

June Teaching Theme: The Sermon on the Mount

讲员 Speaker: Pastor Linghui Peter Tian

题目 Topic: 姦淫、淫念、與離婚 Adultery, Lust, Divorce

经文 Scripture: Matthew 5:27-32

Monthly Theme: This month, we are starting a much longer series on Jesus' most famous teaching called the "Sermon on the Mount," found in Matthew 5-7. The "Sermon on the Mount" is a comprehensive sketch of Jesus' moral and ethical vision, forming a manifesto by which the Jesus community should live. Matthew opens up this section with Jesus "**going up on a mountainside**," presenting Jesus as a New Moses figure, bringing the Torah to its fulfillment. Throughout this series, Jesus' words will often challenge the very way we think about God, ourselves, and others. Let's accept that challenge over the next four months. This week, we examined 5:27-32, where Jesus speaks about Adultery, Lust, and the Marriage Covenant.

七月 July – 登山寶訓系列 **The Sermon on the Mount Series**

July 4th – 非暴力的愛 Non-Violent Love (馬太福音 Matthew 5:38-48)

July 11th – 姦淫、淫念、與離婚 Adultery, Lust, Divorce (馬太福音 Matthew 5:27-32)

July 18th – 承諾 Your Word [發誓 Oath Taking] (馬太福音 Matthew 5:33-37)

July 25th – 真正的慷慨 True Generosity (馬太福音 Matthew 6:1-4)

Resources:

[Sermon Video](#)

[Sermon Slides](#)

Discussion Questions (Pastor Linghui Peter Tian/Pastor William R. Horne):

- (1) Read Matthew 5:27-32 together. What observations do you make, and what stands out to you? How would you summarize Jesus teaching here?
- (2) 如何理解十誡中的“不可姦淫”和耶穌在太5：28節說的不可“姦淫”，二者有何不同？How to understand the "not to commit adultery" in the Ten Commandments and Jesus said in Matthew 5:28, not to "lust." What is the difference between the two?
- (3) Jesus rhetorically takes sin to its ultimate end to expose the seriousness of sin. Read James 1:13-15 together. How does James describe this process? Can you think of ways "lustful desire" brings about "death"?
- (4) 如果生活在有弟兄/姊妹陷入黃色視頻的網絡中，並主動向你求助，你將如何幫助他/她走出這樣的試探？If you live in a network where a brother/sister is caught in pornographic videos and ask you for help, how will you help him/her out of this temptation?
- (5) 上帝最初對婚姻的旨意是什麼？這對今天我們的婚姻生活有哪些提醒？What was God's original will for marriage? What reminders does this have for our married life today? By stopping the looseness on divorce, Jesus is raising the stakes on our view of marriage and simultaneously calls us to care well for those who have experienced a divorce. What are some ways we can honor the sacred union of marriage? What are some ways we can care well for those who have experienced divorce?

Important Notes (Pastor William R. Horne):

Notes on Q1: Jesus places the responsibility of following this command on the one doing the lusting (in this case, the men). “Whereas the expectation of women wearing head coverings and dressing modestly was male-shaped mores designed to prevent men from leering and being tempted or, which is more likely, to keep women’s beauty in line, Jesus sees it otherwise. He lays full responsibility in this text on the male and expects males to be able to control their desires.” (Keener & Mcknight). In many ways, Jesus paints a picture of his Kingdom where women are protected and valued as image-bearers (he will do this again in antithesis 3). *Protection of women is at the very heart of Jesus teaching here in 5:27-32, and thus should take priority in our application of this passage.*

To understand verses 31-32, we have to understand the social context Jesus was speaking into and alluding to with “anyone who divorces his wife must give her a certificate of divorce.” Many during Jesus’ time were extremely lax and permissible about reasons one could give a “certificate of divorce” (similar to today where you can do it for any reason whatsoever.) A lot of this came from a misinterpretation of Deuteronomy 24, which in the NIV says, “If a man marries a woman who becomes displeasing to him *because he finds something indecent about her*, and he writes her a certificate of divorce, gives it to her and sends her from his house....” As you can see from the passage, most of the time, men were the ones with the power to divorce, and many had interpreted this passage to the point that men could give a divorce certificate for any reason they saw fit. (One Jewish historian jokes that it was to the point that if the wife burnt the husband’s food, he could file for divorce!) Jesus is speaking into this context, shutting down the lax nature around divorce and reasserting the ideal, making divorce a sin, thereby disturbing the current complacency. Kingdom citizens see marriage as a sacred union and commitment to covenant love; thus, they must seek reconciliation at all cost.

Often, we ask the wrong-headed questions of “what reasons justify a divorce?” This question is wrong-headed in the sense that Jesus’ focus was re-elevating the marriage covenant to its proper place and in-directly raising the stakes on valuing and protecting women in his social context. The heart of God is that divorce would never be, and it is not part of his created design. Now, just because it isn’t Jesus’ focus doesn’t mean it isn’t a fair question to ask. Here are some things to consider:

- *Covenant Love:* Covenant love is a commitment to be *with* someone and *for* someone’s good, unto full redemption (until the Kingdom is in full). This is how God is with us, and this is what the marriage covenant is called to be like (though imperfectly). Ultimately then, Jesus is calling his followers to always be in pursuit of reconciliation and the other’s good (especially in marriage).
- *Sexual Immorality:* Can be defined as any sexual behavior that ruins the marriage covenant.
- *Paul’s Caveats:* Paul adds another exception for permissible divorce in 1 Corinthians 7:15 - if an unbelieving spouse deserts or leaves the believing spouse, they are not bound to the marriage.
- *Abuse & Protection of Women:* Remember, behind the heart of Jesus, words are not “hard and fast rules,” but an elevating the marriage covenant to where it should be and a

protective measure for women in his social context. Also recall, that “covenant love is a commitment to be “with someone and for someone as someone who is working unto divine ends,” then marriages are destroyed when one partner refuses to be “with” the spouse or who becomes someone who is “against” that spouse.” Physical abuse, emotional abuse, and psychological abuse are actions that destroy the marital covenant as understood in the Bible. Let’s not treat Jesus’ words (or add to them Paul’s words) and think that every possible ground for divorce has been covered by Jesus or Paul and, if abuse can’t be found within “sexual immorality” or desertion, then abuse isn’t a legitimate ground for divorce. *Abuse destroys what it means to have shelter because the house is no longer safe; abuse is a legitimate reason for divorce.*” (McKnight, S.)

- *Remarriage*: Built into Jesus’ logic, *in the case of a permissible divorce, there was a permissible remarriage*. But, if the divorce isn’t permitted, then logically, the marriage is/should still be valid - making remarriage really just adultery. Thus, in Jesus’ words, we see that women were often victims of divorce and thus forced out of survival in the social context into adultery (remarriage). Furthermore, in many settings, women’s social and economic well-being was connected to a husband (recall the story of Ruth); thus, divorce was often a man forces a woman into adultery (remarriage).

Notes on Q2: Lust is not a simple attraction or noticing a person’s beauty but meditating on it and seeking to possess it (even if that’s just in the mind). Jesus is against sexual fantasizing with an inappropriate person because he knows where this eventually leads. Lust is antithetical to authentic love as it *dehumanizes another person* into an object of passion - treating them as though they were a visual or emotional prostitute for our use. So often, we don’t take Jesus’ words seriously because things in our mind we believe are hidden and not harmful (we will explore how it is harmful in the next question).

Notes on Q3: James roots every sin to a starting evil desire that starts us on a downward spiral towards death. James places the responsibility for sin squarely on each human being and how they respond to sinful desires.

Unchecked Lust will tear up your life. “The brain is wired for both sexual pleasures as well as for sexual fidelity and rugged faithful commitment. As a result of various forms of contact, from skin-to-skin contact to sexual intercourse, the brain releases dopamine, which is the neurochemical that says, “Wow, this is pleasurable.” Dopamine creates brain pathways that tell a person to do this again. Those neurochemical passages make it easier to do again; thus, any kind of sexual contact begins to create the desire for more sexual connection with that same person. This kind of bonding is created every time a human has any kind of sexual experience. The feeling of ‘guilt’ or ‘dirtiness’ that arises in a human who experiences sex outside the bounds of biblical morals or fidelity is the brain’s way of saying, ‘I’m confused.’” (McKnight, S.) So, here is what is wild. When we live with unbound sexual desire and entertain lustful desires, we re-wire our brain overtime to find pleasure in the wrong places. (This is why porn is so dangerous - you are training your brain to find pleasure and “fidelity” with random images of strangers! It literally functions like a drug).

Unchecked Lust in the world has created systems of abuse and death. We can think of the porn industry, human trafficking, the sexual assault epidemic in institutions (including church

bodies!), and the brokenness of the family structure (things like adultery and sex outside of marriage). It is absolutely incongruent to try and fight against these systems of abuse while still promoting and celebrating unbound sexual desire and practice. Yet, this is the logic the world tries to push, and it fails miserably. When we live by and promote an ethic of properly placed sexual desire, we can begin to fight against the larger systems of abuse adequately.

Boundaries are like banks or floodwalls on a river. With them, you have a flowing river, useful for all of life. Without river banks, you have a flood that brings chaos, disaster, and destruction.

Notes on Q4: In our age of “computers in our pockets,” pornography poses a great threat to our lives. Pornography not only distorts our minds and reforms our sexual desires for ill, but it also has created larger systems of abuse and human trafficking. We as the people of God cannot take pornography lightly, both in our own private lives and in the larger communal systems of the world. This is both a personal purity issue and a very real justice issue. One of the ways, we can seek help or provide help for others is by creating partnerships of accountability. There are also helpful programs like [Covenant Eyes](#) that can be used with accountability partners to break the cycle of porn addiction. This is a temptation for both males and females in our current society. Relevant Magainze recently released a helpful article on our need to stop gendering the struggle of unbound lust. Feel free to read it [here](#).

Notes on Q5: Kingdom citizens see marriage as a sacred union and commitment to covenant love; thus, they must seek reconciliation at all cost.

- We honor marriage when we live with the proper bounds on sexuality as Jesus calls for in verses 27-30 - that we would refuse to selfishly use others for our pleasure both in the physical and in our imagination. This includes our standing against systems of abuse and death that come out of unbound lust, as mentioned earlier.
- We honor marriage by practicing reconciliation in all areas of our life and becoming peacemakers in our relationships.
- We can care well for those who experienced divorce by operating with the abundant grace and forgiveness God shows them and us through Jesus. (Divorce is serious and should be avoided, but it is no different or permanent than other sins. We can all be taste forgiveness and redemption.)
- We can care well for those who experience divorce by building community structures around them to bring the support and love they need.

Sermon Summary (Elder Yin):

论奸淫，离婚和再婚

田传造，7/11/21

太5:27-32

对传道挑战，我更挑战

离婚习以为常，把不正常当作正常。

调查发现一半以上配偶离婚，在美国南部的圣经地带比其他州更多，这事似已经习以为常。很多时这种习以为常似乎被众人也接受，教会不原意多讲，但神的话象一面镜子，使我们不得不针对自己的问题，在神的镜子前，今天再看一下婚姻的问题。

一，不可奸淫

你们听见有话说，不可奸淫，只是我告诉你们，凡看见妇女就动淫念的，这人心里已经与她犯奸淫了。

建议姐妹们穿着保守一些，弟兄们控制自己的眼目，摆脱色情的引诱。特别在当今世代，色情泛滥，造成很多人跌倒。万一有跌到的，愿你找到属灵伴，在神的里面走出这陷阱。或当另人跌倒，不要论断他，而是陪伴他走过试探。也要注重保密。

"如果你的右眼使你绊倒，就把它剜出来丢掉！因为对你来说，失去你身体的一部分，总比你全身被丢进地狱要好。如果你的右手使你绊倒，就把它砍下来丢掉！因为对你来说，失去你身体的一部分，总比你全身下地狱要好。"马太福音 5:29-30

这里并不是指一定要挖眼，断手，而是看到神很恨恶罪，要我们彻底来解决罪的问题。

二，离婚和再婚

"后来，耶稣从那里起身，来到犹太地区和约旦河对岸。人群又聚集到他那里，他又照常教导他们。有些法利赛人前来试探耶稣，问他："人是否可以休妻呢？" 耶稣回答他们，说："摩西是怎么吩咐你们的？" 他们说："摩西准许人写一份休书就可以休妻。" 耶稣对他们说："摩西因着你们的心里刚硬，才给你们定下这条诫命。从创世之初，'神把人造成男的和女的'，'为这缘故，人将离开他的父母，与妻子结合，两个人就成为一体。'这样，夫妻不再是两个人，而是一体了。因此，神所配合的，人不可分开。" 进了屋子，门徒们又向耶稣问起这件事。耶稣就说："如果有人休妻，另娶别人，就是犯通奸罪触犯妻子。女人如果离弃丈夫，另嫁别人，也是犯通奸罪。"马可福音 10:1-12

法利赛人问人休妻是否可以。意思是什么条件下可以离婚。当时的理论：如妻子犯淫才可以离婚，做饭不好吃和大声在街上和男人讲话也可以离婚。也有当时自由派觉得什么情况下都可以离婚。

申24:1-2, "人若娶妻以后，见她有什么不合理的事，不喜悦她，就可以写休书交在她手中，打发她离开夫家。妇人离开夫家以后，可以去嫁别人。"

申命记 24:1-2

神摩西允许离婚是因为犹太人心钢硬的妥协。利18：3。"你们从前住的埃及地，那里人的行为，你们不可效法，我要领你们到的迦南地，那里人的行为也不可效法，也不可照他们的恶俗行。"

神说，那里人的行为为你们不可效法（随便性关系），为了避免妇女们受苦受累，而给休书是一个妥协。上帝的心意是，可10：6-9。"但从起初创造的时候，神造人是造男造女。因此，人要离开父母，与妻子连合，二人成为一体。既然如此，夫妻不再是两个人，乃是一体的了。所以，神配合的，人不可分开。"

神离开父母两人粘在一起，成为一体。要有磨合，逐渐成为真正的联合，无论怎样，因为结婚是上帝作证且祝福。神所配合人不能分开。神这里说一个人的离婚后，再婚就是犯罪。

太5/32, "只是我告诉你们, 凡休妻的, 若不是为淫乱的缘故, 就是叫她作淫妇了; 人若娶这被休的妇人, 也是犯奸淫了。]"

神说离婚可以, 订婚后但女方有过了性行, 就可以休, 或者谁为这妇人负责, 凡休妻的就是要她做淫妇, 当时被休的可以成为妓女, 是丈夫造成的。

总结,

圣经不变, 人在修改。

如已离婚, 应怎样办? 不可能再回到以前的配偶。

约8: 10-11。"耶稣就直起腰来, 对她说: 「妇人, 那些人在哪里呢? 没有人定你的罪吗?」她说: 「主啊, 没有。」耶稣说: 「我也不定你的罪。去吧, 从此不要再犯罪了!」"

神看重的不是过去, 耶稣是关心你的将来。""

使徒行传 17:30 世人愚昧无知的时候, 神不检察。

从今以后, 愿神帮助我过一个属神的生命。

The Sermon on the Mount: Adultery, Divorce, and Remarriage

Love one Another

Pastor Peter

Matthew 5:27-32

""You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell. "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.' But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery."

Matthew 5:27-32 NIV

Sermon on the Mt is all about our daily life, such as dealing anger, seems little things, but relatable

In today's culture, because of disagreement of the couple, even among fellow Christians, despite knowing the principle of the Bible,

In US half of the marriage end w divorce, the Divorce rate in the Bible Belt is even higher!

It's so common, everyone thinks it's ok, norm,

Sin as a normal thing! This scary situation is happening to church

To break the mirror instead of facing the truth
 At church preachers avoid this topic
 We heard too many messages of blessings
 What is the purpose of God for marriage?
 1. do not commit adultery #7th commandment
 The act of adultery is forbidden
 Yet Jesus pointed out that God's commandment here is much broader Matthew 5:27-28
 Having lustful thought has already committed adultery
 Christian women's outfits in modesty
 Christian men, guide your eyes
 Pornography is sin
 Encourage to share your inner thoughts with others to get out of this trap
 Establish a help group
 Adultery is a serious sin, to the degree to lose a part of your body, to avoid to go to hell
 So hate this sin, and be determined to leave this sin
 2. divorce and remarriage
 5:31-32
 Mark 10:1-12 Pharisee tested Jesus whether Lord allows divorce? Divorce is lawful under 3
 conditions: 1) wife committed adultery 2) and other conditions, such as wife was a bad cook, flirt
 w other men 3) completely open, allow to divorce in any condition
 Jesus asked them back what Moses said about divorce
 Deut 24:1-2
 Allowed
 indecent
 Displeasing
 Compromise because of their hearts were hard
 Lev 18:3 bad practices of Egypt and land of Canaan —casual sexual behaviors
 Not God's originally purpose
 Mark 10:6-9 in Genesis, one man one woman, one wife one husband, one life forever
 One flesh, (glue together) what God join together, let no one separate
 One means to be united, to achieve unity, constant adjustment
 God is in every wedding ceremony
 He blesses the couple, and is their witness
 The disciples didn't understand 10:10-12 divorce =adultery
 Matthew 5: 32 except the wife committed adultery
 Deut 22:13-21 value engagement. Lose virginity meaning to be stoned to death. In Jesus's time,
 stone to death was replaced by certificate of divorce. Example of Joseph, wanted to secretly
 divorce Mary
 5:32 who is responsible to the adultery? The husband who divorced his wife
 Without financial resources, the divorcee had to remarry or to become a prostitute to support
 herself
 Yet if wife commit adultery, the husband is not responsible
 Summary:
 Our faith put loyalty on marriage. One man one woman, one husband one wife, forever

What about those already divorced?

How to face this reality?

John 8:10-11 the woman committed adultery and got caught, Jesus wrote on the ground, let any one of you without sin throw the first stone at her... neither do I condemn you... go now and sin no more...

Jesus didn't look at her past, but her future, sin no more!!!

Acts 17:30

Today after you know the truth about the marriage, obey his words!!