

“The Little Children – The Rich Young Ruler”

Prayer:

Slide # 1

Theme: Christ the King

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

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In Matthew 18:1-4 Jesus used a little child to illustrate the necessity of humility to even enter the kingdom saying, ***“Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.”*** (Matt. 18:3). And building on that said, ***“whoever humbles himself as this little child is the greatest in the kingdom of heaven.”*** (Mt. 18:4).

Now we flash forward to Matt. 19:13-15 and once again we see Jesus using little children to teach a lesson to His disciples. They evidently didn’t get it the first time and so needed a little more reinforcement.

Thematically, we see a contrast being presented. From a social standpoint children were considered “nobodies” - of no status in Jewish society.

In contrast the rich young ruler would have been considered a man of great importance because of his well to do status. The Jews had a saying which said, “**Whom the Lord loves He makes rich**”. So, the children of “no status” were considered insignificant, but the rich young ruler was considered to be very important. The children had no self-made status, but the rich young ruler seemingly did.

Jesus turned their thinking on its head saying of children, “**of such is the kingdom of heaven**” but in contrast the rich young ruler who went away from Jesus had no place in the kingdom. God’s way and man’s way are diametrically opposed (cf. Isa. 55:8-9).

Matthew 19:13–22 (NKJV)

13 Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them.

It was customary for people to bring their children to rabbis for a blessing (cf. Gen. 48:14; Num. 27:18; Acts 6:6; 13:3).

The parallel text of Mark 10:10 mentions that they were in the house in relation to the previous discussion about marriage and divorce and so very likely they were still in the house as this was happening.

Why exactly the disciples rebuked those bringing the children is not stated but it seems evident that the disciples did not value Christ’s ministry to children very much. They evidently thought children were just a bother to Jesus who after all had a very busy and important ministry. They thought Jesus was not to be bothered by insignificant children.

Once again, it was time for a little correction.

14 But Jesus said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.”

We have already noted Christ’s teaching in chapter 18 that child-like humility is necessary for entrance into the kingdom. A true saving faith humbles itself in total dependence upon Christ. This is the status and position of little children who are totally dependent.

It is my conviction that before children reach the condition of accountability, or to put it in more biblical terms before they have the “**knowledge of good and evil**” if they should die, they are saved (Deut. 1:39).

Admittedly, it is a deductive argument, but the Scriptures bases judgment ultimately upon knowledge and what a person does in regard to “the knowledge of good and evil” going back ultimately to the test in the garden of Eden (cf. Gen. 2:17; Rom. 1:19-21). The Bible consistently speaks of judgment according to each one’s works (cf. Rev. 20:11-15).

So I take Jesus very literally here when of little children He says, “***of such is the kingdom of heaven.***” These have great value before God.

15 And He laid His hands on them and departed from there.

Slide # 2

Mark 10:16 (NKJV)

16 And He took them up in His arms, laid His hands on them, and blessed them.

The great contribution of this passage is the stress placed upon the character of those who enter the kingdom. Christ is not saying that children are the only ones who inherit the kingdom, but He is saying that childlike trust and humility are essential for entrance.

– ***Stanley Toussaint***

Children do not have to become adults to be saved, but adults have to become like children (18:3, 4; Mark 10:15). – ***William MacDonald***

16 Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?”

There are parallel accounts of this story in the synoptic gospels of Matthew, Mark and Luke (cf. Matt. 19:16-22; Mark 10:17-22; Luke 18:18-23).

The gospels present this man as rich (Mt. 19:22), young, (Matt. 19:20), and a ruler (Lk. 18:18). Therefore, we commonly call him the rich young ruler.

Mark vividly has this man running up to and kneeling before Jesus and very intensely asking the most fundamental question in life: “***What shall I do that I may inherit eternal life?***” That is the ultimate issue. He came with the right question, and he came to the right person Who is the ultimate authority on this issue!

I love how Jesus dealt with this man in what might be considered a very unconventional manner.

We might have expected Jesus to say, “*Man you have got to believe. That is all – just BELIEVE!*” Well, properly understood that is correct, but there is a right kind of faith and a wrong kind of faith.

Jesus went deeper dealing with the heart of the matter and dealing with the true nature of a saving faith. And in doing so He completely debunked what I call “**Easy Believism**” or “**The Lordless Gospel**”.

Oftentimes the different gospel writers make a little different emphasis or highlight one particular aspect of the story, but that does not mean they contradict one another. For example, all 4 gospels mention the inscription put up over the cross of Christ, but with slight variances.

Slide # 3

Matthew 27:37 “THIS IS JESUS THE KING OF THE JEWS

Mark 15:26 “THE KING OF THE JEWS”

Luke 23:38 “THIS IS THE KING OF THE JEWS”

John 19:19 “JESUS OF NAZARETH, THE KING OF THE JEWS

Now when Mark simply says, “THE KING OF THE JEWS” that is not contradictory to what John recorded. He just excerpted the main point he wanted to make. It is correct to say it did say that but that is not all it said, “It also said, “**JESUS OF NAZARETH**”. So, in order to get the full account we want to take all the pieces of information in all the gospels- and when you put them all together you have the full statement. There is no contradiction.

Slide # 4

The Full Inscription:

THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS

We have a similar situation in the story of the rich young ruler. Mark and Luke have the same reading but Matthew words it a little differently. There is no contradiction, just a little difference in nuance.

The older manuscripts in Matthew simply have the rich young ruler addressing Jesus as “**Teacher**” while both Mark and Luke have him addressing Jesus as “**Good Teacher**”. The Authorized Version simply combines the two as is reflected in my NKJV.

Slide # 5**Matthew 19:16 (NASB)**

16 And behold, one came to Him and said, “**Teacher**, what good thing shall I do that I may obtain eternal life?”

Mark 10:17 (NASB)

17 And as He was setting out on a journey, a man ran up to Him and knelt before Him, and began asking Him, “**Good Teacher**, what shall I do to inherit eternal life?”

Luke 18:18 (NASB)

18 And a certain ruler questioned Him, saying, “**Good Teacher**, what shall I do to inherit eternal life?”

The synoptics [similar gospels of Matthew, Mark, and Luke] often offer different aspects of the same event, which are not contradictory but complementary, and since only pieces of the conversation are recorded, it is to be assumed that what was said included both the complementary “Good Teacher” and a question about what good works could earn eternal life. – ***Ed Glasscock***

So putting it all together this young man addressed Jesus as a “***Good Teacher***” and inquired about what **good thing** he should do in order to have eternal life.

The word “***good***” that Mark and Luke use in reference to calling Jesus “***Good Teacher***” is the Greek word ***agathos*** which refers to inner essence or essential goodness. Another Greek word (***kalos***) denotes outer or external goodness which is not used. So, in addressing Jesus as “***Good Teacher***” he was speaking of His essential inner character which Jesus then picked up on to make him think about what he was really saying.

This young man came very respectful wanting to compliment Jesus, but he did not realize the ramifications of what he was really saying.

Note the man came with the presupposition that eternal life is something that you can merit by good works. For him it was all about performance and what you do. For him it was about a works righteousness.

He came inquiring about how he could attain eternal life. Eternal life in the Bible is not merely eternal existence. Even the lost have eternal existence.

Eternal life certainly denotes quantity of life in that it will never end. But beyond that it denotes quality of existence. It is a sharing in God's life related to eternal peace, joy, and love. It is to share in the quality of life that God Himself is and enjoys. In eternal life God invites us to share in His life.

The text itself in the surrounding context makes these interchangeable connections.

Slide # 6

v. 16 – eternal life

v. 23 – the kingdom of heaven

v. 25 - saved

To have eternal life is to be saved from eternal separation from God and from the wrath of God and hell and to share in the coming kingdom. To have eternal life is to share with God in His kingdom forever.

Note that this young man was very concerned about this. He did want to be saved. He wanted eternal life. He wanted to be assured of a place in the kingdom! And he was sincere!

But it is not enough to sincerely want it. Lots of people want to go to heaven in the end but they don't want Jesus on His terms in the here and now. That is the central issue here! In order to have eternal life you have to accept Jesus for Who He is as Lord. This is what Jesus made the issue to be with this rich young ruler. Note, the issue here is clearly how to have eternal life. In verse 17 Jesus goes on to say, "if you want to enter into life".

17 So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments."

Both Mark and Luke have the question as recorded here in the NKJV, "**Why do you call Me good?**" However, the NASB correctly translates this here in Matt. 19:17 as "**Why are you asking Me about what is good?**"

There are two interrelated issues here. There is the issue of goodness related to Jesus and there is the issue related to God's perfect standard of goodness which is found in God alone. As I say they go together. Jesus is God and as God He is GOOD and as such, He is the ultimate standard of goodness.

In saying to the rich young ruler, “**Why do you call Me good?**” and then saying, “**No one is good but One, that is God**” Jesus was implying that if He was indeed intrinsically good then He must be God – which of course He is. So right off Jesus made the issue WHO He is as goodness personified. It was an indirect way of implying that indeed He is GOD!

If Jesus is GOOD and only God is GOOD, then Jesus must be God! That should have made this young man think! This lays the groundwork for what Jesus is about to say when He tells the young man to sell all and follow Him. Jesus could make this demand because He indeed is the Lord-God!

The argument is clear: either Jesus was *good*, or he ought not to have called him good; but as there is *none good but God*, Jesus who is good must be God. - (**Charles Spurgeon**)

Jesus also laid the groundwork here in this way. In a few moments this young man would claim to be “**good**” in saying that he had kept all the commandments. But Jesus has already told him that, “**No one is good but One, that is, God.**” The standard for goodness is God Himself!

In presenting the most systematic presentation of the gospel found in the NT Paul spent the bulk of the first 3 chapters in Romans showing that there is none good – no not one. He shows that the pagan is under sin, but then so also is the moralist, and then also the religionist. And that brings him to his conclusion...

Slide # 7

Romans 3:23 (NKJV)

23 for all have sinned and fall short of the glory of God,

The standard is God’s glory and all human beings come short. The only exception to this is Jesus Who is the God-Man. Jesus was in all points tempted as we are, yet without sin (Heb. 4:15). He truly was GOODNESS personified in a human body – He was God in a human body.

The God-standard of goodness is seen in the Mosaic Law. As Paul says in Rom. 7:2 “**the law is holy**” and again in 1 Tim. 1:8, “**the law is good if one uses it lawfully**”. And that is exactly what Jesus proceeded to do.

In dealing with this self-righteous man, He applied the law as a means of examination to show that indeed he was not good. And so Jesus said...

“But if you want to enter into life, keep the commandments.” In effect, Jesus was saying if you want to enter life by doing good then **“keep the commandments.”** But there’s the rub. No one can keep the law. We all break it. Keeping the commandments presents an impossible standard!

Slide # 8

Romans 3:19–20 (NKJV)

19 Now we know that whatever the law says, it says to those who are under the law, that **every mouth may be stopped**, and **all the world may become guilty before God.**

20 Therefore **by the deeds of the law no flesh will be justified** in His sight, for **by the law is the knowledge of sin.**

This is what this young man failed to see. He failed to realize he could never perform good enough. He was not good enough. He failed to realize that he was indeed a law breaker.

The Savior was not implying that the man can be saved by keeping the commandments. Rather, He was using the law to produce conviction of sin in the man’s heart. – ***William MacDonald***

Biblical evangelism always follows the principle of Law to the proud, and grace to the humble. – ***Ray Comfort***

The Law brings conviction and shows that we come short of the goodness of God’s glory standard. The Law is like a mirror that reveals our sin but does nothing to cleanse us. When our mouths are shut, and we admit we cannot defend ourselves, and that we are guilty, then the message of grace comes in like a soothing balm bringing healing to all who by faith embrace the gospel of GRACE.

John Newton who wrote Amazing Grace said, ***“My grand point in preaching is to break the hard heart and to heal the broken one.”***

The law shows us our guilt – the cross shows us God’s answer to our sin problem! The answer for guilty law-breakers is the grace of the cross! As John 1:17 says, ***“For the law was given through Moses, but grace and truth came through Jesus Christ.”***

But this young man’s mouth was not yet stopped. Very defensively he said...

18 He said to Him, “Which ones?” Jesus said, “ ‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’

19 ‘Honor your father and your mother,’ and, ‘You shall love your neighbor as yourself.’ ”

Jesus here listed the sixth, seventh, eighth, ninth, and fifth commandments of 10 commandments as found in Exodus 20. And for good measure He said and, “*You shall love your neighbor as yourself*” as found in Lev. 19:18.

Jesus is dealing with what is known as the 2nd table of the Law. The first 4 commandments are God-oriented and are called the first table. The last 6 commands relate to treatment of people are called the 2nd table of the Law.

Slide # 9



The NT makes it clear that “loving your neighbor as yourself” is really a summary of the entire second tablet of the law.

Slide # 10

Romans 13:9–10 (NKJV)

9 For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” **and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.”**

10 Love does no harm to a neighbor; therefore **love is the fulfillment of the law.**

Do we really love our neighbor as our self? A.P. Gibbs used this illustration:

You are coming home from town, and you see smoke ahead, near to where you live. A house is on fire. The fire engines roar past with howling sirens. You quicken your pace and round a corner. The fire is on your street! You break into a run. Then you heave a great sigh of relief as you say, "I'm so glad! It's my house! I'm so glad it is not my neighbor's. Whoever says such a thing? Typically, we don't really love our neighbor as our self. Self so often continues to reign as number one if we are honest!

But note the self-righteousness of this young man...

20 The young man said to Him, "All these things I have kept from my youth. What do I still lack?"

He claimed to have kept them all including loving his neighbor as himself. No doubt he sincerely believed this. Outwardly he had not killed anyone, he had not been immoral, he had not been a thief, he had not borne false witness against his neighbor, he had been a good boy consistently honoring his parents.

And yet he wondered if he was still lacking something saying, "**What do I still lack?**" That is always the haunting question for those who are depending on being good enough. The problem is none of us are good enough. No matter how good we are, we are still lacking.

People often say, "**Oh, so and so is a GOOD person.**" The issue is according to whose standard? Yes, perhaps relatively speaking if they are measured up against other people. But other people are not the measuring stick that God uses. God Himself is the measuring stick and none of us measure up to good when measured up against God. As Jesus said, "**No one is good but One, that is God.**"

In the end we are all found lacking!

Slide # 11

Isaiah 64:6 (NKJV)

6 But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.

James 2:10 (NKJV)

10 For whoever shall keep the whole law, and yet **stumble in one point, he is guilty of all.**

The law is an all or nothing proposition. Any defect no matter how small is disqualifying. God demands perfection. It was one sin that got Adam and Eve kicked out of the garden of Eden. It was one sin that brought death upon the whole human race.

Even one tiny sin will keep a person out of heaven. The case within ourselves is hopeless – which is what this young man needed to see.

This man was thinking in terms of his own efforts. He was looking for another thing to do, another command, another ritual, another rite or ceremony which in his thinking would complete his regiment of religious requirements necessary for him to merit eternal life.

But salvation is for those who realize they are completely bankrupt and have nothing meritorious to offer God. This is what Jesus meant when He said, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (Mt. 5:3). Within ourselves we are completely hopeless and helpless with no way of improving our prospects before God.

21 Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”

What is this? Salvation by philanthropy? Years ago when Warren Buffett gave 1.5 billion to the Gates Foundation to help seek cures for diseases he said, *“There is more than one way to get to heaven, but this is a great way.”*

Well, Buffett is wrong on both counts. There is only ONE way to get to heaven and giving away money is not the way. Jesus Himself is THE WAY, THE TRUTH, and THE LIFE and there is no other way (Jn. 14:6).

Slide # 12**Acts 4:12 (NKJV)**

12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

The Bible couldn't be more clear in saying that we are NOT saved by our own good works.

Slide # 13**Romans 4:5 (NKJV)**

5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

Ephesians 2:8–9 (NKJV)

8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

9 not of works, lest anyone should boast.

Clearly Jesus was dealing with how to have eternal life. Clearly as the text goes on to show the issue in view is how to be saved with Jesus saying, *“it is hard for a rich man to enter the kingdom”* (v. 23). This is most clearly a salvation context. So, the question becomes: What was Jesus saying?

“If you want to be perfect” means to be made complete, to be made whole, to be made right with God where one is no longer lacking before Him. In context it means to be saved (cf. Heb. 7:19; 10:1, 14; 12:23).

Mark 10:21 adds this note saying, **“Then Jesus, looking at him, loved him”** and then said, **“If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”** Jesus loved him and was concerned about him and therefore shared the hard truth with him.

Footnote: The word for “love” in Mark 10:21 is the intense word for love in the NT and this is the Greek word *agapao*. As far as we know this man in rejecting Jesus was never saved but Jesus loved him just as God so loved the world as seen in John 3:16.

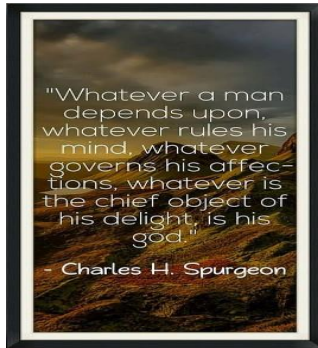
Jesus was doing two things here in a very graphic way. Number one he was showing the man that indeed he did not really love his neighbor as himself. If he really loved his neighbor as himself he would be willing to give away everything he had for the good of others – for the sake of the poor who were less fortunate than him. Did he really care about them like he cared for himself? This was the test which he failed!

Second, Jesus was calling for a great exchange. Jesus was not teaching salvation by good works but rather telling him that in order to be saved he would have to get rid of materialism as His god. He would have to exchange his “mammon” god for Jesus as His Lord. This was a total Lordship issue. That is the point! This man was going to have to decide Who or What was going to be his God! That was the issue!

Jesus' request of this man was simply meant to establish whether he was willing to submit to the sovereignty of Jesus over his life.

– **John MacArthur** in *The Gospel According to Jesus*, p. 87

Slide # 14



And Jesus was making it very clear that he couldn't have it both ways. If he was to have Jesus as Lord-God he would have to jettison the god of his possessions!

If he was to follow Jesus as Lord he would have to stop pursuing his materialism as Lord! This was a Lordship issue! Lord means Master and when used of Jesus it means God-Master. And Jesus is absolutely consistent here.

Slide # 15

Matthew 6:24 (NKJV)

24 **"No one can serve two masters;** for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. **You cannot serve God and mammon.**

This was the issue with the rich young ruler. What would be his Master? Would it be his possessions or would it be Jesus! That was the great issue before him as graphically illustrated by Jesus!

In the end Jesus not only showed this man that he was breaking the second table of the law in not loving his neighbor as himself, but he was also breaking the first table of the law in not loving God as his number one. He was breaking the very first commandment which said, ***"You shall have no other gods before Me."*** (Ex. 20:3). This man had a money god problem – he had materialism and possessions as his god.

Jesus was calling for an exchange of Gods. This is called repentance!

Zacchaeus was a chief tax collector and the Bible says “**he was rich**”. One day he met Jesus and He said to Jesus, “**Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.**” Jesus responded to him by saying, “**Today salvation has come to this house**” (Lk. 19:1-10).

Zacchaeus was not saved because of his newfound generosity but rather his whole change in attitude was evidence that he was truly saved. When he called Jesus’ “**Lord**” that denoted an entire life change.

In order to be saved we must accept Jesus as Lord – that is our God-Master. Being perfectly good, Jesus is God. In recognizing Him as Master we follow Him which is what Jesus called this man to do.

Slide # 16

John 10:27–28 (NKJV)

27 My sheep hear My voice, and I know them, and they **follow Me**.

28 And I give them **eternal life**, and they shall never perish; neither shall anyone snatch them out of My hand.

We can’t claim the “eternal life” of verse 28 if the “follow Me” of verse 27 is missing. Verse 28 follows the truth of verse 27. It is those who follow Christ who have eternal life. We are not saved by following but if we are saved, we will follow. We recognize His voice as Lord, and we follow! Following is a Lordship reality!

When Jesus says, “***come, follow Me***” that denotes putting complete trust in Him. We follow Him in recognition of His Lordship authority.

His real problem was lack of faith in Christ, whom he considered a good Teacher but who apparently was not to be regarded as one who had the right to demand that he give up all in order to follow Him [that is as Lord]. Faith is ultimately a choice, and the young man chose riches rather than Jesus. – ***John Walvoord***

Recognizing Jesus as Lord-God means we see Him as our ultimate authority. It means we value Him above all else as the most important reality in our life.

Slide # 17



This is completely consistent with what Jesus said in Matthew 10.

Slide # 18

Matthew 10:37–39 (NKJV)

37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

38 And he who does not take his cross and follow after Me is not worthy of Me.

39 He who finds his life will lose it, and he who loses his life for My sake will find it.

This is exactly what Jesus was saying to the rich young ruler. He was telling him that he must put Jesus FIRST above all else. Jesus is Lord and He demands to be recognized for the God that He is.

This is what it means to believe on Jesus as Lord – to believe on the Lord Jesus Christ. And it must be personal! When doubting Thomas saw the risen Lord he said to Him, **“My Lord and my God!”** and Jesus said to Thomas, **“you have believed.”** (Jn. 20:28-29) This is what it means to believe in Jesus. It means to accept Him as **“My Lord and my God.”** Lord means Master – the One Who has absolute authority over you. In saving faith, we accept Jesus as our God-Master and that changes everything!

This is NOT a works concept but a faith concept. To believe means to accept something as true. And the Bible says that saving faith is a matter of the heart (Rom. 10:9-10). It is a sincere life-changing commitment!

To believe on Jesus as Lord means to personally accept the truth of Who He is as Lord-God. And as Jesus will go on to say only God can bring us to this point, saying in verse 26, **“With men this is impossible, but with God all things are possible.”**

Slide # 19

1 Corinthians 12:3 (NKJV)

3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

It must be the Holy Spirit that brings a person to the recognition of Jesus as Lord. In and of ourselves we would never get there.

For a true believer Jesus is our Lord. Ephesians 4:5 is very clear that for all believers there is “one Lord, one faith”. We then grow in relationship to this truth we have come to embrace. And none of us are completely consistent with it and won’t be until we get to glory. In fact, this is the great issue in sanctification – learning to be consistent with the truth of Christ’s Lordship that we now know and believe. But down deep in the heart of every believer we bow before the truth of Jesus as Lord. We recognize His sovereign authority over our lives – even though we are not always consistent with the truth we affirm as true.

What Jesus was telling this rich young ruler is that indicative of accepting Him as Lord involved the great exchange of getting rid of his mammon god. This would make his spiritual life complete – this and nothing less.

Paul expressed this same concept in Phil. 3:7-9 when he said that he counted all things loss for the excellence of the knowledge of Christ Jesus my Lord and thereby received the righteousness which is from God by faith. Counting all things loss and believing on Jesus as “**my Lord**” is what defines the very nature of saving faith.

Slide # 20

Luke 14:33 (NKJV)

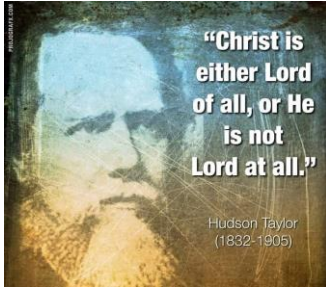
33 So likewise, whoever of you does not forsake all that he has cannot be My disciple.

Verse 21 answers the question of verse 16. In verse 16 the man asked Jesus what shall I do that I may have eternal life? In verse 21 Jesus says to be made complete he must exchange his materialism god and follow Jesus as his Lord-God. This man needed a new God! He needed to accept Jesus as his Lord!

Absolute allegiance to [Jesus], with the humility of a child, is essential to salvation. – **D.A. Carson**

Jesus demands to be recognized as Lord over all and for those who make this Lordship commitment, He promises treasure in heaven. It will be worth it all.

Slide # 21



This young man was sincere. He wanted eternal life. But alas He didn't want it on Jesus' "Lordship" terms. He got the point that either Jesus would be Lord or his possessions. And he made his choice to have his possessions remain as his LORD instead of Jesus! And so the text says...

22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

He went away sorrowful. Sorrowful means grieved. He was miserable. And the text is very clear that the problem was his great possessions that stood between him and Jesus. He was not willing to put Jesus above his possessions. He understood very clearly what Jesus was demanding – namely that He be LORD over all.

He went away grieved because, although he came to Jesus for eternal life, he left without it. He did not desire it above the possessions of this present life. He wanted to gain salvation, but not as much as he wanted to keep his property. – **John MacArthur**

Note it very carefully! This young man "believed" intellectually. That is why he went away sorrowful! The problem was he did not have a kind of belief that properly aligns with the truth of Christ's Lordship. This he rejected. And consequently, he was not saved as the text goes on to clearly indicate in the following verses.

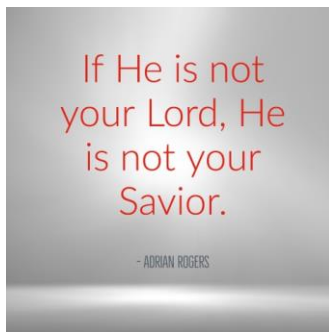
The incident recorded in Matthew 19:16-22 gives great insight into how some people who show great interest in the gospel never come to a saving relationship with Jesus Christ. This young man went away from Christ not because he heard the wrong message or because he did not believe but because he was unwilling to admit his sin, forsake all that he had, and obey Christ as Lord. – **John MacArthur**

This text speaks to the very nature of saving faith! It gets to the very heart of the gospel which is all about WHO Jesus is as Lord-God and Savior. We must admit we can do nothing to save ourselves. We are not good enough.

We are all sinners who come short of God's glory. We need Christ as our Savior!

And we must believe on Christ as our personal Lord. As Savior He died for all our sins – as Lord over all He arose the 3rd day. Saving faith believes in Him as personal Savior and Lord. Savior and Lord is a package that cannot be broken.

Slide # 22



The earthly ministry of Christ was largely about WHO He is as Messiah God. At the inauguration of His public ministry at His baptism the Father said, “This is My beloved Son, in whom I am well pleased.” (Mt. 3:17). Towards the end of His ministry Jesus asked the great central question: “Who do men say that I, the Son of Man am?” (Mt. 16:13). Peter of course went on under inspiration to answer, “You are the Christ, the Son of the living God.” (Mt. 16:16). This was the KEY issue – being WHO He is.

The gospel of John, the gospel of BELIEF has as a KEY theme the LORDSHIP of Jesus. Therein are found the 7 I AM statements emphasizing the deity of Jesus. In John 8:24 Jesus told the Jews, “if you do not believe that I am, you will die in yours sins.” And then the gospel of John builds to the climactic confession of Thomas who in the resurrection said to Jesus, “My Lord and my God!” and Jesus responded by saying, “Thomas, because you have seen Me, you have believed.” (Jn. 20:28-29). This is what it means to truly BELIEVE in Jesus – to believe in Him as MY LORD AND MY GOD!

Then building on the truth of WHO Jesus is as Lord-God we have His cross work. What makes His cross-work all-sufficient is because of WHO He is.

About 20 years ago Timothy McVeigh was executed for what at that time was the deadliest act of terrorism perpetrated on American soil in American history.

At the time of his execution the only thing he said for his final statement was that he wanted some word read from W.E. Henley's poem titled "Invictus" which means "unconquered". And so they read...

I am the master of my fate;
I am the captain of my soul.

This is the spirit of rebel unbelief that will not bow and will not bend to the truth of Christ's Lordship.

In contrast to that Dorothea Day wrote a poem entitled "My Captain" which reflects true Biblical faith in Christ.

Christ is the Master of my fate;
Christ is the captain of my soul!

The ultimate question is this: Who is Jesus to you? Is He your Master? Is He your personal Lord and Savior? Believe on the Lord Jesus Christ and you will be saved!