

Mark Dispensationally Considered

**Mark 10:17-31: Jesus, The Rich
Young Ruler, and a Biblical View of
Our Money**

Mark 10:17-22

- Mark 10:17—remember that when we last saw Christ he had entered into the region of Judea on the far side of Jordan (Verse 1). The events recorded in this morning's passage also transpired in Judea. A man runs up to Jesus and asks the following question, "what shall I do that I may have inherit eternal life?"
 - Matthew 19:16
 - Luke 18:18-19
- Mark 10:18—in this verse Christ asks the ruler a question, "Why callest thou me good?" Then Christ states, "there is none good but one, that is, God." The man appears to be recognizing that Christ was God, by addressing him in this manner. The ruler, by contrast, was not God, therefore, he was not good as he will soon suppose himself to be in the passage.
 - Matthew 19:17-18—contains the Lord's direct answer to the man's question. If the man wants to enter into life or have eternal life he needs to keep the commandments.

Mark 10:17-22

- Mark 10:19-20—after telling the man that he needs to keep the commandments in verse 19 if he wants to inherit eternal life, the man responds by saying that he has observed them from the time of his youth.
 - Matthew 19:19-20—again the rich young ruler claims to have kept these commandments from his youth. Then he asks another question, “What lack I yet?” In other words what else do I have to do to enter into life? It is important to notice that this man views salvation as something that he can earn.

Mark 10:17-22

- Mark 10:21—out of love, Jesus informs the man that there is one thing that he lacks, he needs to go sell all his goods and give the money to the poor in order to secure treasure in heaven. In other words, if this man is going to inherit eternal life he needs to do three things: 1) keep the commandments, 2) sell what he has and give the proceeds to the poor, 3) follow Christ.
 - Matthew 19:21—the Greek word translated perfect in this verse means, “wanting nothing necessary to completeness,” according to *Strong’s Concordance*. So in order to be “perfect” i.e., wanting nothing necessary to completeness, Jesus tells this man to sell his possessions, give the proceeds to the poor, and follow him.

Mark 10:17-22

- Mark 10:22—the rich young ruler was deeply grieved by this because he was wealthy and had great possessions.
 - Matthew 19:22—in order for this man to enter into life he would have to sell his possessions. In essence Jesus is demanding a complete forsaking of the world to follow him. This response sparked the discussion between Christ and the Apostles in the next section in Mark.

Mark 10:23-31

- Mark 10:23-25—looking at his disciples, Jesus says that it is not very often that those with riches should enter into the kingdom of God. Why? Because like the rich young ruler they will not easily part with their possessions. Jesus has just made the sale of property and possessions a requirement for entering into the kingdom of God.
 - Matthew 19:23-24
- Mark 10:26-27—the reaction of the Apostles to this news is very telling. If the sale of property and possessions is now required for entrance into the kingdom of God, they ask, “Who then can be saved?” It is important to notice that these men equated entrance into the kingdom of God with their salvation, i.e., this was their hope.
 - Matthew 19:25-26

Mark 10:23-31

- What is Jesus doing here? Why does it seem that his making it impossible for anyone to enter into the kingdom of God? Jesus is preparing his followers for coming aspect of the Kingdom of God, the kingdom tithe of 100% and the communal living of early Acts.
- Acts 2:44-45—when the rich young ruler asked, “What lack I yet?” Jesus told him to sell all that he had to prepare this man for this aspect of the coming kingdom.
- Acts 4:32-37—empowered by the Holy Spirit the Apostles distributed to every man according to his need. The kingdom tithe here was 100 %.
- Acts 5:1-11—if Ananias and Sapphira did not know their actions were wrong why did they lie to Peter and the other Apostles? This story is an illustration of what Christ was talking about when he stated, “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.”

Mark 10:23-31

- The passages we have studied this morning highlight many of the inconsistencies amongst those in the religious system.
 - If we are truly to be getting our doctrine for today from the Gospels why are they not demanding the kingdom tithe of 100%. Who is really robbing God here according to Malachi 3:8?
 - If the Body of Christ really started in Acts 2 as the majority of professing Christendom believes why are they not living communally like Acts 2-5 clearly teach?
- II Corinthians 9:7—today, during the Dispensation of Grace our giving is meant to be an expression of our gratitude for all Christ has done for us. Paul sets up three principles for giving during the current dispensation.
 - Every man—every believer should give if he/she is able
 - According as he purposeth in his heart, so let him give—there is no set amount for how much one ought to give. However, giving should be something that is purposeful and thought out in advance.
 - Not grudgingly, or of necessity: for God loveth a cheerful giver—giving should not be done out of fear or compulsion but out of gratitude for what Christ has done for us.

Mark 10:23-31

- Mark 10:17—how would you have answered the rich young ruler’s question today during the Dispensation of Grace? Would we have told him to keep the commandments and sell his possession to enter into life? I hope not.
 - Acts 16:30-31—we would give a different answer to the same question. Our answer would be trust in the finished work of Jesus Christ and his resurrection from the dead as the only total complete payment for your sin and receive the free gift of eternal life.
- Practically speaking, this passage from Mark ought to challenge our thinking in terms of who we view our money in a general sense. The rich young ruler’s fundamental problem was that he was trusting too much in the riches of this world. We need to proper Biblical understanding of work and finances.
 - Luke 16:13—reminds us in general terms that we need to maintain a proper Biblical perspective about our money.
 - II Thessalonians 3:10-12
 - I Timothy 6:6-11—members of the Body of Christ who possess financial means are in the unique position of being able to bless the saints to the glory of God.

Mark 10:23-31

- Mark 10:28-30—Peter demonstrates a very natural response to having heard Christ's teaching. Peter basically says, we have all ready left all and followed thee, what are we going to get?
 - Matthew 19:27-28—when Christ, the Son of Man sits on the throne of his glory in the kingdom the Apostles will sit upon twelve thrones judging the 12 tribes of Israel in exchange for forsaking all.
 - Matthew 19:29-30—don't feel too badly for all those people in early Acts either who sold all their possessions. When the regeneration comes they will receive a hundredfold and inherit everlasting life in exchange for forsaking all to follow Christ.
- Mark 10:31—this is what these verses are about, the general reordering of society that will take place once the kingdom is established. The rich young ruler who possessed all the advantage of money, power, and privilege in this life will be made last in the life to come because he refused to part with his possessions. Meanwhile those who had nothing and had forsaken all to follow Christ will receive a hundredfold in the world to come.