

4/22/18

Matthew 19

Jesus now is taking His journey towards Jerusalem and once again ministers to the multitudes.

He is walking under the shadow of the cross know all that will happen to Him, yet declaring some of the most important teachings for the believer.

19:1-12 The teaching of Jesus on divorce and remarriage.

* The parallel passages. Mk. 10:1-12

19:1-2 The ongoing journey of Jesus towards Jerusalem. departure from Galilee.

- 1) The transitional phrase, “Now it came to pass, Jesus had finished these sayings.” vs. 1a-b
 - a) This phrase appears five times, each at the closing five major discourses and some used these as the division markers. Matt. 7:28; 11:1; 13:53; 19:1; 26:1
 - b) The sayings Jesus had just finished was the teaching on forgiveness to His disciples.
- 2) The route Jesus took towards Jerusalem, “*that* He departed from Galilee and came to the region of Judea beyond the Jordan.” vs. 1c

a) Jesus and His disciples had come down from the Mount of Transfiguration to Galilee, to the city of Capernaum. Matt. 17:24

b) Jesus now goes to the east side of the Jordan River, “the regions of Judea beyond Jordan.”

1)) The area was known as Perea on the east side, today’s modern day Jordan.

2)) Jesus chose to travel down to Jerusalem, probably on the ancient “Kings Highway” that is still used today.

3)) Jesus would avoid going through Samaria.

* He set His face steadfast. Lk. 9:51

3) The compassion of Jesus was not diminished though He was headed to the cross, “And great multitudes followed Him, and He healed them there.” vs. 2

a) Jesus continued to heal all who came to Him, regardless of the infirmity.

b) Mark tells us Jesus was teaching them. Mk. 10:1

c) Teaching is important because spiritual benefits without spiritual knowledge keeps us ignorant to the things and will of God.

19:3 The question on divorce by the Pharisees.

- 1) The Pharisees were in the midst of the crowds, “The Pharisees also came to Him, testing Him.” vs. 3a-b
 - a) The Pharisees were the religious hypocrites and ritualist.
 - b) They came to Jesus to test “peirazo”, indicating a malicious intent to trap or accuse Jesus.
- 2) The question was one of great controversy, “and saying to Him, “Is it lawful for a man to divorce his wife for *just* any reason?” vs. 3c-d
 - a) The specific was on the legality of the Law for a man to divorce his wife for “any reason”.
 - 1))) Matthew is writing to Jews and only the man could divorce his wife.
 - 2)) A woman was the possession of her father and though Judaism had the highest view of a woman it was still low and unjust.
 - 3)) Only if the man was impotent, unable to support her, a leper or crazy could she divorce him.
 - b) There was two schools of thought on divorce.
 - 1)) Rabbi Shammai was the conservative, who taught that only adultery was a legal ground.
 - 2)) Rabbi Hillel was the liberal, who taught for any reason, if she burnt his

food, if she went with unbound hair or spoke to men in the streets. Barclay

- 3)) Rabbi Akiba even taught that if a man say a woman more beautiful than his wife and liked her, he could divorce her.
- 4)) Divorce was fairly easy in the days of Jesus, like ours.

19:4-6 The response of Jesus on divorcing one’s wife for any reason.

- 1) Jesus pointed out God’s original creation, “And He answered and said to them, “Have you not read that He who made *them* at the beginning ‘made them male and female.’” vs. 5
 - a) God created two sexes, male and female for them to procreate and maintain the human race. Gen. 1:27; 5:2
 - b) Male and female are the only two identifications for the human race, not race, color, creed or nationality.
- 2) Jesus pointed out God’s original design was the institution and nature of marriage, “and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?’” vs. 5
 - a) To leave “kataleipo”, means to depart from and sever their parents authority and establish his own authority.

- b) To be joined “proskallao”, means to glue upon closely to his wife, establish their own home.
 - c) To be one flesh, indicates the consummating of their union sexually, a covenant of blood by her virginity and united by the children born to them.
- 3) Jesus declared the permanent binding results of marriage, “So then, they are no longer two but one flesh.” vs. 6a-b
- a) The phrase, “they are no longer two but one flesh” is not sexual, but rather now united as one not two people by marriage before God and man.
 - b) The husband is the head of the wife, she is his complement help-meet, one to complete him. Gen. 2:18; Eph. 5:22-23
 - c) The man was not created for the woman, but the woman for the man, in God’s created order, not as a sex object or to rule over her, rather to love, provide and protect her from other men. 1Cor. 11:8-12
- 2) They are joined for life till death, “Therefore what God has joined together, let not man separate.” vs. 6c-d
- a) The closest and most intimate relation on earth!
 - b) The word separate “chorizo”, is to divide, used for divorce. 1Cor. 7:10, 11, 15

19:7 The question of Moses allowing divorce for some reason.

- 1) The Pharisees thought they were going to trap Jesus and be able to accuse Him of breaking the law, “They said to Him, “Why then did Moses command to give a certificate of divorce, and to put her away?”
- 2) The reference to the law in question was in Deuteronomy. Deut. 24:1-4
 - a) Some teach this “uncleaness” meant adultery or that she was not a virgin, but if so both cases would have stoned the woman to death. it was, Lev. 20:10; Deut. 22:13-21
 - b) The concession was for protection of the woman to not live in a abusive home and to not be called an adulteress.
 - c) The text is a warning to the husband to think twice before releasing her for he could not take her back ever again.
 - d) This revealed he was responsible for her sexual defilement by her remarriage.
 - e) This concession was to give control and order to society.

19:8 The answer for Moses allowing divorce.

- 1) The people of God refused to be like their God, “He said to them, “Moses, because of the hardness of your hearts.” vs. 8a-c

* The reason, hardness of heart. Matt. 15:18-19; Mal. 2:13-17

- 2) This was a concession to protect the woman and have an orderly manner, due to the hard heart, “permitted you to divorce your wives.” vs. 8d
- 3) God never intended divorce at the beginning, not that He did not know it would happen, but rather this was not his plan or doing,” but from the beginning it was not so.” vs. 8e

19:9 The only reason for divorce.

- 1) This is the highest authority, “And I say to you.” vs. 9a
* Jesus quotes no one!
- 2) The guilty party, “whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.” vs. 8b-d
 - a) Sexual immorality “pornea”, means a manner of sexual activity up to fornication, but the context is adultery, not sex before marriage, as we noted.
 - b) If it was sex before marriage then the greater portion of the Gentile would be adulterers.
 - c) It would also mean that sex constitutes marriage, rather than the institution before God, the benefit of marriage.
 - d) It would also mean Jesus didn’t answer their question.

- 3) The compounding of one’s sin, “and whoever marries her who is divorced commits adultery.” vs. 8e
 - a) If the wife is innocent then the that she marries defiles her, being still married to her husband.
 - b) The guilty party committing adultery cannot remarry except for repentance. Matt. 5:31-32
* Here God alone knows the heart!

19:10 The response of the disciples to the teaching of Jesus on divorce and remarriage.

- 1) The disciples were shocked at the Lord’s narrowness, “His disciples said to Him, “If such is the case of the man with *his* wife, it is better not to marry.” vs. 10
- 2) The obvious implication is that they sided with Hillel, they were liberal in their theology about marriage.
* Mark says they asked Jesus again in the house. Mk. 10:10
- 3) The twelve concluded that if adultery is the only reason for divorce then maybe its best not to marry!
- 4) That is the point, consider well who you will marry because it is binding for life.

19:11-12 The response of Jesus to the disciples’ response of remaining single.

- 1) Jesus points out that not all can handle or live without havng their sexual needs met, “But He said to them, “All cannot accept this saying.” vs. 11a-b
- 2) Jesus said those God give this gift of celibacy are the exception, “but only *those* to whom it has been given.” vs. 11c
* Paul points this out also. 1Cor. 7:17-40
- 3) The various types of individuals having no need to marry for sexual contentment. vs. 12
 - a) Those born with some physical impairment to engage in sexual oneness, “For there are eunuchs who were born thus from *their* mother’s womb.” vs. 12a
 - b) Those made incapable of sexual oneness by castraton to protect the kings harem, “and there are eunuchs who were made eunuchs by men.” vs. 12b
 - c) Those gifted to be capable by God for His Kingdom, “and there are eunuchs who have made themselves eunuchs for the kingdom of heaven’s sake.” vs. 12c
* Origen castrated himself by misinterpreting this verse.
 - d) Each person must decide, “He who is able to accept *it*, let him accept *it*.” vs. 12d

19:13-15 The welcoming of the children by Jesus.

* Mk. 10:13-16; 23-31; Lk. 18:15-17

- 19:13** The children were brought to Jesus.
- 1) Those who brought them is not stated, but probably their mothers, “Then little children were brought to Him.” vs. 13a
* The practice was common to bring children to the Rabbies.
 - 2) The purpose is stated, “that He might put *His* hands on them and pray.” vs. 13a
 - a) The adults were very aware of the ministry and power of Jesus, as Messiah.
 - b) The most needed things children need is spiritual prayer and guidance by parents.
 - c) The laying of hands is symbolic to bless. Gen. 48:14; Acts 6:6
 - d) Luke says infants. Lk. 18:15
 - 3) The objection was unhesitating, “but the disciples rebuked them.” vs. 13b
 - a) The disciples rebuked the people that brought the children, not the infants. Lk. 18:15
 - b) Perhaps the disciples tried to protect Jesus from the crowds or thought He was to busy?
 - c) Jesus used a child as the object to illustrate greatness through humility and applied it to all believers. Matt. 18:1-14

19:14-15 The rebuke of Jesus to the disciples.

- 1) Jesus equally did not hesitate to respond, “But Jesus said, “Let the little children come to Me, and do not forbid them.” vs. 14a-c

- a) These children “paiseion” meand young boys and girls.
* Let them come to Me. Matt. 18:2-5, 10
- b) These are literal children that are not to be obstructed from coming to Jesus, I think of the school teachers and professors in the Universities that attack and destroy the faith of some children and young people, what judgment!
- 2) Jesus again make the illustration for those in the kingdom, “for of such is the kingdom of heaven.” vs. 14d
- 3) Jesus blessed the children, “And He laid *His* hands on them and departed from there.” vs. 15
* Can you imagine Jesus laying His hands on you as a child?

19:16-30 The rich young man.

* The parallel passages. Mk 10:17-31; Lk. 18:18-30

19:16 The words of the rich man.

- 1) He came seeking Jesus out, “Now behold, one came and said to Him, “Good Teacher.” vs. 16a
 - a) He came running. Mk. 10:17
 - b) He was a ruler. Lk. 18:18
 - c) He knelt, reverence. Mk. 10:17

- 2) He came seeking salvation, “what good thing shall I do that I may have eternal life?” vs. 16b
 - a) The phrase eternal life “aionios”, means Age abiding life, quality not quantity!
 - b) He thought eternal life had to do with “doing” instead of believing!

19:17 The response of Jesus.

- 1) Jesus answered his question with a questions, “So He said to him, “Why do you call Me good?” vs. 17a-b
- 2) Jesus told him there was only One good, God, “No one *is* good but One, *that is*, God.” vs. 17c-d
* Jesus was plainly saying He is God.
- 3) Jesus put His finger on the desire of the rich man, “But if you want to enter into life, keep the commandments.” vs. 17e-f
 - a) The young rich man first said, “What good thing shall I do that I may have eternal life?”
 - b) Jesus tell him he must be born again first, “If he wanted to enter into life eteanal, **age** abiding life”.
 - c) Then he would be able to obey the commandments from the heart, not just outwardly. Matt. 5-7

19:18-19 The response of Jesus to the rich man.

- 1) There is no indication of him being sarcastic, but quite sincere, “He said to Him, “Which ones?” vs. 18a-b
 - a) A clear indication that he was religious giving greater value to over the other or perhaps he did not know there were ten?
 - b) All of God’s commandment are valuable and necessary to keep.
- 2) Jesus gave him the second table of the ten Commandments, “Jesus said, ““You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness, ‘Honor your father and mother.’” vs. 18c-19a
 - a) Jesus gave him the second table, man’s relationship to man, but not in order.
 - b) The two other synoptics follow some similarity, but also differences. Mk. 10:19; Lk. 18:20
- 3) Jesus summarize the second table of the law by the statement, “and, ‘You shall love your neighbor as yourself.’” vs. 19b-c

19:20-22 The reponse of the rich young man.

- 1) His response was with confidence, “The young man said to Him, “All these things I have kept from my youth. What do I still lack?” vs. 20a-b
 - a) He said he had kept them all from his youth.

- b) Jesus did not call him a liar did not meant it was true or Jesus knew it was only outwardsly, but that was no evidence of inwardly in heart.
- 2) His religiosity is very evident, “Then asked, “What do I still lack?” vs. 20c
 - a) He had no fulfillment in being religious.
 - b) He was still empty.
- 3) The reponse of Jesus to the rich man put His finger on where the young mans heart was at, his god, “Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.” vs. 21
 - a) The word perfect “teleio”, mean mature, without lack.
 - b) Jesus called him to sell all he had, impart it to the poor and promised him “treasures in heaven”.
 - * “For where your **treasure** is, there your heart will be also.” Matt. 6:21
 - c) Jesus did not reject him, but called him to be His disciple, “come and follow Me.”
 - * Mark tells us Jesus loved him and then told to go and sell all. Mk. 10:21
- 4) The rich young man reject the offer of Jesus, “But when the young man heard that saying, he went away sorrowful, for he had great possessions.” vs. 22
 - a) The young rich did not rejoice for the invitation, “But when the young man

heard that saying, he went away sorrowful.” vs. 22a-b

- b) The word sorrowful means “grieved”, Matt. 6:19-20; 13:22; 1Tim. 6:20; Ja. 5:1-5; Rev. 3:17
- c) The reason is made clear, “For he had great possessions.” vs. 22c

19:23-26 The teaching for the disciples about salvation and wealth.

- 1) Jesus declared the difficulty of rich men to love & trust God more than their mone, “Then Jesus said to His disciples, “Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven.” vs. 23
- 2) Jesus illustrates the impossibility of a rich man to enter heaven because of their riches, “And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” vs. 24
* Camel and needle are literal, not symbolic nor is it a small gate at Jerusalem.
- 3) The disciples again are shocked at Jesus, “When His disciples heard *it*, they were greatly astonished, saying, “Who then can be saved?” vs. 25
* The word astonished “ekplesso”, means to be amazed, thowing them off kilter.

- 4) Jesus reminds the disciples God is able to save rich people, though few will come, “But Jesus looked at *them* and said to them, “With men this is impossible, but with God all things are possible.” vs. 26
* Zachaeus, Nicodemus, etc.

19:27-30 The reflexion on the words of Jesus.

- 1) The usual one take the lead, “Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?” vs. 27
 - a) Perhaps considering the fishing business they forsook?
 - b) The believer will be rewarded at the Bema-Seat of Christ and be rewarded for the motive of their hearts. 1Cor. 3:13-15; 4:5; 2Cor. 5:10
- 2) Jesus promises them they will not be disappointed. vs. 28
 - a) What he declared was absolute truth, “So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones.” vs. 28a-e
* Jesus declares they will reign in the regeneration. Is. 65:17; 2Pet. 3:10; Rev. 21:1-2; Dan. 7:9, 22; 1Cor. 6:2-3; Tit. 3:5

- b)** They help in judicial matters, “judging the twelve tribes of Israel.” vs. 28f
- 3)** Jesus declares none will regret what they gave up, “And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life.” vs. 29
- 4)** There will be many surprises in heaven, “But many *who are* first will be last, and the last first.” vs. 30
 - a)** Some who were last on earth are going to be first in heaven.
 - b)** Some who were first on earth are not going to be in heaven.
 - * The first 16 verses of chapter 20 go with this chapter illustration the very declaration of Jesus in the last verse of chapter nineteen. Matt.19:30