



Sermon on the Mount

Matthew 5:31-32 (Part 2)

The Tragedy of Divorce

1. Review

- Our purpose is to examine _____ significant passage and understand them _____ putting the details together and coming to a conclusion (biblical theology vs. systematic theology)
- Deuteronomy 24:1-4 only regulated divorce, it didn't _____ it or _____ it.
- Deuteronomy 24:1-4 defined two distinct reasons for the woman's two divorces: Divorce #1: _____ (something recognized as indecent) & Divorce #2: _____ (dislike or hatred of her by the husband).
- Matthew 5:31-32 says that a husband who divorces his wife for a reason other than _____ literally "_____."
- If the _____ commits adultery by violating a covenant of marriage still in vogue, then the _____ who divorces his wife also commits adultery IF he _____ after divorcing his wife for illegitimate (non – *porneia*) reasons.

2. Two more passages: Matt. 19:1-12 & 1 Cor. 7:10-16

- **Matt. 19:1-12** details both the contemporary _____ interpretation (Hillel's interpretation) and the _____ perspective/interpretation of Deut. 24:1-4.
 - *"As respecting divorce and its implications this is on all accounts the most _____ passage in the New Testament. It occupies this crucial position particularly for the reason that it is the only passage in the New Testament in which we have the combination of two clauses, namely, the _____ clause ... and the _____"*

clause.” (Murray, *Divorce*, pg. 33)

- **PRIMARYLY** Jesus emphasizes the original institution of marriage by God (vv. 4-6): one man and one woman are brought together by God, and they voluntarily enter a mutual _____ that contains 1) certain _____ to one another, 2) divine _____ on the spouse that carries out these responsibilities, and 3) the bitter _____ for violating these responsibilities.
- In appealing to the act of _____, Jesus clearly sees the institution of marriage as _____ (prior to the Fall), encompassing and involving both believers and unbelievers with its obligations.
- Jesus makes clear that God instituted marriage, but man instituted _____ (vs. 6).
- **SECONDARILY** Jesus’ answers the specific question posed to Him and again gives God’s definition of the expression “uncleanness”: _____ (general term for different kinds of sexual immorality).
 - a. Due to a heart that has been hardened by _____, God _____ through Moses the breaking of the marriage covenant.
 - b. The context of Matt. 5:31-32 points to _____ (universal condition of the unregenerate and unsanctified heart) as the culprit (thus the hardening effect) for the breakup – _____ leading to adultery is such a heinous violation of God’s will that the covenant of marriage cannot often sustain or _____ the broken relationship between victim and perpetrator.
 - c. **NOTICE:** Matthew 19:9 does not pass _____ on the individual who merely divorces and doesn’t remarry – it accuses an individual of adultery if they do

two things: _____ for a reason other than *porneia* & _____.

- This passage clearly states that the man who _____ the marriage covenant (except for *porneia*) and _____ someone else commits adultery – in the event of *porneia*, there is no condemnation of the divorce or the remarriage.
- The exception (*porneia* or adultery) expressed by Jesus _____ terminates the marriage covenant unless the offended party is open to _____.
- Comparison to Mark 10:1-12 & Luke 16:18
 - a. First discrepancy is in Jesus’ & the Pharisee’s use of the words _____ and _____ (in Matt. 19 the Pharisee say that Moses “commanded” but Jesus says Moses “permitted”; in Mark 10 the order is reversed) – both are _____ reflections of the regulatory nature of the Law written by Moses.
 - b. Second discrepancy is the absence of an _____ in Mark 10 – the question put forth by the Pharisees implied divorce “_____”.
 - c. Both passages must be _____ by and interpreted in light of what Jesus stated elsewhere when the context is referring to the same or a similar event.
- **1 Cor. 7:10-16** applies the teaching of Jesus to the marriage problems of the Corinthians: problems between _____ and the problems of a _____ marriage (the marriage between a believer and an unbeliever).
 - The teaching of Paul finds its _____ in the teaching of Jesus (vs. 10) – Jesus made this point while He was in the flesh (allusion to Matt. 5:31-32, Matt. 19:1-12, Mark 1-12, and Lk. 16:18).
 - The believing wife is _____ not to “leave” or “depart from” her believing husband (the husband is commanded the same in vs. 11) – the original word used is

_____ than the normal word for divorce, but it IS synonymous ... implying that the desertion by a spouse _____ an eventual or actual dissolution of the marriage covenant through divorce.

- In keeping with the teaching of Jesus, the wife/husband who “departs from” (divorces) her/his spouse must remain _____ ... the implication (though not stated) is that this is what the Lord taught: both would be considered _____ if they remarried.
- Paul clearly states that the believing partner must not take any _____ in leaving the unbelieving spouse.
- *“The marriage relation, when sanctified by the Christian faith of even _____ spouse, has certain soteric implications; God _____ and _____ the marriage institution as a channel for the conveyance of sanctifying grace.”* (Murray, Divorce, pg. 65)
- “But” (vs. 15) stands in _____ to the somewhat positive nature of vv. 10-14 – the _____ is not compelled by the Spirit of God to follow the commands of Jesus.
 - a. In the case of two believing spouses, the injunction of vv. 10-11 is to remain _____ or else be reconciled.
 - b. In the case of a deserting unbeliever, there is _____ injunction to remain unmarried or even to pursue reconciliation.
 - c. There is no “bondage” or _____ to perform marital duties by the believing spouse IF the unbelieving spouse deserts the relationship.
 - d. The word “_____” is the same word in vs. 39 – by contrast, if one is “not bound” in this context, then they are _____ to perform marital duties and thus at _____ to dissolve the marriage relationship.