

Was Jesus Married?

Part 1

Introduction

- I. The question has been asked, “Was Jesus Married?”
- II. This is a question that has been asked a lot in recent times.
 - A. There are many who contend that Jesus was secretly married to Mary Magdalene.
 - B. They contend that Mary Magdalene was married to Jesus or was His secret lover.
 1. It is also argued that Jesus had a child or children by Mary.
 2. Some argue Jesus has fleshly descendants today.

Note:

- The name “Mary” was very common in the New Testament.
- The Greek form of the name was “maria” and the Hebrew form of the name was “Miriam.”
- There are a number of Mary’s in the New Testament.

1. The mother of Jesus (Matt. 1:18).	5. Mary of Bethany (Jn. 11:1).
2. Mary Magdalene (Lk. 8:2).	6. Mary, the mother of Mark (Acts 12:12).
3. The mother of James and Joses (Mk. 15:40), who is likely the same as the “other” Mary. (Matt. 27:56, 61; 28:1).	7. Mary of Rome (Rom. 16:8).
4. The wife of Clopas (Jn. 19:25). Lit. “of Clopas”	

- III. These charges are all attempts to suggest that Jesus was really just a man (or good man), and to strip Him of His Deity.
 - A. It is argued that Jesus and His disciples hid this fact that others would not humanize Him, and deny His Deity because of His marriage.
 1. Marriage would make Him look too human, and they were seeking to make Jesus Deity.
 2. They would want to especially hide a marriage with Mary Magdalene - an alleged sinful woman.
 3. We will find the New Testament writers never accused her of being a sinful woman.
 - B. They argue that the Deity of Jesus was a hoax set forth by Jesus and the apostles and many in the church.

C. Such a view is disgusting to Christians, but we need to be able to defeat with such arguments the truth lest many have their faith in Jesus destroyed.

I. This View Is Not Supported By The Bible

A. The Bible presents Jesus as a single man who was born to the virgin Mary. (Matt. 1:18-25; Lk. 1:26-35).

1. There is never a mention of a wife before His ministry began at about the age of 30.
 - a. The Bible has little to say about the early years of Christ after His birth.
 - b. He is mentioned at the age of 12 in the city of Jerusalem. (Lk. 2:41-52).
 - c. Nothing else is mentioned about His life until His baptism when He was about 30. (Lk. 3:21, 23).
2. There is never a mention of a wife during His ministry.
 - a. His ministry was about 2 ½ year to 3 ½ years.
 - b. The length of His ministry is determined by counting Passover. (Jn. 2:13; 6:4; 11:55).
 - 1) Some think John 5:1 is a Passover, but John says it was “a feast of the Jews.”

JOH 5:1 After these things there was **a feast of the Jews**, and Jesus went up to Jerusalem.

- 2) There is nothing in the text to suggest this was a Passover.
 - c. Some believe His ministry was 3 ½ years, but this is not relevant to this study.
3. There is not a mention of a wife at His trial before the Sanhedrin or Pilate.
4. There is not a mention of a wife at His crucifixion though many women were present.

<p>MAT 27:55 And many women were there looking on from a distance, who had followed Jesus from Galilee, ministering to Him, MAT 27:56 among whom was Mary Magdalene, along with Mary the mother of James and Joseph, and the mother of the sons of Zebedee.</p>	<p>MAR 15:40 And there were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. MAR 15:41 And when He was in Galilee, they used to follow Him and minister to Him; and there were many other women who had come up with Him to Jerusalem.</p>	<p>JOH 19:25 Therefore the soldiers did these things. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. “Mary the [] of Clopas” could be Mary’s sister or another Mary “of Clopas.”</p>
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5. One would think if Jesus were married He would have provided for her care as He did the care of His mother. (Jn. 19:26, 27).

JOH 19:26 When Jesus therefore saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!"

JOH 19:27 Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own

household.

6. There is not a mention of a wife at His resurrection or ascension. (Mk. 16:19; Lk.24:51; Acts 1:2-11).
 - a. In fact the Bible does not record any woman being present at His ascension.
 - b. This really seems strange if Mary was His wife or girlfriend or lover.
 - c. Of course, most who claim Jesus was married to Mary Magdalene do not believe in the resurrection or ascension or most of the Bible.
7. She is not mentioned, by name, with the 120, though she could have been present as one of the unnamed women. (Acts 1:13-15).

ACT 1:13 And when they had entered, they went up to the upper room, where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.

ACT 1:14 These all with one mind were continually devoting themselves to prayer, **along with the women**, and **Mary the mother of Jesus**, and with His brothers.

ACT 1:15 And at this time Peter stood up in the midst of the brethren (a gathering of about **one hundred and twenty** persons was there together), and said,

B. The Bible does speak of His family members. (Matt. 12:46-50).

MAT 12:46 While He was still speaking to the multitudes, behold, His mother and brothers were standing outside, seeking to speak to Him.

MAT 12:47 And someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You."

MAT 12:48 But He answered the one who was telling Him and said, "Who is My mother and who are My brothers?"

MAT 12:49 And stretching out His hand toward His disciples, He said, "Behold, My mother and My brothers!

MAT 12:50 "For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."

1. The Bible speaks of His mother - Mary. (Matt. 1:18; Lk. 1:27).

MAT 1:18 Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

LUK 1:27 to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary.

2. The Bible speaks of His legal father - Joseph. (Matt. 1:16, 18, 19, 20, 24; 2:13, 19; Lk. 1:27; 2:4, 16; 3:23; Jn. 1:45; 6:42).
3. The Bible makes clear reference to His brother and sisters. (Matt. 13:55; Mk. 6:3; Jn. 7:5; Matt. 12:46-50).
4. The Bible speaks of His near kinsman - John the Baptist and his mother Elizabeth. (Lk. 1:36). "suggenes" [soon ge nace] means "relative, related by blood." NASB, NIV
5. But the Bible never speaks of a wife nor is there any indication that He was widowed or divorced or separated or had a girlfriend.

C. The Bible has other references to Jesus and the institution of marriage, but there is no hint He was married.

1. The Bible records Jesus at a marriage feast. (Jn. 2:1-13).

2. It records Jesus speaking of the sanctity of marriage. (Matt. 5:31,32; 19:3-12; Mk. 10; Lk. 16:18).

II. Some Have Attempted To Prove That Mary Magdalene Was His Wife.

- Magdalene likely is a reference that Mary was from the Galilean city of Magdala - exact location of city is not known. Some think it was on the western shore of the Sea of Galilee.
- Some have tried to make her a former prostitute, but there is no evidence she is the sinful woman who washed the feet of Jesus with her tears and hair. (Lk. 7:36-50).
- It is never stated that the woman of Luke 7, whoever she was, was a prostitute though that could be the meaning.
 - 1) She is called “a sinner” and Jesus forgave her of her “many” sins. (Lk. 7:37, 39, 47, 48).
 - 2) No details are given in regard to the “many” sins.
 - 3) Any details are without evidence and are mere speculation.
- It is argued that the fact Luke introduces Mary Magdalene just 2 verses after the account of the sinful woman of Luke 7 proves they are the same.
- This is very inconclusive thinking, and according to this fallacious line of thinking Susanna or one of the unnamed women would be possible candidates to be the wife of Jesus.

LUK 8:1 And it came about soon afterwards, that He began going about from one city and village to another, proclaiming and preaching the kingdom of God; and the twelve were with Him,

LUK 8:2 and also **some women** who had been healed of evil spirits and sicknesses: **Mary who was called Magdalene, from whom seven demons had gone out,**

LUK 8:3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and **many others who were contributing to their support out of their private means.**

- Mary Magdalene was probably mentioned first before the other women because of her being known.
- The words “were contributing” are the verb form from which we get the word “deacon.” “diakoneo”
- It is implied the women had some wealth and were devoted to the Lord Jesus.
- Luke makes many references to women in Christ’s ministry. (Lk. 1:26-56; 2:36-38; 4:38, 39; 7:11-17, 36-50; 8:40-48; 10:38-42; 11:27,28;13:10-17; 23:27, 49-55).

A. The argument is based on nothing but empty speculation.

1. Some believe the woman with the alabaster container was His wife. (Lk. 7:36-50).

LUK 7:36 Now one of the Pharisees was requesting Him to dine with him. And He entered the Pharisee's house, and reclined at the table.

LUK 7:37 And behold, there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume,

LUK 7:38 and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume.

LUK 7:39 Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner."

LUK 7:40 And Jesus answered and said to him, "**Simon**, I have something to say to you." And he replied, "Say it, Teacher."

LUK 7:41 "A certain moneylender had two debtors: one owed five hundred denarii, and the other fifty.

LUK 7:42 "When they were unable to repay, he graciously forgave them both. Which of them therefore will love him more?"

LUK 7:43 Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly."

LUK 7:44 And turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair.

LUK 7:45 "You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet.

LUK 7:46 "You did not anoint My head with oil, but she anointed My feet with perfume.

LUK 7:47 "For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little."

LUK 7:48 And He said to her, "Your sins have been forgiven."

LUK 7:49 And those who were reclining at the table with Him began to say to themselves, "Who is this man who even forgives sins?"

LUK 7:50 And He said to the woman, "Your faith has saved you; go in peace."

- a. It is assumed, by some, that this woman was Mary Magdalene.
- b. Nothing in this narrative suggests that this woman was Mary Magdalene or that this woman was His wife.
- c. The action of this woman is presented as shocking and surprising, but her action would not have been shocking or surprising if she had been His wife.

2. His enemies certainly would have used it against Him if such a woman was His wife.

- a. They would have shouted, "Jesus is married to this sinful woman or this sinful woman is making erotic advances to Him."
- b. "How can He be the Son of God or even be from God and be associated with or married to this sinful woman?"
- c. His enemies were very critical of His association with sinners regardless of His motive. (Matt. 9:11; Lk. 15:1,2).

B. Some have attempted to use other scriptures to prove Mary Magdalene was His wife.

1. Mary Magdalene is only mentioned in 12 verses and these references all occur in the gospels.
 - a. Jesus cast seven demons out of her. (Lk. 8:2; Mk. 16:9).

LUK 8:2 and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, **from whom seven demons had gone out**, See Lk. 11:26. "seven demons" shows the severity of her previous condition.

MAR 16:9 [Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from **whom He had cast out seven demons**.

- b. She was one of many who provided for Jesus out of her own means. (Lk. 8:1-3).
- c. The age of this dedicated follower of Christ is not revealed in any of the references to her.
 - 1) It is assumed she was young, but this is an assumption.
 - 2) There is no hint of her age.
 - 3) The uninspired gnostic gospel of the 2nd or 3rd century says she was 27 years old when she married Jesus. She had her first child Tamar at the age of 30, her second child was a son named Jesus, and her 3rd child was Joseph born when she was 41. Mary, it is alleged, died in A.D. 63 at the age of 60 in southern France. All of this is foreign to the New Testament and any provable fact.
- d. She witnessed the crucifixion of Christ at Golgotha. (Matt. 27:56; Mk.15:40; Jn. 19:25).
- e. She was present at His burial (Matt. 27:61; Mk. 15:47; Lk.23:55).
- f. She arrived at the tomb of Jesus on the first day of the week following His crucifixion to find the body of Jesus missing. (Matt. 28:1-8; Mk. 16:1-8; Lk. 24:1-7; Jn. 20:1).
- g. She saw the risen Lord and spoke with Him, and later reported her seeing Jesus to the apostles. (Matt. 28:9, 10; Mk. 16:9-11; Lk. 24:10; Jn. 20:11-18).
- h. She momentarily clung to Jesus following His resurrection. (Jn. 20:17).
- i. She is not mentioned by name after John 20:18.

2. **Here are some observations about these references.**

- a. Jesus never indicates or even hints she was a prostitute or a woman of bad reputation due to her behavior
- b. There is no record or hint she had a physical (sexual) relationship with Christ.
- c. Where is the mention of any erotic behavior in reference to Christ?
- d. Such conclusions are not based on these scriptures, but on imagination.

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