



PITWM VERSE BY VERSE

Mark 10:17-31

LESSON: SIMPLE FAITH – March 13, 2016

INTRODUCTION:

10:13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. There is another story about legalism. It has to do with the children. The parents were bringing their children to Jesus. Why? That He might simply touch them and in touching them, their children would be blessed. To bring is the same connotation /word used in connection with offerings. The idea is that whatever is brought is being brought as an offering, a dedication to God.

10:14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. The disciples were rebuking the parents for bringing the children. The word **rebuke** (*epitimaō*) is a strong word; it means actively rebuking, hindering, and reproving. The disciples were actually holding the parents and pushing them back, trying to stop them. Why? Very simply, the disciples saw a problem with children. They felt children could contribute nothing to the adult world, nothing in adult affairs, and that Jesus was too busy to be disturbed. When Jesus saw the children mistreated, he was displeased (moved with indignation). Jesus says, *"Suffer (let, allow) the little children to come unto me, and forbid (hinder, prevent) them not: for of such is the kingdom of God."* When Jesus says that the Kingdom of God belongs to such as these, He's talking of their simplicity and innocence heart to believe.

10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. *"...Anyone who will not receive the kingdom of God like a little child will never enter it" NIV.* He is challenging the Pharisees and their legalistic view point. In Judaism a "little child" was not considered to be under the Law* until their twelfth or thirteenth birthday. Only then could they begin to relate to God through the Law.

NOTE:

**Receiving the kingdom like a "little child" was a rejection of the Law, as a way of entering God's kingdom. It had always been said that the "age of accountability" was twelve. It surprises some people when they find out that the Bible does not mention a specific "age of accountability". A child becomes accountable for his or her sins when they come to a place where they can understand the difference between right and wrong and when they are able to choose between right and wrong, Isa. 7:16. However, it has been different for every child when:*

- 1) The child trusts and depends upon Jesus –Trusting what they hear.*
- 2) The child responds and surrenders to Jesus – Willing to give up what they are doing.*
- 3) The child is obedient to Jesus – Listens and does exactly what Jesus says.*

PITWM VERSE BY VERSE

POINT:

This whole matter of children coming to Jesus was used by our Lord to illustrate the way all believers must come to Him; in child-like faith.

10:16 And he took them up in his arms, put his hands upon them, and blessed them. Jesus received and blessed the children. We see the Saviors' heart and His hands. It reveals that children hold a special place in His heart. It also shows, He took the time and placed His hands on each and every child there and blessed them. This contrasts the image of childlike faith in the next passage, when the Rich Young Ruler comes to Jesus.

LESSON: I. LOVING THE PRESENT Mark 10:17-25

10:17 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?— Who is this man who comes running and kneeling before Jesus asking, "*Good Master, what shall I do that I may inherit eternal life?*"

John Calvin speaks of him as one who "did not come treacherously, as the scribes were wont to do, but from a desire of instruction; and, accordingly, both by words and by kneeling, he testifies his reverence for Christ as a faithful teacher." In the same manner we should come to Jesus.

He had just heard Jesus speak on the topic of a child being able to inherit eternal life, and wanted to ensure that he, too, would inherit eternal life. We usually refer to him as the rich young ruler. He was rich in possessions, young, but old enough to seek wisdom, and he held a position of authority which led him to respect another in such a position.

There is a vast difference in attitude toward Jesus: the innocence of children and the rich young ruler. Jesus had rebuked His disciples for turning the children away, and He then used this as an example of who can enter the Kingdom of God. Children are completely dependent. That seems to be a major characteristic Jesus was conveying here. The rich man, however, was independent. He did not view his riches as gifts from God but as his own and as also his foremost priority. He depended upon his abilities, works and possessions for all he needed.

...what shall I do that I may inherit eternal life?— He was eagerly seeking eternal life—a spiritual matter often shunned by the rich. He went to the right source. **First**, He believed that eternal life existed. He came running and kneeling before Jesus. **Second**, he openly confessed his eager concern for eternal life, but we will see with a different motive. Few of the rich ever confess an open concern. It would be 'how can I buy it?' which would give them a sense of completeness, fulfillment, and satisfaction. He was the man who had everything—except eternal life.

This man's **first major error** of asking to inherit eternal life came from a religion of works, not of faith. He felt that if he could just keep some great rule or law, and live a moral and clean life, then God would accept him or just give him eternal life. To be respectable is not enough to receive eternal life. And yet his heart seems to lack a full conviction that this inheritance of which he seeks can be granted to him.

Eternal life is a free gift, inherited from our heavenly Father through the acceptance of Jesus. Those who

PITWM VERSE BY VERSE

come to know God in such a way are those who Christ ransomed with his own blood. He had said that the Father had given him authority over all flesh, *"that he should give eternal life to as many as thou hast given him"* (Jh. 17:2). How then can we inherit eternal life except that it is given us by the Father through the Son?

10:18 And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. The **second major error** when he called Jesus *"Good Master"*, he only conceived Jesus to be a highly regarded teacher. He didn't consider Jesus to be the divine Son of God, but a mere man –one capable of teaching the great truths of God and life, not Him being God. He did not call Jesus, *"Lord."* Jesus was teaching by asking the right questions; answering a question, with a question! It was to test the rich man's motive. Jesus had to correct these gross errors by asking, *"Why callest thou me good? There is none good but one, that is, God."* He was saying, *'If I am but a mere man, a good teacher, then I am not "good", and do not have the words to eternal life. But if I am God, then you can address me as "good" and I do have the words to eternal life.'* The point is: Jesus is claiming to be God, not a mere man, which would be the only way the man could ever receive eternal life!

10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. Jesus responded by referring to the commandments: *"do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, and honor thy father and mother."* Keeping the commandments God gave to Moses thousands of years earlier was very important.

10:20 And he answered and said unto him, Master, all these have I observed from my youth. The young man shows great confidence, quoting the five laws of respectability that had to do with his duty toward his neighbor as he declared how well he had kept* the Ten Commandments. Jesus proceeds to lead him to the truth of inheriting salvation by pointing him to that which he already knows. In other words, Jesus is saying *'Keeping the commandments is good, but I want your heart.'*

NOTE:

**He of course, had not kept them perfectly, not in God's eyes, not in the spirit in which God intended them to be kept.*

POINT:

Jesus draws the young man to the Word of God (The Law of the Ten Commandments), in both a positive and negative sense: positive, because the Word of God alone holds the answer; negative, because it will show him as a mirror where he is wrong.

There is no eternal life in the keeping of the Commandments; had there been, then, he would not be seeking.

10:21 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. Jesus, looking at him still loved him, but speaks to a soul, which acknowledges that something is missing, saying, *"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."**

<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

NOTE:

**To follow Christ is to deny self completely—all that we are and all that we have. To deny self is a hard saying, but Christ demands it. Our attempt to soften it does not annul His demand. The young man rejected Jesus for three reasons:*

1. **Unbelief** –He was not willing to entrust his life to Jesus.
2. **Self-righteousness and pride** –His concept of religion was keeping laws and doing good in order to secure God’s acceptance.
3. **Love of the world** –He was rich and unwilling to give up the comfort and possessions he had obtained.
 - a. He loved the things of the world more than he loved people.
 - b. He loved the things of the world more than he loved the hope of eternal life.
 - c. He loved the position, recognition, esteem, and power of the earth more than he loved Christ.

Jesus says sell everything; give it to the poor. The thought of giving what he had to the poor and becoming materially poor, triggered something. The one thing lacking was the man did not hold God in the highest position in his heart. The treasure he wanted was not that in heaven, but that on earth. But to take up the cross, and follow Jesus was not what the man was looking for. The First Commandment teaches not to have any other god before Him. *Matthew 6:33* corroborates that our needs will be met, but our obligation is to "seek first the kingdom of God and His righteousness"—what God wants, and to do what is right, then everything else will be added to us. However, he had to become poor in spirit. He would not.

POINT:

To give everything is required to receive eternal life. Giving everything is the one thing lacking, the one thing that causes so many to lose eternal life.

10:22 And he was sad at that saying, and went away grieved: for he had great possessions. It is recorded that this young man was sad at what Jesus said, and "went away grieved; for he had great possessions." The thing he lacked was actually his stumbling block. It was his love for his possessions that made him grieve.

10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!— Jesus takes the rich young man’s rejection of heaven and warns His disciples about the problem and dangers of wealth. Jesus looks around about and says to His disciples, "how difficult it is for those who have money to enter the kingdom of God?"

10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! They all were astonished at Jesus’ Words. Jesus says again, "Children, you don’t know how hard it can be to enter into the kingdom of God by trusting in riches", because they thought that riches, was apart of God’s favor.

10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. ¹This could be associated with the needle's eye where a camel has to kneel to go

¹ <http://www.lovetheLord.com/books/mark/20.html>

<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

through. God will not cause you to miss heaven because you are rich, but He will cause you to miss heaven, if you put your money ahead 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"*

NOTE:

**Camels had to be left outside of the gate entrance because they simply couldn't fit. The gateways were too low and too narrow and the camels had to be unloaded before they could be led through to the other end, where they are reloaded with their packs once again. The small door inside the gate was common in walled cities to protect them from marauders and enemies. A camel's legs bend the opposite way from many animals. A camel would have to get on their knees and crawl through, which if tried, would lead to a camel blocking the gateway. Only with the assistance of strong people-struggling, pushing and shoving, could a camel on its knees, squeeze through the door. Furthermore, an obstinate camel could not make it; only a compliant camel could achieve success.*

POINT:

We cannot enter heaven without Jesus, just as a camel cannot squeeze through the small door without help. The kingdom of God demands trusting in God completely and totally without distractions. This rich young man had several difficulties on the way to his salvation. These difficulties were caused by all of his riches. First, he was rich in the knowledge of the law. Second, he was rich in his own righteousness according to the law's external standard. Third, he was rich in physical wealth. When Jesus chose to speak in parables, he chose the most common and ordinary thing to express His meaning.

II. TRUSTING THE FUTURE Mark 10:26-31

10:26 And they were astonished out of measure, saying among themselves, **Who then can be saved?** They being astonished again because their assumption was that wealth was God's blessings. However, hearing that it would be harder for the rich to get into heaven, left them more astonished than ever. They were left with the question, then *"Who then can be saved?"*

10:27 And Jesus looking upon them saith, **With men it is impossible, but not with God: for with God all things are possible.** Jesus immediately had to stir up their faith by saying that humanly this thing *is impossible, ** but not with God, for with God all things are possible.*

NOTE:

****"With men it is impossible"; rich people cannot by their own skill or resolution get over these difficulties, but the grace of God can do it, "for with him all things are possible." Jesus is forced to let the rich man make his own decision, just as He has allow us to walk away because He cannot violate our free will.*

10:28 Then Peter began to say unto him, **Lo, we have left all, and have followed thee.** Peter raises his voice, still thinking about what they have done in following Jesus: *"Lo, we have left all, and have followed thee."* Peter is speaking materialistically not spiritually.

10:29 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,**— Jesus answers His disciple, Peter. He takes the worse scenario: forsaking a father, a mother, a

<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

brother, a wife, for Christ; those whom He knows they love, and it's hard. The rich just as the poor were to live sacrificially (parting with or giving up what they think they've earned or secured and saying it's for You Lord) in order to have what Jesus is giving, and yet they must do so, rather than deny or disown Christ. Secured wealth is not secured salvation. We can't hold on to what is not ours; it's only *"temporal possessions."* The person's *"motive"* is seen by God in their giving or sacrificing for Christ's sake; and that of spreading the gospel with a pure heart. God shows them an outstanding promise in the next verse. They're not leaving all for nothing, but God surely will repay!

10:30 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. So, now Jesus turns this around and says, even though giving up and forsaking all, there is a promise, a reward. *'You have not done this for nothing!'* The promise **rewarded** will be that of an hundred-fold now in this time of what he gives up and sacrifices, and in the world to come, eternal life. But we can't forget about the persecution on the way to the promise! Some had been rejected by family and lost their homes when they turned to Jesus for salvation or set out to serve Him. **Why Persecution?** –a believer suffers for righteousness. **What comes from persecution?**

- A special closeness, a oneness, a deep intense consciousness of the Lord's Presence. It is beyond imagination and unexplainable.
- It conveys a special identification with Christ. As the Lord suffered on behalf of the disciples, the disciples suffer on behalf of the Lord, and therefore complete the sufferings of Christ for the church.

These rewards are gained only through suffering. But what is given, is given for Christ's sake, and the gospel's! The true believer, the disciple of Christ will be abundantly rewarded, in fact a hundred-fold. They shall have abundance of comfort while they live in this time; and it will be sufficient to make up for all their losses. Jesus teaches us a wonderful truth while holding in His hands our blessings.

10:31 But many that are first shall be last; and the last first. To close this, he tells them, though they were first called, that there should be disciples called after them, that should be preferred before them; Israel, although first, will be last, because of rejection of Christ; the Church of the Gentiles although last, will be first because of acceptance of Christ!

SUMMARY:

²Now comes the story of the rich young ruler who came running and knelt before Jesus along the road asking for spiritual help and questioning how he could obtain eternal life (**10:17**). Jesus knew this man had his heart so much on earthly possessions that he would have to entirely part with them before he could become a Christian (**10:18-20**). He asked the man to sell all that he had and give it to others in need (**10:21**). When the man heard this, he was saying, *"I want it, but I don't want it bad enough to do that"* (**10: 22**). Here is the only man in the New Testament of whom it is said that he went away sad from the presence of the Lord, though many of them were sad when they came to Him. This earnest seeker failed the test. Money is a marvelous servant but a terrible master. If you possess money, be grateful and use it for God's glory; if money possesses you, beware. As Jesus watched the young man leaving, He no doubt was

² <http://www.family-times.net/commentary/mark-10-13/>

<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

sorrowful as He turned to His disciples and shared how hard it is for those who have put their trust in riches to enter the Kingdom of God (**10:23**). The disciples were very surprised to hear this (**10:24**). Popular Jewish morality was simple. It believed that prosperity was the sign of a good man. If a man was rich, God must have honored and blessed him. No wonder the disciples were surprised! They would have argued that the more prosperous a man was the more certain he was of entry into the Kingdom. But God saw things from the perspective of eternity; the first became last while the last became first (**10:25**). Those who are first in their own eyes will be last in God's eyes, but those who are last in their own eyes will be rewarded as first (**10:17-25**).

The disciples thought, *'If the rich people cannot enter the *kingdom, it would be very difficult for anyone else.'* (**10:26**). Jesus lets them know that with men it's impossible, but they would have to depend upon God who makes all things possible (**10:27**). Peter thought that he and the other *disciples were not like the rich young man. That man had refused to follow Jesus. But they had left their homes and families in order to follow him (**10:28**). Peter lists the things they have given up to follow Jesus (**10:29**). And Jesus lists what they will receive as reward for what they have done. The rewards Jesus lists are not to be taken numerically. Many people have given up their home for God, and have not received one hundred homes during their life time. They shall have abundance of comfort while they live in this time; and it will be sufficient to make up for all their losses. But it also comes with persecution (**10:30**). God is going to place every man exactly where he belongs. People who are honored for their wealth may have to change positions with the less honored. The first shall be last, and the last shall be first (**10:31**) (**10:26-31**).