

## "Except for fornication" not defining "some uncleanness"

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### Assertions/Conclusions of this Article

This article will show that when Christ says 'except for fornication' it is not simply His way of correcting a supposed erroneous interpretation of "some uncleanness" in Deut 24:1-4 by the pharisees as some falsely assert to do away with the Exceptions.

### Supporting Evidence

(READERS SEE also->Click->>> [Deuteronomy 24:1-4 cannot be about sexual sin](#))

Some say that in Matthew that Jesus' saying 'except for fornication' is only to define the intent of 'some uncleanness' in Deut 24:1-4.

If the only exception we had was the one appearing in Matthew 19 then this argument may have some logic to it. In Matthew 19 Jesus is actually ASKED if they can divorce 'for EVERY Cause'.

*The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 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. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (Mat 19:3-9)*

When He says 'except for fornication' it COULD be mistake as simply meaning that He is defining the intent of 'some uncleanness' in Deut 24:1-4 **\*IF\* we only had this passage to work with and nothing else, especially the other exception in chapter 5 in which there are no pharisees asking Him about 'for EVERY Cause' divorce, but He is simply teaching the masses.**

In Chapter 5 the issue of 'for every cause' has not even come into the picture, so there would be no need for clarification there by Christ seeing that He was not asked about it, and yet He gives the very same sort of exception here in this passage, even using a bit different wording as presented in the Greek.

The issue is that this discussion in Matthew 19 comes well after Jesus' original teaching on the matter in Matthew 5. His words there (that were most likely taught FAR more times than scripture actually presents over the three years He was in His ministry) most likely are what provoked the pharisees to even 'tempt' Him with their question in Matthew 19 (and Mark 10).

In this earlier teaching He doesn't go aside with his disciples nor is He ASKED about 'for EVERY cause' divorce. So He is not responding at all to any direct questioning on the topic, but is simply laying out His teachings but yet maintains an exception.

Taking Matthew 5 as it is written;

*It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (Mat 5:31-32)*

...we see that He simply is laying out the details here.

It has been said (in the law) that if a man puts away his wife (no reasoning is even alluded to here) then he must given her a writ of divorcement.

But Jesus says that except for fornication that to do so causes her to commit adultery\* and whomever marries her commits adultery.

\*IF\* Jesus were actually clarifying the some Jewish error that 'some uncleanness' means 'fornication' then His original teaching here is lacking very critical detail that He is supposedly CORRECTING this supposed erroneous view that 'some uncleanness' meant 'fornication'.

Based on the exact wording above, the listeners would have to assume that He isnt correcting anything about their interpretation of 'some uncleanness' but is instead presenting what the text clearly shows...that it has been the case that they only had to give her a writ and send her packing....no sin apparently committed....but the plain wording here shows that He tells EVERYONE here, not just His disciples, that except for fornication adultery is committed when they divorce and remarry.