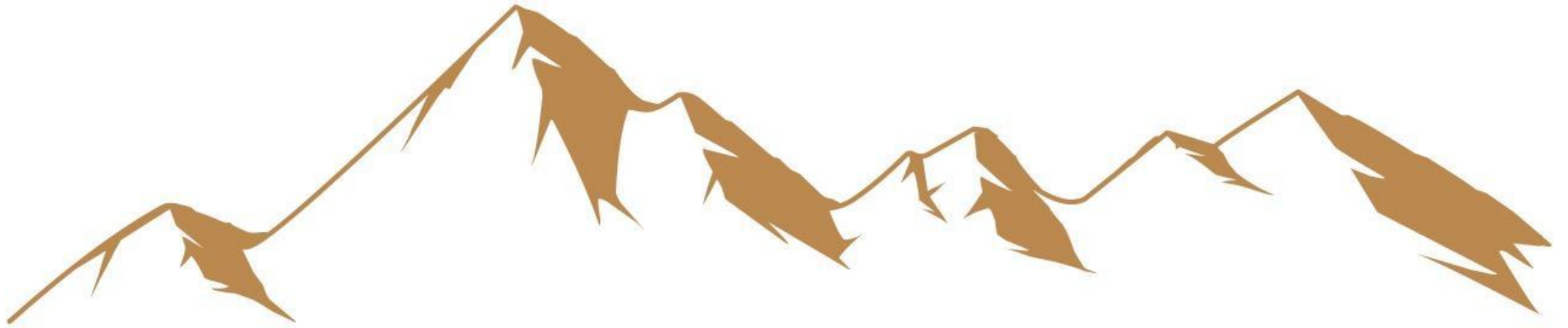




SERMON *on the* MOUNT

Christ's Teaching on Divorce
Matthew 5:31-32

Christ's Teaching on Divorce

Matthew 5:31-32

1. The abuse of God's law



Martin Luther

For it cannot be otherwise upon earth; there must daily much inconvenience and discomfort occur in every house...and there is no condition upon earth in which one must not have much to endure that is painful, both from those that belong to him, as wife, child... When now one sees and feels this, he is soon tired of his condition and discontented with it, or breaks out with impatience, scolding and cursing; and if he cannot avoid or get rid of this annoyance, he will change his condition, thinks every one's condition and state better than his own... For to change is soon and easily done; but to improve is doubtful and rare. This was the case, too, with the Jews in their marriage changings and divorces.



Christ's Teaching on Divorce

Matthew 5:31-32

1. The abuse of God's law
2. The proper use of God's law



Martin Luther

The chief safeguard against such divorce and other domestic trouble is...that everyone learn to bear with patience common faults and mishaps in his condition and surroundings, and to overlook them in his wife, **and be assured that we cannot have everything just right as we would have it. If now you can endure this in your body, so that it makes a stench for you before you are aware of it...yes, you show all the more care and love for it by waiting upon it, washing it, enduring and helping where anything is wanting; why should you not do it here in the case of your own spouse whom God has given you, in whom you have a still greater treasure and whom you have more cause to love?**



Martin Luther

For there ought to be such love among Christians as that of each member of the body towards every other...when one kindly regards the faults of another, himself sympathizes with them, endures and removes them, and does all he can to help his neighbor. **Therefore, our principal duty is nothing else than simple forgiveness of sin, both in ourselves and toward others;** so that, as Christ in his kingdom without intermission is bearing with and forgiving all manner of faults, so also we among ourselves bear and forgive in all conditions and in all things.

