

Male, Female, Marriage And Divorce

Matthew 19:1-15

Intro:

- A. **This chapter begins like many others.**
 - 1. Jesus travels from one place to another. V.1
 - 2. Great multitudes were attracted to Him. V.2

- B. **The Pharisees attempted to embarrass Him. V.3**
 - 1. tempting = πειραζω = "to put to the test"
 - 2. lawful = εξεστι = It is possible, one can, referring to moral possibility or propriety, = it is right, it is permitted, one may.
 - 3. cause = αιτια = an origin, ground, to question because of an accusation, that which causes one to appear before a judge.

- C. **The Jews were divided on this issue.**
 - 1. Those who followed Hillel believed that a man might divorce his wife for any offence or dislike of her.
 - 2. Those who followed Shammai believed that no divorce should ever be given except in the case of adultery.
 - 3. The tempting of Jesus had to do with forcing Jesus to offend one of the parties.

I. The Answer Of Jesus, To Question #1.

- A. **God created those who are to marry. V.4**
 - 1. made = κτιζω = "to create"
 - 2. male = αρσην = "of the male sex"
 - 3. female = θηλυ = "female"
 - 4. There is a difference.
 - 5. Same sex marriages are perversion.

- B. **Those who marry are to become a family.**
 - 1. cause = ενεκεν τουτου = "for the sake of this"
v.5
 - 2. leave = καταλειπω = "to leave behind," "to utterly forsake." "to quit wholly."
 - 3. He is to leave father and mother.
 - 4. cleave = κολλαω = to glue, cement, to join fast together, to adhere

5. "and they twain shall be one flesh."

C. **The union is considered to have been done by God.**
v.6

1. "...they are no more twain, but one flesh."
2. flesh = σαρξ = "the outward form of man"
3. joined = συζευγυμι = "to yoke together"
4. asunder = χωριζω = "to divide", "separate"

II. The Question (Second) Of The Pharisees.

A. **What about Moses? V.7**

1. command = εντελλομαι = "to enjoin upon"
2. writing = βιβλιον = "book"
3. divorcement = αποστασιον = departure from, defection, desertion.

B. **The writing of Moses.**

1. favour = "grace" Leviticus 24:1-4
2. uncleanness = "indecenty"

III. The Answer Of Jesus.

A. **The reason Moses permitted divorce. V.8**

1. hardness = σκληροδαρδια = dry, dried up, stiff
2. suffered = επιτρεπω = to turn upon, to direct, to commit, yield, allow.
3. "but from the beginning it was not so."
4. beginning = αρχη = origin
5. When the law was given a provision was made for divorce. Not because God approved of it but because the Jews were too set in their ways to abandon the old ways. God in the beginning of the institution intended it to be life long.

B. **The one exception.**

1. fornication = πορνεια = prostitution, unchastity, of every kind of unlawful sexual intercourse **v.9**
2. When a man puts away his wife for any other reason, the wife has not done any wrong but the husband marries another, he then commits adultery. When another man marries her, he according to the same statement commits adultery. The wife is not here discussed as

to her state. Remember the first question,
v.3.

C. Things to consider.

1. This was under the Law of Moses. Not one shred of it antedates the cross.
2. Colossians 2:14
3. The nation of Israel was a theocracy. They had a united system of law, civil and religious. As a church we are separated from the civil. We do not marry, we do not grant divorces.

IV. The Response Of The Disciples.

A. They came to a wrong conclusion. V.10

1. case = αἰτία = "the occasion of something bad," "a ground of accusation", "matter", "affair"
2. good = συμφερω = "is conducive," "it is profitable"

B. All cannot be voluntarily abstinent. V.11-12

1. Some can be.
2. Some are born.
3. Some were neutered by men.
4. eunuch = ευνουχος = "bed-keeper," "keeper of the bed-chamber," emasculated
5. Some have assumed such a state as a means of dedicating themselves to God's work. 1 Corinthians 7:32-34, 1 Corinthians 9:5,15
6. This is a matter of personal choice.
7. receive = χωρεω = to give space, to make room or make a place to contain anything.

V. Jesus And Little Children.

A. See Chapter 18:10. v.13-15

1. Outline on Matthew 18:1-14
2. (See II,A,2.)

C. They are not to be excluded.

non-Jews, against assimilation and intermarriage (Shabbath 17a). The Talmud relates that after the destruction of the Second Temple, there were some Pharisees who planned to prohibit the eating of meat and the drinking of wine; but Rabbi Joshua prevented them from carrying out their intention, in consideration of the majority of the people who could not exist without the necessary food (Rava Bathya 60b). Hence the rule; **אין עורקין עברה על הצבור אלא אם כן רוב הצבור יכולין לעמוד בה** ("We must not impose a restriction on the public which the majority cannot endure").

DIVORCE

גט

THE Bible mentions a bill of divorce (*sefer kerithuth*) on three occasions (Deuteronomy 24:1; Isaiah 50:1; Jeremiah 3:8). While the Prophets use the expression figuratively, the Torah presents a law concerning an actual bill of divorce when it forbids the husband to remarry his divorced wife if, in the meantime, she had been the wife of another man.

Though the Torah does not indicate the contents of a *sefer kerithuth*, the Mishnah gives the following as the essential formula of a *get* or bill of divorce: "Let this serve you as a bill of divorce from me, as a letter of dismissal and deed of liberation, that you may marry any man you wish" (Gittin 9:3).

This bill is handed by the husband to his wife together with a formal declaration in the presence of witnesses. The method of giving a *get*, which requires the sanction of a court (*beth din*) consisting of three men well versed in the religious laws of marriage and divorce, involves proceedings entailing delay, which in turn affords an opportunity of reconciliation.

Here are some regulations that must be complied with: The three *dabranim* (judges) must not be related to the couple or to one another; the same applies to the witnesses and the scribe who writes the *get*. The bill of divorce must be written in the presence of the three *dabranim*, and prepared especially for this particular couple. The ink must be clean and black, and the pen must be made from goose-quill.

The *get*, written on parchment or paper which must be in perfect condition without erasures or holes, has to contain the exact names of the husband and the wife and the exact date and place of the execution of the document. It must be written in Hebrew square charac-

ters, used in the writing of a *Sefer Torah*, in twelve lines (the numerical value of the word טו is twelve). The writing and the delivering of a *get* must take place in the daytime, but not on days immediately preceding *Rosh Hodesh*, Sabbath, or holyday.

Rabbeinu Gershom (960-1040) convened a synod of rabbis at Mayence which, among other provisions, prohibited polygamy in European lands and made it unlawful for a Jew to divorce his wife without her consent. According to Maimonides' code, *Mishnah Torah*, if the husband debar his wife from participating in certain joyous functions, or if he prevents her from wearing costly dresses and jewelry that he can afford to buy, she may sue for and be granted a divorce. . . . If she says: "My husband is distasteful to me, I cannot live with him," the court should compel the husband to divorce her, because a wife is not like a captive woman (*Ishith* 13:4-14:8).

Jewish tradition, however, has always been opposed to groundless divorces, as can be seen from the following Talmudic statements: "If a man divorces his first wife, the very altar weeps. He who sends away his wife is a hateful person. When a divorced man marries a divorced woman, there are four minds in the bed" (*Gittin* 90b; *Pesahim* 112a).

According to the School of Shammai, no man may divorce his wife unless he found her guilty of an immoral act (*Mishnah Gittin* 9:10). When Malachi addresses himself to those who lack a trace of moral sense, he says: "You drench the Lord's altar with your tears, sobbing and groaning because he never heeds your offerings. . . . You ask, Why? It is because the Lord was a witness at your marriage in youth to the wife with whom you have now broken faith" (2:13-15). The phrase *קשר ברית* signifies that there is a covenant between husband and wife.

In certain circumstances, such as leprosy, apostasy, misbehavior and dishonest occupation, the Jewish court may compel the husband to issue a *get*. No marriage can be annulled by a *get* (טו) without prior civil divorce; nor can a civil divorce without a *get* be regarded as valid for the purpose of remarriage. The laws concerning the writing and transmission of the *get* were purposely made exceedingly stringent to prevent possible misuse by the husband of his privilege to annul the marriage tie.

Though the husband may remarry immediately after the divorce, the wife must wait three months after receiving the *get*. This is for the purpose of establishing definitely the paternity of the child she bears after her remarriage.