

# **MARRIAGE AND THE FAMILY**

**SEPT.22-02**

1. It is God who gave the institution of marriage at the beginning of time. God gave Adam his wife. Eve, and said: "They two shall be one flesh."

**Genesis 2:24** "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

2. God's plan: One husband. One wife, living together in love, as long as they both shall live.

**I Corinthians 7:39** "The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord.

**Romans 7:2** 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.

## **3. Divorce & remarriage. Not God's plan.**

**Jesus said: "What God hath joined together, let not man put asunder.**

**Matthew 19:4-7** "And he answered and said unto them. Have ye not read, that he which made them at the beginning made them male and female. And said. For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? 'Wherefore they are no more twain, but one flesh. What therefore GOD hath joined together, let not man put asunder. They say unto him. Why did Moses then command to give a writing of divorcement, and to put her away?

**Romans 7:3** says: "If while her husband liveth she shall be married to another man, she shall be called an adulteress."

**Jesus gave One Exception, to the rule, in**  
**Matthew 19:9 "Except it be for fornication."**

**4. Live happily by God's plan, and there will be joy, and no desire for divorce.**

## **Wife respect husband, as head.**

**GAL.3:28**

26: For ye are all the children of God by faith in Christ Jesus.

27: For as many of you as have been baptized into Christ have put on Christ.

28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29: And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

**Ephesians 5:22-23** "Wives, submit yourselves unto your own husbands, as unto the Lord. "For the husband is the head of the wife, even as Christ is the; head of the church: and he is the saviour of the body.

**Husband love wife, as himself.**

**Ephesians 5:28-33** "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. "For no man ever yet hated his own flesh: but nourisheth and cherished) it, even as the Lord the church: "For we are members of his body, of his flesh, and of his bones. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. "This is a great mystery: but I speak; concerning Christ and the church. "Nevertheless let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband.

**Consider each other as Joint Heirs of life, and consider each other's needs.**

**I Peter 3:7-8** Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 'Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

**Consider each other's needs.**

**I Corinthians 7:1-5**

**1:** Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

**2:** Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

**3:** Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

**4:** The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

**5:** Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

**1COR.7:10,11**

**10:** And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

**11:** But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

#### **1COR.7:18-24**

**18: Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.**

**19: Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.**

**20: Let every man abide in the same calling wherein he was called.**

**21: Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.**

**22: For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.**

**23: Ye are bought with a price; be not ye the servants of men.**

**24: Brethren, let every man, wherein he is called, therein abide with God.**

#### **Let both be kind, loving, forgiving, and live unselfishly.**

**Matthew 7:12 "Therefore all things whatsoever ye would that men should do to you, do ye even so to them): for this is the law and the prophets.**

**Philippians 2:5 'Let this mind be in you, which was also in Christ Jesus:**

**EPHESIANS 4:32 "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.**

#### **TRAIN CHILDREN TO SERVE GOD & OTHERS.**

**Ephesians 6:1-4 'Children, obey your parents in the Lord: for this is right.**

**'Honour thy father and mother-, (which is the first commandment with promise)**

**That it may be well with thee, and thou mayest live long on the earth. 'And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.**

**Proverbs 22:6 'Train up a child in the way he should go: and when he is old, he will not depart from it.**

**Colossians 3:17-21 "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him. "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. "Husbands, love *your* wives, and be not bitter against them. "Children, obey *your* parents in all things: for this is well pleasing unto the Lord. "Fathers, provoke not your children to *anger*, lest they be discouraged.**

**SUCH HOMES GLORIFY GOD AND ARE HAPPY.**

## MARRIAGE & DIVORCE: WHAT IS THE TEACHING OF MT. 19:1-12?

### Introduction

A. Text: Mt. 19:4-9.

B. In the study of divorce and remarriage, there is no more crucial passage than Mt. 19:9.

C. We need to have an accurate working knowledge of Mt. 19:1-12, which is the context of Mt. 19:9.

### I. WHAT IS THE TEACHING OF MT. 19:1-12?

D. The setting - Mt. 19:1,2 (Mk. 10:1).

1. Jesus' discussion of divorce with the Pharisees took place toward the end of His ministry at a time when He had left Galilee and gone to "the region of Judea beyond the Jordan." Cf. Jn. 10:40-42.

2. The discussion with the Pharisees occurred in a locality that had strong associations with John the Baptist, in the very dominion of Herod Antipas who had beheaded John for condemning his marriage to Herodias, his brother Philip's wife. Cf. Mt. 14:1-12; Mk. 6:14-29 (esp. vv.17,18).

B. The Pharisees' question - Mt. 19:3 (Mk. 10:2).

1. The Pharisees approached Jesus with a question.

2. Whatever their specific intent was, it was not honest — they were "testing Him."

3. The question was: "Is it lawful for a man to put away his wife for every cause?"

4. Many have conjectured that the background of the Pharisees' question was a debate between various rabbinical schools of the day as to the meaning of Deut. 24:1-4.

a. The disciples of Rabbi Shammai are said to have taken the more conservative view, holding that divorce was lawful only for adultery or some sexual sin.

b. The disciples of Rabbi Hillel are said to have taken a much more liberal view, holding that a man could divorce his wife for virtually any reason at all, even for ill-cooking his food.

c. A third school, that of Rabbi Akiba, is said to have been even more liberal, holding that a man could divorce his wife even if he found another woman more pleasing.

d. It is argued that the liberal view of Hillel was followed by the majority of the Jews — and that divorce for any cause was widely practiced, especially around Jerusalem.

e. The supposition is that if Jesus could have been lured into taking a stand against the majority view, the multitudes would have disliked it and perhaps turned against Jesus.

5. We need to be careful, however, in drawing conclusions about the background of the Pharisees' question — it is not obvious from the text that the original question even had to do with the meaning of Deut. 24:1-4.

6. Whatever the background, the question itself concerned whether and when divorce was acceptable to God, not divorce and remarriage.

7. Remarriage does not appear in the discussion, at least explicitly, until v.9.

C. Jesus' answer - Mt. 19:4-6 (Mk. 10:3,6-9).

1. Jesus answered the question by going all the way back to creation and God's original intention of permanency for marriage.

2. He charged them with ignorance of what they would have known if they had read and understood the Scriptures.

3. He quoted from Gen. 1:27 and 2:24, establishing several points relating to the permanency of marriage.

a. God made mankind.

b. God made mankind male and female, creating one woman for the one man He had created.