

fornication (Matthew 19:9).

III. THE DISCIPLES ASK JESUS FOR MORE LIGHT (10:10-12).

- A. Asked him again: "And in the house the disciples asked him again of this matter" (10).
1. This part of their discussion was not in the presence of the Pharisees.
 2. The parallel passage is Matthew 19:10-12; 5:32.
- B. Committeth adultery: "And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her" (11).
1. Mark does not mention the one exception Jesus gave, "except for fornication," but Jesus gave it, Matthew 19:9 reveals it, and we must honor it. It is part of the law of God delivered by Jesus.
 2. If two people separate for some other reason, however, the New Testament teaching is that they must "remain unmarried, or else be reconciled" (1 Cor. 7:11).
 3. Three important rules to remember: (a) Don't leave your wife or husband; (b) If you do separate, do not get a divorce; (c) If you do get a legal divorce, do not marry someone else, since that destroys hope of reconciliation.
- C. She committeth adultery: "And if she herself shall put away her husband, and marry another, she committeth adultery" (12). Cf. Luke 16:18.
1. This teaching of Jesus applies to wife and husband alike.
 2. There is no ground in the New Testament teaching for the guilty party, who has, by fornication, put asunder what God joined together, to claim the right to be married to another, as long as her companion lives (Matt. 19:11,12; 1 Cor.10:13).
 3. There is New Testament ground for the innocent party to terminate such a marriage, and enter another; although forgiveness and reconciliation are possible.

CONCLUSION -

- I. Success in marriage requires genuine love, diligence, forbearance and God's help.
- II. If we, however, recognize its potential, always take our vows seriously and hold a sense of necessity to make it work, and make room for God and his way, our marriage will succeed.

STUDIES IN MARK--LESSON TWENTY-EIGHT

The Sanctity of the Home

Mark 10:1-12

INTRODUCTION -

- I. Because of the old human tendency to minimize and disregard the teaching of God, there is great need for mankind to receive, understand, believe, practice and teach the doctrine of Christ on this important subject.
- II. The teaching of God in this lesson was given for the protection of the home and for the good of men and women, not to destroy the home or to deprive people of well-being, joy and hope.
- III. Because of the great injury and suffering which come to people wherever unscriptural divorce is the policy, Jesus placed himself against the so-called "easy out" method of handling matrimonial problems by insisting that God's original marriage law be honored by all.
- IV. There is probably no area of human need where God's help and guidance is more critically needed now than in the sacredness of the home.
- IV. There is no area of life in which the setting aside of God's teaching is more costly to the human family, creating more human misery, than that given to regulate the relation of man and woman; for where this is rejected, the foundation of society and happiness is undermined, corrupted, and monstrous evil is unloosed upon society.
- V. The current war against the family is truly real, multi-pronged, and productive of awesome human wretchedness because of its false promises, unholy influence and corrupt fruit.
- Vi. Those who currently advocate greater tolerance for immorality and more freedom from God's truth need to remember Sodom and Gomorrah (Genesis 19; Luke 17:32; Galatians 6:7,8).

DISCUSSION -

- I. A DISCUSSION CONCERNING DIVORCE (10:2-4).
 - A. Is it lawful: "And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? trying him" (2).
 1. Matthew 19:3: "...for every cause"?
 2. Mark 10:1 makes it clear this question was

asked beyond the Jordan, after Jesus made his final departure from Galilee, before the cross.

3. Jesus had modified the law of Moses in the sermon on the mount, and the Pharisees were now trying to involve him in some difficult trap whereby they might destroy his influence (Matt. 5:31,32).
 4. The law concerning divorce is given in Deut. 24:1-4. There were two schools of thought among the Jews regarding the "unseemly thing" a man might find in his wife and use as a ground for divorcing her, so that she could become the wife of another: One school, Hillel, held that practically any reason was sufficient ground; another, Shammai, held that only "some moral delinquency" could be used as a ground.
 5. The Pharisees evidently felt that if they could force Jesus into one of the above positions, he would either be forced (a) to abandon the position he took in the sermon on the mount (Matt. 5:32), or else (b) show his disrespect for the law of Moses.
- B. His answer: "And he answered and said unto them, What did Moses command you" (3)?
1. Instead of entering their baited trap, he wisely appealed to the law of God.
 2. It is so easy to get involved in current disputes and forget the word of God itself, even now, by giving "yes" or "no" answers too readily.
- C. What Moses suffered: "And they said, Moses suffered to write a bill of divorcement, and to put her away" (4).
1. By combining the brief, and evidently elliptical, accounts recorded in Mark 10:2-12 and Matthew 19:3-12, it appears the Pharisees brought up the question of divorce, and Jesus, according to Mark, asked them what Moses said about it. Their reply followed, after which Jesus restated God's original law of marriage.
 2. Compare Deuteronomy 24:1-4.
- II. GOD'S ORIGINAL PURPOSE OF MARRIAGE (10:5-9).
- A. The Lord's explanation: "But Jesus said unto them, For your hardness of heart he wrote you this commandment" (5).
1. Previous to the law of Moses God had not permitted divorce.
 2. But the concession to "the hardness of hearts" was evidently giving in to the lesser of two evils: Not to have done so to that people, just emerging from slavery, would have subjected

- wives to abuse, murder and perhaps other cruelty. It was therefore a concession for the protection of women, in a time when the state of morals was low and womanhood was not always regarded highly.
- B. From the beginning: "But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave unto his wife; and the two shall become one flesh: so that they are no more two but one flesh" (6,7).
1. God originated marriage for "a man" and "his wife," not just for "a Christian" and "his wife."
 2. They were designed and made for each other (and for all the reasons for marriage), hence, one man and one woman ("male" and "female") is God's law from the beginning.
 3. This requires a relationship of love (Eph. 5:23-6:4).
 4. "One flesh" describes the consummation of the marriage of two eligible and consenting partners. It is further sealed by the birth of children.
- C. What God hath joined: "What therefore God hath joined together, let not man put asunder" (9).
1. By these words Jesus signaled the end of the concession to the "hardness" of hearts. The coming of the gospel of Christ was the time for hearts to become tender toward God's will, not for softer and easier rules for obtaining divorces.
 2. The closer men and women live to God's will, the greater their chances for well-being in family, church and nation.
 3. Since marriage is divinely ordained, divorce is the destruction of the work of God and rejection of the lordship and way of Christ.
 4. "Any act of divorce, therefore, or any legislation by State or Church on the subject, inconsistent with the divine law, is open rebellion against the authority of Christ"--Commentary on Matthew and Mark, McGarvey, p. 164.
 4. Only the following are authorized to marry, according to the New Testament teaching:
 - a. One who has never been married (Hebrews 13:4; 1 Timothy 4:1-3).
 - b. One whose companion is dead (Romans 7:2; 1 Corinthians 7:39).
 - c. One whose companion was put away because of