

May the Guilty Party Scripturally Remarry?

by John Isaac Edwards

When there is a divorce for fornication, has the Lord given the party guilty of the sin of fornication the right to remarry? Either He has or He has not. There is no middle ground. All the human reasoning and emotional arguments in the world will not answer this. Only book, chapter, and verse will. Thus, we study.

1) No Authority for the Guilty Party to Remarry. It's been said, "There is Scriptural basis that the person would have a right to remarry." Where is this "Scriptural basis"? There is authority for the party innocent of fornication to put away the guilty fornicator and remarry (Mt. 5:32; 19:9), but where did the Lord grant the guilty party the right to remarry?

2) The Guilty Party Forbidden to Remarry. When the one who is put away remarries, it is adultery. Jesus said, "...whosoever shall marry her that is

divorced committeth adultery" (Mt. 5:32). "...whoso marrieth her which is put away doth commit adultery" (Mt. 19:9). "...whosoever marrieth her that is put away from her husband committeth adultery" (Lk. 16:18).

3) Understanding the Difference Between Marriage and the Bond.

Those who think the put away fornicator may marry confuse the marriage and the bond. Romans 7:2-3 shows a difference in being married and being bound. The woman is bound to her first husband, while she is married to another man. This is what makes the second marriage adultery.

4) Answering Arguments. "Jesus is explaining or restating Moses' law." Actually they think Moses' law explains Jesus' teaching. The contrast between Deuteronomy 24 and Matthew 19 will not allow such. In Deuteronomy

24, the divorce was for "some uncleanness" (v. 1). This was not fornication for the fornicator was put to death (Dt. 22:22). In Matthew 19, the putting away is for fornication (v. 9). In Deuteronomy 24, the put away woman was free to remarry (v. 2). In Matthew 19, the put away woman is not free to remarry (v. 9).

"The put-away fornicator is no longer married and therefore can marry someone else without the second marriage being adultery." This overlooks the difference in being married and being bound (Rom. 7:2-3). The put away party is forbidden to remarry (Mt. 5:32; 19:9; Lk. 16:18).

"Except it be for fornication' applies to 'whoso marrieth her which is put away'". If that be true, then the guilty fornicator has more rights than the party innocent of fornication. The guilty fornicator is free to remarry, but the party innocent of fornication may not remarry! Who can believe this?

Does Baptism Justify Adulterous Marriage?

by John Isaac Edwards

“To the law and to the testimony” we go in answer to this question (Is. 8:20).

1) Non-Christians Are Subject to Christ’s Marriage Law. We are told the non-Christian does not become accountable to Christ’s marriage law until he obeys the gospel. Thus, an individual is free to marry, divorce and remarry, but when he is baptized he is bound to whichever mate he has at the time. If this be true, then I need to ask those being baptized, “Are you happy with your present marriage? If not, swap him for another, then be baptized and stay with him.” If not, why not? The one man for one woman law was binding long before the gospel was revealed (Mt. 19:4-6; Gen. 2:18-24). The teaching of Christ is directed to

“Whosoever” (Mt. 19:9). This includes everyone.

2) Repentance, Then Baptism. The command to repent comes before the command to be baptized. Peter commanded, “Repent, and be baptized...for the remission of sins” (Acts 2:38). Does baptism wash away sins of which one has not repented? The penitent person does not continue in sin. “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?” (Rom. 6:1-2). One continues in sin after baptism when he lives in adultery (Col. 3:5-7). What is adultery before baptism is adultery after baptism!

3) What About Abiding in the Calling? 1

Corinthians 7:20, “Let every man abide in the same calling wherein he was called” has been abused and misused to teach that when one answers the gospel call he is to remain with the one to whom he is presently married. The context is not dealing with things impure or sinful like adultery (Heb. 13:4), but things where no sin is committed like circumcision and uncircumcision or whether one is a servant or free. To put adultery in this realm is to make adultery “nothing” (1 Cor. 7:19). Would this hold true for other sins? If called as an idolater, abide in idolatry? If called as a polygamist, abide in polygamy? If called as a homosexual, abide in homosexuality? If baptism justifies adultery, then would it not justify other sins?

The Terre Haute **SPEAKER** is published weekly by the church of Christ at Terre Haute, Indiana.

Assembling At:

4017 E Margaret DR
Terre Haute, IN 47803
[Exit 11 (I-70) W on HWY 46,
W on Margaret DR approx. 1 mile]

Assembling Times:

Sunday @ 10:00 a.m. & 3:00 p.m.
Wednesday @ 7:00 p.m.

Come be with us!



We Speak Where the Bible Speaks.

We Are Silent Where the Bible Is Silent.

We Do Bible Things in Bible Ways.

www.churchofchristatterrehaute.com