

03 - Marriage - Matthew 19:5-6 - 2017-11-19

Call to Worship: Psalm 148:11-13

Scripture Reading: Ecclesiastes 9:7-10

Sermon: "Marriage Part 3" Matthew 19:5-6

Benediction: 1 Thessalonians 5:16-18

INTRODUCTION

Let's think about what we have learned together so far.

The First Week

-Our Lord Jesus teaches us that the right answer to any question about marriage is based on the foundational understanding of marriage as a union.

-That foundational understanding of marriage is not to be found in the world, or in your own natural thoughts or feelings.

-Marriage is a union to be understood by reading the first two pages of the bible.

-When the Lord Jesus sent out His apostles, they taught us that those first two pages of the bible also concealed a mystery, now revealed: that the marriage union, as great as it is, points us to a union even greater, that between the Lord Jesus Christ and us His church!

Last Week

-We tend to think and talk about marriage, and about other important things in terms of what people feel, or think, or have done: what I feel, what I think, what experts say, what our friends or relatives say or do, what my wife does, what my parents used to do, etc.

-But our Lord Jesus talks about marriage, and about other important things, in terms of what God has done and what God has said.

-As to marriage, what has God done, and what has He 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.

-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

-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.

-It means the man will keep his wife, as given to him by the Lord, rather than allowing her to change hands

-It means the husband and wife together will be the strong defense of their new family

-It means that if anyone tries to pull the man and wife apart, they will do what they have to do to pull free of them, so the many can cleave to his wife.

-This thing that God said, that a man shall leave his father and mother and cleave to his wife, is part of the mystery: In the fullness of time, God sent forth His Son, who left God the Father to come down here and cleave to His church; and He now will never forsake His church, but will keep her, as His possession forever. For our part, by the grace of God, by the Holy Spirit working in us, we will leave the way of Adam and Eve, to follow our Lord Jesus Christ, and to live with Him forever.

Today

we continue to consider our Lord Jesus' doctrine of marriage, as He quoted from the first two pages of the bible, and as He pointed us to the right conclusion to draw from what the bible says there.

Our Lord teaches us that God said the man and wife shall be one flesh, and that therefore, the two are indeed one flesh.

TEXT

Matthew 19:5-6a and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND ~~BE JOINED~~ CLEAVE TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH' ? (6) So then, they are no longer two but one flesh.

BODY

- I. At the Beginning, God Said That the Two Shall Be One Flesh
 - A. Let's get the words down first
 1. The two shall be one
 - a) of course you know what "two" and "one mean;" but there are a couple of things about this terminology to make clear, especially to the children
 - b) two
 - (1) the Greek is *duo*, which is retained also in the Latin
 - (2) the old-fashioned language is "twain"
 - (a) this is from the KJV
 - (b) it is traditional, so you hear it in weddings, which are done more or less according to tradition
 - c) one
 - (1) the ways we say this are from the Latin word for one, *unus*
 - (2) so we say "the marriage union"
 - (3) so we say, "to unite this man and this woman in holy matrimony"
 - (4) unity, union, unite, united - we say these words when we mean more than one have been made into one; in the case of marriage, exactly two, the man and his wife, are one

(5) I make a point of this because in the use of these words, I often think more of something related to the oneness, rather than the oneness itself

(a) unity - getting along

(b) union - being hooked or joined

(c) united - together

(6) so, when you hear or think or say these things about marriage - unity, union, unite, united - take care to think of the basic meaning, that the two shall be *one*

2. "Flesh"

a) used right in the first two pages of Genesis

(1) H1320 *basar*

(2) Genesis 2:21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the **flesh** in its place.

(3) Genesis 2:23 And Adam said: "This is now bone of my bones And **flesh** of my **flesh**; She shall be called Woman, Because she was taken out of Man."

(4) so, the stuff that the man's body is made of; but the soft stuff, not counting the bones

b) used in the New Testament

(1) G4561 *sarx*

(2) Luke 24:36-43 Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." (37) But they were terrified and frightened, and supposed they had seen a spirit. (38) And He said to them, "Why are you troubled? And why do doubts arise in your hearts? (39) Behold

My hands and My feet, that it is I Myself.
Handle Me and see, for **a spirit does not have flesh and bones** as you see I have."

(40) When He had said this, He showed them His hands and His feet. (41) But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" (42) So they gave Him a piece of a broiled fish and some honeycomb. (43) And He took it and ate in their presence.

B. The sense He means is that they shall be considered one flesh

1. He means that they shall be considered one flesh

C. This one-flesh union is shown in the husband knowing his wife

1. The man and wife enjoy a privilege of physical intimacy, for which God has created them; in marriage, the bible refers to this as a man "knowing" his wife

a) Genesis 4:1 Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."

b) Genesis 4:25 And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."

c) 1 Samuel 1:19 Then they rose early in the morning and worshiped before the LORD, and returned and came to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her.

d) Luke 1:30-34 Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. (31) And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. (32) He will be great, and will be called the Son of the Highest; and the Lord God will give Him

the throne of His father David. (33) And He will reign over the house of Jacob forever, and of His kingdom there will be no end." (34) Then Mary said to the angel, "How can this be, since I do not know a man?"

e) Matthew 1:24-25 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, (25) and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

2. the husband knowing his wife is not the one-flesh union itself; there is more to the one-flesh union than that
3. the husband knowing his wife initiates and establishes the one-flesh union
4. the husband knowing his wife communicates or demonstrates the one-flesh union
 - a) God to the married couple
 - (1) which teaches them their duty toward one another
 - b) God to everyone else
 - c) each of them to the other
 - d) the two of them to everyone else

D. There is very much more that could be said about the one-flesh union, but I forego most of it to zero in on the main point of our Lord Jesus' mentioning it in this context: God said that when two people get married; that is, when a man leaves his father and mother, and cleaves to his wife, the two shall be one flesh, shall be counted as one flesh

At the Beginning, God Said That the Two Shall Be One Flesh

II. Since God Said the Two Shall Be One Flesh, Indeed They Are One Flesh

A. Here our Lord Jesus has finished quoting from the first two pages of the bible, and has begun applying it to us

B. Isn't this a wonderful way of thinking and speaking

1. it is recorded in the bible that God said this

2. so it is that way; so, then, it is that way

a) the old-fashioned way to say this was "wherefore it is that way"

b) this was said by God in the past, "wherefore . . ."

C. Let's try some

1. it is recorded in the bible that the universe was formed in six days; wherefore it was formed in six days

2. it is recorded in the bible that God said murderer is himself to be put to death; wherefore it is right that a murderer be put to death

3. it is recorded in the bible that God said we may now eat the meat of animals as well as the fruit of plants; wherefore we may eat the meat of animals

4. Acts 15:13-19 And after they had become silent, James answered, saying, "Men and brethren, listen to me: (14) Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. (15) And with this the words of the prophets agree, just as it is written: (16) 'AFTER THIS I WILL RETURN AND WILL REBUILD THE TABERNACLE OF DAVID, WHICH HAS FALLEN DOWN; I WILL REBUILD ITS RUINS, AND I WILL SET IT UP; (17) SO THAT THE REST OF MANKIND MAY SEEK THE LORD, EVEN ALL THE GENTILES WHO ARE CALLED BY MY NAME, SAYS THE LORD WHO DOES ALL THESE THINGS.' (18) "Known to God from eternity are all His works. (19)

Therefore I judge that we should not trouble those from among the Gentiles who are turning to God,

5. Romans 13:1-5 Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. (2) Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. (3) For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. (4) For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. (5) Therefore you must be subject, not only because of wrath but also for conscience' sake.
6. 2 Corinthians 6:16-17 And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I WILL DWELL IN THEM AND WALK AMONG THEM. I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE." (17) Therefore "COME OUT FROM AMONG THEM AND BE SEPARATE, SAYS THE LORD. DO NOT TOUCH WHAT IS UNCLEAN, AND I WILL RECEIVE YOU."

D. It is recorded in the bible that God said, "The two shall be one flesh," wherefore the two indeed are one flesh

E. We ought to consider a man and his wife one flesh

1. each person, man and wife, should considered the two one flesh
2. other people should consider the two one flesh
3. in some ways we do
 - a) this is present in our old-fashioned customs

(1) Mr. Smith and Miss Young become Mr. and Mrs. Smith

(a) even Mr. and Mrs. James Smith

b) this is present in some of our laws

(1) "married filing jointly"

4. Often a husband is tempted to think that he is not one flesh with his wife; or a wife is tempted to think she is not one flesh with her husband

a) certainly the world thinks like this, talks like this, and acts like this

b) feminism hates this

F. The bottom line is that because God said that the two shall be one flesh, in His reckoning, in the true reckoning, they *are* one flesh

At the Beginning, God Said That the Two Shall Be One Flesh

Since God Said the Two Shall Be One Flesh, Indeed They Are One Flesh

III. Gloriously, the Bible Says that We Are One Flesh with Our Savior Jesus Christ

A. Ephesians 5:30-32 For we are members of His body, of His flesh and of His bones. (31) "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH." (32) This is a great mystery, but I speak concerning Christ and the church.

B. We have our life from Him as Eve had hers from Adam

C. We have a union with Him as the woman does with the husband who cleaves to her

D. We may or may not be mindful of that union, or faithful to it

E. But He considers us one flesh, and faithfully acts accordingly

1. if we are faithless, He is faithful

2. He nurtures us

3. He cherishes us

CONCLUSION

At the Beginning, God Said That the Two Shall Be One Flesh
Since God Said the Two Shall Be One Flesh, Indeed They Are One Flesh
Gloriously, the Bible Says that We Are One Flesh with Our Savior Jesus
Christ

Revelation 21:1-4 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. (2) Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (3) And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. (4) And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

Ephesians 5:28-29 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. (29) For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.

- I. At the Beginning, God Said that When a Man Cleaves to His Wife, the Two Shall Be One Flesh (Mt 19:5b)
 - A. If you didn't know before that the bible says this, it is very good today for you to hear it
 - B. Note they shall be one flesh
 - C. Not in every way; not in every sense
 - 1. not becoming actually, physically attached, as if grafted

2. not in having their brains synchronized, so they always think the same thoughts
3. not

D.

1. Adam knew his wife
- 2.

E. In what sense? in the sense that they shall be reckoned one flesh; considered one flesh; esteemed one flesh

1. this is present in our old-fashioned customs
 - a) Mr. Smith and Miss Young become Mr. and Mrs. Smith
(1) even Mr. and Mrs. James Smith
2. this is odious to feminism
 - a) if this doesn't sound right or fair to you, it might be because of the effect of feminism on us
3. by all parties
 - a) by each one: the man and the wife
 - b) by other people
 - c) by God

F. What part does the physical act in the marriage bed play in the one flesh union?

1. it initiates and establishes it
2. it communicates or demonstrates it
 - a) God to the married couple
(1) which teaches them their duty toward one another
 - b) God to everyone else
 - c) each of them to the other
 - d) the two of them to everyone else

G. What is the relationship between the man cleaving to his wife, and the physical act in the marriage bed?

1. the husband cleaving to his wife is more than just that
2. that act is part of the husband cleaving to his wife

II. Since God Said the Two Become One Flesh, They Indeed Are No Longer Two, But One Flesh (Mt 19:6)

- A. Here our Lord Jesus has finished quoting from the first two pages of the bible, and has begun applying it to us
- B. Often a husband is tempted to think that he is not one flesh with his wife; or a wife is tempted to think she is not one flesh with her husband
 1. Certainly the world thinks like this, talks like this, and acts like this
- C. But the fact that God said the two shall be one flesh means that indeed they are no longer two but one flesh
 1. remember that God spoke and all creation came into being
 2. what He says is so

III. The Two Who Are One Flesh, God Has Joined Together

- A. English

1. Wycliffe: ioyned [not “together”]
 2. Tyndale, Geneva, Bishops: coupled together
 3. KJV: joined together
- B. Yoked
1. Geneva bible: He has made them yokefellows, as the marriage itself is called a yoke, by a borrowed kind of speech.
 2. Henry: God hath yoked them together
 3. Clarke: yoked together, as oxen in the plough
- C. How?
1. by creation: creating their bodies to fit together, forming a union
 2. by ordinance: commanding that it be so
 3. by reckoning it to be so
- D. In the ideal
- E. In each individual marriage
- IV. God’s Institution of the One Flesh Marriage Union Points Us to the Union of Forgiven Sinners with Christ in His Church
- A. see Hodge on Eph 5:31

CONCLUSION

JRY: How can we know what is meant by “one flesh”?

- by the word “flesh”

- by the word “one”

 - I and the Father are one

 - in a sense

 - not in every sense

 - love her as his own body

 - she is his body in one sense

 - he should love her as he loves his own body

- by what we logically can rule out

- I urge you to hear the word of God, “one flesh,” and not start adding to that

- by what other expressions are similar

- by what is set as opposite

- by what is said right before and after

JRY: “esteemed” or “reckoned” or “counted” as one flesh

JRY:

- 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

- Since it is said that God “yoked” them together, which is not true literally, there is room for the interpretation that they are not literally one, but reckoned one

Poole:

they two shall be **esteemed by themselves and others** to be as entirely and inseparably united

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

Clarke:

These two shall be one flesh, **shall be considered as** one body

JRY: the physical act communicating/demonstrating the union

the actual physical union of the bodies demonstrating the larger union

God to them

God to everyone else

each of them to the other

the two of them to everyone else

Calvin [on Eph 5:31]:

we must hold it to be an announcement of the will of God, enjoining the duties which men owe to their wives.

Barnes:

It is designed to inculcate on the race that was to spring from them the inviolable sanctity of the conjugal relation.

Hoehner:

sexual intercourse that represents the bond between husband and wife

**A MAN SHALL LEAVE HIS FATHER AND MOTHER AND CLEAVE TO HIS WIFE,
AND THE TWO SHALL BECOME ONE FLESH**

Poole:

they two shall be **esteemed by themselves and others** to be as entirely and inseparably united, and shall have as intimate and universal communion, **as if they were** one person, one soul, one body.

[on Eph 5:31] i.e. one body, or one man, viz. by the marriage bond, whereby each hath power over the other's body, 1 Cor 7:4

Henry:

See here how great the virtue of a divine ordinance is; the bonds of it are stronger even than those of nature. To whom can we be more firmly bound than the fathers that begat us and the mothers that bore us? Yet the son must quit them, to be joined to his wife, and the daughter forget them, to cleave to her husband

See how firm the bond of marriage is, not to be divided and weakened by having many wives (Mal_2:15) nor to be broken or cut off by divorce, for any cause but fornication, or voluntary desertion.

These two are one flesh; let them then be one soul.

[on Mt 19:9] In this, as in other things, gospel times are times of reformation, Heb_9:10. The law of Christ tends to reinstate man in his primitive integrity; the law of love, conjugal love, is no new commandment, but was from the beginning.

[on Eph 5:31] that is, by virtue of the matrimonial bond

Gill:

the union between them is so close, **as if they were** but one person, one soul, one body

only one man and one woman, being joined in lawful wedlock, have a right of copulation with each other

Gill (on 1 Cor 6:15-16):

what is originally said of copulation in lawful marriage, in which man and wife, legally coupled together, become one flesh, is applied to the unlawful copulation of a man with an harlot, by which act they also become one body, one flesh

The apostle here directs to the true sense of the phrase in Genesis, "and they shall be one flesh"; that is, man and wife shall only have **carnal** knowledge of, and copulation with each other.

"that is, in the place where both of them make one flesh": which is **equally done by unlawful copulation with an harlot, as with a man's own wife.**

Clarke (as others, also):

These words may be understood in a twofold sense.

1. These two shall be one flesh, **shall be considered as** one body, having no separate or independent rights, privileges, cares, concerns, etc., each being equally interested in all things that concern the marriage state.
2. These two shall be for the production of one flesh; from their union a posterity shall spring, as exactly resembling themselves as they do each other.

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.

Marriage was designed by the Creator to be a complete union of two into one, and indissoluble

Barnes (on 1 Cor 6:15-16):

God had declared that the man and his wife became one; in a similar sense in unlawful connections the parties became one

Carroll:

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

on Ephesians 5:31

Calvin:

They shall be one man, or, to use a common phrase, they shall constitute one person; which certainly would not hold true with regard to any other kind of relationship. All depends on this, that the wife was formed of the flesh and bones of her husband.

Trapp:

By virtue of that covenant of God between married couples, Proverbs 2:17, for he keepeth the bonds of wedlock.

1 Cor 6:16 he which is joined to an harlot

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

Calvin:

God pronounces husband and wife to be one flesh, in order that neither of them may have connection with another flesh

JRY:

God said it was to be so; wherefore it is so!

Possibility:

The husband cleaving to the wife is more than the act of intercourse. It is, however, part of the cleaving to the wife.

-we know this because of how the physical union cannot be maintained constantly, without interruption

-we know this because of how that alone would not be considered the husband cleaving to his wife

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

Barnes:

It is designed to inculcate on the race that was to spring from them the inviolable sanctity of the conjugal relation.

What therefore God hath joined together

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 (*sunezeuxen*), 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; *sunezeuxen* - 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

Genesis 2:24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

JRY:

This is the primordial “joint.”

Think how even our terms for the two parts of a connection are the “male” part and the “female” part. In joints there is a protrusion in the one part, and a recess in the other part, by which the two parts can be joined.

It seems to me presumption to say of this union, which the word of God calls “one flesh,” that it is a union of the two souls into one soul.

Calvin:

among the offices pertaining to human society, this is the principal, and as it were the most sacred, that a man should cleave unto his wife.

Therefore, they who, for slight causes, rashly allow of divorces, violate, in one single particular, all the laws of nature, and reduce them to nothing.

the conjugal bond subsists between two persons only, whence it easily appears, that nothing is less accordant with the divine institution than polygamy.

Trapp:

Two in one flesh; not three or four, as the patriarchs of old, through ignorance, or inobservance of that plain prohibition.

Poole:

they two shall be **esteemed by themselves and others** to be as entirely and inseparably united, and shall have as intimate and universal communion, as if they were one person, one soul, one body. And this first institution shows the sinfulness of divorces, and polygamy, however God might upon a particular reason for a time dispense with his own institution, or remit the punishment due to the violators of it.

Henry:

See here how great the virtue of a divine ordinance is; the bonds of it are stronger even than those of nature. To whom can we be more firmly bound than the fathers that begat us and the mothers that bore us? Yet the son must quit them, to be joined to his wife, and the daughter forget them, to cleave to her husband

See how firm the bond of marriage is, not to be divided and weakened by having many wives (Mal_2:15) nor to be broken or cut off by divorce, for any cause but fornication, or voluntary desertion.

These two are one flesh; let them then be one soul.

[on Mt 19:9] In this, as in other things, gospel times are times of reformation, Heb_9:10. The law of Christ tends to reinstate man in his primitive integrity; the law of love, conjugal love, is no new commandment, but was from the beginning.

Gill:

the phrase [cleave unto his wife] is expressive of the near union by marriage between man and wife; they are, as it were, glued together,

the union between them is so close, as if they were but one person, one soul, one body; and which is to be observed against polygamy, unlawful divorces, and all uncleanness, fornication, and adultery

only one man and one woman, being joined in lawful wedlock, have a right of copulation with each other

in order to produce a legitimate offspring, partaking of the same one flesh, as children do of their parents, without being able to distinguish the flesh of the one from the other

Clarke:

These words may be understood in a twofold sense.

1. These two shall be one flesh, shall be considered as one body, having no separate or independent rights, privileges, cares, concerns, etc., each being equally interested in all things that concern the marriage state.

2. These two shall be for the production of one flesh; from their union a posterity shall spring, as exactly resembling themselves as they do each other.

A man can have in legal wedlock but One wife at the same time.

JFB:

this passage is appealed to by our Lord as the divine institution of marriage

Hawker:

a due sense of the Divine appointment, in the institution of holy wedlock, may make everyone engaged in it, remember what the Apostle says: Marriage is honourable unto all, and the bed undefiled; but whoremongers and adulterers God will judge

though the LORD God brought the woman to our first father, as a suitable help meet for the body; yet it is the Seed of the woman, alone, which can become an Help-meet for the soul.

Barnes:

It is designed to inculcate on the race that was to spring from them the inviolable sanctity of the conjugal relation.

Carroll:

Many of the commentaries have found in this story of the garden of Eden a mere allegory. All subsequent references to it in the Bible clearly prove that this account is strictly historical.

When we come to the New Testament we find proof corroborating the Genesis account of the origin of the woman. It distinctly affirms that Adam was first formed, then Eve, and that the woman was made for the man and not the man for the woman, and that the man is the head of the family, from which are also derived some beautiful lessons about Christ the Second Adam, and the church derived from him; that as the first Adam slept while the woman was taken from his side so Christ died that from his death might come his companion, his spouse, his church; that Christ also loved the church and gave himself for it.

Matthew 19:5-6 and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH' ? (6) So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

Broadus:

The words male and female have in the Greek an emphatic position. From the beginning, the race included the two sexes, and these were to be united in marriage.

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

A little after (Mat_19:9) he mentions, as if incidentally, an exception to this rule, about which there was no difference of opinion among his hearers, and which is in fact only apparently an exception, because in that case the essential bond has been broken.

Matthew 19:9 And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

Broadus:

Marriage was designed by the Creator to be a complete union of two into one, and indissoluble; the one sin that justifies divorce does so because it has essentially broken the union.

1 Corinthians 6:15-16 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! (16) Or do you not know that he who is joined to a harlot is one body with her? For "THE TWO," He says, "SHALL BECOME ONE FLESH."

Geneva:

Moses does not speak these words about fornication, but about marriage: but seeing that fornication is the corruption of marriage, and **both of them are a carnal and fleshly copulation**, we cannot say that the apostle abuses his testimony.

Calvin:

God pronounces husband and wife to be one flesh, in order that neither of them may have connection with another flesh; so that the adulterer and adulteress do, also, become one flesh, and involve themselves in an accursed connection.

Trapp:

By a most strict but vicious and infamous bond (saith an interpreter), **which is sufficient to untie or break any other bond**, though lawful and holy, either corporal or spiritual.

Poole:

The conjunction of the husband and wife, mentioned Gen_2:24, and the conjunction of the fornicator and the harlot, differ not as to the species of the act, only as to the morality of it; the former is an honest and lawful act, the other a dishonest and filthy act. So that he that is wickedly joined to a harlot, maketh himself one flesh with her with whom he committeth that folly and lewdness, and he must needs by it separate his body from its membership with Christ, whose holiness will admit no such union.

Dickson:

That hee may confirm this argument, hee proves from the Analogy of Marriage, that fornication with an harlot, makes the fornicators one flesh; and by consequence the fornicator is made the member of an harlot. Therefore fornication is unlawful.

Gill:

what is originally said of copulation in lawful marriage, in which man and wife, legally coupled together, become one flesh, is applied to the unlawful copulation of a man with an harlot, by which act they also become one body, one flesh

The apostle here directs to the true sense of the phrase in Genesis, "and they shall be one flesh"; that is, man and wife shall only have **carnal** knowledge of, and copulation with each other.

"that is, in the place where both of them make one flesh": which is **equally done by unlawful copulation with an harlot, as with a man's own wife.**

Barnes:

God had declared that the man and his wife became one; in a similar sense in unlawful connections the parties became one

Bengel:

This is said in the first instance of husbands and wives; and, by parity of reasoning, is applied to those, who become one flesh without a conjugal covenant. By covenant the woman becomes the wife of the husband before the husband is joined (carnally) to her; and the reason, why their union is indissoluble, chiefly rests on this circumstance; otherwise even the union of men with harlots would also be indissoluble.

JFB:

joined — **by carnal intercourse**; literally, "cemented to": cleaving to.

Ellicott:

This was originally (Gen_2:24) applied to marriage, as showing the intimacy of that sacred union, but here St. Paul applies it to one aspect of a union which, in one respect, was identical with marriage. Of course the other parts of the Apostle's argument do not apply to marriage, the union being a sacred one

RWP:

That union is for the harlot the same as with the wife. **The words quoted from Gen_2:24 describing the sexual union** of husband and wife

Prelude: Trinity 184 "There Is a Green Hill Far Away"

Camille: Piano - transpose

Noah: Trumpet

Anna: Clarinet

Trinity 17 "Ye Holy Angels Bright"

Camille: Piano - transpose

Noah: Trumpet

Anna: Clarinet

Grace 192 "When Trials Come"

Camille: Flute

Noah: Trumpet - see attached

Anna: Piano

Grace 170 "There Is No Sin"

Camille: Sing

Noah: Sing

Anna: Piano

Trinity 718 "Leaning On the Everlasting Arms"

Camille: Piano - transpose

Noah: Trumpet

Anna: Sing