

**Sermon Series:** The Gospel of Mark  
**Sermon Title:** Discipleship Versus Possessions, Pt. II  
**Sermon Text:** Mark 10: 23-31

*2 truths*

**I. THE DISQUALIFYING POWER OF RICHES** **23-27**

The implications of the distressing situation of the rich young man in vv. 17-22. While riches are amoral they are said to disqualify the wealthy from entering the kingdom of God because the wealthy tend to depend on them for their ultimate security. Wealth is a hindrance to discipleship, 1 Tim 6:17-19.

**A. THE INTERPRETATION OF THE DISTRESS** 23

Looked around- Mk 3:5, 34; 5:32; etc. Examining the disciples; a silent query.

A general statement whose meaning is clarified in vv. 24-27. Recall Lk 12:16-21; 16:19-31.

**B. THE INTENSIFICATION OF THEIR DILEMMA** 24, 25

Did not God promise material, earthly blessings for obedience? Dt 28:1-14; etc. Cf. Pro 22:4. Was God not the Provider of riches? 1 Chron 29:12; cf. Job 15:29.

A strong exaggeration who whose spiciness must not be reduced. Difficult not impossible- Abraham; Job; Joseph, Mt 27:57; Lk 8:1-3; etc., for example.

**C. THE INTRODUCTION TO THE DELIVERER** 26, 27

Remembering the OT promises above but incorrectly absolutizing them. Recall Ps 73:3, for example. If the wealthy whom God specially favors have difficulty being saved, then how can anyone else be saved?

The absolute necessity of sovereign, divine grace. God shows no favoritism, Rom 1:16, 17; etc. God alone saves by Christ alone, Jn 3:3, 5; Eph 2:8-10; Heb 7:25; etc. Christ has already explained, Mk 8:31; 9:31, and will soon repeat how he achieves this salvation, 10:33-23, 45.

**II. THE DIVINE PREROGATIVE IN REDEMPTION** **28-31**

The rewards of discipleship.

**A. THE REMINDED PRIVATION** 28

We've already done this, Mk 1:16-20. Reminder of their obedience, compliance. Mt 19:27, "'See, we have left everything and followed you. What then will we have?'" A passionate plea as well as a request for affirmation. Some doubt remains in light of v. 26.

**B. THE REASSURING PROMISE** 29, 30

The total and radical allegiance that is required. These are relationships that are endearing and associations that provide significance, security, identity, etc. Jesus' scandalous call to be his disciples requires a radical forsaking of all others. The allurements of this world are no match for his sweet aroma. Moreover, wealth is useless on the day of judgment, Pro 11:4, 7.

These are already provided in the church, recall Mk 3:34; Acts 2: 44, 45.

The reward that is certain. From the lesser to the greater. No comparison, Rom 8:18. This is not the motive for discipleship but the promised reward of Jesus Christ.

Persecutions reinforce the cost of discipleship. Recall Mk 8:34-38. Discipleship is not a period of utopia. Discipleship is hazardous to our health. Discipleship is not for wimps but for converted wimps.

Eternal life in the future, yes, but already granted in Christ, Jn 3:16, 18, 36; 5:24; 1 Jn: 11, 12, 20.

#### C. THE REVERSING PRINCIPLE

31

A paradoxical principle that refutes and reverses the principles and practices of the world. The Lord of the Sabbath is the Lord of the Covenant Lord but also (by becoming) the Suffering Servant. He will soon accomplish this on Calvary. Anticipates Mk 10:45.

The great exchange on the cross:

2 Cor 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

Etc.

Our eschatological hope must determine and define our lives on earth.