

This is both Biblically confirmed and self-evident: Whether right or wrong, in a monogamous relationship, it is only possible for married people to divorce and unmarried people to marry. Any contention more or less than this is a perversion of God's word, as well as an insult to brethren's intelligence (Ephesians 4:14-15)!

However, in an effort to extend the exception clause (Matthew 5:32<sub>a</sub>; 19:9<sub>a</sub>) to the *"unmarried,"* some are contending that those who have been put away/put asunder can also employ this same "kind" of repudiation and therefore remarry another while their obligated man or woman still lives (cf. Romans 7:2-3; 1<sup>st</sup> Corinthians 7:39)!

Regrettably, this is one of those obvious "fables" that has caused some unfortunate victims of wrongful divorce to be *"drawn away"* and *"enticed"* (2<sup>nd</sup> Timothy 4:3-4; James 1:14-15)! Not only is this post-divorce "putting away" out of the realm of possibility, it encourages the subsequent, adulterous remarriages by those who have been wrongfully put away (Matthew 5:32<sub>b</sub>; 19:9<sub>b</sub>; Luke 16:18<sub>b</sub>)!

Although different cultures may employ different procedures to *"put away,"* one thing has remained constant: a divorce puts *"asunder"* the marriage (*"one flesh"*) relationship! A post-divorce "putting asunder" is another (heteros) "divorce" that does not fit within the Biblical pattern!

We must not invade the silence of God on this or any other subject (1<sup>st</sup> Peter 4:11). The origin of post-divorce "putting away" is from another (heteros) *"tribe,"* of which Christ *"spoke nothing"* (cf. Hebrews 7:12-14). Moreover, *"no man gave attendance"* to such nonsense in either the Old or New Testament. Consequently, this post-divorce (mental/second) "putting away" is not "another" (allos) repudiation of the same "kind," but is "another" (heteros) "putting away" of a different "kind!"

Though some want to dismiss the above disagreement among brethren as an inconsequential "difference in application," Paul went on to reveal the eternal consequences for those who preach *"any other gospel:"*

*"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 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. For do I now persuade men, or God? or do I seek to please*

## "AND SO ALL ISRAEL WILL BE SAVED"

Terry Wane Benton

Romans 11:26 is typically misunderstood and misapplied. The church is the true Israel that will be saved. The gospel is the power to save (Romans 1:16). Being a mere Jew in the flesh does not save. There must be the circumcision in heart to make a true Jew (Romans 2:28-29). So, all true Jews will be saved. But, true Jews believe the truth God revealed to them about the Messiah, and true Jews are not hardened against Jesus Christ being the Messiah, Immanuel, God manifest in the flesh. Three thousand Jews in the flesh became circumcised in the heart on Pentecost by listening to the evidence of Jesus. And so, in this manner, all Israel – true Israelites in heart – will be saved. The physical nation of Israel is not true Israel. *"Because of unbelief they were broken off"* (Romans 11:20). *"If they do not continue in unbelief, will be grafted back in again"* (v. 23). They can be blessed if they are not too hardened in heart to hear God's gospel evidence of salvation in Christ Jesus. If hardness is only in part, then that Jew can and will open his heart to the truth of Jesus and be saved. But, that is the way all of true Israel becomes the true Israel of God. So, there is no big plan to save the physical nation of Israel today. The plan is for any person, Jew or Gentile, to come out from under condemnation by the convicting power of the gospel, and in this manner all true Israelites – those who are converted by the gospel – will be saved. There is no other plan for saving unbelieving national Israel. They are outside God's blessings because of unbelief. They can come back in the same way the 3,000 Jews did on Pentecost (Acts 2:36-41). The church of Christ that began on Pentecost was the true Israel of God. Gentiles came into that same vine of blessing. Jews that are not too hardened in heart can be grafted in again. But, all that reject Jesus are no part of the Israel that will be saved. God's blessings are on the spiritual Israel, Jesus' church, not on the old national Israel.

*men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man"* (Galatians 1:8-11; cf. Hebrews 2:3).

**"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**

1<sup>st</sup> 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; 1<sup>st</sup> John 1:9

**REPENT OF SIN**

Acts 8:22

**PRAY FOR FORGIVENESS**

Acts 8:22

**REMAIN STEADFAST**

1<sup>st</sup> Corinthians 15:58; Revelation 2:10

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

**PROVERBS 25:11**

"Never think that Jesus commanded a trifle, nor dare to trifle with anything He commanded."

– Dwight Lyman Moody

**"WHOLE COUNSEL"**

**ACTS 20:27**

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**MENTAL DIVORCE:  
SIMPLY "A DIFFERENCE IN APPLICATION?"**

Jeff Belknap

In Galatians 1:6-7, Paul referenced two different usages of the word "another." Note the apostle's familiar words:

*"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another (#2087, heteros) gospel: Which is not another (#243, allos); but there be some that trouble you, and would pervert the gospel of Christ."*

Heteros (#2087), "...another: i.e. one not of the same nature, form, class, kind, different" (Thayer).

Allos (#243), "...distinguishes ('one of two')...involves the secondary idea of difference of kind" (Thayer).

Now, let's make the parallel to divorce. The writing of divorcement commanded in Deuteronomy 24:1 was for the married. Likewise, when the Lord spoke of those who "put away" (or repudiate) one's divinely bound man/woman, He was clearly addressing those who sunder the "one flesh" (marriage) relationship (Matthew 5:31-32; 19:3, 6, 9; cf. 1 Corinthians 7:10-11)! In fact, every single instance of divorce referenced in both the Old and New Testaments (whether authorized or condemned) is depicted as an action taken by one who is married.

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