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## *Sowing the Word*

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A close-up photograph of a white calla lily flower. The flower is in full bloom, with its long, trumpet-shaped petals curving upwards. Inside the center of the flower, two wedding rings are placed. One is a simple band, and the other is a diamond ring. The background is dark, making the white flower stand out.

So then,  
they are no  
longer  
two but  
one flesh.  
Therefore  
what God  
has joined together,  
let not man separate.”

Matthew 19:6

### **Matthew 19** **January 20th-26th, 2011**

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So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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## **Helpful Study Resource:**

*Explore the Book* by J. Sidlow Baxter

## **Online Help:**

[http://preceptaustin.org/matthew\\_commentaries.htm](http://preceptaustin.org/matthew_commentaries.htm)

## **Commentary:**

The commentary used with permission throughout  
this booklet is:

**With the Word Bible Commentary**

**by Warren W. Wiersbe.**

ISBN 0-8407-9108-9

# Outline

## **I. The Revelation of the King (1–10)**

- A. The person of the King (1–4)
  - 1. His ancestry (1:1–17)
  - 2. His arrival (1:18–2:23)
- B. The presentation of the King (3–4)
  - 1. His messenger & baptizer (3)
  - 2. His temptation and early ministry (4)
- C. The principles of the King (5–7)
- D. The power of the King (8–9)
- E. The people of a King sent out (10)

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- A. His messenger rejected (11:1–19)
- B. His works denied (11:20–30)
- C. His principles refused (12:1–21)
- D. His person attacked (12:22–50)
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- A. Preparing for work (14)
- B. Preparing for faith (15)
- C. Preparing for the Cross (16)
- D. Preparing for heaven (17)
- E. Preparing for problems (18)
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## **IV. The Cross of the King (21–27)**

- A. His public presentation to the Jews (21:1–16)
- B. His conflict with the religious leaders (21:17–23:39)
- C. His prophecies of the future kingdom (24–25)
- D. His suffering and death (26–27)

## **V. The Resurrection of the King (28)**

## **VII. (Epilogue) The King's Assignment (28:16–20)**















# With the Word Bible Commentary

## Matthew 19

**Let Jesus heal your marriage (1–12).** Some practices are lawful but not biblical, so follow the principles given in Scripture. God’s original plan was one man for one woman for all of life (Gen. 2:18–25), but He made a concession for Israel and permitted divorce (Deut. 24:1–4). Divorce is not given as the solution to the problem. It takes a change of heart for two people to make a new beginning, and only Jesus can change hearts. Before you run away, run to God and seek His help.

**Let Jesus bless your family (13–15).** Children want to come to Jesus (v. 14), but too often adults get in the way. The best parents make it easy for their children to come to Christ, love Him, and receive His blessing.

**Let Jesus have your all (16–30).** The wealthy young man had much in his favor, but he thought too highly of himself and was not really honest before God. Money stood between him and salvation, and he would not repent and renounce his false god. You never lose when you give everything to Jesus. He blesses you in this life and in the life to come.

*“A good marriage is not a contract between two persons but a sacred covenant between three. Too often Christ is never invited to the wedding and finds no room in the home.”*

**Donald T. Kauffman**

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Mat 19:1). Nashville: Thomas Nelson.

## **"Good Master."**

Matthew 19:16

Written By: *C H Spurgeon*

Taken From: *Morning and Evening*

If the young man in the gospel used this title in speaking to our Lord, how much more fitly may I thus address him! He is indeed my Master in both senses, a ruling Master and a teaching Master. I delight to run upon his errands, and to sit at his feet. I am both his servant and his disciple, and count it my highest honour to own the double character. If he should ask me why I call him "good," I should have a ready answer. It is true that "there is none good but one, that is, God," but then he is God, and all the goodness of Deity shines forth in him. In my experience, I have found him good, so good, indeed, that all the good I have has come to me through him. He was good to me when I was dead in sin, for he raised me by his Spirit's power; he has been good to me in all my needs, trials, struggles, and sorrows. Never could there be a better Master, for his service is freedom, his rule is love: I wish I were one thousandth part as good a servant. When he teaches me as my Rabbi, he is unspeakably good, his doctrine is divine, his manner is condescending, his spirit is gentleness itself. No error mingles with his instruction-pure is the golden truth which he brings forth, and all his teachings lead to goodness, sanctifying as well as edifying the disciple. Angels find him a good Master and delight to pay their homage at his footstool. The ancient saints proved him to be a good Master, and each of them rejoiced to sing, "I am thy servant, O Lord!" My own humble testimony must certainly be to the same effect. I will bear this witness before my friends and neighbours, for possibly they may be led by my testimony to seek my Lord Jesus as their Master. O that they would do so! They would never repent so wise a deed. If they would but take his easy yoke, they would find themselves in so royal a service that they would enlist in it for ever.

