefore, the Lord's answer was clear, *"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder"* (Matthew 19:6; cf. Mark 10:8-9). Hence, man was

charged not to separate (chorizo) the relationship (which clearly implies that it was possible, while not authorized, for "man" to so do). When the apostle Paul quoted this command of the Lord (not to "put away" one's lawful spouse), he addressed *"the married."* The scripture says:

*"And unto **the married** I command, yet not I, but the Lord, Let not the wife depart [chorizo] from her husband: But and if she depart [chorizo], let her remain **unmarried**, or be reconciled to her husband: and let not the husband put away his wife"* (1st Corinthians 7:10-11).

Jesus equated putting away (departing from) one's marriage partner with separating the physical relationship. Moreover, the Lord plainly taught that the physical relationship could be sinfully separated, in spite of the continued divine obligation (Romans 7:2-3; 1st Corinthians 7:39). Hence, how can one subsequently separate what has already been separated? Whether wrongfully or righteously divorced, the *"married"* become *"unmarried"* after divorcement has taken place! Therefore, any post-divorce "putting away" is an invention of man (cf. Colossians 2:8; 3:17).

In Luke 16:18, Jesus addressed both the scenarios of a person who commits fornication **after** they have wrongfully put away their lawful spouse and of the put away. The Master stated:

*"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 is the same as Matthew 19:9, but without the exception clause. In both verses, the Lord taught that the husband who wrongfully puts away his wife and marries another, commits **adultery**. What is more, in both verses, Jesus unequivocally stated that the subsequent marriage of the unfortunate put away woman would be **adulterous** as well (Cf. Romans 7:2-3). This is in spite of his post-divorce immorality! It doesn't get much clearer than that.

Dear reader, the doctrine of post-divorce "putting away" for post-divorce fornication and marriage to another is **not** "written" anywhere in the Bible (cf. 1st Corinthians 4:6; 2nd Corinthians 10:5)! This obvious invention of **man** is simply the basis for his attempts to legitimize marriages which the Lord plainly said would result in *"adultery"* (Matthew 5:32b; 19:9b; Luke 16:18; cf. 2nd Timothy 4:3-4).

**"WHAT MUST I DO
TO BE SAVED?"**

ACTS 16:30

LEARN THE GOSPEL

John 6:45; Romans 10:17

BELIEVE IN CHRIST

Hebrews 11:6; John 3:16

CONFESS CHRIST

Matthew 10:32-33; Romans 10:9-10

REPENT OF SIN

Acts 3:19; 17:30

BE BAPTIZED INTO CHRIST

Mark 16:16; Romans 6:3-6

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

**"THE ASSEMBLING OF
OURSELVES TOGETHER"**

HEBREWS 10:24-25

SUNDAY

Worship @ 10:00 a.m.

Studies @ 11:45 a.m.

WEDNESDAY

Studies & Worship @ 7:00 p.m.

75 Sherrod Boulevard
Belén, New Mexico

**Seekers Welcome.
Members Expected.**

**"IF A MAN IS OVERTAKEN IN
ANY TRESPASS...
RESTORE SUCH A ONE"**

GALATIANS 6:1

CONFESS TRESPASSES

James 5:16; 1st John 1:9

REPENT OF SIN

Acts 8:22

PRAY FOR FORGIVENESS

Acts 8:22

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

**"A WORD FITLY SPOKEN IS
LIKE APPLES OF GOLD IN
SETTINGS OF SILVER"**

PROVERBS 25:11

"We want a god who provides but doesn't intrude, who protects but never demands, never judges, never meddles. We want a god who keeps his distance and doesn't crowd us."

– Mark Buchanan

"WHOLE COUNSEL"

ACTS 20:27

VOLUME 1, ISSUE 42

OCTOBER 22ND, 2023

A SECOND "PUTTING AWAY?"

Jeff Belknap

During the last several years, some brethren have been advocating doctrinal unity based upon the undisputed fact that Jesus authorized a man to put away his wife (or vice versa) for fornication and to marry another while their original spouse still lives. However, they are also advocating that those who are already put away are amongst the ones authorized to "put away" for (post-divorce) fornication.

In order to properly understand what a text does teach, it's helpful to first eliminate what it does not teach. When the Lord spoke of those who put away, He was speaking of those who sunder the marriage relationship (Matthew 19:3, 6, 9; 5:31-32). Therefore, post-divorce "putting away" (of which the Bible speaks nothing, cf. Hebrews 7:14) is an "application" that does **not** fit within the above statement for unity in any way, shape or form!

Moreover, the discernment of **who** Jesus is addressing in a context is essential (2nd Timothy 2:15)! Obviously, the one who "*is put away*" is **not** the one who "*putteth away*." To claim that the one who "*is put away*" can later become the one who "*putteth away*" in these verses makes about as much sense as claiming that the woman who is spoken of in these verses can become the man.

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