

Main Idea: In Mark 10:13-31 we learn about eternal life from a child, and then from a young man with a lot of money. We’re going to see three surprises in this passage, and they each have to do with the question, “Who can be saved?”

- I. The Lord accepts the unlikely (13-16).
 - A. The disciples were upset because of the children (13).
 - B. Jesus became upset with the disciples (14-16).
 1. Don’t turn children away.
 2. Become like them!
 - II. The likely won’t accept the Lord (17-22).
 - A. We hear the candidate's question (17).
 1. He is respectful.
 2. He is spiritual.
 3. He is teachable.
 - B. We hear the Lord's answer (18-22).
 1. Jesus gave an inquiry (18).
 - a. We must grasp the truth about Jesus.
 - b. We must grasp the truth about ourselves.
 2. Jesus gave instructions (19-20).
 - a. He pointed the man to God's Law (19).
 - b. The man pointed to himself (20).
 3. Jesus gave an invitation (21-22).
 - a. Sell everything and give to the poor.
 - b. Start living in light of eternity.
 - c. Come and follow Me.
 - d. Follow Jesus on His terms, not ours.
 - III. The kingdom will be made up of unlikely people (23-31).
 - A. It's hard for rich people to be saved (23).
 - B. No one can be saved apart from God (24-27).
 - C. We must receive eternal life, for we can't earn it (28-31).
- A Very Personal Question: Have I really come to Jesus as a child?

At the end of this service, we’ll have the privilege of coming together to the Lord’s Table. To help us prepare, we come now to a passage in which Jesus Himself addresses a significant question, perhaps the most significant of all questions. *Who can come?*

Who can come and fellowship with Jesus at the Lord’s Table? Who can come to Jesus and enter His kingdom? Who can come and experience the eternal life He offers? You might be surprised at Jesus’ answer. Several in today’s text certainly were.

What would you think of an evangelist who made it hard for people to get saved? There was an evangelist one time who during his travels encountered an influential leader. The young fellow had a great deal of money as well as power, but also was interested in spiritual things, so much so that he asked the evangelist, “What should I do so I can go to heaven?”

Quite a ripe opportunity, wouldn't you say? In a world full of people who don't seem to have much interest in spiritual things, here's a man wanting to know how to get to heaven!

The answer he received from the evangelist was quite shocking. The traveling preacher pointed him to the ten commandments, which the candidate said he'd kept since childhood. Next, he told the eager kingdom-seeker to liquidate his estate and give it all to people who were living in welfare conditions.

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the Mark series in 2004.

When the young man heard the evangelist's exhortation, he hung his head and walked away. And the evangelist let him go.

What do think of that evangelist? A man comes to him wanting to "get saved" and he lets the candidate get away. Would you want that preacher to come and have meetings here?

You say, "What's the name of that evangelist? Have I ever heard of him?" Oh yes. His name is *Jesus*.

What I'm about to say next may sound like an exaggeration, but I don't believe it is. In fact, it comes from a burdened heart. I believe that the "gospel" preached in many evangelical churches today is different from the gospel that Jesus preached. The difference is not petty, nor semantic, but enormous. It's a gospel that says some true things about Jesus, but leaves out the most important thing about Jesus. It turns Jesus into a means for something better. But Jesus isn't a means. He *is* the something better. To put it plainly, if a person "receives Jesus" as a ticket to heaven, but wouldn't be all that disappointed if Jesus were not there in heaven, that person may not be going to heaven.

I am convinced that church pews are full of people who have heard and responded to a *deficient gospel*, and who are therefore clinging to a *false assurance*. You may be skeptical of such a bold assertion. That's okay, for if it's merely my opinion it matters little anyway. But, what if it's true? What if the gospel message that is being offered today in churches and evangelistic presentations *is* different from the gospel Jesus preached? The implications are eternal.

There's only one way to address this crucial issue properly, and that's to take a close look at the message Jesus preached to a person who said he wanted to have eternal life. We find this very scenario in today's text, recorded in Mark 10. It follows a controversy involving children that were brought to Jesus, and there's a significant connection between these two accounts.

Scripture Reading: Mark 10:13-31

I've entitled this message, "*Learning about Eternal Life from a Child and a Rich Young Man.*" There are three surprises in the passage we just read, and they each have to do with the question, "Who can be saved?"

I. The Lord accepts the unlikely (13-16).

Notice verse 13, "And they were bringing children to him that he might touch them, and the disciples rebuked them." Children loved Jesus and felt comfortable around Him. So did their parents. He was compassionate and loving. He also possessed authority. That's why the people brought their children to Him, to bless them.

But not everyone was pleased.

A. The disciples were upset because of the children (13). In fact, they "rebuked" those who brought the little ones. Why? Perhaps they thought Jesus was too busy for these insignificant ones. After all, can a child help the kingdom cause? It's possible the disciples' motivation was noble. They were trying to protect their Master. But Jesus wasn't pleased.

B. Jesus became upset with the disciples (14-16). "But when Jesus saw it, he was indignant and said to them, 'Let the children come to me; do not hinder them, for to such belongs the kingdom of God. ¹⁵ Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.' ¹⁶ And he took them in his arms and blessed them, laying his hands on them."

In short, Jesus gave His disciples two charges.

1. *Don't turn children away.* Instead...

2. *Become like them!* Jesus isn't suggesting that children are innocent or sinless, for they're not. The Scriptures make it clear that we enter this world as a depraved, self-focused sinner (Rom 3:10, 23; Gen 8:21). All sinners need to have their sins removed if they are to be right with a holy God. That includes children.

Nevertheless, Jesus says that to enter God's kingdom, you must accept His kingdom *like* a little child. What does He mean? He's not saying children aren't sinless. But they are trusting. They are willing to admit that they are needy, dependent, and even helpless. And they look beyond themselves when they're in trouble. And then they do this. They *ask for help*. Keep that in mind, for we're about to see the lack of it in a moment.

So there's the first surprise. The Lord accepts the unlikely. He accepts the ones that the disciples try to get rid of, the children. Now the second surprise.

II. The likely won't accept the Lord (17-22).

We read in verse 17, "And as he was setting out on his journey, a man ran up and knelt before him and asked him, 'Good Teacher, what must I do to inherit eternal life?'"

Mark indicates this meeting happened right after the incident involving the children. We don't know his name, so let's call him, "Mr. Candidate."

A. We hear Mr. Candidate's question (17). "'Good teacher,' he asked, 'what must I do to inherit eternal life?'" What a question! A seeker wants to know how to have eternal life. We learn three things about Mr. Candidate from the text. First...

1. *He is respectful.* He addresses Jesus with respect, "Good Teacher" (or, "Good Master," in the KJV). Again, the text doesn't give us his name. It does provide his status. Verse 22 indicates he had great possessions. Luke's account says he's "extremely rich" (Luke 18:23), and identifies him as "a ruler" (Luke 18:18). Matthew's parallel reveals he's young (19:20). Hence, he's often referred to today as "the rich young ruler."

Apparently, he was a young Jewish religious leader, possibly a ruler of the synagogue. And there he is, a respectful man who had everything. He's devout, young, wealthy, highly respected, and influential. Quite a catch for the kingdom!

2. *He is spiritual.* What's his request? He wants to know about eternal life. He's not a materialist (at least not that we can see). He feels a need in his life. He wants to be right with God. He wants to make sure he will not miss out on God's gift of eternal life.

The text indicates he came running, and in fact, knelt before Jesus. And unlike Nicodemus, who came by night, this reputable man approaches Jesus openly, in broad daylight. For a man of his position to ask such a question takes great courage.

3. *He is teachable.* "What shall I do?" he asks. He wants to know. He's sincere. He's respectful, and spiritual (I use the term cautiously, but it seems to apply). This man is ripe for the gospel. Or is he?

In His answer, Jesus shows that Mr. Candidate is indeed *not* ready. We see a hint of his problem in the way he phrases his question. "What must *I do* to inherit eternal life?" How does this man view salvation? He thinks he can *do* something to earn it. He believes he can achieve eternal life by his own efforts, at least in part.

My friend, we might think, "Well, that's just a small thing, isn't it? After all, this man wants to have eternal life! It's a free gift, isn't it?" A small thing? Perhaps to us, but what about to Jesus?

B. We hear the Lord's answer (18-22). Before considering His answer, I'd like to make a pastoral observation. After more than three decades of preaching, I have learned that it is relatively easy to get people to profess faith, but getting them to follow the Lord is another story. Yet is a person who professes to believe in Jesus, yet who refuses to follow Jesus truly a Christian? It grieves my heart when I think of the many people I've "led to Christ" and even baptized, who are no longer living in obedience to Christ.

I've seen them shed tears. I've heard them say they wanted Jesus in their lives, and that they wanted to go to heaven. Just like the rich young ruler. But I have learned from Jesus' example, that just like the rich young ruler, they may have made a decision for which they were not ready. They had not counted the cost.

While others may disagree, I do believe the issue in Mark 10 is this man's salvation, not some higher level of discipleship subsequent to conversion. Mr. Candidate wants to know how to obtain eternal life.

Often in our evangelism efforts, we spend a lot of time trying to get people to admit their need. But here's a young man who admitted his need before he ever came to Jesus. So he's a perfect candidate for salvation, isn't he? He is ready to raise the hand, pray the prayer, sign the card, walk the aisle, do whatever. He doesn't need anyone to tell him that he lacks something, does he? He appears ready. He is a hot evangelistic prospect if there ever was one, isn't he?

But, as we'll see, Jesus chased him off.

You say, "He did what?!" He chased him off.

"Why? Why would the Savior do that?"

John MacArthur is right in his observation that Jesus would have failed personal evangelism class in almost every Bible college or seminary in America! Here's a man who wants to go to heaven, and Jesus gives him a message of works. He doesn't mention faith or the facts of redemption. He doesn't challenge the man to believe. He fails to pull in the net. He doesn't ask the man to pray the sinner's prayer. A good evangelist wouldn't let a guy get away who wants to have eternal life, would he?

The very reason we ask that question shows how skewed our understanding of evangelism is these days. John MacArthur offers this helpful analysis in his classic book, *The Gospel According to Jesus*, when he writes:

Modern evangelism is preoccupied with decisions, statistics, aisle-walking, gimmicks, prefabricated presentations, pitches, emotional manipulation, and even intimidation. Its message is a cacophony of easy-believism and simplistic appeals. Unbelievers are told that if they invite Jesus into their hearts, accept Him as personal Savior, or believe the facts of the gospel, that's all there is to it. The aftermath is appalling failure, as seen in the lives of multitudes who have professed faith in Christ with no consequent impact on their behavior. Who knows how many people are deluded into believing they are saved when they are not?²

What Jesus is doing with Mr. Candidate makes it clear that his aim wasn't to get a decision, but to make a disciple. And this should be our aim, too.

Jesus demonstrates His love for Mr. Candidate by giving him three things.

1. *Jesus gave an inquiry (18)*. In other words, He asked a clarifying question. "And Jesus said to him, 'Why do you call me good? No one is good except God alone.'"

The title "Good Teacher" is extremely rare in rabbinic traditions. Its presence on the leader's lips indicates he's trying to impress Jesus with a compliment hoping to get one in return. In the Oriental world, one compliment requires a second.³

But Jesus answers him with *no* title at all. In fact, Jesus' response sounds abrupt, almost harsh, "Why do you call me good?" It's as if Jesus is asking, "Do you really mean that or are you just saying it to sound pious?"

Jesus' next statement seems sort of odd. He says, "No one is good, except God alone." If Jesus is truly God, why did He say that? I think the reason is this. He said it because He knew the heart of Mr. Candidate. By making this statement, Jesus is

² John MacArthur, p. 79.

³ Bailey, 162.

clarifying the two options regarding His Person. "One, either I am not good or I am. And if I am good, I am God. My rich young friend, which are you asserting by calling Me good?"

Friends, none of us will ever become a genuine Christian until we grasp the truth regarding two people.

a. We must grasp the truth about Jesus. That's what Jesus was forcing this seeker to see. Who is Jesus? Who do you believe Him to be? Is He merely a great teacher, or is He the Lord God?

b. We must grasp the truth about ourselves. In our story, Jesus is taking a man from where he was to where he needed to be. Where was he? The man's question indicates he thought he could do something to earn eternal life. He had a faulty, inflated view of himself.

After asking the follow-up question, Jesus doesn't wait for an answer. Rather...

2. *Jesus gave instructions (19-20)*. Have you ever taken a course in evangelism? It can be helpful. It can also be unhelpful, if we come away merely with a canned approach for presenting the gospel. People are different. People bring different baggage with them to this conversation we're having about eternal life.

When the Philippian jailer asked, "What shall I do to be saved?" Paul answered, "Believe on the Lord Jesus Christ, and you will be saved." But when the young ruler asked Jesus practically the same question, Jesus gave a different answer.

Why? Did Jesus and Paul preach a different gospel? Absolutely not. They were dealing with different people who were at different levels of spiritual receptivity.

Notice what Jesus told the heaven-seeker in verse 19, "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.'"

How do we help a person who has questions about his eternal destiny? Let's notice carefully how Jesus did it. To begin...

a. He pointed the man to God's Law (19). So many modern evangelistic presentations fail to do this, but Jesus didn't. He started with God's Law. In this case He quoted five of the Ten Commandments. Why? Because God's Law exposes man's sin.

The truth is, it's unwise to preach grace to people who do not understand the implications of God's law. Law always precedes grace. It's the tutor that brings us to Christ (Gal 3:24).

When we talk to unsaved people, we must remember this. What happens if we bypass the Law? Here's what often happens.

We ask the person, "Would you like to know that you're going to heaven when you die?" And they reply, "No thanks, my life is as good as the next person's." Or, "Would you like to be saved?" and they respond, "Saved? Why? I'm not lost." And when we ask, "Would you like to trust Jesus?" they reply, "What do you mean 'trust Him'? I have no problem with Him."

Listen carefully. By quoting the Law, Jesus wasn't insinuating that this man could achieve salvation by obeying the Law. In fact, Jesus doesn't tell the man to *do* the Law, but merely points the man to the Law by saying, "You know the commandments."

To which the man replies, "I've done that!" Do you see the contrast? Whereas Jesus pointed the man to God's Law, where did the man point?

b. The man pointed to himself (20). "And he said to him, 'Teacher, all these I have kept from my youth.'" That's interesting. This fellow has a narrow view of sin, and an inflated view of himself. I don't think he's claiming perfection. I do think he has a mentality that's so common in our day. "I've lived a pretty good life. I think I'm okay with God. Kept the Law? Yep, done that."

I want us to see something that's very important. When Jesus quoted from the Ten Commandments, He was very selective. He skipped over commands one through four, and referred to five of the last six commands. Why?

Commands one through four have to do with our relationship with God (you'll find them in Exodus 20--No other gods; no graven images; no blasphemy; no abuse of the Lord's day).

But Jesus didn't mention those commands. Why not? Why did He select the latter commands? Because He knew the key that would unlock the door to help this man see the corruption of his heart was contained in the second section of commands, those dealing with our responsibilities to other people.

Yet not only was Jesus selective, He also rearranged the Ten Commands. Notice the order. "Do not murder (that's the 6th command), do not commit adultery (that's the 7th command), do not steal (8th), do not give false testimony (9th), do not defraud (perhaps referring to the 10th), and honor your father and mother (5th)."

Any good Jew, including this rich young ruler, would know that Jesus switched the order. And he'd also know that Jesus either omitted or referred to one command differently, the tenth.

Why would He do that? Because the tenth command is the arrow that will pierce this self-righteous man's heart.

Here was a person who thought he was okay with God, and wanted Jesus to affirm this reality. But Jesus didn't. Instead, He used the Law to expose this man's sinful heart.

First an inquiry, followed by some instructions. Now it's time for the invitation.

3. *Jesus gave an invitation (21-22).* Verse 21 says, "And Jesus, looking at him, loved him, and said to him." Stop there and notice those words, *loved him*. What Jesus is about to do with this man is an expression of His *love* for him. It won't feel like love when Jesus confronts him with the painful reality of his sinful condition, but it is.

Verse 21b, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me."

There's no canned approach to evangelism with Jesus. In order to help this lost sinner, Jesus listens not only to what he *says*, but also to what he *means*. On the surface, here was a man who seems to want to be saved, but does he really? No. He doesn't even know he is lost.

So Jesus pushes the hot button in his life. "You still lack one thing," He says, and follows up with a most unusual invitation. He invites him to do four things.

a. Sell everything and give to the poor. After Clarence Darrow had solved a client's legal problem, the client asked, "How can I ever show my appreciation?" The lawyer replied, "My good friend, ever since the Phoenicians invented money, there has been only one answer to that question."⁴

To a man who loved his money, Jesus said, "Sell it all, and give it away."

You say, "I don't get it. What would getting rid of his possessions prove?" It would demonstrate that this man loved God more than the things God had given him. He claimed he had kept the Law. Had he? Externally, perhaps, but what about internally?

In effect Christ is saying to him, "You say you have kept the Law, that you love your neighbor as yourself. Okay, prove it. This should be no problem for a good man like you."

Nobody is saved by giving money to the poor. That's clear from many Bible texts (Eph 2:8-9). But in this text Jesus Himself is showing that nobody can be saved who will not repent of his sins and turn from a life focused on self.

⁴ Sweeting, 331.

Then what? Jesus says, "If you sell out and give to the poor, you will have treasure in heaven!" In other words...

b. Start living in light of eternity. Charles Stanley made the interesting observation, "Each of us will eventually give away all our earthly possessions. How we choose to do so, however, is a reflection of our commitment to the kingdom of God."

c. Come and follow Me. This is the essence of what it means to be a Christian. A Christian is a follower of Christ. Are you following the Lord Jesus Christ? I'm not talking about perfection, but I am talking about *direction*. Does the direction your life is going point to Christ? If someone spent a month walking side by side with you, would the direction of your life lead them to conclude that you know Jesus, are growing in your knowledge of Jesus, and are seeking to walk in His steps (1 Pet 2:21)?

It is a deficient gospel to say we can be saved and not follow Him. How do I know that? Because of what happened next...

How did the man respond to Jesus' invitation? Verse 22 says, "Disheartened by the saying, he went away sorrowful, for he had great possessions." The NIV says, "At this the man's face fell. He went away sad, because he had great wealth."

He was so eager when he came, but having heard the gospel Jesus preached, *he left*.

Now answer this. Did Jesus go after him? Did the Savior call out, "No, don't go! Come back! You must have misunderstood Me. Surely, we can work something out."?

No. The fact is, Jesus let him go. And in so doing, He showed us that there is a fourth vital element in a good invitation.

d. Follow Jesus on His terms, not ours. The Lord made a frontal attack on the man's weakness, his sin of covetousness. He was living in violation of the tenth commandment, but blind to the fact. But Jesus loved him enough to expose this ugly, hidden reality, and bring it out into the open, so that he might be saved from it!

My friend, do you want Jesus to save you? He will. It's why He came, why He eventually died a horrible death on the cross, to rescue sinners. But to be saved, you must admit just that you *need* to be saved, because you are sinner, a helpless, hopeless sinner.

And this brings us to a third surprise. The first? The Lord accepts the unlikely, even little children. The second? The likely won't accept the Lord, like this rich young man who just walked away (and perhaps others listening right now who refuse to humbly admit their desperate need for Jesus).

III. The kingdom will be made up of unlikely people (23-31).

Unlikely people? Yes. Why? For three reasons, as we'll see in the following verses.

A. It's hard for rich people to be saved (23). "And Jesus looked around and said to his disciples, 'How difficult it will be for those who have wealth to enter the kingdom of God!'"

Please don't water this down. When compared to the nearly eight billion people who live on this planet, *we* are rich, for we have more than we need. This man's riches kept him out of heaven. Why? It's not having money that keeps people from eternal life, for Abraham, David, and Solomon were wealthy men. It's *being possessed* by riches and *trusting* them that makes salvation difficult for the wealthy.⁵

Why is it hard for rich people to be saved? Kenneth Bailey makes a helpful observation in his book *Through Peasants Eyes*, "People of wealth are often proud of their own achievements. They accept no favors, ask for no special consideration, and with exceptional effort achieve wealth. But status in God's presence cannot be earned. It

⁵ Wiersbe, 250.

can only be received with gratitude...With God there is no pulling up of one's self by the bootstraps."⁶

If we want to have eternal life, first of all, we must come to Jesus on His terms, not ours. And He said it's hard for people who have a lot of things to be saved.

Here's a second reason.

B. No one can be saved apart from God (24-27). Notice verse 24, "And the disciples were amazed at his words." Jesus' closest followers had just seen Him turn away a person who was, to them, a prime candidate for the kingdom of God. If this man couldn't be saved, after all he had done, who can be?!

Jesus addresses their concern in verses 24-25, "But Jesus said to them again, 'Children.'" Stop right there. Notice that word. *Children*. Notice the connection with the previous passage. Who can enter the kingdom of God? Those who received the kingdom *like a child* (verse 15), like you have, Peter, James, Matthew, and the rest of you, My disciples, who have become like *children*, and unlike the rich young man who refused to do so.

"Children, how difficult it is to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

In one sense, it's quite easy to enter the kingdom of God. The hard part, which Jesus says is the impossible part, is to admit you *need* to enter the kingdom of God. And why is it hard? Because, as sinners, we are proud, and we think we're already in the kingdom of God. Oh, we may not use those words, but that's what we think. Just ask the average person on the street where they think they're going after they die.

"To heaven," they'll tell you. And why? "Because I'm a good person. Surely, God knows that and will let me enter His heaven."

And this is especially true, says Jesus, for someone who is doing well in this world, who is *rich*. It's hard for this person to stop putting his trust in what he has and has accomplished.

Notice the disciples' response in verse 26, "And they were exceedingly astonished, and said to him, 'Then who can be saved?'" This is the question of all questions. Who can be saved? If a law-keeping, upstanding citizen in our community like this rich, young man, cannot be saved, who be? What will it take for a rich person to stop trusting in what he has and has accomplished?

Here's the answer. In verse 27, "Jesus looked at them and said, 'With man it is impossible, but not with God. For all things are possible with God.'"

My friend, if salvation depended upon human effort at any point, no one would ever be saved. No sinner chooses God. No sinner admits the need to be saved. No sinner will humbly ask God for salvation. But thankfully, God chooses. God calls. God grants repentance and faith. Salvation is of the Lord (Jonah 2:9). No one can be saved apart from Him, and His sovereign, gracious work.

There's a third reason His kingdom will be made up of unlikely people.

C. We must receive eternal life, for we can't earn it (28-31). We see the climax of today's text as we note the contrast between what the rich ruler said and what Peter said in verse 28.

"Peter began to say to him, 'See, we have left everything and followed you.'" By God's grace, Peter and the apostles did precisely what the rich man refused to do. They admitted their sinfulness, saw Jesus as the only solution to their sinfulness, left everything, and followed Him.

⁶ Kenneth Bailey, p. 164.

So Jesus says to them something He could not say to the prideful, wealthy young man, these words in verses 29-31. “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel,³⁰ who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. But many who are first will be last, and the last first.”

There's the point of the story. The young ruler erroneously thought eternal life could be earned, but Jesus clarified for Peter that it must be *received*. With the humble gratefulness of a child receiving a present, it must be received.

Perhaps you're wondering, “Do I have to sell my possessions if I want to become a Christian?” And the answer is, no. In fact, you don't have to *do* anything. And the reason is that Christ already did the work of redemption. He paid the debt in full. There, hanging on the cross, Jesus paid the penalty of sin for every person who would ever believe on Him. Though He was perfect, God treated Him as though He had committed our sins, so that He might treat us as though we had lived His perfect life. Three days after He died, He rose again. And today God offers eternal life to all who will stop clinging to their rags of self-righteousness and receive His Son as their Savior and Lord.

If you want to have eternal life, my friend, this gift can be yours today. But you must admit you don't deserve it and can do nothing to attain it. Nothing. You must acknowledge your utter spiritual bankruptcy to God, and then receive the One He provided to deliver you.

“What words should I say?” you ask.

Why not use the words of the old hymn by Augustus Toplady, Rock of Ages?

*Rock of Ages, cleft for me, let me hide myself in Thee;
Let the water and the blood, from Thy riven side which flowed,
Be of sin the double cure; cleanse me from its guilt and power.*

*Not the labors of my hands can fulfill Thy law's demands;
Could my zeal no respite know, could my tears forever flow,
All for sin could not atone; Thou must save and Thou alone.*

*Nothing in my hand I bring, simply to Thy cross I cling;
Naked, come to Thee for dress, Helpless, look to Thee for grace;
Foul, I to the fountain fly; Wash me, Savior, or I die!*

*While I draw this fleeting breath, when my eyes shall close in death,
When I soar to worlds unknown, See Thee on Thy judgment throne,
Rock of Ages, cleft for me, let me hide myself in Thee.”*

This morning we've heard a joyful story and a tragic story. The joyful story? Some little children came to the Rock of Ages, and left with a blessing. The tragic story? A rich young man refused to come empty-handed to the Rock of Ages, and he left that day still in his sins.

A Very Personal Question: Have I really come to Jesus as a child?

The young ruler walked away sad from Jesus, and we don't know if he ever came back. He walked away religious, but lost. What about us? Can we say with confidence, “I have come to Jesus as a child”? If not, why not today?

Closing Song: #195 “*Nothing But the Blood*” (all four verses)

Communion

Benediction of the month: Revelation 22:21 (ESV) – children singing