XIX. 1—9. ST. MATTHEW. 138   
   
 them, Have ye not read, » that he which made them at the > Sp-1.17:   
 beginning made them male and female, §and said, ° For “Swit.   
 this cause shall a man leave father and mother, and shall   
 cleave to his wife: and ‘they twain shall be one flesh ? 41¢er v.16:   
 § Wherefore they are no more twain, but one flesh. What   
 therefore God hath joined together, let not man put asun-   
 der. 7They say unto him, \* Why did Moses then com- «Deut niv.r.   
 mand to give a writing of divorcement, and to put her   
 away? .8 He saith unto them, Moses because of the hard-   
 ness of your hearts suffered you to put away your wives:   
   
   
 but from the beginning it » was not so. 9 fAnd I say unto feby. a,   
 1 Cor, 10,   
 you, Whosoever shall put away his wife, except it be for ™   
 fornication, and shall marry another, committeth adultery :   
   
 h render, hath not been.   
   
 dominions of Herod Antipas. for the Hebrew. 5. one flesh] Stier   
 every cause ;— i.e. any charge which o marke, that the essential of marri   
 man may choose to bring against his consists not unity of spirit soul, by   
 to justify in divorcing her? .] which indeed the marriage state should   
 On these verses may remark, (1) that ever be hallowed and sweetened, with-   
 our Lord refers to the Mosaic of out which it still in all its binding   
 the Creation as the historical of the wer :—the wedded pair are ONE FLESH,   
 first creation man; and grounds his 1.@. ONE MAN within the limits their   
 argument on the literal of that united life in flesh, this world : be-   
 narrative. (2) That He cites both from yond this the marriage is broken by   
 the first and second chapters of Genesis, the death of the flesh. And herein alone   
 and in immediate connexion ; shewing lies the justification a second marriage,   
 them to be consecutive of a which in no way breaks off the unity of   
 narrative,—which, from their dic- love in spirit the former er, DOW   
 tion, and apparent repetition, they have deceased. 1—9.] In this second ques-   
 sometimes been supposed not to be. (3) tion, Pharisees imagine they have   
 That he quotes as spoken by the Oreator overthrown our Lord’s decision by a   
 the words in Gen. ii. which were actu- mission of the law, which they a com-   
 ally said by they must therefore mand (compare ver. 7 with ver. But   
 understood as said in prophecy, divine He answers them that this was done by   
 inspiration, indeed the terms made Moses on account of their hardness and   
 use of in them would require, the re- sinfulness, lesser of and belonged   
 lations alluded to by those did not to that dispensation which entered, Rom.   
 et exist. As Augustine says, ‘God said v. 20; was added because of transgres-   
 man that which man foretold.’ (4) sions, Gal. 19. This He expresses by   
 That the force of the argument consists the your and you, as to the general   
 in the previous unity male and female, terms used before. Fiero fornieation,   
 not indeed organically, but by implica- which itse[f breaks marriage, can be a   
 tion, in Adam. Thus it is said in Gen. ground for dissolving it. The question,   
 i, 27, He made them out of as a race) whether demonstrated a; aches to for-   
 answer (not is, and female (not, max nication, short of act itself, to be   
 and woman) : but then indissoluble. The led as having the same power, must   
 were implicitly are in one ; and there- be dealt with cautiously, at the eame   
 fore after creation woman from not time with full that our Lord   
 when one man and one woman were united does not confine guilt of such sins to   
 in marriage they should be one flesh, the outward act only: see ch. v. St.   
 Mark gives this last (9) as spoken fo   
 the disciples the house; and his minute   
 accuracy in such matters of detail well   
 known. This enactment by our Lord is a   
 formal repetition what He had said