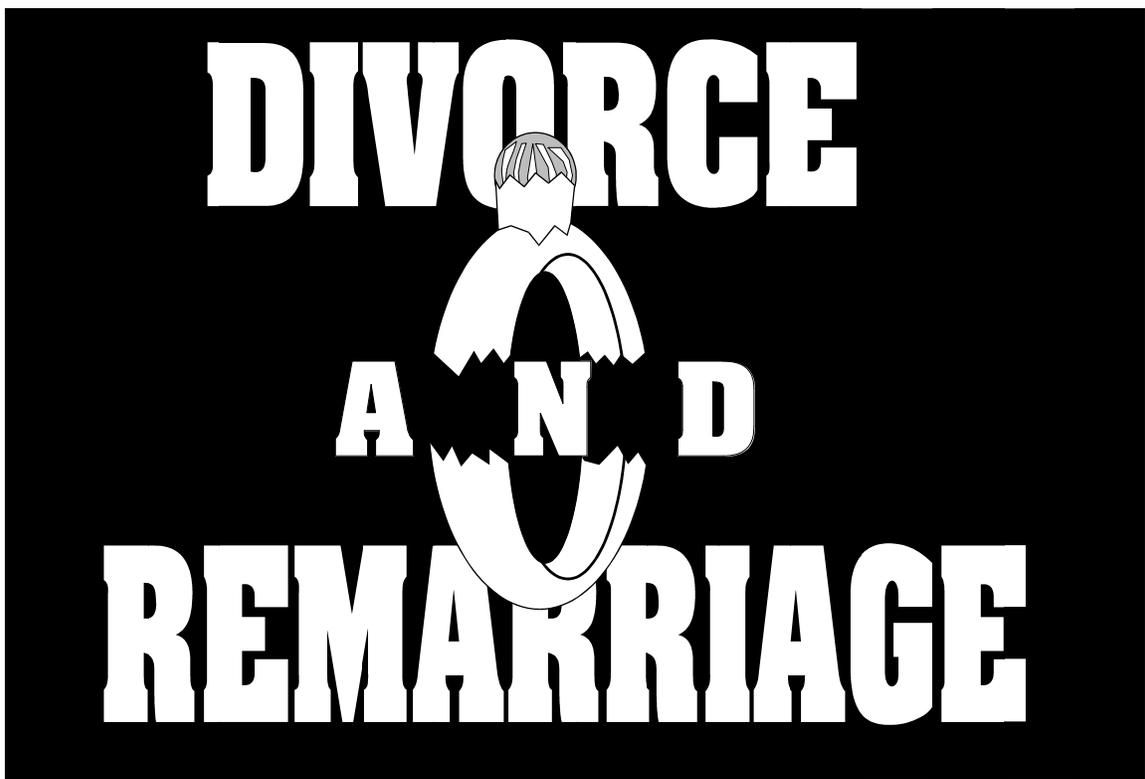


A
DEBATE
On



A DEBATE ON
DIVORCE AND REMARRIAGE
BETWEEN

Ray Hawk
Jackson, Tennessee

AND

Olan Hicks
Searcy, Arkansas

1990

TABLE OF CONTENTS

Introduction.....	i.
First Proposition.....	Page One
First Affirmative Speech By Ray Hawk.....	Page One
First Negative Speech By Olan Hicks.....	Page Two
Second Affirmative Speech By Ray Hawk.....	Page Three
Second Negative Speech By Olan Hicks.....	Page Five
Third Affirmative Speech By Ray Hawk.....	Page Seven
Third Negative Speech By Olan Hicks.....	Page Nine
Fourth Affirmative Speech By Ray Hawk.....	Page Ten
Fourth Negative Speech By Olan Hicks.....	Page Twelve
Second Proposition.....	Page Fifteen
First Affirmative Speech By Olan Hicks.....	Page Fifteen
First Negative Speech By Ray Hawk.....	Page Sixteen
Second Affirmative Speech By Olan Hicks.....	Page Eighteen
Second Negative Speech By Ray Hawk.....	Page Nineteen
Third Affirmative Speech By Olan Hicks.....	Page Twenty-One
Third Negative Speech By Ray Hawk.....	Page Twenty-Two
Fourth Affirmative Speech By Olan Hicks.....	Page Twenty-Four
Fourth Negative Speech By Ray Hawk.....	Page Twenty-Six
Ray Hawk's Final Summation.....	Page Twenty-Eight
Olan Hick's Final Summation.....	Page Twenty-Nine

INTRODUCTION

For several years I have received brother Olan Hicks' report. Within the past year he and I began corresponding over some differences between our views. I had noticed that brother Hicks had challenged for a public debate but no one would respond to these challenges. I had asked several brethren if they would be interested in meeting him in a public debate. No one seemed to be interested. This is one reason I decided to enter into a written discussion with brother Hicks.

He and I agreed upon the propositions and the way this discussion was carried out. We also agreed upon a summation. I would not read his summation until after I had written mine. Our summations would not reply to each other's but would go back and sum up the debate as a whole.

We both offer this discussion to the brethren with the hope that each reader will do his own study to see which position is either the truth or closer to the truth than the other. I think we all recognize that we cannot contradict one another and both be right. Let us study the issue carefully.

First Proposition

The Scriptures teach that anyone who puts away a wife/husband for any cause other than fornication and remarries, lives in a continual state of adultery in the new marriage. *Affirm: Ray Hawk. Deny: Olan Hicks.*

First Affirmative Speech By Ray Hawk

R1A1. By “the scriptures,” I mean the Old and New Testament. By “teach,” I mean through command, example, or implication. By “puts away a wife/husband,” I mean to divorce. By “for any cause other than fornication” I mean fornication is the only scriptural cause for divorce. By “remarries, lives in a continual state of adultery,” I mean that all unscriptural divorces and remarriages involve the guilty parties in adultery each time they cohabit.

R1A2. My proposition is stated by Jesus in Matthew 5:32 and 19:9. *“But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery”* (Matthew 5:32), *“And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marieth her which is put away doth commit adultery”* (Matthew 19:9).

R1A3. In Matthew 5:32 Jesus shows that the woman unscripturally divorced commits adultery when she remarries and who ever the man is that marries her is also guilty of committing adultery. In Matthew 19:9 Jesus shows the same thing. The only scriptural reason for divorce is when one is guilty of fornication. In such cases the innocent party may put the guilty party away. The innocent party may remarry but the guilty party may not. If the guilty party remarries, that one is involved in committing adultery. Whoever marries the guilty party is judged by God as committing adultery. Jesus' language is simple and clear. We have been able to understand his remarks from the first century until now.

R1A4. When two people commit themselves to one another and follow whatever customs or laws that are required by their country, they become husband and wife. God binds them together as husband and wife or “*one flesh*” (Genesis 2:24; Ephesians 5:31). What God has joined together, no man is to part (Matthew 19:5,6). If a man puts away his wife without the scriptural cause, he will be an adulterer when he remarries. The woman who marries him will be an adulteress. Whoever marries his wife will become an adulterer as the woman will become an adulteress (Mark 10:11,12; Luke 16:18). Why? Because, although they may have received a divorce in the eyes of man, they have not in God's. They are still married to one another. If two people, married to one another, go out and cohabit with someone else, they commit adultery. This is what happens each time these new relationships cohabit. They are adulterers (Hebrews 13:4). Paul stated that if they separate, they must return to one another (I Corinthians 7:11). If an innocent party puts away the guilty, the innocent is no longer bound to the guilty. The innocent may remarry and form a new bond. The guilty party may not. The guilty party remains bound to his first marriage. Therefore, if the guilty party remarries, both he and the new spouse are guilty of adultery each time they engage in cohabitation.

R1A5. The expression “*committeth adultery*” (moixatai) in the KJV is from a Greek form indicating continual action (Matthew 5:32; 19:9). Therefore, when one enters into a marriage God has not authorized, that couple continues to commit adultery each time they cohabit. An individual in such a relationship must repent for being in it and get out. When Israel married foreign wives, God told them to

get out of those relationships (Ezra 10:3). Sometimes God's word may seem like a burden, as in the case of Israel leaving the foreign families, but God must be obeyed if we desire to be saved.

R1A6. Men may recognize divorce and remarriage, but that doesn't mean God does. Under the Old Testament a brother could not take his brother's wife while his brother lived (Leviticus 18:16). Herod took his brother's wife (Matthew 14:3,4). Mark tells us they married (Mark 6:17,18). Man's law may have allowed such a marriage, but God's did not. Therefore, although divorce and remarriage may be allowed (recognized) by men, it does not mean God has authorized such if they are unscriptural divorces. An unscriptural divorce produces an unscriptural marriage. If one divorces wrong, he cannot marry right, not in God's sight.

First Negative Speech By Olan Hicks

INTRODUCTION: Our difference is in that part of the proposition which says, "...lives in a continual state of adultery in the new marriage." This is where it differs with the scripture text in the divorce passages, which all say, "*commits adultery*." A passage cannot prove what it does not mention or allude to in anyway.

O1N1. The scriptures are indeed the only authority. Since they stipulate fornication as the only ground for scripturally divorcing a mate I accept that. They also stipulate that one who divorces without that cause and marries another "*commits adultery*," and I accept that. The affirmative says instead that to do so "involves the guilty parties in adultery **each time they cohabit**." The text does not mention "each time they cohabit" nor allude to it in any way. It specifies two acts, divorcing one and marrying another, and says adultery is committed when that happens. What is stated in the affirmative proposition and what is stated in the scripture text are two totally different ideas.

O1N2. Again, the statement of Matthew 5:32 and 19:9 is not the same as the statement of the affirmative proposition. The statement of the text is that adultery is committed by whoever does two things, 1.divorces without cause, and 2.marries another. The statement of the affirmative proposition is that they are "living in a continual state of adultery in the new marriage." The text deals with the part of the picture where a marriage is broken and another is formed. The affirmative proposition deals with the other end of the picture, the marriage relationship which **follows those two acts**. Proving the proposition would require a scripture which at least alludes to that part of the picture in some way. These do not.

O1N3. In Matthew 5:32 Jesus does not say that "the woman unscripturally divorced commits adultery when she remarries." He does not say she commits anything at anytime. He says the opposite. She is put away "*not for fornication*." Jesus then uses a **passive voice verb** and actually says that the husband who puts her away in that circumstance **makes her an adulteress**. It is so translated in many versions including the ASV of 1901. If this verse is true exactly as written, then the husband makes her an adulteress, in some sense, by what he does at the time he puts her away, whether she remarries or not. But even if one accepts the assumption put forth by the affirmative, that she commits adultery **when she remarries**, it still does not fit the affirmative statement that she commits it "each time they cohabit" (**1A1**, p.1).

O1N4. The statements of the affirmative paragraph four differ from the text of scripture in exactly the same ways as the **sacrament theory of marriage** as declared by the Council of Trent in the 16th century. In Matthew 19:4-6 Jesus spoke the phrase "*What God hath joined together*" in reference to what God did **at the beginning**, He instituted marriage. But they said it means that God joins each couple when they get married. Jesus said of this union, "*Let not man put asunder*." But they said of this union "man **cannot** put it asunder." Jesus spoke of a hypothetical case in which a man does put his marriage asunder and enters another one. But they said he does that **only as men see it**. That in God's eyes he is still married to Two

the first wife and is not married to the second. In the text Jesus said that the man doing so “*commits adultery*.” But they said the adultery is committed **later**, in the subsequent marriage relationship. The affirmative follows the Council of Trent on each of these points instead of the words of the text. It is a **theory** based on an **assumption** which in turn is based on a **theory**. **First theory**: Once married, always married. The **assumption based on it**: Divorce does not break the marriage as God sees it. **Resulting theory**: That they are in an “**invalid marriage**” so their cohabitation is a practice of adultery. This denies the statement of Jesus that the man releases his wife. It denies His statement that the man **marries another**. It denies His statement that adultery is committed by whoever does these two things and imposes yet another assumption, that the adultery occurs in later sexual cohabitation. This theory and the scripture text are opposites. One cannot believe them both.

O1N5. The statement that the Greek verb “moichatai,” translated “*committeth adultery*” in the KJV, is from a “form indicating continual action” is simply not true. The form is present **indicative**, not present **infinitive**, present **imperative**, **participle**, or any form that would justify that. The same form occurs in the parable of the hidden treasure (Matthew 13:44). The man sells all he has and “*buyeth*” that field. (Present indicative). Did he **keep on buying the field**? All grammarians recognize that while in most moods the present is a linear tense, in the **indicative mood** that is not the case. A.T. Robertson says, “The present is formed on punctiliar as well as linear roots. It is not wise therefore to define the present indicative as denoting action in progress like the imperfect” (Grammar, p.864). Dana and Mantey say, “It is a mistake to suppose that the durative meaning monopolizes the present stem” (Grammar, p.181). The translations reflect this as all commonly accepted versions render it simply “*commits adultery*.” None render it “Keeps on committing adultery.”

O1N6. The condemnation of Herod's marriage (Leviticus 18:16; 20:21) was because he was “*uncovering his brother's nakedness*” in doing so, not because he had been divorced and was therefore “ineligible for marriage.” This is not the same as saying that he could **never have any wife at all**. This incident occurred in Matthew 14. It is not an example of Matthew 19 being applied to deny marriage because one has been divorced.

Second Affirmative By Ray Hawk

R2A1. The negative admits fornication is the only scriptural grounds for divorce. He also admits that if a couple divorces without fornication being the cause, they are guilty of committing adultery. I am aware of the meaning my opponent puts on the word **adultery**. When he is in the affirmative, we will press him even more on his meaning. As one comes to Matthew 5:32 and 19:9, would he come with my opponent's meaning or the meaning which has been placed upon it by mankind since it was spoken by Jesus? Did the apostles hear Jesus speak the word **adultery** with my opponent's meaning or the meaning that we have always understood? It would seem that if Jesus was using the word **adultery** in the sense in which James used it in his letter (James 4:4), that 1. Jesus would either have explained it as such, 2. the context would bear it out, or 3. the apostles would have asked for an explanation. Since they did not, they understood the word in its context of unlawful sexual cohabitation (**Cf. Chart RH1, p.4**). Doesn't it seem odd that thirteen passages clearly mean sexual cohabitation, six have a figurative meaning, but three passages are **now** under question? Since Jesus refers to fornication (an unlawful sexual cohabitation), what would demand that Matthew 5:32; 19:9; Mark 10:11,12; and Luke 16:18 be made figurative? There seems to be no reason to make those passages figurative. If Jesus had wanted “*commits adultery*” to mean sexual cohabitation, how would he have said it for my opponent to understand it in that light? Since these passages are plainly understood in that context, the only way the woman of either Matthew 5:32 or 19:9 could commit adultery would be when she had sexual cohabitation with her unlawful husband.

R2A2. Although Matthew 5:32 and 19:9 are stated with different words, they continue to say what I have taught. The put away one remarries. Another man marries the put away one. When does the adultery take place? It takes place in what these two (and man) call a marriage. They think it is the marriage bed, but God calls it adultery (Hebrews 13:4).

R2A3. Notice what Jesus **does** say in Matthew 5:32. *“But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”* Although, as my opponent states, it does not say, “the woman unscripturally divorced commits adultery when she remarries,” it does say, *“and whosoever shall marry her that is divorced committeth adultery.”* If the man who marries her commits adultery, why wouldn't she commit adultery? The adultery is understood as an action taking place between her and her new husband. Why is it adultery?

Because neither of them have a right to bed down with one another. Since they commit adultery in this new relationship, the relationship itself is wrong or unscriptural. They mistakenly think they have a right to one another's body, but they do not. In God's eyes she is still married to her former mate. My opponent says “put away + marry = adultery.” If put away + marry again = adultery, how can the man who marries the put away woman be guilty of adultery? He has not put anyone away (Cf. Chart RH2). If “put away + marry again = adultery” how can the put away woman of Matthew 5:32 be guilty of adultery since she is not the one who did the putting away? Even my opponent seems to take in the idea of a remarriage in his definition. He implies it is wrong for me to do so, but okay for him. Well, if it is okay for him, it is alright for me. If not, why not?

R2A4. My opponent thinks that I have copied my statements from the Council of Trent rather than the Bible. Not so.

Chart RH1	
Which Meaning?	
Sexual Cohabitation	Figurative
Matt.5:27,28	?Matt.5:32?
Matt.15:19	Matt.12:39
Mark 7:21	Matt.16:4
Mark 10:19	Mark 8:38
Luke 18:11,20	?Mark 10:11,12?
John 8:3,4	?Luke 16:18?
Rom.2:22	
Rom.7:3	
Rom.13:9	
I Cor.6:9	
Gal.5:19	
James 2:11	
	James 4:4
	II Pet.2:14
	Rev.2:22

Chart RH2
ADULTERY IS...?
Sexual Cohabitation of Two People Not Married To One Another But One Or Both Are Married To Someone Else
Or
Putting Away + Marry Again
If Adultery Is No.2, How Does The Man Of Matt.5:32B, 19:9B, Mark 10:12B, and Luke 16:18B commit adultery?

Although Jesus was referring back to the beginning (Matthew 19:4-6), this passage as well as others indicates that God joins two people together as husband and wife (Genesis 2:24; Ephesians 5:31). Jesus told them to not put the marriage asunder. Although man can do so, it cannot be put asunder without involving one or both parties in sin. When they divorce, they not only involve themselves in sin, but they involve their new mates in sin. My opponent states that I believe that when one is married he is always married. No, death ends a marriage. Jesus also showed that fornication allows the innocent party to scripturally divorce the guilty and be married again. Divorce does break the marriage **for** the innocent party but not for the guilty. The guilty remains bound. Brother Hicks states, "This denies the statement of Jesus that the man releases his wife. It denies His statement that the man **marries another.**" No it doesn't. He releases her, if he is the innocent party. But, **if** she marries another, she commits adultery. How does she commit adultery? She commits adultery in the sexual union of that unscriptural or unlawful marriage. Is she married? Yes, but it is an unlawful marriage. She does not have a right to another man nor does that man have a right to her.

R2A5. Concerning Matthew 13:44, if a man bought a field, it was his. If a man or woman enters into a sinful relationship, the sin is theirs each time they practice the act that produces the sin. It is true that the present indicative may not always mean continued action. However, in the case of Matthew 5:32 and 19:9, there is nothing in the text which indicates that the first act of sexual cohabitation would be sinful, whereas all other acts would be the marriage act. Therefore, from the context, Matthew 5:32 and 19:9 would have to be "continued action."

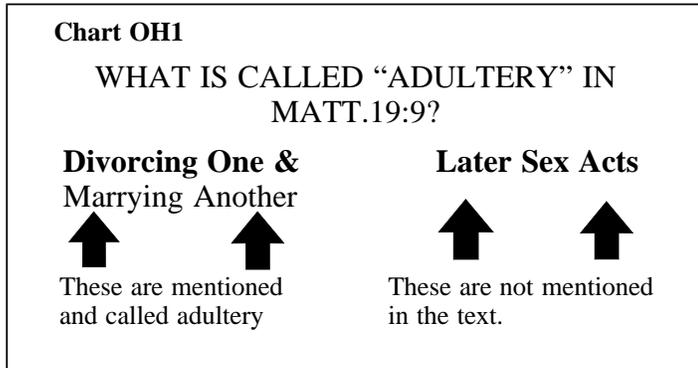
R2A6. The purpose of pointing out Herod's marriage to his brother Philip's wife was to show that although the Holy Spirit refers to it as "*he had married her,*" it is an unlawful one (Mark 6:17). Although Jesus referred to the put away one marrying again and another man marrying her, it would be an unlawful marriage, just like Herod's was. Yes, Herod could have married another woman. Yes, Herod could have married Herodias **if** Philip had been dead. Yes, Herod could put away a wife under Jewish law and marry again without sin, but he could not scripturally marry his brother's wife as long as his brother was alive. This is what John condemned (Mark 6:18). If a marriage may be referred to by the Holy Spirit as a marriage, even if it was unlawful, sinful, or unscriptural, then I may refer to the same thing today in the same language. Yes, Jesus speaks of divorce and **remarriage** in Matthew 5:32 and 19:9, but those remarriages were not right in God's sight, just as Herod's marriage was not right. In this sense, Herod's unscriptural marriage does apply to what I am saying from Matthew 5:32 and 19:9.

Second Negative Speech By Olan Hicks

O2N1. The issue in question is not whether fornication is the only scriptural ground for divorce. It is. One who divorces unscripturally and marries another does indeed commit adultery. Our dispute is over whether or not this statement is true. The affirmative changes it to say that he "enters an adulterous union." It is not the aim of the negative to place any arbitrary definition on the word "adultery." The aim is to let the scripture say what it says. The divorce passages all state that adultery is committed by one who does those two things. If the text did not stipulate that then we might argue for anything within the scope of the possible meaning of the word. But it does stipulate that. Our difference is that the negative accepts it and the affirmative does not. The argument he gives to justify that is that the only possible referent for the word "*adultery*" is a sex act, either literally or figuratively. But he admits that the word is used in scripture to refer to some non-sexual things. That concedes the argument. If the meaning of the word is not confined to sexual action then the argument based on the idea that it is so confined has no merit. It is based on an untruth. If Jesus had intended a sexual meaning how would He have said it? Simply that the man in such a case "will commit adultery as God sees it each time he cohabits with the second wife." But He did not say that. We have **not** argued for a **figurative** usage of the word "*adultery*"

anywhere. We have argued the opposite, that it should be accepted literally as applied to whatever the text applies it to unless there is some strong contextual reason to see it figuratively. In these passages there is none.

O2N2. The verb “**marry**” has no reference to the marriage bed. Every dictionary, Greek or English, defines it as meaning to take a spouse, to get married. To make it mean “To cohabit sexually” is incorrect.



O2N3. Here again the problem is that a **theory** is based on an **assumption** which is based on a **theory**. The text does not indicate that “the adultery is understood as an action taking place between her and her new husband.” The only passage which specifies on that point is Mark 10:11 and it says that the adultery is understood as an action committed **against the first mate**. But theory #1 is that divorce does not break the marriage so she is still married to the first husband. From this it is **assumed** that she is **not** married to the second. The theory based on that is then that their sexual activity is adultery. It is a **theory** which is based on an **assumption** which is based on a **theory**. But the question is asked, “If **put away + marry again = adultery**, how can the man who marries a put away woman be guilty of adultery?” Also how can the put away woman of Matthew 5:32b be guilty of adultery since she is not the one who did the putting away? Simply because **putting away and marrying** is **not** the only way to commit adultery, any more than **sexual cohabitation** is the only way to commit it. “**Seeking after a sign**” is neither of these but Jesus called it “*adulterous*” (Matthew 12:39). “*Friendship with the world*” is neither of these but James said it made them “*adulterers and adulteresses*” (James 4:4). The affirmative’s chart **RH2** (p.4) is totally irrelevant in that it assumes the premise that “*adultery*” can only be committed one way and that one must choose either “sexual cohabitation” or “putting away and marrying” as its exclusive meaning. That is **not** the case. The same word is used **both** ways in the Bible.

O2N4. The affirmative denies copying the Council of Trent and then turns around and copies the Council of Trent in each place where it differs with the scripture text. He cites verses which say that “*a man shall leave father and mother and be joined to his wife.*” But he has them saying that the man **shall be joined by God** to his wife, which is the view issued by that Council. Jesus spoke of the case in which a man divorces his wife “**except for fornication.**” But the affirmative says his divorce is not actual unless she **does commit fornication**, again taking the course charted by that Council and contradicting what Jesus said. In declaring the adultery to be a sexual action committed **with** the second mate on the ground that she is not his wife, the affirmative follows the Council and contradicts Jesus. In this paragraph the affirmative has one Biblically accurate statement: “Jesus told them not to put the marriage asunder. Although man can do so, it cannot be put asunder without involving one or both parties in sin.” This statement concedes that it is **not** impossible to do but is **sin** to do, which is exactly what the text says. But then the affirmative returns to a contrary assumption and says that divorce breaks the marriage for the innocent one but “**the guilty remains bound.**” How could she be still bound to him but he is **not** bound to her? He says the innocent may marry again. Well if he does will he then have **two wives bound to him at the same time**? Either a marriage is breakable in a sinful, unscriptural way or it isn’t. The Council of Trent said it isn’t. Jesus said a man who does it and marries again commits adultery. I believe Jesus, not the Council.

O2N5. The affirmative makes another true statement here: “The sin is theirs each time they practice the act that produces the sin.” Precisely! Each time he **puts away his wife** and **marries another** he commits Six

the sin of adultery. **Sexual cohabitation** which occurs later is **not** a repetition of this sin. Divorcing and remarrying is **not** a “continual action.”

O2N6. The affirmative admits that Herod was **not** ineligible for marriage and that after divorce he could marry another woman. This case then does **not** demonstrate the affirmative's proposition that divorce renders a subsequent marriage “an adulterous union.” In Herod's marriage the sin was in “*uncovering your brother's nakedness*,” the sexual activity (Leviticus 20:21). In Matthew 19:9 the sin is in divorcing and remarrying, two completely different situations.

Third Affirmative Speech By Ray Hawk

R3A1. Our good brother wants to make two actions, (1) putting away (divorce) + (2) remarrying = adultery. This would be a one time action which could be forgiven. The individual could then remain in the marriage without sin. On the other hand, I am arguing that the adultery is the unlawful act of sexual union which takes place each time the couple cohabits. Therefore, the new marriage would involve this couple in an **adulterous union**. I do admit, by my chart **RH1, p.4**, that the word **adultery** may have other meanings, but did Jesus mean what my opponent means in Matthew 5:32, 19:9, Mark 10:11,12, and Luke 16:18? He thinks I have conceded my position by admitting that the word “*adultery*” can have another meaning other than sexual union. Will my brother admit that the word “*adultery*” in John 8:3, “*And the scribes and Pharisees brought unto him a woman taken in adultery*,” **does not** mean an unlawful **sexual act**? He leaves the impression that because I admit James 4:4 **doesn't** mean **sexual cohabitation** that neither could John 8:3. I again ask, if adultery can and does mean **unlawful sexual cohabitation**, what would Jesus and/or the Holy Spirit have had to say for us to understand that meaning in the passages under consideration? My brother thinks Jesus would have said, “will commit adultery as God sees it each time he cohabits with the second wife.” Since Jesus nor the Spirit used **that expression** in John 8:3, are we to assume that John 8:3 cannot possibly mean **unlawful sexual union**? This is the impression my brother leaves.

R3A2. The “*marriage...bed undefiled*” of Hebrews 13:4, in context with the passages under consideration, would be acceptable unions in God's sight. Those unlawful marriages would be adultery. If it is a scriptural marriage, the bed is undefiled. If it is an unlawful union, the bed is adulterous.

R3A3. Although the word “*adultery*” is used to mean **unlawful sexual cohabitation** and according to my brother, **putting away and remarrying**, my brother leaves the impression that the wife put away in Matthew 5:32b and the man who marries her in the same passage, commit “*adultery*” in still a **third way** when he said, “Simply because **putting away and marrying** is **not** the only way to commit adultery, any more than **sexual cohabitation** is the only way to commit it” (**O2N3, p.6**). What other way is there in this context? What **kind** of “*adultery*” do the woman put away and her new mate commit when they marry? If (1) putting away + (2) marry again = adultery, the put away woman nor the man who marries her could possibly be guilty of my brother's definition! They would be guilty of the definition I place upon the word.

R3A4. My brother continues to charge me with teaching the conclusions of the Council of Trent rather than a “*thus saith the Lord*.” If I am guilty as charged, I need to give up my position. However, denominational preachers have accused me of teaching the Catholic position on works because I instruct that one must be immersed in water to be saved. Am I? A charge does not make it so, even if there may be some aspects of parallelism between what I believe and what the Catholic Church has said.

Does God join the man and woman together? “*What therefore God hath joined together, let not man put asunder*” (Matthew 19:6). If God “*joined together*” what did he join? Wasn't it the man and woman?

Although a divorce in the case of an innocent party may be recognized by God and man, a divorce initiated without the scriptural cause is recognized by man but not by God. When the innocent divorces the guilty party (the one who committed fornication), the innocent is free to remarry. God recognizes both the divorce and the remarriage of the innocent. However, God does not recognize the marriage of the guilty one as a **lawful marriage**, even though man may. God continues to **bind** the guilty to the original marriage contract or joining. Therefore, if the guilty tries to remarry, that contract or joining is invalid because God does not join them together. They are living together without the blessing of God. Since they are not married in God's eyes, they commit adultery each time they cohabit. Although man may recognize and bless the union, God does not. "*Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery*" (Mark 10:11-12).

R3A5. My brother thinks two actions, (1) putting away and (2) marrying another = (3) adultery. He separates **sexual cohabitation** from the word "*adultery*" because it comes later. He thinks "*adultery*" cannot be speaking of the **sexual acts** that come as a result of the marrying because Jesus didn't spell it out. Unless it is spelled out, it cannot mean **sexual cohabitation**. I had a debate with a Church of God and Baptist preacher in which both argued that since **water** was not mentioned in Galatians 3:26,27, the baptism found there could not possibly be **water** baptism! My brother is doing the same thing with the word "*adultery*." My brother states that "*adultery*" either means **sexual cohabitation** or the two acts of (1) **divorce** + (2) **marrying again**. Yet, the woman who is put away as well as the man who marries her do not fit his definition of "*adultery*"!!! It does fit mine.

If my brother's definition of adultery is correct, the present indicative, from the context, could mean one time action. However, he will have to admit that the context with my definition of "*adultery*" **demands** continual action.

R3A6. I will admit that Herod could divorce his wife and remarry again without sin under the Old Testament law **before** Matthew 5:32, 19:9, Mark 10:11,12, and Luke 16:18 were given. I will admit that under that covenant he **could not** have his brother's wife because he was "*uncovering*" his "*brother's nakedness*" (Leviticus 20:21). I will admit that any divorce or subsequent marriage Herod involved himself in, except the marriage to his brother's wife, were not "*adulterous unions*." Will my brother admit that Herod's marriage to his brother's wife was an unlawful marriage, even though the Holy Spirit speaks of it as a marriage? If the Holy Spirit can speak of an unlawful marriage as a marriage and yet it is a marriage that is sinful, then Matthew 5:32, 19:9, Mark 10:11,12, and Luke 16:18 may speak of marriage and yet it be an unlawful marriage. **That is the point** I am trying to get my brother to recognize. Therefore, Matthew 19:9 describes a person who puts away (divorces) his wife for some cause other than fornication and marries another. He commits adultery with his new marriage partner when they cohabit. It is called a marriage, but it is **unlawful**, just as Herod's marriage was **unlawful** because neither was in harmony with God's will!

Third Negative Speech Of Olan Hicks

O3N1. I am glad our difference on this point is so very clear and precise. This makes it easy to compare the two positions with the scripture text. We agree that our difference is in whether the adultery of Matthew 19:9 consists in the two acts of **divorcing** and **marrying** or in the **sexual activity** which follows those two acts. Which does the text say?

Eight

Matthew 19:9 is a **conditional clause sentence**. The two acts of **divorcing** and **marrying** form the **protasis**. "*Commits adultery*" is the **apodosis**. When the **protasis** occurs the **apodosis** is made real. That is the way conditional sentences are read. When **divorcing** and **remarrying** occur **adultery** is made real. Later sexual activity is not mentioned in the text at all. How could that become the **protasis** of this sentence? The only argument for setting aside the stipulated protasis, the two acts, and replacing them with sex acts which are not stipulated, is the notion that the word "*adultery*" can only mean that. But the affirmative admits that this word does have other possible meanings that are not sexual. Therefore the position that "*adultery*" here consists in later sexual activity cannot be justified either by the grammar of the passage or by the meaning of the word. Thus it comes down to a matter of **belief** or **unbelief**. To illustrate: Suppose a man divorces his wife without fornication as the cause and marries another. Now stop the picture right there. Has he committed adultery? He has done everything the text says a man does who commits adultery. I say he leaves the place of the wedding having committed adultery. If the affirmative denies that he denies the statement of the text. If he admits it he admits that the adultery is not sexual.

O3N2. Hebrews 13:4 simply says that in marriage "*the bed is undefiled.*" It does **not** say "provided the marriage was brought about in a way that did not involve sinful acts." The marriage bed itself must not involve sinful acts, for example homosexuality or incest. But the **creation** of the marriage and the **practice** of the marriage are two different things. Each has to be judged on its own merits, not on the demerits of the other.

O3N3. The word "*adultery*" is also used of **seeking after a sign** (Matthew 12:39). Should we then conclude that in Matthew 5:32b the man who marries the put away woman **seeks after a sign**? The fact is this text also states exactly what the man does who commits the adultery. He marries the put away woman. If adultery cannot be committed that way then this passage says what is not true. As to **how** or **why** it is adultery the text does not say. Perhaps she was put away without the **bill of divorcement** mentioned at verse 31. In that case she would still belong to the first husband. We don't know for sure. But one thing we are sure of because the text says it, is that the adultery is committed when he marries her, not later when they cohabit sexually.

O3N4. I object to saying what the Council of Trent said **only** in the cases where their statement differs with the statement of the Bible. When the text speaks of a man who **puts away his wife, except for fornication**, and the Council says it is not possible for a man to break marriage in that case, to say the latter is to follow the Council and oppose the text. When the text says that a man who does this and then **marries another, commits adultery**, and the Council says that adultery cannot be committed by doing those two things, to say the latter is to follow the council in opposition to the scripture text. When the Council changes the command "**Let not man put asunder**" into a declaration that "**man cannot put asunder**," to hold the latter view is to follow the Council, not the text of scripture.

Yes, God joins man and wife together. But Jesus describes that as an action done "*at the beginning*" (Matthew 19:4-6). In other words God instituted marriage and approved it for the human race. Similarly the Bible says that the Holy Spirit will "*reprove the world of sin, of righteousness, and of judgment*" (John 16:9). But **how** and **when**? I believe he did that in giving the word of God in the first century by which all subsequent generations are to be taught and reprov'd (II Timothy 3:16). It is a mistake to expect the Holy Spirit to teach every individual directly and personally. It is precisely the same kind of mistake to expect God to act directly and personally upon each couple now to "*join*" them together. This is the error that leads to all the speculation about what God **recognizes** or does not recognize, joins or refuses to join, and causes church leaders to think they have to act on God's behalf to **validate** or **invalidate** marriages and to pronounce who is "**eligible**" and who is "**ineligible**" to be married. To follow the Council in this is also anti-scriptural.

O3N5. My rejection of sexual action as the meaning of the word “*adultery*” in Matthew 19:9 is **not** on the ground that the text does not stipulate it. It is rather on the ground that the text **does stipulate** what the adultery consists of and neither of the two acts stipulated is a sex act. No, the put away woman of Matthew 5:32b and the man who marries her do **not** fit the affirmative's definition of adultery. The text says he commits it when he **marries her**. That is not “when he cohabits with her,” which is the affirmative's definition.

O2N6. Yes, I agree that a union can be wrong though it is a marriage. Herod's marriage was such a case. But the thing wrong in it was the fact of sexual intercourse with his brother's wife. The affirmative admits this and also that Herod could have married some woman other than his brother's wife and it would not have been adulterous. This then is admittedly not an example of Matthew 19:9 being applied. In Herod's case the text of the law John said he violated specified the sin as being in the sexual activity. In the Matthew 19:9 case the sin is also specified and it is not in the sexual activity but in the way the marriage was brought into being. God disapproved the breaking of one to form the other. That does not mean He disapproves the continuation of the marriage once it is formed. This is why Hebrews 13:4 applies. **Marriage breaking** is condemned. **Marriage practice** is approved. Breaking marriage is a sin but not an unpardonable one.

Fourth Affirmative Speech By Ray Hawk

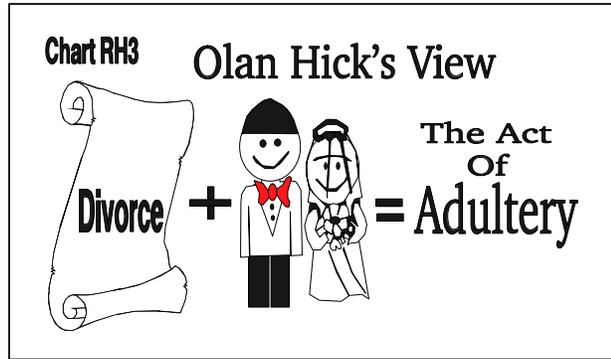
R4A1. Our brother speaks of **divorcing** and **marrying** as the **protasis** and **commits adultery** as the **apodosis** in Matthew 19:9. Matthew 19:9 is like Mark 16:16. **Believe** and **is baptized** forms the **protasis** and **saved** is the **apodosis**. There is no argument from me on this. The “*adultery*” of Matthew 5:32 and 19:9 is made real when these two actions, divorce and marry take place. Now, what we must determine is whether the “*commits adultery*” is what my opponent states or what I say. If I am right, he is wrong. If he is right, I am wrong no matter how long I may have held my view.

I asked my opponent in my last affirmative if the woman “*taken in adultery, in the very act*” was **sexual cohabitation** since the Spirit did not use that exact expression (John 8:4)? He did not reply. He thinks the only way these passages under study can mean **sexual cohabitation** is for Jesus to have used this expression or one like it. I pointed out that in John 8:3,4 none of these expressions are used, yet my opponent agrees with me that it is speaking of **unlawful sexual cohabitation**. If he can understand that in John 8:3,4, surely he can understand that in Matthew 5:32 and 19:9.

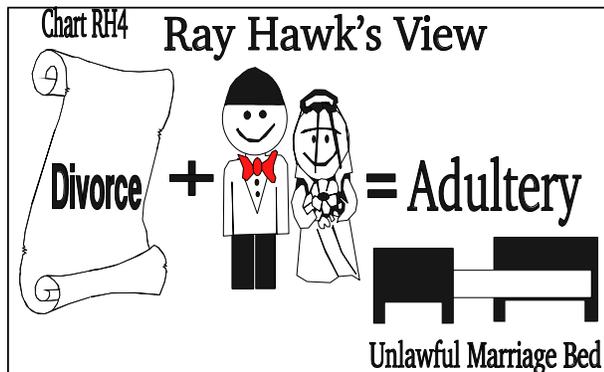
My opponent gives an illustration of a man and woman divorcing without fornication as the cause and marrying again. He tells us to stop right there. That is, stop right after divorcing and the marriage ceremony. He asks, “Has he committed adultery?” My answer is no. He has not yet committed adultery. He commits adultery **when** he cohabits with the woman that he has made an unlawful marriage with (Matthew 14:3,4; Mark 6:17,18). The sin of adultery is involved in their cohabitation, not in the act of divorcing or the act of the marriage ceremony. My opponent believes the couple “leaves the place of the wedding having committed adultery” **Cf. RH3**. I don't. The adultery comes later when they bed down. Since it is not the marriage bed, every action in that bed is adultery (Hebrews 13:4). **Cf. Chart RH4**.

R4A2. My opponent talks about **creation** of the marriage and the **practice** of the marriage. Although I will agree with him in part, he and I recognize that a marriage may be **created** which is unlawful. Herod's was (Matthew 14:3,4; Mark 6:17,18). If it is unlawfully **created** it is sinful. Even in my opponent's view, when two people unlawfully divorce (without fornication as the cause) and marry another, they **create** a new marriage by committing sin. He thinks it is a one time action, I believe it is an action that involves sin each time the new couple cohabit together.

R4A3. My opponent states that the man who marries the put away woman may commit adultery with her because “she was put away without the **bill of divorcement**...In that case she would still belong to the first husband.” He recognizes the very principle that I am espousing. That is why the woman who is put away without a scriptural cause sins when she remarries and why the man who marries her sins. Every time they cohabit they commit adultery because the woman is the wife of another man! My opponent says “the adultery is committed when he marries her, not later when they cohabit sexually.” If she is another man's wife, why wouldn't the adultery be involved in the sexual cohabitation that came as a result of that marriage? Did the Jews in Jesus audience, with their Old Testament views on marriage and divorce, think that Jesus was **NOT** speaking of sexual cohabitation when he used these words? My opponent thinks so, I don't.



R4A4. The text states that God made them male and female “*at the beginning*” (Matthew 19:4). Two verses later Jesus said, “*Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder*” (Matthew 19:6).



R4A5. Again we cover the same ground. I suggest that the reader go back to **p.6** and look carefully at Chart **OH1**. Then, let the reader go back to my charts, **RH1** and **RH2** on **p.4** and carefully read each passage given. The reader must make his determination, based upon scripture, whether I am saying what the text says or my opponent.

R4A6. My opponent agrees with me “that a union can be wrong though it is a marriage.” He even admits that “the thing wrong in it (Herod's marriage) was the fact of sexual intercourse with his brother's wife.” My opponent does not agree that there is any parallel with this and Matthew 19:9. It is interesting that he states, “In Herod's case the text of the law John said he violated specified the sin as being in the sexual activity.” However, the words “sexual activity” are not found in either Matthew 14:3,4 or Mark 6:17,18. My opponent will not **allow** me to say that the “*adultery*” of Matthew 19:9 is **sexual activity** because it is not specifically stated, yet he puts **sexual activity** in Matthew 14:3,4 and Mark 6:17,18 although it is not specifically stated! Why will he allow for himself what he will not allow of me? Isn't that being inconsistent? I will let the reader judge.

If it was wrong for Herod to have his brother's wife because each time they cohabited it was adultery, then when a man divorces his wife and marries another, he commits adultery with her each time they cohabit because he is uncovering another man's nakedness. If not, why not?

Marriage breaking is condemned. I agree. Marriage practice is approved **if** the couple have a right to marriage. In my argumentation, from Matthew 19:9 and other passages, people do not have a right to

form an unlawful union when they have living mates. Only the innocent party in a divorce has the right to marry again without being involved in adultery.

Fourth Negative Speech By Olan Hicks

O4N1. The reader may wonder why my opponent chose to directly deny the express statement of Matthew 19:9. Concerning the man who has divorced his wife without the cause of fornication and has married another, we stopped right there and asked, "Has he committed adultery?" My opponent said, "My answer is no. He has not yet committed adultery. He commits adultery when he cohabits with the woman that he has made an unlawful marriage with...the adultery comes later when they bed down." That is the only choice one has if he would defend the traditional position and that is what my opponent is obligated to do in this discussion. That position has no better defense! He has done the only thing he could do, denied that one who divorces his wife, except for fornication, and marries another, commits adultery. And this after admitting that the **apodosis** of the sentence, **commits adultery**, is made real **when the protasis, divorcing and remarrying** occurs. Thus we have the adultery **made real but not committed!** But if you admit what the text says, that one who does these two things commits adultery, then you admit that the adultery involved is not sexual action, that it is something **committed**, that it stops when the divorcing and marrying stops, and the entire case for the traditional view collapses. Anyone who would defend that position has no choice but to directly deny this text. This does not mean that he will continue to hold to that after he sees that it denies scripture.

I apologize for not answering more directly on John 8:4. I did not understand my opponent to be asking what is the **only** expression Jesus could have used had He wanted to speak of sexual adultery. I just gave one that could be used. "*In the very act*" as used in John 8:4 is another which I would take to refer to that. But in Matthew 19:9 the only **acts** mentioned are **divorcing** and **marrying** specifically. There is no reason to suppose that it refers to something else unmentioned.

O4N2. The affirmative's statement that if a marriage is unlawfully created it is sinful as a practice is assumed and is unbiblical. David's marriage to Bathsheba certainly was created unlawfully by way of adultery and murder (II Samuel 11:27). But the husband-wife relationship thus created was continued with God's approval after repentance of those two sins. Solomon was born of that marriage and later Jesus was born of that lineage.

O4N3. The first half of my opponent's paragraph here states the truth, "if a woman was put away without the bill of divorcement and married again, she had no right to do so." This is precisely why it is labelled

Chart OH2	
RAY HAWK SAYS	OLAN HICKS SAYS
The man who has divorced his wife except for fornication, and has married another, has not committed adultery. That comes later when they cohabit sexually.	The man who has divorced his wife, except for fornication, and has married another, has committed adultery, whether sexual cohabitation follows or not.
JESUS SAID	
Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.	
WHICH ONE AGREES WITH WHAT JESUS SAID?	

as the sin of adultery. But then he states an untruth, “This is parallel to what I teach”! It is not parallel to what he teaches and he proceeds to demonstrate that by again stating that I am wrong in saying that marrying the put away woman constitutes committing adultery. No, my position would **not** call for saying, “...and whoso marrieth her which is put away doth commit adultery **which is the wedding ceremony.**” The text says **when he marries her**. When does he **marry her**, when they cohabit sexually? Neither of us believes that. The text therefore pinpoints the adultery at the point of marrying her, not at the point of sexual intercourse. That one **does not have the right to commit this adultery** is scripturally accurate. That it **is impossible to do this** is a different thing altogether.

O4N4. Yes, God instituted marriage at the beginning and approved it for all mankind. In reference to this Jesus said, “*What therefore God hath joined together let not man put asunder.*” It is a sin against God as well as one's mate to put marriage asunder. But it is no more **impossible** than any other sin. This is where the Council of Trent was wrong and it is where we should part with them and go with what the Bible text says.

O4N5. I heartily approve the suggestion that the reader turn back to charts **RH1** and **RH2, p.4** and to my chart **OH1, p.6** and carefully compare the statements of scripture with what each man is saying. Especially note any verses which mention the **sexual relationship which follows divorcing and marrying**. Do any mention that? They do mention the two acts of **divorcing** and **marrying**. What do they say is committed in doing that?

O4N6. No, the **nature** of the sin of Herod's marriage to Herodias is **not** mentioned in Matthew 14 or Mark 6, just John's statement that it was “*unlawful.*” But the nature of it **is** specified in the law itself at **Leviticus 20:21**. So the affirmative's statement “although it is not specifically stated” is untrue. **It is stated** in Leviticus 20:21. But concerning the nature of the sin in Matthew 19:9 there is no scripture anywhere saying that in such a case “*he is uncovering another man's nakedness.*” That is entirely an assumption originating in medieval Catholic tradition. In Matthew 19:9 no one is said to be anybody's brother's wife and nothing is said about uncovering anyone's nakedness. **Divorcing** and **remarrying** is the infraction, not sexual intercourse. The affirmative's final statements are revealing as to what our real issue is. We are not disputing about **divorce** but rather about **marriage itself**. He says his argument is that “people do not have a right to form an unlawful union when they have living mates. Only the innocent party in a divorce has the right to marry again without being involved in adultery.” In this concept divorce is accepted, although admitted to be sin, and marriage is absolutely disallowed. But in the Bible it is reversed. **Marriage** is accepted as being right for everyone who needs it and **divorce** is seen as forbidden. In the negative of our first four exchanges we have demonstrated the total absence of textual support for the ruling that requires permanent celibacy for marriage violators. Now for the next four exchanges we will take the affirmative and will show that God expressly approves the practice of marriage for everyone, including those who have sinned against it in the past. My opponent has been very honest and forthright in setting forth the fundamentals of his position in an unvarnished way. I shall try to be just as forthright in setting forth mine, making no attempt to disguise anything.

Second Proposition

The scriptures teach that God approves the practice of the marriage relationship for all people, including the sinfully divorced. Affirm: Olan Hicks. Deny: Ray Hawk.

First Affirmative Speech By Olan Hicks

O1A1. By “the scriptures” I mean the Old and New Testaments. By “teach” I mean they indicate this in what they say. By “God approves” I mean that God has declared this to be right. By “the practice of the marriage relationship” I mean all that the Bible pictures as constituting a right hetero-sexual relationship, including sexual activity. By “the sinfully divorced” I mean those who had a former marriage which was destroyed in a sinful way.

O1A2. Marriage is universally authorized: In our first proposition we demonstrated that **no** scriptures can be cited for the theory which forbids marriage to the sinfully divorced on the ground that God holds them as still bound to the mate from whom they were divorced. That idea originated in human theology long after the Bible was written. Now our second proposition is an opposite situation. It occurs in the Bible from the very first and is repeated in every Biblical age. God's universal approval of marriage occurs in the very first chapter of the Bible (Genesis 1:27,28). Chapter 2 drops back and fills in more details, “*It is not good that the man should be alone: I will make a helpmeet for him*” (Vs.18). Jesus referred to this as a general authorization in Matthew 19:4-6 “*...a man shall leave father and mother and shall cleave unto his wife.*” Later the apostle Paul taught the same concept and for the same reason: “*To avoid fornication, let every man have his own wife, and let every woman have her own husband*” (I Corinthians 7:2). There is no guessing to be done about how many are included. The text says **every man** and **every woman**. Neither is there any doubt as to the reason why this is important. The text says, “*to avoid fornication.*”

O1A3. One dissenter in the Bible: This need is so universal and the authorization of marriage as the way to be pure is so universal that in scripture the only one said to teach a forbidding of marriage is the devil (I Timothy 4:1-3). The text says that men who teach that have departed from the faith and are giving heed to seducing spirits and doctrines of devils. It does not say they are insincere. It says they are listening to the wrong information source.

O1A4. Confirmed by Jesus on the spot: The disciples, while still uninspired, thought that Jesus might be teaching celibacy for some in Matthew 19:9. They said, “*If the case of the man be so with his wife, it is not good to marry*” (Matthew 19:10). But Jesus immediately rejected that as unworkable precisely as God did at the beginning. He said, “*Not all men can receive that saying,*” and elaborated that some are eunuchs and some are not. Jesus did not revoke God's universal authorization of marriage in the case of divorced persons. He stated the reason why that authorization has to apply generally. He did forbid the sins against marriage but He did not want that misunderstood as a prohibition against marriage itself for anyone.

O1A5. Jesus did not speak to divorced people saying, “Don't marry.” He spoke to married people saying, “Don't divorce:” He was so understood by the inspired apostle Paul. In I Corinthians 7:10 Paul said, “*Unto the married I command, yet not I but the Lord,*” and then at verse 12, “*But to the rest speak I, not the Lord.*” So Jesus spoke **to the married**, not to the rest. What He said to the married was that the wife is not to depart from her husband and the husband is not to send away his wife, as Paul stated at Vs.10,11. If there is a separation she is to “*remain unmarried or be reconciled to her husband.*” The obvious intention is to save the marriage, not to impose celibacy on someone. In the Bible this command is never given to the divorced. It is addressed specifically “*Unto the married.*” It is to the married who **separate**, not the married who **divorce**. The word is “choridzo” (χωρίζω), not “apoluo” (απολυω). Thus the Holy Spirit's interpretation of the words of Jesus is that they forbid **divorce** to the married, not **marriage** to the divorced.

O1A6. The apostles demonstrated this concept on Pentecost day and following: The thousands of people gathered at Jerusalem were from a society among whom divorce for every cause and remarriage

was as common as it is among us today. In response to Peter's sermon they asked "What shall we do?" The simple answer of inspiration was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins..." (Acts 2:38). The record says nothing about anyone being required to destroy their marriage or being told they could never be allowed to marry. Through the rest of the book of Acts and the epistles such a thing never does occur. This tells us that the sin of divorcing a mate and marrying another which Jesus mentioned is a sin **committed**, not a **sin lived in**. It could be cleansed immediately in the simple acts of repentance and baptism and without having to destroy another marriage.

O1A7. Paul specifically answered our question: Our difference today is in the question of whether or not sinfully divorced people are allowed to marry. The Corinthians may have asked the same question for Paul addressed it in his first letter to them at 7:27,28. He said first if you are married, do not divorce. Then he said, "Art thou loosed (divorced) from a wife? Seek not a wife. But and if thou marry thou hast **not sinned** and if a virgin marry she hath not sinned." The word for "loosed" is **perfect tense, passive voice**, indicating that the reference is to a man who did have a wife since there was a loosing action, and that she divorced him, since it is in the passive voice. The reason for the divorce is obviously **not** a factor in his right to marry for Paul does not mention it but simply says "If you marry you do not sin." The apostles were given to be the final interpreters of the will of the Lord. Their interpretations were guided by the Holy Spirit. Human theologians who disagree with them have misunderstood the Lord.

O1A8. God's own example: In Romans 7:1-4 God Himself demonstrated that men are wrong in their traditions on this matter. He had divorced Israel **for adultery** (Jeremiah 3:8). But Paul said to "them that know the law" (the Israelites) that they could see themselves as "dead to the law" (the marriage covenant between God and Israel) and **could be married to another**, even him who is raised from the dead (Vs.4). This was made possible "by the body of Christ," the same thing that makes possible a cleansing and new start for all sinners, including the divorced.

First Negative Speech By Ray Hawk

R1N1. My brother believes Matthew 19:9 teaches divorce + marrying = the act of adultery. Adultery for him is not a sexual act, but the destruction of the marriage. If my brother is right, I am guilty of teaching a doctrine that originated, according to him, with the Council of Trent rather than the word of God. I am guilty of binding celibacy when God does not. I am guilty of refusing to teach those who will not leave those marriages. A serious thing indeed, if he is right! I teach that divorce + marrying = a state in which the two enter and that they commit sexual adultery each time they cohabit. If I am right, the doctrine my brother teaches is erroneous and his doctrine is based upon a lie which gives a false hope to those caught up in unscriptural marriages.

With reference to my brother's chart, **OH2, p.12**, it makes me appear to be out of harmony with the text of Matthew 19:9. However, keep in mind that our brother believes **divorce + marrying again = adultery**. It takes these **two** items to equal **adultery**. Yet, in Matthew 5:32 it states, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." **How** does he **cause her to commit adultery** if she never marries? Jesus **includes** within the idea of **adultery FUTURE acts of cohabitation** that will take place in that unlawful marriage. That is the same **use** of the word found in Matthew 19:9.

R1N2. Our brother leaves the impression that what was approved in the first two biblical ages is approved today. It is true that God approved of Adam's and Eve's marriage. But, keep in mind there was no previous marriage and divorce in their case. Multiple marriages were approved in the Old Testament. May a man have two, three, or 700 wives today as did Solomon (I Kings 11:3)? I will agree with my

brother that **marriage is universally authorized**, but that doesn't prove that all REmarriages are authorized, otherwise Herod's marriage would have been right. My brother admits it wasn't. In **O4N2, p.14**, my brother uses David's marriage to Bathsheba as a marriage created unlawfully. David's marriage is not parallel to Herod's nor to today's. Uriah was dead when David married Bathsheba. Therefore David's marriage was not unlawful.

R1N3. My brother misapplies I Timothy 4:1-3. Paul referred to the forbidding of marriage to those who had neiveivorced that they must be reconciled to their first mate if they are to enjoy the marriage relationship. If they cannot be reconciled, they are to remain single.

R1N6. On the day of Pentecost nothing is said about Herod like sinful marriages, Solomon like marriages (700 wives), or etc. If baptism sanctified those marriages, is that the case of baptism today? If not, what is my brother's point? Does baptism sanctify unholy unions? If Herod had obeyed the gospel, would baptism have changed his "*unlawful*" marriage to Herodias? Would baptism have sanctified his "*uncovering another man's nakedness*" (Leviticus 20:21)?

R1N7. Paul stated, "*Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned*" (I Corinthians 7:27-28). Paul tells the single never married that they should not seek a wife "*for the present distress*" (I Corinthians 7:26). However, if the single never married marry they have not sinned. Apparently some thought Paul was forbidding marriage for the single (those who had never been married) for later Paul condemned some who were binding a human law that the single should not marry (I Timothy 4:1-3). Paul said, "*Art thou bound unto a wife? seek not to be loosed*" The NIV states, "*Are you married? Do not seek a divorce. Are you unmarried? Do not look for a wife.*"

R1N8. Yes, God divorced Israel **for adultery**. But, we are talking about whether divorce + remarriage = non-sexual adultery or sexual adultery, not divorcing **for adultery**. Romans 7:1-4 does teach that Israel was dead to the Old Law, giving them the right to be married to Christ.

Second Affirmative Speech By Olan Hicks

O2A1. The scriptures only: Decisions on this subject are indeed very consequential. This is why it is so important that each premise be geared precisely to the statements of scripture. A **theory** based on an **assumption** which is based on a **theory**, as per **those** who forbid marriage to some, can hardly qualify as a sure and safe directive of God. Every passage we read ought to affect our thinking. Our thinking should not affect any passage. The statement that a man who puts away his wife and marries another commits adultery occurs in Matthew 19:9 and is therefore true. The statement that a man who puts away his wife except for fornication **causes her to commit adultery when she remarries** does not occur in Matthew 5:32 or any other text. What is done to her is stated in a **passage voice verb**, the man "*makes her an adulteress*" and the text says it is done in putting her away, not in anything she does, remarrying or anything else. The text says it, therefore it is true regardless of its conflict with human theology.

O2A2. Marriage is universally authorized: My brother admits this. That marriage is God's appointed way for the human race in general is an important fact. This makes it a basic practice in the category of **right things**. That it serves purposes which are extremely vital and which cannot rightly be served in any other way makes it essential that we not remove it. When God said "*It is not good that the man should be alone*" (Genesis 2:18) He declared the essentiality of marriage. The contention that certain **kinds** of marriage are disapproved in the Bible misses the point that is in dispute here. My proposition is **not** that God has approved "all kinds of marriages." My proposition is that God has approved **marriage for all kinds of people**. My opponent's position is **not** that sinfully divorced people are only forbidden to marry **certain persons**. Is it that they are forbidden to marry **anyone**. It is that they can not have **any marriage**

Sixteen

at all. This is what has **no** Bible example, in Herod's case nor any other, and it is precisely the point at issue between us. My premise that marriage is a universal authorization of God is established and my opponent agrees.

O2A3. Only one dissenter in the Bible: Of course Satan opposes marriage because he does not want fornication avoided, he wants it **practiced**. Neither does he want the other good purposes that are served by marriage. That is why he wants divorce to happen in the first place and it is why God hates divorce, the fact that evil purposes are served when marriage is out of the picture. There is no reason to suppose that Paul, in 1 Timothy 4:1-3 “referred to forbidding of marriage to those who had never been married.” The term “Remarry” does **not** occur in the Bible anywhere. Passages speaking of a second marriage simply say “*marry*.” Another marriage by widows is an example (I Corinthians 7:8-9, 39). No, it was not the devil who denounced Herod's marriage to Herodias. It was John the Baptist. It was the apostle Paul who denounced the man at Corinth who “*had his father's wife*.” In fact it was God Himself who gave the laws behind those denunciations. But John did not forbid Herod to have any marriage at all and neither did Paul. My opponent admitted this. First proposition, second speech (**R2A6, p.5**). God is opposed to breaking marriage, perverting marriage, abusing marriage, etc. But in the Bible only the devil is said to **forbid marriage**. Paul said that in the latter times some would “*depart from the faith*” to teach that. Forbid incest? Yes. Forbid homosexual unions? Yes. Forbid **marriage itself**? No. That is of the devil.

O2A4. Confirmed by Jesus: In Matthew 19:11-12 Jesus was **not** responding to His own statement of verse 9. He was responding to the reaction of the disciples at verse 10. They said “**It is not good to marry.**” To that Jesus said “*Not all men can receive this saying.*” This fact is demonstrated in what He said next, that some are eunuchs, that is can forego marriage, and others are not. Jesus thus confirmed the **universal** authorization of marriage and refused to let His statement of verse 9 be interpreted as forbidding marriage to some. Voluntarily making one's self “*a eunuch for the kingdom of heaven's sake*” is approved, but **only for those who can do it**. The passage states it explicitly, “*He that can receive it let him receive it.*” Paul said exactly the same, “*If they cannot contain let them marry for it is better to marry than to burn*” (I Corinthians 7:9). Forcing someone to be a eunuch who is not able to do so is the devil's way and it serves his purposes.

O2A5. Jesus spoke to the married, not to the divorced: The word “*choridzo*” in Matthew 19:6 and Mark 10:9 does **not** refer to the action of divorce. It is translated “**sunder**” in both places. In I Corinthians 7:10-11 it is translated “**depart**” or “**separate**.” It is an order to preserve the marriage and not break it. But the point is that Paul said it was spoken “**unto the married.**” The error occurs when this order Jesus gave to married people is misapplied to **divorced** people who have no marriage to save and they are told not to have any marriage at all.

O2A6. Concerning Pentecost day my point is not that the only sins ordered stopped were specified in the text of Acts 2:38. My point is that the practice of divorce and remarriage which was so common then was **not** seen as something that had to be brought up and dealt with before any of them could be baptized. Can my opponent say that if today an evangelist of his persuasion preached to thousands of Americans, among whom divorce and remarriage is so common, and 3,000 responded for baptism, the question of divorce and remarriage would go unmentioned? It was unmentioned in Acts 2 because the doctrine that makes it necessary was a human invention of later times.

O2A7. Paul's answer to our question: To a man who had been “*loosed from a wife*” Paul said, “*If thou marry thou hast not sinned*” (I Corinthians 7:28). The verb “*loosed*” is **perfect tense** meaning he had a wife and an action of loosing took place. It cannot mean “never married.”

O2A8. Though Israel was divorced for adultery God allowed them to “*be married to another*” (Jeremiah 3:8; Romans 7:1-4). God approved another marriage for these sinfully divorced people.

Second Negative Speech By Ray Hawk

R2N1. Our brother believes Matthew 19:9 teaches **divorce + marry another = adultery**. He does **not** believe the adultery mentioned in this verse is a series of sexual acts in that marriage. To him, two single acts add up to the adultery. (1) The divorce and (2) the act of marrying again. In Matthew 5:32 he believes the act of a man putting his wife away without the cause being fornication, **causes her to commit adultery**. Again, the adultery is not a series of sexual acts which she will commit if and when she remarries. He believes the second man, whether he has been married before or not, who marries a **divorced** woman, by marrying her, commits adultery which is not a series of sexual acts. So, adultery in Matthew 19:9 equals two acts of **divorce** and **marry**. However, in Matthew 5:32 adultery equals only the act of **divorce**. Yet in Matthew 5:32b and Matthew 19:9b, adultery is committed by the man when he **marries** a **divorced** woman. Is that really consistent? It seems to me that although I am saying, as my brother puts it, **divorce + marry + each time they sexually cohabit = adultery**, that I am still saying what Jesus meant.

R2N2. My brother admits “that certain **kinds** of marriage(s) are disapproved in the Bible” but says that it “misses the point that is in dispute.” I admit Herod could have married, divorced, and remarried under the Old Testament law and been perfectly right in doing so. Yet, he could not marry his brother's wife under that law. It was a sinful union that could never be right. Herod could have quoted Genesis 2:18 all day long, but would that have made this marriage right? No. He could have argued that **marriage is universally authorized** but would that have made this marriage right? No. He could have argued that “God has approved **marriage for all kinds of people**” but would his marriage to Philip's wife be right? No. If Herod had been in the Pentecost crowd and responded, would his repentance have been genuine if he still had his brother's wife? **If Herod could be married, yet be living with his brother's wife and it was sexual adultery, why wouldn't a person who married an unscripturally divorced person be living with another person's spouse and therefore be living in sexual adultery?** If Herod's marriage could be unlawful and therefore sinful each time he cohabited with Herodias, why aren't marriages unlawful today when the one marrying has been put away for fornication? Isn't our brother watering down Jesus' words?

R2N3. Our brother argues that **marriage is universally authorized**. I agree. However we have a disagreement over **who** it is authorized for. We both agree that it was not authorized for Herod to marry his sister-in-law. Not as long as his brother was alive. She was “sinfully divorced.” Yet, marriage to this sinfully divorced woman was not authorized for Herod. If marriage can be off limits for one individual because it involves those two in uncovering the former husband's nakedness (an Old Testament term which indicated that Herod was having sex in marriage with another man's wife), why is it so hard to understand that one may do exactly the same thing today when he marries another who has been put away unscripturally?

R2N4. My brother believes Jesus is responding to the disciples statement in verse 10. Yet Jesus stated, “*All men cannot receive **this saying***” (Matthew 19:11). What was “*this saying*”? Was it the statement or question by the apostles, or was it his statement in verse 9? My opponent believes it is verse 10. It seems to me that it is verse 9. If one will read the context of vv.9--11 I think one may see that I am correct.

R2N5. “*But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife*” (I Corinthians 7:11). The Lord still tells the wife and/or husband who departs to remain **unmarried**. If they want to be married, they are to “*be reconciled*.”

R2N6. We are not in the same position as those on Pentecost. They were in a transition period, we are not. On the day of Pentecost the Jews who heard Peter were **children of God** under a testament that was going out. They had to become **children of God** under a new testament which was coming in. If we used

our terminology today to describe the condition of the 3,000, we would say they came in under a grandfather clause. Remember, God **allowed** a lot of things in the Old Testament covenant that he does not allow today. Today we are **not** children of God who are under an old testament that “*decayeth and waxeth old*” and “*is ready to vanish away*” (Hebrews 8:13), the Jews were. Therefore if I had 3,000 people before me who wanted to obey the gospel, although I might not ask them about their marital status before baptizing them, that would not make their unlawful marriages right.

R2N7. “*Art thou bound unto a wife? seek not to be loosed (λυω).* Art thou loosed (λυσις) from a wife? seek not a wife. (I Corinthians 7:27). Brother Hicks, I recognize that the Greek word λυσις **lusis** is from the word λυω luo. Both words are found in verse 27. Strong states that *lusis* means loosing or divorce (Strong, p.45). Thayer concurs (p.384). But, Thayer also states of luo, “spoken of a single man, whether he has already had a wife or has not yet married.” (Ibid.) Arndt-Gingrich state that *lusis* means “(in marriage) a divorce” (p.483). However, they state “are you free from a wife, i.e. not bound to a wife?” (Ibid.). Therefore, the passage could mean “If you have never married, do not do so. But if you do so, you have not sinned,” rather than carry the meaning you have placed upon it. If it means what I have said, you are wrong. If what you say it means is true, then I am wrong.

R2N8. In Romans 7:1-4 Israel was under one covenant. She had to die to that covenant to be married to another. Yet, I will ask you a question that was put to me on this passage which seems reasonable. If God divorced Israel in Jeremiah's day (Jeremiah 3:8), how could he take her back (when Israel came out of Babylonian captivity) since his law does not allow a husband to do that (Deuteronomy 24:4)? This would put Jehovah in conflict (contradiction) to his own commandment. God is not the author of confusion (I Corinthians 14:33). If he could not take Israel back as a wife, then the Jews (Jesus included) were still put away (divorced) from God before Jesus died to put in place his covenant. That would mean Jesus was not in covenant relationship, along with the rest of Israel, when he was in his earthly ministry, wouldn't it? This would mean that Jesus, as a part of Israel, was an adulterous put away one. Second, when the Jews died to sin through their repentance and were buried with Christ in baptism, they died to the Old Testament law that had bound (married) them to God (Romans 6:3-6). When one of the party to a marriage dies, both are no longer bound to the original marriage contract. Even if Israel was an adulterous put away wife of God, those Israelites that obeyed the Lord died to the Old Law and were raised to walk in the new one. Wouldn't that mean that we would be free from a first marriage only if we died? That seems to be what the passage states.

Third Affirmative Speech By Olan Hicks

O3A1. The scriptures only: It is indeed a matter of scripture text verses human theory. My only reason for believing that divorce and remarriage constitute adultery in Matthew 19:9 is the fact that the text says it. My brother admits the grammatical construction of the verse (R4A1, p.). But what he believes it refers to, the later sexual relationship, is **not** mentioned in the text at all. If Matthew 5:32 said that a man who puts away his wife **causes her to commit adultery when she remarries**, I would believe that also. But it does not. The verb is **passive**. It does not say that she does anything. It says that in putting her away he **makes her an adulteress** and is so translated in the **ASV, RSV**, and others. Yes there are **two acts** in 19:9 and **one act** in 5:32. But that is not inconsistent because it is **not** the same thing being done. In 19:9 the man **commits adultery**. In 5:32 he **makes her an adulteress**. If it were inconsistent the inconsistency would be with the Lord since these are His express statements we are considering. In both cases what I believe is stated in the passage. In both cases what my brother believes the Lord “**meant**” is not mentioned is the text nor is it stated anywhere in scripture.

O3A2. Marriage is universally authorized: Our brother still confuses approval of “**marriage for everyone**” with approval of “**all kinds of marriage.**” There is a world of difference. He admits that in Herod's case only a certain **kind** of marriage was condemned, having his brother's wife, and that he could marry someone. Thus it is **not** an example of someone being denied marriage totally because of a previous divorce, which is what our brother contends for and is the purpose to which he introduced Herod's case in his first affirmative (**R1A6, p.**). Now he relegates the case to **Old Testament** status anyway. Genesis 2:18 would have had no application for Herod since he was not being asked to violate it living alone. Neither did he need to argue that marriage was universally authorized because he was not being denied it. No, I am not “watering down” the word of Jesus. I am doing the opposite, insisting that they are true exactly as written.

O3A3. Only one dissenter in the Bible: If we see that from the very start God knew that a world such as ours would be unworkable without marriage (Genesis 2:18) then what is the situation of each individual whose world has to be without marriage? **Unworkable** is still the word for it, or as God put it, “**not good.**” This is why none of God's inspired servants ever espoused that idea. Only after men departed from the faith and gave heed to seducing spirits and doctrines of devils did the teaching of **forbidding marriage** come to be attributed to God falsely. The Holy Spirit knew better and He identified the source of that doctrine in I Timothy 4:1-3. But the same Holy Spirit directed the apostles to forbid certain **kinds** of marriage. Obviously there is a great difference between the two ideas. Having a category “**kinds of marriage forbidden**” is scriptural. But expanding that category to consist of “**all kinds of marriage**” for some person is to advance the devil's purpose of creating “not good” situations.

O3A4. Confirmed by Jesus: In Matthew 19:11 Jesus said, “Not all men can receive this saying” and again, “He that can receive it let him receive it.” My brother thinks He referred to verse 9 in that. If that is so then what Jesus said was “*Not all men can receive Matthew 19:9!*” and again “*He that can receive Matthew 19:9 let him receive it!*” Does my brother believe Matthew 19:9 is optional? But if Jesus referred to the statement of the disciples at verse 10 then what He said was “*Not all men can receive the saying, It is not good to marry.*” Either way it is a repudiation of the idea of compelling someone to live celibately who is not able to do so.

O3A5. Jesus spoke to the married, not to the divorced: The command “*Remain unmarried or be reconciled*” was never given to the divorced. It is specifically addressed **to the married** (I Corinthians 7:10). It does **not** forbid marriage, it forbids the **breaking** of marriage, which agrees perfectly with Jesus' command “*Let not man put asunder,*” even employing the same word, “*choridzo.*”

O3A6. Example of the apostles: Not only on Pentecost day but throughout the whole New Testament the apostles demonstrated that they did not see marriage as a practice of adultery for the sinfully divorced. The argument that Pentecost day was a transition point between the Old law and the New is meaningless. Several decades later Paul was still telling the Corinthians that fornication is to be avoided by allowing marriage for **every man and every woman** (I Corinthians 7:2). It included the former adulterers of 6:9 and the sinful woman of 5:1.

O3A7. Paul's answer to our question: (I Corinthians 7:27-28). Yes, the stem word “*luo*” can be used of one never married if it is formed as an adverb or a verb of being. But that is not its form here. In this verse it is “*lelusai,*” a **perfect tense verb**. It cannot mean the man was never married for this verb form emphasizes **action and its abiding results**. Dana and Mantey say, “...the perfect tense stresses existence of results...” (Manual, page 182) and again, “The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results” (Page 200). The Greek word for **unmarried** is “*agamos,*” not the word used here. This verse just says to a man who's wife divorced him sometime in the past, “*If you marry you have not sinned,*” which is exactly what my proposition says. The **reason** for the divorce is not mentioned as a factor.

Twenty

O3A8. God's own example: How could God take Israel back after the captivity if he had divorced her? Read Jeremiah 3:1 for God's own answer to that question. Many attempts at reconciliation were made in the Old Testament but none were completed. What would this mean to the status of Jesus since He was born and lived as a Jew? Nothing at all for His sonship did **not** depend on making a covenant with God. He was the **begotten** Son of God. The same is true regarding the New covenant. Jesus was not baptized "*for the remission of sins.*" We enter God's family at baptism. Jesus did not. It is still a fact, expressly stated in the Bible, that God divorced Israel for adultery (Jeremiah 3:8) and later ordered that she "*be married to another, even Him who is raised from the dead*" (Romans 7:1-4). God's own example shows the traditional view to be wrong.

Third Negative Speech By Ray Hawk

R3N1. Matthew 5:32 does indeed state that the husband makes his wife "*an adulteress*" or "*causeth her to commit adultery.*" Just as the Bible teaches "*For by one Spirit are we all baptized into one body*" (1 Corinthians 12:13) it also shows that the Spirit leads, guides, and speaks to us. But **how**? We know the Spirit does these things, but we have to determine from other verses how this is done. Matthew 5:32 says the husband "*causeth her to commit adultery.*" Yes. We agree. But **how**? When she marries again. The last part of the verse shows **when** the adultery is committed. It is committed in the new marriage when these two come together. What else would Jesus' audience in Matthew 5:32 and 19:9 have understood? It is the only thing they could have understood. Sexual cohabitation is understood in the word "*adultery*" in these passages, just as it is understood in John 8:3,4.

R3N2 & R3N3. Our brother argues for "marriage for everyone" in **O3A2, p.22**, yet in **O3A3, p.22**, he says, "But the same Holy Spirit directed the apostles to forbid certain **kinds** of marriage." Brother Hicks, if the Spirit forbids certain kinds, then marriage would not be for everyone. All I am saying is that the Holy Spirit forbids certain **kinds** of marriage. I am saying exactly what you have said. Why is it right for you to say it but wrong for me? What are the **kinds** of marriage the Spirit forbids. It couldn't be homosexual, because that isn't a marriage. A man cannot marry a man nor a woman marry a woman. It cannot be a man marrying a dog, for that is not a marriage. If the Spirit **forbids** certain **kinds** of marriage, then the devil is not the only one **forbidding marriage**! God allows every single person to marry. He allows the innocent party to remarry. But the guilty party **cannot** remarry because he still has a spouse. If he remarries, he has two wives! He has (1) his legal wife and (2) the unlawful one. Each time he cohabits with the unlawful one, he commits adultery. That's what Matthew 5:32 and 19:9 teach.

Herod could have married someone else and been right in doing so. But, he wanted his brother's wife. God forbids that **kind** of marriage and made it unlawful just as he forbids marriage to someone who divorces for any cause and remarries. The man who puts away his 40 year old wife so he can marry a 20 year old one is living in adultery with the 20 year old one because he still has a living 40 year old wife. If the 40 year old wife remarries, she still has a living husband. Both are married to two people at the same time. The first marriage is a lawful marriage, the second is an unlawful one just like Herod's because in each case the second mate is uncovering the nakedness of the first mate. Surely you can see that this is what Matthew 5:32 and 19:9 are saying?

R3N4. Men could divorce for any cause in Jesus' day just as they can today. If the word **adultery** doesn't mean unlawful sexual cohabitation in Matthew 5:32 and 19:9, what in the world is it that the husband causes his wife to do when he puts her away? She isn't guilty of putting away (initiating the divorce). She hasn't married again. So what is the **adultery** which this woman is passive in, that Matthew 5:32 speaks of? Our brother tells us the **adultery** of Matthew 19:9 is produced by two one time actions (1) divorcing (the act of putting someone away) and (2) marrying again. But, neither of these actions has been taken by

the woman of Matthew 5:32. Therefore, what in the world is the adultery which Jesus speaks of? Also, the man who marries this put away one commits adultery when he marries her. My brother says he doesn't add to nor take from the text, but only says what it says. A text may say some things, but questions must be asked to explain what is meant. What is the adultery which the second man commits? Is it in the one action of getting married to this put away one? If so, why is it adultery? Our brother claims we are bound by the tradition of the Council of Trent and that we are encumbered with several centuries of man made tradition. If that be the case, help our unbelief. Help us to see how Jesus can be talking about three **kinds** of adultery in these two passages and none of them can possibly mean **unlawful sexual cohabitation**. If our brother can tell us what Jesus **meant** by the word adultery and it is right for him to do so, then why would it not be right for me to speak of what Jesus meant (**R2N1, p.19**)?

R3N5. “*Remain unmarried*” (I Corinthians 7:11). This word is **agamos** (αγαμος) and is found in I Corinthians 7:8, 11, 32, and 34. It appears that this woman has divorced her husband. The word used here for her is the same word used for women who are not married. It is even used for women who are virgins. That being the case, she is divorced and told to be reconciled. Therefore “*Remain unmarried or be reconciled*” was given to the divorced.

R3N6. How can Paul be telling **every man and every woman** they can marry when my brother admits in **O3A3, p.22**, that “the Holy Spirit directed the apostles to forbid certain **kinds** of marriage”? Since our brother says **adultery** does not mean unlawful sexual cohabitation in Matthew 5:32 and 19:9, how can he determine what the adultery is in I Corinthians 6:9? If it is the **kind** of adultery that I speak of, does I Corinthians 7:2 allow them to return to that **kind** of adultery?

R3N7. Since scripture harmonizes with itself, Paul could be speaking to a man who had divorced in I Corinthians 7:27,28 because he was the innocent party and put away his unfaithful wife. That **kind** of marriage would not be forbidden by the Holy Spirit.

R3N8. I will grant that Israel played the harlot and God divorced her (Jeremiah 3:8). I will grant that he knew about his own law on this matter (Jeremiah 3:1). Yet, Romans 7:1-4 shows that **if a death** takes place, another marriage contract may be made without sin. I know God didn't die. I also know that Jesus died, but wasn't dead when the marriage was made. However, the Jews who became Christians, did die. They died in their repentance and were buried (Romans 6:3,4). They were resurrected and by being resurrected, lived again. This means they were now dead to the first law and alive to the second one (Romans 7:4). How can a man or a woman today die so they can remarry without sin? It cannot be done. One can die spiritually as Israel did. That allows for another spiritual husband—Jesus. However, if I died, my wife could remarry without sin, but I sure couldn't marry at all, since I would be dead! So, how does Romans 7:1-4 help your case?

Fourth Affirmative Speech Of Olan Hicks

O4A1. The scriptures only: Your loyalty to the Bible is not tested until you encounter a passage that says something different to what you believe. Then the one who only pays lip service to the Bible only ideal will bend the text to fit his viewpoint. But the one whose loyalty to scripture is real will bend his viewpoint to fit the text. The traditional viewpoint on divorce and remarriage requires every passage on the subject to be modified and in essence contradicted. In Matthew 5:32 the text speaks of a woman being innocent and yet being put away “*except for fornication.*” It does not say she is “*caused to do*” anything. The verb is passive and the text states that she does not commit the sin. The man who puts her away without cause **makes her an adulteress** in doing that. My brother's idea that “we must determine from other verses how this is done” tells us he does not accept the statement of the text about how it is done, i.e. in putting her away. That happens because of a prior mind set that adultery is always a sex act.
Twenty-Two

The same factor operates when he reads Matthew 19:9. If the acts done were not specified in the verse then I would also search in other verses to try and find what they are. But they are specified so it becomes a question of believing or bending them.

O4A2. Marriage universally authorized: My brother has become very inconsistent. But that is unavoidable if one tries to defend this human theory. In his first two affirmatives he argued at point #6 that a union may be called “a marriage” and yet be wrong or unlawful. Now he argues here that wrong unions such as homosexual would not be called marriage. Actually the rightness or wrongness of it is not determined by the word “marriage” but rather by what it consists of, whether or not it is a practice of something that is wrong. The same man, Herod, was forbidden the specific marriage to his brother's wife but was not forbidden marriage to others. Thus forbidding marriages that have evil content is not the same thing as forbidding all marriage to some person. Marriage is authorized universally. Sins against it are condemned universally.

O4A3. Only one dissenter in the Bible: Of course Satan is against marriage because it prevents immorality (I Corinthians 7:2). That is why he wants divorce to happen in the first place. It is why he wants it locked in place after it happens and a second chance forbidden (I Timothy 4:1-3). He is the only one in scripture who does. The apostles taught marriage for everyone (I Corinthians 7:2).

O4A4. Confirmed by Jesus: Once more; the man in Matthew 5:32 does **not** cause his wife to do anything. The verb is passive. He **makes her an adulteress**, not later when **she does something**, but by what he does in putting her away without cause. If you believe it cannot be done that way then your argument is with the Lord. He said it is done that way. Trying to understand the meaning of a passage is one thing. Denying what the text expressly states is another. In the “b” part the action is also specified. The man **marries a put away woman**. If you believe that adultery cannot be committed that way then your argument again is with the Lord. To get the adultery out of that action and into some later action not even mentioned in the text requires a complete ignoring of the statement of the verse. Explain it if you will but first let it say what it says, which is that he who marries a put away woman commits adultery. In that culture and time this would be the case if she were put away without a bill of divorcement.

O4A5. Jesus spoke to the married, not to the divorced: Here my brother contradicts himself again. He has been arguing throughout that the unscripturally divorced person **does not** by that means become unmarried but rather remains married to the first mate. But now he says that in I Corinthians 7:11 the word “*unmarried*” indicates that it is a case of unscriptural divorce. This is a dead end for the traditionalist. If they give it up in Matthew 19:9 their case is gone. They cannot refuse Paul's order that the “*unmarried*” must be allowed to marry and they agree that she is unmarried. If they hold to it there and here then this woman has to be seen as still married and the order they apply to the divorced is never given to the divorced. The fact of the matter is that the passage itself specifies that it is spoken “*Unto the married.*” If we apply it that way it comes out simply saying to married people, “Save your marriage.” If we misapply it to the divorced it comes out saying “You can have no marriage at all,” and that is anti-scriptural.

O4A6. Example of the apostles: Forbidding certain **kinds** of marriage is **not** the same thing as denying marriage entirely to some person. The apostles did the former but they never did the latter. Some among the Corinthians had sinned against marriage, for that is what adultery has to do with (I Corinthians 6:9-11). Allowing them to marry, as Paul did, does not mean allowing them to repeat the sin of adultery. It means the opposite. It is true that the **kind** of adultery they committed is not specified in the verse. It was probably a variety of kinds of adultery since there were many persons in view. But whatever kind it was, it stopped and they were cleansed and lived a new life. The fact that in this new life after cleansing they could **all be married** tells us that the practice of marriage is **not** a continuation of previous sins of adultery.

O4A7. Paul's answer to our question: It matters not what else Paul could have been speaking of in I Corinthians 7:27-28. What we know he stated expressly is that a man who *“has been loosed from a wife”* sometime in the past, does not sin if he now marries. Paul does not give the *“except for fornication”* provision because it was not a divorce he was authorizing. Jesus spoke that in regard to the right to divorce, not the right to marry. Here Paul was approving a **marriage** and that is a right approved for all who have no marriage.

O4A8. God's own example: Israel did not die. She committed adultery. God did not die. He divorced Israel for the adultery. Jesus did the dying. Israel could therefore see herself as *“dead to the law,”* which was the marriage covenant between God and Israel, and be *“married to another, even him who is raised from the dead”* (Romans 7:4). There is no way to escape the fact that God approved another marriage for his former wife, divorced for adultery. Traditions of men condemn that but the example of God condemns the traditions of men.

Fourth Negative Speech By Ray Hawk

R4N1. It is not my purpose to “bend the text to fit” my viewpoint. I trust that I will bend my viewpoint to fit the text. I recognize that I am putting an extra phrase into these passages under consideration. I don't deny it. If that is adding to the scriptures, I must stop it. However, I have never considered these extra phrases as additions to God's word. Why do I have these added phrases? It seems that adultery was understood by the apostles to mean sexual acts. My opponent understands the word **adultery** to mean “sexual acts” in John 8:3,4. If this is what the apostles understood Jesus to mean in Matthew 5:32 and 19:9, then I am right and my brother is wrong. If that is **not** what Jesus meant, then my brother is correct and I have erroneously taught these passages for over 30 years. That would mean that I have barred hundreds of souls from obeying the truth because I wanted them to divorce their second spouse before I would baptize them. On the other hand, if I am correct, that means he is allowing folks to remain in marriages that are unlawful.

Matthew 5:32 states, *“Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery”* (Matthew 5:32). My brother states the verb is passive and that by the act of divorce he **“makes her an adulteress.”** He says she doesn't do anything. Again, I realize that I must add something to this text. However, I have never felt that I was adding to the word of God by doing so. It seems that common sense would have the passage to say, *“Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery when she remarries and cohabits”*. My brother says when the husband divorces his wife he **makes her an adulteress** at that point, not later when **she does something**. How is that possible?

R4N2. We both agree that under the Old Testament Herod could marry another woman, but not his brother's wife. We agree that he could marry and divorce and remarry without sin under that covenant. If Philip's wife was divorced she could marry another, but she could not marry Herod. My brother believes when a marriage breaks up, someone has sinned against that marriage by destroying it. One or both commit *“adultery”* by destroying the marriage. But, this is a one time act for which a person may be forgiven. He is not forbidden to make another marriage, nor is the woman. If he is correct, I have been forbidding marriage to those who had a right to remain in their second, third, or fourth marriages. On the other hand, if a person wrongfully divorced is forbidden by God to form another union, my brother is allowing what God has condemned. The reader's responsibility is to carefully go over our arguments to see who is in harmony with God's word.

R4N3. I must admit that I know of very few couples that live a celibate life who have been divorced. I wish I had words of comfort for the innocent who are put away against their will. All I know to do is quote Matthew 5:32 and 19:9 and give a *“thus saith the Lord.”*

R4N4. I am not arguing against the Lord. The husband who puts away his wife causes her to commit adultery. The man who marries a put away woman commits adultery. My brother thinks the one time act of divorcing the innocent woman is the act of making her an adulteress. He thinks the one time act of the second man marrying this put away woman is the act of adultery. He says that is what the scripture (Jesus) says. The scripture tells us the Holy Spirit *“bears witness with our spirit”* (Romans 8:16). My brother and I believe this passage. But, no matter how long we say, “I believe what it says and it says what it means,” we still have to ask **HOW** does the Spirit bear witness. That's all I am doing with Matthew 5:32 and 19:9. How do these folks commit adultery? My brother says the husband makes or causes the woman to be an adulteress when she is divorced. I say the adultery is committed later when she remarries. If she doesn't remarry, she never commits adultery. My opponent says I'm arguing with Jesus because he said the husband made her an adulteress at that point. The reader will have to determine which of us is more in harmony with the passage.

R4N5. God looks upon an unlawfully divorced person as still married to the first spouse, even though that person may be referred to as married to another. Herod was *“married”* to Philip's wife, but it wasn't a lawful marriage. That's all I meant. Man may grant a divorce, but that doesn't mean God does. If Jim and Judy are married, but Jim puts Judy away for fornication, Jim may remarry Fran who has never been married before, or her husband is dead, or she has put away her husband for fornication. God no longer considers Jim to be married to Judy. Judy is the guilty party and remains married in God's sight to Jim. If she marries Henry, she and Henry commit adultery (sexual sin) because he is having sex with Jim's wife. She sins because she commits adultery (sexual sin) with someone she is not married to in God's sight. Because Jim was the innocent party, he and Fran may cohabit as husband and wife. Jim only has one wife, Fran, in God's sight, but Judy has two husbands. Jim, is her lawful husband while Henry is the unlawful one. Under God's law she must return to Jim or remain single.

R4N6. I Corinthians 6:9-11 does indeed say that some had formerly been fornicators and adulterers. However, nothing is said about these folks remarrying.

R4N7. *“Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned”* (I Corinthians 7:27-28). My brother states, “Here Paul was approving a **marriage** and that is a right approved for all who have no marriage.” True. But, Judy, who has been put away for her fornication, has a husband. Jim is her husband. Although he is rightfully married to Fran because he is the innocent party, Judy can't scripturally marry Henry because she is still married to Jim. Since she is married to Jim, she can't be classified as “all who have no marriage.”

R4N8. Romans 6:3-20 indicates that Israel did die when she repented and was buried. Although Israel was married to Jehovah, was guilty of spiritual fornication or adultery, and was divorced by Jehovah, she died to that marriage contract, *“Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God”* (Romans 7:1-4). Being dead and then raised, she was eligible for another marriage.

RAY HAWK'S FINAL SUMMATION

R-F1. The first time I heard Olan Hicks' views on divorce and remarriage was on February 21-25, 1977 in Knoxville, Tennessee during his debate with Jim Waldron. I remember thinking that brother Hicks was the most confused man I had ever heard. I must admit that I did not understand what he was saying and when reviewing what he taught, did in some areas misrepresent what he teaches. For this I apologize. Hopefully I have not misrepresented anything he teaches during this debate. Brother Hicks and I agreed that we would close this discussion with a summation. I will not be answering anything he says in his summation nor will he be replying to mine. We will sum up what we see as our strong points and our opponent's weak ones in the body of this debate.

R-F2. A position is not unscriptural because it is new. Neither is it unscriptural because it is old and an opponent calls it tradition. A teaching is not unscriptural because the Roman Catholic Church believes it. They believe in Jesus as the Son of God. A view is not unscriptural because we do not understand it. It is not unscriptural because we think the speaker is a nut. The first time I heard Franklin Camp speak on the work of the Holy Spirit, I thought he was off base. Although some may continue to think he is, I don't. Neither is a man right and others wrong because he challenges for new debates and no one accepts his challenges. One is not right and others wrong because one thinks he is right. One is right because what he teaches is in harmony with God's word. It makes no difference whether five or five million are on his side, numbers do not make a man right nor do they make him wrong. I have tried to enter this debate with an open mind and with the idea that I may be wrong. If my opponent has something to show me that is right, I will accept it. Fairness, open mindedness, and courtesy do not weaken a person's stand for the truth.

R-F3. Although my brother makes a number of good points, I still have a problem accepting what he says as the truth, the whole truth, and nothing but the truth on this subject. I will admit that the word "*adultery*" does not always mean illicit sexual conduct. However, in Matthew 5:32 and 19:9 it is hard to understand how Jesus could use these words and the disciples not understand it as illicit sexual conduct. It is hard to see how they could have understood it to mean destroy the marriage, sunder marriage, adulterate the marriage, or any of the other terms my brother uses to explain these texts.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matthew 19:9).

R-F4. The Jews had asked Jesus if a man could put away his wife for any cause. Surely Jesus wasn't saying, "*Whosoever shall put away (divorce) his wife, except it be for fornication, and shall marry another, has destroyed, adulterated, or sundered his marriage: and whoso marrieth her which is divorced destroys, adulterates, or sunders the marriage*"? That just doesn't make sense to me. Jesus would simply be stating what they already knew. If that's all "*adultery*" means in Matthew 5:32 and 19:9, then whether fornication was committed or not, it would be the destruction of a marriage.

R-F5. Although my brother has denied that the case of Herod, Herodias, and Philip applies to marriage, divorce, and remarriage today (the subject under consideration), it seems to me that if "*uncovering his brother's nakedness*" is the result of Herod and Herodias' union, making it a relationship that would always be wrong and never right, that Jesus could make other marriages that were entered into wrongly just as wrong and never right.

R-F6. Herod may have been able to enter a scriptural marriage with another woman, but not with this particular one. It would always be sinful. If God could limit who a man could marry without that marriage being a sin under Judaism, why couldn't he do the same under the new covenant? It seems to me that Matthew 5:32 and 19:9 fits this category.

Twenty-Six

R-F7. I must admit that I Corinthians 7:27,28 is worded in such a way that it seems to give credence to my brother's position.

“Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned” (I Corinthians 7:27-28).

During the body of the debate I did not think about this point, but I will give it here. Although it may be considered a new point, I am sure my brother is as interested in truth as I am. Jesus states that the divorced person commits “*adultery*” when he divorces and **remarries**. The one who marries the divorced one commits **adultery**. My brother admits that adultery is sin. A one time sin, but a sin nevertheless! If I Corinthians 7:27,28 is talking about a person who has divorced, marrying again without sin, then it seems to me the theory produces a contradiction. According to my brother, Jesus said when a divorced person remarries he commits a sin at that point called adultery. When a person marries the divorced person, according to my brother, he at that point, commits the one time sin of adultery. That being the case, how could Paul say a person who has divorced does not sin when he remarries? (1) Divorce + (2) Remarriage = (3) the sin called adultery. (1) Marriage by a person to a divorced individual = (2) the sin called adultery.

R-F8. I appreciate my brother's willingness to debate this issue. I appreciate his good will and courtesy. I am sure this issue is not going to die. It is one that we should all study and settle in our minds. If it needs to be discussed, brethren should do so amicably. Although we may disagree with one another, we don't have to be disagreeable.

OLAN HICK'S FINAL SUMMATION

O-F1. Sergeant Friday used to say, “We just wanta get the facts ma'am!” That is what this debate is all about, getting the facts concerning divorce and remarriage. Our paragraphs are numbered so the reader can easily compare each man's response to what the other man said on each point. Thus the evidences for and against each premise can be examined. I appreciate brother Ray Hawk's willingness to represent the traditional view and the very honest and forthright way he has done it. I would urge the reader to read and re-read both sides of each disputed point, especially any point that is yet unclear. I believe the following facts are established:

O-F2. #1: The pattern throughout this discussion has been one of my opponent modifying the verse of scripture being discussed and my contending that it should be accepted exactly as written. My brother's theory dealt in terms of “What seems reasonable” and “What the Lord may have meant.” My position sets forth “what the text says.” His idea of what is meant by a verse was often contradictory to what was said by the verse. Re-read our arguments and notice this.

O-F3. #2: God's authorization of marriage, given at the creation, was **universal** in scope and was intended to be a vital part of the basic way of God for moral purity among humans. Man has always been inclined to abuse this and to sin against it. But when that happens it does not change the need for marriage in human life generally. In such a case it is the **violation** of marriage that God is against, not marriage itself. This is not to say that God approves **all kinds** of marriage but rather that He approves **marriage** for all people. If a person repents of violating marriage he will then be faithful in marriage, not reject marriage altogether.

O-F4. #3: The only character in the Bible said to dissent from this whole idea is the devil. Of course he wants divorce to happen because of the strength against temptation that marriage provides. Then when the marriage is destroyed he wants to keep it that way, to lock in place the “*not good*” situation and prevent any repair or remedy in another marriage. God is for marriage and against sundering marriage.

Twenty-Seven

The devil is for sundering marriage and against marriage itself. The traditional view sides with Satan to an incredible extent.

O-F5. #4: When Jesus was on earth He confirmed the vital nature of marriage for all people in Matthew 19:11-12. Concerning the statement of the disciples at verse 10 that perhaps *“It is good not to marry,”* He said, *“Not all men can receive that saying,”* and then pointed out that some are eunuchs and some are not. Paul likewise confirmed it in the clearest language in I Corinthians 7:2-9. In all the verses where Paul gave clear approval for marriage for everyone there never occurs any reference to the idea that those who have sinned against it are not included. He said that Jesus spoke *“unto the married”* and did not speak *“to the rest”* (I Corinthians 7:10-12). He said the message was that they are to save their marriage. This confirms the fact that the section of scripture in Matthew 19:3-12 is not a discussion of the question of the rights of divorced people to marry but rather a discussion of the rights of married people to divorce. Fornication is given as the only ground for divorcing a mate. But it is a ground for divorce, not a condition of marriage eligibility. Applying it to the divorced is a serious mistake.

O-F6. #5: Paul addressed our question specifically in I Corinthians 7:27-28. He said if one is married he should not seek to be released from that marriage, or divorced. But if one is already released from a marriage, or divorced, *“if thou marry thou has not sinned.”* This is precisely the Biblical position, for marriage and against divorce. IT is where we all should stand.

O-F7. #6: The final point in our exchanges is numbered 8 and is an interesting one. It concerns God's own example in the matter of divorce and remarriage. All the rationalizing in the world cannot change the fact that the Bible says God divorced Israel for adultery and later ordered her to *“be married to another, (heteros, another of a different kind) even him who is raised from the dead.”* If no divorced person can marry another except one who divorced his mate for the cause of fornication, then the Israelites **cannot marry Christ**. The truth is God did not issue the basic premises of the traditional theory and he did not legislate the commands that have emanated from them. He ignored the whole thing completely in His own example of how to redeem a sinful divorcee.

O-F8. I know of no better way to prove a proposition than to show that **God said it at the beginning, Jesus confirmed it in person, the apostles stated it expressly, and God Himself exemplified it in practice.** In our first proposition we showed that what my brother was affirming had no such base in the Bible. Thus if one is going to accept that he will have to accept it on human theory alone and without scriptural sanction of any kind. In contrast to that we have shown in the second proposition that what I am affirming has express scripture statements behind every premise advanced. These all harmonize. But more importantly, they offer hope and redemption in the wake of sins against marriage. The traditional view offers no hope.

O-F9. Thanks again to brother Hawk for his honest and candid presentation of the traditional premises. It has been my pleasure to examine them and show their fallacies. In no other matter do we reason that something which has been signed over or deeded to another, continues to belong to the former owner. In no other matter do we accept theories and rulings of human councils as authoritative without textual evidences to confirm them. The traditional theory is fundamentally wrong. It ends up accepting in practice what God hates, divorce, and rejecting what God loves, marriage. It is a bad thing for us to be unclear as to what we are for and what we are against in a matter so important. The battle line against sin needs to be clearer than that. God's way is redemption through grace. Human systems which are more punitive than redemption bring only failure and disaster. May this study help us to focus on God's way, to leave the errors of human speculation, and to speak as the oracles of God, following the scriptures only. It is there that sin can be defeated. It is there that my proposition is established. **Thanks for reading this.**