

Matthew

Chapter 19

How this study handout is structured

We will go verse by verse (as appropriate)

Matthew 1:1

- The book of the generation. This is the proper title of the chapter. It is the same as to say, "The account of the ancestry or family, or the genealogical table of Jesus Christ." The phrase is common in Jewish writings. Compare [Ge 5:1](#), "This is the book of the generations of Adam," that is, the genealogical table of the family or descendants of Adam.

Barnes

Different references will be used. In this case Albert Barnes Notes on the Bible

Scripture references are found at the end of the slides in the handout

- **Matthew 1:1**
This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

Scripture is NIV from the Quest Study Bible copyright 2011

The Bible software used for references and KJV scripture is from SwordSearcher

11

<https://www.swordsearcher.com/>

If you would like a pdf copy of this handout email jtbrown@cfl.rr.com

Zoom Info – Bible Study Meeting Information

Click on the link below

<https://us02web.zoom.us/j/4497575748?pwd=iKMcS9qbngU-vcQo2zCt7lgy9QjRZW8X>

Or Go to <https://zoom.us/join> and enter
Meeting ID → 449 757 5748, Passcode 04092006

Or Dial in at 312-626-6799 or 929-205-6099
Enter meeting ID 449 757 5748#
Enter Password 04092006

A few words about Zoom

- You can use your smart phone or a computer
- If you can use Facebook, you can use Zoom
- Everyone will be happy to see you, but you do not have to show your face or have your camera on
- The last page of this handout is a page on getting started with Zoom

Philippians 4:13 (KJV) I can do all things through Christ which strengtheneth me.

Chapter 19 Background

1. The Departure from Galilee. 19:1-2
2. Concerning Divorce. 19:3-12
3. The Blessing of Little Children. 19:13-15
4. The Rich Young Man. 19:16-26
5. The Rewards in the Kingdom. 19:27-30

Contextual Reading – Matthew 19:1-2, The Departure from Galilee

- When Jesus had finished saying these things, he left Galilee and went into the region of Judea to the other side of the Jordan. Large crowds followed him, and he healed them there.

Matthew 19:1

- But though one might conclude from our Evangelist that our Lord went straight from the one region to the other, we know from the other Gospels that a considerable time elapsed between the departure from the one and the arrival at the other, during which many of the most important events in our Lord's public life occurred JFB
- St. Matthew here omits various particulars, of which some are to be supplied from [Lu 9:51-17:11](#); others from John—two visits to Jerusalem ([Joh 7:8-10](#); [10:22-39](#)); the raising of Lazarus ([Joh 11:1-46](#)); the retirement, to Ephraim ([Joh 11:54](#)). PHC
- **Matthew 19:1**
When Jesus had finished saying these things, he left Galilee and went into the region of Judea to the other side of the Jordan.

Matthew 19:2

- Great multitudes followed him - Some to be instructed - some to be healed - some through curiosity - and some to ensnare him.

Clarke

- **Matthew 19:2**
Large crowds followed him, and he healed them there.

Contextual Reading – Matthew 19:3-12, Concerning Divorce

- Some Pharisees came to him to test him. They asked, “Is it lawful for a man to divorce his wife for any and every reason?” “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” “Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?” Jesus replied, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.

Contextual Reading – Matthew 19:3-12, Concerning Divorce, continued

- I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery.” The disciples said to him, “If this is the situation between a husband and wife, it is better not to marry.” Jesus replied, “Not everyone can accept this word, but only those to whom it has been given. For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.”

Matthew 19:3

- **and saying to him, is it lawful for a man to put away his wife for every cause?** be it ever so trivial, as said the school of Hillel: for there was a difference between the school of Shammai and the school of Hillel about this matter; the former insisted that a man might not put away his wife but in case of adultery; but the latter allowed putting away for very trifling things; as if she spoiled her husband's food by over roasting, or over salting it; and, as one of the doctors say, if he found another woman that was more beautiful than her;...



- **Matthew 19:3**
Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every reason?"

Matthew 19:4

- **Made them male and female** - ...To answer a case of conscience, a man should act as Christ does here; pay no regard to that which the corruption of manners has introduced into Divine ordinances, but go back to the original will, purpose, and institution of God. Christ will never accommodate his morality to the times, nor to the inclinations of men. What was done at the beginning is what God judged most worthy of his glory, most profitable for man, and most suitable to nature.
- **Matthew 19:4** “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’

Clarke

Matthew 19:5

- Man shall bind himself more strongly to his wife than he was to his father or mother. The marriage connection is the most tender and endearing of all human relations; more tender than even that bond which unites us to a parent.
- They two, or that were two, shall be united *as one*--one in law, in feeling, in interest, and in affection. They shall no longer have separate interests, but shall act in all things *as if* they were *one*--animated by one soul and one wish. The argument of Jesus here is, that since they are so intimately united as to be one, and since in the beginning God made but one woman for one man, it follows that they cannot be separated but by the authority of God.

Barnes

- **Matthew 19:5** and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?

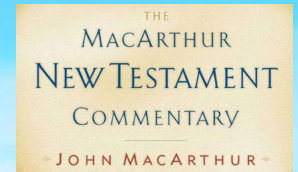
Matthew 19:5

- ...it is not, as some foolishly argue, that becoming one flesh in the sex act is what constitutes marriage. If that were true, there would be no such thing as fornication, because as soon as an unmarried man and woman engaged in the sex act they would be automatically married, rather than guilty of wickedness. ...On the other hand, the act of adultery, shattering as it is to the marriage relationship, does not in itself dissolve a marriage. Marriage is a mutual covenant, a God-ordained obligation between a man and a woman to lifelong companionship. ...In God's eyes, every wife is a "wife by covenant," never merely a wife by fornication, convenience, or whim.

Matthew 19:6

- **One flesh**; they are so united as to be no longer two, but one, each being a part of the other. Compare the apostle's words: "He that loveth his wife loveth himself." [Eph 5:28](#). Of course they ought to be one in views, affections, and interests; and for a man to break such a union as this by putting away his wife for every cause, is wrong. Thus, the question of the Pharisees was answered.
- **Matthew 19:6** So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."
- **Ephesians 5:28 (KJV)** So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Matthew 19:6



- Marriage is first of all God's institution and God's doing, regardless of how men may corrupt it and deny or disregard His part in it. Whether it is between faithful believers or between rank pagans or atheists, or whether it was arranged by the parents or by the mutual desire and consent of the bride and groom, marriage as a general social relationship is above all the plan and work of God for the procreation, pleasure, and preservation of the race. Whether it is entered into wisely or foolishly, sincerely or insincerely, selfishly or unselfishly, with great or little commitment, God's design for every marriage is that it be permanent until the death of one of the spouses.

A few divorce statistics...

- The divorce rate in the US has been steadily declining since 2000. A declining divorce rate, however, may not be a cause for celebration. That's because a deeper dive into the statistics reveals that there are fewer marriages...
- Infidelity is the top reason for divorce.
- 1 in 3 divorces starts as an online affair.
- Couples who argue about finances once a week are 30% more likely to end their marriage.
- The divorce rate for people aged 50 and above has doubled since the 1990s. For people aged 65 and above, the rate has tripled.
- <https://comparecamp.com/divorce-statistics/>

Matthew 19:7

- Why did Moses then command to give a writing of divorcement? - It is not an unusual case for the impure and unholy to seek for a justification of their conduct from the law of God itself, and to extort Scripture to their own destruction. I knew a gentleman, so called, who Clarke professed deep reverence for the sacred writings, and, strange as it may appear, was outwardly irreproachable in every respect but one; that was, he kept more women than his wife. This man frequently read the Bible, and was particularly conversant with those places that spoke of or seemed to legalize the polygamy of the patriarchs!
- Because political laws are adjusted to allow some things, it does not follow that God therefore approves of them. Geneva
- **Matthew 19:7**
“Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?”

Matthew 19:8

- Moses, because of the hardness of your hearts - It is dangerous to tolerate the least evil, though prudence itself may require it: because toleration, in this case, raises itself insensibly into permission, and permission soon sets up for command. Moses perceived that if divorce were not permitted, in many cases, the women would be exposed to great hardships through the cruelty of their husbands. Clarke
- **Matthew 19:8** Jesus replied, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.

Matthew 19:9

- The law of Moses allowing divorce for the hardness of men's hearts, and the law of Christ forbidding it, show, that Christians being under a dispensation of love and liberty, tenderness of heart may justly be expected among them, that they will not be hard-hearted, like Jews, *for God has called us to peace*. There will be no occasion for divorces, if we *forbear one another, and forgive one another, in love*, as those that are, and hope to be, forgiven,...No need of divorces, if *husbands love their wives, and wives be obedient to their husbands*, and they live together as heirs of the grace of life: and these are the laws of Christ, such as we find not in all the law of Moses.
- **Matthew 19:9**
I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery.”

Matthew 19:9

- Jesus Christ goes back to *original* facts and laws. You cannot settle anything by mere detail. No man can come wisely into a great controversy or a great study at some intermediate point. Herein it is that we lose so much, and so often numb and disappoint ourselves, by imagining that we can come into a case in the middle of it—that we can understand a controversy or a dispute by looking at any one solitary point in it. Jesus Christ here shows what we have had occasion to point out, that he is fundamental in his teaching, original in his conceptions—that he stands back at the right point for taking in the whole field; and unless a man shall stand at a proper distance from a picture he cannot rightly view it, and unless he shall stand at the right point in history and in divine purpose, he cannot take in all the firmament of God's light and dignity.

Matthew 19:9

- See, then, how Jesus Christ does not ask questions about particular persons and particular circumstances, but how he goes right back to the origin and start of things, and says everything must be judged by the divine purpose and by the divine intent and revelation. How grand he is, therefore, in moral tone! How he shakes off all vexing and petty details, and stands squarely and firmly on an eternal rock! How comes it that we have so much shillyshallying in the Church and various views and little disputes, and narrow and vexing controversies? Simply because we undertake to deal with *details* instead of going back to the *beginning* and ascertaining, so far as we may, the clear purpose and intent of God.

Matthew 19:10

- It is not good to marry - That is, if a man have not the liberty to put away his wife when she is displeasing to him. God had said, [Ge 2:18](#), It is not good for man to be alone, i.e. unmarried. The disciples seem to say, that if the husband have not the power to divorce his wife when she is displeasing to him, it is not good for him to marry. Here was a flat contradiction to the decision of the Creator. ...However, before we enter into an engagement which nothing but death can dissolve, we had need to act cautiously, carefully consulting the will and word of God. Where an unbridled passion, or a base love of money, lead the way, marriage is sure to be miserable.

Clarke

- **Matthew 19:10** The disciples said to him, “If this is the situation between a husband and wife, it is better not to marry.”²³

Matthew 19:10

- But if God has ordained marriage for the general advantage of mankind, though it may be attended by some things that are disagreeable, it is not on that account to be despised. Let us therefore learn not to be delicate and saucy, but to use with reverence the gifts of God, even if there be something in them that does not please us. Above all, let us guard against this wickedness in reference to holy marriage; for, in consequence of its being attended by many annoyances, Satan has always endeavored to make it an object of hatred and intense dislike, in order to withdraw men from it. But let us recollect that whatever annoyances belong to marriage are accidental, for they arise out of the depravity of man. Let us remember that, since our nature was corrupted, marriage began to be a medicine, and therefore we need not wonder if it have a bitter taste mixed with its sweetness. But we must see how our Lord confutes this folly.

Matthew 19:11-12

- **There are eunuchs.** The classes are named who need not marry: (1) Those born physically incompetent; (2) those made eunuchs by mutilation, and (3) those who abstain from marriage to devote themselves, free from worldly cares, to Christ's work. Paul was an example [[1Co 7:7-8](#)].
- **Matthew 19:11-12** Jesus replied, “Not everyone can accept this word, but only those to whom it has been given. For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.”



Matthew 19:11-12

- Learn, 1. That Almighty God has given us diverse persons, different tempers, and constitutions: some can subdue their impure desires and affections without the remedy of marriage, others cannot.
2. That continency or ability to live chastely, without the use of marriage, is the special gift of God; not common to all, but bestowed only upon some. A gift it is, worthy of our fervent prayers, worthy of our best endeavors.
3. That a vow of chastity is not in our power; to quench a natural affection requires a supernatural gift. **All have not received it:** that is, all men cannot live single, and abstain from matrimony.

Contextual Reading – Matthew 19:13-15, The Blessing of Little Children

- Then people brought little children to Jesus for him to place his hands on them and pray for them. But the disciples rebuked them. Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.” When he had placed his hands on them, he went on from there.

Matthew 19:13

- Jesus had been vindicating the sanctity of marriage...Here we see its bearings on the great and wonderful fact of motherhood. Marriage should be protected for the sake of the children. True parents do not live chiefly for their own happiness. They live for their children. The unselfish love of motherhood is one of the most striking facts in nature...Now mothers, naturally yearning for the good of their children, can do nothing better for the little ones than to bring them to Christ, and train them for him. Yet some parents, who study the bodily health of their children with deepest concern, scarcely give a thought to their souls' welfare.
- **Matthew 19:13** Then people brought little children to Jesus for him to place his hands on them and pray for them. But the disciples rebuked them.

Pulpit

Matthew 19:13

- Christ, having laid his blessing on marriage, now blesses its fruit. **Then.** This happened directly after the preceding conversation. Mothers were won to his side by his elevation of woman to her true position, and his marked tenderness to children. **Little children.** St. Luke calls them "their infants." These were babes whom the mothers carried in their arms, and who were too young to understand the meaning and importance of the act of Christ in blessing them. It was a custom to take infants to the synagogues, that they might receive the prayers and blessings of the rabbis, or holy men. For this reason, they were brought to Christ as a holy and revered Teacher. **That he should put his hands on them, and pray.** The laying on of hands was symbolical of blessing. From the Jewish it passed into the Christian Church, [[Ac 6:5-6](#)] and continues unto this day to be used on various solemn occasions.

Matthew 19:14

- The kingdom of heaven evidently means, here, the church. In Mark and Luke, it is said he immediately added, "*Whosoever shall not receive the kingdom of God as a little child, shall not enter therein.*" Whosoever shall not be humble, unambitious, and docile, shall not be a true follower of Christ, or a member of his kingdom. *Of such as these*--that is, of persons with such tempers as these--is the church to be composed. He does not say *of those* infants, but of such persons as resembled them, or were like them in temper, was the kingdom of heaven made up.

Barnes

- **Matthew 19:14**
Jesus said,
“Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.”

Matthew 19:14

What do we see for ourselves to copy in the matter of childhood?

- **I. Weakness.**—Now every little child is, and must be, very weak. It is its nature to be weak. It could not be a little child if it were not weak. So it is with every child of God. What is weakness? Emptiness,—for God to fill with Himself. What is weakness? Room where God may work, and His grace expand. What is weakness? To be nothing, that God may be everything.

Matthew 19:14

What do we see for ourselves to copy in the matter of childhood?

- **II. Undertaken for.**—But a very little child acts in the consciousness of weakness. He is a receiver in everything. He is taught, he is guided, he is supported, he is carried, he is undertaken for. So must you. It is all receiving, leaning, learning, feeling, committing, resting, trusting. And you are undertaken for in everything—just as the father for his babe, so Christ for you. Provision for all your wants,—to feed your body and your soul,—to pay all your debts,—to carry out all your true wishes,—to carry you,—to train you,—to perfect you,—to make you quite happy in Him, and to glorify Himself in you.

Matthew 19:14

What do we see for ourselves to copy in the matter of childhood?

- **III. Trust.**—And the little child is characterized by trust. The greatest lesson you have to learn in life, the hardest thing you have to do, is to take God at His word. Do not stop to ask questions,—why? when? how? where? A very little child never does any of those things; and ‘of such is the kingdom of heaven.’
- **IV. Ruled by heart.**—But why does the little child exercise such confidence? Because his heart rules,—not his head. He is actuated by his affections. If you would have a true faith, you must find that faith in your heart; you must trust because you love; and you must love because you are loved.

Matthew 19:15

- He - departed thence - That is, from that part of Judea which was beyond Jordan, [Mt 19:1](#); and then went to Jericho. See [Mt 20:29](#).
 - **Matthew 19:1 (KJV)** And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;
 - **Matthew 20:29 (KJV)** And as they departed from Jericho, a great multitude followed him.
- **Matthew 19:15** When he had placed his hands on them, he went on from there.

Contextual Reading – Matthew 19:16-26, The Rich Young Man

- Just then a man came up to Jesus and asked, “Teacher, what good thing must I do to get eternal life?” “Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, keep the commandments.” “Which ones?” he inquired. Jesus replied, “ ‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother,’ and ‘love your neighbor as yourself.’ ” “All these I have kept,” the young man said. “What do I still lack?” Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven.

Contextual Reading – Matthew 19:16-26, The Rich Young Man, continued

- Then come, follow me.” When the young man heard this, he went away sad, because he had great wealth. Then Jesus said to his disciples, “Truly I tell you, it is hard for someone who is rich to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” When the disciples heard this, they were greatly astonished and asked, “Who then can be saved?” Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

Matthew 19:16

- This was a *young* man. He was a *ruler*, (Luke;) probably a ruler in a synagogue, or of the great council of the nation; a place to which he was chosen on account of his unblemished character, and promising talents. He came *running*, (Mark;) evincing great earnestness and anxiety. He fell upon his knees, (Mark;) not to worship him, but to pay the customary respectful salutation; exhibiting the highest regard for Jesus as an extraordinary religious Teacher.
- *What good thing shall I do*. He had attempted to keep all the commandments. He had been taught by his Jewish teachers that men were to be saved by *doing* something, or by their works; and he supposed that this was to be the way under every system of religion.

Barnes

- **Matthew 19:16** Just then a man came up to Jesus and asked, “Teacher, what good thing must I do to get eternal life?”

Matthew 19:17

- Jesus was almost constantly turning the edge of His opponent's argument into the admission of His own Divinity. The high and primitive sense of the adjective "*good*" is only applicable to God. The word "*God*" is a contraction of "*good*," because God is the very essence, quintessence, and concentration of all good. Now when the young man calls Jesus good, instead of correcting him, He accepts the situation: "You call Me good, and so I am. Now since God alone is good, you call Me God, which is right," thus turning the admission of the young man into the substantial affirmation of His Divinity; not only for his benefit, but that of the multitude who followed Him from day to day.

Godbey

- **Matthew 19:17**
"Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, keep the commandments."

Matthew 19:18-19

- Verses 18,19. In reply to the inquiry of the young man, Jesus directed him to the sixth, seventh, eighth, ninth, and fifth, [Ex 20:12-16](#) as containing the substance of the whole--as containing particularly what he intended to show him that he had not kept.
- ***Not steal.*** To steal is to take the property of another without his knowledge or consent.

Barnes

- **Matthew 19:18-19**
“Which ones?” he inquired. Jesus replied, “ ‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother,’ and ‘love your neighbor as yourself.’ ”

Matthew 19:18-19 continued

- ***Bear false witness.*** Give testimony contrary to *truth*. This may be done in a court of justice, or by private or public slander. It means, to say things of another which are not true.
- ***Honor thy father, etc.*** That is,
 - 1st. *obey them*, keep their commands, [Col 3:20](#); [Eph 6:1-3](#).
 - 2nd. *Respect them*, show them reverence.
 - 3rd. Treat their *opinions* with regard--not despise them, or ridicule them.
 - 4th. Treat their *habits* with respect. They may be different from ours; may be antiquated, and to us strange, odd, or whimsical; but they are the habits of a parent, and they are not to be ridiculed.

Matthew 19:18-19 continued

- 5th. Provide for them when sick, weary, old, and infirm. Bear with their weakness, comply with their wishes, speak to them kindly, and deny ourselves of rest, and sleep, and ease, to promote their welfare. To this he added another--the duty of loving our neighbor, [Le 19:18](#).
- This Christ declared to be the *second* great commandment of the law, [Mt 22:39](#). **A neighbor means,**
1st, any person who lives near to us.
2nd. Any person with whom we have dealings.
3rd. A friend or relative, [Mt 5:43](#).

Matthew 19:18-19 continued

4th. Any person--friend, relative, countryman, or foe, [Mr 12:31](#). Any person who does us good, or confers a favor on us... **This commandment means evidently,**

- 1st. that we should not *injure* our neighbor in his person, property, or character.
- 2nd. That we should not be supremely selfish, and should seek to do him good.
- 3rd. That in a case of debt, difference, or debate, we should do what is *right*, regarding his interest *as much* as our own, and not being influenced by a love of self.
- 4th. That we should treat *his* character, property, etc., as we do our own, according to what is *right*.

Matthew 19:18-19 continued

5th. That in order to benefit him we should practice self-denial, or do as we would wish him to do to us, [Mt 7:12](#). It does **not** mean,

- 1st. that the love of ourselves, *according to what we are*, or according to *truth*, is improper. The happiness of myself is of as much importance as that of any other man; and it is as proper that it should be sought.
- 2nd. It does not mean that I am to neglect *my own business* to take care of my neighbor's. *My* happiness, salvation, health, and family, are committed peculiarly to myself; and, provided I do not interfere with my neighbor's rights, or violate my obligations to him, it is my duty to seek the welfare of my own as my first duty, [1Ti 5:8](#); [Tit 2:5](#).

Matthew 19:20

- What do I still lack?—Ignorant as the young ruler was of his own spiritual state, his condition was not that of the self-satisfied Pharisee. The question implied a dissatisfaction with himself, a sense of incompleteness, as hungering and thirsting after a higher righteousness. And this accounts for the way in which our Lord dealt with him. Ellicott
- I have kept; —only in outward appearance, not in heart, as the sequel showed. A man may think he has always been good, and yet be entirely mistaken and totally unfit for heaven. He may sometimes feel uneasy and be anxious to know what he must do to be saved; yet when told, he may not be willing to do it. FBN

- **Matthew 19:20** “All these I have kept,” the young man said. “What do I still lack?”

Matthew 19:21

- **Sell what thou hast.** The injunction of the Lord is manifestly intended to bring out the fact that the young man had made an idol of his riches. PNTC
- He who reads the heart saw his bosom sin was love of the world; and knew he could not be saved from this, but by literally renouncing it. To him therefore he gave this direction, which he never designed for a general rule. For him that was necessary to salvation: to us it is not. Wesley
- The young man did not answer truly in saying that he had kept all the commandments: and therefore Christ sets forth an example of true charity before him, to show the disease that lay lurking in his mind. Geneva

- **Matthew 19:21**
Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.”

Matthew 19:21 continued

- Job was said to be perfect, [Job 1:1](#); not that he was sinless, for he is afterwards reproved by God himself, but because his goodness was proportioned, and had a completeness of parts, he was a devout father, a devout magistrate, a devout neighbor, a devout citizen. His religion was not confined to one thing but extended to all.
- *Perfect* means, sometimes, the *filling up*, or *carrying out*, or expression of a principle of action. Thus, [1Jo 2:5](#), "Whoso keepeth his word, in him verily is the love of God *perfected*."

Barnes

Matthew 19:22

- The parting with all for Christ seemed so hard a condition to the young man, that he went away sorrowful from Christ.
 1. That a man wedded to the world will renounce Christ rather than the world, when both stand in competition.
 2. That unregenerate and carnal men are exceeding sorrowful, and sadly concerned, that they cannot have heaven upon their own terms, and win it in their own way.
- And yet that 'sorrow' is a very good sign. It marks struggle; it marks desires; it marks life; it marks the Holy Ghost. The 'going away' is the dark part. Sorrow, with its face to Jesus, is a transient cloud that melts into sunshine, but sorrow that looks away from Jesus, goes on and on to gather blackness and blackness for ever!

Burkitt

Nisbet

- **Matthew 19:22**
When the young man heard this, he went away sad, because he had great wealth. 47

Matthew 19:22

- ‘Self-denial lies at the foundation of the Christian character. The influence of great possessions unfits men for any self-denial whatever. Few men can resist the temptation of wealth to luxurious habits, modes of life that become more and more exacting. Pleasure is a tyrannous master; indolence is begotten of easy circumstances; reflection languishes while desire is nursed. It is so easy, too, to purchase Christian labor: “We will give and others will work.”
- Then many men seek relief from the call of Christian duty. This is the reason why many a man trained up in a godly home, and familiar with Christ’s teaching, is yet not one of Christ’s followers. He knows the Christian life to be a self-denying life, and he has wholly unfitted himself for self-denial; sadly, drearily, hopelessly he turns away.’

Matthew 19:23

- **THE EXPLANATION OF THE DIFFICULTY.** It is wholly on the side of the man who is hindered and hampered by his wealth. God has opened the gate and invited all who will to enter. He is no respecter of persons. He does not favor the rich to the neglect of the poor; and he does not favor the poor and deal harshly with the rich. He is just and fair with all. But the rich man has hindrances in himself.
- **Matthew 19:23** Then Jesus said to his disciples, “Truly I tell you, it is hard for someone who is rich to enter the kingdom of heaven.

Pulpit

Matthew 19:23 – The rich man's hindrances

1. *The absorbing interest of riches.* The danger is that the wealthy man should be satisfied with his possessions; or,... that they should so fill his life that he should not have time or thought for better things. He may be buried under the load of his own goods, lost in the mazes of his forest of possessions.
2. *The deceitful promise of riches.* Jesus spoke of the deceitfulness of riches as one of the weeds that spring up and choke the Word. [[Mt 13:22](#)] if wealth does not yet satisfy, still it promises future satisfaction. The rich man comes to think he can buy all he wants, if only he can find the right market.

Matthew 19:23 – The rich man's hindrances

3. *The foolish pride of riches.* If ever a man has a right to be proud, it is on account of what he is, not because of what he has. The owner of millions may be a miserable coward, sensual drunk, a senseless fool. Yet the disgraceful sweet talk of the world teaches him to regard himself as a superior person. Now, pride is the most powerful barrier to the entrance of the kingdom of heaven. Only the lowly and humble and childlike can creep through its humble doorway.

4. *The hardening selfishness of riches.* Wealth, though it gives the means of helping others, tends to seal up the fountains of generosity and destroy the springs of sympathy. The self-indulgent man cannot enter that kingdom, the citizens of which have to deny themselves and carry the cross.

Discussion

- Are you rich?
- Is everyone in this Zoom meeting rich?

Matthew 19:24

- This is a proverbial expression for an impossibility. A similar proverb is found in many countries, only substituting another great animal instead of the camel, e.g. the elephant. From taking a too literal view of the passage, some commentators have invented a gate at Jerusalem, low and narrow, designed only for foot passengers, which was called "*the needle's eye*."... But there is no difficulty in the expression. Such inflations and paradoxes are common in all languages

Pulpit

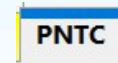
- **Matthew 19:24** Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."

Matthew 19:25

- ...as Mark says, "astonished out of measure": they did not imagine there was any difficulty of rich men coming into the kingdom of the Messiah, which they took to be a worldly one, and would be filled with rich men; for so they understood Christ; though he meant by the kingdom of heaven a spiritual kingdom, a Gospel church state here, or the heavenly glory, or both; but when he expressed, by the proverb, the impracticableness of such men becoming the subjects thereof, their amazement increased;...
- **Matthew 19:25** When the disciples heard this, they were greatly astonished and asked, "Who then can be saved?"

Matthew 19:26

- **With men this is impossible; but with God all things are possible.** This means that human efforts alone cannot save a man. The young man was zealous in keeping the commandments, but there was a great lack. The grace of God only can save. It can break down the trust in wealth, take away the love of wealth, and fill the heart with the love of Christ. It is the *love* of money, not money, that is the root of all evil [[1Ti 6:10](#)]. A poor person may love money as much as a millionaire.



- **Matthew 19:26** Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

Luke 12:15-21 (KJV)

- And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God.

Contextual Reading – Matthew 19:27-30, The Rewards in the Kingdom

- Peter answered him, “We have left everything to follow you! What then will there be for us?” Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my sake will receive a hundred times as much and will inherit eternal life. But many who are first will be last, and many who are last will be first.



Matthew 19:27

- **We have left everything to follow you.** It was not much that they had left, but it was all they had, their whole means of subsistence, old habits, old associations, to which the poor cling as tenaciously as the wealthy. All this, at a simple word of Christ, they had relinquished completely, without regret or complaint. They had reduced themselves to the condition which Christ had instructed. **What then will there be for us?** The question showed the usual ignorance of the nature of the kingdom of Messiah. Peter is thinking chiefly of temporal advancement and promotion, of success and dignity in an earthly realm. Even after their Master's crucifixion and resurrection they had asked, "Lord, wilt thou at this time restore again the kingdom to Israel?". [[Ac 1:6](#)]

Pulpit

- **Matthew 19:27**
Peter answered him, "We have left everything to follow you! What then will there be for us?" 58

Matthew 19:28

- The new birth of the world is to be fulfilled when Jesus sits on his throne of glory. What is meant by the disciples also sitting on twelve thrones is not clear. 
- *The twelve tribes of Israel.* This was the number of the ancient tribes. By *this name* the people of God were denoted. By *this name* Jesus here denotes *his redeemed people*. See also [Jas 1:1](#), where Christians are called the twelve tribes. Here it also means not the *Jews*, not the *world*, not the *wicked*, not that the apostles are to pronounce sentence on the enemies of God; but *the people of God*, the redeemed. 

- **Matthew 19:28**
Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

Matthew 19:29

- Our Lord had to deal with disciples who were very easily led to think about what they should get by being disciples. In this passage he seeks to deliver them from material notions of getting, and to help them in forming worthy estimates of the spiritual blessings of discipleship.
- **Mark 10:30 (KJV)** But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
- **Matthew 19:29**
And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my sake will receive a hundred times as much and will inherit eternal life.

Pulpit

Matthew 19:29

What is therefore this hundredfold in this life?

1. Joy in the Holy Ghost, peace of conscience, the sense of God's love; so as, with the apostles, they shall rejoice that they are thought worthy to suffer any thing for the name of Christ, [Ac 5:41](#). They shall, with Paul and Silas, [Ac 16:25](#), sing in the prison; with those, [Heb 10:34](#), take joyfully the spoiling of their goods, knowing they have in heaven a better and an enduring substance. This inward joy and peace shall be a hundredfold more than fathers and mothers, or brethren, or sisters.

Matthew 19:29

What is therefore this hundredfold in this life? continued

2. Contentment. They shall have a contented frame of spirit with the little that is left; though they have not so much to drink as they had, yet they shall have less thirst, [Php 4:11-12](#).
3. God will stir up the hearts of others to supply their wants, and that supply shall be sweeter to them than their abundance was.
4. God sometimes repays them in this life, as he restored Job after his trial to greater riches. But they shall have a certain reward in another world, eternal happiness.

Matthew 19:30

- There may be a designed allusion to the rich ruler who, in his own estimate stood first, but soon was put last, when he came under the searching of the Divine Teacher. And there is a more immediate reference to those disciples who bragged about how much they had given up, and assumed their claims to first places in the kingdom.
- Men make themselves their standards; and then easily make themselves better than their neighbors; and put their neighbors low down... A man never estimates either himself or others aright until he makes *God* his standard.
- A wise man avoids fixing men in order and place, as first or last; refuses to have a place for himself, and is content to wait for the Divine appraising.—

Pulpit

- **Matthew 19:30** But many who are first will be last, and many who are last will be first

Matthew 19:30

- That the day of judgment will frustrate a great many person's expectations, both as it relates to others, and concerning themselves. Many will miss calculate heaven, and be last, who looked upon themselves to be first. And many will find others in heaven, whom they least expected there. **The Lord judgeth not as man judgeth:** We judge of man by outward appearances, **but we are sure that the judgment of God is according to truth.** He can neither be deceived, nor yet deceive.

Reference Scriptures - KJV

- **Acts 1:6 (KJV)** When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
- **Acts 5:41 (KJV)** And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.
- **Acts 6:5-6 (KJV)** And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

Reference Scriptures - KJV

- **Acts 16:25 (KJV)** And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
- **Colossians 3:20 (KJV)** Children, obey *your* parents in all things: for this is well pleasing unto the Lord.
- **1 Corinthians 7:7-8 (KJV)** For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I.
- **Ephesians 6:1-3 (KJV)** Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth.

Reference Scriptures - KJV

- **Exodus 20:12-16 (KJV)** Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.
- **Genesis 2:18 (KJV)** And the LORD God said, *It is not good that the man should be alone; I will make him an help meet for him.*
- **Hebrews 10:34 (KJV)** For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
- **James 1:1 (KJV)** James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

Reference Scriptures - KJV

- **Job 1:1 (KJV)** There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.
- **1 John 2:5 (KJV)** But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
- **Leviticus 19:18 (KJV)** Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

Reference Scriptures - KJV

- **Mark 12:31 (KJV)** And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
- **Matthew 5:43 (KJV)** Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
- **Matthew 13:22 (KJV)** He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
- **Matthew 22:39 (KJV)** And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

Reference Scriptures - KJV

- **Philippians 4:11-12 (KJV)** Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.
- **1 Timothy 5:8 (KJV)** But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.
- **1 Timothy 6:10 (KJV)** For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
- **Titus 2:5 (KJV)** *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.