

THE INSTRUCTOR



"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16

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WHO MAY SCRIPTURALLY MARRY AGAIN?

When a divorce occurs only one person has a right to remarry, according to Christ. This is the person who does the **"putting away"** for the **"cause of fornication."** (Mt. 19:9; 5:32). The **"put away person"** does **not** have a right to remarry, according to Christ. Jesus said: **"Whoso marrieth her which is put away doth commit adultery."** (Mt. 19:9). In fact, every time Jesus said anything about anyone marrying the **"put away person,"** He said that person commits adultery. (See Mt. 19:9; 5:32; Luke 16:18). **Not one time does Jesus permit the "put away person" to remarry!** Jesus only permits the one who does the **"putting away"** to remarry. However, there can be **only one reason** for **"putting away"** and that is the **"cause of fornication."** **FORNICATION MUST BE THE CAUSE OF "PUTTING AWAY" AND NOT THE RESULT OF THE "PUTTING AWAY."** The person who puts away his companion without the cause of fornication **"causes them to commit adultery."** (Mt. 5:32).

What does **"put away"** mean? According to Mt. 5:32 **"put away"** means to **"divorce."** Some preachers try to define **"put away"** to mean simply "let go, send away, or dismiss without taking any legal action to

obtain a divorce. This cannot be what Jesus means by **"put away."** If this is what Jesus means, then a person can simply send his wife back to her parents when she commits fornication and go marry another woman. However, if he did this he would be guilty of bigamy. He must take **"legal action"** and obtain a divorce for the cause of fornication before he can marry another.

Some argue that the **"put away person"** (i.e., the divorced person) can sit around and wait until their companion marries again, thus committing adultery, (Mt. 19:9), and then **"mentally put them away for fornication"** and then marry again without committing adultery. Jesus never said anything about **"mentally putting away"** anyone. In fact, the **"put away person"** (divorced person) will always be the **"put away"** or **"divorced person."** The **"put away"** can never be the one who does the **"putting away"** or the one who obtains the divorce. There is no way you can **"put a person away"** as Jesus used the term without obtaining a **"legal divorce."**

If your companion divorces you for some cause other than fornication and marries again, he (or she) commits
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CARROL R. SUTTON
Editor

Send all questions, comments and criticisms to the editor, 1107 Highway 431 South, Albertville, Alabama 35950.

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It seems that Paul was "an educated man." In fact, he was brought up at the feet of Gamaliel, a doctor of the law. (See Acts 22:3; 5:34). Paul was not rude "in knowledge," (cf. 2 Cor. 11:6), yet Paul refused to use "enticing words of man's wisdom" in his preaching (cf. 1 Cor. 2:4).

Although Peter and John were "unlearned and ignorant men" (the ASV says "uneducated and untrained men"), they were able proclaimers of the gospel of Christ. (See Acts 4:13).

To be qualified to preach a man must be "faithful." (See 2 Tim. 2:2). He must have a love of the truth. (See 2 Thess. 2:10-12). He must know the truth (i.e., the gospel). He must take heed to himself and to the doctrine. (Cf. John 8:32; Rom. 1:16; 2 Tim. 2:15; 1 Tim. 4:16). His motives in preaching must be pure. He must preach Christ and not himself. (Cf. 2 Cor. 4:5). The message (i.e., the gospel of Jesus Christ) is the power of God to save!

When more emphasis is placed upon the "education" and/or the "personality" of the preacher than upon his character and his love of and knowledge of the truth it is an indication that danger lies ahead. This is an ominous sign.

7. EXALTATION OF PREACHERS. There are a number of ways that people can exalt preachers. Here are some of them.

A. By bestowing titles upon them. Such titles as Rabbi, Father and Master are specifically condemned by Jesus in Matthew 23:1-12. No doubt, the principle in this passage (also see Mt. 18:1-6; Luke 9:46-48) condemns the bestowing of similar titles such as Reverend, Doctor, etc. on men. Such titles are bestowed upon preachers to exalt them above others. Although we do not have any "Reverends" among us, (as far as I know), we do have a few "Doctors." NOTE: If a man who is a doctor is a preacher, why introduce him as "Dr. _____" any

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Editorial . . .

OMINOUS SIGNS (No. 3)

In our last two studies we considered five things which I consider to be "ominous signs" among the people of God. They were:

1. VERY FEW SCRIPTURES ARE DISCUSSED BY MANY PREACHERS IN THEIR PREACHING.

2. MATERIALISM.

3. VERY LITTLE HATRED OF SIN.

4. PROFESSIONALISM AMONG PREACHERS.

5. OPPOSITION TO CONTROVERSIAL DISCUSSIONS.

As we face the future, there are other signs of danger among God's people. Here are some of them.

6. PREACHERS MUST BE EDUCATED IN ONE OF OUR COLLEGES. Secular education may serve a good purpose. It may aid one in his study of the Scriptures and in his efforts to teach the truth to others (as well as in other ways). But secular education must not be over-rated or required of one who preaches before we will listen to him. It seems that some have the attitude that a preacher is not really qualified to preach unless he attended one of our colleges, and among us, specifically, it is Florida College. To some people, if "he attended Florida College" he must be "sound" and thus qualified to preach.

OMINOUS SIGNS

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more than you would introduce an **engineer** or a **farmer** who preaches as “Engineer _____” or “Farmer _____”? NOTE: It is certainly right for us to refer to one another as “brother” or (“sister”) as Peter did in 2 Peter 3:15 when he said “**our beloved brother Paul,**” but we should **not** use **brother** (or **sister**) as a title to exalt the preacher or anyone else.

B. By giving them too much honor and praise. For a person to say, “**I am of Paul**” or “**I am of Apollos**” is to evidence carnality. (Cf. 1 Cor. 3:3-9). Preachers “**plant**” and “**water**” but it is “**God who gives the increase.**”

At Lystra, referring to Paul and Barnabas, the people said: “**The gods are come down to us in the likeness of men.**” They called “**Barnabas, Jupiter: and Paul, Mercurius.**” They would have sacrificed oxen and garlands to Barnabas and Paul, but they forbade such. (See Acts 14:8-18). when Cornelius fell down at Peter’s feet, and worshipped him. “**Peter took him up, saying, Stand up; I myself also am a man.**” (Cf. Acts 10:25-26).

God’s Book records only a few compliments bestowed by Jesus upon men. The centurion in Mt. 8:5-13, John the Baptist in Mt. 11:7-11 and Nathanael in John 1:47 are among those few who received compliments from the Lord Jesus. Compliments are sometimes in order and should be given when the motives are pure, but flattery is sinful. (Cf. Prov. 26:28; Psa. 12:1-3; 1 Thess. 2:5).

C. By not questioning their teachings.” We should follow the admonitions given in Mt. 7:15-16; 1 John 4:1 and 1 Thess. 5:21. When a preacher is “above being questioned” about his teachings he is “too high” and should **not** be in the pulpit. (Cf. Jesus being questioned in Mt. 22:15-46).

D. By not opposing them when they teach false doctrines. We must

contend for the faith and oppose error and reprove false teachers. (See Acts 20:28-32; Acts 15:1-31; Gal. 2:1-5; 2 Tim. 2:17-18; Rev. 2:12-16; 2:18-23).

E. By not rebuking them when they sin. Those who sin (including preachers) need rebuking (Cf. 1 Tim. 5:20; 3 John 9-10; Gal. 2:11-14; 1 Tim. 1:19-20; 2 Tim. 4:14-16). Godly men appreciate those who have enough concern for what is right and love for them to rebuke them when they sin.

It is in order to “**Honour all men . . .**” (1 Pet. 2:17) including preachers. In fact, we are taught that “**in honour**” we are to **prefer “one another.”** (Cf. Rom. 12:10). However, we should keep in mind the fact that we “**are brethren**” and that “**in all things**” Christ is to **have the preeminence.**” (See Col. 1:18). The exaltation of preachers is indeed **an ominous sign.**

8. LOSING OUR DISTINCTIVENESS. Throug the centuries God’s people have endeavored to be different from all other religious groups; Not merely for the sake of being different, but in order to be right. If we, who compose “churches of Christ” (i.e., “churches of God”) do not have the distinctiveness required of us by the Lord (as revealed in the Scriptures) we have no right to exist apart from other religious groups.

We endeavor to be different from all other religious groups because we believe them to be **wrong!** We believe the New Testament of Christ is a complete standard of authority in religious matters. (Cf. James 1:25; 2:12). We believe the blood of Christ cleanses all penitent, obedient believers in Jesus Christ and no one else. (See Mk. 16:15-16; Rom. 10:9-10; Acts 2:38; Gal. 3:26-27). We believe there is only one true church (the body of Christ). (See Eph. 4:4; Mt. 16:18; 1 Cor. 12:13). We are losing our distinctiveness. Our militancy for truth and righteousness is waning. Winds of compromise are blowing. Seeds of error are being sown. Fear grips the hearts of some. This is **an ominous sign.**

(CRS)

(To be continued)

WHO MAY SCRIPTURALLY MARRY AGAIN?

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adultery. (Mt. 19:9). He (or she) may marry again in two months or ten years later. If he (or she) does, he (or she) will commit adultery. (Mt. 19:9). When this happens, there is no way you can "put your companion away," divorce your companion, or take legal action to divorce them for fornication because the divorce has already occurred two months ago or ten years ago, as the case may be. You may contest the divorce, plead with your companion not to divorce you, and do everything you can to stop it, **but if your companion is granted a divorce you are a "put away person"** and **"whoso marrieth her which is put**

away doth commit adultery." (Mt. 19:9). I know this is hard. In fact, the disciples of Christ said: **"If the case of man be so with his wife, it is not good to marry."** (Mt. 19:10). No matter how hard it is, the fact is that Jesus did NOT give permission for the **"put away person"** to remarry. There are other hard situations. Suppose your companion goes insane and it is necessary to commit them to an insane asylum. Can you argue that in a sense he (or she) is dead and therefore you have a Scriptural right to remarry? Could you remarry without first obtaining a divorce? Just because it is hard does **not** change the law of God.

— *Sentence Sermons* —

"Serve the Lord with fear, and rejoice with trembling." (Psalms 2:11).

* * * * *

"Stand in awe, and sin not: commune with your own heart upon your bed, and be still." (Psalms 4:4)

* * * * *

"God judgeth the righteous, and God is angry with the wicked every day." (Psalms 7:11)

* * * * *

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Psalms 12:6)

* * * * *

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Psalms 17:15)

CHURCH OF CHRIST

1107 Highway 431 South
Albertville, Alabama 35950