Mark 10.1-12 Divorce （Mt. 5.11-12; 19.1-9; Lk. 16.18; 1 Cor 7)

Do you think that Jesus would respond the same to someone in a trouble marriage who sincerely asking the question in verse 2?

1  Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

1  Getting up, He went from there to the region of Judea and beyond the Jordan; crowds gathered around Him again, and, according to His custom (as usual NLT), He once more *began* to teach them.

2  Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.

2  *Some* Pharisees came up to Jesus, testing (tried to trap NLT) Him, and *began* to question Him whether it was lawful for a man to divorce a wife.

C1 To catch Jesus if he goes against Moses ' teaching. Dt. 24;1; 2) in the land under the jurisdicion of Herod; if he offends Herod Antipas as John the Baptist had (6.18)

3  ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί ὑμῖν ἐνετείλατο Μωϋσῆς;

3  And He answered and said to them, "What did Moses command you?" (What did Moses say in the law about divorce? NLT)

4  οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.

4  They said, "Moses permitted *a man* TO WRITE A CERTIFICATE OF DIVORCE AND SEND *her* AWAY."

A1 An allusion to Deut 24:1. The Pharisees were all in agreement that the OT *permitted a man to write a certificate of dismissal and* *divorce* his wife (not vice-versa) and that remarriage was therefore sanctioned. But the two rabbinic schools of Shammai and Hillel differed on the grounds for divorce. Shammai was much stricter than Hillel and permitted divorce only in the case of sexual immorality. Hillel permitted divorce for almost any reason (cf. the Mishnah, *m. Gittin* 9.10).

5  ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

5  But Jesus said to them, "Because of your hardness of heart (as a concession to your hard hearts. NLT) he wrote you this commandment. (law NIV; precept NKJ)

6  ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·

6  "But from the beginning of creation, *God* MADE THEM MALE AND FEMALE.

7  ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ],

7  "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER, {NAU & NET do no have the second part}

and be united to his wife, NIV

8  καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σάρξ.

8  AND THE TWO SHALL BECOME ONE FLESH; (are united into one NLT) so they are no longer two, but one flesh.

9  ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

9  "What therefore God has joined together, let no man separate." (split apart NLT)

10  Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν.

10  In the house the disciples *began* questioning Him about this (brought up the subject NLT) again.

11  καὶ λέγει αὐτοῖς· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ᾽ αὐτήν·

11  And He said to them, "Whoever divorces his wife and marries another woman commits adultery against her;

C1 Mark includes no exception to Christ's prohibition of divorce, nor is any exception listed in Lk. 16.18; Rom. 7.1-2; 1 Cor. 7.10-11. Compare Mt. 5.32; 19.9, where an exception is made.

12  καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.

12  and if she herself divorces her husband and marries another man, she is committing adultery."