

The Christian Home, Teacher's Guide

Lesson 5: Covenant Love: Permanence, Forgiveness, and God's View of Divorce

Matthew 19:3–9; Malachi 2:13–16

Teaching Aim (Teacher Orientation)

This is the most sensitive lesson in the study, and the teacher should approach it with both clarity and great pastoral care, knowing that in almost any group there are people who have been wounded by divorce, whether their own, their parents', or that of someone they love. What is at stake doctrinally is real, but so is the heart of every student in the room. The settled approach of this study, which the teacher should follow closely, is to teach clearly what Scripture makes clear, to present the harder questions honestly rather than binding the congregation to one disputed view, and to call each Christian to be fully convinced in his own conscience before God (Romans 14:5, 23). Hold the clear truths firmly, the disputed questions honestly, and every person tenderly.

Teach as clear and non-negotiable the following, on which there is no serious disagreement among those who take Scripture seriously: God's design from the beginning is the lifelong, one-flesh union of one man and one woman (Matthew 19:4–6; note the force of 'joined,' the Greek *kollao*, to glue or cement together); marriage is a divine union, not a mere social contract; God hates divorce and the devastation it brings (Malachi 2:16); divorce for trivial or selfish causes flatly contradicts Jesus; and polygamy is plainly excluded. On the harder questions, the meaning and scope of the 'exception' for sexual immorality (*porneia*) in Matthew 19:9 and the possibility of remarriage after divorce, faithful, Bible-believing Christians have reached different conclusions, and the teacher should lay out the main views fairly without binding one as the congregation's required position. Those views and the 'safe ground' of 1 Corinthians 7 are set out in detail under Question 9, where the heaviest doctrinal work of the lesson belongs.

Above all, this lesson is aimed at the heart, and it must leave students with hope as well as conviction. The same God who hates divorce because of what it does to His people does not hate the divorced; He loves them. Repentance is always the open door back to fellowship with the Father (1 John 1:9; Acts 26:20), and in Christ all things are made new (2 Corinthians 5:17). The woman at the well (John 4) and David (Psalm 51; 2 Samuel 12:13) stand as witnesses that no failure is beyond the reach of grace. The disciple being formed here is someone who treasures the permanence of marriage, guards it with faithfulness and forgiveness, holds disputed matters with humility, and rests, whatever their past, in the boundless mercy of God. Teach the truth without flinching and the grace without limit.

Question 1

Student Question:

When the Pharisees test Him about divorce, Jesus answers by returning to creation: “He who created them from the beginning made them male and female,” and “what therefore God has joined together, let not man separate” (Matthew 19:4–6). What does it mean that God, not the couple alone, joins a husband and wife together, and how does that truth establish marriage as a lifelong union rather than a contract we are free to dissolve?

Commentary and Teaching Notes

Jesus refuses to play the Pharisees’ game. They want Him to choose between the stricter and looser rabbinic schools on what counts as grounds for divorce; He lifts the whole question back to creation. ‘Have you not read ...?’ is a gentle rebuke: they have been arguing about exceptions while ignoring the design. The teacher should model the same move, always returning to what God intended before debating what sin has made necessary.

The decisive phrase is ‘what therefore God has joined together.’ Marriage is not merely a human agreement; God is the one who joins. When a man and woman marry, something happens at the divine level: God knits two into one. This is why Jesus can say ‘let not man separate.’ A merely human contract could be dissolved by the humans who made it, but no one has the authority to undo what God has done. The permanence of marriage flows directly from the fact that God is its author.

Recall the word studied in Lesson 1: ‘joined’ (kollao) means to glue or cement together. Two boards glued and left to set cannot be pried apart without splintering both. That is the picture. The permanence of marriage is not an arbitrary rule God imposes from outside; it follows from the nature of what marriage is, a real fusing of two lives into one flesh. To tear that apart is to do violence to something living.

Draw out the contrast with the cultural view. Where the world sees marriage as a contract entered for mutual benefit and exited when the benefit fades, Jesus sees a divine union meant to last as long as both shall live. This does not make divorce impossible in a fallen world, as the rest of the passage will acknowledge, but it does mean divorce always represents the breaking of something God made to endure. Establishing this firmly and warmly is the work of the first question.

Doctrinal / Christian Living Issues

- Jesus grounding marriage in creation rather than in rabbinic debate
- God, not the couple alone, as the one who joins husband and wife
- Permanence flowing from God’s authorship of the union
- ‘Joined’ (kollao) as cemented together, not easily pried apart
- The divine-union view of marriage against the contract view

Discussion Prompts

- Why does Jesus answer a divorce question by going back to creation?

- What changes when we remember it is God who joins a husband and wife?
- How does the image of being 'cemented' together speak to permanence?

Question 2

Student Question:

Jesus treats marriage as a permanent bond, not an arrangement to be kept only as long as it is convenient. Have you ever quietly held an unspoken escape hatch in your own mind, an 'if it gets bad enough, I can always leave'? How might fully embracing the permanence of the covenant change the way you invest in your marriage or prepare for one?

Commentary and Teaching Notes

This self-examining question gently exposes a common reservation. Many people, even devoted Christians, carry an unspoken escape clause: a private sense that if things ever got bad enough, leaving would be an option. That hidden clause, however small, quietly undermines the very commitment that makes a marriage thrive.

Help students see the difference an unconditional commitment makes. When two people know the door is bolted shut, they invest differently. They work through conflict instead of around it, because there is no other option. They build for the long haul. Counselors often observe that the couples who flourish are not those with the fewest problems but those most fully committed to staying and solving them. Permanence is not a cage; it is the soil in which deep intimacy grows.

Apply this to every listener. The married can ask whether they have truly closed the escape hatch in their own hearts. The engaged and single can resolve to enter marriage, if it comes, with that unconditional commitment from the start. The point is not to bind anyone to remain in danger (the lesson will be careful about abuse and sin), but to root out the casual, conditional posture that treats marriage as disposable. Invite one concrete way to invest more fully because the covenant is permanent.

Doctrinal / Christian Living Issues

- The hidden 'escape hatch' that undermines commitment
- Unconditional commitment as the soil for deep intimacy
- Working through conflict rather than around it
- Permanence embraced by married, engaged, and single alike

Discussion Prompts

- Have you held a quiet 'if it gets bad enough' clause in your mind?
- How does a fully closed door change the way couples handle conflict?
- What is one way to invest more deeply because the covenant is permanent?

Question 3

Student Question:

Malachi confronts men who wept at the altar while God refused their worship, because they had been faithless to “the wife of your youth ... your companion and your wife by covenant” (Malachi 2:13–14). Why does God tie a man’s worship so directly to how he treats his wife, and what does it tell us that God calls Himself a witness to the marriage covenant?

Commentary and Teaching Notes

Malachi paints a vivid and painful scene. Men are weeping at the altar, covering it with tears, wondering why God no longer accepts their offerings. The answer is shocking: God will not regard their worship because they have been faithless to ‘the wife of your youth.’ God ties a man’s standing in worship directly to how he treats his wife. The teacher should connect this to 1 Peter 3:7 from Lesson 3, where a husband’s mistreatment of his wife hinders his prayers. The principle runs through all of Scripture: you cannot betray your spouse and maintain fellowship with God.

The phrase ‘your companion and your wife by covenant’ is rich. ‘Companion’ speaks of intimacy and partnership; ‘by covenant’ speaks of solemn, binding promise. Marriage in Malachi is not a casual arrangement but a covenant, the weightiest kind of commitment in the biblical world, sealed before God. To break it is not merely to disappoint a spouse but to break faith with God, who witnessed and sealed the vow.

That God calls Himself ‘a witness between you and the wife of your youth’ is deeply significant. Every wedding has witnesses, but the chief witness is God Himself. He was present at the vows; He hears every promise; He sees every betrayal. This is sobering to the faithless and comforting to the wronged: no treachery against a spouse escapes the notice of the God who stood as witness. The wife cast aside is not forgotten; God saw, and God cares.

The teacher should let this passage do two things at once. It should sober every married person about the seriousness of covenant faithfulness, and it should comfort every person who has been betrayed that God Himself was a witness and takes their wound seriously. God is not indifferent to broken vows; He grieves them and holds the breaker accountable.

Doctrinal / Christian Living Issues

- Worship tied directly to faithfulness toward one’s spouse
- Marriage as a covenant, the weightiest form of binding promise
- God as the chief witness to every marriage vow
- Sobering to the faithless, comforting to the betrayed

Discussion Prompts

- Why does God tie a man's worship to how he treats his wife?
- What does it mean that God is a 'witness' to the marriage covenant?
- How is this passage both a warning and a comfort?

Question 4

Student Question:

Malachi warns, "let none of you be faithless to the wife of his youth." Faithlessness rarely begins with a dramatic betrayal; it grows quietly through neglected promises and small treacheries. Where might you be tempted toward little unfaithfulnesses, of attention, of honesty, of devotion, that erode a covenant over time? What would guarding your faithfulness look like in practice?

Commentary and Teaching Notes

Malachi's repeated command, 'let none of you be faithless to the wife of his youth,' points to a truth every long marriage confirms: faithlessness almost never begins with the dramatic act. It begins small. A promise quietly broken. An attention that drifts. A withdrawal of affection. A secret kept. A heart that begins to wander long before a body does. The great betrayals are usually the harvest of small, unrepented treacheries.

Help students see the 'little unfaithfulnesses' the question names. Faithfulness is not only sexual; it includes faithfulness of attention (am I present, or always elsewhere?), of honesty (am I truthful, or hiding?), of devotion (is my spouse still a priority, or an afterthought?). The emotional affair, the secret spending, the screen that gets the attention a spouse used to receive, these are the small cracks through which covenants are lost.

Turn toward guarding. Faithfulness is protected by deliberate practices: guarding the eyes and the heart, keeping no secrets, tending the relationship before it withers, fleeing temptation early rather than flirting with it. Invite each student to name one specific area of vigilance, one small faithfulness to recover or one small treachery to forsake, before it grows. The best time to guard a marriage is long before it is in crisis.

Doctrinal / Christian Living Issues

- Faithlessness as a harvest of small, unrepented treacheries
- Faithfulness of attention, honesty, and devotion, not only of body
- The early cracks (emotional, financial, digital) through which covenants are lost
- Deliberate vigilance as the guarding of a covenant

Discussion Prompts

- Where do small unfaithfulnesses tend to begin in a marriage?
- What forms of faithfulness beyond the physical does covenant love require?
- What is one specific way you could guard your faithfulness this week?

Question 5

Student Question:

When the Pharisees press Him about why Moses ‘allowed’ divorce, Jesus answers, “Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so” (Matthew 19:8). What does it mean that divorce was a concession to human sin rather than part of God’s design, and what does Jesus mean by “hardness of heart”?

Commentary and Teaching Notes

The Pharisees think they have caught Jesus: if marriage is so permanent, why did Moses ‘command’ a certificate of divorce (Deuteronomy 24)? Jesus corrects even their verb. Moses did not ‘command’ divorce; he ‘allowed’ it, ‘because of your hardness of heart.’ And then the crucial words: ‘but from the beginning it was not so.’ Divorce was never part of God’s design. It entered as a concession to human sinfulness, a regulation to limit the damage that hard hearts were already causing.

This distinction is vital. There is a difference between what God designs and what God permits in a fallen world. The Mosaic provision for divorce was like a tourniquet on a wound the people had already inflicted, not a blessing on the wounding. Jesus insists that to understand marriage we must look not at the concession but at the original design. The exception does not define the rule; the beginning does.

Define ‘hardness of heart.’ It is the calcifying of the heart against God and against one’s spouse, the loss of tenderness, the settling into pride, resentment, and refusal to forgive. Divorce, in Jesus’ diagnosis, is finally a symptom of hardened hearts. This reframes the whole question: the deepest marital problem is not incompatibility or circumstance but the hardness that sin works in us. And that is precisely the thing the gospel addresses, for God promises to take out the heart of stone and give a heart of flesh.

The teacher should handle this without cruelty toward those who have been divorced. The point is not to label every divorced person as hard-hearted; often one spouse fought to save a marriage the other was determined to end. The point is to expose hardness of heart as the underlying enemy of every marriage and to send students to the only remedy, the softening grace of God.

Doctrinal / Christian Living Issues

- Moses ‘allowed,’ not ‘commanded,’ divorce, as a concession to sin
- The difference between what God designs and what He permits
- The exception does not define the rule; the beginning does
- ‘Hardness of heart’ as the underlying enemy of marriage
- Care not to brand every divorced person as hard-hearted

Discussion Prompts

- What is the difference between what God designs and what He permits?
- Why does Jesus point past Moses' concession to 'the beginning'?
- How does naming 'hardness of heart' change how we see marital breakdown?

Question 6

Student Question:

Jesus locates the root of marital breakdown in hardness of heart, the slow calcifying of love into resentment, pride, or indifference. Where do you sense hardness creeping into your own heart toward your spouse or others close to you? What would it take to let God soften that hardness before it does its damage?

Commentary and Teaching Notes

This self-application brings the diagnosis home. If hardness of heart is the deep root of marital ruin, then the question for each of us is not merely 'could my marriage fail?' but 'where is my heart hardening?' Hardness is rarely dramatic at first; it shows up as a growing coldness, a quickness to criticize, a slowness to forgive, a private list of grievances we rehearse.

Help students notice the early signs in themselves rather than in their spouses (the temptation will be to spot the other's hardness). Where has tenderness given way to indifference? Where do I rehearse offenses rather than release them? Where have I stopped extending the benefit of the doubt? Naming our own hardness is the beginning of its undoing.

Point to the remedy. Hardness of heart is not softened by willpower but by drawing near to God, by honest confession, by remembering how much we ourselves have been forgiven, and by asking God to give us again a heart of flesh. Invite each student to name one place of creeping hardness and one step toward softening it, perhaps a confession owed, a grievance to release, or a tenderness to renew, before it does its damage.

Doctrinal / Christian Living Issues

- Hardness of heart as a slow, quiet process, not a sudden event
- Examining one's own heart rather than the spouse's
- Rehearsing grievances versus releasing them
- Softening through nearness to God, confession, and remembered grace

Discussion Prompts

- Where do you sense hardness creeping into your own heart?
- What grievances have you been rehearsing rather than releasing?
- What would help God soften your heart before it does damage?

Question 7

Student Question:

Covenant love is sustained not by the absence of failure but by the ongoing practice of forgiveness and reconciliation. God Himself models this, remaining faithful to an unfaithful people and making all things new in Christ (2 Corinthians 5:17). How does the gospel of forgiveness shape the way a marriage survives and heals, and what hope does it hold out even to those whose marriages have already been broken?

Commentary and Teaching Notes

Having faced the seriousness of divorce, this question turns deliberately toward hope, and the teacher should let it breathe. Covenant love does not survive because two people stop failing; it survives because they keep forgiving. Every lasting marriage is a long story of grace extended and received. The same forgiveness that reconciles us to God is the forgiveness that holds a marriage together through the inevitable wounds of two sinners sharing one life.

God Himself is the model. Through Hosea and the prophets, God portrays Himself as a faithful husband to an unfaithful people, pursuing, forgiving, and restoring rather than discarding. 'I will betroth you to me forever.' The God who keeps covenant with His wayward bride is the pattern for spouses who must forgive one another, and the source of the grace to do it. A Christian marriage is meant to put the gospel of forgiveness on display.

Then extend the hope to the already-broken. 'In Christ all things are made new' (2 Corinthians 5:17). Some students carry the grief of a marriage that did not survive, perhaps one they fought to save, perhaps one they helped to ruin. To them the gospel says the past does not have the final word. God makes new creations. Forgiveness, healing, and a restored walk with God are available to anyone who turns to Him. The teacher should make sure no one leaves this question hearing only condemnation; the dominant note here is grace.

Be concrete about how forgiveness functions in a living marriage. It is not pretending no wrong occurred, nor excusing sin, nor (where there is danger) exposing oneself to further harm. It is the daily choice to release the debt, to refuse to keep score, to pursue reconciliation rather than nurse resentment. This is the hard, holy work that keeps love alive.

Doctrinal / Christian Living Issues

- Covenant love sustained by ongoing forgiveness, not the absence of failure
- God's faithfulness to an unfaithful people as the model and source
- The Christian marriage as a display of the gospel of forgiveness
- Hope and new creation for those whose marriages are already broken
- Forgiveness defined: releasing the debt, not excusing sin or enabling harm

Discussion Prompts

- How does God's faithfulness to His people shape how spouses forgive?
- What is forgiveness in a marriage, and what is it not?
- What hope does the gospel hold for a marriage already broken?

Question 8

Student Question:

Forgiveness is the lifeblood of any lasting marriage, yet we often nurse old wounds and keep accounts of wrongs. Is there a resentment you have been holding against your spouse, a parent, or someone close to you that God is calling you to release? What is one concrete step toward reconciliation you could take, trusting God with the result?

Commentary and Teaching Notes

This self-application makes forgiveness personal and specific. Most of us, if honest, keep accounts. We remember the wound, rehearse the offense, and let resentment quietly accumulate, not only toward a spouse but toward a parent, a sibling, a friend. Jesus is clear that the forgiven must forgive, and that unforgiveness poisons the one who holds it more than the one it is held against.

Help students name one specific resentment they have been nursing. The aim is not to manufacture guilt but to invite freedom; bitterness is a heavy thing to carry, and releasing it is a gift to oneself as much as to the other. Be careful and gentle here: where the wound involves serious sin or ongoing danger, forgiveness does not require restoring trust or returning to harm, and the teacher should be ready to point toward wise help.

Then turn toward one concrete step of reconciliation, taken in trust that God holds the outcome. It may be a conversation, an apology, a letter, a decision to stop rehearsing the offense, a prayer for the one who wronged us. Reconciliation is not always fully possible (it takes two), but the step of releasing the debt and seeking peace is always ours to take. Encourage students to choose something within their power and to leave the result with God.

Doctrinal / Christian Living Issues

- Keeping accounts of wrongs as a universal temptation
- Unforgiveness as poison to the one who holds it
- Forgiveness without requiring restored trust where there is danger
- One concrete step toward reconciliation, leaving the result to God

Discussion Prompts

- Is there a resentment you have been holding that God is calling you to release?
- What makes forgiveness so hard, and what makes it possible?
- What is one concrete step toward reconciliation you could take this week?

Question 9

Student Question:

In Matthew 19:9 Jesus says, “whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.” Some things here are clear and beyond serious dispute among those who take Scripture seriously: God’s design is the lifelong union of one man and one woman, divorce for trivial or selfish causes contradicts Jesus, and polygamy is excluded. Other questions, such as the precise scope of the ‘exception’ and whether and when remarriage is permitted, are questions on which faithful Christians have reached different conclusions. What do you understand Scripture to teach clearly here, where do honest believers differ, and how should a Christian go about becoming fully convinced in his own conscience before God (Romans 14:5)?

Commentary and Teaching Notes

This is the heaviest doctrinal block in the lesson, and the teacher should prepare it most carefully of all. The settled approach is to teach the clear truths firmly, present the disputed questions honestly without binding one view, hold up the ‘safe ground’ of 1 Corinthians 7, and call each Christian to be fully convinced in his own conscience before God. Move slowly, keep the tone gentle, and remember who may be sitting in the room.

Begin with what is clear and beyond serious dispute among those who take Scripture seriously. God’s design from the beginning is the lifelong, one-flesh union of one man and one woman (Matthew 19:4–6). Marriage is a divine union, not a mere social contract. God hates divorce and the devastation it brings (Malachi 2:16). Divorce for trivial or selfish causes flatly contradicts Jesus’ teaching. And polygamy is plainly excluded. State these firmly; they are the solid ground on which everyone can stand.

Then be equally honest that the harder questions are genuinely harder, and that faithful, Bible-believing Christians have reached different conclusions on them. Two questions in particular are disputed: the precise meaning and scope of the ‘exception’ for sexual immorality (porneia) in Matthew 19:9, and whether, and under what circumstances, a divorced person may remarry. Lay out the main views fairly, without presenting any one as the congregation’s required position. First, the view widely taught in churches of Christ, that divorce and remarriage are permitted only for the cause of sexual immorality (Matthew 19:9). Second, that view together with desertion by an unbelieving spouse as a second ground, since in that case the believer ‘is not enslaved’ or ‘not under bondage’ (1 Corinthians 7:15). Third, the view that, weighing the Jewish, under-the-Law setting of the Matthew 19 discussion, Christians look first to Paul’s instructions to the church in 1 Corinthians 7 and understand believers to have somewhat broader liberty under grace. Present each as the honest conclusion of people striving to follow Scripture, and note again that some positions are excluded by Scripture, namely polygamy and divorce for trivial or selfish causes.

Hold up clearly what may be called the 'safe ground' of 1 Corinthians 7. There are three paths on which a believer cannot go wrong: to remain unmarried; to be reconciled to one's spouse (1 Corinthians 7:11); or, after the death of a spouse, to remarry 'only in the Lord' (1 Corinthians 7:39; compare Romans 7:2–3). On these paths a Christian walks with full assurance. Any other path may, in the end, prove permissible in God's sight, but it carries at least the possibility of being mistaken, and that possibility is worth careful, prayerful weight before God. The teacher's aim is not to frighten but to help students act with clear conscience and humility rather than presumption.

Frame the whole discussion with Romans 14. On disputed matters, 'each one should be fully convinced in his own mind' (Romans 14:5), and 'whatever does not proceed from faith is sin' (Romans 14:23). A Christian facing these questions is called to study the Scriptures honestly, to seek godly counsel, including the elders, to weigh the matter prayerfully, and to come to a settled conviction before God rather than acting against conscience or merely following convenience. The teacher should equip students to do this hard work rather than handing them a slogan, and should resist the pressure (from any side) to bind where Scripture allows liberty or to loosen where Scripture speaks clearly.

End this question, as the whole lesson ends, in grace. Whatever a person's marital history, God hates divorce but does not hate the divorced. Repentance is always the open door back to the Father (1 John 1:9; Acts 26:20). The woman at the well, who had had five husbands, met the Messiah and became an evangelist to her town (John 4); David, guilty of adultery and worse, was restored when he repented (Psalm 51; 2 Samuel 12:13). The teacher should make certain that no one leaves this question crushed. The truth is to be held firmly, the disputed matters honestly, and every wounded person tenderly, with the door of grace standing wide open.

Doctrinal / Christian Living Issues

- Clear and non-negotiable: lifelong one-man, one-woman union; marriage as divine union; God's hatred of divorce; trivial-cause divorce excluded; polygamy excluded
- Disputed: the scope of the 'exception' (porneia) in Matthew 19:9 and the question of remarriage
- The three main faithful views laid out fairly, without binding one
- The 'safe ground' of 1 Corinthians 7: remain unmarried, be reconciled, or (after a spouse's death) remarry only in the Lord
- Romans 14:5, 23: each Christian fully convinced in conscience before God
- The role of Scripture, prayer, and godly counsel (including elders) in forming conviction
- Grace and restoration for the divorced (John 4; Psalm 51; 1 John 1:9)

Discussion Prompts

- What does Scripture make clear here that no faithful reader should dispute?
- Where do honest, Bible-believing Christians genuinely differ, and why?

- What does it look like to become ‘fully convinced in your own mind’ before God on a disputed matter?

Question 10

Student Question:

Look back across both passages, and across the whole weight of this lesson, God’s design, His grief over divorce, His call to faithfulness, and His abundant grace for the broken. Name one specific way you sense Jesus forming you through these truths. Whether you most need to deepen your commitment, soften your heart, extend forgiveness, or receive grace for a past failure, what is the one thing you most need to carry into this coming week?

Commentary and Teaching Notes

The capstone gathers the whole lesson: God’s design for permanence, His grief over divorce, His call to faithfulness, His diagnosis of hardened hearts, and His abundant grace for the broken. Ask each student to name one specific way Jesus is forming them, and expect the answers to vary widely, because the people in the room stand in very different places.

Some need to deepen a commitment they have held too loosely. Some need to let God soften a hardening heart before it does its damage. Some need to extend a forgiveness they have long withheld. And some, carrying the weight of a past divorce, most need to receive the grace of God and to believe that in Christ they are a new creation, fully welcomed at the Father’s table. The teacher should make room for all of these and steer each person toward the next step God is calling them to take.

Close the lesson where it began, in the heart of God. He designed marriage because He loves people, He hates divorce because of what it does to people, and He pours out grace because He will not abandon people to their failures. To build a Christian home is to take the permanence of the covenant seriously and to lean hard on the grace that makes covenant love possible. Send students out sobered by the truth, humbled in the disputed matters, and lifted by the mercy of a God who makes all things new.

Doctrinal / Christian Living Issues

- Synthesis of permanence, faithfulness, hardness of heart, and grace
- Formation meeting students wherever they stand, married or divorced
- The open door of repentance and the reality of new creation
- Truth held firmly, disputed matters humbly, wounded people tenderly

Discussion Prompts

- What single truth from this lesson do you most need to carry this week?

- Where is Jesus calling you, to deeper commitment, a softer heart, forgiveness, or grace received?
- How does knowing the heart of God change the way you hold this whole subject?