

Unconditional

Matthew 19:1-6

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A. Is it a Contract? (vs. 1-3):

1. When Jesus had finished these words - After teaching on forgiveness, Jesus expresses His inner thoughts about divorce in response to the question from the Pharisees. Forgiveness is required in marriage so that there is no divorce.
2. He departed from Galilee and came into Judea - Jesus . . . left Galilee for the last time and headed for Jerusalem through the region of Judea to the east side of the Jordan River. That area was known as Perea.
3. Large crowds followed - The crowds desired continued fellowshiping with Christ so they cleaved to Him as He moved through this region.
4. Healed - Jesus supernaturally intervened when He saw someone sick and cured them fully without using methods that were customary for the exorcist of His day.
5. Some Pharisees came – The large crowds cleaving to Christ because of their growing faith in Him attracted Satan, especially since Herod not too long ago killed John the Baptist on the issue of divorce and remarriage (Matthew 14:1-21). The Pharisees purposefully approached Christ to take up this matter. They did not just happen to come up.
6. Testing Him —Before the many witnesses, the large crowd, the Pharisees sought to prove that Jesus was not approved by God. In other words when He is properly (Pharisees are the authority) scrutinized He will be exposed to be a sinner.
 - a) But some Pharisees sought to test Jesus through a question: Is it lawful for a man to divorce his wife for any and every reason? The nation was divided over this issue. Followers of Hillel felt a man could divorce his wife for almost any reason, but others, following Shammai, thought one could not divorce his wife unless she was guilty of a sexual offense. Without getting involved in the Hillel-Shammai controversy Jesus reminded the religious leaders of God's original purpose in establishing the marriage bond. God made people male and female ([v. 4; Gen. 1:27](#)). In marriage He joins them together in an inseparable bond (ONE flesh; Gen. 2:24; 1 Corinthians 6:16). This bond is a higher calling than the parent-child relationship, for a man is to leave his father and mother and be joined to his wife in a one-flesh relation-

ship (Gen. 2:24). Therefore, what God has joined together, men ought not separate (chōrizetō; in 1 Cor. 7:10 this word means “to divorce”).

- b) This question could be dangerous. John the Baptist’s answer had resulted in his imprisonment and ultimately his death (Matt. 14:3–11). This the problem was posed with malicious intent and is seen in a particular testing. It means to tempt. The basis for the question was Deut. 24:1. The rabbis had been arguing about what was meant by the expression “uncleanness” (literally, “the nakedness of a thing”), which referred to some indecency in the opinions of most. One school of thought, the school of Shammai, was more strict and said the only grounds for divorce was immorality. The other viewpoint, the school of Hillel, was much more lenient and believed that anything that displeased the husband was sufficient to obtain a divorce. The question is framed as though the questioner may have been exposed to the view of Hillel, at least it appears they tilted the question in that direction.^[1]

7. Is it lawful – The Pharisees questioned Christ to see if, based on the instruction provided by the books of Moses, He had the proper interpretation because if He didn’t then He is not of God and if He said what John the Baptist said, He could be killed by Herod?
8. Divorce (#630) his wife for any reason - The Pharisees wanted to know if a man can release his wife from the bonds of marriage for any reason as the group who supported Hillel had stated.
9. For any reason – For any reason literally means, it is all up to the husband’s discretion. It can be irreconcilable differences, not a good cook or playmate in the bedroom. It did not matter what it maybe. It is all up to what he desires. The woman was powerless even when it came to whom she married. She takes a lot of risks with no protection.

B. A Divine Commitment (vs. 4-6):

1. He answered and said – Jesus purposefully chose not to ignore them, especially since this subject came out of nowhere, and willfully engaged addressing them directly before the crowd who had been supernaturally blessed by His works. The crowds experienced Christ’s supernatural power and was open to His teaching. Pharisees only wanted to trap Him so He could be killed.
2. He who created - Marriage was not just organized by God it was produced out of nothing

and was generated by a spiritual being. God is the designer; He is the source that empowers it and the One who directs how it functions because it only exists because of Him. In other words, He indirectly says to the Pharisees, focus on God's intent from the beginning.

3. He who created - Christ uses this question about divorce to teach us God's supernatural intent for marriage.
 - a) The Bible gives at least four purposes for marriage: (1) to continue the race (Gen. 1:28); (2) for companionship and enjoyment (Gen. 2:18); (3) to avoid fornication (1 Cor. 7:1-6); and (4) to show the relationship between Christ and His church (Eph. 5:22-23). God's original purpose was that one man should wed one woman, and only death should break that union (Rom. 7:1-3). Marriage is basically a physical union (v. 5), although it ought to be a union of minds and hearts too. The marriage union is even stronger than family ties, for a man is to leave father and mother and cleave to his wife. It is a sacred union, for Jesus said that God joins a man and woman together.^[2]
4. Made man male and female - Made is the key word because it explicitly demonstrates that God was purposeful in bringing about the structure He created for marriage. Remember God made man so He could have continued doing that every day, all day. He designed everything to be resident in Adam and Eve; His entire plan.
5. Made man male and female - God was purposeful to design the role of a male and the role of a female to execute His divine plan that would vividly portray His nature and characteristics. This is why the writer of Hebrews says, "Marriage is to be held in honor among all, and the marriage bed is to be undefiled....." (Hebrews 13:4).
6. For this reason; sake - It is on account of God's reason for marriage that a man (a mature male) must leave the persons he is told to honor (if he does not his life will be cut short) and lead the development of God's plan throughout the earth. This highlights a man's major reason for his existence.
7. For this reason; sake - When a man does not have the gift of celibacy, this is his purpose as designed by God (1 Corinthians 7:1-5).
8. Hold fast or to cleave - The first thing the man is doing when he forsakes his parents is to fasten like glue, where he sticks to the side (mindset is forever) of his wife with a forever mindset. Remember this is why God took the rib from his side (Genesis 2:21-23). He intended for them to walk side by side forever.
 - a) However, notice God did take a piece of the brain so she

can think along with him or lead along with him or a piece of his tongue so she can speak for him or along with him; God took the rib from the man's side and then caused the Woman to desire her husband, so she walks alongside of him (Genesis 3:16b) as he leads.

- b) When a man leads the intent is for the husband and wife to walk together only because of the flesh, which brings division (Galatians 5:20) when a woman is told to come under her husband (Ephesians 5:22; notice the contrast of the flesh, Ephesians 5:3-13, and the Spirit, Ephesians 5:14-18. When both are in the Spirit they submit to one another, Ephesians 5:21, walking side by side).

- 9. Be joined to his wife – The man leaving parents and joining to his wife is all directed by God, must be done by the man and is established by the man's efforts. This causes the man to repeat the marriage he came from, further extending God's plan repeatedly. The purpose is not to forget the parents because if he did, he is worse than a sinner (1 Timothy 5:3-8).

- a) The basic element in marriage is a contract or covenant (Mal. 2:14); the result of that covenant is sexual intercourse. The physical union of a man and woman represents the union of their lives and their commitment to each other. That is why it is so wrong outside of marriage (1 Cor. 6:16). The physical union in marriage is a symbol of their unity in many areas. To break this physical union is to destroy a fundamental unity of life. Even if lost people are married and have conjugal relations, God has made them one, since marriage is a creation ordinance, not a redemptive one. By divorce, humans separate what God has joined together.^[3]

- 10. No longer two but one flesh - The direct focus, once a man fulfills God's direction by leaving his parents, is to become intimately engaged with his wife. Sexual intimacy solidifies the covenant of the marriage (1 Corinthians 6:16-18) making it one flesh. A child coming from this, highlights this.
- 11. No longer two but one flesh - The man and wife are going to have the same identity; this is why historically the woman took the man's last name.
- 12. What God has joined together – God is the one who designed sexual organs to make all this work, so it is God who created, God who directed and God who empowers the process.
- 13. Let no man separate - Notice the contrast of God, let no man separate. How can man separate when it is God? One flesh is a husband and wife in sexual intimacy so adultery, and homosexuality are actions that man (man is generic, it can relate to man or woman)

does outside the will of God, so that's why man can separate. Man in his sinful flesh can willfully go against the will of God.

[v. verse](#)

^[1]Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (Mt 19:1-3). Nashville: T. Nelson Publishers.

^[2]Wiersbe, W. W. (1997, c1992). *Wiersbe's expository outlines on the New Testament* (70). Wheaton, Ill.: Victor Books.

^[3]Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (Mt 19:4-6). Nashville: T. Nelson Publishers.