

Get A It's Not Mine Attitude

By David Talley

Well, it is my joy to be here as well. I like to speak, especially when we're talking about God's word, you have your Bibles, but I have your Bible somewhere in a need, though. So if you could pull those out, we're going to be in Luke Chapter 18, Luke Chapter 18, and we're going to be looking at verses 18 through 30 in the time that we have this afternoon. And I've entitled this particular message. The one thing and that clearly comes out of this passage you're going to see and that it is an emphasis in a conversation that Jesus has with a certain rich man.

And what we're going to see as we go through this passage will read it in just a minute. But we're going to see that Jesus has a particular encounter with a rich man and they carry on a dialogue together. And then Jesus is going to have a discussion with the disciples about what just happened in that encounter. And he's going to try to explain to them certain eternal truths that apply not only to the rich man, to the disciples, to the crowd that surrounds them at the time, but also to our lives today.

And I want us to see that emphasis. When Jesus encounters the rich man, what he essentially makes the point of in this particular story is the rich man has wrongly placed his trust in his wealth rather than yielding his life in full submission to God and then in his discussion about what happens in this encounter. The point is made that when one once trust is placed in God, then the the whole idea of the cost, it might seem high, but in the end, it's really nothing to what the person receives in this life and in the life to come.

And so it's a phenomenal principle that we see throughout the New Testament that you give it all for the sake of God and you really lose nothing in the long run. And that's a principle that we have a hard time trying to get together in our minds and in our hearts. And so therefore, oftentimes it has a difficult time. Make it into the way we live our lives.

We have a man in our church that has a plane and it's just a real small, I guess, four seater. And one day he invited my son and myself to go flying with him. And we decided that we would leave Fullerton Airport and we would fly over the mountains and go to Apple Valley. And so we got into the plane and he let me get into one of the driver's seats there. And at some point in time, he said, you drive or you fly. How do you say that when you're in a plane? He said, you fly.

And so he had already been explaining to me about all the different gauges that were there in the cockpit. And I had the headphones on and you can hear other planes talking with one another. You can hear the tower of the airport that you're headed toward, communicating with you as well.

And there's a huge mountain in front of us. And obviously, we don't want to fly in to the mountain. We want to go over top of it. And he entrusted me with the responsibility of getting us over the mountain. Now, it's not just that simple. When you leave Fullerton Airport and you head for those mountains and you want to go over top of them, you have to fly at a certain altitude. Because if you've ever looked in the sky, all these big 747 are also flying into LAX airport and you don't want to be in their flight path and they fly at a certain altitude.

So the whole time I'm in the cockpit, I'm trying to listen to what other pilots are saying with the tower saying, I'm looking at the gauge, I'm at the right altitude. Do I have the right speed? Is there any planes around me? Where is the mountain? And I'm trying to keep all these things in mind and I'm just trying to fly just as careful as I can. And he's looking at the map just nonchalantly. All right, Dave, take it up to certain altitude.

And I'm watching the gauge. I mean, my hands are just glued to this. What do you call it, a steering wheel or I mean, it's everything. You pull it and it goes faster and up, down and and I'm of just holding on to it. But I can't just look at that. I can't look at this gauge. I've got to see the mountain. Are there other planes? What are they saying? And I'm just going crazy trying to fly this thing.

We got to the airport and I felt like I felt like I walked into the restaurant like this, you know, it is fortunately, I could grab my hamburger and just pull it up to my mouth without moving my arms. They were stuck there for a little bit of time. You see, as I'm trying to fly that plane over the mountain. It's not just the mountain. It's the 747. It's it's the altitude. It's the speed. It's it's where we're going.

It's listening to the tower. It's all these things. And all it takes is one thing, just one thing. And we could encounter disaster. Just one thing. And you have to be diligent and vigilant and focused on all the different areas to make sure that we're successful in getting to Apple Valley now on the

way home, we let my son fly, which is comforting me, comforting to me to know that my son can make it over that mountain as well.

And it's just a lot of fun. But one thing is, all it takes to go wrong now is we come to this passage in Luke Chapter 18. We see here also that Jesus's concern out of all the things that are good in this certain rich man's life, there is one thing that's causing his life to be a disaster, and that's where Jesus brings his attention. Now, let's give just a little background to this particular passage in the Old Testament.

There's a very clear principle that if you follow the Lord and you are obedient, then you will experience blessing in your life. Wealth is understood as a part of the blessing of God. And so when we see the phrase here, a certain rich man that carries with it deep theological connotations, God is blessing this particular individual. There must be obedience that is behind this. A certain rich man would imply that this is an individual who is following the Lord with heart, soul, strength and might. Obedience brings blessing. You see that, for instance, in Deuteronomy, Chapter 28, and you could look at verses 11 through 14 where it talks about Jesus.

God intends to bring the nation of Israel blessing in prosperity and they would have their enemies fall down before them. They would always be victorious. That is a major Old Testament principle. We also can see the contrast of this in scripture. Disobedience would bring curses or could bring problems into one's life. There's an example of this in John, Chapter nine, verses one and two, where you see this kind of thinking, the disciples are walking with Jesus and there's a certain man who's blind.

And so seeing this, the disciples say to Jesus, Rabbi, who is it that sinned, this man or his parents? You see the connection there. If the man is blind, that's a curse. That's a problem. Therefore, there must be disobedience behind that. What is the sin, this man or his parents that we now have the state? Disobedience brings the opposite of blessing, and although this is a general principle, it's not always true. For instance, in John Chapter nine, the passage I was just referencing, when they say Houston, this matter is parents, Jesus says neither of them.

This man was born blind so that I might reveal my glory to you. And so Jesus takes this blind man and gives him sight. So there's always exceptions to the norm, but the norm is obedience brings blessing. A certain rich man implies that this man is following after God. Now, in this particular parable, we also need to realize in background still that this parables found in other of the gospels as well. In Matthew, Chapter 19, verses 16 through 29.

You see this parable as well as in Mark, Chapter 10, verses 17 to 30. Now, why is that important? It's important because I'll reference these other accounts and the other gospels, because oftentimes they add a dimension to it, a nuance to it that you don't find in the parable under study. That's one of the beauties of these gospels, Matthew, Mark and Luke, where you can find parallel accounts and you can learn more information by paying attention to these parallel accounts.

Now, another item of background information is this story is similar to another encounter with a certain rich man that we find in the gospel of Luke. We are going to turn there. But in Chapter

10, verses 25 to 37, Jesus also encounters on another occasion a certain rich man. Now, the reason I bring that up, because there's some very interesting connections between these two stories in both accounts. The story begins with a question about eternal life. In our story here, it's what must a man do to inherit eternal life? Both begin with that question. And this is what really this particular parable or this particular encounter is all about.

It begins with the question of eternal life. Look, in verse 30. It also ends with an understanding of eternal life in verse 30, who shall not receive many times as much at this time and in the age to come, eternal life. The story begins with a question about eternal life. Jesus ends it with his answer concerning eternal life, and we find it throughout as well being saved and the kingdom of God. Other issues. When you think about these two stories, you also see that both.

If I can see here, both have a rich man who is apparently pious in each situation, it is understood that the rich man is being obedient to the law. That's not a question. It's not a question here is not question. The other count, again, they are BMB. They're following the Lord, both focus on love. In Chapter 10, we find to focus both on loving others and loving God. Here the focus is on loving others, especially selling everything and giving to the poor.

Both also have a similar point in Chapter 10. The whole issue is about Pride and Prejudice. And the point is, love others, the Samaritan here we have the whole issue of possessions and what one owns and the loving others is give to the poor, give everything to the poor. But also and this is where I want to end with background, both issue a radical call for what it means to follow Jesus.

Both issue a radical call of what it means to internally be submitted to God and his glory and all that he stands for, because they both deal with deep heart issues that need addressing.

And here the rich man outwardly, externally, has it all together and appears to be obedient. But there's something going down in his heart that is not pleasing to God. And Jesus gets at that one thing that needs to be addressed. And as we go through this passage, I want to encourage us to be thinking about what is that one thing for us? God, I go to church, I give money in the offering plate, I support a missionary in Kenya, I'm kind to people around me, me and my roommate get along. I pray for others. What must I do to inherit eternal life? What would be the one thing that Jesus would point to in our life that would need addressing?

That's what I want you to be thinking about as we go through this passage. Now, let's read it, if you would, following as I read Luke, chapter 18, beginning in verse 18 and a certain ruler question him saying, 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. You know, the commandments do not commit adultery, do not murder, do not steal, do not bear false witness.

Honor your father and mother. And he said, all these things I have kept from my youth and when Jesus heard this, he said to him, one thing you still lack sell all that you possess, distribute it to the poor and you will have treasure in your head and heaven and come follow me. But when he heard these things, he became extremely sad for he was extremely rich and Jesus looked at him and said how hard it is for those who are wealthy to enter the kingdom of God, for it's easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

And then you heard it said that who can be saved? But he said the thing's impossible with men are possible with God, and Peter said, behold, we've left our things and followed you. And he said to them, truly, I say to you, there's no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God, who will not receive many times as much at this time and in the age to come, eternal life.

Let's pray together as we move our way through this passage. Father. You know how inadequate I often feel. When I stand before a group of people who love you. Who want to hear from you, who are eagerly seeking you with their whole hearts. You know how I feel inadequate to open up your word and point them to you. And father, I want to come before them in the power of your might. And not in my own.

So, Father, we pray that, as you have promised, that your word is powerful and sharper than any two edged sword. That in this time that we have together, it would be very powerful. We pray that you have promised that you have put the Holy Spirit within us to teach us to guide us in the truth. That the spirit will work powerfully in this time. Father, we pray that you would expose in us in the same way that Jesus sought to expose in this certain rich man what it is that keeps us from following you with our whole heart.

Your father made you challenge us today, both the listener and the speaker. To give our lives more fully yielded to you. God, may you be glorified for what happens here this afternoon. We

pray all this in Jesus name, Amen. OK, Luke, Chapter 18, I told you that first thing we're going to see is Jesus has an encounter with this rich man.

And this is the point clearly of these verses. Verses 18 to 23, the rich man wrongly placed his trust in wealth rather than yielding his entire life to God. We are faced with the question, what are we wrongly placing our trust in rather than yielding our entire lives to God? And Jesus offers the rich man a challenge that reveals that this condition does indeed exist in his heart, a challenge that is designed to show that God is not really first in his life.

Sell all, give to the poor, follow me. That's what Jesus says to him. Jesus gives him a command, an injunction that exposes something that is not true about him and Jesus does is first of all, in verses 18 through 20, he establishes the importance of God's authority. Notice how the man approaches him and a certain ruler question him saying, good teacher, what shall I do to inherit eternal life? Jesus said to him, Why do you call me good? No one is good except God alone. He points immediately to the authority. God is the authority. You know the commandments and these are given from God. Do not commit adultery. Do not murder. Do not steal, do not their fault. Witness. Honor your father and your mother immediately. Jesus establishes the importance of God authority. When you ask these kind of questions, it's not your opinion. It's not what you think matters. It's not what culture informs you.

It's what God's word has to say that ultimately addresses these kind of issues in life. It's why the Bible's got to be central to everything about us, the way we think, the way we live, the way we have our being in this world. There are lots of opinions about eternal life. And in our culture

today, the opinions abound that there are many ways to guide. That Jesus is not exclusive in what it means to be one who follows God, one who inherits eternal life with the Bible is clear, Jesus is the only way.

And so God is immediately the one that's exalted. That meaning, the one who is looked to Ametov, the one who has seen it needs to be submitted to and yielded to in this life. Submission to God is the only truth that really matters.

In the midst of all of this submission to God is what needs to take place in the man's heart. So he takes the man immediately to God's law and he mentions, you know, the commandments. And all of these commandments are focused on commandments that have to do with relationship with other people. Notice each one of them are about this man's relationship with other people in this world. When you think about the Ten Commandments, which is what Jesus is talking about here, the focus here is on commandments, five through nine. Number Ten is not there. Mark in his gospel does pick up chapter. I mean, commandment number ten.

But here Jesus focuses on five through nine. Those commandment, Matthew adds, and love your neighbor as yourself, which we see in other parts of the Gospel as the two great commandments. Love God, love your neighbor as yourself. But Jesus focus on the focus is on this man's relationship with other people. When you think about the structure of the Ten Commandments, those of you who had me for Old Testament history, literature, you might remember this, the Ten Commandments, one through four are focused on humanity's relationship with God.

There is no other God have no other guys before me, no graven image. Remember the Sabbath, those kinds of commandments. They have to do with my love with God. That's why Jesus says the first great commandment is what you do with God. Love him with all your heart, soul, mind, strength, commandments.

Five through ten have to do with loving one another. That's why Jesus says the second great commandment is Love your neighbor as yourself God and others in here, Jesus is choosing to focus on commandments five through nine, what they do with one another, what this certain rich man does in his relationship with other people. First, John, shows that this is extremely important. Turn over to first, John, real quick. Now, let me just read a few verses from this book.

It shows that you can't separate love of others from love with God or love for God. And first, John, Chapter four in verses seven and eight, it says, Beloved, Let us love one another. That's this dimension right here, for love is from God. And everyone who loves is born of God and knows God. The man who does not love talking about one another does not know God forgot. His love goes on in verses nineteen to twenty one we love because he first loved us.

If someone says I love God and hates his brother, he's a liar. For the one who does not love his brother, whom he has seen cannot love God, whom he's not seen, and this commandment we have from him that the one who loves God should love his brother also. You see, John is making the point, you can't say, oh, I love God with all my heart so mainstream, I just can't get along with my neighbor.

I just can't stand my roommate. I just can't stand people who commit these kinds of sins. I can't stand it, can't I just can't stand this people who abused me. John says, you can't say that, because when you love God, you will love others, because when you love God, love is from him, he will fill your heart with love. You will be loving the people around you. Jesus, operating from that particular mindset goes at the certain rich man with relationships in this world.

So it's easy to say, I love God. It's much harder to prove you love God in the way that you relate to other people. And how we need to get that through her head, Zaetta, when I live back in Indiana, I was at Taylor University and I used to go back to Indianapolis two days a week or drive down in Africa two days a week. And I had a counseling practice down there. And I met with people, specially marriage marriages, the husbands and wives who were in struggle and met with them throughout the day.

And I'll never forget the time I was meeting with this man. And this woman was the very first time that we had gotten together. And so I was trying to get a feel for the problem. I was trying to get a feel for where they were in the relationship with one another, as well as where they were in relationship with God. And I'll never forget when the man looked at me and I was probing his relationship with God, he said, Listen, Dave, my relationship with God is better than it's ever been in my life. God and I are tight right now. I'm rejoicing in my relationship with him. I'm growing my relationship with him. The word is coming alive. I'm fellowshiping with him. I just can't get along with her. You see the disconnect between those two, if he is indeed loving God with all his heart fellowshiping, with God growing in that relationship with God, then in fact he will be able to get along with her. And that's the point that John's trying to make.

It's so easy to say, oh, I love God, He's the greatest. But if you can't get along with your neighbor, if you can't get along with the person sitting next to you, if you can't work through the difficulties in your life, then this is not in place. So Jesus goes at what can be seen. He goes at what is obvious. He goes, that what you can't pretend about, and that's how you deal with other people. He takes the man right there. And what is the man's response? He says in verse 23, where verse 21, he said, All these things I've kept from my youth, Jesus doesn't deny that. This is obviously a pious man. Jesus lays out there the biggest part of the Ten Commandments, how he deals with other people, I've kept those.

Jesus doesn't deny it. He doesn't deny him. But Jesus goes on and he's going to establish the importance of complete devotion, complete devotion. So the man says, I kept all these things. And then Jesus hurt when he heard, as he said to him, one thing you still lack. Sell all the possessed distributed to the poor and you show a treasure in heaven and come follow me when you heard these things became very sad or extremely sad because he was extremely rich.

See, it's one thing to say I love God, it's quite another to say I love my neighbor and it's quite another to get even deeper into your heart and soul and call you to something that you may not be willing to give up. Jesus says sell everything you have and really love people. Give it to the poor. Let go of those things that you're holding on to so tightly release them and give to people who are in need who who don't have what you have let go of it or quit hoarding it in your life. We're going to talk about hoarding tomorrow.

Quit hoarding all that in your life, release it, see if you say you love God and if you say you love others, it's going to take a radical sense for that to be seen in your life. And Jesus says you lack one thing. You say you love God, you're keeping those commandments. You say you love your neighbor, you're keeping those commandments. Now, let's see you release everything that you have and give to other people. You see, the commandment that Jesus doesn't mention is the idea of coveting.

The idea of wanting more than you have. That's the tenth commandment that Jesus fails to bring up with this particular individual, but Jesus gets deeper into the heart and exposes that one reality this man's holding on to earnestly. He's holding on to it, Jesus acknowledges the rich man's obedient obedience, but he exposes the fact that his heart is not completely submitted to God. There is one thing, there is an obstacle. And it forces us to ask the question, what would that one thing be?

It's one thing for us to look at the rich man and say, come on, give it up. It's quite another for Jesus to reach deep down into our own hearts and pull out that one thing that if he said, I want you to do this, one thing is one thing you still lack.

What would it be that Jesus would bring up in our hearts that would cause us to walk away? Very sad. Head dropped because Jesus just exposed the idol that we hold on to tenaciously, that we suck the life out of it, it feeds us, it's what causes us to live. What does that one thing that Jesus might say, one thing you still lack, it's that one thing. Think about what John says. And first, John, to my mind, goes to first John to when I read through this passage, because I think

John puts his finger on the pulse of some of these things in First John chapter to what could be the one things that are there in our lives.

First, John, to verse 15 to 17, do not love the world, nor do the things in the world. If anyone loves the world, the love of the father is not in him. What is love of the world? It's things that we hold onto in our life, we suck life out of it, things that are temporary, things that are grounded in this world, and we look to them for life. We live for these things. That's what John saying don't love. Because if you love these things, the love of the father is not in you.

Why, because all of a sudden this thing has become more important for 16, for all that's in the world, the lust of the flesh, the lust of the eyes, the boastful part of life is not from the father, but it's from the world. And the world is passing away. And also it's lust. But the one who does the will of God abides forever. Lust of the flesh, lust of the eyes, boastful pride of life. What is that one thing for us that we love for the rich man, it was his money. What could it be for us? Maybe it's money for us as well. Look over and look again and just go back a couple of chapters to chapter 16.

In verse 13, they're - Jesus is talking to a certain rich man in this passage, and he ends in verse 13 saying no servant can serve two masters, he will either hate the one and love the other, or else he will hold to one and despise the other. You cannot serve God and Mammon. You cannot serve God and money. You cannot have dual allegiance in your life.

And I think that's what the rich man is facing here. Oh, I follow God, but I also hold tightly onto this. I live for this, it brings me like I love God, but I love this too, and Jesus is saying you can't have two loves, you hold to the one despise the other. You love the one. You hate the other. I'm afraid in American Christianity today. We live in a culture where we believe that we can love God, but we can love a lot of other things along with him, and it can't be true.

The rich man says that Jesus own keeping the commandments. And Jesus said, you lack one thing. Let me expose what's true in your heart. So everything you have give it to the poor, really love people. And then follow me. And he walks away, sad why he was trying to love God, trying to love his things, his wealth, his riches, and when he was faced with allegiance, he walked away from Jesus and embraced his wealth. He embraced his riches because it was so much.

It was life for him. And we got to realize that when we look at this passage, the certain rich man is not someone divorced from us. He is a mirror that we are forced to look at and say, what is it? If it was God in this? And God said, choose between the two, you can't have two masters. Would I be able to despise this? Would I be able to hate this and embrace God and God alone?

Would I be able to do that? What is that one thing? You might be involved in ministry, you might be loving the people around you. You might have Christian written all over you and bumper stickers all over the back of your car, even getting a biology degree that takes 30 units, the Bible, you might have it all.

And still be clutching onto that one thing, that's the problem with the certain rich man. And what Jesus is trying to point us to as well as him to is it is not worth it to cling on to that one thing.

You've got to let it go. So Jesus forces that in this man's life, Luke has repeatedly addressed greed in his book in this gospel. He tells us, first of all, that it leads to a self focused look over in Chapter six, verses 24, when we're just talking about greed here, any God can do these things.

Same things to us in Luke, chapter six, verse 24, it leads to a self focus. But woe to you who are rich for you are receiving your comfort and full. You're getting it all now. Woe to you. Because you've got your full. You've got your reward. It leads to a self focus of just somehow meeting the needs in our lives, we could look at other passages in Chapter 12 as well, a passage that we're actually going to be in tomorrow. And so we'll just leave Chapter 12 for tomorrow where he goes to the rich fool and talks to him a little bit. But it leads to a self focus, becomes all about you, becomes all about your wealth.

And whatever that one thing is for you, your life can revolve around that one thing. And the reason I think it's important that Jesus touches on wealth here is because that's got to be the number one American Idol. Money. Riches. Dressing a certain way, having a certain job, driving a certain car, a certain big enough bank account, a certain retirement fund, a certain second home where we can vacation and get away from it, all extreme vacations, Starbucks every day, whatever it might be. We live for the things that we have in Jesus, goes right at it, goes right at it and addresses it. It leads to a self focus. It also distracts from faithfulness.

We're going to look at Luke Chapter eight in just a moment. But look at Chapter 12, verses 29 to 34. It distracts from faithfulness. Twenty nine to thirty four do not seek what you shall eat or drink and do not keep worrying for all these things the nations of the world eagerly seek. But your father knows that you have need seek for his kingdom. All these things will distract you from what really matters. It distracts you from being faithful.

And so Jesus tries to underscore that here in Luke, Chapter 18 with the Rich man. So all you have, it's distracting to you, it's keeping you from what really matters, that's keeping you from really loving people, see all the needy people around you sell and give to them and follow me. And so, look, here's picking up greed again in this particular context, as Jesus encounters this certain rich man, the one thing is so important to this man in verse 23 that when he hears them, he became very sad because he was extremely rich.

There is a cost. To what it means to follow Jesus. There is a cost to what it means to make him lord of your life. There is a cost to what it means for him to be the only God, the supreme passion in your life. There is a cost. And we all have to face that and hear the rich man has to face it, but the lesson that Jesus wants to teach and he's really going to pour this out in this passage is God is to have first place, no matter what the sacrifice might be.

And for everyone, it's going to be different. For all of us, it's going to be different. But one thing can get in the way, let's turn back the Luke Chapter eight. This is the parable of the spoils in Luke Chapter eight. The seed is spread out and it's all over the place. In verse seven, it says.

Another seed fell among the thorns in thorns, grew up in it and choked, it goes on in verse 14 and it says and the seed which fell among the thorns, these are the ones who have heard.

And as they go on their way, they are choked with worries, riches, pleasures of life and bring no fruit to maturity, worries, riches and pleasures, worries, riches and pleasures, earthly things that pass away consume our attention.

They consume our energies, they consume our passion, they consume our love one things that get in the way of eternal things, and that's what God is calling us to. And so the rich man says that, Jesus, what shall I do to inherit eternal life? Keep the commandments, that's a sign when you love others, your loving God. Oh, I've done all that. Let me call you to something you haven't done. So all you have give to the poor and follow me. That's the one thing.

And now all of a sudden, that seed has been planted in this young man's life, is now being choked out, worries, pleasures, riches, choking out the work that God is doing in his heart. We can all be there. And this passage forces us to examine our own hearts and think about where we are, is it God plus? Our other God that we nurture and live for and love, is that possible? Well, Jesus goes on and he has a discussion about this encounter with the rich man in verses 24 to 30, and the point here is when one's trust is placed in God, the cost may seem high, but the reward will far exceed it in this life and the life to come. So now Jesus is going to walk into this.

So all you have give to the poor. Whoa, that seems extreme. And Jesus is going to say, hey, it's nothing. It's nothing. When you have an eternal perspective, it's nothing. Listen, in your time at

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Biola, if you can do one thing, grab an eternal perspective and think always in light of eternity, you're going to find, as the great hymn says, and the things of earth will grow strangely dim.

They won't matter in light of his glory and grace.

It becomes everything to us. Jesus wants that to be known when you're thinking eternally, all of a sudden the kind of car you drive is unimportant. In fact, I think in America today that we are so consumed with our lives, we aren't looking out. We aren't seeing the world. That's what I want to talk about. Thursday night, the great commission, we're so consumed with their lives, we're so busy navel gazing and we don't see that the world is lost and going to hell, that our navels become bigger and bigger and bigger and they become everything in this life becomes all there is.

And we forget about eternity. We've got to get over that. And Jesus is saying to the rich man, listen, give it all up, because that's nothing, that's not where life is found and that's the one thing that's keeping you from really knowing what life is all about and really following the Lord. You see, it seems like a great cost, but in the end, it actually doesn't cost anything. And Jesus notes in these verses 24 to 30 that humans cannot save themselves, but God has the power to do that.

He has the power to do what's humanly impossible. And Jesus also goes on and assures them that the benefits of obeying the call to put God first will never, never come up empty. It's always a benefit to that. And so that's what he wants to deal with in the first thing he does in these verses, 24 to 30 as the rich man walks away, sad Jesus looked at him and said, he's walking. He puts his face down, begins to walk away.

Sad at this point. And Jesus says how hard it is for those who are wealthy to enter the kingdom of God, for it's easier for a camel to go through the eye of a needle than for a rich man in the Kingdom of God. And they heard it said that who can be saved? And he said the thing's impossible with men are possible with God, Jesus, first of all, addresses the difficulty of being saved, or we might put it another way, the impossibility of complete devotion. The impossibility of complete devotion, we say, how can we ever get there? How can my heart ever be fully devoted to God? Jesus says it's possible with the power of God. It's not something you can do, it's not something that I can do.

It is something that God can do in our lives. And so he gives us a little illustration of of the camel in the eye of a needle. It's easier. This is a beautiful picture for us to get in her mind. People have tried to understand this, but let's just stick let's just stick with the very simple illustration. A camel and the eye of the needle. It's easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.

And here we have the camel, the largest animal in Palestine. And so in their particular culture, this is the largest animal they could think of in their environment, going through the eye of a needle, one of the smallest items that were used daily. This whole idea is just a laughable concept. So Jesus looks at that rich man and says, you know, it's easier for a camel to do that than it is for a rich man. Enter or heaven.

Why? Because you can't embrace God and your wealth at the same time. Because what you have there is two gods, and ultimately what you have there is you're going to hate one and love the other. Your allegiance, your devotion will squarely be with one. You are a worshipper. That's how you were created to be a worshipper and you will worship that which you see brings you life, and if it's not God, you will worship that which does that for you.

And Jesus says it's hard when someone's rich. Because money is such a wonderful thing, it buys pleasure, it buys comfort, it buys life. We experience something in the temporary nature of this world and Jesus at all, so. And the people who were around seeing this certain rich man, this pious individual, this keeper of the law, they say, my goodness, then how is it possible? Can anyone be saved? Jesus says things that are impossible with men are possible with God, the rich man, their understanding of law, keeping Jew who's obviously receiving the blessing of God for his obedience. Certainly he belongs to God, doesn't he?

The people are shocked and they find out it's only possible with God. God is the only one who can pull this off. There is nothing we can do, none of us in this room to change our hearts. It is only God who brings about change. It is impossible with us. But with God, all things are possible. One day I was reviewing an article for Eric Tanaiste and he was writing on this whole idea of is it possible for people just lost people to just be lost only by a little bit and others save by the skin of their teeth?

And he goes on and begins to talk about a number of issues. And and he goes on he says, to be a Christian means you have traded in your filthy rags of self-righteousness for the perfect

righteousness of Christ. You have ceased striving and now rest in the finished work of Christ, no longer depending on accomplishments, religious pedigree or good works for God's approval, but only what Christ has accomplished for you. You understand with Paul that it is no longer I who live the Christ, who lives in me in the flesh. I now the life. I now live in the flesh. I live by faith in the son of God who loved me and gave himself for me.

You believe that when Jesus says it is finished, it really was because of this. There's therefore now no condemnation for those who in Christ Jesus and you have been saved to the uttermost. A miraculous transformation has taken place in you in which you have passed from death to life, which means that you have confidence in the day of judgment. Conversely, if you have not been saved in this way, you are condemned already because you have not believed in the name of the only son of God. You remain dead in your transgressions and sin and wrath and judgement of God remains on you because you've rejected God's gracious offer of pardon in Christ and disregard.

There are no degrees of being saved or lost, dead or alive. Either you are or you aren't. Whoever has the son has life. Whoever does not have the son of God does not have life. And that is something that God does in you. We are to be a grateful people because of what God is doing, what is impossible, those who were dead will remain dead forever unless God steps in and does a work. And this rich man who's holding on to his wealth is will wealth will remain in that state forever unless God steps in and does a work. All of us should be seeking God and begging him to do a work in our life, getting rid of those one things so that we can follow him with all of our heart, all of us, so all of our strength.

I love what it says in First Corinthians one. Don't tell there. I'm going to be out of here just as soon as I get in there. But in First Corinthians, want to talk about God choosing the foolish things, the best things, the weak things of this world. Then he says that he does that, that he might nullify the things that are that no man should boast before God. Notice he says this, but by his doing, you are in Christ Jesus, by his doing, by his doing, you are being sanctified by his doing.

You are alive, by his doing. You are a new creature by his doing. You can wean yourself from world and riches and pleasure and you can devote yourself fully to God. It's by his doing that this takes place and they say, who then can be saved? And Jesus makes it very clear it's not about you in the first place, it's about the work that God is doing in this world, blessed be the name of the Lord. Then he goes on. Not only. The impossibility of complete devotion is overcome by the power of God, but also the sacrifices of complete devotion are compensated with great reward and versus 28 30.

And Peter said, behold, we have left our things. Remember, Jesus said one thing, so all you have and give to the poor Peter says, hey, we've left our things and followed you there listening. What did Jesus say to the Richmen? One thing you sell everything, give to the poor and follow me. Now, Peter says, we have left those things and we are following you.

And Jesus goes on and he picks up on this, leaving things behind, and he says, truly, I say to you, there is no one who has left house or wife or brothers or parents or children for the sake of the

kingdom of God, who will not receive many times as much at this time and in the age to come.

And Jesus gives us a powerful point here. Peter says, we've left and followed you, and Jesus says, let me correct one thing, just like he corrected one thing with the rich man.

He corrects one thing with Peter Lord, we've left and have followed you. And Jesus says there's no one who is left for the sake of the kingdom of God who will not receive multitudes. In reward, you haven't left anything. Instead, you've entered a life, you are walking down a road that will lead to more than you could ever imagine in this life. And in the light to come on top of all that, you get eternal life.

You see, the rich man is faced with his love for money and Jesus says, let it go and follow me. And ultimately, what he says is you aren't letting go of anything, you're letting go of futility, you're letting go of emptiness, you're letting go of things that ultimately don't satisfy. And you are placing yourself on a world, a road where you have not left anything behind. Instead, you are gaining everything you must lose your life to find it is the principle that Jesus is laying out for us.

The one thing that we hold on to so tenaciously, if we let that thing go completely devote ourselves to God, we find that we gain everything, we don't lose anything. Doesn't make sense to us, does it? It doesn't make sense to anyone in this room because we love so much the things of this world. We hold on to them so tightly and Jesus says, trust me and let it go. Trust me, and just release it. And see if you don't find life.

But we're like that rich man, we we put her head down, we walk away sad because we like these things that we hold on to so tightly, they bring us life in. Jesus is making a powerful point here. Sacrifices of complete devotion are compensated with great reward versus only our own thing. Some of your translations might say home picking up what happens down in verse 29. Literally, we have left our own things. I think we ought to keep it there because it's it's a contrast of the one thing that's happening there with the rich man earlier.

The disciples are the contrast of the rich man. God does have first place, not just in word, but in life. They have left. They have made the sacrifices. They are entering the kingdom of God. God has done a work in them. And the promises this that Jesus makes when you live for the kingdom, your reward is great. Think about it for a moment. What is she to say? There's no one who's left house or family. Those are the two categories he talks about there. There's no one who's left house or family.

For the sake of the kingdom of God, he will not receive many times over. Let's think about the House idea for a moment. Leaving house. Leaving it all behind. What does the Bible talk about, home or house? He talks about our heavenly home. Flipping through 20 says that we are in Christ, we already have a different home, our citizenship is in heaven.

I live at 1222 Tracy Drive, Brea, California, 92821 in one sense, but in the truest sense of my life, my home is in heaven. I haven't lost anything giving up the home in 12, 22, Tracy Dr. Brea, California, nine two eight two one. I can leave that and not lose anything because I've already got a heavenly, eternal home. That's everything.

Oh, if we could learn to live this way. Why live for this when I've already got this is what Jesus is saying, you haven't left anything behind, you're gaining everything. What about family? We think about family when we leave family, and I think in America, we hold way too tightly onto our family. There's a number of things we could look at, Luke, about that we hold way too tightly families, way too much of a priority for us, not denying commandments where it says honor your father and mother. It's extremely important. We honor our parents, but we rely we live way too much for our earthly family because when we leave them, we don't lose anything.

In a sense, we have the family of God. Jesus brings us up in Luke Chapter eight in verses 19 through 21. And his mother and brothers came to him and they were unable to get to him because of the crowd and it was reported him, your mother and brothers are standing outside wishing to see you. But he answered and said to them, My mother and my brothers are these who hear the word of God and do it. We've got a family right here.

And you'll look in your local church, you've got a family. We don't lose anything by leaving family and going to the uttermost parts of the world to take the gospel. You don't lose anything in doing that because you've got brothers and sisters in Christ. They're two. We don't lose anything, we don't lose house, we don't lose family, we gain everything in Christ. And the reward? Is both at this time as well as the age to come, eternal life.

Rich man, sell everything you have, give to the poor, follow me and your reward even now will be great. Right now, your reward will be great, not just in the future, but now life will become

what it's never been for you before up to this point in time, because you'll be weaning yourself from this God knowing life in me. You'll know life now. And Jesus says that clearly it's not my words, his words, who will not who will not receive many times verse 30 as much at this time and in the age to come, eternal life.

There are so many passages to talk about that Second Corinthians, Chapter four, Romans, Chapter eight, which talk about in this life, the groaning, the pressures, the difficulties, all the obstacles that we can be up against their temporal. They are just for the time being, it's while we live on this world. But there's something bigger. There's something greater.

There is an eternal that's out there that we, in fact, live for. And we've got to live with that in mind in our lives. It's a paradox. Give it all up. And get it all back. We just can't imagine that. And so Clawson says, seek those things above, not things on Earth. Live for something external, not temporal. Why? Because that's ultimately where life is found. So in this passage right here, the focus is the one thing, one thing you lack.

And we've been trying to ask ourselves the question, what might that be? There are some people possibly even in this room that because of their one thing, it keeps them from salvation, it keeps you from salvation. Possibly there's someone in this room that fits that category because you so tenaciously hold on your one thing God has never had first place in your life. I work out with this guy at the gym at Bray Community Center. And he was talking to me, we've talked about Christ a number of times in his life.

And one day he just said, hey, the bottom line is this I don't want to be a hypocrite, I don't want to go to church and do the God thing when I really know the life I'm living in this world right now is pleasing, satisfying. It's what I want. So I'm not even going to pretend by going to the church and trying to do this God thing. I know what I want. That one thing is getting in the way of him coming to know the Lord, but also there can be believers who have won things and I think we all do. That's why I think the rich man is a mirror for us. We are idolatrous, the Old Testament so clear. We are idolatrous and we have won things in our lives that have deep roots.

And so someone could be a Christian, but that one thing continues to keep them from growing in the grace and knowledge of the Lord Jesus Christ, that one thing keeps you from experiencing the life that God intends for you to have. Here it is wealth. And in America, I dare say we all battle with that one thing. I don't think there's probably a person in this room that doesn't battle with that particular God, that one thing. That we hold tightly to in Jesus, says Salant, give it away.

You you won't lose a thing in this world. And listen, I'm going to talk more about this tomorrow, because it's so important to me if you can learn to live now. To be the kind of person who gives away what God gives to you, you will never lack anything, you will never be sad. You will live a rich life. If you can learn that now, you will be establishing patterns now that you'll be stuck in these ruts the rest of your life.

You don't want to live in such a way that money becomes a God to you. Jesus wants the point is that it's a big issue and Luke, it's a big issue in our lives as well, and it doesn't matter what our

one thing might be, it doesn't matter whether we are not a believer or we are a believer in. The one thing is what's keeping us from growing in a deeper relation with God. The issues of saying you got to learn to repent of that one thing.

And the way Jesus was trying to get this rich man to repent was give it away, get rid of it. Lose it so that you can gain. And once you figure out what that one thing is for you or those one things are, because I think we probably all have many idols, we've got to repent. We've got to get rid of those one things. We've got to think about what it means to live in light of eternity. We've got to turn to God, yield ourselves totally to him.

God is to have first place in our lives. And that may cost us there may be a price associated to that. But Jesus says whatever it is you pay, it's not a payment anyway because you'll reap the bounty of what it means to follow me. You'll not lose anything. You'll not miss that one thing when you live the life that God has in store for you. But for most of us, that causes us to take a risk. It's like a little baby.

We are oftentimes like little babies in the baby, gets hungry or thirsty and just wants his passy. We all have our passes and life gets tough and difficult, and we just want our pets. We just want to hold on to our past, my passing. How about your blanky? We live life in such a way when life's bad, just give you my blanky. And we just want to hold it, smell it. It's familiar, it's comforting, and we all have idols that are that way as well. And you got to come to that point where you repent of that and you give it up and you walk away from it. But I also recognize when we look at this passage, the disciples say, Jesus, we've left all and we followed you.

I realize there's some of you that are are doing the same thing. And that's what excites me about being at a place like Biola. There are people who understand this, who are striving for it, who are living their lives in this kind of way. And you know what Hebrews 12 says to us? It says, hey, stay the course, stay the course. There's so many beautiful people here at Biola. Stay the course. But even though our lives may be this way right now, oftentimes there will be things that come up in our life that become one things for us, repent and get back on course.

But don't let anything keep you from that complete devotion to God. That's what the call of this passages. One thing you lack, would that be for you? What is God tugging at your heart about? Let him have his way with you. Let's pray. Father, on behalf of these wonderful young men and women here in this auditorium. I represent them to you and I say, God, would you forgive us for our one things? Would you forgive us for our idols, the things that we pursue because we find them more beautiful than you?

God, would you forgive us for that? In God, we need your help. We need your help to break into our hearts and expose those one things. We need your help to rip the sadness of losing that away from us and replace it instead with the joy of following you. God, we need courage to take steps of risk. Because we've held onto these one things for so long and they're precious to us, they're parsees their blankets. God, would you forgive us, help us to wean ourselves from them?

God, we need you to do that work. We thank you for the salvation in the work that you've begun and us and we beg of you that you would continue that work and nothing would get in the way.

Talley: Get A It's Not Mine Attitude

And father, we don't want to live for this truth, but we thank you that it's true that. There's nothing we can give up. But what will be replaced many times over, God, you are so good to do that and not only to do it, but to let us know ahead of time that thank you for that.

And I pray that as we take steps of risk and faith and we repent and walk away from one things that you would encourage us, you would help us to see those many things that you replace them with. The blessings that you lavish on us in light of those light of the walking away from those things, God, please allow us to see that, to comfort us, to encourage us and continue to point us toward you. And God, we thank you for bearing with us in the meantime, and I pray that with these students, there would be a tenacity to follow you in the call, others to do the same for your honor and your glory. And we pray this in Jesus name. Amen.

[End of Recording].