

180812-1 Luke Series, 18, 18-30, Inheriting Eternal Life (Entering the Kingdom) – Craig Thurman

The previous text spoke to two issues. First, that children do come to faith in Christ. And second, the character of all who receive the kingdom of God.

There should be no question that children in Jesus' day came to faith in Christ, children so young that were still nursing.

*Mt 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,
16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?*

It was the disciples' obstruction of these children coming to Christ that displeased Him much. (Mk.10.14) Remember there is no instance recorded in the word of God showing children coming to the apostles or the disciples. Therefore the issue here is more than praying for and blessing children (which thing we can all do). Their coming to Christ is the issue. While it is true all of the elect shall come to Christ in repentance and faith, there can be hindrances obstacles in the way. Let it never be that that hindrance is us.

Then, on the heels of this Jesus uses the character of little children as an example of the character of all of those which ever come into the kingdom.

Mt 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

All that come into the kingdom will be converted from what they were naturally, to become humble, dependent and subjected to the will of God as little children are to those which have the charge of their care.

Today a certain ruler asks a very important question, *What shall I do to inherit eternal life?* This marks the second time that this question is asked of the Lord Jesus. The first time was in Lk.10.25. Then a lawyer came tempting by this

question. He would have Christ tell whether there was a better way to have eternal life than by following the Law of Moses. In this way the lawyer hoped to prove Jesus a false prophet because He opposed Moses.

Isa 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Last week's text concerned *receiving the kingdom*. This week's, *entering the kingdom*.

Lu 18:24 ... How hardly shall they that have riches enter into the kingdom of God!

It would be good to give a few brief remarks as we begin to read our text today. The man is a rich, young ruler. He is the very antithesis to the demoniac of Gadara. He was an earnest man, *he came running* to Christ; he was an humble man, *he knelt* before Him; he was diligent, *what shall I do*, (cf. Mk.10.17); he was moral, *all these have I observed from my youth up* (cf. Mk.10.20). He was not a murderer, an adulterer; he didn't steal, he honored his parents; he was an honest and good neighbor, reverent and religious (cf. Mt.19.18, 19). He believed in God and in life after death (as a ruler he may have been chief in the synagogue). Why this man was a model citizen in the nation of Israel, the best of the best in Israel society. How unlike the asocial, self-destructive outcast of Gadara. (cf. Lk.8.26-40; possessed of demons, living in the tombs where dead bodies were laid and in the wilderness, shamefully naked, having unnatural human strength, night and day crying out and cutting himself with knives, suicidal and desirous to die.) But as different as these two men were they shared one thing in common: no matter what men saw in these two, they were both of them dead before God: dead in trespasses and sins. The demoniac of Gadara and this rich, young ruler lacked this one thing: *life* – everlasting life. And what will we learn? That of these two, in this case, it isn't the rich man that received the grace of life. It was the demoniac of Gadara. Why? Because the grace of life is dispensed to those of God's own choosing. It is not as men choose, but as God chooses. It was wasn't the rich man, in all of his human glory, which is found sitting at the feet of Jesus, fully clothed and in His right mind, but the man of Gadara. Rather, it was that rich, young ruler that went away from Christ very sorrowful. As far as we know he continued down the broad way to destruction without Christ. And it is certain

that the man of Gadara is even at this very moment resting and comforted in the presence of the Lord Jesus Christ.

<p>Mt 19:16 <i>And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?</i></p> <p>17 <i>And he said unto him, Why callest thou me good? there is none good but one, that is, God:</i></p> <p><i>but if thou wilt enter into life, keep the commandments.</i></p> <p>18 <i>He saith unto him, Which? Jesus said,</i></p> <p><i>Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,</i></p> <p>19 <i>Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.</i></p> <p>20 <i>The young man saith unto him, All these things have I kept from my youth up: what lack I yet?</i></p> <p>21 <i>Jesus said unto him,</i></p> <p><i>If thou wilt be perfect,</i></p> <p><i>go and sell that thou hast, and give to the poor,</i></p> <p><i>and thou shalt have treasure in heaven:</i></p> <p><i>and come</i></p> <p><i>and follow me.</i></p> <p>22 <i>But when the young man heard that saying, he went away sorrowful: for he had great possessions.</i></p> <p>23 ¶ <i>Then said Jesus unto his disciples,</i></p> <p><i>Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.</i></p>	<p><i>Mr 10:17 And when he was gone forth into the way,</i></p> <p><i>there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?</i></p> <p>18 <i>And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.</i></p> <p>19 <i>Thou knowest the commandments,</i></p> <p><i>Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.</i></p> <p>20 <i>And he answered and said unto him, Master, all these have I observed from my youth.</i></p> <p>21 <i>Then Jesus beholding him loved him, and said unto him, One thing thou lackest:</i></p> <p><i>go thy way, sell whatsoever thou hast, and give to the poor,</i></p> <p><i>and thou shalt have treasure in heaven:</i></p> <p><i>and come,</i></p> <p><i>take up the cross,</i></p> <p><i>and follow me.</i></p> <p>22 <i>And he was sad at that saying, and went away grieved: for he had great possessions.</i></p> <p>23 <i>And Jesus looked round about,</i></p> <p><i>and saith unto his disciples,</i></p> <p><i>How hardly shall they that have riches enter into the kingdom of God!</i></p> <p>24 <i>And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them</i></p>	<p>Lk.18.18 ¶ <i>And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?</i></p> <p>19 <i>And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.</i></p> <p>20 <i>Thou knowest the commandments,</i></p> <p><i>Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.</i></p> <p>21 <i>And he said, All these have I kept from my youth up.</i></p> <p>22 <i>Now when Jesus heard these things, he said unto him, Yet lackest thou one thing:</i></p> <p><i>sell all that thou hast, and distribute unto the poor,</i></p> <p><i>and thou shalt have treasure in heaven:</i></p> <p><i>and come,</i></p> <p><i>follow me.</i></p> <p>23 <i>And when he heard this, he was very sorrowful: for he was very rich.</i></p> <p>24 <i>And when Jesus saw that he was very sorrowful,</i></p> <p><i>he said,</i></p> <p><i>How hardly shall they that have riches enter into the kingdom of God!</i></p>
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The Gospel According to Luke Series

<p>24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.</p> <p>25 When his disciples heard it, they were exceedingly amazed,</p> <p>saying,</p> <p>Who then can be saved?</p> <p>26 But Jesus beheld them, and said unto them,</p> <p>With men this is impossible; but with God all things are possible.</p> <p>27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee;</p> <p>what shall we have therefore?</p> <p>28 And Jesus said unto them, Verily I say unto you,</p> <p>That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.</p> <p>29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands,</p> <p>for my name's sake,</p> <p>shall receive an hundredfold,</p> <p>and shall inherit everlasting life.</p> <p>30 But many that are first shall be last; and the last shall be first.</p>	<p>that trust in riches to enter into the kingdom of God!</p> <p>25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.</p> <p>26 And they were astonished out of measure,</p> <p>saying among themselves,</p> <p>Who then can be saved?</p> <p>27 And Jesus looking upon them saith,</p> <p>With men it is impossible, but not with God: for with God all things are possible.</p> <p>28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.</p> <p>29 And Jesus answered and said, Verily I say unto you,</p> <p>There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands,</p> <p>for my sake,</p> <p>and the gospel's,</p> <p>30 But he shall receive an hundredfold now in this time,</p> <p>houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;</p> <p>and in the world to come eternal life.</p> <p>31 But many that are first shall be last; and the last first.</p>	<p>25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.</p> <p>26 And they that heard it</p> <p>said,</p> <p>Who then can be saved?</p> <p>27 And he said,</p> <p>The things which are impossible with men are possible with God.</p> <p>28 Then Peter said, Lo, we have left all, and followed thee.</p> <p>29 And he said unto them, Verily I say unto you,</p> <p>There is no man that hath left house, or parents, or brethren, or wife, or children,</p> <p>for the kingdom of God's sake,</p> <p>30 Who shall not receive manifold more in this present time,</p> <p>and in the world to come life everlasting.</p>
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18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

Master, Διδάσκαλε, voc. sing. of διδάσκαλος; this noun is tss. in the KJV with the English words, *master (oft)*, *teacher* (Jn.3.2), and *doctor* (Lk.2.46); διδάσκαλος is synonymous to ῥαββί. (cf. Jn.1.38).

shall do, ποιήσας, nom. sing. masc. part. aor. of ποιέω, to do; this verb form is found 22 times in the N.T. (Mt.19.4, *which made*; Lk.6.49, *doeth*; **10.25, what shall I do to inherit eternal life.**; 12.47, *did*; 12.48, *did commit*; Jn.2.15, *when ... had made*; 5.11, *that made*; 5.15, *which had made*, et al.

eternal life, *life eternal*, *everlasting life*, and *life everlasting* are translations from the same Greek phrases, ζωὴν αἰώνιον, αἰώνιος ζωή, ζωής αἰώνιος, ζωή αἰώνιος, αἰώνιος ζωής.

Master is a title used to refer to those who should be very acquainted with the doctrine of God. Admittedly, Christians ought to be very acquainted with the doctrine of God. (He.5.12, *ye ought to be teachers ...*) Pastors need to be very acquainted with the doctrine of God. (Acts 13.1, *certain prophets and teachers*; 1Co.12.28, *And God hath set some in the church ... thirdly teachers*; Eph.4.11, *And he gave some ... pastors and teachers*) But Jesus said to call no man *master*, *Rabbi*, or *father*. We should neither think of ourselves, nor regard others so highly that we fail to see that but for the grace of God they differ from no other man. When we give titles to men we attribute to them a trust unbecoming of Christians. Such trust is to be in the Lord alone.

Mt 23:8 But be not ye called Rabbi: for one is your Master (governor), even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters (governors): for one is your Master (governor), even Christ.

11 But he that is greatest among you shall be your servant.

master, καθηγητής, κατά as, even as + ἡγόμαι, to govern, count; so don't be called *rabbi* or *master* (whether καθηγητής or διδάσκαλος)

We are all brethren. We have one Lord and Master and that is Jesus Christ.

1Co 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Mt.19.22, 23 reveals for us that this man was a *young man* and *rich*. The gospel of Mark describes his coming to Christ like this:

Mr 10:17 And when he (Jesus) was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

This man was sincere in his asking this question of the Lord Jesus. There is no indication that he came to tempt the Lord as the lawyer had done when he had asked Him the same question. (Lk.10.25) But as we continue through this account make a mental note of what Jesus did and did not do for this man. Jesus did convict him of covetousness, but He did not reveal Himself to the man.

Lk.24.45 Then opened he their understanding, that they might understand the scriptures ...

Joh 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

So that we understand the full scope of what this man is asking, first turn the question into a statement. **'Good Master, I did this to inherit eternal life.'** And, second,

Notice all of the synonymous terms used describing what it means to *inherit the kingdom*. It means to *have eternal life* (Mt.19.16), to *enter into*

life (Mt.19.17), *to have treasure in heaven* (Lk.18.22, perhaps meaning, coming to the place where we might begin to lay up treasure in heaven [1Pe.1.4]), *to enter into the kingdom of God* (Lk.18.24), and *to be saved* (Lk.18.26). So, the man is asking what it is that he can do, is there something that he has overlooked so that he might *inherit eternal life, inherit the kingdom, have eternal life, enter into life, have treasure in heaven, enter into the kingdom, and be saved.*

The Philippian jailer cried out to Paul and Silas with similar words, *Ac 16:30 ... Sirs, what must I do to be saved?* To which Paul responded by saying, *31 ... Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* But this man's question comes from a heart of unbelief. He did not come to Jesus as the Christ of God, God come in the likeness of human flesh. He came to Him as a master among master, and a man among men. He was trusting in his own merit, not the merits of Christ. It was for the disciples benefit that Jesus probes this man with the following question.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων, Διδάσκαλε ἀγαθέ τί ποιήσας ζῶην αἰώνιον κληρονομήσω

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

By this question Christ proves that the man doesn't believe, at least at this time, that He is the Christ of God. Jesus' question illicitly from the man either of three responses: either his *ignorance*, a *denial*, or an *acknowledgment* that He is the blessed Son of God come in the likeness of sinful flesh. The mark of eternal reprobation, when manifested among **some** of the living, is not in the ignorance, but in the denial that Jesus Christ is the Son of God.

1Jo 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

2Jo 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Why is this in the word of God, but to warn the saints to keep clear of such persons.

*2Jo 1:10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:
11 For he that biddeth him God speed is partaker of his evil deeds.*

Their judgement is fixed because they are not of the elect of God. These that reject that Christ is come in the flesh, that the Son of God is come make a spiritual revelation in time of their reprobation.

Jn.8.44; Acts 20.29, 30; Ro.9.22; 1Th.5.9; 2Pe.2.3, 9, 17; 1Jn.5.16-20; Jude 4, 12, 13

There is a physical manifestation of all of the rest of the eternally reprobate in the day of the revelation of the Antichrist. It is when they receive that mark of the beast in their foreheads or in their right hands. (Re.13.14-18; 14.9, 10; 19.20)

On the other hand, for God's election of grace the spiritual mark in time is their confession that Jesus Christ is the Son of God come in the likeness of sinful flesh.

1Jn.4.2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God ...

1Jo 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

1Jn.5.20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

And the physical mark is the name of Jesus Christ is in their foreheads:

Re 22:4 And they shall see his face; and his name shall be in their foreheads.

Re 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Re 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Re 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Now, concerning the term *goodness*. Certainly Jesus, by asking this question is not denying either that He is good or God. He corrects the man for using this term on one that he considers only to be a man among men.

Matthew's gospel adds, ... *but if thou wilt enter into life* ('on your merit ...), *keep the commandments*. (Mt.19.17) Christ was not recommending that it was possible for some men to keep the commandments and thus gain eternal life, but that this is the only alternative means for men apart from Christ to find life. This was the Pharisees' way. It was the heresy of the Judaizers. And it is the heresy of the masses of religious men since this time.

19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς τί με λέγεις ἀγαθόν οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός

20 Thou knowest the commandments, Do not commit adultery,

Mt 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Do not kill,

1Jo 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Do not steal, Do not bear false witness, Honour thy father and thy mother.

Those desiring to gain eternal life by their actions have but one thing to do: keep the law of God perfectly.

Ja.2.10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

God demands absolute perfection in the offerer and in the offering. The offerer and the offering must be without spot, blemish or any defect. (cf. Lev. 21.17-21; 22.19, 20) Perfection is the standard.

Forgiveness for sin stands absolutely on Jesus' death. It is not Christ's death plus my faith and obedience to the law.

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

20 τὰς ἐντολὰς οἴδας Μὴ μοιχεύσης Μὴ φονεύσης Μὴ κλέψης Μὴ ψευδομαρτυρήσης Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου

21 And he said, All these have I kept from my youth up.

have I kept, ἐφυλαξάμην, 1ps. aor. ind. mid. of φυλάσσω; KJV, to keep, observe, to be ware, to beware, to save; to keep as a guard would keep a prisoner.

'Outwardly, he, like Saul of Tarsus before his conversion, was blameless as touching the righteousness of the law.' *Expository Notes on Mark*, H. A. Ironside, p.154 (Phl.3.6) Paul was convinced in his conscience that he was righteous before God.

Men can be sincere, and sincerely wrong. Men can be absolutely persuaded that their cause is right, and yet really be wrong.

*‘There is a peace of conscience that is not the “peace of God.”’
Handful on Purpose, vol. 2, Series 5, p.199, James Smith.*

Sincerity, conviction, belief, love, peace, etc. are not in themselves proofs of grace. Only when these are found as the fruit of the Spirit, which is always in harmony with the written word of God, are they proofs of *grace*.

1Jo 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

This young man is unaware of the fallen state of his heart in sin.

Mt.15.19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies ...

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it? (Ans: No man apart from the quickening grace of God.)

10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

This young man represents the best that a man can do apart from. And it is rejected of God.

*Isa 64:6 But we are all as an unclean thing, and **all our righteousnesses are as filthy rags**; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

The greatest manifestation of deception among men is that he thinks that he might inherit everlasting based on something he can do. Jesus spoke to those who sought a righteous standing before God based on their law-keeping. What did He say?

Joh 5:40 And ye will not come to me, that ye might have life.

21 ὁ δὲ εἶπεν Ταῦτα πάντα ἐφύλαξαμην ἐκ νεότητος μου

22 Now when Jesus heard these things,

Mr 10:21 Then Jesus beholding him loved (ἠγάπησεν) him, and said unto him ...

Jesus, as a man and as God loved this man.

‘He [Jesus] was moved by the instinctive principles, and he exercised the active powers, which belong to a normal and developed humanity (hunger, thirst, weariness, sleep, love, compassion, anger, anxiety, fear, groaning, weeping, prayer).’ *Systematic Theology*, A. H. Strong, p.674 (c)

Like a parent who continues to punish a disobedient child who is fixed to do wickedly as soon as he is freed from the parent’s care and oversight, so Christ could love this man and yet deal so severely with him by telling him the truth; even though the truth found no place of lodging in his heart.

Mt 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

‘General Washington hated the traitor that was brought before him and condemned him to death, but at the same time showed him compassion by serving him with the dainties from his own table. Cannot God have compassion even on the condemned sinner, and bestow favors upon him? The answer need not be uncertain, since the Bible clearly teaches that He showers untold blessings upon all men and also clearly indicates that these are the expression of a favorable disposition in God, which falls short, however, of the positive volition to pardon their sin, to lift their sentence,

and to grant them salvation.’ *Systematic Theology*, Louis Berkhof, p.445
This is called the goodness of God.

Ro 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction ...

Ro.2.2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness

*χρηστός, tss. kind, Lk.6.35, he is **kind** unto the unthankful; gracious, tasted that the Lord is **gracious**; 1Co.15.33 good, evil communcations corrupt **good** manners*

and forbearance and longsuffering; not knowing that the goodness of God

*χρηστότης, tss. **goodness**; Ro.3.12, there is none **good**; 2Co.6.6, by longsuffering, by **kindness**; Gal.5.22, **gentleness**;*

leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ...

ἀγαπάω, the Greek verb for love is not always with reference to the love of God, or to the fruit which the Spirit of God would produce in His people. It is a devoted love, a love of cause and people that will move one to self-sacrifice of life and property to help reach the goal.

Lk.6.35 But love ye your enemies, and do good ...

loved, ἠγάπησεν, 3ps. aor. of ἀγαπάω; a devoted, self-sacrificing love. This love will give itself for a cause, for a person. It is not always with reference to the love of God and it is not always a fruit of the Spirit.

Mt 6:24 No man can serve two masters: for either he will hate the one, and love (ἀγαπάω) the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Lu 6:32 For if ye love (ἀγαπάω) them which love (ἀγαπάω) you, what thank have ye? for sinners also love (ἀγαπάω) those that love (ἀγαπάω) them.

Lu 11:43 Woe unto you, Pharisees! for ye love (ἀγαπάω) the uppermost seats in the synagogues, and greetings in the markets.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved (ἀγαπάω) darkness rather than light, because their deeds were evil.

Jn.12.42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For they loved (ἀγαπάω) the praise of men more than the praise of God.

2Ti 4:10 For Demas hath forsaken me, having loved (ἀγαπάω) this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. (Men give their lives for the love of the world.)

2Pe.2.15 ... Balaam the son of Bosor, who loved (ἀγαπάω) the wages of unrighteousness ...

1Jo 2:15 Love (ἀγαπάω) not the world, neither the things that are in the world. If any man love (ἀγαπάω) the world, the love of the Father is not in him.

The Lord Jesus could love this man, as God and man, at the same time. This runs completely harmonious with:

Ps 139:21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

Ps 139:22 I hate them with perfect hatred: I count them mine enemies.

Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

he said unto him, Yet lackest thou one thing (or, Yet, one thing is lacking to you.):

lackest, λείπει, 3ps. pres. ind. act. of λείπω; KJV, to lack, want, be destitute.

*Mt 19:21 Jesus said unto him, If thou wilt be perfect ... εἰ θέλεις τέλειος εἶναι ...so, perfect means **complete or lacking nothing**.*

*perfect, τέλειος, KJV, perfect, men, full age; it is to be without defect; esp. when compared to Lk.18.22 this means to be **complete** or **without lack**. It is one thing to command a broken vessel to be perfect, and quite another to command a vessel that has been restored to be perfect.*

Mt.5.1 ¶ And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

...

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Jas 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Christ being the omniscient Son of God knew that there was in this man a point of corruption which dominated his life. And what was the corruption? He was idolatrous.

Col 3:5 ... covetousness, which is idolatry ... 1Ti 6:10 For the love of money is the root of all evil ...

This one issue polluted the whole man. He could not love the Lord God with his whole heart, understanding, soul and strength. (Mk.12.33) While sinners are not affected to sin to the same degree, sin brings about the same result in all. ... *There is none that doeth good, no not one. Ro.3.12b*

It is right that men do not commit adultery, or murder, or steal, or bear false witness, to honor their parents, and love their neighbor as themselves, but they cannot and will not keep the whole law of God.

Either Christ paid the sinner's sin debt, fully satisfied God's justice against sin and reconciled him to God, or He did not. There is no mixture of man's work with Christ's. Man does not cooperate with Christ to be saved. This used to be the faith for which the Baptists were renowned. But because of an ever-increasing ignorance of the word of God Baptists have almost completely gone after the Protestant heretic, Jacobus Arminius. Grace no longer carries the meaning that it used to in the Baptist circles. Sad! Grace used to mean, *'the unmerited, loving favor of God bestowed ...'* Though they will not admit it, they teach that grace means *'the loving favor of God earned ...'* because of our faith; by our faith.

'Jesus according to the Scriptures actually and fully saves. He is Jesus, not because He *offers* salvation or created a *chance* of salvation, but because He really *accomplishes* our salvation. Jesus according to the Scriptures actually *saves*, not all, but His people, the elect given to Him by the Father from before the foundation of the world. This Jesus according to the Scriptures must indeed be *preached* to the

ingathering of the elect and the condemnation of the powers of darkness; but He cannot be hawked (*offered*).’ *Herman Hoeksema* (1886-1965), First Protestant Reformed Church in Grand Rapids.

sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven:

sell, πώλησον of πωλέω, & *distribute*, διάδος of διαδίδωμι (to divide, distribute, give), are both 2ps. aor. imperatives.

and come, follow me.

come, δεῦρο, adverb treated as an interjection; tss. *come, come hither, hitherto*; this is a singular, where δεῦτε (always tss. *come*) is a plural form.

follow, ἀκολούθει, 2ps. pres. imper. of ἀκολουθέω, Follow.

Mark’s gospel adds, ... *come, take up the cross, and follow me.* (Mk.10.21) Jesus commands him to give up all of his possessions and from this day forward follow Him.

22 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ Ἔτι ἔν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι

23 *And when he heard this, he was very sorrowful:*

Mt. 19.22 he went away sorrowful

Mk. 10.22 he went away grieved

Jesus proves the man and finds him wanting in the scales of God’s justice. In the parable of the sower and the seed this is the man which received the seed in the thorny ground.

Mr 4:18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

The word was unfruitful to produce in his heart the fruit of repentance and faith. It wasn't the word of God that was the problem, but the heart of the man. For him the reason why the word of God did not produce fruit was because of the deceitfulness of riches. That is the word of God as it works upon the heart externally. Otherwise he could have received the word. In this parable the soil into which this word was sown was unworked and unprepared by the grace of God, otherwise it would have produced fruit to the glory of God. See, when the word is sown in the good soil, the soil that has been worked, the soil that has been prepared, the soil that is His special plot of ground, the Lord's garden, the soil that has been *vitalized*, so the heart that has been brought to live will produce the fruit of repentance from sin and belief in the truth.

*Mr 4:20 And these are they which are sown on **good ground**; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.*

That is what the word of God, the gospel of Jesus Christ does in the hearts **of those previously prepared by the grace of God.**

2Ti.1.9 the ...Savior Jesus Christ hath brought life and immortality to light through the gospel ...

This word which Christ commanded the rich man did not produce what it had in the calling of Peter, Andrew, James and John. When Christ called them they forsook all and followed Him immediately. They glad received His word!

Mt.4.18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

But this man was stricken with grief and very sorrowful.

‘Convicted but not converted. Not far from the kingdom, but he stepped back into the darkness of a selfish life, preferring the things which are seen and temporal to the things which are unseen and eternal.’ *Handfuls on Purpose*, James Smith, vol. 1, series 2, p.191

And our Lord left him as he was.

for he was very rich.

he had great possessions (Mt.19.22; Mk.10.22)

There is nothing wrong or sinful about being rich or a ruler.

Ecc.19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

Da 4:17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

Riches and authority are not proofs of righteousness and faith in God any more than the being poor and subjugated means one is wicked and unbelieving.

This man could no more break free from the power of the sin of covetousness that reigned over him any more than the man under the

dominion of the sin of hate, lust, lying, stealing, and self-deception etc. Riches probably reveal best the deep-seatedness of lust in men. Riches present the illusion of security.

*Pv.23.4 ¶ Labour not to be rich: cease from thine own wisdom.
5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.*

This man loved his riches more than the prospect of eternal life. He loved wealth more than the God which gave it to him. That is the deceitfulness of riches. He loved the world.

Mt 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Lu 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The commandment to sell all and distribute the proceeds generated from that sale to the poor was too much for him.

Lu 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Php 3:7 But what things were gain to me, those I counted loss for Christ.

*8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,
9 ¶ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
11 If by any means I might attain unto the resurrection of the dead.*

23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο ἦν γὰρ πλούσιος σφόδρα

24 And when Jesus saw that he was very sorrowful,

Mk.10.23 And Jesus looked round about,

very sorrowful, περίλυπον, acc. sing. masc. of περίλυπος, περί over + λυπος to be grieved, sorrowful, heavy; to sorrow; περίλυπος, to be exceeding or very sorrowful. (cf. Mt.26.38; Mk.6.26; 14.34; Lk. 18.23, 24)

he said, How hardly shall they that have riches enter into the kingdom of God!

*hardly, δυσκόλως, adv.; δύσκολος, hard; δυσκόλως, tss. always hardly (Mt.19.23; Mk.10.23; Lk. 18.24, which is with reference to the same rich man.); and by verse 25, 27 hardly is synonymous to the word **impossibly**.*

riches, χρήματα, nom. and acc. pl. of χρῆμα, KJV, riches, money.

First, there is a broad way to destruction, and a restricted entry to life.

Mt 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

And of those which come through this restricted gate the majority are poor and weak, not rich and powerful.

Ja.2.5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

1Co.1.27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

‘The rich man hath more impediments; but be men rich or poor, without the powerful influence of God upon the heart, without his free grace, no souls will be saved.’ *Matthew Poole’s Commentary on the Holy Bible*, vol. 3, p.257, v.27.

The rich are the fewest number in the kingdom of God. And so the truth, that it is very difficult for a rich man to enter into the kingdom is because:

- First, it is not the purpose of God. And,
- Second, it is not the will of the rich.

24 ἴδων δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γινόμενον εἶπεν Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ

25 For it is easier for a camel to go [to enter, εἰσελθεῖν, aor. infin.] through a needle’s eye, than for a rich man to enter into the kingdom of God.

eye, τρυμαλιᾶς, gen. sing. of τρυμαλιά; *eye* (2, Mk.10.25; Lk.18.25); the Greek version of the O.T, (LXX) translates this *cave* (Jud.6.2; 15.8); *hole* in a rock (Jud.15.11; Jer. 13.4; 16.16; 29.16).

needle, ραφίδος, gen. sing. of ραφίς; *needle* (3, Mt. 19.24; Mk.10.25; Lk. 18.25); LXX, ραφιδυετής, of the embroiderer, which is in the Hebrew, ׀ַרְרָ, KJV, *needlework* (Ex.26.36; 27.16); *embroiderer* (Ex.35.35; 38.23), et. al.

The proverb of impossibility. It means precisely what we understand in our English language. The needle is that which one uses to sew or embroider. The *eye* is the hole in the needle through which something can be threaded. The point is that as impossible as it is for a camel to go through the needle's eye, it is even *more so* for a rich man to enter into the kingdom of God.

Some introduce ridiculous notions into this text. First, that the needle's eye refers to a small opening or door in a city gate. ('[O]f which use of the term there is no proof at all ...' *An American Commentary on the New Testament*, vol. 2, Luke, Bliss) So, a camel could come through this opening with a push. Second, that *camel* is a mistake in the Greek text for a word that means *rope* or *cable*. ([F]or which there is no text authority ... *ibid.*) By so marring the text, what was clearly impossible now becomes possible, though difficult. This marks the popular religion of the Christian world. Christ died to save the souls of men with our help.

The simple statement in the KJV Bible is correct. And a diligent search through the languages of Hebrew and Greek simply confirms what is here in the N.T.

25 εὐκοπώτερον γὰρ ἔστιν κάμηλον διὰ τρυμαλιᾶς ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν

26 And they that heard it said,

Mt.19.25 ... they were exceedingly amazed,

Mk.10.26 ... they were astonished out of measure

Who then can be saved?

The reality of what Christ said is so thoroughly comprehended *by the disciples* so that they do not ask, Who then of rich men can be saved? But rather, Who then of any man can be saved?

26 εἶπον δὲ οἱ ἀκούσαντες Καὶ τίς δύναται σωθῆναι

27 And he said, The things which are impossible with men are possible with God.

impossible, ἀδύνατα, nom. pl. neut. of ἀδύνατος, ἄ negative particle + δύναμαι to be able, can, might, power; ἀδύνατος, KJV, impossible, impotent, cannot, weak, not possible.

possible, δυνατὰ, nom. pl. neut. of δύνατος; KJV, possible, mighty, able, can, power, strong.

That which man *cannot do*, God *can*. Men are impotent to enter into the kingdom of God! Men are powerless to save themselves. God alone is *mighty, strong, able, powerful, can* and *does* bring men into the kingdom. God alone saves men. So, all men that come into the kingdom, that shall be saved, do so only because of the power of God.

Jn.1.11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Jn.3.27 John answered and said, A man can receive nothing, except it be given him from heaven.

1Co 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

This matter is not in the hands of men. It is in the hands of God!

27 ὁ δὲ εἶπεν Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστὶν παρὰ τῷ θεῷ

28 Then Peter said, Lo, we have left all, and followed thee.

Mt. 19.27 ... what shall we have therefore?

28 Εἶπεν δὲ ὁ Πέτρος Ἰδοὺ, ἡμεῖς ἀφηκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι

29 And he said unto them, Verily I say unto you,

Matthew's gospel adds:

Mt.19.28 That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones (referring to the 12 apostles, one of which shall be Mathias [Acts 1.21]), judging the twelve tribes of Israel.

regeneration, παλιγγενεσία, dat. sing. of παλιγγενεσία, παλίν again (always), + γένεσις generation, nature, natural (all only once each); παλιγγενεσία, is found twice in the N.T. (cf. Tit.3.5, of regeneration, which is of the person), and here in Mt. 19.28 of the earth; it refers to a time when for the person he is re-natured, and for the earth when it is re-natured (the time of the earth's re-nature takes place when the Son of man shall sit in the throne of His glory).

In the day when the earth is *re-natured*, which time is when Jesus shall sit on His throne and rule the earth with a rod (a rod, which intimates for every careful reader the truth of the necessity to yet rule over men under the dominion of sin [that is, men that are in their natural bodies. For if the time and place of this *regeneration* were with reference to the new heaven and earth then what possible significance is there to our Lord possessing a *rod*?]) A synonymous is Acts 3.21:

Acts 3.17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

refreshing, ἀναψύξεως, gen. sing. of ἀνάψυξις, ἀνά above, again, re-, up + ψύχω soul, life ... a revitalizing; LXX, always tss. into English, refreshment.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution (restoring, turning back to that which it was originally [note that]) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

of restitution, ἀποκαταστάσεως, gen. sing. of ἀποκατάστασις, ἀπό from, of, since + κατά as, down + ἵστημι, to stand, set, appoint; only once found in the N.T.; root ἀποκαθίστημι; LXX, to be restored, turned, turned back (Ex.4.7; 14.26, 27; Lev.13.16; Mal.4.6; Is.23.17; Ez.16.55).

There is no man that hath left house, or parents, or brethren, or wife, or children,

for the kingdom of God's sake,

Mt.19.29 ... for my name's sake,

Mk.10.29 ... for my sake

29 ὁ δὲ εἶπεν αὐτοῖς Ἀμήν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γονεῖς ἢ ἀδελφούς ἢ γυναῖκα ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ

30 Who shall not receive manifold more in this present time,

Mk.10.30 ...now in this time ... with persecutions;

manifold more, πολλαπλασίονα, acc. pl. neut. of πολλαπλασίων; see πολύς, great, many, much; only this once in the N.T.

and in the world (age, αἰῶνι) to come life everlasting.

Mt.19.29 ...and shall inherit everlasting life.

Mk.10.30 ...and in the world to come eternal life.

Both Matthew and Mark close the texts with,

Mt.19.30 But many that are first shall be last; and the last shall be first.

Mk.10.31 But many that are first shall be last; and the last first.

For all of his personal goodness if this rich, young ruler remained as he is he would die and lift up his eyes in hell. And through the ages of eternity this is what he shall suffer. Whereas the poor soul of Gadara is even at this present time comforted in the presence of the Lord Jesus Christ because of the power of God alone. The rich man was so near the kingdom because of the word which Christ spoke to him, yet was in reality as far as he ever was because of sin. In lacking but this one thing (he lacked the power of God) he lost everything, even his soul. This is what he gave up his soul for.

Mt 16:26 For what is a man profited, if he shall gain the whole world (κόσμος), and lose

ζημιωθῆ, 3ps. aor. subj. pass. of ζημιόω; KJV, *lose, cast away, suffer loss, receive damage*: forfeit)

his own soul? or what shall a man give in exchange for his soul?

in exchange, ἀντάλλαγμα, ἀντί in the place or room of + ἀλλάσσω to change; twice (Mt.16.26; Mk.8.37).

Here is one that received a call to apostleship and could not because he had no life. He was every bit the unbeliever that he was before he came to Christ as he was after he left. And Christ left him there.

We can't save men. Our work is to preach the gospel of Jesus Christ. God's is the saving. Let's be faithful and trust Him in this matter. Do you know Christ?

It wasn't Christ's calling men & women into discipleship that made them the children of God. He called many, most that didn't know Him. He called them into discipleship based on their profession of faith in Him and baptism, though He knew the truth that many were false professors. It is true. He allowed them to come into His church, and by His word He manifested the reality of the indwelling life not in them. Some of this membership have life and some do not. Do you love Him? Is your life being changed by the truths of God's word? Those without life, everything is about them. Do they have a good job? Do they have a house? Do they have family and friends? The truth is, as long as these things remain we can *faith* our way through lots of things. But what happens when He might decide to take everything we have away? Will we found found as that rich, young ruler? Will it be that Jesus should look down from glory and say the same words, *Yet one thing thou lackest?* Have we the life of Christ which alone gives us access to the kingdom of God?

30 ὅς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον