

02 - Marriage - Matthew 19:4-6 - 2017-11-12

### Call to Worship

Psalm 98:1, 4-6 Oh, sing to the LORD a new song! For He has done marvelous things; His right hand and His holy arm have gained Him the victory. (4) Shout joyfully to the LORD, all the earth; Break forth in song, rejoice, and sing praises. (5) Sing to the LORD with the harp, With the harp and the sound of a psalm, (6) With trumpets and the sound of a horn; Shout joyfully before the LORD, the King.

Scripture Reading: Genesis 24:34-67

Sermon: "Marriage Part 2" Matthew 19:4-6

### Benediction

Psalm 98:2-3 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. (3) He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

## INTRODUCTION

When people think and talk about marriage, the ideas thrown around are all about what various people think.

What I feel

What I think

What experts say

What my mom said

What my dad said

But notice how the Lord Jesus talks about marriage

Have you not read that **He** . . .

This is a way of thinking and speaking that we would do well to learn not just regarding the subject of marriage, but about every subject.

When you turn to the first two pages of the bible to learn about marriage, you find that the right understanding of marriage is based not on what we have done or what we think or what we say, but on what God has done and what God has said.

**God created us, and when He did, He said that in marriage a man shall leave his father and mother and cleave to his wife.**

TEXT

Matthew 19:1-12

BODY

**God created us, and when He did, He said that in marriage a man shall leave his father and mother and cleave to his wife.**

- I. God Created at the Beginning
  - A. verse 4 He who created ~~them~~ at the beginning
  - B. God made us, and if we will think about that, it will teach us some things
    1. He knows us better than we know ourselves
    2. He cares about us
    3. He knows what is best for us
    4. He determines what is right for us
  - C. Think how foolish it is to take your own opinion, or someone else's, over God's
  - D. Think what you bring on yourself and your family and your church when you hear what God the creator says about marriage, then come up with reasons why you will do something else.

God created at the beginning.

- II. God Created Them Male and Female
  - A. Also stated Matthew 19:5 as "man" and "his wife"
  - B. These are in the singular
    1. male (singular) and female (singular)
    2. man (singular) and wife (singular)
  - C. NOT
    1. male and females; nor males and female - polygamy
    2. male and male nor female and female - sodomy
    3. male self-identifying as female and female self-identifying as male
    4. not male trying to change to female by hormones and surgery and lipstick
  - D. APPLICATION
    1. Let us be grateful for this - it is perfect
      - a) wife, that man you are married to, for all his flaws, is what God ordained the woman to marry; he as a man is a wonder among God's creatures, and there is nothing better; be thankful for his manliness; for all the ways he is different from you, rejoice and be thankful
      - b) husband, that woman you are married to, for all her flaws, is what God ordained the man to marry; she is a wonder among God's creatures, and there is nothing better; be thankful for her

femininity, her womanliness; for all the ways she is different from you, rejoice and be thankful

2. Let us be realistic about this; your marriage union is
  - a) not with a fictional character from a book or movie, but with a male or female human being, sin and all

God created at the beginning

God created them male and female

### III. God Said That a Man Shall Leave His Father and Mother and Cleave to His Wife

#### A. How to talk about this, what words to use

1. The first part of this formula, “leave his father and mother,” gives us no trouble as to how to say it.
  - a) “Leave” is the wording in every English translation, whether as old as the Geneva or as new as the ESV.
  - b) And “leave” means just what the original Hebrew and Greek words mean
2. But the second part of the formula, how shall we say it, in what words?
  - a) Hebrew and Greek words mean, essentially
    - (1) Hebrew H1692 *dabaq* when someone is pursuing someone else so doggedly, or following someone so closely, that he then presses against the other
    - (2) Greek G4347 *proskollao* to glue together
  - b) ESV: hold fast - meaning correct, but not one word
  - c) NIV: be united NKJV: be joined - idea of the passage, but skips to the result
  - d) Vulgate: *adhereo* whence our English word “adhere,” which would be correct, but doesn’t sound proper to us regarding people
    - (1) translations into English of old books that quoted the Latin here, such as a work by Augustine, say, “shall stick to his wife.” that is accurate
    - (2) we say about people that they “stick together” or that a married couple “stuck together”
  - e) Geneva, KJV: cleave - correct, but has passed out of our language; let’s learn this word together, so we can use it
    - (1) why would I want to dust off this old word?
      - (a) it is traditional; it has been used in the wedding ceremonies and in the discussions of marriage for a long time, 600 years or more
        - (i) some traditions are bad, and should not be followed
        - (ii) some traditions are mere inventions, and have no real value

- (iii) many traditions are traditions because people before us, who understood certain things better than we do, said and did things a certain way because they were a good way to do it; unless we have come up with a better way, we do well to follow the tradition
  - (b) it is our heritage
    - (i) this word is our word; it belongs to us
    - (ii) we have the right to use this word
    - (iii) it was set down for us, handed down to us
  - (c) it is not of the present-day confusion; it is from before the present controversies
- (2) there used to be two words in our language that were homonyms; they descended from more ancient words that sounded almost alike, but in passing into English they came to be pronounced and to be spelled exactly the same; interestingly, although they are spelled and pronounced the same, they mean essentially the opposite things
  - (a) cleave - to split
  - (b) cleave - to adhere; to stick together; to glue
- (3) that first one, cleave, meaning “to split” is not used much anymore, but we still have it in
  - (a) a meat cleaver
  - (b) the last name “Cleaver”
  - (c) a “clove” of garlic
  - (d) animals that are “cloven-hoofed” animals
  - (e) the “cleft” of the rock
- (4) the second one, which is the one here in this passage, survives as “cleave to his wife” because of the KJV, and because of the traditional wedding ceremony readings; interestingly, it also survives in some words that are not forms of “cleave” but are descended from the same ancient word
  - (a) clay
    - (i) you can see in the c, l, and a the spelling
    - (ii) you can hear it in the sound of the beginning of the words
  - (b) glue
  - (c) gluten
- f) so, I am trying to learn to say, “cleave,” and if I can manage it, that’s how I’ll speak about the marriage union today and in the future

B. What the bible teaches us that it means for a man to leave his father and mother and cleave to his wife - observations drawn from how these two words are used in the bible

1. It means that the man and woman no longer will leave each other, to be with their parents, but will leave their parents, to be with each other
  - a) Ruth 2:11-12 And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and how you have **left your father and your mother** and the land of your birth, and have come to a people whom you did not know before. (12) The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."
2. It means that the man will not leave his wife, but will take her with him, and the woman will not go back to her parents, but will follow her husband wherever he goes.
  - a) Ruth 1:14-17 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth **clung [KJV clave]** to her. (15) And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." (16) But Ruth said: "Entreat me not **to leave** you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. (17) Where you die, I will die, And there will I be buried. The LORD do so to me, and more also, If anything but death parts you and me."
  - b) of course being apart for work purposes are inevitable
  - c) my dear wife told me years ago: "If you ever leave me, I'm going with you."
  - d) my dear wife has gone with me everywhere I've gone, even to Fort Ord army base in California!
    - (1) she and Amy had chicken pox
    - (2) she was 6 months pregnant with Abby
3. It means the man will keep his wife, as given to him by the Lord, rather than allowing her to change hands
  - a) Numbers 36:7 So the inheritance of the children of Israel shall not change hands from tribe to tribe, for every one of the children of Israel shall **keep** the inheritance of the tribe of his fathers.
    - (1) ESV: hold on to
4. It means the husband and wife together will be the strong defense of their new family (I asked my family to make three guesses as to what bible character would appear unexpectedly in today's sermon on marriage)
  - a) Job 41:15-17 His rows of scales are his pride, Shut up tightly as with a seal; (16) One is so near another That no air can come

- between them; (17) They **are joined [KJV: stick together; ESV clasp each other]** one to another, They stick together and cannot be parted.
- b) if those two scales on Leviathan's side could be parted, the teeth or spear of its enemy could kill it; but if those scales stick together, if they cleave to one another, Leviathan cannot easily be harmed
  - c) if the two parts of the knight's armor, or of the soldier or police officer's armor, have a gap between them, the enemy's weapons can kill him; but if the two parts cleave to one another, the warrior can live and fight
  - d) if the husband and wife can be parted, they and their children can fall prey to the enemy, the devil; but if they cleave to one another, both they and their household can survive
5. It means that if the man's parents or the woman's parents try to keep hold of them, they will do what they have to do to pull free of them.
- a) Genesis 39:11-12 But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside, (12) that she caught him by his garment, saying, "Lie with me." But he **left** his garment in her hand, and fled and ran outside.
  - b) Mark 14:51-52 Now a certain young man followed Him, having a linen cloth thrown around his naked body. And the young men laid hold of him, (52) and he **left** the linen cloth and fled from them naked.
6. Summary: The man shall leave his father and mother, and the wife shall leave hers, so they can be together with each other. The husband will not leave the wife, but will take her with him. Likewise, the wife will not go back, but will follow the husband wherever he goes. The man will keep his wife, as his heritage from the Lord, rather than allowing her to change hands. The man and wife will form a shield wall so tight that no enemy weapon can get through to harm their family. If the man's parents or the wife's parents try to hold on to them, they will do what it takes to pull free of them.

God created at the beginning

God created them male and female

God said that a man shall leave his father and mother and cleave to his wife.

#### IV. This Truth About Marriage Holds a Mystery

##### A. Christ Jesus: He left His Father to cleave to His Church

1. caution: Hear, O Israel, the Lord your God, the Lord is one God, God in three persons: God the Father, God the Son, and God the Holy Spirit, yet

one God only. There is never any true separation of Father, Son, and Spirit in God.

2. yet God the Father sent His Son down from heaven, down here to earth, to be one of us men; he left His Father to come here and cleave to His church
  3. we are His heritage, His inheritance; He will not let us change hands, but will keep us forever
- B. Us, His Disciples: We leave father and mother and cleave to Christ
1. this said of becoming His disciples
    - a) Matthew 4:18-22 And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. (19) Then He said to them, "Follow Me, and I will make you fishers of men." (20) They immediately left their nets and followed Him. (21) Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, (22) and immediately they left the boat and their father, and followed Him.
    - b) Luke 5:27-28 After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me." (28) So he **left** all, rose up, and followed Him.
    - c) Mark 10:28-30 Then Peter began to say to Him, "See, we have left all and followed You." (29) So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's, (30) who shall not receive a hundredfold now in this time--houses and brothers and sisters and mothers and children and lands, with persecutions--and in the age to come, eternal life.
  2. we used to follow the ways of our parents, whether considered as Adam and Eve, or considered as our own immediate parents; now we follow the ways of Christ Jesus our Lord
  3. if our parents try to keep hold of us, we will pull free of them to cleave to Christ Jesus

## CONCLUSION

**God created us, and when He did, He said that in marriage a man shall leave his father and mother and cleave to his wife.**

God created at the beginning

God created them male and female

God said that a man shall leave his father and mother and cleave to his wife.

This truth about marriage holds a mystery: Christ Jesus cleaves to us, His church

My dear brothers and sisters who are married, I exhort you to change your mind however necessary to agree with what God has said about marriage.

Dear unmarried young people, I exhort you to learn of marriage not from any merely human source, but from what the bible records that God has said and done when He created us in the beginning.

My fellow disciples of Jesus Christ: take great joy in the love Jesus Christ has for you, for whom He has left the Father to cleave to His wife.

Sinners, repent! Leave your father, leave your nets, leave your tax collector's booth, and follow the Lord Jesus Christ to eternal life.



4. H5800 *azab* to loosen; that is, to relinquish

a) from the history of Joseph

(1) Genesis 39:11-12 But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside, (12) that she caught him by his garment, saying, "Lie with me." But he **left** his garment in her hand, and fled and ran outside.

(2) Genesis 44:22 And we said to my lord, 'The lad cannot **leave** his father, for if he should leave his father, his father would die.'

b) from the history of Ruth

(1) Ruth 1:16 But Ruth said: "Entreat me not **to leave** you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God.

(2) Ruth 2:11 And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your

mother-in-law since the death of your husband, and how you **have left** your father and your mother and the land of your birth, and have come to a people whom you did not know before.

5. G2641 *kataleipo* compound “down” + “leave”
  - a) Mark 14:51-52 Now a certain young man followed Him, having a linen cloth thrown around his naked body. And the young men laid hold of him, (52) and he **left** the linen cloth and fled from them naked.
  - b) Luke 5:27-28 After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me." (28) So he **left** all, rose up, and followed Him.

C. Cleave to his wife

1. H1692 *dabaq* properly to impinge; to cling, to adhere; JRY: see the concept of not separating
  - a) Numbers 36:7 So the inheritance of the children of Israel shall not change hands from tribe to tribe, for every one of the children of Israel shall **keep** the inheritance of the tribe of his fathers.
  - b) Job 41:15-17 His rows of scales are his pride, Shut up tightly as with a seal; (16) One is so near another That no air can come between them; (17) They **are joined** one to another, They stick together and cannot be parted.
  - c) Ruth 1:14 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth **clung [KJV clave]** to her.
  - d) Ruth 2:8 Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but **stay close by** my young women.
2. G4347 *proskollao* to glue to
  - a) textual variant
    - (1) TR G4347 *proskollao*
    - (2) WH G2853 *kollao*
  - b) Acts 5:36 For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, **joined** him. He was slain, and all who obeyed him were scattered and came to nothing.
  - c) Luke 10:10-11 But whatever city you enter, and they do not receive you, go out into its streets and say, (11) 'The very dust of your city which **clings** to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.'
  - d) Acts 8:29 Then the Spirit said unto Philip, Go near, and **join** thyself to this chariot.

- e) Acts 9:26-28 And when Saul had come to Jerusalem, he tried **to join** the disciples; but they were all afraid of him, and did not believe that he was a disciple. (27) But Barnabas took him and brought him to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. (28) So he was with them at Jerusalem, coming in and going out.

- I. Marriage Is a Union of Creatures Created by God
  - A. verse 4 He who made ~~them~~ at the beginning
  - B. God made us, and if we will think about that, it will teach us some things
    - 1. He knows us better than we know ourselves
    - 2. He cares about us
    - 3. He knows what is best for us
    - 4. He determines what is right for us
- II. Marriage Is a Union of One Male and One Female
  - A. Also stated verse 5 as “man” and “his wife”
  - B. Not a union between one man and multiple women
  - C. Not a union between one man and another man, or one woman and another woman
  - D. Not as they self-identify as male or female, or as they surgically and chemically attempt to alter themselves into male or female, but as they were made male or female by God
  - E. APPLICATION
    - 1. Let us be grateful for this
    - 2. Let us be realistic about this your union is
      - a) not with a fictional character from a book or movie, but with a male or female human being, sin and all

## Marriage Is a Union of One Man and One Woman

- III. Marriage is a Union of the Flesh
  - A. There is the leaving father and mother
  - B. There is the cleaving to the wife, to the husband
    - 1. to glue, to adhere
  - C. The two then are one flesh

## Marriage Is a Union of One Man and One Woman

### Marriage is a Union of the Flesh

- IV. Marriage Is a Union Made By God
  - A. “what God has joined together”
  - B. By creation: creating their bodies to fit together as a joint, forming a union
  - C. By ordinance: commanding that it be so
  - D. By reckoning it to be so
- V. Marriage Is a Union Not to Be Separated By Man
  - A. People do want to separate it
    - 1. they would like to be able to get a divorce for any and every reason
  - B. Think how horrendous: tearing a person apart down the middle

verse 5b

### **and they twain shall be one flesh**

Barnes:

one in law, in feeling, in interest, in affection. They shall no longer have separate interests, but shall act in all things as if they were one - animated by one soul and one wish.

Broadus:

The union of soul is expressed, and therefore intensified, by a bodily union.

Carroll:

It contemplates such a complete unity that there is in it no idea even of separation.

verse 6

### **So then, they are no longer two but one flesh.**

JRY:

Since it is recorded on the first two pages of the bible, it is so.

This takes it from Adam and Eve, or the ideal, to the case of every husband and wife

### **What therefore God hath joined together**

JRY:

Theory: they are reckoned one.

By creation: creating their bodies to fit together as a joint, forming a union

By ordinance: commanding that it be so

By reckoning it to be so

Broadus:

literally yoked together (so also in Mark), an image frequently employed among the Greeks for marriage. (Compare 1Co\_6:14 Lev\_19:19) Tyn., Cram, Gen., here render 'coupled.'

Strong:

G4801 *suzeugnumi* from G4862 “with” and G2201 “pair” or “brace” or “couple” to yoke together; that is (figuratively) conjoin (in marriage)

RWP:

Note “what,” not “whom.” The marriage relation God has made.

The word for “joined together” means “yoked together,” a common verb for marriage in ancient Greek. It is the timeless aorist indicative (*sunezeugen*), true always.

Geneva:

Has made them yokefellows, as the marriage itself is called a yoke, by a borrowed kind of speech.

Calvin:

And as he declares that it is not in the power of the husband to dissolve the marriage, so likewise he forbids all others to confirm by their authority unlawful divorces; for the magistrate abuses his power when he grants permission to the husband to divorce his wife.

Poole:

he concludes that the man and wife are one flesh **in God's account**

Henry:

Husband and wife are of God's joining together; *sunezeugen* - he hath yoked them together, so the word is, and it is very significant.

Husband and wife, being joined together by the ordinance of God, are not to be put asunder by any ordinance of man. Let not man put them asunder; not the husband himself, nor any one for him; not the magistrate, God never gave him authority to do it.

Gill:

or, by the first institution of marriage, has declared to be so closely united together, as to be, as it were, one flesh, and one body, as husband and wife are

the bond of marriage being made by God himself

God and man being opposed in this passage, shows, that marriage is an institution and appointment of God

Clarke:

yoked together, as oxen in the plough,

Bengel:

In every case of sexual connection, either God hath joined the two, or He hath not joined them: if He hath not joined them, their connection is unlawful; if He hath joined them, why are they separated?

Ellicott:

It is remarkable that the essence of the marriage is made to depend, not on laws, or contracts, or religious ceremonies, but on the natural fact of union. Strictly speaking, that constitutes, or should constitute, marriage. The sin of all illicit intercourse, whether in adultery, or concubinage, or prostitution, is that it separates that union from the relations and duties which the divine order has attached to it, and makes it simply minister to the lusts of man's lower nature.

The evil of every system that multiplies facilities for divorce is that it treats as temporary what was designed to be permanent, and reduces marriage, so far as it goes, to concubinage *durante bene placito* [during good pleasure]. This may, in some stages of social progress, as the next verses indicate, be the least of two evils; but it does not cease to be an evil, and the efforts of all teachers and legislators should be directed to raise the standard of duty rather than to acquiesce in its debasement.

Carroll:

Instead of its being lawful for a man to put away his wife for every cause, be acknowledged only one justifiable cause, viz., infidelity to the marriage vow. The husband alone had title to the body of the wife and the wife alone to the body of the husband. An offense against this authority justified absolute divorce, for **thereby was the unity of "one flesh" broken**. But even this did not operate ipso facto. The one wronged might forgive and not legally plead the offense. It is always lawful to forgive, as God, married to his people, oftentimes does forgive spiritual adultery.

Sterzer:

even when it's not marriage, it's a powerful union, not easily broken  
ironically, when there is an illicit affair, the oneness is not between the married couple,  
but between the illicit lovers  
even rape produces the oneness  
everyone gets affected, even step-children and other relatives

Prelude: Grace 192 "When Trials Come"

Trinity 15 Psalm 98

Trinity 690 "Jesus Paid It All"

Grace 20 "Beneath the Cross of Jesus"

Grace 148 "Standing on the Promises"