

Lesson 18: The Rich Young Ruler

Journey to Jerusalem (Final Judean Ministry):
Concerning Marriage
(Matthew 19:1-12; Mark 10:1-12)
March 16, 2022

Chronology

- “Matthew marks the end of Jesus’ discourse on sin and forgiveness (18:1-35) with the seventh transitional phrase utilized in the gospel – ‘when Jesus had finished these sayings’ (19:1). With these phrases, Matthew signals the beginnings and endings of major narratives and discourses throughout the gospel. Jesus travels toward Jerusalem where the remaining events described in the gospel (prior to the resurrection) take place. Before this, Jesus will teach and heal ‘beyond the Jordan’ (19:1). The next geographical references in the gospel place Jesus with the Twelve ‘going up to Jerusalem’ (20:17), somewhere near Jericho, from which they are described as leaving (20:29) before coming to Bethphage (21:1), and then Jerusalem (21:10).”

(Kyle Pope, *Matthew*, Truth Commentaries, pages 597-598)

Chronology

- Events Recorded in the Other Gospels.

“John acknowledged in his own gospel that there are ‘many other’ things that Jesus did among his disciples ‘which are not written in this book’ (John 20:30). It is clear that the same could be said of all of the gospels. Matthew has been led by the Holy Spirit to organize his record of Jesus’ life in simplified geographical terms – Jesus moves from a northern ministry towards Jerusalem, and his ultimate death. It is clear, however, that Jesus made three trips to Jerusalem during his public ministry. John records two additional trips to Jerusalem before this last entry into the city (John 7:8-10; 10:22-39). This should not be understood as an omission – each gospel writer had a different emphasis.”

(Kyle Pope, *Matthew*, Truth Commentaries, pages 597-598)

Chronology

- “We should note, however, a few significant events in Jesus’ life, not recorded in Matthew that happened during this time. These include a Samaritan village rejecting Jesus’ teaching (Luke 9:51-56); the sending out of seventy of Jesus’ disciples (Luke 10:1-20); dinner with Mary and Martha (Luke 10:38-42); healing of the woman with a ‘spirit of infirmity’ in the synagogue (Luke 13:10-17); a dinner with a Pharisee (Luke 14:1-24); the three parables concerning lost things (Luke 15:1-32); the Parable of the Unjust Steward (Luke 16:1-13); the account of the rich man and Lazarus (Luke 16:19-31), and Jesus’ teaching on faith and duty (Luke 17:5-10). Matthew also was not led to record the raising of Lazarus (John 11:1-46). This event greatly fueled the desire of the Jewish leaders to kill Jesus, forcing him to stay for time in a city named Ephraim, thought to have been east of Bethel (John 11:54).”

(Kyle Pope, *Matthew*, Truth Commentaries, pages 597-598)

Concerning Marriage (Matthew 19:1-12; Mark 10:1-12)

What Is God’s Basic Law Governing Marriage?

- God’s rule is ONE MAN FOR ONE WOMAN FOR LIFE (Only **one** exception to this rule)
- Genesis 2:18-25 – God’s ideal established for marriage “in the beginning.”
- When Paul sought to illustrate the kind of unity, fellowship, and love that should exist between Christ and His church, he centered his attention on the marriage relationship as God intended it to be. (Ephesians 5:30-31)

Concerning Marriage (Matthew 19:1-12; Mark 10:1-12)

Matthew 19:1-9 – Jesus explains this basic rule

Jesus reaffirmed Genesis 2:24 and explained its implications.

- **REQUIRES** one man for one woman “a man,” “his wife.”
- **EXCLUDES** all immorality – “a man,” “his wife,” “one flesh” = no fornication, adultery, polygamy, concubines, homosexuals, bestiality.
- **IMPLIES** immorality desecrates the union – ground for the innocent to put away the guilty – “a man,” “his wife,” “cleave,” “one flesh.”
- **EXCLUDES** – The put away fornicator from marrying another.

Concerning Marriage (Matthew 19:1-12; Mark 10:1-12)

Matthew 19:1-9 – Jesus explains this basic rule

- Obedience is blessed (Deuteronomy 10:12-13)
 - Sin brings hardship, not privileges (Proverbs 13:15).
- IMPLIES – bond is only in this life – “one flesh” = life and relations in the fleshly body. (cf. Matthew 22:23ff)
- God’s ideal in Genesis 2:24 is reflected throughout the Old Testament history. (Exodus 20:14; Deuteronomy 22:22; Malachi 2:14-16). cf. “*From the beginning it hath not been so.*” Matthew 19:8b.

Concerning Marriage (Matthew 19:1-12; Mark 10:1-12)

Evidence of man’s departure from God’s ideal.

1. Genesis 4:19 – first case of bigamy.
2. Genesis 12:10-20 – man offered his wife to another.
3. Genesis 16:1-3 – Man had a child by a household maid.
4. Genesis 25:1-6 – Man taking concubines.
5. Genesis 26:1-11 – Wife offered to another.
6. Genesis 30:4, 9 – Man takes household maid.
7. Genesis 6:2 – world became so wicked God destroyed the world of Noah’s day.
8. Genesis 11:1-9 – Men united against God in the building of the tower of Babel.
9. The Gentiles cast off God and so God rejected them as well. Romans 1:18-32; Ephesians 2:12; Acts 17:30.

Concerning Marriage (Matthew 19:1-12; Mark 10:1-12)

Examination of the text. Matthew 19:3-12

The Question: “*is it lawful for a man to put away his wife for every cause,*” Matthew 19:3.

- The Motive behind the question – “*tempting him.*”

Two Schools of thought:

- Shammai – Deuteronomy 24:1 was interpreted to mean a man could not release his wife unless he found some indecency in her.
- Hillel – Very lax, anything that caused displeasure to the man was sufficient cause for divorce!

Concerning Marriage (Matthew 19:1-12; Mark 10:1-12)

The Question: “*is it lawful for a man to put away his wife for every cause,*” Matthew 19:3.

Jesus Reply: “*Have ye not read?*”

- He referred them to “*the beginning,*” Genesis 2:18,21-24.
- Note: For Adam God created Eve, not Steve. It was not a homosexual relationship. It was not lesbianism, or polygamy! It was a case of one wife and one husband cleaving to one another.

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Jesus Reply: “*Have ye not read?*”

“*What God hath joined together, let not man put asunder,*” Matthew 19:6

- This depicts the sanctity and permanency of the marriage bond.
- Shows that there are three parties to a lawful marriage.
 1. One man
 2. One woman
 3. God!