

19:13-15

Then little children not the Pharisees (19:2) and not the rich young ruler (19:16 and following), but insignificant under-achievers. **were brought to Him that He might put His hands on them** who brought them? If it were the parents, then maybe we should remind the reader that you cannot be accused of bringing your children to Jesus if you don't even bring them to church. **and pray**, these are related actions, and the touch from Jesus is related to His prayer.¹ Jesus will always get what He prays for. Are we sure we want Jesus touching our children and praying for them? **but the disciples rebuked them.** It seems like anybody would be happy about children coming to Jesus, it would be **the disciples.** The **disciples** are angry with the parents for bringing them to Jesus. I guess the children weren't good enough in the grass roots' stage of the kingdom of God. **14 But Jesus said, "Let the little children come** apparently these **children** desire to come to Jesus—even if they were brought to Him. In other words, we cannot use this Scripture to prove "infant security."

By the way, Jesus must have been likeable. No snarling Jesus was to be seen that day: always worrying; frustrated; irritated.

to Me, and do not forbid them; for of such not the Pharisees and not rulers [despite the fact that Jesus says he lacks but one thing (see verse 13)]; not even the disciples!

Couplets in Matthew		
Event	1 st Occurrence	2 nd Occurrence
Marriage & Divorce	5:31-32	19:1-10
Desperate Avoidance of Hell	5:27-30	18:7-9
Forgiveness Promised for the Forgiving	6:14-15	18:35
"Sign of Jonah"	12:40	16:1-4
Mass Feedings	14:15-21	15:34-36
Children & Jesus	18:1-14	19:13-15

¹Why does one sit through and ordination service complete with a charge from the counsel and the "laying on of the hands?" Are these things in the Bible? Often, "ordination" is thought of as the formal laying on of hands upon a man of God by a body of elders in order that this 'man of God' becomes a minister who is set apart for the Gospel.

...in the Pastoral sense One finds the command to Timothy to "lay hands on no man suddenly" (1 Timothy 5:22). What is established, then, is not the prescription for New Testament churches, but rather a description of what did take place. Titus 1:5 speaks of the responsibility of Titus to "'ordain' as he had been 'appointed' by Paul". This was a placing of men into positions of leadership, pure and simple.

...in the Diaconal Sense Acts 6:6 seems conclusive in the area of the ordination of deacons. You have these men sought out from the church to be "appointed over this business".

...in the Missionarial Sense Acts 13:3 does teach us three things about "ordination": 1. "Ordination" is really "separation" as stated in 13:2: 2. This "ordination" is an appointment to a particular work. 3. This "ordination" (better renamed "appointment") is man's attempt to publically reflect what God has already deemed so through the prayerful "laying on of the hands". Acts 13:3 says the church leadership "sent" them out. Acts 13:4 says the Holy Spirit "sent" them out.

Women and Ordination If the wife is to live in subjection to her husband at home, why, then would she be allowed to rule the house of God (1 Timothy 3:5)? If she is not allowed to rule the house of God, there is no need for ordination.

Conclusion The Biblicist says, "What saith the Scripture?" Acts 6:6 says that these men were "appointed" to the deaconship while Titus 1:5 says there were men who were appointed to the "eldership". What can be confidently declared based on Acts 6:6 and 1 Timothy 5:22 is that there was a common practice in place, Jewish or not, that men laid hands on "elders/pastors" and "deacons" to clearly delineate their "appointment to office" through prayer (Acts 13:1-4 as illumination)—not to a sort of mystical, nebulous "calling"—but an office or specific work (such as Paul and Barnabas as church planters).

Little children don't have time to do all the grand works that these "important" people do or have done. They can't do these things—particularly since they "were brought to Him." By the way, 18:6 says these "little" ones are saved through believing.

is the kingdom of heaven." **15 And He laid His hands on them** quite meaningful for a Rabbi to put His hands like Aaron (Numbers 4) and Jacob (Genesis 49) and Simeon (Luke 2). **and departed from there.**