

01 - Marriage - Matthew 19:4-6

Call to Worship: Psalm 117:1

Scripture Reading: Genesis 1:26-2:25

Sermon: "Marriage, Divorce, Singleness - Part 1" Matthew 19:1-12

Benediction: Psalm 117:2

## INTRODUCTION

Starting today, I put to you the subject of marriage from the gospel of Matthew, from the words of our dear Lord Jesus. God willing, the next several weeks I will continue to put to you this subject, and the related subjects of divorce and singleness.

In the bible, the Word of God, we read of the beautiful institution of marriage for our human race at the beginning, in the Garden of Eden. But, as we read past the part describing the fall of our race into sin, transgression of God's law, and the resulting corruption of our nature, we read many sad tales (all too true), of how men and women have warped God's institution of marriage into every possible sinful perversion. About halfway through the Old Testament, we read of how King David took multiple wives for himself, and yet, not satisfied with that perversion, also took the wife of the faithful soldier Uriah, and had Uriah murdered to cover it up. The Old Testament draws to a close with the book of the prophet Malachi, who spoke of the men of Israel dealing treacherously with their wives, putting them away, a thing God hates.

When the New Testament scriptures begin, we read that the people of Israel thought a man could pervert the beautiful institution of marriage and still be righteous, as long as he covered his perversion with a cloak of legality. He could look lustfully at women all he wanted to, committing adultery with them in his heart, and that was okay, as long as he did not actually commit adultery with his body. He could divorce his wife, and get one he liked better, and that was okay, as long as he gave his old wife an official divorce certificate. Apparently many people were saying that a man could divorce his wife if she displeased him *in any way*. He could divorce her for any and every reason.

Not everyone agreed with that, and the Lord Jesus' opponents, the Pharisees, took that dispute to Jesus, in order to test Him, to find some grounds for discrediting Him with the people, or getting Him in trouble with the authorities. As He did so many times, our Lord Jesus, with great wisdom, sprung the Pharisees' trap on them, exposing their willfull ignorance of the Word of God, while at the same time teaching us what we need to know about marriage, and the related subjects of divorce and singleness.

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. Marriage as a union is the foundational truth by which marriage is to be understood. That foundational understanding of marriage is not to be found in the world, or in your own natural thoughts or feelings. Yet it is very easy to find, once your attention is pointed to it, if you are willing to see it.

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

TEXT

Matthew 19:1-12

BODY

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

- I. We Sinners Naturally Do Not Turn to the First Two Pages of the Bible, But to Various Other Sources, and So Misunderstand the Marriage Union
  - A. Cultural consensus
  - B. Human laws
    1. by legislature
    2. by court ruling
  - C. Individual arrogance
    1. “here’s what I think about marriage”
    2. or, worse, “here’s what I feel marriage is”
  - D. Well-intentioned religious imagination
  - E. Mosaic law
    1. Deuteronomy 24:1 "When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house,

We Sinners Naturally Do Not Turn to the First Two Pages of the Bible, But to Various Other Sources, and So Misunderstand the Marriage Union

- II. Our Lord Points Us to the First Two Pages of the Bible for Understanding the Marriage Union
  - A. “Have you not read?”
    1. for the unbelieving, an indictment
      - a) as here in Mt. 19 of the Pharisees
      - b) if you don’t believe the gospel of Jesus Christ, and the other primary doctrines of the bible, the Lord Himself here indicts you for that crime, because the primary doctrines of the bible are so plainly stated and definitively proven
    2. for the proud, a humbling

- a) If you have the idea in your mind that you could rightly divorce your husband or wife because he or she does not please you, it is as if you have never read the first two pages of the bible.
  - 3. for the ignorant, an instruction
  - 4. for the sick, a remedy
  - 5. for the grieving, a comfort
- B. God has told us where to get the understanding we need about the essential unity of marriage
  - 1. by including it in the first two pages of the bible, so that no one who has even made a beginning reading the bible, has not read it
  - 2. by referencing it through the prophet Malachi
  - 3. by our Lord pointing our attention to it
  - 4. by His apostles doing the same
- C. It takes 10 minutes to read Genesis chapters 1 and 2.
  - 1. If you have started at the beginning of the bible and read even 10 minutes, you have this information
- D. If a person has a deficient understanding of the nature of marriage, it is from insufficient attention to Genesis chapters 1 and 2
  - 1. the bright side of that coin is that if you realize your understanding of the nature of marriage is deficient, and you desire to grow in your understanding of it, Genesis 1 and 2 sit there in your bible, available for you to read
- E. It is worth noting, as I have noted with you before, that the nature of Genesis chapters one and two as an historical account of creation in six days, is decisively affirmed by our Lord Jesus in this reference to both chapter one and chapter two of Genesis.

We Sinners Naturally Do Not Turn to the First Two Pages of the Bible, But to Various Other Sources, and So Misunderstand the Marriage Union

Our Lord Points Us to the First Two Pages of the Bible for Understanding the Marriage Union

### III. The Prophets and Apostles Also Point Us to the First Two Pages of the Bible for Understanding the Marriage Union

#### A. The prophet Malachi

- 1. When the doctrine of the marriage union is needed because God's people think a man may put away his wife when she is growing old, to get a younger one
- 2. Malachi 2:13-16 And this is the second thing you do: You cover the altar of the LORD with tears, With weeping and crying; So He does not regard the offering anymore, Nor receive it with goodwill from your hands. (14) Yet you say, "For what reason?" Because the LORD has been witness Between you and the wife of your youth, With whom you have dealt

treacherously; Yet she is your companion And your wife by covenant. (15) But **did He not make them one**, Having a remnant of the Spirit? And why one? He seeks godly offspring. "Therefore take heed to your spirit, And let none deal treacherously with the wife of his youth. (16) "For the LORD God of Israel says That He hates divorce, For it covers one's garment with violence," Says the LORD of hosts. Therefore take heed to your spirit, That you do not deal treacherously."

B. The apostle Paul in Ephesians

1. When the doctrine of marriage is needed for instructing a man to love his wife

Ephesians 5:28-31 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. (30) 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."

2. Yet the Holy Spirit speaking through the apostle shows that passage also to contain a mystery regarding Christ and His church!

Ephesians 5:31-32 "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.**

3. So, the Lord Jesus said that we learn of the marriage union on the first two pages of the bible. That was no mystery, but something that had been there on the first two pages of the bible for many centuries. But through His apostle, He revealed that the marriage union, as great as it is, points to a union even greater, that between the Lord Jesus Christ and His church.

4. See here in Ephesians 5 how Paul put it to us

- a) Ephesians 5:25 Husbands, love your wives, just as **Christ also loved the church and gave Himself for her,**
- b) Ephesians 5:26 that **He might sanctify and cleanse her with the washing of water by the word,**
- c) Ephesians 5:27 that **He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.**
- d) Ephesians 5:28-30 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. (30) For we are members of His body, of His flesh and of His bones.**

5. Having been taught here that we should interpret the Genesis chapter 2 material as containing the mystery of Christ and the church, let's go back to Genesis 2 and interpret it that way.
  - a) Adam was first, before Eve, and head over her; so, then, Christ was first, before Eve, and is the church's head
  - b) It was not the will of God that Adam be alone; so, then it was not the will of God that Christ be without His church
  - c) God caused Adam to go into an unusual kind of sleep; so, then, when Jesus Christ gave up His spirit on the cross, He went into an unusual kind of sleep
  - d) In Adam's sleep, Adam's side was pierced, and what would be used to make Eve was brought out; so, in Christ's sleep, His side was pierced, and what would be used to make Christ's church was brought out
    - (1) water for the church's sanctification
    - (2) blood for the church's justification
  - e) Then God woke Adam from his sleep, as, on the third day, God also raised Jesus Christ from the dead
  - f) Eve was presented to Adam in the same righteousness as Adam had; so the church is presented to Christ in His righteousness
  - g) Adam became united to his wife through the physical union of marriage; Christ becomes united to His church through faith
  - h) Brothers and sisters, that is amazing!

C. The apostle Paul in 1 Corinthians

1. When the doctrine of the marriage union is needed for rebuking the sin of harlotry, and related kinds of immorality

1 Corinthians 6:15-20 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." (17) But he who is joined to the Lord is one spirit with Him. (18) Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. (19) Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? (20) For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.
2. the mystery of the union between Christ and His church is here applied to our way of living

- a) the man who goes to a harlot unites himself in flesh with that harlot
- b) but were that man in Christ, he were uniting Christ with a harlot
- c) this horror must not be done!

## CONCLUSION

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

We Sinners Naturally Do Not Turn to the First Two Pages of the Bible, But to Various Other Sources, and So Misunderstand the Marriage Union

Our Lord Points Us to the First Two Pages of the Bible for Understanding the Marriage Union

The Prophets and Apostles Also Point Us to the First Two Pages of the Bible for Understanding the Marriage Union

So, then, when questions arise among us regarding marriage, let us, the church of Jesus Christ, turn not to the world, nor to our own natural thoughts or feelings, nor even to well-intentioned religious imagination of preachers, but to the first two pages of the bible, the Word of God, and there read of the union of marriage. And so let us be the disciples of Jesus Christ, following Him, being healed by Him, sitting at His feet listening, being amazed at His teaching, and then walking as He has commanded us to walk, especially in our conduct toward the husband or the wife with whom we share the marriage union.

The right answer to any question about marriage is based on an understanding of marriage as a union.

I. Marriage Is a Union to Be Understood By Reading the First Two Pages of the Bible

Marriage Is a Union to Be Understood By Reading the First Two Pages of the Bible

II. Marriage Is a Union of One Male and One Female

- A. 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
- B. 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 to Be Understood By Reading the First Two Pages of Genesis

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
- D. Not essentially
  - 1. spiritual
    - a) consider those dead in trespasses
  - 2. emotional

Marriage Is a Union to Be Understood By Reading the First Two Pages of the Bible

Marriage Is a Union of One Man and One Woman  
Marriage is a Union of the Flesh

- IV. 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
- V. Marriage Is a Union By Which We Understand the Union of Christ and His Church
  - A. Ephesians 5:31-32 "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. So, the Lord Jesus said that we learn of the marriage union on the first two pages of the bible. That was no mystery, but something that had been there on the first two pages of the bible for many centuries. But through His apostle, He revealed that the marriage union, as great as it is, points to a union even greater, that between the Lord Jesus Christ and His church.
  - C. See here in Ephesians 5 how Paul put it to us
    - 1. Ephesians 5:25 Husbands, love your wives, just as **Christ also loved the church and gave Himself for her,**
    - 2. Ephesians 5:26 that **He might sanctify and cleanse her with the washing of water by the word,**
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  - D. Having been taught here that we should interpret the Genesis chapter 2 material as containing the mystery of Christ and the church, let's go back to Genesis 2 and interpret it that way.
    - 1. Adam was first, before Eve, and head over her; so, then, Christ was first, before Eve, and is the church's head
    - 2. It was not the will of God that Adam be alone; so, then it was not the will of God that Christ be without His church
    - 3. God caused Adam to go into an unusual kind of sleep; so, then, when Jesus Christ gave up His spirit on the cross, He went into an unusual kind of sleep
    - 4. In Adam's sleep, Adam's side was pierced, and what would be used to make Eve was brought out; so, in Christ's sleep, His side was pierced, and what would be used to make Christ's church was brought out



- a) water for the church's sanctification
- b) blood for the church's justification
- 5. Then God woke Adam from his sleep, as, on the third day, God also raised Jesus Christ from the dead
- 6. Eve was presented to Adam in the same righteousness as Adam had; so the church is presented to Christ in His righteousness
- 7. Adam became united to his wife through the physical union of marriage; Christ becomes united to His church through faith
- 8. Brothers and sisters, that is amazing!

## CONCLUSION

Marriage Is a Union to Be Understood By Reading the First Two Pages of the Bible

Marriage Is a Union of One Man and One Woman

Marriage is a Union of the Flesh

Marriage Is a Union Not to Be Separated By Man

Marriage Is a Union By Which We Understand the Union of Christ and His Church

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."

Malachi 2:15 But did He not make them one, Having a remnant of the Spirit? And why one? He seeks godly offspring. "Therefore take heed to your spirit, And let none deal treacherously with the wife of his youth.

JRY:

If it is your wish to dismiss all our Lord Jesus Christ has here said, and all the implications of it, in order to pursue what you would like to say, "Doesn't she have the right to divorce him if he's abusing her?" put your hand over your mouth, and hear the word of the Lord.

**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

Matthew 19:3-9	Mark 10:2-12
(3) The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?"	(2) The Pharisees came and asked Him, "Is it lawful for a man to divorce his wife?" testing Him.
(4) And He answered and said to them, "Have you not read that He who made them at the beginning 'MADE THEM MALE AND FEMALE,'	(6) But from the beginning of the creation, God 'MADE THEM MALE AND FEMALE.'
(5) 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.	(7) 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, (8) AND THE TWO SHALL BECOME ONE FLESH'; so then they are no longer two, but one flesh.
(6b) Therefore what God has joined together, let not man separate."	(9) Therefore what God has joined together, let not man separate."
(7) They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"	(3) And He answered and said to them, "What did Moses command you?" (4) They said, "Moses permitted a man to write a certificate of divorce, and to dismiss her."

<p>(8) He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.</p>	<p>(5) And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept.</p>
<p>(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."</p>	<p>(11) So He said to them, "Whoever divorces his wife and marries another commits adultery against her. (12) And if a woman divorces her husband and marries another, she commits adultery."</p>

Prelude: Grace 192 "When Trials Come"

Trinity 3 "From All That Dwell Below the Skies" (Second Tune)

Grace 188 "What Grace Is Mine"

Trinity 178 "O Sacred Head, Now Wounded"

Grace 191 "When the Roll Is Called Up Yonder"

Matthew 19:4-6 And He answered and said to them, "Have you not read that He who made them at the beginning 'MADE THEM MALE AND FEMALE,' (5) 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."

Genesis 1:27 So God created man in His own image; in the image of God He created him; male and female He created them.

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