

A Study of Matthew 19

I. Outline.

1. Teaching about Divorce (Matthew 19.1-12; cf., Mark 10.1-12).
2. Little Children Blessed by Jesus (Mt 19.13-15; cf., Mk 10.13-16; Lk 18.15-17).
3. The Rich Young Ruler (Mt 19.16-30; cf., Mk 10.17-31; Lk 18.18-30).

II. Summary.

The first part of the first verse brings to a close the previous discourse. We are informed about even more healing miracles done by Jesus (2). Those Pharisees came again with one of their questions which they hoped would provide them some kind of charges they could make against Jesus. They asked about divorce. Jesus begins His answer by reminding of how it was IN THE BEGINNING. He tells them that what God has joined together man must not separate. In response, the Pharisees made an appeal to Deuteronomy 24.1... **When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.** They asked Jesus WHY Moses commanded a writing of divorcement. Jesus' statement (in effect) shows that they were using the incorrect word when they used the word COMMANDED. Moses only SUFFERED (allowed, permitted) divorce. He did not command it. Rather, this breakup of the home was permitted for the protection of the wives. In the beginning God's plan for marriage was: one man for one woman for life. The divorce provision was only a part of the Law on account of the HARD HEARTS of their forefathers. Jesus proceeds to present ONE exception to the marriage law—when fornication is present, the innocent party has the right to divorce the guilty one (9). Verse 10 shows that the disciples clearly understood the strictness of this marriage law. The concept of being a eunuch FOR THE KINGDOM OF HEAVEN'S SAKE is introduced in verse 12. For a second time, Jesus indicates to us that little children are not only beautiful and precious, but also innocent (13-15). Another character in this chapter is generally referred to as THE RICH YOUNG RULER (16-26). Jesus knew his weakness and told him to go and sell what he had and come follow Him. Having great possessions, he went away sorrowful (22). Jesus uses an allegory about a camel and a needle's eye (24). This statement was shocking to the disciples and they had a question for Jesus (25). Jesus speaks about twelve thrones and a HUNDREDFOLD REWARD.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

“Jesus now embarks on His final trip to Jerusalem (Mt 19.1—20.34). A great deal more happened *en route* than is recorded by Matthew (the information given by Luke fills **ten chapters**), but what is included contains important teaching for Christians and sets the stage for the climactic scenes of the Gospel” [Kenneth Chumbley, *The Gospel of Matthew*, pp., 336-348].

IV. **Aids in Exposition.**

Matthew 19.1... CAME INTO THE COASTS OF JUDAEA BEYOND JORDAN—“The country lying east of the Sea of Galilee and river Jordan was called by Josephus, ‘the Peraea,’ but it is referred to in the New Testament as ‘beyond the Jordan’ (Mt 4.15, 25; 19.1; Mark 3.8; John 1.28; 3.26; 10.40). It is never called Perea in the New Testament. This country seems to have been called in the Old Testament, ‘land of Gilead.’ It is perhaps the most picturesque and beautiful part of Palestine in the time of Jesus’ ministry Perea with Galilee was under the dominion of Herod Antipas” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, p. 384].

Matthew 19.3... TEMPTING HIM, AND SAYING UNTO HIM, IS IT LAWFUL FOR A MAN TO PUT AWAY HIS WIFE FOR EVERY CAUSE?—By using these words: **TEMPTING HIM**, Matthew lets us know that the inquiry was not a genuine search for truth, but rather a scheme to trap Jesus into saying something that would alienate Him from some part of the people. There actually were two prominent views regarding divorce among the Jews at this time. Rabbi Shammai was the more conservative, teaching that man was not to release his wife unless he had found something indecent in her. Hillel taught that practically any cause was sufficient for a divorce. ||||| “The historical evidence is that the Jews in general followed the teachings of Hillel. But, the Pharisees would like to create a conflict between the Lord and Shammai and his followers, or between the Lord and Hillel and his followers. Whichever position the Lord took would get him in serious trouble” [Roy C. Deaver, “Jesus Leaves Galilee for Judaea; Question about Divorce: Jesus Receives Little Children; Peril of Riches,” in *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, p. 493]. ||||| “The Lord stood to be in jeopardy whatever his pronouncement was on the question at hand. It appeared that he would infuriate some part of the people, no matter what he answered” [Bob Winton, *Book of Matthew*, p. 225].

Matthew 19.4... HAVE YE NOT READ—“In His answer Jesus doesn’t begin at the point of crisis (divorce), but with the Divine institution of marriage. By what God DID (in creating man male and female, Gen 1.27) and SAID (that a man should leave father and mother and cleave to his wife, Gen 2.24) at the beginning, He established the pattern for marriage. It is to be an exclusive, indissoluble union between one man and one woman for life. It is not a human convention subject to secular whims, but the primary human relationship ordained and governed by God” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 337-338]. ||||| **HE WHICH MADE THEM AT THE BEGINNING MADE THEM MALE AND FEMALE**—Those who think they can arbitrarily change their gender are still going to meet Jesus that last day (John 12.48) as the male or female they truly are. Our sympathy and love goes out to those who have been influenced to believe that gender is an option, but the Bible allows no such option. When trans-gender individuals have sexual relations with their own gender rather than following the God-given plan of marriage between male and female, they become fornicators and make themselves ineligible for heaven (1 Cor 6.9-11). Certainly it is possible to come out of such and to repent of that disobedience and be forgiven, just as some of these very Corinthian saints did (v. 11).

Matthew 19.5... AND THEY TWAIN SHALL BE ONE FLESH—“Although the order of creation established male priority and leadership and female dependence (1 Tm 2:13; 1 Cor 11:8f), a fact made painfully clear after the fall (Gen 3:16), man’s position could never be thought of as one of absolute independence. (1 Cor 11:11f) He was created **male** in view of his **female** whom God

would create later. With the woman, man is completed. She is not merely his property, but an absolutely essential ingredient in his full humanness. According to God's original design, as **male and female**, they each contribute to the enrichment of the other and to the fullness of them both. It would be sacrilege for men to interpose a counterproposal of separation and divorce. By saying **and female**, Christ has restored woman to her true position and glory, not in the sense of conferring upon her a new, modern role, but rather by re-establishing her in that ancient glory appointed for her at the creation" [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 19.6... WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER—"One flesh' speaks of a unity so close and vital that 'the spouse can never be considered a disposable appendage' (Garland, 199; cf. Eph 5.28-31). Divorce, however, puts division where there should be unity. Note that Christ says, WHAT God has joined together, not WHOM. It isn't individual marriages Jesus primarily has in mind, but God's action in uniting husbands and wives in the marriage relationship at the creation. JOINED TOGETHER (*suzeugnumi*, yoked together, united; only here and Mark 10.9) underscores the fact that it is God who makes a marriage and that what He has done is not to be undone by man. This should be a sober warning to anyone who brings a marriage to an end or encourages such. The answer Christ gives the Pharisees' question (v. 3), therefore, is an unequivocal 'No!'—a man cannot divorce his wife for every cause" [Kenneth Chumbley, pp. 338-339].

Matthew 19.7-8... WHY DID MOSES THEN COMMAND TO GIVE A WRITING OF DIVORCEMENT, ... MOSES BECAUSE OF THE HARDNESS OF YOUR HEARTS SUFFERED YOU TO PUT AWAY YOUR WIVES—"In reply to the Pharisees' use of Deut. 24:1-4 given by Moses as a protection for the woman (Matt. 19:7), Jesus explained to them that this was a concession allowed for a while because "of your hardness of heart" (Matt. 19:8). They might just as well have quoted: '**JEHOVAH HATH SET A KING OVER YOU**' (1 Sam. 12:13) in order to claim that having a king over Israel was a God-given right during the first century. This claim would have ignored the fact that such was a mere concession by Samuel (as instructed by God) to the plea by the people to '**make us a king to judge us like all the nations**' (1 Sam. 8:5-7), which he did only under protest (1 Sam. 2:9-22; 10:17-19). But Jesus would have replied similarly: '**But from the beginning it hath not been so**' (Matt. 19:8b; Acts 17:30). The coupling of 1 Corinthians 6:9-11 with the Lord's "every one" (Matt. 5:32) and "whosoever" (Matt. 5:32; 18:4; 19:9) ought to settle for every thinking person the question of the amenability of the alien sinner to God's law on marriage!" [Terry M. Hightower, *Studies in Matthew*, Edited by Dub McClish, Annual Denton Lectures 1995, p. 134].
 ||||| "Why God made this concession to human wickedness isn't easy to determine. Most likely He did so to protect the innocent. In ancient society life could be extremely hard for a single woman (cf. Ruth 1). Allowing divorced wives to remarry (Deut 24.1) protected them against economic deprivation and degrading situations caused by their wicked husbands (Jer 3.1)" [Kenneth Chumbley, p. 340].
 ||||| "Christ, therefore, prefaces his remarks to Matthew 19:9 with the affirmation that God's marriage law, as instituted in Eden, had never been abrogated—only relaxed—and now, in anticipation of the approaching NT dispensation, the Lord *restores marriage to its original basis*. ... Since the Lord's teaching in Matthew 19:9 is designed to reaffirm Jehovah's *original marriage code*, the verse cannot be a so-called 'covenant passage' applicable only to a Christian husband and wife.... 1) The Lord's teaching regarding marriage was a restoration of God's original plan. 2) But God's original plan

encompassed mankind as a whole. 3) Thus, the teaching of Jesus in Matthew 19:9 was intended to be for the whole human family” [Wayne Jackson, *Christian Courier*, March, 1981]. ||||| For an excellent treatment of Matthew 19.1-12, see the Power Lectures for 2002, *The Sayings of Jesus*, edited by B.J. Clarke, and the lecture written by Keith Mosher on pages 502-518.

Matthew 19.9... WHOSOEVER SHALL PUT AWAY HIS WIFE, EXCEPT IT BE FOR FORNICATION, AND SHALL MARRY ANOTHER, COMMITTETH ADULTERY: AND WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY—As has been pointed out by many this statement of Jesus is really not that complex. People given an opportunity simply to read it and then explain what Jesus is saying rarely have any difficulty coming to the true meaning of this text! However, it has been the starting point for much debate and misinformation and false teaching, nonetheless. Many times, one’s view of this text changes mysteriously whenever some close relative or friend finds himself/herself wanting it to read some other way. What Jesus tells us is that there is only one reason a married person may divorce the companion: FORNICATION. This means, as we connect this passage with Romans 7.1-3 that there are three people who are ELIGIBLE to be married: (1) Someone never married before; (2) Someone who has divorced their companion because of that companion’s fornication; (3) Someone whose companion has died (Romans 7.1-3). That is it, there are no others eligible to marry. ||||| **WHOSOEVER**—“Notice how the same word is used in Matthew 5:21; 11:6; 12:32; 16:25. The word is used inter-changeably in Matthew 5:22 with ‘every one’ (ASV). ‘...The Bible is quite clear that the Lord’s teaching on divorce and remarriage is *universally applicable* to the human family, and the novel notion that Matthew 19:9 is but a ‘covenant passage’ obligating only those relationships in which both parties are members of the church is both devoid of NT evidence and plainly contrary to the facts” [Wayne Jackson]. ||||| **FORNICATION**—“Several words need to be defined. **Fornication** (*porneia*), from which we get the word ‘pornographic,’ is defined by Vine as ‘illicit sexual intercourse,’ by Thayer as ‘illicit sexual intercourse in general,’ by Arndt and Gingrich as ‘prostitution, unchastity, fornication of every kind of unlawful sexual intercourse,’ and by Liddell and Scott as ‘prostitution, fornication, unchastity.’ Fornication would thus include homosexuality and bestiality as well as adultery. **Adultery** (*moichos*) is more narrow in meaning than is fornication. It is defined by Vine as ‘one who has unlawful intercourse with the spouse of another,’ and Thayer defines the verb form as to ‘have unlawful intercourse with another’s wife.’ **Divorce** (*apoluo*) is defined by Vine as ‘to let loose from, let go free,’ and by Thayer as ‘used of divorce ... to dismiss from the house, to repudiate.’” [Curtis Cates, “Fornication and Adultery,” in *Worldliness*, 1999 Bellview Lectures, Editor: Michael Hatcher, p. 254]. ||||| **AND WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY**—“In these comments I have called attention to the ordinary, general force of the Greek present tense—that it normally indicates continuous action. Here in Matthew 19.9 it indicates ‘keeps on committing adultery.’ However, let me hasten to emphasize that my case does not depend upon whether or not *mochatai* (in Matthew 19.9) indicates continuous action. That it does in fact have this meaning I have not the slightest doubt. But, the point we make (and continue to emphasize) is: ALL PERSONS WHO SIN BY ENTERING INTO A SINFUL RELATIONSHIP CONTINUE TO SIN BY STAYING IN THAT RELATIONSHIP. All persons who sin by entering into the Baptist church are persons who keep on sinning by staying in it. Bible REPENTANCE does not allow the penitent to STAY IN a sinful situation” [Roy C. Deaver, p. 506].

Matthew 19.10... IF THE CASE OF THE MAN BE SO WITH HIS WIFE, IT IS NOT GOOD TO MARRY—“”

Obviously the disciples had no problem recognizing the stringency of the requirement that Jesus had just set before them!

Matthew 19.12... AND THERE BE EUNUCHS, WHICH HAVE MADE THEMSELVES EUNUCHS FOR THE KINGDOM OF HEAVEN'S SAKE—

These words of Jesus introduce an intriguing concept: EUNUCHS FOR THE KINGDOM OF HEAVEN'S SAKE. You can read various interpretations for what Jesus meant by this statement. To me it seems quite simple, considering the context. I believe Jesus is saying it is possible to refrain from sexual relations voluntarily. For example, a person was the GUILTY PARTY in a divorce. The companion remarried some eligible man and entered into a second scriptural marriage (that is, she chose a man who was eligible to marry). For this put-away-man, there continues to be the fact that he has a living wife and that he was the guilty party and hence has no right to remarry. In such cases remaining functionally as if a eunuch is the only possibility for a life approved of God. Entering into a second marriage, having already a living wife, would cause him to be continually committing adultery. Of course the figure would likewise apply to a woman who was the guilty party in a divorce. It is ALWAYS possible to repent of sin—stop sinning. Sometimes it is extremely difficult to do.

Matthew 19.14... SUFFER THE LITTLE CHILDREN, AND FORBID THEM NOT, TO COME UNTO ME: FOR OF SUCH IS THE KINGDOM OF HEAVEN—

Perhaps the clearest and simplest refutation of the false doctrine that would say little babies are born into this world with inherited sin. Calvinists are WRONG! Jesus plainly tells us that citizens in the kingdom need to be like little children.

Matthew 19.16... GOOD MASTER, WHAT GOOD THING SHALL I DO, THAT I MAY HAVE ETERNAL LIFE? AND HE SAID UNTO HIM, WHY CALLEST THOU ME GOOD? THERE IS NONE GOOD BUT ONE, THAT IS, GOD—

“The model character of this rich young man, his high social position, the love which he inspired in the Master, and the supremely important question upon his lips, all arouse special interest in this incident. Mark's account of Jesus' words sheds light upon their true meaning. He asked, ‘**Why callest thou me good? none is good, save one, even God**’ (Mark 10:18). This, to be sure, is one of the passages seized upon by Arians in an effort to show that Christ did not claim to be God in the flesh. Their argument, however, is false. “The Good was one of the many Judaic titles of God. The point of our Lord's remark is that a word with such hallowed association should not be used in a merely conventional manner.’ (See [Psalms 145:9](#)). In fact, it is easy to detect in this conversation a definite leading on the part of Christ to elicit an acknowledgment from that young man that Christ is God. It is as though the Lord had said, ‘I see you recognize me as Good; since only God is Good, do you thus receive me?’ This thought appears plausible in the light of what immediately ensued when Jesus would have enlisted him as a disciple, perhaps even as an apostle” [Burton Coffman Online, <https://www.studylight.org/commentaries/bcc/matthew-19.html>].

Matthew 19.20-21... WHAT LACK I YET? ... GO AND SELL THAT THOU HAST, AND GIVE TO THE POOR—

“Jesus tells him there is one thing standing between him and eternal life: his wealth. He has to go and sell what he has and give it to the poor to receive treasure in heaven (vv. 21-22). Jesus is not making the cast that it is wrong to have money. Jesus knows this young man's heart, that his richness was the most important thing to him, as is evidenced by his sorrow at the command. Jesus' lesson is that anything that is more important to us than God must be given up” [Adam Cozort, *You Shall Call His Name Jesus: A Guide to Matthew*, Kindle Version, loc2246].

Matthew 19.23... THEN SAID JESUS UNTO HIS DISCIPLES, VERILY I SAY UNTO YOU, THAT A RICH MAN SHALL HARDLY ENTER INTO THE KINGDOM OF HEAVEN—“The young man went away sorrowful, but he left Jesus sorrowing too. The Lord’s quiet observation is the reaction of One who fully understands the demand He has just made and is grieved that such a fine, potential disciple could not break himself free from the one slavery, the one idolatry, that held him bound” [Harold Fowler].

Matthew 19.24... IT IS EASIER FOR A CAMEL TO GO THROUGH THE EYE OF A NEEDLE, THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD—“The ruler’s reaction (v. 22) illustrates how hard (*duskolos*, difficult) it is for the rich to enter the kingdom. In one of His most memorable hyperboles Christ says it is easier for a camel (one of the largest animals in Palestine) to go through the eye of a needle (the smallest, commonly-used opening) than for a rich man to enter the kingdom. Some have tried to soften this analogy by changing the camel to a cable or by enlarging the eye of the needle. Jesus however, uses this figure to teach that it is impossible for **‘them that trust in riches’** (Mk 10.24) to enter the kingdom. The gate that opens to eternal life is not wide enough to admit covetousness (Mt 7.141; Tim 6.17)” [Kenneth Chumbley, p. 348].
 |||| However, if a man who has great riches will open his Bible and study and learn and apply the teaching to his own heart, he can change his tendency to rely upon wealth and riches and learn to trust in God, obey the gospel, and be saved.

Matthew 19.27... THEN ANSWERED PETER AND SAID UNTO HIM, BEHOLD, WE HAVE FORSAKEN ALL AND FOLLOWED THEE; WHAT SHALL WE HAVE THEREFORE—It is not at all necessary to assume that Peter is filled with self-interest here and enthralled with wealth as he asks Jesus about rewards.

Matthew 19.28... REGENERATION ... JUDGING THE TWELVE TRIBES OF ISRAEL—“Christ doesn’t criticize His men for being mercenaries; instead, He acknowledges their sacrifices and promises that in the regeneration they would sit on thrones, judging the twelve tribes of Israel. ‘Regeneration’ (*paliggenesia*, only here and Titus 3.5) means born again, rebirth or renovation; ‘the restoration of a thing to its pristine state’ (Thayer, 474). Millenarians identify it as the one thousand-year period that supposedly follows Christ’s second coming (25.31); but such a view is totally lacking Scriptural support. In verse 16, the ruler asked about ETERNAL LIFE; in verse 17, Jesus refers to this as entering into LIFE; in verse 21, He speaks of this as treasure in HEAVEN; which the disciples, in verse 23, understand as being SAVED; and which Christ refers to in verse 29 as inheriting ETERNAL LIFE. Eternal life, heaven, kingdom of heaven, kingdom of God, and saved are all synonyms, therefore, for ‘the regeneration.’ The regeneration is the gospel dispensation wherein dead men find life in the kingdom of God (1 Jn 5.13). The references to the Son of man and the apostles sitting on thrones indicates governance (1 Cor 6.2); the kingdom is comprised of those (the twelve tribes of Israel; Jn 3.3-5) who are governed by Christ’s word revealed through the apostles (16.19)” [Kenneth Chumbley, pp. 349-350].
 |||| **“The twelve tribes of Israel**, considered as an expression in the ears of a Jewish disciple, could have meant nothing but the ideal people of God. Certainly it may have been badly interpreted as referring only to fleshly descendants of Abraham, thus eliminating the Gentiles, as it often was. But this abuse does not deny the propriety of Jesus’ using it in a perfectly Jewish context” [Harold Fowler].

Matthew 19.29... AND EVERY ONE THAT HATH FORSAKEN ... SHALL RECEIVE AN HUNDRED FOLD—“ Not only are the Apostles in line for exalted blessings as they follow Christ, but EVERYONE who has sacrificed for Jesus’ sake will be rewarded even in this life with hundreds of times more than

what they give up, and eternal life “in the age to come.” ([Mar 10:30](#); [Luk 18:30](#)) Giving away, letting go, liberating oneself of possessions is the only way of keeping and multiplying them! This is incredible doctrine, if not Utopian nonsense, to our hard-nosed, business-is-business, “practical-minded” world, but no more so for ours than for that of Jesus’ original hearers. And yet, the Lord knows that this is the only way to free us from the nearly uncontrollable slavery to things and security-building relationships that distract men from the innumerable possibilities in life that do not involve possessions at all” [Harold Fowler].

Matthew 19.30... **BUT MANY THAT ARE FIRST SHALL BE LAST; AND THE LAST SHALL BE FIRST**—“Christ has turned the accepted order of things upside down: His kingdom includes those like little children (18.2), but excludes those like the ruler (v. 25). Some who think they are great by men’s standards, do not rate highly at all by heaven’s standards. And those ranked last by men shall be ranked first in heaven. To underscore this, Jesus will give a parable (20.1-16) that amplifies the principle: ‘many that are first shall be last; and the last shall be first’ (Mt 20.16; 16.25)” [Kenneth Chumbley, p. 351].

V. Lessons & Applications.

Matthew 19.6... **WHEREFORE THEY ARE NO MORE TWAIN, BUT ONE FLESH**—“Jesus here emphasizes the fact that the union is indissoluble. He later mentions one exception to this rule, but this one exception is not to be taken as weakening the rule. Men may refuse to live up to their contract; judges may allow divorces for trivial causes; and society generally may approve separations, but God still holds them as married. To God they are still one flesh, so that if either one is joined to another the union is unholy. Laws must not be changed or interpreted to suit human convenience, but we must adjust our affairs to conform to the laws of God if we expect to be blessed here and happy in eternity” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1951, p. 160].

Matthew 19.14... **THEN WERE BROUGHT UNTO HIM LITTLE CHILDREN**—“**Jesus Interested in Children.** The incident of Jesus blessing the children follows immediately after his teaching on marriage and divorce. It was fitting that he should give attention to children, the fruit of that union which he had so courageously defended. There are a number of reasons which Jesus may have had for giving attention to children at this time. (a) The innocence, purity, and implicit trust were in sharp contrast with the insincerity, impurity, and unbelief of the average Jew, with which Jesus had to deal. Day after day he dealt with the scribe, the lawyer, and the Pharisee, as they strove to catch him in his words, that they might persecute him. He had to be on the alert at all times lest he say something which they could construe as a violation of the Law of Moses and accuse him before the people. The childlikeness of Jesus and his natural innocence would appeal to the children and attract them to him, and he would find comfort in their simplicity and innocence. (b) Jesus was interested in children because he realized that soon they would be eligible to become subjects of his kingdom, and if he could incline them in the direction of his kingdom, he would contribute to their welfare. Parents are told to ‘**provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord**’ (Eph 6.4). Those who neglect to give their children proper training sin grievously against the children. But a good many parents are like the disciples on the occasion of our text. The disciples thought that Jesus had no time for the children and was not interested in them. So parents sometimes think that children have no place in the program of the church. They fail to teach them at home, and fail to take them to

the teaching services of the church, that they may be taught. (c) Jesus was interested in the children because they furnished him with an example from which he could teach his disciples what they ought to be” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1953, pp. 279-280].

Matthew 19. 16-26... AND BEHOLD, ONE CAME AND SAID UNTO HIM, GOOD MASTER, WHAT GOOD

THING SHALL I DO, THAT I MAY HAVE ETERNAL LIFE?—“The lesson before us today presents one of the many instances in the Bible, in which we see the necessity of taking all that is said on any one subject, in order to learn the full truth regarding it. This is seen when we consider the fact that the man who is referred to as the ‘rich young ruler’ is nowhere described in these words, that is, no New Testament writer calls him the RICH YOUNG RULER. But that he was the rich young ruler is true, as may be seen by the combined testimony of the three writers, Matthew, Mark, and Luke, who record the incident regarding him. The threefold account of the memorable event which we are to study today is an interesting example of the manner in which one record is supplemented by others. Matthew alone tells us that he was young; Luke alone says that he was rich, although both Matthew and Mark say that he had ‘great possessions.’ Luke also is the only one who says that he was a ruler. While Mark does not mention the fact that the man about whom we are studying today was either young or a ruler, he does add some interesting facts which are omitted by both Matthew and Luke; as, for example, the running and the kneeling, the earnestness and the reverence, the look which Jesus gave to him, and the love which he had for him. The Lord must have felt a personal attachment for this young man; and when we consider the references which are made to his character, it is not difficult to understand why. For instance the young man had an eye for goodness in others, he had courage, he had kept himself unspotted from the world, he was dissatisfied with himself and his way of living, and he was in quest of eternal life. But a study of the attitude which the rich young ruler later manifested shows that it sometimes happens that, in spite of one’s high moral character and his professed devotion to God, there may be in his heart a longing for and a service to the material things of earth, which will nullify all of his claims of interest in the Lord. Jesus declares that ‘**no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon**’ (Mt 6.24). Before one can demonstrate his loyalty to God, he must first make sure that his sense of values does not contradict that claim” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1966, p. 196].

VI. Questions.

True or False

01. ____ Those who brought little children to Jesus had no purpose in bringing them.
02. ____ Jesus talked to the Rich Young Ruler about treasure in heaven.
03. ____ Jesus spoke about a hundredfold reward possible for everyone.
04. ____ Jesus said nothing about a one-flesh relationship.
05. ____ Jesus used a different word than the word the Pharisees used—COMMAND—when He answered their question.

I Found it in Verse(s)

- 06. _____ Jesus laid hands on little children.
- 07. _____ The eye of a needle.
- 08. _____ The word: AMAZED.
- 09. _____ Judaea beyond Jordan.
- 10. _____ Some saying it is not good to marry.

Short Answer

11. Jesus described little children this way:

12. The Rich Young Ruler asked this question of Jesus:

13. The one who said: **WE HAVE FORSAKEN ALL:**

14. What God has joined together what should man NOT do:

15. The three proper names mentioned in Matthew 19:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 18 Questions... **01**—True (6); **02**—True (12-14); **03**—False (21); **04**—True (26, 29); **05**—True (29-30); **06**—35; **07**—3; **08**—11; **09**—17; **10**—22; **11**—Shouldest not thou also have had compassion (33); **12**—and become as little children (3); **13**—cut it off (8); **14**—Take with thee one or two more (16); **15**—ten thousand talents (24).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

W A V A D U L T E R Y M U
 I U H W C O M M A N D W M
 F I Y A H S P K V C T H E
 E Y J Y I H R I F U H E M
 H A R D L Y E N W C R N A
 T H E N D L C G S G O O D
 D E P A R T E D U T N E E
 F A T H E R I O F H E R H
 O V L R N E V M F I U C V
 L E M O T H E R E N N A L
 L N Y J E S U S R G U M I
 O T H E R E S A V E C E F
 W J S A I D S A I T H U E
 H D D I S C I P L E S S R

ADULTERY	AWAY	CAME	CHILDREN	COMMAND
DEPARTED	DISCIPLES	ENTER	EUNUCHS	FATHER
FOLLOW	GOOD	HARDLY	HEAVEN	JESUS
KINGDOM	LIFE	MADE	MOTHER	RECEIVE
SAID	SAITH	SAVE	SUFFER	THEN
THERE	THING	THRONE	WHEN	WIFE

VIII. Crossword Puzzle.

Matthew 19 (KJV)														
		1										2		
3										4				5
						6	7							
8				9										
10														
													11	
										12				
						13								
										14				

<p style="text-align: center;"><u>ACROSS</u></p> <p>03) Leaving father & mother, a man is to ____ to his wife.</p> <p>06) Jesus said something was not so from the ____.</p> <p>08) One who puts away his wife except for fornication ____ adultery.</p> <p>10) A young man was sorry about what Jesus said because he had great ____.</p> <p>12) Found 3 times in past and once in present tense.</p> <p>13) Jesus left Galilee and went to Judaea ____ Jordan.</p> <p>14) Those bringing children to Jesus were ____ by Jesus.</p>	<p style="text-align: center;"><u>DOWN</u></p> <p>01) Jesus asked: "Have ye not ____?"</p> <p>02) ____ thy father and thy mother.</p> <p>04) This man will hardly enter the kingdom.</p> <p>05) Those who forsake houses, brethren, etc., will receive and ____.</p> <p>07) Describes AMAZED in this chapter.</p> <p>09) His name is mentioned twice.</p> <p>11) Man should not put asunder what God has ____.</p>
---	---

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...