

Remarriage

Part 3 of 3 Bulletins that Deal with
Marriage, Divorce, and Remarriage

Review of Marriage

God ordained marriage for man and woman (Gen. 2:24). The Greek word for “*marry*,” as used in Matthew 19:9, is a verb of action (Friberg 64). The man and woman may say their vows, jump a broom stick, say “I do,” or perform any other action that will make the marriage valid. When the two are “*joined*” (Matt. 19:6) in marriage by God, a “*bond*” is formed (Rom. 7:2).

Review of Divorce

God hates divorce (Mal. 2:16). That 51 % of all marriages today are ending in divorce indicates that the world in general doesn’t seem to care what God thinks. The reality of divorce demands divine guidance and teaching. Jesus gave authority for the innocent mates in adulterous marriages to divorce their spouses (Matt. 19:9). To divorce for any other cause is sinful (Matt. 19:9).

Remarriage

To remarry implies that a previous marriage has occurred in one’s life. The question often arises as to whether the divorced or divorcee has the right to marry again. Many different situations may arise that take wisdom and sound judgment to make an authoritative decision as to whether the divorced may remarry. Though the situations may seem to be unknowable, there is a Bible answer. Improper judgments may occur in a divorce scenario when not all information is given or available. The individual involved in said scenario must be honest with self and God in order to make the proper judgment with the available inspired teaching on the subject.

Who May Remarry?

Jesus and the apostles taught clear instructions regarding the right of remarriage. Jesus said, “*whosoever shall put away his wife, except for fornication, and shall marry another, commits adultery: and he that marries her when she is put away commits adultery*” (Matt. 19:9). Yes, you read the passage correctly, and yes, it really is that simple. If I commit adultery on my wife, she has the God-given right to put me away and marry another. If I commit adultery on my wife and attempt to put her away, she continues to have the God-given right to put me away and marry another. This option would remain for her until she becomes the put away. If I put my wife away for reasons other than adultery, then both of us must remain separate or be reconciled to each other (I Cor. 7:10-11).

The previous two bulletins illustrated that the words “*marry*” and “*divorce*” are used in the NT as verbs of action. Once the action has taken place, one is either married or divorced. Once one is married, one cannot say, “Well, I was just joking around, drunk, wasn’t thinking right, etc.” The fact is, if you marry, you are married! Likewise, when the action of divorce occurs, one cannot say, “Well, we are not really divorced because of this, that, or another...” The fact is, when two married people make the decision to divorce and complete a “*procedure*” to do so, they are divorced.

Some today are saying that if one files for a divorce this is the “*putting away*.” If this is done, however, without the innocent’s knowledge, where is his/her right to put away (race to courthouse issue)? Still others are saying that if one divorces for reasons other than adultery, lives celibate, and

later the other partner commits adultery he may then mentally put the adulterer away. Again, such a line of thought forgets that God said once one is put away, he is put away and no such one can remarry. Consider Jesus' words at Luke 16:18, "*Every one that puts away his wife, and marries another, commits adultery: and he that marries one that is put away from a husband commits adultery.*" Where is the second divorce proviso in this statement?

Conclusion

Jesus and the apostles taught that the innocent mate in an adulterous marriage has the right to put away the guilty fornicator and remarry. Unspecified procedure is implied, yet some procedure must be in place for a marriage or divorce to take place due to it being an action. Once that procedure has occurred, someone is either married or put away. I find no authority in the NT for a second divorce procedure even when adultery takes place later down the road. I find no authority for a guilty adulterer to surprise attack the innocent mate with an "original petition for divorce" (not the divorce itself but the beginnings of the process) and call this "putting away." Each individual seeking answers to various scenarios must take the principles delivered by Jesus and make an informed judgment.