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INTERNATIONAL NEAR DEATH SUNDAYSCHOOL

LESSON FOR JUNE 21

THE GREAT REFUSAL

LESSON TENT-Mark 10:17-21. GOLDEN TEXT- Ye cannot serve God and mammon." Luke 18:13. (Read also

The story of this rich young ruler is one out of the ministry of our Lord that has made an indelible impression that has made an indelible impression throughout every succeeding generation. This is so because it is so vital, ribrant and vivid a revelation of our every-day experience. The lesson naturally divides itself into two sections. Read carefully the parallel accounts: Matt. 19:16-30 and Luke 18:18-30.

Mart. 19:16-30 and Luke 18:18-30.

Man of Courage.

I. An Eager Young Man, vv. 17-22.

This man is an arresting figure. Much may be said in his (avor: (1) He was young (Mart. 18:22); (2) He was in earnest. "came running" (v. 17); (3) He was educated, "a lawyer." Luke 18:18; (4) He was rich, Mark 10:22; (5) He was level by Leans Mark 10: Jesus. Moreover he must have been a man of some courage, belonging as he did to the ruling class, the Pharihe did to the ruling class, the Pharisees, yet he came running into the
presence of Jesus and cast himself at
his feet. We need but to recall that
this class was at this time definitely
hostile to Christ, yet this young man
dared to speak the conviction of his
heart in this public way by calling
Jesus, "good." We feel that he was an
honest seeker after life. His question
reveals the unrest of the human heart
If matters not what men may rossees reveals the unrest of the human heart. It matters not what men may possess of wealth or position, these things do not bring heart rest. Great moral courage, noble aspirations and benevolence never will save nor fully satisfy the human soul. Man does not obtain life by doing, Gal 2:16. Life is a gift. Rom. 6:23. We must not misunderstand the reply of Jesus (v. 18). Jesus did not deny being good. John 8:46: 14:30; 8:29, but he saw that this young man was filled with the idea of his own goodness. To say that Jesus was good was practically to say he was God, and this the young man did not mean. Jesus sought to reveal to him his careless use of words. Jesus him his careless use of words. Jesus undoubtedly here lays claim to deity and subsequently he said. (v. 21) "fol-

and subsequently he said. (v. 21) "follow me." i. e., for this man to yield his life actually to the control of God.

Last week we were taught to "make friends by means of the mammon of unrighteoueness; that when it shall fall they may receive you into the eternal tabernacles." This is exactly what Christ told this young man to do, "Sell... give to the poor." By thus using he would store up treasure in heaven. That he could not stand the test is evident from v. 22.

Perils of Riches.

II. The Master's Exhortation, vv.

 The Master's Exhortation, vv. 23-31. As a great teacher and philosopher Jesus took this occasion to point out the perils of riches. Nearly every man is willing to run the risk. We have, however, but to look about us to see illustration after illustration of the truth of these words. "How hard-ly"—increased wealth, decreased plety. the banking public and saying we are prepared and willing this picture, but have no right so to extend to our customers every fado. The only safety is found in the cility and accommodation consistent words of verse 27, "with God all things with safe banking.

are possible." The most severe test possible to be given to a man's religious experience is for him to be prospected in wealth or position. The rich pered in wealth or position. The rich young ruler is an evidence of the fact that such a godless life is a restless

young ruler is an evidence of the fact that such a godless life is a restless one.

Notwithstanding his possessions, his refinement, the privileges of his postition and a life so cleanly lived as to leave no visigar moral scar, yet he extendings. "What shall I do that I may inherit eternal life?" It was easier for the proverbial camel to have entered the city gate (or a literal accelle's eye as you prefer) than for this young man to yield to God the control of his life. Every life is under control. A godless life is a self-controlled life. Every life is under control. A godless life is a self-controlled life. Every life is under control. A godless life is a self-controlled life. Every life is under control. A godless life is a self-controlled life. Every life is under control. A godless life is a self-control of heir lives over to his keeping none. Such is not the maning. This is revealed in the reply to Peter's question. Men are saved irrespective of position or of possessions for God loves them all. Those who turn the control of their lives over to his keeping, those who, no matter what their condition or position in life, follow him, leaving all, or bringing all as the case may be, will have their reward here in this life and in the world to come, eternal life.

The one thing people most dread is poverty, so did Jesus and he saw that the possessions of this life so occupy the time and attention of men as to impoverish their souls. Wealth is a trust. God looks upon every man, as Jesus beheld this young man, encowed with great possibilities and coveta that life for high service. Are we more anxious to be rich than to be good? Is it not an evidence of selfashness to let those come after us distribute our wealth? To enjoy it, gloat the solution of the solution of the stribute our wealth? To enjoy it, gloat the solution of t

good? Is it not an evidence of selash-ness to let those come after us dis-tribute our wealth? To enjoy it, gloat over it and to use it for yourself, then dictate who, why, or how others may enjoy it is selfishness.

Court.

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