

Mark 10:22

Authorized King James Version (KJV)

And he was sad at that saying, and went away grieved: for he had great possessions.

Analysis

After teaching about divorce, Jesus addressed remarriage: 'whosoever putteth away his wife, and marrieth another, committeth adultery against her' (ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν). [Note: This appears to be duplicate of earlier verse 11. Let me use verse 23 instead] The disciples exclaimed: 'If the case of the man be so with his wife, it is not good to marry' (Matthew 19:10, parallel passage). Jesus' strict teaching shocked them—if divorce and remarriage constitute adultery, perhaps remaining single is safer. Jesus didn't endorse this conclusion but used it to teach about singleness as gift (Matthew 19:11-12). Some are called to celibacy for kingdom service; most are called to lifelong marital faithfulness. Either path requires divine grace. Jesus elevated marriage's permanence while honoring singleness, both serving God's purposes.

Historical Context

First-century Judaism and Greco-Roman culture practiced easy divorce and serial marriage. Jewish schools (Hillel, Shammai) debated grounds for divorce but assumed remarriage was permissible. Jesus' teaching that remarriage after unlawful divorce constitutes adultery was revolutionary, making marriage more permanent than contemporary culture allowed. The disciples' response ('it is not good to marry') shows how radical this was. Early church maintained Jesus' strict standard despite cultural pressure. Some heretical groups (Gnostics, Manichaeans) condemned marriage altogether; orthodox Christianity honored

both marriage and celibacy. Medieval Catholicism elevated celibacy as superior; Reformers recovered biblical balance, affirming both states as God's calling. Contemporary evangelical divorce rates mirror secular culture, suggesting accommodation rather than obedience to Jesus' teaching. [Using Mark 10:23 instead]

Related Passages

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. How does Jesus' strict teaching on marriage's permanence challenge contemporary evangelical practice of easy divorce and remarriage?
2. What does honoring both marriage and singleness as God's calling teach about diverse vocations within the church?

Interlinear Text

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|----------------|------------|-------------------|---------------|--------------------|--------------------|----------------------|
| ὁ | δὲ | στυγνάσας | ἐπὶ | τῷ | λόγῳ | ἀπῆλθεν |
| G3588 | And | he was sad | at | G3588 | that saying | and went away |
| | G1161 | G4768 | G1909 | | G3056 | G565 |
| λυπούμενος· | ἣν | γὰρ | ἔχων | κτήματα | πολλά | |
| grieved | | for | he had | possessions | great | |
| G3076 | G2258 | G1063 | G2192 | G2933 | G4183 | |

Additional Cross-References

Luke 12:15 (Parallel theme): 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.

2 Timothy 4:10 (Parallel theme): For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Ephesians 5:5 (Parallel theme): For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Matthew 19:22 (Parallel theme): But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Ezekiel 33:31 (Parallel theme): And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

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