

### 19:1-2

Now it came to pass, when Jesus had finished these sayings, *that He departed from Galilee and came to the region of Judea beyond the Jordan.* Jesus did not go through Samaria, the middle region, then. **2 And great multitudes followed Him, and He healed them there.** Like Matthew 4:32-33, 8:16-17, 9:35, 12:14, 14:14, and 15:29-30. One might surmise that the doctors had nothing else to do. Seems like this is a sneak peek into the kingdom. Again, He shows Himself “qualified” by healing.

### 19:3

**The Pharisees also came to Him, testing Him, and saying to Him, “Is it lawful for a man to divorce his wife for *just any reason*?”** They are referencing a very nebulous passage in Deuteronomy 24:1 (as discussed more in verse 7). What is “uncleanness?”

### 19:4-6

**And He answered and said to them, “Have you not read** This is funny because this is all they do! **that He who made *them* at the beginning ‘made them male and female,’** We were **made** this way, and Jesus is not confused about the nature of creation or gender identity. **5 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’?** Quoting Genesis 1 in verse 4 and Genesis 2 here. Furthermore, Jesus believes the Old Testament is authoritative for He gives a “bottom line” in the next verse. This **one flesh** idea is nothing more than sexual intercourse (1 Corinthians 6:16). **6 So then, they are no longer two but one flesh. Therefore what God has joined together,** God created the **together-ness**, and He did it through the sexual union.<sup>1</sup> One might notice, then, that two people must be able to do the Adam-Eve sexual union in order to marry by biblical definition. Two men, therefore, cannot be married. A review, then: the two becoming **one flesh** is the sex act and that is when God joins them **together**. Why do we then get licenses? Titus 3:1 says to “obey every ordinance of man.” Why do we have marriage ceremonies? As a testimony before God’s people for accountability’s sake.

**let not man separate.”**

### 19:7

**They said to Him, “Why then did Moses** So they will pit **Moses** (verses 4-5, the author of Genesis 1-2) against **Moses? command to give a certificate of divorce, and to put her away?”** It seems like Joseph considered this course of action found in Deuteronomy 24:1-4 back in Matthew’s first chapter.

### 19:8-9

**He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your <sup>h</sup>wives, but from the beginning it was not so. 9 And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”**

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<sup>1</sup>Not just the command to procreate (Genesis 1:27) or the nakedness (2:25), but also the definition of the sexual union as defined by Paul (1 Cor 6:16) make it clear.

<sup>h</sup> Mal. 2:16

**19:10**

**His disciples said to Him, “If such is the case of the man with *his* wife, it is better not to marry.”** Strange thing for **disciples** to say considering there is no better picture of the Gospel (besides baptism and the Lord’s Supper). Everybody seems to love extremes: Leave the door open to divorce any time, or “don’t get married.”

**19:11-12**

**But He said to them, “All cannot accept this saying, but only *those* to whom it has been given: 12 For there are eunuchs who were born thus from *their* mother’s womb,** Some were born without the ability to have sexual relations. **and there are eunuchs who were made eunuchs by men,** made unable to perform sexually to perhaps work in a royal office (as the kings of Judah were promised concerning their young men in the prophets). **and there are eunuchs who have made themselves eunuchs for the kingdom of heaven’s sake.** This seems to be quite figurative since Heaven and Hell are discussed for the self-maiming person in 18:8-9 and it appears figurative there. **He who is able to accept *it*, let him accept *it*.”**

**19:13-15**

**Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them. 14 But Jesus said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.” 15 And He laid *His* hands on them and departed from there.**