

# Sermon on the Mount Part XIII - Law of Adultery

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Date: 18 August 2013

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- [ 0 : 00 ]     Message, Sermon on the Mount, The Law of Adultery. I would like you to first turn to Matthew chapter 19, and we'll be looking there at verses 1 through 9.
- When Jesus had finished these words, he departed from Galilee and came into the region of Judea beyond the Jordan.
- And large crowds followed him, and he healed them there. Some Pharisees came to Jesus, testing him and asking, Is it lawful for a man to divorce his wife for any reason at all?
- And he answered and said, Have you not read that he who created them from the beginning made them male and female? And said, For this reason a man shall leave his father and mother, and be joined to his wife, and the two shall become one flesh.
- So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.
- [ 1 : 28 ]     They said to him, Why then did Moses command to give her a certificate of divorce and send her away? He said to them, Because of your hardness of heart, Moses permitted you to divorce your wives.
- But from the beginning it has not been this way. And I say to you, Whoever divorces his wife, except for immorality, and marries another woman, commits adultery.
- Then please go back a couple pages to Matthew chapter 5. And here we'll be looking at Matthew 5, 27-30.
- You have heard that it was said, You shall not commit adultery. But I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.
- If your right eye makes you stumble, tear it out and throw it from you. For it is better for you to lose one of the parts of your body than for your whole body to be thrown into hell.
- [ 3 : 00 ]     If your right hand makes you stumble, cut it off and throw it from you. For it is better for you to lose one of the parts of your body than for your whole body to go into hell.
- And let's continue right in that same passage. And it was said, Whoever sends his wife away, let him give her a certificate of divorce.
- But I say to you that everyone who divorces his wife except for the cause of unchastity makes her commit adultery.
- And whoever marries a divorced woman commits adultery. Very problematic passage and a very controversial passage.
- Both this and the one in chapter 19. And it is safe to say that preachers down through the centuries have had serious disagreements about the interpretation of these passages.
- [ 4 : 07 ]     And I don't suspect that it's going to be any different in the future. Two schools were prevalent at the time this incident arose in Matthew's Gospel.
- And of course they were both having to do with Jewish rabbis. One was called Rabbi Hillel. H-I-L-L-E-L. And the other was called Rabbi Shammai.

S-H-A-M-M-A-I. And the Jews had courted a great deal of authority and confidence in the writings and pronouncements of these men. Actually all they did was offer their interpretations of the Mosaic Law.

Particularly as it referred to divorce. But to show you how utterly diverse their opinions could be. One, and I forever get them mixed up. I don't remember which was Hillel and which was Shammai.

But whatever I tell you, if it wasn't one, it was the other. Alright? He took the position that it was permissible for a man to put away or to divorce his wife for whatever he deemed to be a good reason.

[ 5 : 15 ] And she had virtually no say at all. The other school, the other rabbinical school, took a much more stringent position.

Saying that it was possible to put away your wife or permissible to put away your wife only if she had been unfaithful to you in the marriage vow.

So there is a wide diversity that is involved there. All the way from if she burns the toast or speaks ill of your mother or whatever, you can divorce her.

All the way over to it has to be a subject of adultery before you can put her away. And the Jews, of course, went back and forth on these two schools and had for quite some time.

And on this particular occasion, they used that conundrum to try and entrap Jesus and somehow make him look bad by the answer that he would give.

[ 6 : 12 ] So this subject came up and it is a very critical issue because it deals with humanity. And let me give you again just a little bit of background having to do with the whole Sermon on the Mount.

And that encompasses three chapters, Matthew 5, 6, and 7. Portions of it are found in Luke also, but they are more abbreviated than what we find here.

The subject at hand in connection with this whole Sermon and the reason Jesus is giving this Sermon at this time is because the subject at hand relates to who will be eligible to enter the restored earth after Christ in his second coming defeats the Antichrist and establishes the kingdom of heaven on earth.

And, of course, they're all looking to the future here. What are the qualifications Christ is saying are necessary to enter and dwell in this new kingdom?

This passage is not about who is going to heaven when they die, which, of course, is what concerns us today. The kingdom of heaven will be on earth.

[ 7 : 30 ] It will be future and will be ruled and reigned over by the return Christ for the 1,000 years mentioned in Revelation 19 and 20.

So the Sermon on the Mount is intensely Jewish, but with ramifications for the entire world, not just Israel. This is because Israel and Israel's Messiah, whom they rejected, will be the primary forces through whom this promised kingdom will be established, and it will be a global kingdom.

Who is going to live in it? Who's going to occupy that? That's the issue. Now, most people, even if they do not claim to be Christians, most people kind of have it in their heart of hearts that there is going to be an end of the world.

This thing is not going to go on just in perpetuity. There is going to be some closure. The world and civilization and humanity is not circular.

It just goes around and around and around, and what goes around comes around. No, no, no, no. It isn't that at all. Humanity and civilization and creation are linear.

[ 8 : 51 ] There is a point of beginning, and there is a point of conclusion. At the conclusion, Christ will be ruling and reigning.

The second coming will have occurred. The kingdom of heaven will have come to earth, and what some think of as utopia or paradise or whatever, will be established here on earth.

And everything will be as it ought to be. Justice is going to rule and reign, and all of the wrongs that go on today will be eliminated. That's called the coming of the kingdom of heaven.

It isn't in heaven. It is heaven's kingdom come to earth. This goes all the way back to Genesis 3, when the time of creation fell into moral ruin and decay, which we're suffering the effects of today.

That kingdom was promised, and one who was going to bring that kingdom was promised. Jesus Christ came as that promised one to the nation to whom he was promised.

[ 10 : 00 ] They promptly rejected him. They said, we don't see him as the Messiah at all. We will not have this man to reign over us. They rejected him.

He was crucified. He promised that he is going to return, and when he does, he will establish his kingdom. And during this time, all, all are in the graves, are going to be resurrected.

All of those millions and millions of people who have died in the past are going to undergo a bodily resurrection. Our loved ones whom we have buried are going to undergo a bodily resurrection.

And those who are believers are going to dwell in that new established kingdom. And the question of this whole Sermon on the Mount that is given, that our Lord addresses, is this.

Who's going to occupy that? Who is going to live in that kingdom? Who will be qualified to have a place in that kingdom? It will be, actually, the first leg of the eternal state, because that kingdom that will be established will be a thousand-year reign.

[ 11 : 08 ] This is Revelation 19 and 20. And at the end of that thousand years, Satan, who has been incarcerated in a bottomless pit for a thousand years, will be loosed. And he will not have been reformed one bit.

No rehabilitation. He will go out to deceive the nations, and he will succeed. And there will be a number who will follow him in his rebellion. And then they will be summarily dealt with, and that will be the end of him.

There won't be a campaign of Armageddon. It won't be a protracted battle. It will be simply short and sweet, and it will be over with. And then that thousand-year reign of Christ that has just been briefly interrupted for this last insurrection will usher in the eternal state.

And the eternal state will, in effect, be pretty much a continuation of the thousand-year reign of Christ. That will be heaven as we tend to think of it.

I don't know about the streets of gold and the gates of pearl. I suspect that those things may speak of an even greater entity, or they may be very literal. I don't know.

[ 12 : 13 ] I've been on both sides of that issue. But I do know that it will be paradise. It will be utopia. Things will be the way they ought to be. There will not be any injustice.

There will not be any death. There will not be any crime. There will not be any sorrow. All of the former things will have passed away. So how is it going to be decided?

Who qualifies to live in that? Or who are those who are cast out of the kingdom into inner darkness? The Jewish religious establishment was considered by most Jews to be a shoe-in for a position in this much-anticipated kingdom.

After all, in any culture, it is always generally believed that it's the religious crowd who was closest to God, whatever that is. It is thought that those who devote themselves to worshiping God and to helping others, etc., that we would call the religious establishment.

In the case of the Jews, it's the chief priests and the scribes and the elders, etc. They made up the religious establishment, intelligentsia. They were the authorities.

[ 13 : 28 ] And what's more, they were thought of by the mass of people to be the kind of folks that if anybody is going to make it big with God, they will.

It will be that crowd, the religious, the goody-goodies. They will be the ones who will really be under God. And again, that's the religious establishment. However, Christ powerfully refutes that presumption by what he states in this key verse of his entire sermon consisting of these three chapters.

And this key verse I want to bring you back again and stir up your pure minds by way of remembrance because it is critical to understanding the whole sermon.

And that is Matthew 5 and verse 20. Christ said, Some of these people, no doubt, were thinking, What?

These are the guys that have it all together. If we have to have more righteousness than they do, how in the world are we going to make it?

[ 14 : 52 ] And they were rightly concerned. Then to illustrate why the scribes and Pharisees are not qualified, Christ addresses six vital areas of human experience.

And I want you to look at these, if you will. Each of these six areas deal with the very essence of life itself. In other words, Christ is taking six specific areas of human life and addressing each of them because these comprise the real core and essence of humanity.

Each relates to a major part of human life. And each contrasts what the people have been told by the religious establishment as opposed to the way it really was.

These six areas explain the party line and contradict that party line with what the truth really was.

First of all, they include the law of murder. Look at 521. Each of these six areas begins with what Christ is saying here.

[ 16 : 08 ] Verse 21. You have heard that the ancients were told. Told by whom? Well, we know that the directive originally came from God through Moses.

But, as Christ is referring to it here, he is addressing it as it has been filtered through and interpreted by these various rabbis and teachers who have lived down through the ages.

And many times they strayed far from the original intent of what Moses said. So Jesus says, you have heard. And then look at verse 22. But, I say unto you.

In other words, he is saying, that is not the way it is. But, I say unto you. And he is here offering a corrective as opposed to what was generally understood.

And then in 527. You have heard that it was said, you shall not commit adultery. But, I say unto you.

[ 17 : 10 ] Again, there is a contradiction. And the third is the law of divorce, which we intend to undertake this morning. And that's in verses 31 and 32. And it was said, whoever sends his wife away, let him give her a certificate of divorce.

But, I say to you. In other words, Jesus is reminding them each time in each of these areas that the qualifications are not what they think they are.

And the qualifications that God has are not the same qualifications that these rabbis have been setting forth and teaching you. You've been told wrong. And he's straightening it out.

And then the next. The law of oaths is found in verses 33 through 37. About making false vows. You have heard that the ancients were told.

Thus and so. Thus and so. Verse 34. But, I say to you. And then, if you will note. Verse 38 through 42.

- [ 18 : 12 ] You have heard that it was said. An eye for an eye and a tooth for an eye. But, I say unto you. And this is the law of non-retaliation. And then the last one is in verses 43 through 48.
- And it has to do with one's neighbor. Or the identification of a neighbor. You have heard that it was said. You shall love your neighbor and hate your enemy. But, I say unto you.
- So, in each case. Christ offered a completely opposite kind of corrective. Now, today. We are going to focus on the law of divorce.
- And I think it goes without saying. That. There probably are very, very few families.
- Including those among us. Who have not been touched. Or impacted. In one way or another. With divorce. It is one of the most painful.
- [ 19 : 12 ] Difficult. Preventable. Issues. That we face. We have briefly considered.
- What constitutes marriage. On a worldwide scale. As best as we understand it. We did that in. The last couple of sessions. I believe.
- There are vast cultural. And traditional customs. And requirements. But there are also. Important commonalities. Commonalities. Now, today. Subject of marriage.
- Is on the front burner. Because. Of the same sex marriage. And all of the publicity. It is getting. And it has. Brought the subject of marriage. Into. Focus.
- Perhaps. In a new way. And not only because. Of the same sex marriage. But also. Because. Of so many. People today. Who are cohabiting. Without marriage.
- [ 20 : 14 ] They are. In a. Live in situation. And. Their philosophy. Of course. Is. Well. We want to make sure. This thing is going to work. So we're going to have a trial run.
- We're going to live together. As husband and wife. Without actually getting married. For a certain period of time. And see if we're really compatible. And then if we are. We can always get married later on. And if we're not. We can amicably.
- Split. And. We don't have a messy divorce. And lawyers. And complications. And all of that. And on the surface. It sounds very logical. And especially. Does it sound.
- Appealing. Because there are so many. Who are doing it. And as is often the case. With moral issues. Virtually anything. Can be considered. Appropriate.
- If you have enough people. Doing it. So. In the minds of many. Numbers. Legitimize something. Although. There is no way. That morality.
- [ 21 : 09 ] Can be established. On the basis of how many people. Are doing it. Or not doing it. So. We have tried. With the subject of marriage. And I don't want to spend much time on this.
- Because our work is ahead of us. But. We did briefly consider. What constitute marriage. On a worldwide scale. As best as we could. There are vast cultural.
- And traditional customs. And requirements. But there are some commonalities. First of all. And all I'm doing now. Is trying to posit. Some things that. All cultures have in common.
- As regards marriage. Even though. They have. Widely different customs. And traditions. And ways of doing it. There are still certain things.
- That. Just about. Everywhere. In the world. Have to accompany. A marriage union. And the first is. It is to be public.
- [ 22 : 05 ] With witnesses. And. It must contain. Vows or promises. That are stated. Or implied.
- In the ritual. And thirdly. It must include. A physical. Consummation. A couple. May stand.
- Before. Whomever it is. That is designated. To conduct the marriage. And express their vows. And they are usually. Very tender expressions. Of love. And promise. And faithfulness.

Etc. All of which. Are very important. And are not to be taken. As just words. But they are to be. Uttered. From a heartfelt.

Sincere attitude. And all of the witnesses. Hear those words. And the minister. Justice of the peace. Judge. Captain of the ship. Whomever it is.

[ 22 : 59 ] Pronounces. The magic words. That they are. Husband. And wife. You may kiss. The bride. And. The bride. And groom. Kiss.

And everybody. Claps. And it is a wonderful. Ceremony. And it is over. But they are not married yet. The marriage. Has to be. Consummated. It is the physical.

Coming together. Of the bride. And groom. Which usually. Occurs. On the night. Of the marriage. That seals. The marriage. Call it.

If you will. The icing. On the cake. That is what. Really. Makes them. One. That is what. Finalizes it. Well. What happens. If they don't. Do that.

They are not married. They are not married. A ceremony. Has been. Accomplished. The public.

[ 23 : 55 ] Was there. Everybody. Considers. Them. Married. Because. I was there. I saw them. Exchange the vows. Yes. But. If they did not. Physically. Consummate that.

In a sexual union. Of coming together. As husband and wife. And being made one. They are not married. And I think. Just about.

Any court. I know this is true. In the United States. Will grant. An annulment. If both parties. Are willing. To sign an affidavit. To the effect. That they never. Consummated the marriage.

Then they can. Obtain an annulment. And an annulment. Is not like a divorce. An annulment. Says. The marriage. Never. Really. Happened. They never were.

Really married. So you don't have to get a divorce. You just get. An annulment. Now. Laws. Are subject to change. And. They are. Different from state to state.

[ 24 : 51 ] But generally. The consummation. Of the marriage. Is recognized. Everywhere. Acknowledged. As an essential. Part. Of the union. And they are not.

Married. In any bona fide way. Until. It is consummated. So these passages. In the sermon. On the mount. Must also be understood. That they are Jewish.

In their origin. And they are given. With the law of Moses. In full force. And that's what they're. Operating under. While we. Are not under law.

But under grace. There yet remain. What I call. Abiding principles. That are cross. Dispensational. That is. There are aspects. Of the Old Testament.

And the four Gospels. That while not directly. Applicable to the body. Of Christ. They are nonetheless. For our learning. Blessing. And benefit. And the law of marriage. Is one of them.

[ 25 : 44 ] Today. The entire. Traditional concept. Of marriage. Is being challenged. By powerful. Influential. And well.

Bankrolled. Forces. Not only. Is the very meaning. Of marriage. Being turned. On its head. But even. The traditional. God-given.

God-defined. Distinction. Of what constitutes. Personhood. Masculinity. And femininity. Is being seriously. Challenged.

We heard. Just yesterday. I think it was. Or the day before. That Governor Brown. Who comes from. A notoriously. Liberal background. Just signed.

Into law. A provision. That. Allows. For. Children. In public schools. From K. Through. High school.

- [ 26 : 38 ] To use. Whichever. Restroom. They feel. Comfortable. In using. And I assume.  
That this applies. Also. To. Locker rooms. And to showers. And even. To sports. Activities.  
If a girl. Wants to play. On the football team.  
She should. Be able. To do so. If a boy. Wants to shower. In the girl's locker room.  
Because he feels. He is more feminine. Than masculine.  
He will be able. To do so. That isn't some. Way out. Thing. That they are. Talking about. In  
California. It has already.  
Become law. I think. It's going to be. In effect. January 1. Of next year. It is already. Now.  
What is happening. Here. And it began.
- [ 27 : 40 ] It began. With the. Women's liberation. Movement. Back in the 60s. It began. With a.  
Striving. For equality.  
Among the sexes. Which is a good thing. But sameness. Among the sexes. Is just plain  
nuts. Because women.  
Are not men. They never will be. And no man. I know. Ever wants them to be. There is a  
beauty. Of femininity. All to its own. That masculinity. Cannot touch.  
And there is a manliness. In masculinity. That women. Are attracted to. That no woman.  
Can ever duplicate. That's the way. God set it up.  
In the beginning. He made them. Male. And female. With very. Good. Reason. One. Is  
used. To complete. The other.
- [ 28 : 36 ] And what is taking place. Is something. That is going. Far beyond. An equalizing. Of the  
sexes. Now. It is. A blending.  
Of the sexes. And it is. Being realized. In marriage. Where two. Men. Men. May get  
married. Or two. Women. May get married. And I don't mean. Simply live together. Or  
consider themselves.  
Married. But I mean. Legally married. You know about this. You follow the news. As much  
as I. You know what's going on. So it is a gender blending. Thing. That is taking place.  
Now it is getting down.  
Into. Into. Schools. Into children. And I don't know. If you are aware of it or not. But stop  
and think about it. Most of the really bizarre things.  
That take place. On this liberal. Slippery slope. Often have their origin. In California. You  
have noticed that. Haven't you?
- [ 29 : 30 ] It isn't called. The land of fruits and nuts. For nothing. And I say that. With some humor.  
But I say it also. With some disgust. Because they seem to be.  
On the leading edge. Of whatever is bizarre. Whatever is weird. Including. The legalizing  
of pot. And you haven't seen anything yet. As to what's going to take place.  
Well. It doesn't. As long as you don't hurt anybody else. You should be able to. Light up.  
And. And. Tune in.  
And drop out. Anytime you want. Yeah. Like. Like the guy. Who was operating. The heavy  
crane. While he was stoned. And brought this building down.  
In an untimely fashion. And in an untimely way. Unintended way. And killed. A lot of  
people. But you can't deny him. The right to light up.
- [ 30 : 26 ] So as long as it doesn't hurt anybody else. But what do you. What do you say to the  
families. Of those people. Who lost their lives. Because this joker. Was stoned on pot.  
When he was operating. This heavy equipment. And you haven't seen anything yet.  
It's going to become. A lot worse. Now what is happening is. And follow me. Because this  
is. This is really important. And you don't have to be. A rocket scientist.

To connect these dots. It all started. With the women's lib thing. And as far as the women's lib. Was concerned. Men. Were asking for it.

The thing. That brought the women's lib movement. To the forefront. Was the shabby treatment. That women had received. From men. For decades. And they got some.

Feisty gals together. Who simply got fed up with it. And they started writing books. And conducting rallies. And all the rest. And the next thing you know. Women's liberation movement. Was born. And it was born.

[ 31 : 26 ] Out of a response. To the negative. Poor treatment. That too many men. Had been giving women. For too many years. And they simply got fed up. And had enough. Just like our forefathers did.

With King George. In England. And they got fed up. And had enough. And they started rebelling. Only problem is. They never knew when to stop. And they're still going. And they've.

Shot far past their objective. Now we're into the gender blending thing. And I'll tell you what's coming. What's coming. Is. Removal.

Of the distinction. Between the sexes. Period. They are really. Aiming. To do away.

With femininity. And masculinity. That's. What's coming. That's. What this. First step. With the same sex marriage.

[ 32 : 24 ] And with the children. You see. They start with the children. Because you have to condition them. They are the ones who are most teachable. Trainable. And the ones who are most susceptible. To change. Don't start with the old geezers.

Like me. We'll get our back up. And rebel. And do something. We probably shouldn't do. But the children. The children. Trust. Adult. Authority.

And. When I was a kid. Growing up in school. All my teachers. Were the smartest people in the world. They knew everything.

And. You just. Automatically. Caved in. To whatever they said. Well. There's not so much of that going on today. But they are still recognized.

As authority figures. And teach. Children. Are much more teachable. And trainable. And that's why they are starting this in the schools. So. It is coming.

[ 33 : 20 ] And it is. Part and parcel. Perhaps. Of the latter days. Let me move on. Modern man. In the western world. And I'm talking primarily about Europe.

And North America. Sees himself as having outgrown. The traditional definitions. And practices. Of the past. Emboldened by our technological achievements.

He sees himself as smarter. And much more sophisticated. Than his forebears. And everything. Is up for grabs. And his insistence. That there are no moral absolutes.

Only moral relativity. This then. Allows each. To establish his. Or her. Own standards. And makes everything. Subject.

To rejection. Or radical. Revision. There's a passage in. Judges 17. 25. And it's repeated. In the very last verse. Of the book of Judges. That says.

[ 34 : 20 ] There was no king. In Israel. And every man. Did what was right. In his own eyes. This is an. Off quoted verse today.

By people like myself. Who are seeking to. Alert people. As to what's going on. And this is exactly. Where moral relativism is. Moral relativism means.

There is. No such thing. As a fixed standard. For behavior. Or for morality. There is no moral.



North star. By which we can plot. Our movement. There is no. Fixed umbrella. Overarching.

Everything. That. Is. Moral. Or morality. It doesn't exist. That means. Each. Individual person. Becomes.

[ 35 : 13 ] Their own authority. And their own judge. Whatever you feel. Is right for you. Is right for you. Whatever. Whatever. So when there was no.

King in Israel. That meant there was no. Centralized authority. There was no. Standard. For law. Breaking. Or law. Keeping. Everybody did. It was kind of like. The old west.

You know. Where might. Became right. And that's really. Where we're headed today. And it is not unusual. That it should be this way. They are people.

Without a moral compass. Or a moral north star. And the watchword. For today. Is. Whatever. There are few families. That have not been.

Implicated. And impacted. By the pain. And disappointment. That is caused. By divorce. If Christians. Were committed. To implementing.

[ 36 : 08 ] The spiritual. Operating assets. Provided. For every believer. As part. Of the salvation. Package. Provided. For them. Through what Christ. Accomplished.

On the cross. There would be no divorce. In the Christian community. That's right. And I still. Really.

Stand by that. Let me repeat it. If Christians. Were committed. To implementing. The spiritual. Operating assets. Provided. For every believer.

As part. Of the salvation. For them. Through what Christ. Accomplished. On the cross. There would be no divorce. In the Christian community. But we all know.

That the Christian community. Rates. Only. Slightly. Better. Only. Slightly. Better. In the statistics. That regard.

[ 37 : 05 ] The subject. Of divorce. Almost. As many Christians. Divorce. As non-Christians. And you may be sure. It is not because.

God has shortchanged them. On what they need. To make a marriage. It is because. They have not. Implemented. What God has provided. For them.

And I. As well. As many other pastors. Know this. To be the case. The problem is. We all have. A volition.

A will. With the power. To make choices. Sin. And hard-heartedness. Often. Get in the way. On the part of one. Or both. Of the married couples.

And reconciliation. Is rendered. Impossible. We will see Christ. Address this very thing. In our current study. On the sermon. On the mount. Remember.

[ 37 : 59 ] Back in. Matthew 19. That was read earlier. The disciples. Ask our Lord. Well. If.

If what you say. Is true. And if that's what. Moses meant. Then. Why. Did Moses. Make provision. For divorce. And our Lord answered.

And said. Well. In the beginning. It was not so. But Moses. Permitted divorce. Because. Of the hardness. Of your heart.

What did he mean. By that? What is the hardness. Of the heart? Because if this. Could be overcome. If this. Could be successfully. Combated. Divorce.

Among Christians. Would be non-existent. Hardness. Of the heart. And in the first place. It doesn't talk about. The blood pump. We know that. It's not that thing. In your chest.

[ 38 : 52 ] That beats 70. Sometimes. That's not it. At all. The heart. Is the equivalent. Of the mind. The psyche. The human spirit. It's where you.

Make your decisions. A hardened heart. Is a stubborn. Unyielding. Mind. And it is.

Hardened. In the way. That. When an offense. Has occurred. In a marriage relationship. And by the way. This is what. Always. I mean. Always. Always. Always. Precipitates. A divorce.

Without exception. Somebody's offended. Somebody has been wronged. Either the husband. Or the wife. Somebody. Injured. The other party. That's called.

An offense. And an offense. Needs to be. Repented from. And it needs to be confessed. And acknowledged. And it needs to be forgiven. There is a process involved.

[ 39 : 47 ] There are steps to go through. And when you go through those steps. With the right attitude. And the right heart. Things are resolved. The situation is saved. The marriage is back on track again.

It doesn't have to end in divorce. But. It is personal volition. And the hardness of somebody's heart. Either his. Or hers. Or both. That short circuits.

The whole process. And literally. Wastes. The grace. That God has provided. Through the death of Christ. They are actually squandering.

Divine. Operating. Assets. Whether they know it or not. Now. This question. Which is perhaps. The question. Why is divorce permitted.

In cases. Of adultery. And our Lord made it very clear. In what he said. There is to be no divorce. Except in the case of adultery. Why does he make that exception.

[ 40 : 46 ] Or why does he acknowledge. That provision. He is as much as saying. If. Someone in the marriage. Has been unfaithful. To their partner.

That. Constitutes grounds. For divorce. Why did he say that. And you know. As clear. As clearly. As is stated in the Bible. There are actually. Some preachers.

Who have the audacity. To say. It's not even permitted then. And I know some. Who will not. Acknowledge. The legitimacy. Of divorce. Under. Any circumstance.

I mean. None. And you say. What about this verse. What about what our Lord said. Well. I don't believe. We're interpreting that right. Join together. Let not. What God has joined together. Let not man put us under.

No divorce. No circumstances. No conditions. No permission. Ever. And that's the position they take. And others. Go to the other extreme.

[ 41 : 40 ] And say. Hey. If you decide. That you don't love each other anymore. Or the commitment. Just isn't there. It's okay to split. That's the other extreme. But we're dealing with.

Why divorce is permitted. In cases of adultery. And Christ made that quite clear. That it was. And the simple reason is. The marriage bond. Has been broken.

The two. That earlier. Became one. When they were married. Has been broken apart. They are in reality. No longer one.

They are disrupted. A third party. Has invaded the relationship. And all that remains. Is the acknowledgement.

That the marriage is broken apart. So they are in reality. No longer one. All that remains. Is for the offended party. To make it public.

[ 42 : 41 ] Which is done. Through the legal decree. Of divorce. So adultery. Appears to be. The only grounds. For legal. Divorce. Now very often.

When adultery takes place. The innocent party. Who is cheated on. Doesn't even know it. Ordinarily. They are not aware of it.

In fact. They may never become aware of it. They may live the rest of their life. And never know. That their mate. Was unfaithful to them. But I want to tell you something.

The relationship. Can never be the same. It can never be the same.

Even though. Only the guilty party. Knows that it has taken place. And the reason it can never be the same. Is because. Something.

[ 43 : 37 ] Really. Mysterious. That we do not understand. Happens. When people engage in sexual relations. It is not.

Now hear me well. It is not. Just. A physical thing. And I think Paul emphasized that.

In 1 Corinthians 6.16. He says. Know ye not. That when a man. Is joined. To a harlot. They become.

One. One. Flesh. What does that mean? He's not talking about the mere physicality of it.

There is more involved in the sexual union. Than is physical. You. You. Enter. Twine. Spirits.

[ 44 : 38 ] In that relationship. The oneness. That is. Obtained. Is not. Just. A physical. Oneness. It is. An emotional.

Spiritual. Oneness. As well. And most men. Who frequent. Brothels. Houses. Of prostitution. Whatever. One night stands.

They have no idea. None. That they are leaving part of their psyche there. With their semen. Don't have a clue.

Wouldn't believe it if you told them. Because we know there is an accounting for the physical. But we can't get our brains around the spiritual.

But it is very. Very real. And if a person in a marriage is unfaithful to their mate. That infidelity will never.

[ 45 : 32 ] Never. Never. Allow them to be the same to their mate. Throughout their marriage. Even though their mate may be completely clueless. Don't have any idea that anything is going on.

And I'll tell you why that is. Is because. That partner. Has. Become. One. With somebody else.

Now. It is as simple as that. And they don't have a clue. There is so much more here that is involved. If people understood this.

They would guard their person. Their psyche. Their intentions. Their roving eye. And all the rest of it. A whole lot more. But they don't know this. And Paul said. Know ye not.

Don't you know that when a man. Goes into a harlot. He becomes one with her. Do you not see that there is a whole lot more.

[ 46 : 31 ] There. And Paul isn't saying. He's having sex with her. That's all. Nothing personal. It's strictly business ma'am. One night stand. No. No. No. No. It doesn't work that way.

And when that adulterous relation occurs. The marriage that they were involved in. That the wounded party still thinks is intact.

It's gone. It's gone. That's what adultery means. Adultery. Adulterates.

Contaminates. Contaminates. Sullies. Ruins. The purity of the relationship. It's no longer intact. It was cemented when they went in and consummated the marriage.

That's when they became one. But now a third party has been injected. And they have become one with them. So what happens to the original oneness?

[ 47 : 37 ] Split. It's gone. And one of the parties may not even know it. But it is. God knows it. And this is why.

And this is why. This is why Jesus said. Divorce is permissible. In cases of adultery. Because the union.

The original union. Has already been broken. They've entered into a relationship. With a third party. And they became one with them.

This represents the ultimate betrayal. It happens all the time. And you'd be surprised how many people almost consider it. Eh.

It's no big deal. Everybody's doing it. You know. You need to have a little action on the side. A little variety. And it's dismissed. Stupidly.

[ 48 : 34 ] So. They don't have it. And by the way. I know my time is gone. But give me a couple of minutes. Would you please? Please. This points out.

The heinous. Nature. Of rape. This is a thing. That makes rape.

So. Horrible. It isn't. Just. Physical. A rapist. Is. Forcing. A woman. To become.

One. With him. And she doesn't want to become one. With him. She has. A volition. Of her own.

And she wants to become one. With the person. Of her choosing. That's what marriage is about. All of this mix.

[ 49 : 30 ] All of this that comes together. Is. It's. It's. It's. It's an absolutely amazing thing. And folks. There is so much more here. Than what seems to be here. On the surface.

Let me just hasten through this. If I may. When a couple marry. And consummate. An indescribable oneness. Takes place.

Whereby. The two become. As one. If either of the two. Become one. Physically. With someone else. Any third party.

This contaminates. The original marriage. It sullies the purity. Of that original union. The word. We most commonly use. Is. It adulterates.

The union. One half. Of that original union. Has taken up. With another. And chose. To become. One. With them. And that. Destroys.

[ 50 : 24 ] The original. Union. All that remains. Is for it. To become public. And how do you do that? How do you make it public? Well you get a divorce.

And even though. It isn't used. Too much now. But there was a time. When a couple. Filed for divorce. They had to. Provide the grounds. For divorce.

In the lawsuit. And it was publicized. In the newspaper. And every now and then. Usually you would see. Mental cruelty. Extreme mental cruelty. Which covers. A whole multitude of sins.

Basically means. We just can't get along. Together anymore. But every now and then. You would see. And it was usually. It was almost always. A really hurt. Irate wife. Who would call.

A spade a spade. And. Her announcement. In the legal notices. Of the newspaper. Said as much as. I am divorcing. This bum. Because he cheated on me.

[ 51 : 20 ] And grounds of adultery. But. Does that mean then. That if adultery has occurred.

Divorce is obligatory. No. Of course not. Of course not. Doesn't have to end in divorce. It doesn't have to end.

But often it does. And if it does. Only because of one thing. Hardness. Of heart. Either the adulterer.

Will not repent. And acknowledge his sin. And ask for forgiveness. Or. The offended one. Refuses to forgive. And in both cases.

It is an issue. Of the hardness. Of heart. God has provided. All of the operating assets. That are needed. Including.

- [ 52 : 24 ] Repentance. Forgiveness. Folks. These tools. Of repentance. Confession. Acknowledgement. Forgiveness. They are so. Incredibly. Powerful. They can. Overcome. The most. Heinous. Kinds. Of crimes. Sexually. That one partner. May commit. Against another. But it. Cannot. Be overcome. Where there is. Hardness. Of heart. Christ. Has done. Everything. That is. Necessary. To enable. People. To admit. And acknowledge. Their wrong. Confess. It is sin. Ask. Forgiveness. And for the injured party. To grant. Forgiveness. And that thing. Really. Can. Be. Kept. Together. And made. Better. Than it ever was. But these assets. Have to be brought. Into play.
- [ 53 : 21 ] I intended. This to be a one part. Message. But you know. As well as I. That's not going to happen. So we'll have to continue. This theme next week. Would you pray with me? Father. We are. So thankful. For the incredible. Blessings. And joys. That come. Through marriage. We. Many of us. Have found marriage. To be the closest thing. We will ever get to heaven. On this earth. But for those. For whom that's the case. It's only because. They are implementing. Gracious provisions. That you have made for them. In your word. And for those. Who choose to ignore them. The pain. And the heartache. Is inevitable. Because. They will not implement. What you've provided. We pray today. That you will use this.
- [ 54 : 15 ] As an introduction. To the importance. Of this subject. And. Give. Ability. That we know. We don't have. In. Faithfully expressing it. As it ought to be. In the future sessions. Thank you for. Instituting. Marriage. And the family. And for the wonders. And the joys. That it brings. Not without the potential. Of some heartaches. But even they. Are resolvable. Through a gracious God. We bless you. In Christ's name. Amen. Amen.