

What God's Word Says about Matthew 19:9

Int.

1. Aim: To show what this passage teaches and explain how it is a part of the N.T. not the O.T.
2. The words, "It is not good that the man should be alone" has been true since the time of Adam to the present (Gen. 2: 18). Based on man being a social being, God created woman and instituted marriage (Gen. 2: 18: 25).
3. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Heb. 13:4
 - a. Marriage is honorable and right in the sight of God.
 - b. However, we must never lose sight of the fact that the "marriage" that is honorable and right before God is one that is patterned according to His will.
4. God gave rules and regulations about marriage - divorce and remarriage.

Discussion

I. WHAT MATT. 19:9 TEACHES

A. Mt. 19:1-9

1. V.1-2 And it came to pass, [that] when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; And great multitudes followed him; and he healed them there.
 - a. Coast of Judaea - area
 - b. Healed many of the multitudes

2. V. 3-6 "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 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? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

a. Pharisees ask questions tempting Jesus.

(1) Did he follow the Law of Moses? Would he contradict himself

(2) Is it lawful to divorce for every cause? Does the law of Moses allow this?

b. Jesus said - haven't you read God's will from the beginning

(1) Gen. 2:24-25 "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."

(2) One flesh Gen. 1:26-27 - made in His image

(3) Become one flesh - in marriage

(4) God joined them together

(5) Let not man put **asunder** ~ to place room between, part, to go away, depart, separate = divorce

3. V. 7-8 "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."
 - a. Why did Moses command to give a writing of divorcement?
 - (1) Moses suffered or allowed - he didn't command!
 - (2) Deut. 24:1 "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house."
 - (3) Uncleanness = disgrace, blemish - any cause of dislike
 - b. Permitted or allowed because of hardness of hearts of the people
 - c. Never intended for there to be divorce. - from the beginning of marriage

4. V. 9 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.
 - a. The teaching of Jesus is contrasted with the Law of Moses - "And I say"
 - b. **WHOSOEVER**
 - (1) Any person, all persons in or out of the church = Christian / non Christian
 - (2) This would include the rich or poor, popular or unpopular
 - (3) There are no exceptions as far as God is concerned
 - (4) God's marriage laws are universal

c. **SHALL PUT AWAY HIS WIFE**

- (1) Divorce, release, liberate - The basic idea of "put away" involves dismissal.
- (2) It is a public announcement or declaration.
- (3) It involves a civil procedure that is required by the laws of our land
- (4) His wife = marriage is a union between a man and a woman, not two of the same sex.

d. **EXCEPT IT BE FOR FORNICATION**

- (1) If and only if fornication is the cause
- (2) Fornication means marital unfaithfulness - adultery, homosexuality, bestiality - This word includes all illicit sexual intercourse.

e. **AND SHALL MARRY ANOTHER**

- (1) Another person, another man or another woman
- (2) They enter a new marriage with a new partner

f. **COMMITTETH ADULTERY**

- (1) Present tense - continuous action
- (2) Keeps on committing adultery as long as they live together as husband and wife
- (3) All persons who shall divorce their companions and shall marry another companion -- except upon the grounds of fornication of the companion put away -- are persons who keep on committing adultery.

g. **AND WHOSOEVER MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY**

- (1) Marrying a put-away person - that is one put away for fornication
- (2) Keeps on committing adultery
- (3) All persons who marry a put away companion are persons who keep on committing adultery.

5. What this passage says in principle:

- a. All persons who shall put away their companions and shall marry another companion - except upon the grounds of fornication upon the part of the companion put away - are persons who keep on committing adultery
- b. All persons who have married a having-been-put-away-companion are persons who keep on committing adultery.

6. By implication this passage says. All persons who because of fornication upon the part of their companions - put away their companions and form another marriage are persons who do not commit adultery.¹

B. Mt. 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.**

1. **BUT I SAY UNTO YOU**

- a. He is contrasting the law of Moses with his teaching
- b. This was his regulation concerning divorce and remarriage

2. **THAT WHOSOEVER SHALL PUT AWAY HIS WIFE**

- a. Divorce
- b. Break the marriage

3. **SAVING FOR THE CAUSE OF FORNICATION**

- a. Fornication would be all unlawful marital relations
- b. A large general term to include all ways of unfaithfulness
- c. This is the one and the only ground for scriptural divorce with the privilege of remarriage

4. **CAUSETH HER TO COMMIT ADULTERY**

- a. That is if she remarries she will be committing adultery
- b. The husband who put her away for some other cause than fornication, would also share in her guilt
- c. Causeth her - has a part or share in this

5. **AND WHOSOEVER SHALL MARRY HER THAT IS DIVORCED**

COMMITTETH ADULTERY

- a. The other or new companion who marries her is also involved in the sin of adultery
- b. She is not free to remarry
- c. Also the husband who put her away for some other cause than fornication would be committing adultery if he got married again.

II. WHY DID GOD MAKE THE EXCEPTION?

A. Three basic reasons

1. To discourage unfaithfulness and Divorce
2. To punish the guilty
3. To protect the innocent

B. Further Explanation

1. Under the O.T. law the one guilty of violating the marriage vows was stoned to death. Lev. 20:10-16
2. This freed the innocent party to remarry because they had no living companion
3. Under Grace (in the N.T.) God does not demand the death of the guilty party.
4. But God still frees the innocent party to remarry following a divorce granted because of fornication.
5. When the guilty party in the O.T. times was stoned to death he could not remarry.
6. In the N.T. God forbids the guilty party to remarry because he has violated the marriage bond.
7. The innocent party is free to remarry but not the guilty party.
8. Mt. 19:10-12 - Eunuch for the Kingdom of Heaven's sake

C. Legal or Scriptural Divorce

1. In our society a legal divorce implies a legal right of remarriage.
2. But a legal divorce does not necessarily imply the scriptural right of remarriage.

III. ARE THE GOSPELS A PART OF THE NEW TESTAMENT?

- A. Many different theories presented by men trying to get around the teaching of Jesus on Marriage / Divorce and Remarriage - they don't like this teaching
1. The waiting game - Divorce for any cause other than fornication. Wait for the other one to get married and then claim that you have the right to be remarried. This is absolutely false and will cause people to lose their soul.
 2. Does not apply to all people - Some try to say the laws of marriage only apply to Christians. Therefore before you become a Christian you can marry/divorce and remarry for any reason and then at the time of baptism you are forgiven of all past sins and you can remain with your spouse. This is false. What about polygamy and gay marriages? Repentance requires that we cease all sin.
- B. Some allege that the Gospel Accounts - Matthew, Mark, Luke, and John - reflect Old Testament legislation, and therefore these books do not constitute an authoritative body of instruction for Christians.
1. The argument is based on the assumption that MMLJ are not a part of the New Testament but the Old Testament.
 2. Since Matt. 19:9 and Matt. 5:32 and their teachings about divorce and remarriage only for the cause of fornication are not repeated after Acts 2 when the church was established, then they assert that this does not apply to us today.

C. When were the gospel's written?

1. Year for the writing of - not for sure about the dates but approximate
 - a. Matthew, = about 50 AD - between 38 and 70 AD
 - b. Mark, = about 55 AD
 - c. Luke, = about 63 AD
 - d. John = about 80 to 90 AD - 97 - 98 AD
2. After the death of Christ - after the establishment of the church
3. Gospels are about the Life of Christ - Birth till Death and Resurrection
 - a. Church was established on Pentecost - 50th day after Passover
 - b. In less than 2 months after the death of Christ the church was established
 - c. It was several years before the gospels were written
4. Acts 1:1 "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,"

D. We are under the Last Will and Testament of Jesus Christ - not the Law of Moses

1. There is no mistake that the "handwriting of ordinances" was "nailed to his cross"
Col. 2: 14
2. The Law of Moses was never designed to be a universal law for all nations -
Deut. 5: 1-3
3. Jesus was born, lived, and died under the Law of Moses - Gal. 4: 4
4. Hence, the law that Jesus sinlessly kept was the Law of Moses. He also instructed the Jews to follow the law.

E. Much of the teaching of Jesus was anticipating His law

1. John the Baptist, just as Jesus, lived and died under the system of Moses.
 - a. However, he preached to the people, "Repent ye, for the kingdom of heaven is at hand" - Matt. 3:1
 - b. John, while under the law, "baptized in the wilderness, and preached the baptism of repentance for the remission of sins" - Mark 1: 4
 - c. Many were baptized of John - Mark 1: 5
 - d. John's teaching and baptism were anticipatory, that is, they looked beyond the arrangement God had made with physical Israel.
 - e. John's baptism was not only a "baptism of repentance" , but it was also a "baptism unto repentance" - Mark 1: 4, Matt. 3: 11
 - f. John's baptism, then, was the result of people repenting and his baptism also produced repentance.

2. The produced repentance, was that repentance to be associated with Jesus' baptism that was fully begun in Acts 2 - see. Vs. 38
 - a. In this same vein, we read that "Jesus made and baptized more disciples than John" - Jn. 4: 1
 - b. Both John and Jesus' baptism were under the Law, but not part of the Law, as such.
 - c. They were preparatory and anticipatory and of the New Era that was coming, the Age of the Son of God

- F. The New Testament is perfectly clear in its teaching that, beginning with the ministry of John the Immerser, a new era of instruction was being progressively implemented by divine authority.
1. This time frame constituted a “transitional” period.
 2. During these days, certain instructions pertaining to the coming kingdom of Christ were taught by the Lord and his apostles.
 3. Of course the formalities of the Mosaic plan were still intact technically, and would remain so until the Law was finally “nailed to the cross” - Col. 2:14; Eph. 2:14-15
 4. For example, Jesus declared: “The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man enters violently into it” - Luke 16:16 - Matt. 11:12
 - a. The text clearly indicates that a preparatory course of instruction, in view of the approaching kingdom, was initiated by the ministry of John.
 - b. That new body of information contained many truths that would become applicable and obligatory with the inauguration of Christ’s regime, as such commenced on the day of Pentecost.
 5. The law and the prophets continued to be the sole teachers till John came, who first began to proclaim the glad tidings of the kingdom of God:
 6. The law and the prophets were in force until John: from that time the Gospel takes place; and humble upright men receive it with inexpressible earnestness. [JWN]
 7. From the days of John the Baptist until now. A period of about three years. [FFG]

G. Some indicators as to Jesus' personal teaching being a part of his Last Will and Testament.

1. Shortly after Matthew mentions the preparatory work of John the Baptist, we read regarding Christ, "Repent: for the kingdom of heaven is at hand" - Matt. 3: 2; 4: 17
2. Six verses later we find this statement, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom..." - Matt. 4: 23
3. Was Jesus while on earth simply and only preaching matters peculiar to the Law of Moses?
 - a. Nay, verily, Jesus was announcing kingdom truths.
 - b. Remember that Jesus told his apostles that the Holy Spirit would, "...bring all things to your remembrance, whatsoever I have said unto you" - Jn. 14: 26
 - c. These matters brought to their remembrance that Jesus had taught them (before Acts 2) would help constitute the teaching for the kingdom.
4. Were these matters simply Jesus' teaching about truths concerning the Law of Moses? I think not.
5. In addition to the miraculous assistance of the Holy Spirit, Jesus told his disciples, "Remember the word that I said unto you..." - Jn. 15: 20
6. We find about fifteen references to "the gospel" or "the gospel of the kingdom" in the Gospels. Jesus said, "The poor have the gospel preached to them" Matt. 11: 5
7. Notice that this is before Acts 2.

8. In regard to the matter of the woman who anointed Jesus he said, "Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" - Matt. 26: 13
 9. The "whole world" meant Jew and Gentile.
 10. Hence, "the gospel" as here used by Jesus was not the Law of Moses. Notice, however, that Jesus said "this gospel," it was then being preached, at least in prospect.
- H. In connection with the Great Commission, Jesus said "Teaching them to observe all things whatsoever I have commanded you..." - past tense, Matt. 28: 20
1. Relative to kingdom truths being taught during the three and one half year period of Jesus' ministry, please consider Jesus' statement:
 2. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it" - Luke 16: 16
 3. The things I have commanded you - What He had been teaching them during the three years of his public ministry. He was only on the earth for 40 days after his resurrection - Acts 1:3
- I. Jesus taught in the present tense when he emphatically told Nicodemus, "Ye must be born again"
1. John 3: 7, see vs. 3-8
 2. Even though Jesus presently spoke, we know his teaching was anticipatory - John 3: 14

J. Consider Jesus' teaching regarding personal offences:

1. "15: Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16: But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17: And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" - Matt. 18:15-17
2. The church was not even in existence when Jesus set forth the procedure for matters of personal offence.
3. Hence, his teaching was looking ahead to when his church would become a reality - Acts 2

K. Some are heard saying, "None of the teaching before Acts 2 applied to the kingdom of Christ because that would mean there were two laws binding at the same time."

1. The fact that Jesus issued much teaching in the gospels that would constitute kingdom laws does not necessarily mean that two laws were simultaneously binding.
2. These teachings about the new birth, what to do in matters of personal offence, etc., clearly were not teachings of the Law of Moses.
3. They were doctrines that would be peculiar to the final dispensation, which started in Acts 2.

L. Jesus' teaching regarding divorce and remarriage.

1. Much of the to do about "all before Acts 2 is part of the Law of Moses" is an effort to circumvent Jesus' teaching regarding marriage, divorce, and remarriage (Matt. 5: 32; 19: 9).
2. In the case of Jesus' teaching about divorcement, it is not a part of the Law of Moses but of the original moral law given by God in Genesis two (compare Matthew 19: 4-9 with Genesis 2: 23-25).
3. Jesus' teaching is not the concession of Deuteronomy 24, that which was granted because of "the hardness of their (Jews) hearts", but the restoration of the original marriage law.
4. Jesus' teaching and the original law stood opposed to the concession.
5. Jesus' teaching in Matthew 5: 32 and 19: 9, then, applies to God's original and changeless law regarding divorce and remarriage and is to be understood as part of the final covenant and testament of Jesus Christ.

M. Illustration of man who called - Sept. 10, 1980

1. He did not identify himself, but stated that he was a member of the church.
2. He was having problems in his marriage. Been married for 19 years. Not been happy for some time. He had met someone else and fallen in love with her. It was through mere chance that it happened. He thought he was happy until he met this new woman. She has been married for 15 years. He said he had been praying and crying about it. He wants to leave his wife, but he loves his children very much and hates to leave them. He explained that he had committed the act of adultery - but his wife did not know.

3. He asked: "Is there any way to Divorce and Remarry?" [Loophole]
4. This man knew the scriptures and that Matt. 19:9 teaches there is only one cause for divorce. Yet he was hunting for some other way of escape from his marriage so he could marry this new woman. I informed him that there is no other scriptural reason for divorce, and that an eternity of punishment in hell was not a good trade for a few years of what he hopes will be a happier marriage. I encouraged him to improve his own marriage and make it happier.

CONCLUSION

1. According to the "ONE" Book
Inspired by the "ONE" God
Revealed by the "ONE" Spirit
Presented by "ONE" Mind
We observe that "ONE" Man
Is joined to "ONE" Woman
By the one and only "ONE" God
To become "ONE" Flesh
For "ONE" Lifetime
Restated by "ONE" Jesus
As at the "ONE" Beginning
But now with "ONE" Exception
[by Goebel Music]²
2. The teaching of Jesus in Matthew 19:9 applies to us today:
 - a. It did not apply to the people in the days of Moses
 - b. It cannot apply to us in the eternal state - Matt. 22:30 "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."
3. Let us respect and follow God's will in Marriage.

End Notes

1. Moral Issues Confronting the Kingdom - ETSPM Lectures 1978 "Marriage, Divorce, and Remarriage" by Roy Deaver P. 113
2. Divorce by Gobel Music - Foreword p. xiii

Sermon by Arthur Pigman - Sunday Evening Jan. 6, 2008
Evans Church of Christ
515 Gibbs Road
Evans, Ga. 30809
706-855-1249
arthurpigman@cybrtyme.com
www.evansgachurchofchrist.org