

Last week, we began our look at what are referred to as the six antitheses. We saw how these antitheses are not Jesus raising or redefining the OT commands but instead reminding the people of God's original intent.

In the first of these antitheses, Jesus addressed the sixth commandment; "Thou shalt not commit murder." That commandment addresses the sanctity of human life. This week, Jesus addresses the seventh commandment; "Thou shalt not commit adultery." This commandment addresses the sanctity of marriage.

In 1 Corinthians 6:13, Paul referred to a popular Greek philosophy when he wrote, "Food is for the stomach, and the stomach is for food." This popular saying encapsulated the idea that biological functions are simply biological functions and have no moral significance. One of the things that the Gentiles considered to be a simple biological function was sex. They drew no distinction between a person's sexual appetite and a person's desire for food. While this may seem odd, it is not necessarily unbiblical. The Bible condemns gluttony, which is a sinful satisfaction of a person's appetite, just as it does sexual immorality which is a sinful satisfaction of a person's sexual appetite.

However, the Greeks saw no problem with any form of satisfying either of these desires. Gluttony was common as was adultery and other forms of sexual perversion and sin. This mindset had impacted not only the Gentile world but also the Jewish world. Mary Magdalene was a woman of ill repute, which means she was probably a prostitute. Jesus is brought a woman caught in the act of adultery. The Samaritan woman at the well had been married five times and at the time of her conversation with Jesus she was living with a man outside of marriage.

In each of the above cases, Jesus offered forgiveness and correction while addressing the sin that was present. In our passage this morning, he is addressing to a large crowd, including his disciples, the root of such sinful behavior. In keeping with his teaching on murder, Jesus was reminding the people that sin begins in the heart and then works its way out through the eyes and hands. God's concern is with the purity of our heart. His divine judgment is of the origin of our sin not just of the manifestation or lack of manifestation of sin in our actions.

So, let's look at what he has to say about having an adulterous heart.

Scripture: Matthew 5:27-30

I. An Adulterous Heart

A. **Seventh Commandment**

1. Sexual adultery
 - a) Sex with someone other than your spouse
 - (1) Commonly, sex between a married person and someone other than their spouse
 - (2) Also, fornication which is sex between two unmarried people
 2. Spiritual adultery
 - a) It should be pointed out that throughout the OT, the nation of Israel is guilty of spiritual adultery
 - (1) That is, they were giving their affections to and seeking pleasures from someone other than God
 - b) The church is just as guilty as the nation of Israel in regards to spiritual adultery

B. **Sin of the Heart**

1. Desire is rooted in the biblical heart not an appendage
 - a) Until the heart is clean, the appendages can't be truly clean
 - (1) Cups that are clean on the outside, white washed tombs
 - b) Present and past tense
 - (1) Eyes look lustfully, heart has already sinned
 - c) Lustful looking doesn't cause the heart to sin; a sinful heart causes lustful looking

C. **Seriousness of Sin**

1. Rhetoric = Hyperbole
 - a) Just as Jesus used simile and metaphor to draw pictures, he also employed hyperbole to drive home his point
 - b) Examples of an overly literal reading
 - (1) Origen - castration
 - (2) Saint Anthony - castration from society
2. Reminder = Hell
 - a) Sinfulness bears serious consequences
 - (1) Rom. 6:23 - The wages of sin is death
 - b) The pleasure of the world comes at a cost
 - (1) Matt. 16:26 - Gain the world, lose the soul
 - c) The consequences of sin are not casual or flippant they are catastrophic and forever
 - (1) Better to suffer pain here and now than suffer in the hereafter forever
 - d) There is a cost to following Jesus

- (1) Sacrifice - the figurative cutting off of offending parts
- (2) Death - the figurative dying to self

D. **Solutions**

1. Mistaken application of holy intentions
 - a) Addressing the eyes and hands without addressing the heart is like treating the symptoms instead of the cause
 - (1) A one eyed man can still lust
 - (2) A one handed man can still act on his sinful desires
 - b) The heart must be addressed first and then the hands/eyes
 - (1) We must give God the source of our desires
 - (a) Clay Crosse - I Surrender All
 - (2) Then we can give God the instruments of fulfilling those desires
 - c) Jesus is not simply addressing lustful looking, he is confronting looking to lust
2. Model of Job
 - a) Job 31:1, 9-11
 - (1) Job made a covenant with his eyes
 - (2) Job recognized that his heart was the source of
3. Modest attire
 - a) 1 Timothy 2:9-10
 - (1) Do not dress in such a manner as to cause men to lust

Jesus point to his followers was: adultery (sexual or spiritual) is caused by a wandering heart not a wandering eye. Adultery comes at a price. Would you rather pay an eye and a hand or with everlasting torment?

If we are to be a people loyal to God we cannot allow our hearts to desire pleasure from the world. We must give our desires to the Lord and that means we must completely surrender our hearts and lives to his control. Not only will this eliminate sexual adultery, it will also eliminate spiritual adultery.

This morning I encourage you to use our time of invitation to make that sacrifice. Use this time to give your heart and the desires that come from it to the Lord. Fall completely and solely in love with him and allow him to satisfy as only he can.