All In with Jordan Easley

The Kingdom Standard for Looking, Lusting, and Divorcing

Kingdom Culture | Part 4 | Matthew 5:27-32

INTRODUCTION	NOTES
Imagine with me the ancient city of Troy. After 10 years of war, the Greeks appeared to give up and left behind a massive wooden horse. The Trojans thought they had won, so they dragged the horse into their city as a trophy. But that night, Greek soldiers hidden inside slipped out, opened the gates, and let in the army. Troy was destroyed — not from the outside, but from the inside. That's exactly what Jesus warns us about in Matthew 5:27–32. In His day, the Pharisees focused on external sins like adultery and divorce, but Jesus said the real battle begins on the inside. The world may see the external fruit, but Jesus sees the internal root. And lust in your heart is like the Trojan horse — if you let it in, it will destroy you from the inside out.	
KEY POINTS	
1. The Root of Lust (Matthew 5:27–28)	
Jesus quoted the command, "Do not commit adultery," but then went deeper, saying, "Everyone who looks at a woman lustfully has already committed adultery with her in his heart." Before adultery happens in a bed, it happens in your head. Lust isn't just about looking — it's about a heart consumed with desire that dethrones God.	
The Pharisees thought adultery was only an action, but Jesus taught that in Kingdom Culture, it begins with an attitude. The Greek word for "look" indicates a continuous gaze, not a passing glance. When your glance turns into a gaze, you've already welcomed sin inside. That's why Job said, "I have made a covenant with my eyes; how then could I gaze at a virgin?" (Job 31:1).	
Statistics show we have a pornography and sexual sin crisis — even among Christians. The Bible says the root of adultery is lust, and the root of lust is sin. The solution isn't external because the cause isn't external. That's why we must guard our eyes, minds, hearts, and thoughts, and honor the covenant of marriage. As John Owen once said, "Be killing sin, or sin will be killing you."	

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2. The Remedy for Sin (Matthew 5:29-30)	NOTES
Jesus said, "If your right eye causes you to sin, gouge it out If your right hand causes you to sin, cut it off." He wasn't telling us to mutilate ourselves but to eliminate anything that traps us in sin. Radical sin requires radical surgery.	
The Jewish audience would have understood this as a call to take decisive action. Whatever leads you into sexual sin — whether a device, a relationship, or an environment — Jesus says, "Get rid of it."	
If your phone, your habits, or your relationships are leading you into sin, don't manage it — eliminate it. End it or amend it. Pursue accountability. Because what you feed grows, and what you starve dies.	
3. The Reality of Covenant (Matthew 5:31–32)	
The Pharisees treated divorce like a paperwork issue, but Jesus reminded them marriage isn't a contract — it's a covenant. From the beginning, God designed marriage as the union of husband, wife, and Himself (Gen. 2:24; Eccl. 4:12). And God said, "What I have joined together, let no one separate" (Matt. 19:6).	
In Jesus' day, some rabbis taught men could divorce their wives for trivial reasons, like burning dinner. Our culture treats divorce just as casually. Yet Jesus declared that wrongful divorce leads to adultery, because only God — the One who established marriage — has the authority to end it.	
That doesn't mean God hates divorced people. Malachi 2:16 shows us He hates the harm and destruction caused by divorce. But He also offers grace, redemption, and restoration. For married couples, this means fighting for your marriage, not in your marriage. For singles, it means preparing for marriage by cultivating faithfulness now. For those who've been divorced, it means trusting that God heals the brokenhearted and restores	
what has been lost.	

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QUESTIONS TO CONSIDER

1.	What practical step	s can you ta	ike to guard	l your eyes	, mind, an	d heart
	against lust?					

2.	What are some things you might need to "burn" or eliminate from your l	ife
	in order to remove temptation and pursue holiness?	

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3. How does seeing marriage as a covenant with God — not just a contract with another person — shape the way you view relationships?

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