

The accounts in Mark 10 and Matthew 19 are referring to the same event concerning Jesus and the pharisees on divorce.

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Assertions/conclusions of this article

We assert here that Matt 19 and Mark 19 both record the same event with Jesus speaking to the pharisee's about divorce

Supporting Evidence

Some claim that since Matthew was written to Jews and Mark to gentiles that the exception clause applies to the jewish betrothal period (the many greatly varied claims of the diverse doctrines on this matter are very hard to keep track of).

We will show here that both accounts are one and the same and were spoken to ALL. Jesus did not give exception due to custom, Jesus gave exception due to sexual sin.

The details and their precision are proof that the accounts in Mark 10 and Matthew 19 are speaking of the same occurrence.

Matthew 19

19:1 Jesus leaves Galilee and goes to coasts of Judea.

Pharisees tempt Him with divorce

19:13 Little children are brought to Him

19:16 "what may I do to have eternal life"

19:24 Camel/ eye of needle

19:29 whoever has lost for the sake of the kingdom will receive a hundredfold

Mark 9

Jesus passes thru Galilee (as above)

9:30 "And they departed thence, and passed through Galilee; and he would not that any man should know it.
(Mar 9:30 KJV)

Mark 10.

10:1 Jesus leaves Galilee (as in Matt 19) and goes to the coasts of Judea and is tempted by the pharisee's about divorce.

10:13 Little children are brought to Him

10:17 "what shall I do to inherit eternal life"

10:25 Camel/ eye of needle

10:30 whoever has lost for the sake of the kingdom will receive a hundredfold

In both accounts the series of events are identical. Jesus leaves Galilee and goes to the coasts of Judea. There He is tempted by the pharisees concerning divorce. Little children are brought to Him. He is asked "what can I do to have eternal life?" whoever has lost for the sake of the kingdom will receive a hundredfold.

The EXACT details of this shows that both of these are the SAME instance in Mark 10 and Matthew 19. Whatever Jesus said here was said to ALL that He was teaching. There was not one story for the Jews and one to the Gentiles. Jesus was speaking to the JEWS in Mark 10, just as He was in Matt 19.

Whatever Jesus was teaching in Matthew 19 was surely being said in the Mark 10 passage as the evidence proves it is the same occurrence of this confrontation with the pharisees.

Mark seemingly just did not feel the need to record the exception clause for one reason or another. The fact that whoredom has ALWAYS been a breach of the marriage covenant may have been why Mark did not think it necessary to record what Jesus clearly had said to His Jewish audience. He may have just figured "everyone knows that" and not felt the need to record it, the fact is we don't know. What we DO know, however, is that both of these passages ARE referring to the same incidence and unless Matthew was a liar, Jesus DID make His exception that day to the pharisees. When Jesus taught, He taught His teachings for ALL men to follow, not one set of rules for one set of customs and another for another. Jesus was God, He didn't need to custom tailor His teachings to fit MANS customs.

Why exactly Mark did not record the exception clause is conjecture altogether. Some like to pretend they know why Mark failed to mention the exception clause, but there are also those who pretend to have some insight into the "seven thunders" in Revelation.

There is not a shred of evidence anywhere in the bible that shows that it was for any particular reason....Mark simply did not record it. We know there are differences in other accounts between gospels, including the angels at the empty tomb. ...these differences aren't written differently for different peoples/cultures, they are simply each man's perspective on the matter he is speaking about. He recorded the details as he knew or remembered them.

Those who teach that the exception clause was only in Matthew for the express reason of it being FOR the Jews over their betrothal customs are in truth telling YOU to accept one of two lies....either 1) Matthew INTENTIONALLY added to Jesus words for this custom; OR, 2) Mark INTENTIONALLY omitted the exception clause for the gentiles.

Now I ask, do ANY of you believe that Matthew OR Mark would INTENTIONALLY CHANGE Jesus words over Jewish customs? Most likely it was simply like the different accounts of the angels at the empty tomb....each man was writing the details as he thought them to be...from his own perspective.

We don't hear the anti-remarriage camp going on about how Mark's followers were taught one story about the angels at the empty tomb and Matthew's another...they only make the exception to pull this type of stunt on this one issue.

This is just another preposterous claim by some to keep from just accepting the FACT that Jesus did indeed, agreeing with the whole of the scriptures on the marriage covenant, agree that sexual immorality by a wife is just cause for her dismissal.