Male, Female, Marriage And Divorce

Matthew 19:1-15

Intro:

A. This chapter begins like many others.
   1. Jesus travels from one place to another. V.1
   2. Great multitudes were attracted to Him. V.2

B. The Pharisees attempted to embarrass Him. V.3
   1. tempting = πειράζω = “to put to the test”
   2. lawful = εξουσία = It is possible, one can, referring to moral possibility or propriety, = it is right, it is permitted, one may.
   3. cause = αἴτιον = an origin, ground, to question because of an accusation, that which causes one to appear before a judge.

C. The Jews were divided on this issue.
   1. Those who followed Hillel believed that a man might divorce his wife for any offence or dislike of her.
   2. Those who followed Shammal believed that no divorce should ever be given except in the case of adultery.
   3. The tempting of Jesus had to do with forcing Jesus to offend one of the parties.

I. The Answer Of Jesus, To Question #1.

A. God created those who are to marry. V.4
   1. made = κτίζω = “to create”
   2. male = ἀρσεν = “of the male sex”
   3. female = θηλυ = “female”
   4. There is a difference.
   5. Same sex marriages are perversion.

B. Those who marry are to become a family.
   1. cause = συνεκείν τοῦτο = “for the sake of this” v.5
   2. leave = καταλείπομαι = “to leave behind,” “to utterly forsake.” “to quit wholly.”
   3. He is to leave father and mother.
   4. cleave = κολλάω = to glue, cement, to join fast together, to adhere
5. "and they twain shall be one flesh."

C. The union is considered to have been done by God. v.6
1. "...they are no more twain, but one flesh."
2. flesh = σαρξ = "the outward form of man"
3. joined = συζευγμένοι = "to yoke together"
4. asunder = χωρίζω = "to divide", "separate"

II. The Question (Second) Of The Pharisees.

A. What about Moses? v.7
1. command = ἐντελλομαι = "to enjoin upon"
2. writing = βιβλιον = "book"
3. divocercement = αποστασιον = departure from, defection, desertion.

B. The writing of Moses.
1. favour = "grace" Leviticus 24:1-4
2. uncleanness = "indecency"

III. The Answer Of Jesus.

A. The reason Moses permitted divorce. v.8
1. hardness = σκληροδαρδια = dry, dried up, stiff
2. suffered = επιτρέπω = to turn upon, to direct, to commit, yield, allow.
3. "but from the beginning it was not so."
4. beginning = αρχη = origin
5. When the law was given a provision was made for divorce. Not because God approved of it but because the Jews were too set in their ways to abandon the old ways. God in the beginning of the institution intended it to be life long.

B. The one exception.
1. fornication = πορνεια = prostitution, unchastity, of every kind of unlawful sexual intercourse v.9
2. When a man puts away his wife for any other reason, the wife has not done any wrong but the husband marries another, he then commits adultery. When another man marries her, he according to the same statement commits adultery. The wife is not here discussed as
to her state. Remember the first question, v.3.

C. **Things to consider.**
   1. This was under the Law of Moses. Not one shred of it antedates the cross.
   2. Colossians 2:14
   3. The nation of Israel was a theocracy. They had a united system of law, civil and religious. As a church we are separated from the civil. We do not marry, we do not grant divorces.

IV. **The Response Of The Disciples.**

A. **They came to a wrong conclusion.** V.10
   1. case = αἰτία = "the occasion of something bad," "a ground of accusation", "matter", "affair"
   2. good = συμφέρω = "is conducive," "it is profitable"

B. **All cannot be voluntarily abstinent.** V.11-12
   1. Some can be.
   2. Some are born.
   3. Some were neutered by men.
   4. eunuch = συνονυχος = "bed-keeper," "keeper of the bed-chamber," emasculated
   5. Some have assumed such a state as a means of dedicating themselves to God’s work. 1 Corinthians 7:32-34, 1 Corinthians 9:5,15
   6. This is a matter of personal choice.
   7. receive = ἔχω = to give space, to make room or make a place to contain anything.

V. **Jesus And Little Children.**

A. **See Chapter 18:10.** v.13-15
   1. Outline on Matthew 18:1-14
   2. (See II,A,2.)

C. **They are not to be excluded.**
DIVORCE

The Bible mentions a bill of divorce (cherut kerituth) on three occasions (Deuteronomy 24:1; Isaiah 50:1; Jeremiah 3:8). While the Prophets use the expression figuratively, the Torah presents a law concerning an actual bill of divorce when it forbids the husband to remarry his divorced wife if, in the meantime, she had been the wife of another man.

Though the Torah does not indicate the contents of a cherut kerituth, the Mishnah gives the following as the essential formula of a get or bill of divorce: “Let this serve you as a bill of divorce from me, as a letter of dismissal and deed of liberation, that you may marry any man you wish” (Gittin 93a).

The bill is handed by the husband to his wife together with a formal declaration in the presence of witnesses. The method of giving a get, which requires the sanction of a court (beth din) consisting of three men well versed in the religious laws of marriage and divorce, involves proceedings entailing delay, which in turn affords an opportunity of reconciliation.

Here are some regulations that must be complied with: The three disyogim (judges) must not be related to the couple or to each other; the same applies to the witnesses and the scribe who writes the get. The bill of divorce must be written in the presence of the three disyogim, and prepared especially for this particular couple. The ink must be clean and black, and the pen must be made from rose-wood.

The get, written on parchment or paper which must be in perfect condition without erasures or holes, has to contain the exact names of the husband and the wife and the exact date and place of the execution of the document. It must be written in Hebrew square characters.
ters, used in the writing of a Sefer Torah, in twelve lines (the numerical value of the word ס is twelve). The writing and the delivering of a get must take place in the daytime, but not on days immediately preceding Rosh Hashanah, Sabbath, or holyday.

Rabbi Elisha Gedaliah (960-1049) convened a synod of sages at Mayence which, among other provisions, prohibited polygamy in European lands and made it unlawful for a Jew to divorce his wife without her consent. According to Maimonides' code, Mishnah Torah, if the husband debars his wife from participating in certain joyful functions, or if he prevents her from wearing costly dresses and jewelry that he can afford to buy, she may sue for and he granted a divorce. If she says: "My husband is distasteful to me, I cannot live with him;" the court should compel the husband to divorce her, because a wife is not like a captive woman (Leviticus 12:1-14:18).

Jewish tradition, however, has always been opposed to groundless divorces, as can be seen from the following talmudic statements: "If a man divorces his first wife, the very altar weeps. He who sends away his wife is a hateful person. When a divorced man marries a divorced woman, there are four minds in the bed" (Gitin 90b; Pesahim 112a).

According to the School of Shammai, no man may divorce his wife unless he found her guilty of an immoral act (Mishnah Gitin 9:10). When Malchut addresses himself to those who lack a trace of moral sense, he says: "You drench the Lord's altar with your tears, sobbing and groaning because he never heeds your offerings... You ask, Why? It is because the Lord was a witness at your marriage in youth to the wife with whom you have now broken faith" (2:13-15). The phrase הַיְּדוּרֵת הָאָרְשָׁה signifies that there is a covenant between husband and wife.

In certain circumstances, such as leprosy, apostasy, mishbehavior and dishonest occupation, the Jewish court may compel the husband to issue a get. No marriage can be annulled by a get ס without prior civil divorce; nor can a civil divorce without a get be regarded as valid for the purpose of remarriage. The laws concerning the writing and transmission of the get were purposely made exceedingly stringent to prevent possible misuse by the husband of his privilege to annul the marriage tie.

Though the husband may remarry immediately after the divorce, the wife must wait three months after receiving the get. This is for the purpose of establishing definitely the paternity of the child she bears after her remarriage.