

o8 - Divorce Part 4 - Matthew 19:8 - 2017-12-24

Call to Worship: Isaiah 61:10

Scripture Reading: Genesis 23:1-20

Sermon: "Marriage, Divorce, and Singleness Part 8" Matthew 19:8

Benediction: 1 Thessalonians 4:16-17

Matthew 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but **from the beginning it was not so.**

INTRODUCTION

Last week we studied our Savior's saying that law from Moses permitting the man to put away his wife was given because of the hardness of men's hearts. We learned about that subject from Hebrews chapter 3. Here's how that works:

A man sins against his wife in many ways:

- he lusts after other women in his heart
- he neglects to recognize his wife's worth as treasure given by God
- he deals with his wife harshly, not gently
- he is quick to get angry
- he refuses to honor her as the weaker vessel
- he neglects to love his wife as his own body
- he forgets to look to Christ's example and love his wife as Christ loved the church

He thinks he can get away with living like this, without it affecting him.

But sin is deceitful. Without his realizing it, the man experiences a hardening of the heart by sin.

With sin having hardened his heart toward his wife, he can entertain thoughts of wanting to get rid of her.

If he keeps living like that, he can become so hard-hearted toward his own wife that he will be looking for justification for sending her away or getting away from her.

Or a woman sins against her husband in many ways:

- she refuses to hear the older women in the church, when they would train her to love her husband and children
- she does not maintain discretion or self-control or moderation, but instead just does whatever pleases her, whatever she feels like
- she is not chaste, or pure, keeping all her womanly charms only for her own husband, but instead seeks the attention of other men, also, whether real men in the world or fictional men in movies and novels
- she does not work hard to make the home good and happy for her husband
- she is not kind or generous or good toward her husband, but selfish

-she is not obedient toward her own husband, as unto the Lord Himself, but instead is constantly opposing him and arguing with him

She thinks she can get away with living like this, without it affecting her.

But sin is deceitful. Without her realizing it, the woman experiences a hardening of the heart by sin.

With sin having hardened her heart toward her husband, she can entertain thoughts of wanting to get rid of him.

If she keeps livin like that, she can become so hard-hearted toward her own husband that she will be looking for justification for sending him away or getting away from him.

So, we learned from the words of our Savior last time, that the law in Deuteronomy about putting away the wife by means of divorce papers, was given through Moses only because of such hardness of heart.

Today we go on to what our Lord Jesus said next about that:

Men being so hard-hearted toward their wives that they need divorce laws to regulate how they may send them away legally; or women being so hard-hearted toward their husbands that they need divorce laws to regulate how they may send them away legally, is not how it has been from the beginning.

TEXT

Matthew 19:8 He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce [put away] your wives, but from the beginning it was not so.

BODY

Men being so hard-hearted toward their wives that they need divorce laws to regulate how they may send them away legally; or women being so hard-hearted toward their husbands that they need divorce laws to regulate how they may send them away legally, is not how it has been from the beginning.

- I. Not in God's Creation of the Man and Woman
 - A. the woman drawn from the man's side, so that she was flesh of his flesh and bone of his bone; no hard-heartedness toward you own flesh
 - B. male and female; no wanting to get rid of her for another
 - C. together in the garden; no wanting to send him away or her away
- II. Not in God's Ordinance for Marriage
 - A. "cleave to his wife" no mention of any change in that
 - B. "the two shall be one flesh" no mention of any change in that
 - C. APPLICATION
 1. Matthew Henry:

- a) Corruptions that are crept into any ordinance of God must be purged out by having recourse to the primitive institution.
 - b) we must therefore enquire for the good old way (Jeremiah 6:16), and must reform, not by later patterns, but by ancient rules
 - 2. baptism
 - 3. Lord's Supper
 - 4. sabbath observance
- D. APPLICATION

- 1. the presence of Mosaic law on some social practice does not prove the legitimacy of that practice
 - a) if there is a law in Deuteronomy on putting away your wife by divorce, that doesn't mean you should defend that practice by the existence of that law
 - b) Exo 21:7-11 "And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do. (8) If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her. (9) And if he has betrothed her to his son, he shall deal with her according to the custom of daughters. (10) If he takes another wife, he shall not diminish her food, her clothing, and her marriage rights. (11) And if he does not do these three for her, then she shall go out free, without paying money.
 - (1) does that mean the bible teaches us it is good, or even okay, to sell your daughter to be a slave? or to buy someone else's daughter as a slave?
 - (2) does that mean the bible teaches us it is good, or even okay, for a man who is married to take another wife, as long as he does not withhold anything from his first wife?

III. Not in Adam or in Eve

- A. There was no hardness of heart toward Eve in Adam; no hardness of heart toward Adam in Eve
- B. Note that corresponding with the fact that there was no sin in Adam or in Eve, either
- C. Hardness of heart toward your husband or your wife comes from the deceitfulness of sin

IV. Not in Our Race; Not in the Human Race

- A. All of us are descended from Adam and Eve; when they were created, they constituted our whole race; it is not something intrinsically or inherently human to be deceived by sin into being hard-hearted toward your husband or wife; "I'm only human" does not cut it

B. APPLICATION

- 1. Scofield: Thus confirming the Mosaic authorship of Deuteronomy

2. see how we have our Lord Jesus confirming the biblical account of creation and the authenticity of Deuteronomy in one sentence
 3. you do not have to do your own independent evaluation of the authenticity of the bible's ancient records
 4. e.g. Mat 24:37-39 But as the days of Noah were, so also will the coming of the Son of Man be. (38) For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, (39) and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.
 5. e.g. Mat 10:14-15 And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. (15) Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!
 6. e.g. Mat 8:11 And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.
 7. If Jesus is true, the whole bible is true.
- V. Not in the Mystery of Christ and His Church
- A. He does not need any legal provision made for what to do if He find something displeasing in her.
 1. Ephesians 5:25-27 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, (26) that He might sanctify and cleanse her with the washing of water by the word, (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.
 - B. When Christ found some uncleanness in His bride, what did He do?
 1. He does not send her away
 2. He washes her with the word
 - C. Wife, whose husband is hard-hearted toward you
 1. trust entirely in the heavenly husband, our Lord and Savior Jesus Christ, who,
 - a) far from sending you away for your faults, will forgive you all your sins and wash you and clean your clothes and iron out every wrinkle
 - b) far from sending you away because you are old, will raise you to new life, and give you a glorious eternal body like His glorious body
 - c) will grant that you may live with Him forever and ever

CONCLUSION

Men being so hard-hearted toward their wives that they need divorce laws to regulate how they may send them away legally; or women being so hard-hearted

toward their husbands that they need divorce laws to regulate how they may send them away legally, is not how it has been from the beginning.

Not in God's Creation of the Man and Woman

Not in God's Ordinance for Marriage

Not in Adam or in Eve

Not in Our Race; Not in the Human Race

Not in the Mystery of Christ and His Great Eternal Love for His Church

Adam, Noah, Noah's sons, Abram*, Isaac, Jacob, Joseph

Nahor, Lot

Cain, Esau

JRY:

Think how far the Son of God is from sending His wife away. Instead of that, He came here and suffered the cross to bring her to Himself.

Poole:

the measures of lawfulness are neither to be taken from Moses's temporary toleration and connivance, nor much less from your traditions and expositions of the law of Moses, but from the original institution of marriage, and from God's original law relating to it:

now God at first made but one woman for one man, and so united them that he styled them one flesh

Henry:

Note, Corruptions that are crept into any ordinance of God must be purged out by having recourse to the primitive institution. If the copy be vicious, it must be examined and corrected by the original. Thus, when St. Paul would redress the grievances in the church of Corinth about the Lord's supper, he appealed to the appointment (1Co_11:23), So and so I received from the Lord. Truth was from the beginning; we must therefore enquire for the good old way (Jer_6:16), and must reform, not by later patterns, but by ancient rules.

Gill:

from the beginning of time, or of the creation, or of the world, or at the first institution of marriage, and in the first ages of the world, there was no such permission, nor any such practice. This was not the declared will of God at first, nor was it ever done by any good men before the times of Moses; we never read that Adam, or Seth, or Noah, or Abraham, put away their wives, upon any consideration; though in the latter there might have been some appearance of reason for so doing, on account of sterility, but this he did not; nor Isaac, nor Jacob, nor any of the "patriarchs".

Ellicott:

Two important consequences, it will be obvious, flow from the reasoning thus enforced: (1) that the "hardness of heart" which made this concession necessary may be admitted as at least a partial explanation of whatever else in the Law of Moses strikes us as deviating from the standard of eternal righteousness embodied in the law of Christ—as, e.g., the tolerance of polygamy and slavery, and the severity of punishment for seeming trivial faults; (2) that the principle is one of wider application than the particular instance, and that where a nation calling itself Christian has sunk so low as to exhibit the "hardness of heart" of Jews or heathens, there also a concessive legislation may be forced upon the State even while the churches assert their witness of the higher truth.

Spurgeon:

There was no provision in paradise for Adam's putting away Eve; there was no desire for divorce in the golden age.

VWS:

The A. V. is commonly understood to mean, it was not so in the beginning. But that is not Christ's meaning. The verb is in the perfect tense (denoting the continuance of past action or its results down to the present). He means: Notwithstanding Moses' permission, the case has not been so from the beginning until now. The original ordinance has never been abrogated nor superseded, but continues in force.

Scotfield:

Thus confirming the Mosaic authorship of Deut.

Prelude: Grace 42 "Eternal God Exalted"

Camille: piano

Noah: trumpet - see attached in G

Anna: clarinet - see attached in G

Trinity 216 "Crown Him with Many Crowns"

Camille: piano - see attached in C

Noah: trumpet - see attached in D

Anna: clarinet - see attached in D

Grace 18 "Before the Throne of God Above"

Camille: flute - see attached in C

Noah: sing

Anna: piano - see attached in C

Trinity 175 "Man of Sorrows"

Camille: piano - see attached in Bb

Noah: trumpet - play from hymnal in C

Anna: sing

Trinity 149 "Joy to the World"

Camille: sing

Noah: trumpet - play from hymnal in D

Anna: piano - see attached in C