

Mark 10:17-31

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[0 : 00] Mark 10, starting in verse 17. Mark 10, verses 17-31.

As you're turning there, I will let you know every year, the beginning of the year, the first business meeting that takes place as a church, which is our January business meeting.

Second Wednesday of every month are business meetings. It's a very important business meeting, not because we're planning budgets or we're projecting how we're spending money, because all that's done, November and December, all this year's budget has already been set.

And we appreciate all the work that went into that by the Budget and Finance Committee, but also by the church body and their recommendations and votes. But the January business meeting is where we get together and we say, okay, where are we going to give money away to?

And we don't just give it away. We set aside a portion of it. The budget reports are out. Ms. Lynn has them out the week of, so they're out there in the foyer. There's some in the back there, too.

[1 : 07] But our missions fund, which we give to all throughout the year, 5% of our undesignated offerings go to that, and then some people designate to go into that. And then we meet, when we meet in January, is where we say, okay, this is what we have.

This is what the Lord has provided for this year. How are we going to disperse that? How are we going to, who are we going to support? What ministries and missions work are we going to give? Because the missions of the church really is a really important matter.

As Brother Mike shared, Christ commissions and commands us to follow him, and part of that following him is to spread the gospel. And so part of the ways we do that as a church body is through our missions giving.

So we'll be discussing that Wednesday night, but I ask you to be in prayer for that, because we always want to have wisdom and discernment as to how we do that. But do continue to lift that up. Also, in your own personal life, we'll see it from our text this morning, this call to follow Christ. Brother Mike shared from his text this morning, the call of following Christ.

[2 : 07] We don't correlate our passages. We never do. Any of the elders who stand up and read before they pray, I hear the text for the first time that you hear it.

So we don't know, but the Lord always seems to work things out in such a powerful way where it lines up. So in your own personal life, as you're just looking and saying, Lord, how would you have me to follow you this year?

How would you have me to follow you today or tomorrow? We are always, as a church body, looking for people to exercise their desire to follow Christ.

There are some things that were really important to us that we think are essentials. We call them our five essentials. We want to expand the kingdom. I haven't shared them with you in a while. We want to expand the kingdom.

That is in missions work. I know we already have some that have shared with me. They're going to the mission field this year. But if you say, well, I'd love to be on the mission field somewhere. I'd love to. Lord is really putting a tug on my heart to be on missions.

[3 : 02] How can I serve the Lord on missions? Well, we want to help facilitate that. We want to equip you to do that and kind of plug you in. So we want to expand the kingdom. We want to. And there's a lot of things we want to do.

We want to encourage the church. So we want to be able to equip the church to do the work of the ministry. So one of the things that we try to do is the preaching and teaching and classes and things of that nature is for the equipping of the saints to do the work of the ministry.

Ephesians 4. We want to enhance the home. So we want to help strengthen homes. Marriages and families. We want to be able to do that. We want to equip our men and call out our men to be the

men that God has called them to do.

There's some things that we are praying about and planning on and trying to do this year. And then we want to engage our youth and children. So we're saying, well, we want to have an intentional impact in the youth and the children of our church.

So if you fall in any of that, you say, oh, I have a heart for kids. Well, we want to help you exercise that. I believe the first place that we ought to exercise our giftedness and calling is in the local church.

[4 : 05] Christ came to establish the local church. I believe in the universal church. But it is the local church that is the bride of Christ. And that is a bigger portion of the universal church, sure.

But every letter, and I say this, I've said it before. Every letter we find in the New Testament was written to a local body of believers called the church.

It is written, some of them, to various bodies. And it was to be circulated, the book of Revelation, to the seven churches and circulated among them. But its end result was to go to a local church.

It wasn't just written to a quote-unquote universal church out there somewhere. It was written to someone, circulated among them, for the equipping of the saints to do the work.

So we want to encourage you to do that. You say, well, how can I plug in? We'll find ways for you to plug in. And we're always seeking for that, how the Lord gifts you and equips you and calls you and understanding that.

[5 : 03] Because part of that is following him. And let me just give you this one little caveat. He doesn't always call you in the way you think you would like to go.

Okay? I didn't think I'd be a pastor. I thought I'd be a cool youth leader all my ministry life. I wasn't cool enough, and he called me into the pastor. No, that's...

But no, he doesn't... I didn't even think I'd be in youth ministry. But the Lord doesn't always call you and you say, well, I'm good at this. Sometimes it is what we're good at.

But sometimes it's what he wants us to be and what he makes us to be. Okay? Peter was good at catching fish. And Christ says, there's something else I want you to do. Anyway, you have your text. You have your Bible. It's Mark chapter 10. We're starting in verse 17. So if you're physically able and desire to do so, would you join with me as we stand together and we read the word of God. And we're going to go down to verse 31.

[6 : 01] An account that many of us are very familiar with. But again, do not let the familiarity of scripture numb its impact upon you. The word of God says, and he, that is Christ, and he was setting out on a journey.

And as he was setting out on a journey, a man ran up to him and knelt before him and asked him, good teacher, what shall I do to inherit eternal life?

And Jesus said to him, why do you call me good? No one is good except God alone. And you know the commandments. Do not murder. Do not commit adultery. Do not steal. Do not bear false witness.

Do not defraud. Honor your father and mother. And he said to him, teacher, I have kept all these things for my youth up. Looking at him, Jesus felt a love for him and said to him, one thing you lack. Go and sell all you possess and give it to the poor and you will have treasure in heaven and come follow me. But at these words, he was saddened and he went away grieving for he was one who owned much property.

[7 : 03] And Jesus looking around said to his disciples, how hard it will be for those who are wealthy to enter the kingdom of God. And the disciples were amazed at his words. But Jesus answered again and said to them, children, how hard it is to enter the kingdom of God.

It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. And they were even more astonished and said to him, then who can be saved? Looking at them, Jesus said, with people it is impossible, but not with God.

For all things are possible with God. And Peter began to say to him, behold, we have left everything and followed you. And Jesus said, truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms for my sake and for the gospel's sake.

But that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions. And in the age to come, eternal life.

But many who are first will be last and the last first. Let's pray. Father, we thank you for this day. We praise you for the opportunity we have of gathering together, of fellowshiping, of being able to lift our voices up in song, of being able to give for the sake of the kingdom.

[8 : 20] Father, we praise you now that we've had the opportunity to read the word and to hear the word and to see the word. And I pray now, Lord, that you move us beyond the hearing of it and that we would understand it.

That we'd have comprehension that cuts to the very core of our being. That it would shape our hearts. That it would mold our minds. That it would transform our lives for the sake of the kingdom. And we ask, Lord Jesus, have your perfect way in each and every one of us. And we ask it all in your name. Amen. You may be seated. Amen. This account is found in all three synoptic gospels. It is recorded for us in Matthew, Mark, and Luke. We have seen that there are many things that are similar between those three. But each of those three have little nuances, little differences that bear our attention.

This account is not any different from Matthew. We learn particular details about this. We'll see in just a moment. In the gospel of Luke, we learn other details about this individual we'll see in just a moment.

[9 : 27] And Mark is very straightforward and tells us some very things that the other two do not. But each one of them give us this same account. And I want you to see from this account a question for the ages.

It's a question for the ages. Something that is so familiar to us. Something that we have read so often. Something that we have heard of. And it was taught in Sunday school classes and taught even in youth classes and also taught in our adult classes.

Something that we have surely read a multitude of times. But yet I think that we fail to catch the weight of it at times. That this is a question that it was not just by an individual.

But it is a question of all mankind. A question for the ages. The first thing that I want you to notice here in this questioning, in this account, is there is the longing of the heart.

It tells us, and he was setting out on a journey. The implication there by Mark and the other authors is the fact that Jesus is not speaking to a crowd.

[10 : 30] This is not a teaching engagement. This is not one of those opportunities in which the multitudes were gathered around him and he was teaching them. Or he was in the boat, sitting off in the boat while the people were on the shore and he was teaching them.

Or that he was in the synagogue. But rather this is just a daily event. And when Christ is preparing to leave the area he is in. We don't know chronologically does it follow the events which come right before it.

But we do know that there is a day in which Christ was preparing to go on a journey. To travel to another location. He had not planned to speak that day. He had not organized a group of people around him.

But yet it was on that day that an individual ran up to him. The wording is, as he was preparing on his way. It would be just as if you were pulling out of your driveway.

And someone ran up to your car to stop you in haste for just a moment. Because they had something pressing to ask you. And in that I want you to understand just a couple of things really.

[11 : 31] As we look at this because it is astounding. We can move beyond that and not pay a whole lot of attention to it. But first just notice the availability of the Savior. He was preparing to do something else and yet his day was interrupted.

And he doesn't seem bothered or perturbed or upset. He stops. And he stops because even though he has something else he is planning to do.

This one with this pressing question. This great need that has to be answered right then runs up to him. And in that we notice also the anxiety of man.

That this man has something that is bothering him so much it can't wait. If you know anything about the public ministry of Christ. You know that you mark it by his going back and forth between the regions of Galilee.

And the regions of Judah. Of Judah and he keeps going back and forth between the two. And there's these circular patterns of his travel. I would say that it would be pretty easy to map out when Christ is going to be back to that area.

[12 : 32] We mark his three and a half years of public ministry by the three observances of Passover. Which he had publicly. And we can mark them because he's in the region of Galilee. And then he goes south. And then he goes back to the region of Galilee.

Then he goes south. He goes back to the region of Galilee. Then he goes south. We understand that. We can see it's very normal. He is confined to a geographical region about the size of New Jersey.

So it would not be that hard to find him. I wouldn't think. Or even to say well he'll be back in a couple of months. But the anxiety that was weighing upon this individual was so much so that he could no longer wait.

For he had to ask this man this question. Friend let me just stop right here and say. Jesus is okay with something that is bothering you so much. You have to interrupt his day to ask him a question. And he is not so upset nor so busy. Some people say well I'll get to it sometime. It does not bother him. Even though he may be planning to do something else.

[13 : 26] So to say in scripture he was preparing to go on a journey. But as this man ran up to him. Christ took the moment not only to instruct the individual. But to teach the disciples and the apostles that were around him.

That's a good way of saying we run up to Christ anytime we have to. To ask him anything that is anxious on our hearts. And he accepts it. That's astounding when you realize he is the creator of the universe.

And that he puts his feet upon the earth. That it is his footstool. That by him all things were created. And for him they do exist. And he holds them together by the power that is in his hands.

And yet at any moment. Anyone with any problem can run up to him and say I have to know. And he says okay. I can tell you the answer to that question.

But what we notice in this individual who runs up to him. Now we find here that he is a man of great wealth. We are told elsewhere. If you were to look at the heading in your scripture. Which by the way is not original description.

[14 : 28] Nor are the chapters and the verses. All that thing was put in later. So that we could break it up into smaller portions and read it. But if you were to notice the heading. I would assume that just about every one of your Bibles say the rich young ruler.

Because we know from the synoptic gospel. That this man is a man of wealth. We also know that he is of relatively young age. Jesus himself is probably around 30 years of age at this time.

So he is not old. Even though he looks much older. They think that he is in his upper 50s to mid 50s. But yet he is probably around 30. Because you remember the religious leaders say you are not yet 50. Or you are in your 50s.

So he did not live an easy 30 years of life. But this man is a young individual. Who has some worldly possessions and wealth. He owns much property.

Which is how they didn't rank wealth by how much money you had in the bank. But rather how much property you had acquired. So he had much property. He was young in age. But we also found from Luke that he was a ruler among his people.

[15 : 26] So he was probably one of the upper echelon of society. And he had it all at a relatively young age. So from the world's perspective notice this. From the world's perspective he had everything anyone would want.

Even in the Roman Empire. Because to be a ruler of the Jewish people among the Roman Empire. I mean you were probably in favor with the ruling bodies of that day. And he had everything that anyone would desire.

But yet this man with all of the world's possession. Look at what he does. He runs up to Christ. Kneels at his feet. And has a question that he has not yet answered.

It says that he runs up to him. And he falls at his feet. Kneelt before him and asks. Good teacher what shall I do to inherit eternal life?

That's the longing of the heart of all men. Anyone you will ever encounter has this same longing. No matter where they're at in society. No matter where they're at from the world's standards.

[16 : 31] No matter where they're at in prestige. He's a rich young ruler who still wants to know. What can I do to inherit eternal life?

Because if you're just honest with yourself for just a moment. It doesn't matter what you possess. Or where you are at in this life. The longing of your heart is there has to be something more.

The Bible has the answer to that. Because it says in Ecclesiastes chapter 3. That God has set eternity in the heart of every man. And it's right after the author of Ecclesiastes says. There's a time for everything.

There's a time for every event under the sun. There's a time to be born. There's a time to die. There's a time to rejoice. There's a time to weep. There's a time to make peace. There's a time for war. There's a time for everything. But yet man feels like even though there is a time for everything. There has to be something more. And the author of Ecclesiastes. The preacher by name says. It is because God has set eternity in the heart of every man. Each and every one of us have this longing question.

[17 : 33] What can I do? Not to be better off in this world. But to inherit that which I know I need. And it is eternal life. Some people try to dismiss it.

Or to displace it. By filling that void. That longing. With the pleasures of this life. We know that because the same author. Ecclesiastes. Who said God has set eternity in the heart of every man. Said that he also tried everything under the sun. To meet that need. And what is the most repeated refrain. Throughout the book of Ecclesiastes. I hope you know your Old Testament. Vanity of vanities.

All is vanity. It means nothing. I love by the way the book Ecclesiastes. Not because of everything it contains. He said I tried wealth. And I had possessions.

I tried wisdom. And I had more books than anyone else. And I had all these things. And I tried pleasures. And I had all pleasures in abundance. And I tried wine. And I drank until my heart's desire. And I built houses and courts.

[18 : 30] And all these wonderful things. But in the end. Vanity of vanities. I love Ecclesiastes. Because I love the way it ends. That last verse. But the end of the matter is to seek the Lord.

To serve your God with all your heart. And to follow him all your days. When I've done everything else. And I realize it still hasn't met that longing in my heart. I too.

The author would say. I'm just like this man. I have it all together. But yet for some reason. I find myself running and falling. At the feet of this individual. Saying. What can I do.

To inherit eternal life. This is why for those of us. Who know Jesus Christ is our Lord and Savior. We have what everybody else longs for. Even though they may not understand it.

They may not can put it into words. We have the one thing. That they long for. It is the longing of every heart. For it is the thing that God has put into the heart of every man.

[19 : 31] The second. Notice. The limits of our efforts. Because the question is. What can I do? Which by the way. Is the same way each and every one of us asked that question originally.

We would begin to think about eternity. And we begin to think about. Life. And we get to that age. Where we realize that we are very finite in nature. But yet eternity is the longing we have.

So the question we ask ourselves is. What can I do? And this is the same thing. This individual did when he came to Christ. He said to him. Good teacher. What shall I do to inherit eternal life?

And Jesus said to him. Why do you call me good? No one is good except God alone. By the way. Don't overlook that little phrase. You think it's kind of odd. Like. Well sure he should call him good. Jesus is good.

Well in Jewish thought of that day. In rabbinical teaching. No one was good but God alone. So they would never walk up to a rabbi. And say good rabbi. They wouldn't call him good.

[20 : 26] Because they were trying to equate that rabbi. With being God. And they would never do. The rabbis would never say. Don't call me good teacher. For I am not good. They had the law. They read the law. They understood the mission.

They were trying to be good. But they knew that they were not good. The word had meaning behind it. And so when Jesus says. Why do you call me good? What he's doing is. He's trying to see. Jesus by the way.

Does not deny the reality. That he is good. So don't read into that. That Jesus is saying. I'm not good. That's not what he's saying. Jesus does not deny the reality. That he is good. Jesus is affirming.

That the only reason he is good. Is because he is God. Okay. I hope you see that. No one is good. But God alone. And if you call me good. Then you are affirming.

That I am God. And so the question is. When you come to Christ. You need to know. Who you're talking to. This man who had a problem. Was going to a teacher.

[21 : 19] Wanting to ask this teacher. A question. And it was a question. Regarding eternity. And Jesus wants to make sure. That the man knows. Who he is addressing. Why do you call me good? Notice the man transitions.

And no longer calls him good. So that should be our first red flag. Wait a minute. He doesn't get it. He thinks he's just teaching. He's talking to another teacher. Another rabbi. Someone who can give him.

More advice. Jesus doesn't do that. The very first thing. By the way. Before Jesus answers the question. Jesus first asks you a question. Who am I?

And we go to him with these questions. And he says. But who am I to you? Why do you call me good? For no one is good. But God alone. And Jesus indeed is good.

By every standard. And he knew that he was good. But what he wanted to know is. Did this man. Know he was good. Was this man willing. To acknowledge the reality.

[22 : 17] That this is God in the flesh. He's talking to. Why? Because the answer Jesus gives. Depends on who you see him as. If he's just another teacher. Then he could be dismissed.

Like every other teacher. You've ever asked that question to. If he's just a great example. Or a great instructor. Or another good role model. Or some other prophet.

Then he has the right. To be dismissed. As any other prophet. Or teacher. Or instructor. You've ever listened to. If he's just another preacher. He's the same as any other preacher. You've ever listened to. You can drown him out as well.

But if he's God in the flesh. And if indeed he is good. Then what he says. Absolutely matters. And your life must be staked upon it. He says.

So you ask me what you should do. So Jesus begins to list the commandments. By the way. Jesus never abolished the commandments. He fulfilled the commandments. He lists them.

[23 : 14] We know it. You've heard this before. He says. Do not murder. Do not commit adultery. Do not steal. Do not bear false witness. Do not defraud. That kind of encompasses. Two or three of the ten commandments. And honor your father and mother.

Everything he is listing here. Are horizontal. You've heard this. And there are the horizontal implications. How you're dealing with other people. And this man says. All of these I have kept from my youth up.

Now notice. Jesus doesn't say. You're a liar. So. He is affirming the reality. That these are the things you've done. And we would look at that.

And go. Man. That's a pretty good life. Not only is this man rich. Not only is he young. And he's a ruler. He's been pretty good. To everybody around him. Even by his own testimony.

All of these I have kept from my youth up. Matthew records for us. That when he says that. He says. What do I still lack? Jesus.

[24 : 12] Here in Mark. Says one thing you still lack. So notice this. The best efforts. This man could give. Fell woefully short. Of the longing of his heart.

The best things he could do. The standard. To which he was living his life. The perfection. That he was trying to attain. Doing all of these things. Still fell short.

Why? Because when you've done the best you can. The question still remains. What more do I lack? When we have done our all. And we have given it our best.

Still the heart cries out to us. And convinces our mind. That something is lacking. And we say. Well I go to church.

I attend church. I read my Bibles. I pray. I give. I do all of these things. I do all the right things. I put the check mark. Where I should put the check marks. And I seem to be doing pretty good externally. But there's still this nagging question.

[25 : 11] There's something else I'm missing. And what am I missing? What else can I do? The reason I know that. Is because. That's my own testimony. I started reading the Bible.

From cover to cover. Before I was a believer. You know that. Many of you know my testimony. After Carrie and I got married. She said. Well I think we ought to read the Bible together. I said. That sounds pretty good. Let's try to do that. And you know.

How the story goes. I'd read it every night. She'd fall asleep. Because I have a good monotonous voice. And I would just keep. Stay in the course. Stay in the course. We were reading two chapters a night. Stay in the course. Supposed to be. I read one. She read one.

Well. I'd read two. She'd read none. Because she'd sleep during the first one. But we were just. We were making our way. Right. And that Bible. Is still back there in my office. By the way. The same Bible. That I was using back then.

And so. I started reading the Bible. First time. Cover to cover. Before I was a believer. I was doing all the right things. We were going to church. Everything was right. You know.

[26 : 05] We were married. Over two years. Before I finally. Ran. And fell at the foot of Christ. And said. What am I still lacking? I've done everything I can do.

But there was this nagging testimony inside of me. My efforts are falling short. No matter how much I try. No matter how much I give.

No matter how much I do all this. I mean. I learned to tithe really quick. I don't think tithing is a legalistic matter. I don't preach on it very often. I don't really.

I very rarely do I preach on giving. I only preach on giving when I come to it in a text. And I've had people in the past. They said. Pastor. You need to preach on giving. I said. Well. If I can affect the heart. Then I can move the wallet. Right. So. I aim for the heart.

And then the wallet follows. That's how it happens. And so. I don't really speak a whole lot to people's wallets. Because that's between them and the Lord. But I learned to tithe really quick. Because. I thought I should. And I thought about it for just a minute. And I said.

[26 : 59] I'm not going to do that. I don't need to do that. And then parts started breaking on our cars. And I started having to fix our cars every week. And I'm not a good mechanic. And I got so tired of fixing cars. And I started doing the math. And the math was a tenth of my income.

So I said. You know what. I'd rather give it to the church. Than give it to AutoZone. So we started tithing. And that's how I learned to tithe. Very. You know. It's real holy. Right. But that's how I did it. It's because I was tired of turning wrenches.

And I just got frustrated with it. And I said. Hey baby. Write the check. Let's give it to the church. We were doing all we could do. And then all of a sudden. I had to come. Fall at his feet. And say.

What am I still lacking? What's missing? Because my efforts had limits to them. The efforts of all men have limits. They only take us so far.

But it doesn't answer that longing. That desire that's set into the heart. You would hope that it would. And you would think that it would. But it doesn't. But we notice third.

[27 : 55] Look at this. The look of the Savior. Don't miss this. Because we call him good. For he is good. For he is God.

And he said to him. Verse 20. Teacher. I have kept all these things. From my youth up. Jesus knows that. He understands that. But Jesus also knows. What's about to come. Okay.

So don't miss that. Nothing catches Jesus. By surprise. I love the interaction. Of John chapter 3. You know John chapter 3. Where Nicodemus comes to Jesus.

By night. But I love what happens. Right before Nicodemus shows up. And there's a verse there. That says. Jesus didn't need anyone. To tell him about man.

For he knew what was in the heart. Of every man. Don't miss that. That's why when Nicodemus. Comes up and asks a question. Jesus answers this question. In a way that seems weird. Right.

[28 : 50] It doesn't seem strange. But Jesus is answering. The heart question. Not the mouth question. Because sometimes you come to Christ. With a question that you say. But you're really wanting. To answer to something else. But Jesus doesn't need. To know anything about the heart of man.

For he knows everything. That's in the heart of every man. And if Jesus knows the heart of every man. Then Jesus looking at this man. Who's asking this question. Knows everything about him. And knowing everything about him.

He knows. He's about to reveal to him. The one great fault that he has. And he knows that as soon as he reveals. That great fault. That he's going to walk away. Jesus knows this. He knows that he's going to leave.

And he's going to deny him. And he'll never come back to him. Jesus knows that what he's about to proclaim. Is going to be too difficult. For this man to follow through. He knows that what he's going to ask this man to do. This man will be unwilling to do it.

And he will deny the reality of who Christ is. And leave him. And spend eternity separated from him. He knows that. But look at what the text says. And looking at him.

[29 : 47] Jesus felt a love. For him. Do you see that? It says looking at him. Jesus felt a love.

For him. Even knowing. What's about to transpire. This isn't by the way. Just an isolated event. We see this. Even when Christ is washing the feet of the disciples. We see it. When he washes the feet of. The one who would betray him. We see it.

When he allows. Judas Iscariot. To betray him with a kiss. We see it. Over and over again. That he loves him.

But love does not mean. Oh well it's okay. You don't have to do it. It's a love. Of the created being. That says. I'm going to tell you something. You need to know.

[30 : 42] I'm going to show you something. That's going to answer. The longing of your heart. I'm going to give you. The answer to the one thing. Now. By the way. Everything that follows. What Christ is about to say.

Is conditioned by the fact. That he loves him. So don't miss that either. Not only does Jesus love him. Even though he knows. He's going to forsake him.

He loves him enough. To tell him. What he's about to tell him. Which is also. A really good place to say. Everything Christ tells you. He tells you. Because he loves you.

And everything that follows. You're saying. Lord. What do I need to do? And he begins to tell you. What you need to do. It is conditioned. By the reality.

That looking at you. He loves you. Even in all of your. Failures. And until we get that concept. That the commands of Christ.

[31 : 40] Given to us. Are given to us. Because he loves us. Then we would say. Lord. You're asking me to do things. And that's just so unfair. I don't want to do that. That's so difficult.

That I can't do that. Because then we're saying. Lord. You're trying to make my life miserable. You're trying to make it hard. You're trying to. No. No. Looking at him. He felt a love for him. And said.

This. When we open up the word of God. And our heart cries. Should be Lord. Speak to me.

For I want to hear from you. And we're reading passages. Scriptures. And we come up on something. And say. Man. That's hard. That's difficult. May we always have in mind.

That the. Author of scripture. Looks at us. And loves us. Before he commands us. And we would say. Lord. What would you have me to do?

[32 : 36] What can I do? And we. We fall on our faces. And we have those moments. Say. Lord. Here I am. And we want to surrender all. And we like to try to say. Here I am Lord.

But. This is where I want you to lead me. I want you to do this. This. This. And this. If the very next thing. He tells us. Is something that catches us off guard. Something that's not going to do. That is so much more extreme.

Than we ever thought it would be. May we understand. That he looks at us. And loves us. And then tells us. What to do next.

That it all flows from his concern. For us as individuals. He looks at him. Felt a love for him. And said. One thing you lack. Go and sell. All you possess.

And give it away. Now this rocked. That man's world. But he told him to do it. Because he. Loved him. So notice.

[33 : 36] The look of the Savior. Fourth. Notice. The love that is required. You saw what he loves me. But it's not his love. That we're talking about.

Notice the love. That is required. The longing of the heart. Is to say. What must I do. To inherit eternal life. And we understand.

That everything we have done. Has woefully fallen short. Of that reality. That we cannot yet. Inherit eternal life. Because we know. That we have not done enough. So we ask the question. What shall I do. To inherit eternal life. Jesus looking at us.

Feeling a love for us. Commands us to do something. And the command. By the way. Is not to. Do the same thing. For every individual. For this individual. Is to go and sell. All that you possess. And give it to the poor. And come and follow me.

And the man went away. For he was a man. Of great possessions. He went away sad. And distraught. And upset. And he just couldn't do it. For he was a man. Of great possessions. And great wealth. What was Christ doing? Christ was revealing.

[34 : 32] The vertical relationship here. Where he has done pretty good. Horizontally. He's acting okay. With everybody around him. But the greatest commandment. Is what? To love the Lord your God. With all your heart. With all your soul. With all your mind. With all your strength. This is the

first.

And the greatest commandments. And to love your neighbor as yourself. And upon these two. As Jesus says. All the commandments hinge. But the first is to do what? To love the Lord your God. With all your heart. With all your soul. With all your mind. With all your strength. But what happened is.

Now we have the revelation. That this man. Loves his possessions. More. Than he loves God. For he cannot give up. These possessions. For. There are many.

There are multitudes of them. And he holds on to them. And these are the greatest love. So the question. Was answered. With the revelation. Of where is your greatest love? You say. Oh if Christ told me.

To sell everything. And follow him. I would do that. I'd do it in a heartbeat. Oh I'd be willing to do that. But what if he asked you. To give up the one thing. You love more than anything else. You know what it is.

[35 : 31] Maybe selling everything. And following him. And going to the mission field. Would be easy for you. You'd say. Oh I'd do that in a heartbeat. But what if he asked you. To give up that desire. To go on that great adventure. And just be content. Where he's put you.

In a small town in Tennessee. That's what he did to me. See I was. I'm a dreamer by nature. Some of you know that. I mean. I'm a dreamer by nature.

And I spent so many years. This is my 20th year. Pastoral ministry. You know that. But I spent about the first 10 years. Actually about the first nine years. In pastoral ministry. Going Lord.

Okay. I want to. I have this desire. And I just want to. Do something great. And grand for you. And I want to be magnificent for you. And I. Lord. I love you so much. I want to do all of this. And I had all these dreams.

And all these visions. And all these things. I wanted to do. And then God. Looked at me and said. Through a quote I read. And I've got it written in the Bible. I used to preach out of. F.B.

[36 : 24] Meyer said one time. I am content to be God's errand boy. He said. What if I just leave you. Where you're at. And nobody knows about you. Will you love me then?

Yeah. That's awesome. Because. He said. What if it's really not about you? What if you never do anything great and grand?

By the way. I think pastoring a church of any size. Is the grandest thing. Is the highest calling any individual ever have. The last few years. God has shown me that. I don't think there's a good.

There's a.

I don't think there's a thing called great churches. Good churches. Big churches. Magnificent churches. I think any individual that's pastoring any church. Any body of any size. Is the highest calling that individual will ever have.

For the bride of Christ. Some of you know. This past summer. I had this comment. My wife and I were at a conference. And some of our family was there. And there was this comment made from the platform.

[37 : 24] Said. Even if you're in an insignificant church. You can do great things. And when that comment was made. I got up and walked out. Because I was in a room full of pastors. Of quote unquote. Smaller churches. Some of these men had been laboring in these churches.

40, 50 years. They were older saints. Done wonderful things. And when the comment made by an individual. Who'd been pastoring three years. He said. Even if you're in an insignificant church. You can do great things.

I looked at my wife. I looked at your pastor's wife. And my wife. And she looked at me. And I said. Did he just call the bride of Christ insignificant? And she said. Yes. I said. Well if anybody walked up to me.

And told me you were insignificant. I'd punch him in the nose. Because you matter to me. And we got up and walked out. Because I don't care. The number of people.

In that church. The bride of Christ. Is always significant. And pastoring that body. Is the greatest thing. That individual can ever do. People need to get out of this reality. That oh.

[38 : 18] We're trying to move to bigger and better things. No. Maybe we just need to find contentment. In the thing. You say. Oh yeah. Pastor preach it. But what if I looked at your life. And said. Maybe you need to get over. The bigger and better things too. Because see.

It's easy to tell pastors to do that. Maybe I said. What if I said. Christ asked you. What is the one thing you love more. Than anything else? What if he asked.

I'm not saying he's going to. But what if he does. What if he says. Give that up. And follow me.

Would that be okay? Because if it's not okay. We're just like this man.

Because what's required. Is a supreme. Love. It's a supreme. Love. Saying Lord. You're all I need.

You're all I want. You're all I long for. And if I don't ever do this again. Or I don't ever get to do this.

Or I don't ever make it to this. It's okay.

[39 : 18] I'm not going to tell you. He's going to take it away from you. Because sometimes. In his mercy. In his grace. In his loving kindness. He leaves it there. And he lets us enjoy it. Sometimes.

He says. Okay. Let's go. This is why he says. Unless. You're willing to love me this much. You can't do it.

Because he makes this comment. He says. How hard it is for the rich. To enter the kingdom of heaven. The disciples are blown away. Whoa. Wait a minute. We thought the rich. Displayed the favor. And the pleasure of God. And if they can't make it.

Where can we? We can't make it. And then Jesus says. How hard it is. To enter the kingdom of heaven. Now. He doesn't quantify that. With being rich. He just says. It's hard for everybody. It was saying. Peter. If the righteous.

Are scarcely saved. Where would the godly. And the sinner appear. I mean. Where would the ungodly. And the sinner appear. If the righteous. As it tells us in 1 Peter. Are scarcely saved. Then where do the.

[40 : 15] Ungodly. And the sinners appear. And Peter says that. After he says. It's time for judgment. To begin in the household. Of the Lord. It is hard. To enter the kingdom of heaven. It is. He said.

No. No. All I got to do is. Say Lord Jesus. And I repeat this prayer. No. You have to love the Lord your God. With all your heart. With all your soul. With all your mind. And with all your strength. I don't care what words. Come out of your mouth. I don't care what you've repeated.

And what hands you've raised. If you do not love him. More than you love anything else. Jesus says. You're unfit. And we like the disciples. That's hard.

And Jesus says. I know. And with people. And with man. This is impossible. But all things are possible with God. How do we get to that kind of love?

Only the Lord God Almighty. Can impart that kind of love. Into the heart of man. To say Lord. I'll give it all up. To follow you. That's why salvation is of the Lord. And not of man. Look at the fifth and final thing.

[41 : 13] Yes. I do have five. Look at the lasting impact. Of this decision. Notice the lasting impact. Praise God for Peter. Right?

Peter's always got something to say. And we thank the Lord for Peter. And I thank the Lord for Thomas a lot. Because Thomas asked questions. That all of us want to ask. But Thomas is the only one that I ask him. And so if Thomas hadn't asked us questions.

And Jesus wouldn't have gave us the answer. Like Lord. How do we know where you're going? You know. Jesus says. I am the way. The truth. And the life. If Thomas hadn't asked that question. We wouldn't have known. Anyway. So.

But we are thankful for Peter. Because Peter always has something to say. Peter says. Lord. Wait a minute. We've left everything. Remember what Brother Mike was sharing with us. He found him.

They left their nets. They followed him. Peter's in the middle of those dashes.

Right? He's before his betrayal. Or before his denial. And he's before. You know. The follow me at the end of life. And he's in the midst of that dash. He says. Lord. We've left everything. I mean. I've left my fishing boats behind.

[42 : 08] My dad. And my nets. And all that stuff. Everything. We've left it all. And Jesus answers. And says. Okay. And Peter began to say. Him. Behold. He says. In verse 28. We have left everything. And followed you. Jesus says. Truly. I say to you.

There is no one who has left house. Or brothers. Or sisters. Or mother. Or father. Or children. Or farms. Notice what has to be supreme. These are some of the things. That people leave.

For my sake. And for the gospels. For my sake. And for the gospels. But that he will receive. A hundred times as much.

Now in the present age. Now notice. This blessing. This. This. Inheritance. This impact. Is for the present age. But it's conditioned. So stay with me. Houses. And brothers. And sisters. A hundred times. You say. Well if I follow him. And I get a hundred times. As many houses. And a hundred times. As many farms. And a hundred times. As many brothers. Oh I don't want that many brothers. And sisters. And all this. I get all that back.
[43 : 03] And then some. Well yeah. But I mean. What it is saying. Is you're not necessarily. Going to leave a house. And get a hundred more. In return. It said. The joys. And the pleasures. You experience. Are comparable.

To getting as many more. In return. But notice. Also. That one word. We wish wasn't in there. For just to be honest. No one who has. Left any of these things. For my sake. And the gospels. But that he will receive. A hundred times. As much now. In the present age. Houses. And brothers. And sisters. And mothers. And children. And farms. And here it is. Along. With persecutions. He says.

In this age. Oh you're richly blessed. With favor. It's going to be hard. He says. You also get persecutions. For that. See notice.

The honesty of Christ. But here it is. He answers it. Here's the lasting impact. Of this decision. And in the age to come. That one thing.

[43 : 57] That's longing in your heart. One thing that's longing in your mind. And in the age to come. Eternal life. There it is. Eternal life.

The question is. Lord. What must I do. To inherit eternal life. The answer is. Love me more than this. And you'll get.

Eternal life. It's the question for the ages. Man still asks. What must I do. And the answer is still the same.

Love him more. And you will get. Not you will earn. But you will get. Eternal life. In the age to come. Let's pray. Father we thank you. We thank you for this day. We thank you for your word. And the truth that it contains.

[44 : 53] Therein. Lord we know as we search our hearts. And minds. That it would be easy. To justify our actions.

And to justify our thoughts. But in moments of. Humbly waiting before you. We know that there may be matters. That are in our life. That we love more than we love you. So I pray that you reveal those to us.

And I pray that in that revelation. We would know that you're showing us that. Out of love. Because you love us. And Lord may we say. Here it is Lord. You can have it.

We trust you. And entrust you to do with it. What you will. And Lord. We know that as you call us to do that. Just as you did this young man. You call us to give it up.

That we may have riches. In heaven. For the reward is certain. For it is rooted and founded in you. So Lord Jesus.

[45 : 51] Help us to love you. Supremely. We ask it in Christ's name. Amen. Amen. Amen. Amen.