

(Mat. 1:24-25) long before he "knew her." Husband and wife are neither "joined together" in the bed of marriage, nor "put asunder" in the bed of adultery.

Second, such an interpretation contradicts the clear teaching of Rom. 7:1-3 and I Cor. 7:39, that a husband and wife are bound by the law until death.

Third, such an interpretation misses the fact that the Lord forbids putting asunder, but permits putting away for fornication. Does that sound illogical? Just as all roses are flowers, but not all flowers are roses, even so all putting asunder is putting away, but not all putting away is putting asunder. This brings us to the correct teaching of these verses.

Under what circumstances could a man put away a wife, without putting asunder a marriage that was consummated before God? This was only possible in the Jewish custom of betrothal. When it was arranged for a Jewish couple to become husband and wife, partial vows were said. They were only betrothed or espoused, but they were officially referred to as husband and wife. This was the relationship between Joseph and Mary when she was found with child of the Holy Ghost. They were only espoused (Mat. 1:18), but Joseph is specifically called, "*her husband*" (Mat. 1:19) and Mary is called, "*thy wife*," (verse 20). Joseph thought he had discovered fornication on Mary's part, and was minded to put her away privily. That would have required literally a putting away, or a type of divorce, because partial vows had already been said. But it would not have been a putting asunder, for they had not spoken the marriage covenant. We are grateful that the Lord intervened to show Joseph

his misunderstanding. But the situation that Joseph thought existed is the type of situation that the Lord described when He said, "*except it be for the cause of fornication.*" Such a putting away could only take place during betrothal. Those who participated in such a putting away would be free to marry another, without fear of causing or committing adultery, for they were as yet unmarried.

Fornication should not be confused with adultery in this passage. Adultery is a sin of married people. Fornication is a sin of unmarried people. Such a marked distinction between fornication and adultery is not foreign to Scripture. The only other time that the Lord used those words is found in Mat. 15:19 and Mark 7:21, and there He is obviously thinking of them as two distinctly different sins. The same holds true in I Cor. 6:9, Gal. 5:19, and Heb. 13:4 where the sins, fornication and adultery, are shown to be different from one another. And perhaps clearest of all is I cor. 7:2 where Paul declares that a man should marry to avoid fornication. Try substituting the word "adultery" in the place of "fornication" in that verse, and you'll see that it makes no sense.

Why is the exception of fornication found only in Matthew? Matthew wrote his gospel account primarily for Jews who practiced the betrothal custom, and so the Holy Spirit led him to include those words. But it is generally accepted that Mark wrote for the Romans and Luke for the Greeks. If that be the case, then one can easily see why the Holy Spirit did not see fit to include...

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Bible Baptist Church Bulletin

Remove not the ancient landmark, which thy fathers have set (Prov. 22:28).

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Divorce – The Unacceptable Alternative

By: Dan Roten

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...used to forbid a thing beforehand. The present imperative prohibition forbids the continuance of an act already in progress. Since it is this second class of prohibition found in our verse, we can see that the Lord was not merely stating beforehand to some individual, "Don't you ever get a divorce." He was saying that man, the human race, should stop getting divorces! Let the progress cease from this time on! Our Lord at that point was terminating a temporal, civil precept that had existed under the Old Testament dispensation (Deut. 24:1), but was not to continue in the New. Here is our fourth main point. (4) **Man must discontinue putting asunder by divorce that which God has joined by marriage.**

As we compare Mark 10, in verse 12 our Lord adds our fifth main point. "*And if a woman shall put away her husband, and be married to another, she committeth adultery.*" This is stated from the woman's standpoint, and shows that all of these truths apply to both the man and the woman. (5) **The woman who divorces her husband and remarries is committing adultery.**

Next, we come to Paul's first epistle to the church at Corinth. They wrote to him asking specific questions concerning our subject, which he answers in chapter 7. In verses 10-11, Paul says "*Let not the wife depart from her husband*" and "*let not the husband put away his wife.*" These words just reinforce the sense of our fourth point listed above, and add nothing new. But he also states, "*But and if she depart, let her remain unmarried, or be reconciled to her husband.*"



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Ministries

1. Bible Studies
2. Tract Drop
3. Door-Knocking
4. Personal Evangelism
5. Missions

Position

1. Independent
2. KJV 1611
3. Baptist
4. Old-Fashioned
5. Soulwinning
6. Premillennial
7. Non-Charismatic
8. Unaffiliated

Church Services

Sunday:

- 9:30 am — Sunday School
10:30 am — Worship Service
6:15 pm — Evening Service

Wednesday:

- 6:30 pm — Bible Study & Prayer Meeting

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CHURCH TIMES

Sunday:

9:30 am — Sunday School
10:30 am — Worship Service
6:15 pm — Evening Service

Wednesday:

6:30 pm — Bible Study & Prayer Meeting

Saturday:

8:00 am — Door-Knocking & Tract Distribution

ANNOUNCEMENTS & PRAYER REQUESTS

- This BBC Bulletin can be downloaded online on biblebaptist.net.au/bbcbulletin.html
- Tract-Drop and Door-knocking on Saturday.
- Sunday & Wednesday services in Bible Baptist Church, Kalgoorlie.
- Wisdom for Bro. Robert Javapro leading the Friday's Bible Study (6:30pm) for PNG folks in Kalgoorlie.

Church Bulletin

For those who have prayer requests, Christian articles, poems, or announcements for inclusion in the next issue of the Church Bulletin, please ring or email Ethel Macale.
 Deadline: Friday, 5:00 pm.
 Phone: (08) 9022 8323
 Email: ethel@macale.org

- Need for church car
- Pastor Eugene Macale's ministries' financial needs: Bible Baptist Mission (Liloan, Southern Leyte, Philippines).
- Dondoy (Pastor Macale's brother) from alcoholism.
- Edna, Pastor Eugene Macale's sister-in-law, for complete healing of her stage-4 cancer.
- Kylie Mell's (Chris' wife) healing from multiple sclerosis.
- Financial needs of Bible Baptist Church, Talisay, Cebu under Pastor Gemmo Suberano.
- Pray for Pastor Romy Macale's teaching job's security in KBCHS.
- Healing of Bro. Jerry Penie's illness, he's in hospital (ICU).
- New Christians for baptism.
- Needs of Pastor Sherwin Ramos & his family — missionary to Paraguay.
- Pastor Romy Macale to be Missions Conference Guest/ Main Speaker in Bible Baptist Church, Talisay, Cebu City, Philippines on Dec. 20-23, 2009.

Websites worth visiting:

<http://www.biblebaptist.net.au>
<http://www.oldkjv.org>
<http://www.macale.org>
<http://www.av1611.info>
<http://www.biblebaptist.ph>

Divorce... *Continued from Page 1*

...Here we find the first and only guidelines expressed in the Bible for someone who has been married and then divorced. (6) **If divorce should occur, the divorcees should remain unmarried or be reconciled to one another.** These steps are essential to prevent adding sin to sin.

We should here insert that verses 8-9 in no way imply that divorcees may remarry. The "unmarried" of verse 8 is contrasted to "widows" and is simply referring to widowers. In the same sense, verse 28 does not imply that divorcees may remarry, for he is speaking of virgins, both men and women, in verses 25-28. Also, according to verse 15, if an unbeliever divorces a believer, the believer would have no way to stop the divorce, and should not feel guilty in such a case. But this does not imply permission for remarriage, since the guidelines of verse 11 would immediately come into effect. But if possible, the believer should remain with the unbelieving spouse, with the hopes of winning such a one to Christ, verse 16.

One last verse in this chapter stands out as being very important to our subject. Verse 39 reads, "*The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.*" The same truths are taught in Rom. 7:1-3. (7) **Husband and wife are joined together for life, and only when God puts them asunder by the death of one, is the other at liberty to remarry.** This is the only Biblical condition wherein remarriage is permitted, and even then it should be

"only in the Lord."

Now let us deal with that perplexing exception that our Lord mentioned twice in the book of Matthew, "*except for the cause of fornication.*" Many say that "fornication" is a synonym for "adultery" and that the two are used interchangeably. Hence, they say Christ meant to say in Mat. 19:9, "Whosoever shall put away his wife, except it be for adultery, and shall marry another, does not commit adultery." or restated, "Whosoever shall put away his wife for adultery, and shall marry another, does not commit adultery." Therefore based on this interpretation, they permit divorce and remarriage in those cases where one's spouse has committed adultery. Permit me to show three reasons why that interpretation is erroneous.

First, this interpretation means that the real marriage was put asunder, even in God's eyes, by the act of adultery. Therefore, God accepts the divorce as a visible declaration of the non-visible reality, and so the remarriage is not adultery. But does our Lord imply such a thing to be true? To the contrary, He specifically states that he who remarries after a divorce "committeth adultery" (present indicative, linear action). Such a person is continuously committing adultery. That remarriage is a state of adultery. The first marriage continues on unbroken in God's eyes, in spite of perpetual adultery. Clearly then we see that adultery does not put asunder a marriage.

To further establish this truth we might point out that the initiation of a marriage, or the joining by God comes before the one flesh relationship. Joseph "*took unto him his wife*"