

# A MINISTRY FOR HUNGRY SAINTS

# THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

## WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

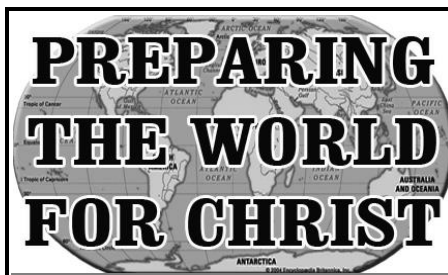
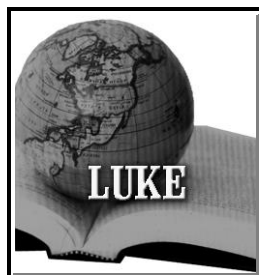
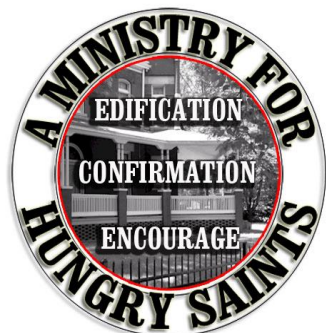
*An overview of the Gospel of Luke, by Given O. Blakely*

LESSON NUMBER 56

COMMENTARY ON: 18:18-34

### INHERITING ETERNAL LIFE AND JESUS' FUTURE

A certain ruler addresses Jesus as "Good Master," and asks Him what he should do to inherit eternal life. The Lord asked him why he called Him "good," stating no one is "good" except God. He then told the man that he knew the commandments, and recites the last table of the Law to him. The man responded that he had kept all of those commandments from the time he was a youth. Jesus then told him he lacked one thing, and instructed him to sell all that he had, distribute it to the poor, and follow Him. The man went away sorrowing. Jesus then expounded on obtaining eternal life, and spoke to His disciples of His immediate future, concerning His suffering and death. However, they understood nothing that He said to them, for it was "hidden" from them.



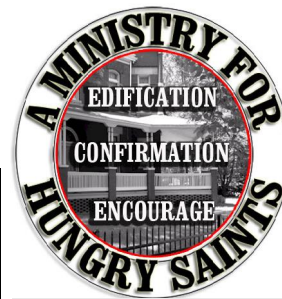
Since May, 1993, a ministry instituted for the encouragement of believers in Christ





The Book of Luke, 5/12/17

## Lesson Number 56



### 54 VERSIONS OF THE ENGLISH SCRIPTURES

ABP=Apostolic Bible Polyglot m(1992); ALT=Analytical-Literal Translation (2005); AMPLIFIED=Amplified Bible (1965); ABP=Apostolic Bible Polyglot with Greek Interlinear (2003); ASV=American Standard Version (1901); BBE=Bible in Basic English (1949); BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899); EMTV=English Majority Text (2002); ERV=English Revised Version (1885); ETH=Etheridge Translation (1849); ETRV=Easy to Read (1999); ESV=English Standard Version (2001); GENEVA=Geneva Bible (1599); GNB=Good News (1966); GSNT=Goodspeed (1923); GWN=God's Word (1995); IE=International English (1973); NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967); JPS=Jewish Publication Society (1917); JUB=Jubilee Bible (2003); KJV=King James Version (1611); LITV=Literary Translation of the Bible (1976); LEW=Lewis Translation (1896); LIVING=Living Bible (1971); MESSAGE=The Message (1993); MGI=Peshitta Translation (2006); MIT=Idiomatic Version; MKJV=Modern KJV (1962); MONTGOMERY=Montgomery's New Testament (2001); MRD=Peshitta-James Murdock Translation (1852); NAB=New American Bible (2002); NASB=New American Standard Bible (1977); NAU=New American Standard Bible (1995); NIB=New International Bible; NIV=New International Version (1984); NJB=New Jerusalem Bible (1985); NKJV=New King James Version (1979); NLT=New Living Translation (1996); NOY=George Noyes Bible (1869); NRSV=New Revised Standard Version (1989); PHILLIPS=J.B. Phillips New Testament (1962); PNT=Bishop's New Testament (1955); ROT=Rotherham Bible (1999); RPTE=Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952); TNK=JPS Tanakh (1985); WEB=Webster Bible (1833); WEYMOUTH=Weymouth's New Testament (1903); WILLIAMS=William's New Testament (1937); TYNDALE=Tyndale's Bible (1526); WYCLIFFE=Wycliffe New Testament (1382); YLT=Young's Literal Translation (1862)

### GREEK LEXICON LEGEND

FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH, DANKER,

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

# INHERITING ETERNAL LIFE AND JESUS' FUTURE

“ Luke 18:18 And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said unto him, Why callest thou Me good? none is good, save One, that is, God. <sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. <sup>21</sup> And he said, All these have I kept from my youth up. <sup>22</sup> Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me. <sup>23</sup> And when he heard this, he was very sorrowful: for he was very rich. <sup>24</sup> And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! <sup>25</sup> 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. <sup>26</sup> And they that heard it said, Who then can be saved? <sup>27</sup> And He said, The things which are impossible with men are possible with God. <sup>28</sup> Then Peter said, Lo, we have left all, and followed thee. <sup>29</sup> And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> Who shall not receive manifold more in this present time, and in the world to come life everlasting. <sup>31</sup> Then He took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. <sup>32</sup> For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup> And they shall scourge Him, and put Him to death: and the third day He shall rise again. <sup>34</sup> And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.” ..... Luke 18:18-34

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

A certain ruler addresses Jesus as “*Good Master*,” and asks Him what he should do to inherit eternal life. The Lord asked him why he called Him “good,” stating no one is “good” except God. He then told the man that he knew the commandments, and

recites the last table of the Law to him. It is important that we remember this is the Son of God speaking, reflecting the response of Deity to such questions.

The man responded that he had kept all of those commandments from the time he was a youth.

Jesus then told him he lacked one thing, and instructed him to sell all that he had, distribute it to the poor, and follow Him. The man went away sorrowing. Jesus then expounded on obtaining eternal life, and spoke to His disciples of His immediate future, concerning His suffering and death.

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However, they understood nothing that He said to them, for it was "hidden" from them.

Throughout Jesus' prodigious ministry people asked Him questions – some were honest, some were foolish, and some were hypocritical. It is interesting to observe the nature of the questions that were addressed to Jesus.

### HIS ENEMIES

- ⇒ *"Is it lawful to heal on the sabbath days? that they might accuse Him."* (Matt 12:10)
- ⇒ *"Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her."* (Mat 22:24-28)
- ⇒ *"Master, which is the great commandment in the law?"* (Matt 22:36)

- ⇒ *"And Jesus stood before the governor: and the governor asked him, saying, Art Thou the King of the Jews?"* (Matt 27:11)
- ⇒ *"Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?"* (Mark 7:5)
- ⇒ *"And the Pharisees came forth, and began to question with Him, seeking of Him a sign from heaven, tempting him."* (Mark 8:11)
- ⇒ *"And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting him."* (Mark 10:2)
- ⇒ *"But He held his peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art thou the Christ, the Son of the Blessed?"* (Mark 14:61)
- ⇒ *"Is it lawful for us to give tribute unto Caesar, or no?"* (Luke 20:22)

### GENERAL QUESTIONS

- ⇒ *"And when he 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?"* (Mark 10:17)

### HIS DISCIPLES

- ⇒ *"Why then say the scribes that Elias must first come?"* (Matt 17:10)
- ⇒ *"And when He was alone, they that were about Him with the twelve asked of Him the parable." – the parable of the Sower.* (Mark 4:10)
- ⇒ *"And when He was entered into the house from the people, His disciples asked Him concerning the parable." – the parable of eating and defilement.* (Mark 7:17)
- ⇒ *"And when He was come into the house, His disciples asked Him privately, Why could not we cast him out?" – when they could not heal a demon-possessed boy,* (Mark 9:28)

- ⇒ *"And in the house His disciples asked Him again of the same matter." – i.e., His word about putting away a wife* (Mark 10:10)
- ⇒ *"And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"* (Mark 13:4)
- ⇒ *"And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?"* (John 9:2)

### JESUS WAS IMPRESSIVE

Although He was in a humble state, Jesus was impressive, drawing the attention of the people. There was a sharp contrast between the people and Jesus' manners and message. He was totally unlike anyone else – and the people knew it. Some were drawn to Him, while others were only intrigued with Him, and still others opposed Him – all because of His uniqueness.

He was seen as a source of knowledge to some, while others viewed Him as a competitor, and attempted to snare Him. But no one confronted by Him simply ignored Him – no one!

It is the same today. When Jesus Christ is seen in those in whom He dwells, He will not be ignored. As individuals, such people will be accepted or rejected, loved or hated, preferred or not preferred – but they will not simply be ignored. Some will be drawn to them, and some repelled by them. In the aggregate, people will know they are Christ's disciples by their undeniable love and preference for one another (John 13:35).

Be sure of this, a fractured and divided church cannot leave a witness for Christ. Such a people are a contradiction of Jesus, and project the spirit of this world. Jesus does not shine through such people, and this ought to be made clear to people. An ungodly people are a serious blockage.

## A CERTAIN RULER ASKED HIM

*" Luke 18:18 And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?"*

This account is also recorded in the other Gospels, as reported by both Matthew and Mark.

### Matthew 19:16-22

*"And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?" And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."*

### Mark 10:17-22

*"And when He 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? And Jesus said unto him, Why callest thou Me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto Him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me. And he was sad at that*

*saying, and went away grieved: for he had great possessions."* (Mark 10:22)

### THE MAN IS ANONYMOUS

In all three Gospels, the man is anonymous: *"one came," "the young man"* (Matthew). *"One"* (Mark). *"A certain ruler"* (Luke).

There is a sense in which a person outside of Christ is anonymous, or unidentifiable. There were people named who were not identified with Christ: *"Simon the leper"* (Matt 26:6); *"Simon of Cyrene"* (Matt 27:32); *"Herod the king"* (Matt 2:1); *"Herod the Tetrarch"* (Matt 14:1); Caiaphas the high priest (Matt 26:3); Annas the high priest (John 18:13); Malcus (John 18:10); and Pilate (Matt 27:4). However, these were only named because they were in contact with Jesus, and were noted for their rejection of Him, or opposition to Him.

Jesus is truly the appointed Touchstone where the true revelation of a person is made known.

### A CERTAIN RULER

*"And a certain ruler . . ."*

Other versions read, *"One of the leaders,"* <sup>CJB</sup> *"one of the chiefs,"* <sup>MRD</sup> *"a religious leader."* <sup>NLT</sup>

It is important to note that among the Jews, only religious men were leaders. There is no record of any non-religious man among them as being recognized as their leader, political or otherwise. This man, then, was a religious leader, not a political one.

This Divine manner strongly suggests that outside of the church, which is the body of Christ (Col 1:24; 1 Tim 3:15), there really is no such thing as *"a Christian nation,"* or a political party or dynasty that is favorably recognized in heaven. Men may stamp *"In God we trust"* on their currency – but that does not make it so. If that does not actually describe the people, it solicits His indignation.

You may recall that when Israel sought help and direction from anyone other than God, Divine wrath was leveled against them (2 Chron 30:8; Ezra 8:22). They had taken the name of the Lord *"in vain,"* which is strictly forbidden (Ex 20:7; Deut 5:11).

### "GOOD MASTER"

*" . . . asked Him, saying, Good Master . . ."*

All three Gospels record this man addressing Jesus as *"Good Master."* Other versions read, *"Good Teacher,"* <sup>NKJV</sup> *"teacher,"* <sup>NASB</sup> and *"Good rabbi."* <sup>CJB</sup>

The word *"good"* is properly used in the address. It means *ō*excellent, distinguished, and honorable<sup>ö THAYER</sup>. The word *"Master"* means *ō*A teacher; in the N. T. one who teaches concerning the things of God, and the duties of man.<sup>ö THAYER</sup> Among the Jews, the most elevated position was a religious one, and such men were considered leaders, and were held in the highest regard. That, of course, was by Divine design. A people identified with God would, by default, give the highest priority to the one they perceived as being most acquainted with the things of God, and able to communicate them. This is how the Jewish people were taught by God to think. The highest honor went to the High Priest, the priests, and the Prophets.

The same is true in the body of Christ, which is the church. The highest offices are the ones involving knowing and instructing the people in the things of the Spirit of God. As it is written, *"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers"* (1 Cor 12:28). And again, *"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints . . ."* (Eph 4:11-12).

### "WHAT SHALL I DO?"

*" . . . what shall I do to inherit eternal life?"*

Other versions read, *"what must I do,"* <sup>NIV</sup> *"what have I to do so that I may have,"* <sup>BBE</sup> *"what shall I do to possess,"* <sup>DOUAY</sup> *"having done what,"* <sup>DARBY</sup> *"what ought I to do,"* <sup>GENEVA</sup> *"what ought I to do, to possess,"* <sup>PNT</sup> *"what ought I to do to obtain."* <sup>TNT</sup>

It is of more than passing interest that this man asked about obtaining *"eternal life."* Why would He ask Jesus such a question. It certainly was not a common one. The expression *"everlasting life"* occurs a single time from Genesis through Malachi (Dan 12:21). The following expressions are found in Psalms: *"... length of days for ever and ever"* (Psa 21:4); *"The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore"* (Psa 121:8) *"... the LORD commanded the blessing, even life for evermore"* (Psa 133:3).

Job said, *"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come"* (Job 14:14). The Psalmist wrote, *"at Thy right hand there are pleasures for evermore"* (Psa 16:11), and *"they shall praise the LORD that seek Him: your heart shall live for ever"* (Psa 22:26). He also wrote, *"I will dwell in the house of the LORD for ever"* (Psa 23:6).

However, such texts did not provoke any man of record to ask what or how they could *"inherit eternal life."* They lacked the clarity that began with the teaching of Jesus, and was expounded by the Apostles.

### HE ASKED IN TERMS OF THE LAW

First, notice the man is thinking in terms of the Law, under which he was living – DOING. The Law, which was *"given by Moses,"* was a system of DOING – doing that would obtain merit.

Further everything the Law required was to be done, with not a single thing being omitted (Ex 15:26; 23:20; Lev 26:14, 15; Num 15:22,39, 40; Deut 5:29; 6:2,25; 8:1; 11:8,13,22; 13:18; 15:5; 19:9; 26:13,18; 27:1; 28:1,15,45; 30:8,10; 31:5). Five times it is said of the commandments, *"which if a man do, he shall live in them"* (Lev 18:5; Neh 9:29; Ezek 20:11;

20:21). Jesus referred to this principle (Lk 10:28). Paul referred to it also (Rom 10:5; Gal 3:5).

Jesus postulated a person that actually did all that he was commanded to do (although no such person has ever existed), adding something that must not be overlooked: *"So likewise ye, when ye shall have done ALL THOSE THINGS WHICH ARE COMMANDED OF YOU, say, We are unprofitable servants: we have done that which was our duty to do"* (Luke 17:10).

Keep in mind that the Law never held out the promise of eternal life to those who did everything they were commanded to do. The blessings that were promised to such a person are listed in Deuteronomy 28:1-14. None of those commitments extended beyond living in a body of flesh and blood in this world. Not a syllable was said about being joined to the Lord, or being forever with the Lord.

Thus we see that there is no merit in perfect obedience – even though the world has never contained such a person, with the single and solitary example of Jesus Christ, the Son of God.

Obedience is necessary, to be sure, but it is NOT the basis upon which eternal life is given! Jesus will answer the man with this fact in mind.

It is imperative that we pick up on the straightforwardness of the Savior's answer. He first strips away the bark of ignorance which has clouded the heart and mind of this young man. He will not answer a question that is swathed in the lack of proper awareness.

### JESUS TEACHING CONCERNING ETERNAL LIFE

#### ⇨ LEAVING ALL TO FOLLOW JESUS.

*"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for MY SAKE, and the*

*GOSPEL's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come ETERNAL LIFE. But many that are first shall be last; and the last first."* (Mark 10:30-31)

⇨ **BELIEVING IN HIM.** *"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have EVERLASTING LIFE.."* (John 3:16)

⇨ **BELIEVING ON HE WHO WAS "LIFTED UP."** *"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have ETERNAL LIFE."* (John 3:15)

⇨ **BELIEVING ON HIM.** *"He that believeth on the Son hath EVERLASTING LIFE: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."* (John 3:36). *"Verily, verily, I say unto you, He that believeth on Me hath EVERLASTING LIFE."* (John 6:47)

⇨ **DRINKING THE WATER HE GIVES.** *"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into EVERLASTING LIFE."* (John 4:14)

⇨ **BELIEVING ON GOD WHO SENT HIM.** *"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life."* (John 5:24)

⇨ **PERCEIVING THE SCRIPTURES ARE TESTIFYING OF CHRIST.** *"Search the scriptures; for in them ye think ye have ETERNAL LIFE: and they are they which testify of Me."* (John 5:39)

⇨ **LABORING FOR THE MEAT THAT**



**DOES NOT PERISH.** *"Labor not for the meat which perisheth, but for that meat which endureth unto EVERLASTING LIFE, which the Son of Man shall give unto you: for Him hath God the Father sealed."* (John 6:27)

⇒ **SEEING THE SON AND BELIEVING ON HIM.** *"And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have EVERLASTING LIFE: and I will raise him up at the last day."* (John 6:40)

⇒ **EATING HIS FLESH AND DRINKING HIS BLOOD.** *"Whoso eateth My flesh, and drinketh My blood, hath ETERNAL LIFE; and I will raise him up at the last day."* (John 6:54)

⇒ **HEARING HIS VOICE AND FOLLOWING HIM.** *"My sheep hear My voice, and I know them, and they follow Me: And I give unto them ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of My hand."* (John 10:27-28)

⇒ **BEING GIVEN TO CHRIST BY GOD.**

*"As Thou hast given Him power over all flesh, that He should give ETERNAL LIFE to as many as Thou hast given Him."* (John 17:2)

### THIS IS NOT SIMPLISTIC

You should immediately know that receiving, inheriting, or being given eternal life, is not a simplistic thing. There are things to do – but they are not elemental. They require more than man can give if not aided to do so. Think of some of the things Jesus said were required:

⇒ Leaving all, then following Him. *This is abandoning all competing interests, and making the pursuit of Jesus ones primary quest.*

⇒ Believing in Him. *This involves being convinced of what is said of Himself, and accepting Him as He is described.*

⇒ Believing on Him. *This involves relying upon Christ, leaning upon Him, and trusting in Him.*

⇒ Ingesting the water He gives. *This is taking what Jesus affirms, and making it a primary object of thought, consideration, and meditation.*

⇒ Believing on God who sent Him. *This is believing on God as He is associated with*

*Jesus Christ.*

⇒ Perceiving that the Scriptures are testifying of Him. *This involves comprehending the preeminence of Christ.*

⇒ Laboring for the meat that does not perish. *These are things that do not grow old, antiquated, of obsolete.*

⇒ Seeing, or perceiving, the Son, and believing on Him. *This involves a recognition of the real Christ.*

⇒ Eating His flesh and drinking His blood. *Partaking of the Divine nature.*

⇒ Hearing His voice and following Him. *Detecting His call and joining and remaining with Him.*

⇒ Being given to Christ by God. *This is an imperative.*

This is the only kind of people God adds to the church. They are the only people God accepts. They are the only people Jesus feeds and directs. They are the only ones for whom He intercedes. These are the only people those names are written in the Lamb's book of life.

Now, Jesus will respond to this young man with all of these realities in mind. Jesus will speak with the will of God in mind, not with human interrogations being primary.

## WHY CALLEST THOU ME GOOD?

*"<sup>19</sup> And Jesus said unto him, Why callest thou Me good? none is good, save One, that is, God."*

We see here how questions are to be answered. They are not like textbook answers. They are answers that take into consideration human motivations, and levels of understanding. Men are limited in these areas of understanding, but Jesus is not.

### WHY DO YOU CALL ME "GOOD" NONE IS GOOD SAVE GOD

*"And Jesus said unto him, Why callest thou Me good? None is good, save One, that is, God."*

Other versions read, *"Why do you*

*say that I am good? No one is good, but only God"* <sup>BBE</sup> *"Why do you categorize Me as good? No one is good, except one—God."* <sup>MIT</sup>

This young man referred to Jesus as *"Good Master,"* or *"Good Teacher."* Jesus knew this young man did not accept Him as the Son of God. Be clear about this, if Jesus is NOT the Son of God, He is NOT good. He would be, in such a case, a liar, an imposter, and a false prophet. This is why we do not accept a Muslim saying Jesus was in any way "good." Nor, indeed, will we accept one who embraces the Mormon heresy saying such a thing, for they do not see Him as the *"only Begotten of the Father, full of grace and truth"* (John 1:14). When one who has

not *"received"* Christ (John 1:12) refers to Him as *"good,"* or *"the Son of God,"* they have not confessed Christ. They have refused to accept Him which means they do not believe what God has said about Him. There is, what Paul called, *"another Jesus"* (2 Cor 11:4) – and he is NOT good! There are, as Jesus affirmed, *"false Christ's"* (Matt 24:24 – but they are NOT good! There are even some who say, *"I am Christ"* (Matt 24:5) – but they are NOT good! To such people, Jesus would say as He did to this young man, *Why callest thou Me good? None is good, save One, that is, God."*

This young man did not see the very real relation of Jesus of Nazareth with the Almighty God. He only thought

of Him as a superior teacher – and that is all. There are those who believe (*because they have been taught to do so*), that Jesus is primarily the answer to their problems – social, domestic, health, financial, etc. Such people,

whether they know it or not, have not been taught properly about Jesus. The lynchpin of all correct theology is the fact that Jesus *"is the Christ, the Son of the Living God."* That can in no way be minimized, or placed behind

some other priority. Where men attempt to put any other solitary crown on the head of Jesus, is nothing more than a denial of Him. I do not believe this is a common perception. If His Sonship is not seen, nothing is seen.

## THOU KNOWEST THE COMMANDMENTS

<sup>20</sup> *Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.* <sup>21</sup> *And he said, All these have I kept from my youth up."*

### THOU KNOWEST THE COMMANDMENTS

*"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. . ."*

In the order listed, Luke reports Jesus referring to the seventh, sixth, eighth, ninth, and fifth of the Ten Commandments – five of the Ten.

Matthew's Gospel reads, *"And he said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself"* (Matt 19:17).

Mark's Gospel reads, *"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother"* (Mark 10:19).

### DIFFERENCES IN THE REPORT Matthew

In order as He mentioned them,

#### THE 10 COMMANDMENTS

1. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."
2. "Thou shalt not bow down thyself to them, nor serve them."
3. "Thou shalt not take the name of the LORD thy God in vain."
4. "Remember the sabbath day, to keep it holy."
5. "Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."
6. "Thou shalt not kill."
7. "Thou shalt not commit adultery."
8. "Thou shalt not steal."
9. "Thou shalt not bear false witness against thy neighbor."
10. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's." (Ex 20:4-17)

Matthew lists commandments six, seven, eight, nine, five, and adds the summation commandment recorded in Leviticus 19:18; Matt 19:19 – Five commandments from the Ten, and one summation commandment.

#### Mark

In order as Mark mentions them, he lists commandments seven, six, eight, nine, ten (using "defraud" instead of "covet"), and five – Six commandments.

Why such a significant difference in the commandments Jesus is reported to have mention? First, the text does not say Jesus listed *"The Ten Commandments."* He said, *"Thou knowest the commandments"* (Luke and Mark), and *"Keep the commandments"* (Matthew).

You may remember that God spoke to Israel about His *"commandments"* before He gave them the Ten Commandments: *"And said, If*

*thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in His sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee"* (Ex 15:26).

Again, before the Law was given, the Lord spoke of His *"commandments"* in relation to the gathering of manna. This word was given when some of the Israelites gathered manna on the Sabbath day, after they were commanded not to do so. *"And the LORD said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the LORD hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."* (Ex 16:28-30).

While the Ten Commandments were a grand summary of all commandments, and were a mirror of God Himself, keeping the commandments of God was a rather broad responsibility. It included things like crossing the Red Sea (Ex 14:15), when and how much to gather of the manna (Ex 16:15-24), the men keeping three annual feasts (Ex 23:14-17), following the moving cloud by day, and fiery cloud by night (Ex 40:36-38), building the Tabernacle (Ex 25:5; 26:1-27:17; 35:7-36:38' 30-40), spying out the land, then taking it by force (Num 13-14), crossing the Jordan into Canaan (Josh 2:14-17), taking the city of Jericho (Josh 6:13-25), and much more.



Thus, *"the commandments"* included the Ten Commandments, but was by no means limited to them. The people were required to do whatever God told them to do. Further, through Jesus, God will command this very man to DO something.

### ALL THESE HAVE I KEPT

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

Other versions read, *"All these I have kept since I was a boy,"* <sup>NIV</sup> *"All these things I have done from the time when I was a boy,"* <sup>BBE</sup> *"observed from my youth up,"* <sup>ERV</sup> *"I have wholeheartedly obeyed all these laws*

*since my youth,"* <sup>NET</sup> *"I have obeyed all those commandments since I was a boy."* <sup>NIRV</sup>

The NET Bible has embellished the verse with the additional words, *"I have wholeheartedly obeyed."* The word translated "kept" has the following lexical meaning: *to watch, to keep watch: to guard or watch, have an eye upon,* <sup>THAYER</sup> *to of law keep, observe, follow,* <sup>FRIBERG</sup> *to guard closely,* <sup>LOUW-NIDA</sup> *and to keep, observe, follow a law.* <sup>GINGRICH</sup>

The words spoken by the young man seemed commendable, but, as the text will confirm, there was a hint of

disgust that Jesus has asked him concerning keeping the commandments. Picking up on this, the Pulpit Commentary gives this opinion: *What do you take me for? I am a religious, God-fearing Jew; from my childhoods have I kept these!*

The response of Jesus will confirm that this young's man's heart was not right. He did not have a proper view of eternal life, or the fact that it is something that is given strictly on the basis of Divine discretion. Jesus will confirm the magnitude of *obtaining* eternal life by commanding the young man to do what required commitment.

## YET LACKEST THOU ONE THING

*"<sup>22</sup> Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me."*

We are now exposed to the manner of Divine assessment. It is always in view of Divine purpose, and not the idle curiosity of men.

I also ask that you note that, to this point, there has not been a word said or written about this young man being *"rich."* Matthew reports that he was a *"young man"* (Matt 19:22). Mark simply refers to him as *"one"* (Mk 10:17).

### WHEN JESUS HEARD

*"Now when Jesus heard these things . . ."*

Make no mistake about this, Jesus hears what we say, particularly when it regards Him, or obtaining the benefits that come from Him.

### YET THOU LACKEST ONE THING

*" . . . He said unto him, Yet lackest thou one thing . . ."*

Mark adds an additional

perspective. Following the young's man saying, *"Master, all these have I observed from my youth,"* he continues, *"Then Jesus beholding him loved him, and said unto him, One thing thou lackest . . ."* (Mark 10:21). What a tender Savior! Yet, He will not reduce the requirements for obtaining eternal life, even for one He loves.

Jesus will address the matter that is the largest obstacle to this young man. It will be the one thing that will be most difficult to abandon. See, the Savior is not interested in making things *"easy"* for would-be disciples, and those who desire to know how to inherit eternal life. Salvation is something that cannot be obtained by the disinterested, the slothful, and those who want to hold on to the things of this world.

### SELL ALL THAT THOU HAST

*" . . . sell all that thou hast, and distribute unto the poor . . ."*

Other versions read, *"sell all that you have,"* <sup>NKJV</sup> *"sell all you possess,"* <sup>NASB</sup> *"sell all you own,"* <sup>NRSV</sup> *"get money for your goods, and give it away to the poor."* <sup>BBE</sup>

Jesus does not tell the man to

give away his possessions, but to sell them, and distribute the money to the poor. All of the Gospels reporting this event, stating that Jesus told him to *"sell"* all that he had, and give the proceeds to the poor. It was a matter of being a good steward in abandoning his wealth, as well as when he had it. He would have to use discretion in distributing his wealth to the poor, for all poor people do not have the same requirements.

The command to sell all that he had would confirm that this young man was not willing to leave everything and follow Jesus – that is precisely why the Lord told him that he had to do this *"one thing"* first.

Giving up *"this one thing"* will be different for the other people. For Peter, Andrew, James, and John, it was giving up the fishing trade. For Matthew, it was giving up the job of a tax collector. For the sinful women who anointed Jesus' feet, it required giving up the way she made a living. For Paul, it was leaving the position of a Pharisee. For some, it will even require giving up idleness and slothfulness.

### THOU SHALT HAVE TREASURE IN HEAVEN

*" . . . and thou shalt have treasure in heaven . . . "*

What was given up on earth would result in having *"treasure in heaven."* That is a very different kind of *"treasure"* to be sure. Jesus described it this way: *"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth"* (Luke 12:33).

Elsewhere Jesus said to us all, *"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where*

*neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also"* (Matt 6:19-21).

I can testify with the value and satisfaction that comes from giving all to follow Jesus. I retired ten years early, at age fifty-five, so I could more fully serve the Lord. At the time I was preaching regularly, had a radio program, and was editing and publishing a quarterly magazine. Using a unique set of circumstances, I sensed a call to labor more vigorously for the Lord. With four children under eleven, we sold our home and moved to Joplin, Missouri. We found increased satisfaction in serving the Lord, a number of precious brethren, and expanded outlets. More importantly, we

have treasure in heaven, just like Jesus said.

### COME, FOLLOW ME

*" . . . and come, follow Me."*

The requirement Jesus laid down for the young man suggested what is involved in following Jesus. It is not a sporadic following –here and there, and now and then. It does not allow for being *"neither cold nor hot"* (Rev 3:16). This is also something that is intensely personal, and cannot be legislated by men. However, even a follower of Jesus will confront a time when he will have to abandon some competing interest, and no longer have certain friends and acquaintances. This is personal, but it is very real.

## HE WAS VERY SORROWFUL

*"<sup>23</sup> And when he heard this, he was very sorrowful: for he was very rich."*

We are again exposed to an individual's response to the words of Jesus. Many such responses are recorded in the Gospels. We have responses from a Centurion (Matt 8:8), certain of the scribes and Pharisees (Matt 12:38), Peter (Matt 15:15; 16:16), A Syrophenician woman (Mk 7:26), a scribe (Mk 12:32-34), an impotent man (John 5:7), a Samaritan woman (John 4:17), a certain lawyer (Lk 10:25-27), demons (Mk 5:9), and a healed blind man (John 9:36).

Some people heard Jesus and *"went back, and walked no more with Him"* (John 6:66). Some who heard Jesus speak in the synagogue were *"filled with wrath"* (Lk 4:28). Others heard Jesus and said, *"Of a truth, this*

*is the Prophet"* (John 7:40).

We now note the response of this young man to the words of Jesus.

### WHEN HE HEARD THIS

*"And when he heard this, he was very sorrowful . . ."*

Other versions read, *"he became very sorrowful,"* <sup>NKJV</sup> *"became very sad,"* <sup>NASB</sup> *"became exceeding sorrowful,"* <sup>ASV</sup> *"became extremely sad,"* <sup>CSB</sup> *"was grieved,"* <sup>ETH</sup> *"was very heavy,"* <sup>GENEVA</sup> *"became dejected,"* <sup>MIT</sup> *"was overcome with sadness,"* <sup>NJB</sup> *and "Became distressed and very sorrowful."* <sup>AMPLIFIED</sup>

The young man had asked what he should do to inherit eternal life – but he obviously had no idea about the meaning of *"eternal life."* His thoughts could not extend beyond this world –

and particularly beyond his wealth. What he was depending on, and considered his security, now became his primary liability.

### FOR HE WAS VERY RICH

*" . . . for he was very rich."*

Other versions read, *"extremely rich,"* <sup>NASB</sup> *"man of great wealth,"* <sup>NIV</sup> *and "exceeding rich."* <sup>YLT</sup>

This man had much more than he needed, and he had inquired about something that was eternal. Yet, at this point, he was unwilling to part from his riches in order to obtain eternal life.

Jesus still requires that anyone desiring eternal life remove their dependence on things other than Himself. With Jesus, it is all Him, or nothing at all from Him. This explains why many are spiritually poor.

## HOW HARDLY . . . FOR IT IS EASIER

*"<sup>24</sup> And when Jesus saw that he was very sorrowful, He said, How*

*hardly shall they that have riches enter into the kingdom of God! <sup>25</sup> 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."*

Here we will see *"the Man"* Christ Jesus – how He reacts to a person who is not willing to do what is necessary to inherit eternal life. Let us be clear about this, in this instance the thing that must be done is abandon competing circumstance and efforts.

#### WHEN JESUS SAW

*"And when Jesus saw that he was very sorrowful . . ."*

At the beginning of this account, when the man said he had kept all the commandments Jesus mentioned from his youth, Matthew records, *"Then Jesus beholding him loved him"* (Mark 10:21). That is not the recorded response of Jesus at this time. He will now tell His disciples to learn from this whole incident.

#### HOW HARDLY

*" . . . He said, How hardly shall they that have riches enter into the kingdom of God! . . ."*

Other versions read, *"How hard it is for those who have riches,"*<sup>NKJV</sup> *"for those who are wealthy,"*<sup>NASB</sup> *"for the rich,"*<sup>NIV</sup> and *"How difficult it is."*<sup>ESV</sup>

Riches, or wealth, then, is not neutral as some allege. One can argue it is how you use wealth that makes the difference, there is nothing inherently wrong with wealth. But that is not so, because wealth is corruptible, and nothing corruptible is harmless. What is corruptible falls into the category of "other things (Mk 4:18), and *"things on the earth,"* on which our affection is not to be placed (Col 3:2). It is written, *"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition"* (1 Tim 6:9). Here is an example of that very fact. This young man's riches moved him to choose not to follow Jesus!

#### IT IS EASIER

*" . . . 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."*

Matthew and Mark report the same words (Matt 19:24; Mk 10:24).

Other versions read, *"a camel to squeeze through the eye of a needle,"*<sup>CEB</sup> *"a camel into the aperture of a needle"*<sup>ETH</sup> *"a needle's eye [a trap door in the city gate]."*<sup>MIT</sup>

The MIT version (The Idiomatic Translation of the New Testament), represents a view received by many. No commentary of worth holds to such a position. The saying "a camel to go through a needle's eye, is a Jewish aphorism for something that is impossible. That is the meaning here, and is obvious from the reply of the disciples. Jesus is saying that it is actually more likely for a camel to pass through the eye of a needle than for a rich man *"to enter into the kingdom of God."* For a rich man to enter the Kingdom of God, more will be required than his personal effort.

## WHO THEN CAN BE SAVED?

*"<sup>26</sup> And they that heard it said, Who then can be saved? <sup>27</sup> He said, The things which are impossible with men are possible with God."*

#### WHO THEN CAN BE SAVED?

*"And they that heard it said, Who then can be saved? . . ."*

Other versions read, *"Then who may have salvation?"*<sup>BBE</sup> *"In that case, who can be saved?"*<sup>NJB</sup>

The disciples do not ask, How can a rich man be saved? Instead, in view of what Jesus said, they are asking how anyone can be saved.

To this very day, men tend to underestimate what it takes for anyone to be saved. While men must *"do"* something, more is required than they can, of themselves, *"do."* What men do is required, but it is not all that

is required to be saved!

The answer of Jesus confirms that this is the case.

#### THINGS IMPOSSIBLE WITH MEN

*" . . . He said, The things which are impossible with men . . ."*

Here, the expression *"the things"* specifically apply to salvation. It is something that is *"impossible with men."* Men do not ordinarily see this, because they really do not know what is required for a man to be saved. Here are a few of the requirements, none of which can be done by a man. To name a few things, one must be:

- ⇒ Given to Christ by God (John 6:39).
- ⇒ Drawn to Christ by God (John 6:44).
- ⇒ Must be convicted of sin, righteousness, and judgment to

come (John 16:8).

- ⇒ Be granted repentance (Acts 11:18).
- ⇒ One must be buried into Christ's death (Rom 6:3).
- ⇒ One must be raised with Christ to walk in newness of life (Rom 6:4; Col 3:1).
- ⇒ Sins must be *"washed away"* (Acts 26:18).
- ⇒ A *"good conscience"* must be obtained (1 Pet 3:21).
- ⇒ One must be baptized by the Spirit into one body (1 Cor 12:13).
- ⇒ One must be added to the church (Acts 2:47).
- ⇒ One must be placed by God in the body of Christ (1 Cor 12:18).
- ⇒ One must be reconciled to God (Rom 5:10).
- ⇒ One must be translated into the Kingdom of God's dear Son (Col 1:13).
- ⇒ One must be have *"the old man"* crucified (Rom:6).

- ⇒ One must be made a new creation (2 Cor 5:17).
- ⇒ One must be the “workmanship” of God, created in Christ Jesus (Eph 2:10).
- ⇒ One must be made to sit together with Christ in heavenly places (Eph 2:6).
- ⇒ One must be “delivered from the Law” (Rom 7:6).
- ⇒ One must enter into a process in which the Holy Spirit changes us from one stage of glory to another (2 Cor 3:18).
- ⇒ One must be given the earnest of the Holy Spirit (2 Cor 5:5).
- ⇒ One must be circumcised by Christ (Col 2:11-12).

Salvation requires and includes all of these things! Which one of them are more likely to occur, or be given to, rich people. Or, to say it another way, for which one of them do riches qualify a person? They are all impossible for men – like a camel going through the eye of a needle! If these do not take place, no one can be saved!

#### ARE POSSIBLE WITH GOD

*“ . . . are possible with God. ”*

However, salvation does not ultimately hinge on what you do, but what God does while you are doing what He requires.

Note, Jesus does not say, “can be

possible,” but “*ARE possible.*” We might say, “*are ONLY possible.*”

That means that God is active in the experience of salvation. To say it another way, our involvement is not enough, even though it is necessary.

There are people who contend certain things – like baptism – are not required to obtain salvation. But that is one of the few things a person can do perfectly – but O, the marvelous things that God does at that time! Thank God He has given us to participate in the process in order that we can mark the time when these things were accomplished in us by the Living God and His Christ!

## WE HAVE LEFT ALL AND FOLLOWED THEE

*“<sup>28</sup> Then Peter said, Lo, we have left all, and followed Thee. <sup>29</sup> And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> Who shall not receive manifold more in this present time, and in the world to come life everlasting.”*

#### WE HAVE LEFT ALL

*“Then Peter said, Lo, we have left all, and followed Thee. . . .”*

This was not an overstatement. It is precisely what they had done. They had left all and followed Christ. At the time of this saying they had been with Jesus without interruption for at least two years.

Jesus does not rebuke Peter for saying this – which He would have done if it was out of order. None of them had complained about leaving all. None of them had requested to go back to their former lives. Near this very time, when multitudes left Jesus, He had asked them, “*Will ye go away also?*” Peter relied, “*Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are*

*sure that Thou art that Christ, the Son of the living God”* (John 6:67-69).

#### VERILY I SAY UNTO YOU

*“And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children . . . .”*

In today's church-world, these words have a strange sound: “*There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake.*” If anyone except Jesus, or an inspired man, had said this, we might have some reason to question it. But these are the words of Him who cannot lie, exaggerate, or misrepresent. Such people do exist, else Jesus would not have said this. It is to be understood that the things left stood between them and Christ, thus requiring a decision on the part of those choosing to follow Christ. Jesus is underscoring what is involved in following Him. There are no part-time followers, or occasional and sporadic followers. Jesus was on the move, and if someone followed Him, they were also on the move. There were husbands and wives who followed Him together: Aquila and Priscilla (Rom 16:3), Andronicus and Junia (Rom 16:7),

Philologus and Julia (Rom 16:15). There were families who followed Jesus together: Philip and his daughters (Acts 21:8-9), “the household of Narcissus” (Rom 16:11), “*The household of Stephanus*” (1 Cor 1:16), “*the household of Onesiphorus.*” (2 Tim 4:19), Cornelius (Acts 10:2), a Philippian jailor (Acts 16:32-34), Crispus (Acts 18:8), Nymphas (Col 4:15), etc.

And what does Jesus say is the priority that constrains such devotion?

*“For the kingdom of God's sake. . . .”* They have sought “*first the kingdom of God and His righteousness*” (Matt 6:33). What have you forsaken “*for the kingdom of God's sake?*” That is your own testimony of the value you have attached to that kingdom.

The thing to note here is that both the Father and the Son will take note of what anyone has actually forsaken for the sake of the Kingdom of God. Men may see and forget it, but God will not!

#### WHAT WILL THEY RECEIVE?

It is not possible to forsake the competing things of this world without receiving what Jesus here affirms.

### Much More in This Present Time

He says they will receive *"manifold more in this present time"* – while they remain in this world. Other versions read, *"many times more,"*<sup>NKJV</sup> and *"many times as much."*<sup>NASB</sup>

Mark elaborated on this matter: *"But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions"* (Mark 10:30).

Is the Lord promising personal super-wealth, and extraordinarily large families – *"houses, and brothers, and sisters, and mothers, and children, and fields"*<sup>YLT</sup> Indeed not, for He adds these will all be *"with persecutions."*

Jesus is referring to His followers being added to *"the household of faith"*

(Gal 6:10), *"the whole family in heaven and earth"* (Eph 3:5), *"the household of God"* (Eph 2:19), and Christ's *"own house; whose house are we"* (Heb 3:6). The people of God share their homes, lands, and even their children, with those who are following Jesus. Those who do not have believing children of their own, now have children, and children who do not have believing parents, now have them. True believers have *"all things common"* (Acts 2:44; 4:32), and are willing to share them with brethren who do not have what they need. Who among us has not experienced this kind of blessing? Is it not a joyous experience? What you do not have in your natural family, you have in your spiritual family. Someone in God's family is willing to gladly share with you what you need, but do not have.

### In the World to Come

*" . . . and in the world to come life everlasting."*

The benefits received by those who forsake all extend into *"the world to come."* There, we have this unequivocal promise: *"He that overcometh shall inherit all things; and I will be his God, and he shall be My son."* (Rev 21:7).

Then, what we have begin to have here, will be brought to full maturity: *"life everlasting."* No deterioration, or any need that is not fully supplied.

And what does it require to possess such a marvelous benefit? Simply this: to make Jesus and following Him your priority, while not allowing anything on earth to interfere with your commitment to Him. I know this is not simple, but it is possible.

## HE TOOK THE TWELVE AND SAID UNTO THEM

*"<sup>31</sup> Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. <sup>32</sup> For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup> And they shall scourge Him, and put Him to death: and the third day He shall rise again."*

Jesus now leaves the multitude, terminating His communication with them. What is now dominating His mind will require more of His commitment and preparation. He did come to seek and save the lost, and to go about doing good and healing all who were oppressed by the devil – but those were not the ultimate reason for Him coming into the world. His fundamental mission was this: *"Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment*

*have I received of My Father"* (John 10:17-18).

This was a purpose established *"from the foundation of the world"* (Rev 13:8) . . . *"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you"* (1 Pet 1:20). Now, as He is nearing the time when He would fulfill this *"commandment"* which He had *"received,"* He desires to speak of it to His disciples – *"the twelve."*

### HE TOOK UNTO HIM THE TWELVE

*"Then He took unto Him the twelve, and said unto them . . ."*

There are some things that Jesus did not tell the masses – things intended only for those who are actually following and remaining with Himself.

### ALL THINGS THAT ARE WRITTEN

*" . . . Behold, we go up to*

*Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. . ."*

He had spoken with them about this before – *"it is written of the Son of man, that He must suffer many things, and be set at nought"* (Mark 9:12). After Peter had confessed that He was *"the Christ of God,"* Jesus told His disciples, *"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day"* (Luke 9:20-22; Matt 16:21; Mk 8:31).

Later, when they were in Galilee, He told them *"The Son of Man shall be betrayed into the hands of men: And they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry"* (Matt 17:22-23). Later He told them, *"Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and*

*the third day He shall rise again" (Matt 20:18-19).*

Now, Jesus goes over the matter once again. It is on His heart, and He desires to speak about it, but will only do so to those ordained to proclaim and expound it after He returned to heaven.

#### HE SHALL BE

*" . . . For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge Him, and put Him to death . . . "*

The Jews will deliver Him to the Gentiles – Pilate and Herod, and those under them. The Jews will mock Him,

spitefully treat Him, spit on Him, and scourge Him (Matt 26:59-68; 27:1-2), doing so before delivering Him to the Gentiles. Pilate had Him scourged, and his soldiers mocked Him, put a crown of thorns upon His head, and mocked Him (Mk 15:15; John 19:1-4). *"And Herod with his men of war set him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate" (Luke 23:11).*

After Jesus had ascended into heaven, and when the apostles were being persecuted, the early church prayed for boldness, citing what had been done to Jesus. *"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the*

*Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:28).*

#### HE SHALL RISE AGAIN

*" . . . and the third day He shall rise again."*

This also Jesus had told His disciples earlier (Matt 20:19; 26:21; Mk 9:31; 10:34; Lk 9:22).

Surely the disciples will take hold of these words! Jesus had certainly declared them often enough. But, alas, we will find this was not at all the case. They will not perceive this until they receive the Holy Spirit.

### THEY DID NOT UNDERSTAND

*"<sup>34</sup> And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."*

#### THEY DID NOT UNDERSTAND

*"And they understood none of these things . . . "*

They did not understand anything that Jesus said at that time – *"NONE of these things."* Other versions read, *"The disciples did not understand any of this,"* <sup>NIV</sup> *"understood none of these words,"* <sup>CEB</sup> and *"could make nothing of this."* <sup>NJB</sup>

However, the Spirit provides an explanation of this circumstance. Their failure to understand what Jesus said was not owing to any obtuseness in them, or hardheartedness. It simply was not time for them to know.

#### THIS SAYING WAS HID FROM THEM

*" . . . and this saying was hid from them . . . "*

Other versions read, *"Its meaning was hidden from them,"* <sup>NIV</sup> *"was quite obscure to them."* <sup>NJB</sup>

They were not yet ready to know these things, and therefore God hid them from them. The things were true, and they would eventually be known, but God would not allow that to happen then. Perhaps this explains some of the ignorance of the things of God that exists today.

#### NEITHER DID THEY KNOW

*" . . . neither knew they the things which were spoken."*

Other versions read, *"they did not*

*comprehend,"* <sup>NASB</sup> *"did not know what He was talking about,"* <sup>NIV</sup> *"did not grasp what He said,"* <sup>NRSV</sup> *"perceived not,"* <sup>ASV</sup> *"their minds were not able to see it,"* <sup>BBE</sup> and *"did not understand."* <sup>NJB</sup>

Later, when Jesus rose from the dead, a holy angel told the women who came to the tomb, *"And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words" (Luke 24:8).*

At the appropriate time, the other disciples would remember also, and preach the Gospel with power.

Our next Hungry Saints Meeting will be held on Friday, 5/26/17. In our next lesson, we will continue our series in the Gospel of Luke. The fifty-seventh lesson will cover verses 18:35 thru 19:10: **"THE CASES OF BARTIMAEUS AND ZACCHAEUS."** Coming into Jericho, a blind man sitting by the road begging heard that Jesus was passing by, and began to call out to Him for mercy. Although the disciples tried to silence him, they could not do so. Jesus stopped, called for him, asked him what he desired, and healed him. Proceeding on and passing through Jericho, He confronted a certain publican named Zacchaeus, told him He was coming to His house, and that day salvation came to his house. We will begin our meeting at 6:30, which will be followed by a time of refreshments and fellowship.