

## Matthew Lesson 19

Matthew Chapter 19

*Distributed by: KJV Bible Studies*

Email: [mailKjvBibleStudies@gmail.com](mailto:mailKjvBibleStudies@gmail.com)

Website: [www.KjvBibleStudies.net](http://www.KjvBibleStudies.net)

Memory verses for this week: *2 Pet 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.*

**Introduction:** In last week's lesson, Christ taught how that we need to have faith like a child to enter into heaven. He also taught about being the great shepherd who will seek out the one sheep if it goes astray, and then taught on the need to have continual forgiveness for those who trespass against us if they seek to get things right. And if there is a problem in getting things right, how to use church discipline in the proper way to correct problems.

This chapter contains not only the last year of our Lord's ministry, it actually records events in the last weeks before His crucifixion. The chapter has rich teaching on marriage and divorce, Jesus' reception of children, the wealthy young ruler, and a fore view of the future kingdom.

### I. Jesus Returns to Judaea

*Mat 19:1 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;*

*Mat 19:2 And great multitudes followed him; and he healed them there.*

Jesus finished the teachings about forgiveness that we covered last week at the end of Chapter 18, and then he leaves Galilee and travels unto the coasts of Judaea. The great multitudes followed after the Lord. There were many reasons why they followed. Some were true disciples and had been saved and sought to follow him out of a pure heart. These fishers of men no doubt were no doubt very pleasing to Christ. Unfortunately, there were some that came to eat the loaves and be filled. Free food has always been a big draw in any time period. Some sought after Christ to seek healing for themselves or loved ones, and then there were the Pharisees who came always to dispute and argue with Christ.

In as far as Matthew's gospel is concerned, this is the first recorded instance of Jesus traveling to the area of Jerusalem. Jesus was on the road to Calvary and He knew it. He had set His course and began His last and fateful journey into Judea. He journeyed southward evidently east of the Jordan River, skirting Samaria before crossing over, and arriving eventually at Jericho.

As He had foretold in Matthew 16:21, He was on His way to Jerusalem to be ultimately crucified. The time is no more than several weeks before His crucifixion.

His final miracles would now be performed in the vicinity of the official seat of Judaism.

## II. Christ Speaks on Divorce

*Mat 19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?*

*Mat 19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,*

*Mat 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?*

*Mat 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*

Once again the Pharisees sought to ensnare Jesus. They threw at Jesus a topic that even then was controversial and emotionally charged. The backdrop of this confrontation is instructive. The Pharisees sought to *tempt* Jesus. They already knew what rabbinical Judaism had to say on this matter.

The word translated tempting (peirazw *peirazo*) in this context has the sense to 'test one maliciously.' The Pharisees knew it was a highly charged issue and they hoped to put Jesus in a public dilemma.

If He answered with a tone of mercy, they would accuse Him of being soft on the issue. If He replied with a hard-nosed answer, they would accuse Him of having no empathy for the problems of people. It was an emotionally charged issue even as it is to this day.

In verse 4, Jesus answered them by a quotation from the Old Testament. The quotation is from Genesis 1:27 and 2:23-24.

Though not the major point, in so quoting from Genesis 1, Jesus validated the creation account. Again, Jesus emphasized the distinctiveness of the two sexes. God did not create two forms of a unisexual creature. He made male and female. Implied is a distinction of the two. . It is God's general will in due season for a young man to leave home and marry a wife, forming the most basic unit of society—the home. Though that might seem obvious, the obvious needs to be stated.

The word translated as cleave (proskollaw *proskollao*) has the sense of being 'glued' or 'welded' together. God's will is for a man and wife to be permanently joined together. Implied is the permanency of the marriage relationship. The

reference to one flesh alludes not only to the intimate relations of the marriage union, but even more broadly to the total unity of being between a husband and wife.

In verse 6, here we find the *perfect will of God* in the matter of marriage and divorce. It is never God's *perfect will* for a couple to divorce. Of further note is that the word translated as joined together (*suzeugnumi suzeugnumi*) literally means to be 'yoked together.' The word translated as put asunder (*cwrizw chorizo*) in its most basic sense means to 'separate.' Divorce is never God's perfect will.

We find the Pharisees coming to tempt Christ, and they ask him if it was permissible for a man to put away his wife for every cause? Sounds a lot like the no-fault divorces I have read about in the newspaper that are legal in some states. The Pharisees were not ignorant of the bible, but sought occasion to find fault with Jesus. Jesus refers to Genesis 1:27 in answering their question.

*Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.*

*Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Christ refers to Adam and Eve as the ideal marriage situation... one man and one woman totally dedicated to one another. This oneness is God's ideal plan for marriage. Hard as man tries, he can not improve upon this plan. We have a giant battle going on today with people trying to redefine the family and the meaning of marriage. I believe we have an attempt being made right now to amend the constitution to define marriage as a union between a man and a woman, which is certainly God's plan.

*Mat 19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?*

*Mat 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.*

*Mat 19:9 And I say unto you, 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.*

The Pharisees then asked why Moses permitted divorce. Here we touch upon the *permissive will* of God. Under the Mosaic law in Deuteronomy 24:1-2, a man could divorce his wife if she were guilty of infidelity or previous moral impurity.

God is never for divorce, but in the Bible it was tolerated and closely regulated.

Though Moses is credited with this allowance, it should be recalled that what Moses wrote in Deuteronomy came directly from God.

Deuteronomy 24:1-2 unquestionably established the allowance of divorce and under very limited circumstances tolerated remarriage. That is *never* God's perfect will, but He did allow and regulate the same. Of further interest is that the word translated as divorcement (apostasion *apostasion*) is whence the English word 'apostasy' derives. It literally means a 'repudiation,' in this case of a marriage. Apostasy is a repudiation of God's truth. Divorce is a repudiation of God's way.

In verse 8, Jesus' reply was that God had permitted divorce because of the *hardness* of human hearts. The fundamental reason people get divorced is because of one or both parties have a hardened heart toward the other.

There is no sin or transgression too great which cannot be forgiven. However, hardness of heart will preclude repentance and forgiveness. The word translated as hardness of hearts (sklhrokardia *sklerokardia*) is made up of two more basic words (kardia) *kardia* for heart and (sklhrov) *skleros* for hard. The latter has the additional thought of 'harsh' or 'stiff.' Implied again is a heart which will not forgive.

The root cause of divorce is that one or both parties have hardened their respective hearts and will not forgive the other. In any event, divorce has never been God's perfect will.

The Pharisees are set in finding fault with everything that Jesus said. If Jesus was right, then Moses must have been in error in giving them the ability to have a divorce. Jesus clears it up quickly. It was never God's plan for man to have a divorce, but because of the hardness of their hearts, Moses gave them a writing of divorcement. God's original plan was for us to marry and stay with our original mate until death. And I want you to notice that if there is adultery, we are given the option to get a divorce, but that is not a command. I truly believe God would prefer for us to work things out if at all possible and stay together with our mate. Adultery or fornication are the only biblical grounds for divorce as he clearly states here. And if we do divorce, we are guilty of forcing the next marriage to be one created in adultery. We should follow God's plan.

*Mat 19:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.*

Here again is delineation and regulation of God's *permissive* will in the matter of divorce and remarriage. God's *perfect* will is for a marriage to remain intact. To divorce and remarry is wrong. However, remarriage is *permitted*.

Jesus offered one exception in the matter reflecting God's will. If one party is adulterous and sues for divorce, the innocent spouse has the *option* of remarriage. The guilty spouse who remarries continues in his or her adultery.

The word translated as fornication (*porneia porneia*) is a word with rather broad implications. In its narrowest sense, it refers to premarital sex between unmarried parties. In its broader sense, it refers to *any form* of sexual impurity including adultery and homosexuality.

In this whole matter, the perfect will of God reflects His righteousness and holiness. However, His *permissive* will reflects His mercy in allowing an innocent spouse the option of remarriage if he or she should so choose. His mercy extends toward all matters of remarriage; however not without consequence. The law applies to include that of sowing and reaping.

What Jesus taught here parallels what is set forth in Deuteronomy 24:1-2. Moreover, it is helpful to recall the context in which this entire matter arose. The Pharisees had tried to snare Jesus with the troublesome question of divorce. (See verse 3.) Jesus did not elaborate further, but set forth in concise form the distilled essence of the matter.

The disciples were amazed at how restrictive Jesus was, indicating that even then the subject matter was controversial and delicate. The rabbinical Judaism of the Pharisees freely allowed divorce and remarriage. Jesus' teaching on the subject was actually stronger and more restrictive than to what the disciples were accustomed.

*Mat 19:11 But he said unto them, All men cannot receive this saying, save they to whom it is given.*

*Mat 19:12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.*

Jesus concluded His comments on this subject noting, "*All men cannot receive this saying, save they to whom it is given.*" It would seem that Jesus mitigated His teaching by noting that not everyone will be able to so achieve the ideals of God's perfect will, settling only for His permissive will. The word translated as eunuchs (*eunouchos eunouchos*) here can refer to either those who have been surgically neutered or to those who choose to be remain unmarried.

Jesus also alluded to some who by birth defect are unable to consummate the marriage union (physical and psychological). The greater principle Jesus taught seemed to indicate some can receive such teaching and some cannot. Some are willing and able to forego marriage to pursue spiritual objectives.

Verse 5 makes it clear that God's general purpose is for men and women to marry. The last phrase in verse 12 seemingly leaves it up to the individual party. The verb tense of the final phrase is imperative. In other words, those to whom this circumstance applies are commanded of God to so abide. Though God is merciful in tolerating remarriage under stringent conditions, His moral laws are otherwise commanded.

The disciples conclude that if things are so strict and serious, that it would be better to not marry. Christ points out that marriage is in God's plan for man and woman, but people can be blessed also if they stay single. If a man or woman can wholly dedicate themselves to the work of the Lord and not sin in doing so, then to remain single is blessed of the Lord. Paul had several comments concerning this issue in I Corinthians Chapter 7.

### **III. Jesus Receives and Blesses Little Children**

*Mat 19:13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.*

*Mat 19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.*

*Mat 19:15 And he laid his hands on them, and departed thence.*

Again as in chapter 18, Jesus commanded his disciples to allow children to come to Him. The relating thought here may be that those as humble and lowly as little children typify the character of those allowed into His kingdom someday. It bespeaks repentance, tenderness of heart, and lowliness. Contrast this character with the fellow who accosts Jesus in the coming verses.

It is astonishing that some contrive this verse to somehow teaches baptism of children. Truly warped is the reasoning that advances the thought that allowing little children to come to Him implies baptism and salvation. . It should be noted that those (parents) bringing their children to Jesus merely sought the privilege of Jesus blessing them and praying for them. The Holy Spirit undoubtedly was setting the stage to demonstrate the contrast with the pride and pomposity of the one to follow.

Jesus had much to say about little children and the word of God. Jesus was not a man so busy that he could not stop and talk with the children and pay attention to them. My most dear aunt was a lady who always listened to me, even when I was too little to have much to say. I remember her getting down in the floor and asking me how I was doing and what I had been doing. And then she listened to what I said. I always knew she did, because the next time I saw her she asked me

about it. Do you take the time to listen to little children? Your attention to the little ones makes a big difference in their lives, and God only knows how much in a lifetime is learned from Godly people who will spend time molding the lives of a young child. Jesus knew.. and he took the time. Children always showed a love for Jesus, and some of my favorite pictures in religious settings is when Jesus is talking with the children. As we read in last week's lesson, the children believed what they were taught. No doubt and fear. If we want ultimate happiness, we must come that way to God and trust him with all our heart. In verse 15, it says Jesus laid his hands on them and then departed from that area of Judaea.

Matthew Henry said this about the little children.

The little children should be brought to Jesus. We cannot do better for our children than to commit them to the Lord Jesus, to be wrought upon, and prayed for, by him. We can but beg a blessing for them, it is Christ only that can command the blessing.

This next section is one of my favorite teachings in the bible, and often misunderstood.

#### IV. The Rich Young Ruler

*Mat 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?*

*Mat 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

Here is Matthew's account of the rich young ruler. Matthew's account will imply that he was rich and young. Only Luke adds the detail that he was a ruler as well. He enquired what he had to do to have eternal life. Jesus averted his question by asking *"Why callest thou me good? there is none good but one, that is, God."*

It may be that Jesus perceived the pride and pretense of this self righteous fellow. It seems that the fellow was more interested in adding eternal life to his portfolio than any true spiritual concern. Our Lord continued to be distant in noting *"there is none good but one, that is, God."*

Perhaps Jesus identifies this man by his perception of who Jesus was. This wealthy, young man of influence undoubtedly was a son of the ruling elite of official Israel. He had heard of Jesus and naively thought he could just add eternal life to



his other possessions. Jesus continued, *"but if thou wilt enter into life, keep the commandments."*

It is significant that Jesus did not say 'if thou wilt enter into *eternal* life.' He only spoke of life. The fact is when one keeps the commandments there is a richer quality of life, not the least of which is peace of heart and peace along with other blessings. In this rich man was much pride. Jesus perceived that and remained apart. He fully realized there was neither a repentant spirit nor faith in him. The young aristocrat's focus was on what *he* could do to achieve eternal life.

This rich young ruler was apparently a good man, and was smart enough to recognize Jesus as a 'Good Master.' The man was intelligent in the fact that he was seeking a way to obtain eternal life. How many ever question what will happen after death until it is too late. But the big error in the man's desire was that he looked for a way to 'save himself' which is what the world wants to believe. Salvation never has been by works. If we could obtain salvation by works, then Christ's death was in vain. We would not need His shed blood if we could work our way into heaven. But we can't be saved this way. Salvation by works is a false doctrine taught because it pleases the flesh. It makes us feel like we have a part in salvation. Eternal life is a GIFT of God. It is available to all who will call upon Christ and seek forgiveness of sins through what Jesus did there on Calvary. Some question why Jesus made the comment in verse 17 if he was truly equal to God. He says "Why callest thou me good?" A wise old teacher once told me that Christ's comments were to make this young man focus WHOLLY on the heavenly Father. God and God alone is good. We are all lacking in our ability to reach God by our righteousness.

*Rom 3:10 As it is written, There is none righteous, no, not one:*

*Rom 3:11 There is none that understandeth, there is none that seeketh after God.*

*Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

*Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

*Mat 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,*

*Mat 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour*



*as thyself.*

*Mat 19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?*

He there replied to Jesus and asked, Which commandments? Jesus touched upon six commandments (including five of the Ten Commandments). Each of these dealt with relationships with others. Implicit in Jesus' view is that this fellow was deficient therein. If in no other, he probably was guilty of the last, if not the fourth on the list.

This fellow presumed that he had kept all these commandments already and was therefore righteous. He thought of salvation as a series of acts and evidenced no faith. Notice that the rich young man claimed to have kept all these commandments and yet he was not satisfied. He had an uneasy conscience and Jesus called him to something that he did not have.

In replying, Jesus described being *perfect*. The idea is of being spiritually complete. Jesus wasn't teaching good-works salvation.

Jesus tell the young man that is he wants to enter heaven, then he needed to keep all the commandments. Christ was not teaching that the 10 commandments could save, but was using them to show this young man that he was guilty before God. Paul said the law could not save, but it was our schoolmaster to show our true position before God.

*Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

*Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.*

Jesus quoted some of the commandments, and the young man declares that he has kept all of them from his youth up.

*Mat 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*

*Mat 19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.*

Jesus's instruction for this young aristocrat to be perfect (i.e., complete) was to give away everything he had. This is never the means to salvation. Rather, Jesus knew what was really this man's god, his riches. He was not willing to part with them. Consequently, when the young man heard that saying, he went away sorrowful: for he had great possessions. His problem was not his wealth. It

was his heart. His true god was his assets. Moreover, he had an ample layer of self-righteousness and pride.

What is the first commandment? To put God above all other things. Nothing else should be more important to us than serving the Lord.

*Exo 20:3 Thou shalt have no other gods before me.*

Jesus told him to go and sell all his goods, and give the money to the poor, and he would have treasure in heaven, and then to come and follow Jesus. What Jesus was pointing out to the young man was that his money was more important to him than his service to God. Does this mean to be saved, we have to give up everything we have and give it to the poor? No ... that is not the point. But IF God was to require that, we should be willing to do so. I once met a missionary that said he had millions of dollars when God called him into the ministry, and he was given a clear message from the Lord to give up the money and to follow Christ. And he did.

That is what it is all about... total dependence on God and total worship of the Lord. If anything stands between you and your service to God, that has become 'another god' and needs to be put behind you. It could be a set of golf clubs, an oblong spherical cone shaped ball (football for you sports fans), a fishing pole, or even a TV set. Could be your own children or grandchildren. Anything that stands between you and God is wrong. Does God want us to forsake our families? No... but they are not to interfere with what God would have us to do. Unfortunately, this young man loved his riches more than the Lord... he went away sorrowful.

*Mat 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.*

*Mat 19:24 And again I say unto you, 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.*

Jesus went on to teach how difficult it is for wealthy people to be saved. The reason is simple. They are all wrapped up in their wealth. They enjoy life too much to look toward eternity and the God who created them. Furthermore, like the rich young ruler above, they are encrusted with self-righteousness and pretentious pride.

The gospel is not the religion of the social elite. And indeed the majority of God's people are those who have grown up through humble means. The "eye of the needle" has been the source of much controversy. Some have likened it to the small door within the large city gate through which a man could enter after the gates had been closed. For a stubborn camel it would be a hard experience as it would have to lower itself with much difficulty.

Others have suggested that the eye of the needle referred to the narrow defensive slits in the stone walls of a city from which defenders could shoot arrows out at attackers. However, such slits were usually high on the wall and held no significance for a camel.

Early rabbinical writings refer on several occasions to an elephant passing through the eye of a needle. The intended thought was an idiom of the absurd or the impossible. It may be that Jesus offered His own variation of this thought substituting a camel for an elephant. Camels to this day are notorious for their stubborn, uncooperative spirit.

In any event, the greater lesson Jesus was undoubtedly teaching was that it is difficult if not impossible for rich people to come to terms with the gospel. Their gods are their rank, social standing, and wealth. These together create the by-product of pride, self-righteousness, arrogance, and often the 'self-made-man' mentality who does not need God.

For such, the spiritual principles of repentance, faith, humbling of self, and a servant's heart are alien indeed. It is as preposterous as a camel trying to go through the eye of a needle. A related side note is that Jesus now was in Judea where the wealthy, upper-class of the nation lived. They were the ruling elite of official Israel.

*Mat 19:25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?*

*Mat 19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.*

The disciples were astonished. They asked, "*Who then can be saved?*" It was commonly assumed in Israel of that day that the wealthy, because of their generous gifts to the Temple and their conspicuous attendance at the synagogues, certainly would be in the first ranks of the righteous.

Jesus referred back to a camel attempting to pass through the eye of a needle. However, it is in this context that Jesus said all things are possible with God. He can and does save rich people. Moreover, a greater principle of the omnipotence of God is set forth. Though to us things may seem impossible, God specializes in things thought impossible.

Jesus declare that most rich men love their money so much that they don't have time for the Lord. And unfortunately, the majority will die lost. The money does not make you bound for hell nor will poverty bring you to heaven. But the heart must change... we must come to Jesus for salvation. And so many times, money gives us false hope. Levi and I visited a family over on Berkeley Street a few

years ago. That is a rich part of town over by the university, and I'm sure there are some good men and women who are Christians that live over there. But that family was too busy to even listen to us. One day, every knee will bow and acknowledge that Jesus Christ is Lord and Savior. And if we don't do it in this life, we have no hope in the next.

*Phil 2:5 Let this mind be in you, which was also in Christ Jesus:*

*Phil 2:6 Who, being in the form of God, thought it not robbery to be equal with God:*

*Phil 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

*Phil 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

*Phil 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:*

*Phil 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

*Phil 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

The disciples marvel and question how any rich person could be saved. I haven't seen many camels passing through the eye of needle, have you? But Jesus tells them that it isn't impossible with God. If we see our need, even if we are the richest man on the face of the earth, we can be saved. But we have to come to God on His terms... not on ours. Some wealthy men and women are saved, and they live their lives to honor and glorify the Lord.

## **V. The Apostle's Place in the Kingdom**

*Mat 19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?*

*Mat 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

Peter reminded Jesus that they had in fact forsaken all to follow Him. (Herein is an example of true discipleship.) Peter wanted to know what they could expect as a result. Implied in his question was, what reward is there for all this? Or, what part would they have in the Messiah's kingdom? Or, what treasure could they expect in heaven?

Jesus therefore answered, *"ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."*

The word translated as regeneration (*paliggenesia paliggenesia*) in this context has the sense of 'recreation.' It clearly is a reference to the restored kingdom wherein Jesus Christ will someday be King. Jesus taught that the disciples, though obscure and humble then, would in that day be rulers with Him in His kingdom. Specifically, the apostles then will rule the twelve tribes of Israel. Also clearly stated is Christ's rule upon His throne in that day.

*Mat 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.*

*Mat 19:30 But many that are first shall be last; and the last shall be first.*

Peter questions if all that they have given up would be worth it when the Lord established his kingdom. Nothing we ever give up in this life for God will be lost... he saves we shall receive a hundredfold in the next life. Don't know many places you can get that kind of return on your investment. Jesus tells them that the 12 apostles will sit on 12 thrones judging the 12 tribes of Israel during Christ's earthly kingdom. They are given this position because they left all and followed him.

Jesus set forth another profound principle. When God's people are willing to sacrifice their lives and *things* important to them for His sake, they will receive one hundredfold in His kingdom. The clear lesson here is that wealth in this life is not only irrelevant in light of eternity, it likely will be a hindrance. Moreover, as God's people are willing to sacrifice to serve the Lord now, they can receive considerable reward then. Notice also that serving Christ may involve sacrificing not only material wealth, but also family.

Jesus concluded this section with another axiomatic principle in verse 30. The context is the key to understanding. Those who are prominent in this life very likely will be last in heaven, if they get there at all. Moreover, those who are of humble estate for the gospel's sake now will be of high place and rank then.

*KJV Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions, wish to discuss the lessons, or possibly need help to find Jesus Christ as your Personal Lord and Savior, contact us at the email below.*

*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

Email: [mailKjvBibleStudies@gmail.com](mailto:mailKjvBibleStudies@gmail.com)

Website: [www.KjvBibleStudies.net](http://www.KjvBibleStudies.net)