

Matthew 21-08-15b

Let's resume our study now in Matthew chapter 19. We are looking at the topic of unity. You thought I was going to say the topic of divorce, but we are looking at the topic of unity.

This is an example, and it's very interesting because the disciples, having heard Jesus answer the Pharisees on the widespread abuse of Deuteronomy 24 verse 1, talking about if a man is going to release his wife, he needs to give her a bill of divorcement. This is for her protection, so that she can document the fact that her husband has let her go. It doesn't have to detail reasons or grounds.

It is just legal authority that says if she goes and moves on, that prevents her from being charged with adultery or fornication herself. The bill of divorcement wasn't anything that did the offending husband any good, but it is protection for the woman. In the same way that the law looks out for the stranger, the widow, the orphan, the poor, it looks out for women and makes this provision.

If you are going to release your wife, and it is because of hardness of heart, you issue a bill of divorcement. If the woman was actually guilty of *pornea* under the law, like Israel was, remember God says, I have put you away. I treated you as a wife, and you turned out to be a harlot.

Then if that were the case, the bill of divorcement is a formal recognition that that marriage is over. There are no further entanglements. It is documented.

It is a public document. But here, once having talked about as an extension of his earlier words in chapter 18, the issue of unity and who is it that has caused the breach, who has violated the marriage bond by *pornea*, by faithlessness, by breaking faith, breaking promise, breaking vow, not sticking with the plan, and most importantly, all of that defined by progress toward the kingdom of heaven. That is the goal.

Hopefully, the ideal marriage, the husband and wife are walking together on the narrow road through the straight gate that leads to life. And because you are one flesh, if you are going to get through that gate and the other person is adamant that they don't want to go, then that is chopping off body parts time. So, having said this, in verse 10, his disciples said to him, if such is the case of the man with his wife, and a good translation of this that I found somewhere is, if the charge which the man raises against his wife is thus, it is not expedient to marry.

It is not sumpharous. It is not an advantage. It's not a benefit.

It's not a good idea. It would be better, more profitable, advantageous, or expedient not to marry. So, now this is said to Jesus.

It's not a formal question, but it raises the question. You could add, you know, in italics, it's better for a man not to marry, isn't it? And Jesus says in verse 11, let's read this next section, 11 and 12. He said to them, all cannot accept this saying, but only those to whom it has been given.

For there are eunuchs who were born thus from their mother's womb. There are eunuchs who are made eunuchs by men. And there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake.

He who is able to accept it, let him accept it. In my opinion, this is another one of the most widely misunderstood passages in the word of God. It has, I consulted every commentary I have easy access to, and they're almost unified in understanding this a certain way.

And let me say, my father famously would say, you know, if you're looking around saying they're all out of step, but me, you know, you're in formation and everybody's left foot is hitting the deck at the same time. And yours is not. And you say, well, they're all out of step, but me, you may want to take a second look.

And I will tell you in advance, my understanding, it seems to be a single set of tracks into the unbroken snow here with a well trodden path going a different direction. But I'm going to, I will tell you that based on context, based on what we've reviewed here in the first session, this is my understanding. Feel free to understand it a different way, but I'm, I have to tell you what, what is in my understanding of it.

So he said to them all cannot accept this saying, but only those to whom it has been given. And a lot of people read the next verse about eunuchs backward into this. There are some who have a gift of eunuch or a gift of celibacy.

This is what the Catholic church has decided, and they have elevated celibacy above marriage. You know, priests should not marry. This is more holy.

The Pope should not be married and the bishops and Cardinals and all these guys should not be married. Nuns should not be married. The highest form of spiritual service is to eschew and forego marriage.

This is complete balderdash, which is the fifth word down on my list of available adjectives or excremental nouns. It is so wrong. What did Jesus just say? What was God's design from the beginning? If celibacy was so great, why wasn't Adam celibate? Oh, well, it was necessary to be fruitful and multiply.

Well, yeah. And that's the point. Marriage is ideal in the same way that a non-dissolved marriage is ideal, but it doesn't always happen that way.

There are times when marriage does not occur. There are times when children does not

occur. It doesn't mean that it is intrinsically wrong, but there is a model.

There is an ideal in the same way that the Levitical priests were supposed to be physically whole. If a priest was cutting up a sacrifice and lopped off a finger and he's no longer complete, he had to leave the priestly service. He's not a bad guy.

It was an accident. Maybe some other guy was lopping and lopped his finger off and it wasn't even his fault. There is a model and an ideal that whether you're in it or out of it doesn't speak to your personal qualities unless you are at fault.

But there are times when there's no fault. They have a thing called no fault divorce now where they don't want to assign any blame. They just say, well, we're going in different directions and I don't want to blame her.

She doesn't want to blame him, whatever. And they call it no fault divorce. There used to be states that had no fault divorce.

You don't have to find a cause and say, well, he messed around or she fell apart or whatever. Well, it is not an ideal world and God understands that. And just because you don't fit the model, I know people that have gone their whole lives and never got married and it isn't that they were bad or that they dissolved the marriage.

There are people who got married and didn't have children. That's not in any way a commentary on one or both of those people. It's the ideal is Adam and Eve to become one flesh.

They have offspring, fruitful, multiplied. That's great. That's the usual, but there are exceptions.

The apostle Paul was not married. He said, I've got the right to lead about a wife, haven't done so. Jesus Christ was not married and yet he has just talked about God's ideal is for a man and a woman, the two to become one flesh.

You say, well, Jesus' wife is the church, not in the New Testament, not in the gospels. Jesus lived his earthly life without being married. The apostle Paul lived his earthly life without being married.

Pardon? Peter. Peter had a mother-in-law. Peter was married.

But so nonconformity to the ideal, you don't read any spiritual, uh, conclusions into that pro or con. Um, you know, uh, and we're going to see this when we go over to first Corinthians, Paul himself is going to explain some of this, but we're looking at the words of the Lord. Jesus right here.

All cannot accept this saying when it says cannot accept the literal Greek here is all do not have room. It's like no room at the end. You know, there's all do not have capacity.

Capacity is the idea. You go into an elevator, there's a little sign, maximum capacity. You go into a room that's got a fire marshal standards and such attached to it.

Maximum capacity in this room, no more than 250 people, something like that, because that's how many can flee down the fire exits. If there's a, uh, you know, an accident that happens. So all do not have capacity.

Acceptance sounds more like, you know, a decision is made. You tell me a certain conclusion you've drawn. And I say, well, I can't accept that.

Um, you tell me that, that I can get 3,000 feet per second out of my powder rifle. And I say, sorry, I can't accept that. Black powder doesn't make bullets go that fast.

My muzzle velocity is more like 1200 feet per second out the muzzle, not 3000 black powder isn't capable unless you set off a can of it behind a bullet of achieving that. I can't accept that. I've got reasons where that doesn't make sense to me.

This doesn't say except as in the accept or reject. It says not all have capacity. Now capacity is a different thing.

Accepting or rejecting something, you can do that in an instant. I hear something. I tune into certain news channels that are, that are contrary to my view in the same way that I read bad commentaries.

I don't want to listen to one sided news all the time. So I tune in the opposite view stations, the heavily prejudiced, twisted pitching, uh, another way from the ones that I would typically listen to. I want to hear the other side.

Give me your best argument. Tell me facts that, that the guys that, that I'm closer to a viewpoint aren't necessarily covering. I, I just sample that from time to time, but it's G Gordon Liddy with the flame under his palm.

I can only do it for so long before it's too painful. And I have to turn it off or grab, uh, Kenny's got a good supply of size, 10 airsick bags. And I borrow a few of those.

And if I get too nauseated, why I have to quit, but acceptance, you listen to a thing and you can, it's almost snap judgment, your frame of reference, your experience, your understanding comes into play. And you say, wait a minute, I can't accept that. Um, this is not that this is not all have capacity.

Capacity is the result of a process. Um, if you remember Bob themes, old paradigm, uh, those of you that ever heard him, uh, he would talk about, uh, uh, levels of spiritual growth, beginning with orientation to God's grace. The first thing we, we really come to understand in a solid way is, uh, what he called grace orientation.

You, you begin to realize that God's plan is based on his grace, not our effort. So grace

kind of lays the foundation. And then, uh, you have, uh, you have, uh, a, uh, my, I'm sure I can, boy, can you believe I would forget the, the floors of the edification complex grace orientation, mastery, the details of life.

Uh, you're no longer driven by your circumstances or by the opinions of people. You, you have self-control in the face of the circumstances of life. And then after that, he said was a relaxed mental attitude.

Uh, but then the fourth floor in his construction, which was based on a spiritual conversion from Maslow's hierarchy of It's really fascinating. If you're familiar with, uh, themes edification complex to compare, contrast with Maslow. And I'm sure that's where he got it.

Cause it's not in scripture, although the concepts are all scriptural, but the fourth floor in that after grace orientation, mastery, the details of life, relax, mental attitude was capacity for life capacity for love and capacity for happiness. And as you, you know, this is not an elevator going straight up. This is more like, um, moving a slider across a, a triangle.

And as you achieve higher degrees of spiritual maturity, your foundation of grace orientation continues to grow. As you begin to master the details of life, as both of those continue to grow your ability to be have peace, the relaxed mental attitude, the biblical concept is peace. Peace.

I leave with you my peace. I give to you. Jesus said, um, the, the unity, the spirit and the bond of peace, love, joy, peace.

That's what he calls relaxed mental attitude is, uh, the details of life and, uh, the efforts of yourself or others trying to get in their elbows and knees and solve your own problems and achieve your own righteousness. Those, those dissolve away as we grow in grace and knowledge of the savior grow in grace and knowledge. We achieve more and more of the fruit of the spirit.

And we have that relaxed attitude of peace. And with that foundation continuing to grow, you develop capacity for life. You can appreciate the simple things.

You can appreciate things that other people might not appreciate. I appreciated my Volkswagen bug. Um, I didn't need it to self-identify as a Corvette.

I was happy that it was a Volkswagen. Uh, I appreciated its economy. I appreciated its ease of repair, the inexpensiveness of repair.

At that time, there were a million Volkswagen's in, in salvage yards and any part I needed, I could go get inexpensively. I appreciated its economy. I appreciated its, its design.

Uh, and there's a lot of people who would, you know, if they even noticed a Volkswagen, they'd spit on it and say, where's my, you know, where's my really nice luxury car. Uh, and then, uh, his final thing, of course, was, uh, occupation with Christ or a full appreciation of the Lord Jesus. Let me tell you, your appreciation of the Lord Jesus begins with your orientation to grace because grace and truth came by Jesus Christ.

And my only real difference of opinion, shall we say with the, with the edification complex is it sounds like, like you complete your orientation to grace before you go to mastery of the details. You completely master the details of life before you go to, to having peace or relaxed attitude. You completely are relaxed and competent in that area before you begin to have capacity.

These things all be developed together. Uh, they don't stack on top of each other. They are concomitant.

And as soon as you begin to appreciate God's grace, you begin to appreciate the Lord Jesus Christ and are more and more centered on him. And all of those other things develop simultaneously. It's not a stack.

It's a, uh, it's, it's a cohesion. It is a unity. You can't really separate those things.

Developing any one of those develops in concert with the others. Um, so that, you know, for those of you that know the edification complex, that's my two cents on that. But I'm interested in the idea of capacity because that's what Jesus says here.

Not everyone has capacity for this word, this saying, and it's not the saying of the disciples in verse 10, better not to marry. Well, not everyone has the ability to realize that it is better not to marry. That's not what Jesus is talking about.

This word is not the word of the disciples because they're kind of in concert with the Pharisees. I need a marriage that's easy to get out of, or it would be better not to marry at all. The only way to have a good marriage is to have an out clause and, uh, you know, a pretty easy one, which is the way society is today.

And Jesus is saying there is only one out clause. And that's if the other person leaves the marriage first and leaves it in the sense that they are not United with you in driving toward the narrow gate and the kingdom of heaven. Right.

That's, that's what breaks a marriage is that you're not together, uh, in the original sense that God put people together. The two are one flesh and that one flesh is moving toward eternity, resurrection, life with God. Somebody dives off from that.

You know, if you know that ahead of time, don't marry them. Don't be unequally yoked. If you find yourself unequally, you know, you think about a yoke of oxen.

This is what we're going to see Paul talk about. Be not unequally yoked. Well, how can you plow a straight furrow? How can you get from one side of the field to the other plowing when the off ox is going backward is laying down is, is going sideways.

You're yoked. Paul says, do not. This is the command of scripture.

Do not be unequally yoked with the faithless. It doesn't matter their salvation status as we think of it. It's, are they faithful? Are they faithless? Faithlessness is pornaya in God's eyes.

Don't have to go sleep with somebody else or, you know, go watch dirty movies or whatever it is you think my pornaya might be. Pornaya is faithlessness. It is breach of trust, breach of contract, breach of covenant.

You break the understanding. You break the pledge. You said one thing.

Now you're doing another. And it's, this is not a lapse. It's not a momentary weakness.

It's, you know, those things can be forgiven. This is what believers have to do before the Lord is if there is something and you say, well, I don't know if this is permanent and all of it's temporary. This is, this is why we have prayer.

This is why we have the counsel of the Holy Spirit and the word of God in our souls to make when it's in some sort of a gray area. And you say, well, I don't know if they're going to recover from this current mindset or this current decision or set of decisions that's left up to us in the same way that the organization of a New Testament church is left up to us. The New Testament doesn't say you need one pastor, seven elders, because seven is the number of perfection.

And you need four deacons because four is the universal ministry that we don't have any of that. There's no guidance on how to set up a church. There's no specific guidance that says only one pastor.

There's no guidance that says how many elders, how many deacons, or there's only very general guidance given. We're going to see a little bit of it related to marriage here. But, you know, can you have an elder who's not married when Paul in Timothy and Titus talks about, you know, if anyone is going to serve, let him as an elder, let him be the husband of one wife? Well, if he's not married, does that mean he can't serve because he must be married to serve? The Catholics say the exact opposite.

You must not be married to serve. You know, the old Catholicism, they wouldn't let anybody get married because that was thought to be higher. Missing the whole point.

Let me tell you, I mentioned the tracks and unbroken snow here. Let me just tell you what my understanding is of this. All do not have capacity to accept this saying about

marriage.

Most of society, Judaistic society, including the disciples thought you can't just have a marriage where two people stick together for life no matter what. That's hard. You know, what if she's a shrew or a zantiphy or a, you know, a banshee, a screaming, what if he is an absolute boorish, messy, incontinent person? Do I have to live with this the rest of my life? They're just odious.

They have bad habits. They don't clean up after themselves. They're whatever.

Jewish society, like modern society said, this marriage can't be, you know, that kind of a commitment, you know, looking to eternity. Oh my goodness. You know, this, it would be better just not to get into it at all than to be trapped, be imprisoned in it.

And Jesus said, all do not have capacity to understand what I am saying. Quoting the Lord Jesus here. Not everyone has the capacity.

They don't have room to understand what I'm getting at here. Only those to whom it has been given. Now, this is really interesting.

To whom has it been given to understand the words of Jesus? Do you remember back a few pages, just turn a few pages back to Matthew chapter 15, verse 16. Are you also still without understanding you disciples? Peter said, explain this parable to us. And Jesus says, how is it that you don't understand? How is it that you not yet understand my words? Look on the next page, chapter 16, verses eight and nine.

Oh, you of little faith. Why do you reason among yourselves? Because you have brought no bread. Do you not yet understand or remember? How is it you don't get this? How is it you don't have room? How is it you don't have capacity to appreciate the spiritual truth involved here? You go to verse 23 of that same chapter, chapter 16, verse 23.

Get behind me, Satan. You are an offense to me. You are a scandal to me.

You are a stumbling block to me, Jesus says. You are, you are potentially causing me to stumble. You're a stumbling block.

I've got to be careful around you that I don't trip because you are not mindful of the things of God. Remember that when he says you don't need to go to Jerusalem, be crucified. Chapter 17, verses 17 through 20.

Oh, faithless and perverse generation. How long shall I be with you? How long shall I here bear with you? The disciples, why could we not cast out that demon at the foot of the Mount of Transfiguration? Because of your faithlessness, because of your apisteia. If you had pistis, if you had pistia, if you had faith as a grain of mustard seed, this would have been no problem for you.

Now, what is the problem with the disciples? Turn back in Matthew to chapter 13. Why does Jesus rebuke them time and time again? What did Jesus just say in our passage, 1911? All do not have capacity for this saying, only those to whom it has been given. Look at Matthew 13, 11.

It has been given to you to know the mysteries of the kingdom. Why is Jesus so disappointed? Why does he rebuke his disciples over and over and over again? Because it has been given to them. It has been given to you to know the mysteries of the kingdom of heaven.

To them, it has not been given. And when we were in chapter 13, we saw from context that this is not an arbitrary, inscrutable, Calvinistic election by God that some have it given and others not. God just throws a dart at the current generation phone book and just says, well, I'll just give it to this one and not to that one.

There is a reason it is given, and there's a reason it is not given. God doesn't do purposeless, random, inscrutable things. God desires for us to know him.

Knowledge is one of the most common themes throughout the New Testament in particular, to know him and to love him for who and what he is and what he does. To you, it has been given. So when the disciples say, well, I guess it's better not to marry than to be, if this is the only reason you can get out of a marriage, Jesus says, not everyone has capacity to understand my word on this, what I am teaching you on this, only those to whom it has been given.

Now he's going to go on to verse 12. Why is he going to say verse 12? Because the disciples should understand this. It has been given to them because they have chosen to follow the Lord Jesus, because they have left all to follow him.

They recognized who and what he is. They have made a commitment. Now, just because it is given doesn't mean we're automatically going to understand things.

There is still reflection. There is still prayer. There is still study.

There is still mulling these things over in our hearts and appealing to the Holy Spirit for understanding, appealing to God the Father for making sense of these things as it pertains in our own lives. This may not be immediate understanding. Capacity is a process and it is a process that is contingent with walking the narrow road.

Jesus didn't say, you know, just knock on the narrow gate. I'll open it and in you go. Why is there a narrow road that leads to the straight gate of life? Because walking the road is a process.

Remember in Zechariah when the black and white chariots turned north, but they don't get there yet. There's time. There's a process before they get there, before the final

black and white judgment of the great white throne of Revelation 20 takes place.

They turn north. They turn in the direction. You know it's coming, but they haven't gotten there yet.

It's a journey. It's a process. They are chariots drawn by horses and they are moving in a direction, but they've not gotten there yet.

We move in the direction of improving our capacity to understand. We ask for it. We seek it.

We knock on the door of understanding so that we can travel that road and eventually pass through that narrow gate. We haven't passed through the narrow gate yet. We're not in life yet.

We're on that road. Now verse 12, very quickly here. There are eunuchs who were born thus from their mother's womb, congenitally unable to reproduce.

There are eunuchs who were made eunuchs by men, Daniel, Shadrach, Meshach and Abednego, Hananiah, Mishael and Azariah. And there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake, origin, who eunuchized himself, who castrated himself. Now, this is what I was talking about earlier.

Every commentary I consulted, everybody says the first two examples that Jesus gives are literal. There are some people who are congenitally unable to reproduce, talking about men. There are some who have been made castratos.

They used to do this with boys' choirs and they didn't want their voice to change. So these kids that sing all these high notes and stuff, they would be castratos so that they could be sopranos and mezzo-sopranos. And they would do this on purpose.

And then also in the ancient day, keepers of harems and such, they didn't want them to get any ideas about messing around with the ladies they were serving and guarding and whatnot. So they would make them eunuchs. And then there are those who make themselves eunuchs for the kingdom of heaven's sake.

Well, make yourself a eunuch for the kingdom of heaven's sake. You say, okay, well, this is a conscious decision. You're not mutilating yourself or castrating yourself.

You're just deciding not to get married because you have a special calling for the kingdom. And so it's figurative in the third sense, in the same way that we understand chop off your hand, chop off your foot, pluck out your eye as figurative, right? Everybody with me so far? So the third one, everybody agrees that's figurative. You're not called upon to do what origin did and literally castrate yourself if you really want to be holy.

But it plays into the Catholic idea that, well, if you have a special calling, if you're a super

spiritual person, you'll avoid marriage like Catholic priests and bishops and nuns and such. And so that one is figurative and the previous two are literal. This is what I believe.

This is Sam talking here. All of these are figurative. It, as with so many figures, it's talking about a real thing.

Chopping off your hand is the thing you can do, but it is figurative. So look at the first one. There are eunuchs who were born thus from their mother's womb.

Is that true in the literal sense? Are there those who, for whatever reason, cannot reproduce? Yes. But why does Jesus mention that here? He is giving a word. He is explaining what he said earlier, and he's addressing the comment that the disciples made, which is really a third question.

You can say, it's better not to marry, isn't it, in italics. But Jesus always freights his words with spiritual truth. And people say, well, he's just giving the first two so that he can make this figurative application on the third.

I don't believe that. There are eunuchs who were born thus from their mother's womb. We're not just talking about physical ability to reproduce or even physical ability to enter into a marriage.

There are people who may not reach a point in their development where they can independently enter into a marriage for any number of reasons. There are a lot of components of supporting your spouse, of being competent to handle a lot of things that are involved in that support and that commitment and so on. There's many, many reasons.

And sometimes it is of nature. It's something over which nobody has any control. This is just the way it is.

Marriage itself is really not an option out of the box. That's a physical reality. But what is Jesus saying here? There are times when someone is going to walk their path to spiritual maturity alone, and it's of nature.

There are times when someone is going to walk that path to spiritual maturity because of the actions of someone else. The second case, there are eunuchs who are made eunuchs by men. Others have created conditions whereby you cannot conform to the ideal.

You see what he's getting at? That second case is what he was talking about. If you have to dissolve a marriage because that person has committed pornography, has peeled off, and it's going to be a case of being unequally yoked, that makes you a eunuch through the actions of someone else. That's not what you chose.

That's not what you preferred. That isn't what you entered into marriage to accomplish. Somebody else did this and made this happen, and you have been essentially made a eunuch.

This is women or men. Either one. Jesus is using these physical realities to address a spiritual truth.

If you are heading for the kingdom, sometimes just because of nature, whatever it may be, you end up walking that path alone. It's nobody's fault. I know several individuals who have gone through their entire life.

They're wonderful, God-fearing, solid, Christ-loving believers who have used their gifts and talents for the Lord. It just never came about that they met a person and got married. I had an aunt that was this way.

I know others that are this way. I know them very, very well. Some of the most wonderful people you would ever meet.

If you get widowed, if you are a widower, nature itself has left you a eunuch in the sense that you are going to walk that path toward the kingdom alone. Some people are widowed or widowered very early in life, and they just choose not to remarry. Nothing wrong with remarriage, but there's a certain point at which you say, I'm going to be with my spouse again.

They're away on a journey, as it were, and I'm just going to wait until we are reunited. There's people that go for decades, and they are made eunuchs by nature. It's just the course of life.

That course was established, in some cases, from the womb. Maybe as soon as you're born, you've got some condition, some situation, some set of circumstances where marriage is not in the offing. It doesn't stop that person from moving down the narrow road, climbing that hill to the straight gate, forgetting those things that are behind, pressing toward the mark of the high calling of God in Christ Jesus.

Do you see what I'm getting at here? Sometimes it's nobody's fault. It's as though it is congenital. It's just the way the world is.

Some people are eunuchs in the sense of not having a spiritual partner for life, a spouse to share that journey. Sometimes it's people's fault. People do it.

Daniel and Hananiah and Mishael and Azariah didn't stick up their hands and say, hey, we'd love to be castrated since we're not in Israel anymore. That was done to them. But there are times when a marriage no longer exists or never comes into being because of the faithlessness of others.

And you just end up in that circumstance, and it is somebody's fault, somebody else's fault. Sometimes, the third case, there are those who have made themselves eunuchs for the kingdom of heaven's sake. And what that means is there are times when people have dissolved a marriage or chosen not to enter into marriage because either the person they got married with did the pornia thing and they had to initiate that separation.

I have got to become a eunuch for the kingdom of heaven's sake. Do you see how this flows out of the preceding context? To preserve my unity with the Lord Jesus Christ and with the people of God, I have got to disunify with somebody else. I make myself a eunuch.

People always say, look at the Apostle Paul. He chose not to marry because he had a special calling. No, no.

This is a word for all believers. It isn't, oh, I've got the gift of celibacy. There is no gift of celibacy.

There is a gift of understanding what Jesus is saying. There's not a gift of celibacy and it is not a higher spiritual realm. Paul is not more holy because he chose.

He's not better than Peter because Peter got married and Paul didn't. Making yourself a eunuch and you may not even dissolve your marriage. If there's really no serious pornia, if you can go along and get along and they say, look, if you want to be a Christian and listen to that Bible stuff, I'm fine with that.

We've got kids and I love you and we can exist in the household. I don't want to be an impediment. If you believe in Jesus, you go with that.

And if you can live with me and put up with me, let's still be married. You can be married and be a eunuch for the kingdom's sake. Some spouses have to kind of go it alone.

The other spouse may or may not be nominally saved, but they're just not interested. They don't want to travel that road, but you can be unified. Your household can be blessed.

Your children can be blessed because there's one individual who's really pushing for that gate. You don't have to be divorced to be a eunuch. Do you see what Jesus is saying here? Say again? Yeah.

Alone, alone together. I don't know what that is, but, but do you see how this flows out of the context? This eunuch idea, he was talking about marriage and divorce. Now he's talking about eunuch, which is a different thing, but it's the same thing.

It flows out of it. And it doesn't just apply to a select few. Well, if you have the gift of,

then you can not be married and you know, you'll be a missionary.

You'll be an apostle. You'll be something. This is for everyone.

All of us recognize that there are times when we can't be with a fellowship of believers. I've had long periods in my life where I didn't have anybody except, you know, talking to my family back or my, my good friends on an occasion. But in my day-to-day life, I'm traveling a road alone.

That's a wonderful thing to be married and be married to somebody who shares that journey. And you're not a eunuch, but there are times when it is of nature. It's it is as though it were congenital.

It just happens that way. There are times when other people cause you to have to walk that road alone. And there are times when you have to choose to walk that road alone, whether or not you're married or whether or not you have to dissolve your marriage in order to be walking that road.

That's what Jesus is saying. And yes, not everyone has the capacity to understand this concept, but to those who are asking and seeking and knocking, the understanding is given. And I encourage you to reflect on this passage.

I encourage myself to reflect on it and to understand its meaning, which is universal, not selective. We don't have to say, well, I wasn't born a eunuch and I wasn't made a eunuch and I haven't chosen to be a eunuch. So I can ignore verses 11 and 12.

As with everything else Jesus says, it applies to all of us and it has spiritual value. Well, I've run long this morning. I apologize for that, but we did cover those verses as well as I can cover them.

So we'll close here in a word of prayer. Father, thank you for the truth of your word. Thank you for how powerfully and effectively it moves in our souls to renew our minds, to cleanse us, to sanctify us, to motivate us and encourage us to be what you would have us to be, to live as you would have us to live, to make decisions that reflect your glory and the glory of the Lord Jesus.

And we pray that as we continue to seek to understand the pertinence and application of these truths to our lives, that your Holy Spirit will clarify and illuminate, overcome limitations of the presentation or our understanding and give us the grace to move along that narrow road on the upward call that you have given us in Christ Jesus. And we ask it in Jesus' name. Amen.