



19:

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15

**MATTHEW**

Kingdom Design



# Matthew 19 –

Kingdom design for community...  
in the nuclear family.

## Biblical design for marriage and family...

- The sanctity of marriage
- The inadequate nature of same-sex marriage
- The disruptive nature of divorce
- The destructive nature of extra-marital sex
- The erosive nature of pre-marital sex
- The corrosive nature of pornography
- The distortive nature of homosexuality
- The dysphoric nature of transgenderism
- The appreciation and respect for singleness
- The sanctity of children

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- The sanctity of children

## Genesis 1:27

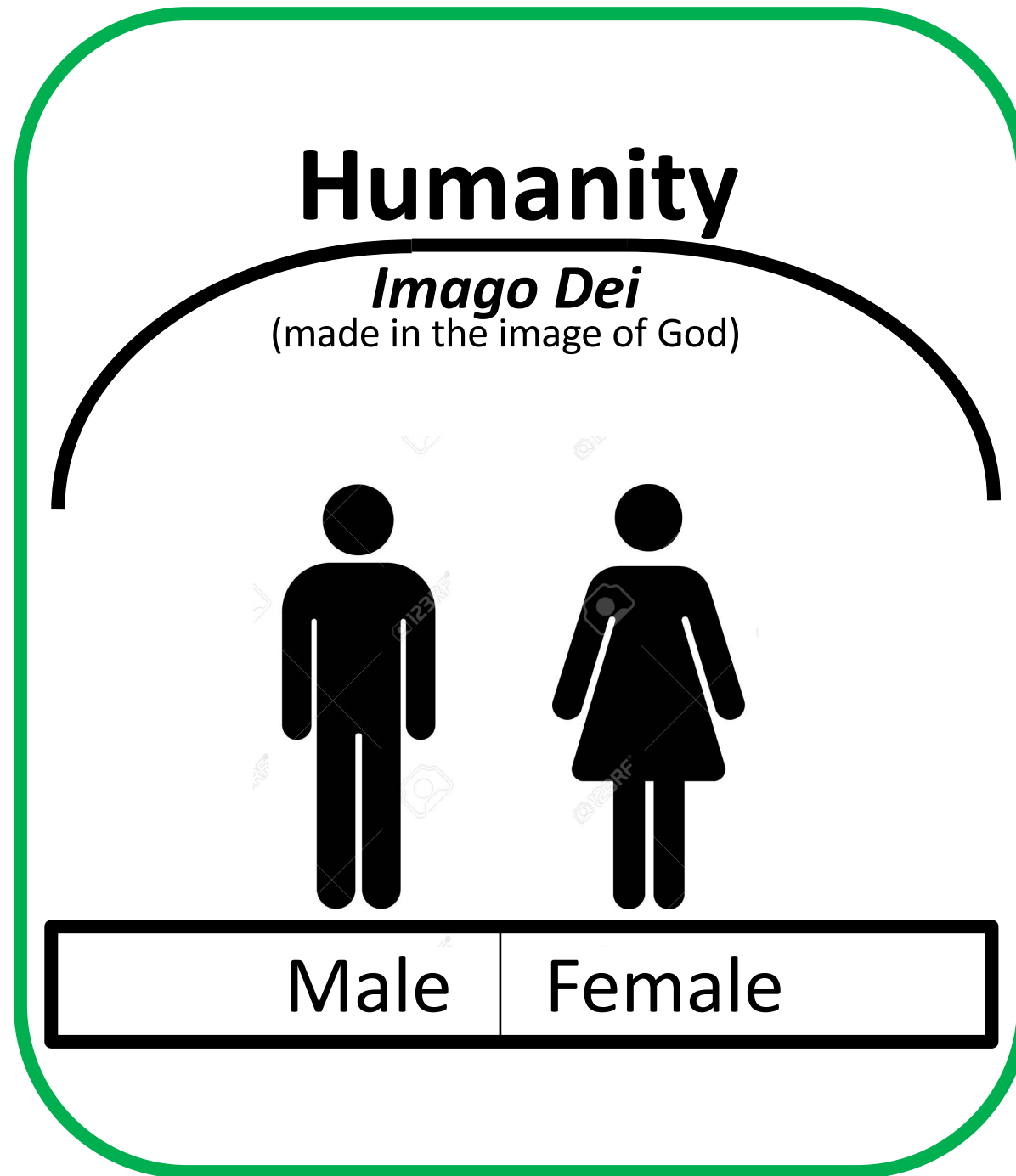
So God created man in His own image, in the image of God He created him; male and female He created them.

## Genesis 2:7, 18

The Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

Then the Lord God took the man and put him in the garden.

Then the Lord God said, "It is not good that man should be alone; I will make a helper fit for him."



## Genesis 2:21-25

The Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up the place with flesh. And the rib of the man God made into a woman and brought her to the man.

Then the man said, "That at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. And the man and his wife were both naked and were not ashamed.

# Humanity

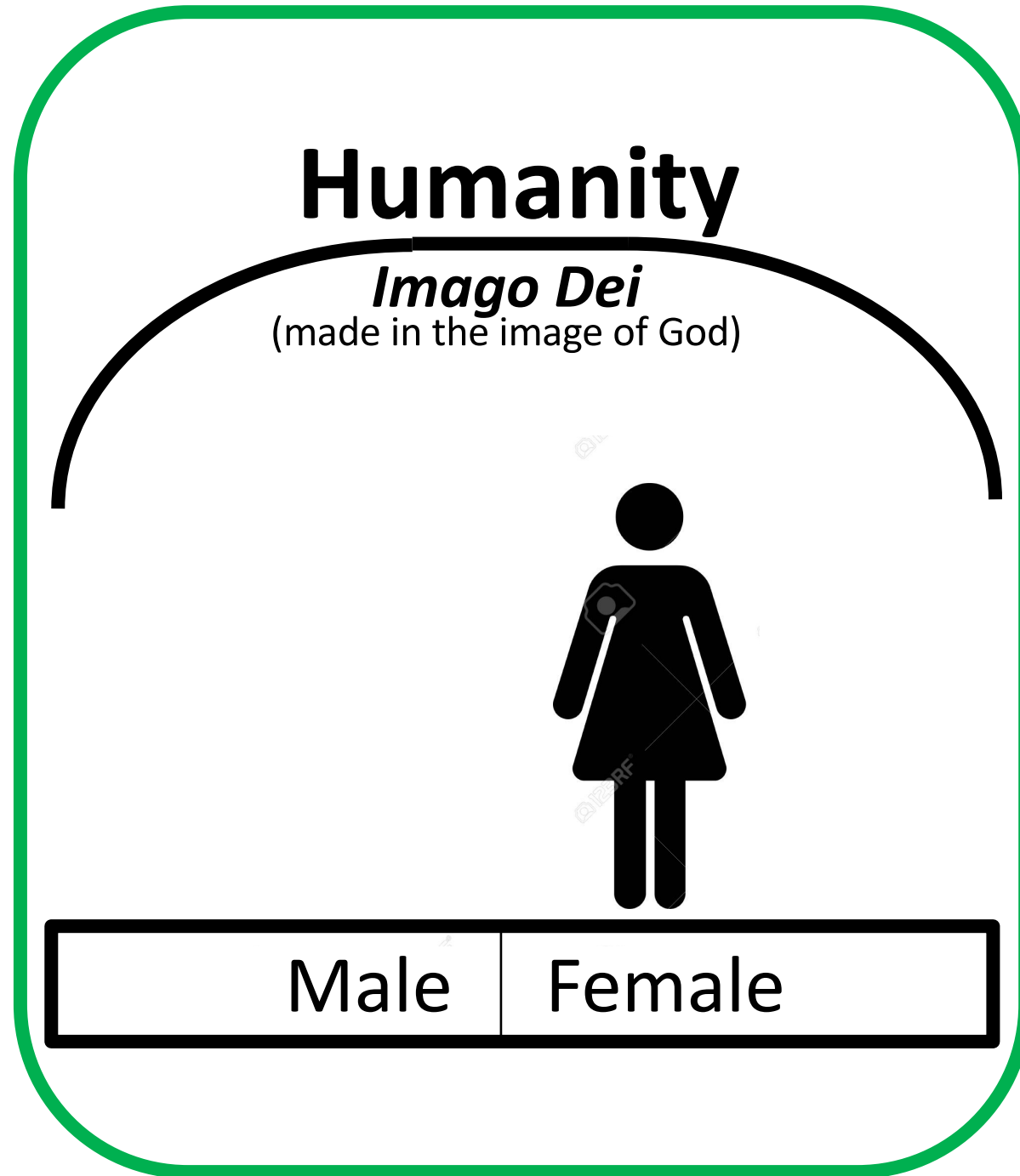
*Imago Dei*  
(made in the image of God)



Male

Female

Marriage  
was made  
for  
'oneness'  
but not  
'wholeness'.



Singleness  
is not  
being  
incomplete  
or lacking  
'wholeness'.






## Matthew 19:8-12

<sup>8</sup> He said to them, “Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so.

<sup>9</sup> And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”

- Jesus has a very high view of marriage.
  - Jesus acknowledges the profound, painful and disruptive nature of breaking the covenantal trust that is inherent in marriage.
  - Jesus reveals the destructiveness that multiplies and magnifies with adultery when it people do not dealt with it and they are unrepentant.
- 



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<sup>10</sup> The disciples said to Him,

“If such is the case of a man with his wife, it is better not to marry.”

<sup>11</sup> But He said to them,

“Not everyone can receive this saying, but only those to whom it is given.

<sup>12</sup> For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven.

Let the one who is able to receive this receive it.”





## Matthew 19:10-12

### Were any of Jesus inner circle of disciples married?

- **Simon Peter (Cephas)**
- **Clement of Alexandria (150 AD – 215 AD) mentions both Simon Peter and Phillip as married.**
- **I Corinthians 9**

<sup>3</sup> This is my defense to those who would examine me. <sup>4</sup> Do we not have the right to eat and drink? <sup>5</sup> Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?

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# Greek: eunouchos

**Definition:** a eunuch

**Usage:** a chamberlain, keeper of the bed-chamber of an eastern royal household castrated person, or one who voluntarily abstains from sexual activity

- Properly, "alone in bed" (i.e. without a marriage partner) –
- Literally: a *castrated* (emasculated) man;
- Figuratively: someone who *abstains from marriage* (sexual relations) to be *solely devoted to God*, refers to someone who voluntarily chooses a life of *sexual abstinence*.

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***Those who either cannot or should not be sexually active;  
or who volitionally choose celibacy for a cause.***

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## I Corinthians 7:25-40

<sup>25</sup> Now concerning the betrothed, I have no command from the Lord, but I give my judgment as one who by the Lord's mercy is trustworthy.

<sup>26</sup> I think that in view of the present distress it is good for a person to remain as he is.

<sup>27</sup> Are you bound to a wife? Do not seek to be free.


Are you free from a wife? Do not seek a wife.

<sup>28</sup> But if you do marry, you have not sinned, and if a betrothed woman marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that.

<sup>29</sup> This is what I mean, brothers: the appointed time has grown very short.

From now on, let those who have wives live as though they had none,

<sup>30</sup> and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods,





**“You are lucky to have a good husband (or wife)...”**

**No!!!!!!**

It isn't luck.

There is nothing lucky about our marriage.

I think we need to stop painting the picture of a happy marriage that doesn't come through hard work.

Any couple who has a healthy, happy marriage that has lasted 10, 20, 30 or even 50 years didn't get there by luck.

They didn't just stay happily married.

They sacrificed.

They forgave.

They rebuilt trust that was broken.

They apologized.

They kept dating.

They got help when they were stuck.

They made time for each other.

They learned how to communicate.

They cared more about the marriage than their pride.

There was nothing lucky about the marriage.

They worked.

They worked hard for one another.


The truth is— there is no happily ever after without the blood, the sweat, and the tears.

The truth is that you can't get to happy with going the hard way.

Your marriage is worth working for.







31 and those who deal with the world as though they had no dealings with it.  
For the present form of this world is passing away.


32 I want you to be free from anxieties.


The unmarried man is anxious about the things of the Lord, how to please the Lord.

33 But the married man is anxious about worldly things, how to please his wife,  
34 and his interests are divided.

And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband.

35 I say this for your own benefit, not to lay any restraint upon you,  
but to promote good order and to secure your undivided devotion to the Lord.






<sup>36</sup> If anyone thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin.

<sup>37</sup> But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well.

<sup>38</sup> So then he who marries his betrothed does well,  
and he who refrains from marriage will do even better.

<sup>39</sup> A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in the Lord.

<sup>40</sup> Yet in my judgment she is happier if she remains as she is.  
And I think that I too have the Spirit of God.



# The Sacred Fire: Christian Marriage through the Ages

by David and Vera Mace (1986)

Marriage is Good: For Everyone	(Old Testament)
Marriage is Good: <b>But not for Everyone</b>	(New Testament)
Marriage is Acceptable: But Sex can make it Sinful	(Early Church)
Love is Romantic: But not in Marriage	(Middle Ages)
Marriage is Good: Even for Clergy	(Reformation)
Christian Marriage: A Spiritual Companionship	(Puritans)
Marriage is OK: But it's in Big Trouble	(Today's Church)

*So...therefore...what now?*



# *So...therefore...what now?*

Jesus places the single life next to the married life in ***coequal dignity, and it is a gift.***

Therefore, those who are single need as much encouragement, connection and support as those who are married, because it is not easy, and it is not always permanent.

Like everyone else, we need to mobilize and utilize singles with equal status in the work of the gospel and in the body of Christ.



