

“Marriage, Divorce, & Remarriage”

Sermon Notes

□ **“Let marriage be held in honor among *all...*” (Hebrews 13:4)**

**Why? Because of what the Bible says about...*

1. ...the _____ of marriage (Matthew 19:4-5; Ephesians 5:25-33)

2. ...the _____ of marriage (Romans 7:2; 1 Corinthians 7:39; Matthew 22:23-30;
Mark 10:10-12; Luke 16:18; Romans 7:2-3; Matthew 5:32; 19:9; 1 Corinthians 7:12-16; Matthew 18:15-20)

3. ...the _____ of marriage (1 John 1:9; Psalm 34:22; 103:4; Isaiah 50:2; Colossians 1:13-14;
Titus 2:11-14)

Next Week: Luke 16:19-31- “The Rich Man & Lazarus”

MEFC Community Group Study Questions
For the week of July 8th – 14th

Getting Started

1. Conventional statistics tell us that roughly 50% of all marriages end in divorce. While this percentage is probably a bit inflated, there's no doubt that divorce has touched all of our lives in one way or another. How close has divorce come to you? Have you, your spouse, your parents, your in-laws or your children ever been divorced? Take some time to share as a group.

Digging Deeper

2. How much biblical study have you done on the topic of divorce and remarriage? Would you say that you can summarize the Bible's teaching on this topic? If so, how would you summarize it? If not, why not?

Open Your Bible to Luke 16:18...

3. In Luke 16:18 (as well as Mark 10:10-12), Jesus' teaching on divorce and remarriage is entirely absent of any exceptions (unlike in Matthew). Why do you think that this is so? Even when presented with an exception clause from the law of Moses, Jesus redirects his listeners' gaze to the Garden of Eden and God's original design (Mark 10:2-9). How come?

4. In Matthew 5:31-32 and 19:9, Jesus offers a potential ground for divorce: "sexual immorality". According to John 8:41, 1 Corinthians 5:1, 1 Corinthians 7:1-5, Jude 7, and Revelation 17:2 and 4, what does "sexual immorality" include? How should this inform how we think about what sorts of sexual sins might serve as a ground for divorce today?

5. The Apostle Paul teaches that abandonment by an unbelieving spouse may also be a ground for divorce (1 Corinthians 7:10-16). The word Paul uses for "abandon" is "separate" (7:10, 15). While this word ("separate") can be used geographically (as in the unbelieving partner physically leaves the home never to return again - see Acts 15:39), it can also be understood relationally (Romans 8:35, 39). What difference does this make? While we would want to be slow to introduce additional grounds for divorce, is it possible that the persistent behavior of an abusive spouse might constitute abandonment? Why or why not?

6. When the Pharisees looked at a divorce clause in Scripture, they saw a command (Matthew 19:7). When Jesus addressed the same clause, he viewed it as a concession (Matthew

19:8). What's the difference and why does it matter? Even when a spouse has Scriptural grounds for divorce, what sort of an effort ought he or she make at reconciliation first? How ought the church to be involved in the reconciliation process? On the other hand, if a covenant member of our church seeks a divorce that lies outside the biblical grounds for divorce (or remarriage), what is our responsibility to that believer?

7. In Matthew 19:4-6, Jesus describes the basic elements of marriage between a husband and a wife as "leave" (family of origin), "hold fast" (to one another) which results in a "one flesh" relationship (see Genesis 2:24). In what way do the two exception clauses noted in Matthew 19:9 and 1 Corinthians 7:15 make perfect sense in view of the basic elements of marriage noted above (i.e. how do they specifically strike at the very heart of those basic elements of marriage)?

8. As you close your group in prayer, take some time to pray for marriages in our fellowship (or perhaps on your 'List of 5') that may be struggling at the moment (being careful to avoid any gossip). Ask for God to work powerfully in the lives of these spouses, bringing about his good purposes in order to display the greatness of the gospel of Jesus Christ.