

Christ's Reteaching

Matthew 5:27-32: *“²⁷Ye have heard that it was said by them of old time, Thou shalt not commit adultery: ²⁸But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. ²⁹And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. ³⁰And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. ³¹It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: ³²But 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.”*

- I. Verses 23-24—*“If...gift...rememberest...go...first”*
 - A. There is an importance in obeying the commandment in **Exodus 20:13**.
 1. **Exodus 20:13** says, *“Thou shalt not kill (or murder).”*
 - B. The Lord explained that this is not only referring to literal murder, but to anger.
 - C. Anger was serious as the Lord said in **Matthew 5:21-22**.
 1. **Matthew 5:21-22** states, *“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:²¹ But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.²²”*
 - D. The worst consequence of anger is that it is another one of the sins that separate us from God as the Lord told Israel in **Isaiah 59:1-2**.
 1. **Isaiah 59:1-2** says, *“Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:¹ But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.²”*
- II. Verse 27—*“Thou shalt not commit adultery”*
 - A. The Lord moves to the next sin that has the potential to separate from God in **Matthew 5:27**.
 1. **Matthew 5:27** says, *“Ye have heard that it was said by them of old time, Thou shalt not commit **adultery**.”*
 - B. This is the seventh of the Ten Commandments in **Exodus 20:14**.
 1. The commandment states, *“Thou shalt not commit adultery.”*
 - C. On the surface, this seems simple enough. All you have to do is not come together intimately with another man's wife, and you are free and clear of breaking this commandment.
- III. Verse 27—*“Ye have heard...by them of old time”*
 - A. Now, the Lord moves to describe how wrong an understanding that is as He starts with another verse.
 1. **Matthew 5:27** says, *“**Ye have heard** that it was said by them of old time.”*
 - B. What they had heard and what they have been taught was just that. All you have to do is not get intimately involved with another man's wife, and you are not committing adultery.
 - C. That is what the people were taught by their leaders that the seventh commandment only referred to the act of adultery and no further.

- D. The Pharisees taught that if a desire in the heart did not go any further into the act of adultery, then a man was good. There was no reference to thoughts or desires.
- E. That is how the Pharisees could pray in **Luke 18:11**.
1. **Luke 18:11** says, *“The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, **adulterers**, or even as this publican.”*
- F. The Pharisee believed that he could lust in his heart after another woman and be okay.
- G. However, the Lord meant by that statement in verse 27 was, “I will tell you what that commandment *‘Thou shalt not commit adultery’* really means.”
- H. Since this cut across what the Pharisees said, the issue of authority was raised in **Matthew 21:23**.
1. **Matthew 21:23** says, *“And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?”*
- I. That was what made the Lord’s teaching so different from the scribes and Pharisees.
1. **Mark 1:22** says, *“And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.”*
 2. We can imagine how the people who heard the Lord’s teaching told others, “It was amazing because He taught with an authority that the scribes and Pharisees did not have.
- J. He did teach the law with unique authority. He was teaching them as “Jesus,” and He was the same person as Jehovah Jesus who authored the law given to Moses.
1. Who could better interpret the law than the person who gave the law in the first place?
- K. Breaking any commandment causes two problems which are described in **1 John 1:9**.
1. **1 John 1:9** says, *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”*
 2. **1 John 1:9** calls out the two problems that sin causes. One of those problems is an external problem, and the other problem is internal.
 - a. The external problem that sin causes us is that sin is a personal offense against God. Sin is personally offensive to God.
- L. Sin is so offensive to God that when Joseph was propositioned by Potiphar’s wife to lie with her, Joseph’s response was in **Genesis 39:9**.
1. **Genesis 39:9** says, *“How then can I **do this great wickedness, and sin against God?**”*
 2. Joseph saw the worst that sin does. Sin is directly against God who is holy and without sin.
 - a. Thankfully, if we confess our sins, then God forgives us and solves the first problem that sin causes.
 3. The second half is the problem that sin causes is an internal crisis in the soul. That is the crisis of moral defilement or uncleanness.
 4. That is a major problem that causes a person to feel so dirty inside, so guilty inside, so shameful.
 5. God has promised that with confession and repentance that He will clean the soul.
 - a. **1 John 1:9** says, *“If we confess our sins, he is faithful and just to forgive us our sins, and to **cleanse us from all unrighteousness.**”*
- M. We can see how God forgives and cleanses what will happen to the Jewish people.

1. **Zechariah 12:10** states, *“Look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”*
- N. God opens the fountain of forgiveness and cleansing in **Zechariah 13:1**.
1. **Zechariah 13:1** says, *“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.”*
- IV. Verse 28—*“Looketh on a woman to lust after her”*
- A. This seventh commandment is the one commandment that when violated results in the greatest uncleanness. The Lord is addressing that in **Matthew 5:28**.
 1. **Matthew 5:28** says, *“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”*
 - B. When the Lord said that “they were astonished at his doctrine” in **Mark 1:22**, they were astonished to hear that it was wrong to look “on a woman to lust after her.”
 1. The people were shocked to hear that it was wrong to scan up and down a woman as a once-over.
 - C. When the Lord said, *“looking on a woman”* and later in verse 30 about a right eye that offends, the Lord is focusing on the issue of what is being looked at. That takes us back to the first sin with Eve in the Garden in **Genesis 3:6**.
 1. **Genesis 3:6** says, *“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”*
 2. It all started with the eyes.
 - a. **Genesis 3:6** says, *“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes.”*
 3. Eve looked at the fruit and saw that it was pleasant to the eyes. She saw herself eating the fruit before she even ate the fruit. With that image in her heart (as far as sin starting in the heart), Eve sinned before she even reached out her hand to take that fruit. Her taking and eating the fruit was the next step after she looked and imagined herself eating the fruit.
 - a. Eve’s lust for that fruit had only been conceived in her heart and that drove her to reach out with the act. When she did and gave the fruit to Adam, he lusted for that fruit and took that fruit. Adam died, and now, we all die because of them.
 - D. It all started with the eyes which is why the Lord focused on the eyes when He said in **Matthew 5:28**.
 1. The verse says, *“Whosoever looketh on a woman to lust after her.”*
 - E. In describing Potiphar’s wife who propositioned Joseph to lie with her, the Genesis record carefully points out how that all started with her eyes and the forbidden look.
 1. **Genesis 39:7** says, *“And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.”*
 2. What a description! It is like a fisherman who casts his net over fish.
 - a. First, she looked, and then she imagined. Then, she moved forward with her proposition. When Joseph fled, her hand reached out and grabbed Joseph who ended up leaving his coat in her hand.
 - F. Samson delivered Israel from the Philistines.
 1. As strong as Samson was to overcome the Philistines, Samson was not strong enough to overcome his own eyes and the women he looked and lusted over in **Judges 16:1**.

- a. **Judges 16:1** says, *“Then went Samson to Gaza, and saw there an harlot, and went in unto her.”*
 - b. Samson’s eyes landed on a woman, and then lust was ignited in his heart. His act of fornication followed which eventually led to his destruction.
 - c. When we look at verse 29, we can say that Samson’s eyes offended Samson. It was more profitable for Samson that his eyes were gouged out so that his whole body was not cast into hell.
 2. Samson did not have to pluck his eye out; the Philistines did it.
- G. The greatest trouble in Jacob’s family came from a man who did not control his eyes. That was the rape of Jacob’s daughter Dinah and that all started with the eyes.
1. **Genesis 34:2** states, *“And when Shechem the son of Hamor the Hivite, prince of the country, **saw her, he took her, and lay with her, and defiled her.**”*
 - a. The steps were: He **saw** her, he **took** her, he **lay** with her, and he **defiled** her.
- H. Starting with Goliath, David conquered enemy after enemy. But, there was one enemy that overcame David, and that enemy was his own eyes in **2 Samuel 11:2-4**.
1. **2 Samuel 11:2-4** says, *“And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.² And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?³ And David sent messengers, and took her; and she came in unto him, and he lay with her.⁴”*
 2. The steps toward David’s defeat were **2 Samuel 11:2**—*“He **saw** a woman washing herself...the woman was very **beautiful to look upon.**”*
- I. These mighty men met their defeat that all started with their eyes. That is why the eyes of the lost are described in **2 Peter 2:14**.
1. **2 Peter 2:14** says, *“Having **eyes full of adultery, and that cannot cease from sin; beguiling unstable souls.**”*
 2. There is an important link in **2 Peter 2:14** between *“eyes full of adultery”* and *“that cannot cease from sin.”*
- J. The word “cannot” is a strong word.
1. That verse does not say, “may not cease from sin;” that verse says, “cannot cease from sin.”
 2. As long as the eyes are full of adultery, there is an inability to stop sinning.
 3. “Cannot” describes an “inability.”
 4. This is the same inability that the Lord said was true about the Pharisees in **Matthew 12:33-34**.
 - a. **Matthew 12:33-34** says, *“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.³³ O generation of vipers, **how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.**³⁴”*
- K. The world is one big enticement of the eyes which is why the world is described as it is in **1 John 2:16**.
1. **1 John 2:16** says, *“For all that is in the world, the lust of the flesh, and **the lust of the eyes, and the pride of life, is not of the Father, but is of the world.**”*
- L. The wisest man in the world was King Solomon, and he fell as Nehemiah said in **Nehemiah 13:26**.
1. **Nehemiah 13:26** states, *“Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his*

God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.”

2. We can imagine Solomon looking back over his life and seeing how first there was a look at those outlandish women. Then, his heart followed his downfall, and so Solomon wrote in **Proverbs 4:23**—“*Keep thy heart with all diligence; for out of it are the issues of life.*”

- a. The sequence was first the eyes, then the heart, and then the act.

3. It is just like Ralph Waldo Emerson put it:

*Sow a **thought**, reap an **act***

*Sow an **act**, reap a **habit***

*Sow a **habit**, reap a **character***

*Sow a **character**, reap a **destiny***

4. This passage in Matthew 5 would start with the eyes, so it would come out as follows:

*Sow a **glance**, reap a **thought***

*Sow a **thought**, reap an **act***

*Sow an **act**, reap a **habit***

*Sow a **habit**, reap a **character***

*Sow a **character**, reap a **destiny***

M. **Matthew 5:28** reminds us, “*Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*”

N. Job was so troubled by his eyes looking at women that fed his impure thoughts that Job tells us that he made a deal with his eyes.

1. **Job 31:1** says, “*I made a **covenant with mine eyes**; why then should I think upon a maid?*”
2. Job knew so well how important it was to protect our eyes.

*Be careful little eyes what you see,
Oh, be careful little eyes what you see,
For the Father up above is looking down in love,
So, be careful little eyes what you see.*

O. Job tells us how he was careful with what his eyes saw. Job tells us that he made a covenant or an agreement or a bargain with his eyes.

P. Can’t you picture Job proposing the agreement with his eyes and saying, “Look, eyes. Here is the deal. If you look at a woman, then my heart will lust after her. My heart will not be pure, and it’s important for my heart to be pure because ‘Blessed are the pure in heart for they shall see God.’ So, eyes, if you feed my heart to be impure, then you will not see God. Seeing God is far more pleasurable than seeing a woman. So, let’s make a deal. You don’t look on a woman to feed my heart to lust and get defiled, then you can see God.”

1. And his eyes said, “That sounds good.”

Q. When Pharaoh returned Sarah to her husband Abraham, Pharaoh told Sarah in **Genesis 20:16**, “*And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other.*”

1. What Pharaoh was saying to Sarah is that her husband Abraham was to be a protective cover so that no man would set his eyes on Sarah to lust after her.

2. Pharaoh told Sarah that whenever any man would look on Sarah to lust after her, Abraham would be seen to cover Sarah, so no man could set his eyes on Sarah to lust after her.

V. "In his heart"

A. When He said, "In his heart," He is speaking about heart adultery.

1. Heart adultery was a radical teaching. This is the adultery of thoughts and desires.
2. He is not just condemning the acts of adultery and fornication; He is condemning the hunger for and the lusting for adultery.
3. The Pharisees taught that if a man only thought about adultery in his heart without committing the act, then he was not guilty.
 - a. The Lord has equated thinking about sin as equivalent to being guilty of the act of sin.
4. This is what David said in **Psalm 66:18**, "*If I regard iniquity in my heart, the Lord will not hear me.*"
 - a. The Hebrew word translated as "regard" is the word for "see." If a person sees himself in a sinful act, that is the imagination.
 - b. In other words, David is talking about sinful fantasies.
5. Lust is the first step toward sin.
 - a. The Bible calls the thoughts and desires to sin as the conception of sin in **James 1:14-15**.
 - a)The verses say, "*But every man is tempted, when he is drawn away of his own lust, and enticed.¹⁴ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.¹⁵*"
 - b. Lust is pictured here as a conception or a pregnancy. As sure as there is a conception, there will be a pregnancy. As sure as there is a pregnancy, there will be a birth.
 - a)**James 1:15** says, "*When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*"

B. When the Lord Jesus made this statement in **Matthew 5:28** ("*That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart*"), it was seen as a signature teaching. It became very well known in Israel that He taught that to look and lust on a woman was the equivalent of adultery.

1. This teaching in verse 28 came into play when the woman was taken in the act of adultery, dragged out of her house, and set before the Lord for Him to give His verdict.
 - a. **John 8:2-9**—"*And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.² And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,³ They say unto him, Master, this woman was taken in adultery, in the very act.⁴ Now Moses in the law commanded us, that such should be stoned: but what sayest thou?⁵ This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.⁶ So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.⁷ And again he stooped down, and wrote on the ground.⁸ And they which heard it, being convicted by their own*

conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.⁹

2. What a scene! Early in the morning, the Lord has come into the Temple to teach, and early in that same morning, men burst into a house and catch a woman in the act of adultery. They dragged her out and set her before the Lord. They demanded His verdict if the law should be followed and if she should be stoned to death.
 - a. And the Lord does not engage in their rage, but He just stoops and writes on the ground like He did not hear them.
 - b. He gets up and looks at the men ready to stone her and he says to them in **John 8:7**, *“He that is without sin among you, let him first cast a stone at her.”*
 - c. All those men think of the sin of adultery. All those men who before they knew His teaching would have said, “I never committed the act of adultery.”
 - d. It’s different now because they know what He has taught.
 - a) **Matthew 5:28** says, *“That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”*
3. As they each think of how many times they have looked at a woman and lusted after her, the record states in **John 8:9**, *“And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last.”*
4. Why did the eldest leave first? This was probably because the eldest had lived longer and had a long list of women that they had looked after and lusted after.
 - a. They were the most guilty of heart adultery.
5. That is the power of this verse. It is to show how all men are sinners.

VI. Verse 29-30—*“If thy right eye...right hand offend”*

- A. Now, the Lord addresses the response of “Oh well. A little looking to lust is not that big an issue. After all, every man does that. What man does not take a little naughty pleasure in his mind? That is no big deal.”
- B. That is why the Lord said the following in **Matthew 5:29-30**—*“And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.²⁹ And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.³⁰”*
- C. The Greek word the Lord used translated as “offend” comes from the word that means “to set a trap” or “cause to stumble.”
- D. So, what the Lord was saying was that it is so important to stop this sin of heart adultery. If the eye could not be controlled from looking and lusting, it was better to lose the eyes to prevent the whole body from being cast into hell.
- E. Heart adultery and fornication are so important to stop that if the hand cannot keep from touching women, it is better to lose a hand to keep the whole body from being cast into hell.
- F. But, there is another way to control the heart adultery other than cutting out eyes and hands.
 1. **1 Corinthians 9:27** says, *“But I keep under my body, and bring it into subjection.”*
 2. Bringing the body into subjection is a constant battle.
 3. The trouble with a living sacrifice is that it keeps climbing off of the altar.

G. What does it mean to bring the body into subjection to control the wandering eye from looking and lusting after women?

1. **Colossians 3:5** states, *“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.”*
2. The word “mortify” means “to put to death” as in crucify. It means “to put to death” the desire for adultery and fornication.
3. A person cannot crucify himself. He has to be crucified by another, and the person who puts to death the desire for adultery and fornication is the Holy Spirit.
 - a. **Romans 8:13** states, *“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”*

H. This death to the desire for sin is a daily death as described in 1 Corinthians 15:31.

1. The verse simply says, “I die daily.”

I. This crucified life is described in **Galatians 2:20**.

1. **Galatians 2:20** reminds us, *“I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”*
2. This verse describes four important points about a new life saved by the Lord Jesus Christ.

J. **Point #1**—*“I am crucified with Christ”* means “I have been crucified with Christ.”

1. Two thousand years ago when the Lord Jesus Christ was crucified, I was crucified with Him. I died with Christ.

K. **Point #2**—*“Nevertheless I live”* means I do have a life. It is a new life. I have passed from my old life to my new life.

L. **Point #3**—*“Yet not I”* describes my old life.

1. *“Not I”* means that in my new life my priority is not the “I” of my old life.
2. *“Not I”* means my new life is no longer “centered on me.”
3. *“Not I”* means I no longer always think of myself.

M. **Point #4**—*“But Christ liveth in me”* means my new life now is all about Christ.

1. *“Christ liveth in me”* means my life now is centered on Christ.
2. *“Christ liveth in me”* means my life now is always thinking about Christ.
3. *“Christ liveth in me”* means my new life is consumed with the thrill of **Christ’s companionship** and **Christ’s friendship** and **Christ’s presence** with me.

N. The crucified life is the way to stop the heart adultery from looking and lusting at a woman.

VII. Verse 31—*“Whosoever shall put away his wife”*

A. Now, as He is still on the subject of unfaithfulness He turns to the subject of divorce as He says in **Matthew 5:31**, *“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.”*

B. The Pharisees perverted what Moses said to say that Moses commanded men to divorce in **Matthew 19:3-9**.

1. **Matthew 19:3-9** says, *“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?³ And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,⁴ 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?⁵ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.⁶ They say unto him, Why did Moses then command to give a writing of divorcement, and*

to put her away?⁷ 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.⁸ 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.⁹

- C. When the Pharisees asked the Lord in **Matthew 19:3**, “Is it lawful for a man to put away his wife for every cause?” They were asking the Lord, “Can a man divorce his wife for any reason?”
1. That was their position. A man could divorce his wife for any reason.
 2. The only allowance for divorce was fornication.
- D. This word translated as fornication is the Greek word, “Porniao” which is not the same Greek word used here for adultery.
1. Fornication happens when a person is not married, and adultery happens when a person is married
- E. What Moses said was that if a man discovered that his wife was not a virgin when they got married or that she had committed fornication before they were married, he was allowed to divorce her in **Deuteronomy 22:13-21**.
1. **Deuteronomy 22:13-21** says, “*If any man take a wife, and go in unto her, and hate her,¹³ And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:¹⁴ Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:¹⁵ And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;¹⁶ And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.¹⁷ And the elders of that city shall take that man and chastise him;¹⁸ And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.¹⁹ But if this thing be true, and the tokens of virginity be not found for the damsel:²⁰ Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.²¹*”
- F. In the case of Joseph who thought Mary was not a virgin, he thought to put her away in **Matthew 1:19**.
1. **Matthew 1:19** says, “*Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.*”
 2. As a matter of fact the Greek word for “put her away” is the same Greek word used twice in **Matthew 5:32**.
 - a. **Matthew 5:32** says, “*Whosoever shall put away (Same Greek word used for Joseph thinking to put away Mary) his wife...and whosoever shall marry her that is divorced (Same Greek word used for Joseph thinking of putting away Mary).*”
- G. So, the allowance that Moses gave for divorce was referring to the discovery that a woman was not a virgin when they got married, and it is not referring to adultery within marriage.
1. And even in that case when a man discovered that his wife was not a virgin, the man could not get a “quick divorce.” He had to sit down and write out the reason

for the divorce. That was designed to bring a man to ask the question of whether He was allowed by God to divorce his wife.

- H. The subject that the Lord is speaking about is adultery and what the Lord is saying in verse 31 is what man sees as a valid reason for the end of a marriage.
 - 1. It may not be accepted by the Lord—in which case God still sees the couple as married. If they are married, then a future union is adultery in God’s sight.
- I. We live in a world where divorce is as common as marriage and where when a couple is together for a long time, they are so unusual that people ask, “How do you do it?”
- J. Now, the Pharisees had twisted what Moses said when they said in **Matthew 19:7** says, *“Why did Moses then command to give a writing of divorcement, and to put her away?”*
 - 1. They said that Moses commanded a written bill of divorce and then commanded the man to divorce his wife.
 - 2. It is amazing that when a person wants to divorce his spouse how that person can see how God wants the divorce.
 - a. “She doesn’t want to follow the Lord, and I want to follow the Lord. God wants me to get a divorce.”
 - b. “He makes me unhappy, and God wants me to be happy. So, God wants me to divorce.”
- K. God’s standard is to get married and stay married.
- L. Like when Billy Graham was asked, “Have you ever thought of getting divorced?” He said, “Divorce, no! Murder, yes”
 - 1. The best way for believers to stay married is to see that from a Biblical point of view, divorce is not an option.