

LITTLE CHILDREN

Mark 10

We can lead into this lesson by linking it to Palm Sunday and telling them that our story is of some things that happened on the journey to Jerusalem that last time. Point out to the Juniors and Intermediates on a map the three divisions of the Holy Land and how the Lord and His apostles came down on the east side of the Jordan this time and crossed near Jericho. We learn also in Luke that He went up from Jericho to Jerusalem.

Doctrinal Points

In all our relationships in life we should look to the Lord, trust in Him, and be guided by His Word.

Innocence means not trusting in ourselves or insisting on having our own way, but letting the Lord direct us.

“Trust in riches” means trusting in our own goodness and wisdom.

Notes for Parents

We parents are probably more conscious than others are of the seriousness of the increasing rate of divorce and of juvenile delinquency in our country, but we do not always realize that the two evils are closely allied and come from the same source. Our chapter for today shows us what that source is and the only way in which these evils can be overcome.

What does the Lord mean when He says, “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein”? The kingdom of God is the rule of the Lord in the heart and mind, not just after death, but while we are living in this world. A little child receives everything from his parents without question, believing in his parents’ wisdom and trusting his parents to take care of him. The Lord is our heavenly Father, all-wise and all-powerful. We are still His children, and we should believe what

He tells us and trust in Him just as our children, when they are little, believe in and trust us.

In this chapter the Lord tells us several things which we need to believe and to hold in our thoughts:

1. He tells us that marriage should not be broken. If we recognize marriage as a sacred covenant which enables the husband and wife to serve the Lord together as one, developing increasing unselfishness through their love for each other and for their children, our marriage will be blessed with increasing happiness and peace.

2. He tells us that children should be brought to Him for blessing. We should see to it that our children are brought up in the knowledge of the Lord and His laws, so that they will be true citizens of the kingdom of heaven.

3. He tells us that we should not only obey the commandments but should also believe that to follow Him is more important than any possessions or position we may have in this world.

4. He tells us that to be of use to others is true greatness, as His own example showed. We can all be of use, whether we are rich or poor, learned or ignorant; so we can all be truly great if we choose. The only thing that stands in the way of our success in marriage, in bringing up our children, in living a useful life, is selfishness. If we can put away our thoughts of self-interest and self-importance and look to the Lord for guidance and strength, as little children look to their parents, we shall be blessed and happy receivers of the kingdom of heaven.



Primary

It will be best to begin this time with the reading of the lesson, and then discuss it with a view to impressing on the children the meaning of love to the Lord and to the neighbor, and the necessity of overcoming some of the little faults which they have which make their parents and others unhappy. The tendencies to selfishness and feelings of superiority are sometimes becoming strong at this age, and the children should be shown clearly what they lead to.

What is our lesson for today about?

The Lord loves everyone, but everyone is not willing to receive His help.

He loves little children because they are innocent and trustful.

Innocent means not wanting to hurt anyone.

Little children do not depend on themselves.

We should all trust the Lord just as little children trust their parents.

You see, the Lord loves little children. You know that your father and mother love you. They take care of you, give you a home to live in, provide food for you to eat and clothes for you to wear. But behind your parents is the Lord, who gives us the world to live in, with trees and stones to make our houses, and the seeds and the animals from which our food and clothing come. So we should all love the Lord and thank Him, just as we love and thank our fathers and mothers.

Our parents have another duty toward us. They teach us what is right and wrong, and do all they can to see that we grow up to be good men and women. And we know that we ought to listen to our parents and obey them. But where do our parents get their knowledge of what is right and wrong? They get it from the Lord in the Word.

When the Lord was in the world, He spoke His teaching to all who would listen.

What did the rich young man ask the Lord?

What did the Lord tell him was the first thing necessary?

When the young man said he had kept the commandments, what more did the Lord ask?

Why did the young man turn away from the Lord?

What did the Lord tell the disciples?

The Lord did not say that people ought never to be rich, but that they should not trust in riches.

Whether we are rich or poor, we can obey the Lord and trust in Him.

If we trust in the Lord and obey Him, the Lord will make us happy whatever our outward circumstances may be.

The Lord gives us many wonderful things and wants us to enjoy them, but He knows that we cannot really enjoy them unless we share them with other people and use them to give happiness to others rather than just for ourselves. We should love and help other people just as the Lord always loves and helps us. Following the

Lord means following His example. We are all the Lord's children if we love and obey Him.

Junior

It is well to put into the minds of children even as young as these the thought of what marriage ought to be and of what can spoil it, for the younger a child grasps the ideal, the less likely he is to absorb the wrong ideas of marriage which are so prevalent in the world. All through the chapter there are practical lessons for the Juniors and they can also understand the correspondence of rich and poor, and of blindness.

We are giving our lesson for today the title "Little Children" because verses 14 and 15 are really the key to the meaning of the whole chapter. If you read the chapter carefully, you find that in every incident through verse 45 the Lord is teaching us that we should not be always thinking about what we own and what we want, but should try first of all to do right and trust in Him to give us all the things we really need.

Little children in our lesson mean children so young that they have not yet begun to disobey and to try to get their own way. That means that they have two virtues which are the most important of all: innocence and trust. The things that turn us away from the Lord and heaven, as we all know, are selfishness and disobedience. They cause all the trouble in the world. To "receive the kingdom of God as a little child" is to believe in the Lord and obey and trust Him instead of thinking ourselves the most important thing in the world and imagining we do not need to learn from the Lord.

Let us see how this is illustrated in our chapter. It begins with the teaching about marriage. You know that even today in Christian families many marriages are broken up and the husband and wife are divorced. This is almost always the result of selfishness, of the fact that each partner in the marriage wants to have things his or her own way. True love is always unselfish, and if the husband and wife do as the Lord wants them to do, each will be thinking of the other's happiness instead of his or her own, and they will love each other more all the time as the years go on.

Then think of the story of the rich young man.

What did he ask of the Lord?

What did the Lord first tell him to do?

The young man had kept the commandments and we read that the Lord loved him for this. But the Lord saw that there was something else wrong with him, and it was a very important thing. He was proud of himself for doing right and trusted in himself and his riches and not in the Lord. He had the obedience but not the humility of a little child.

What did the Lord tell him to do?

Some people have thought that this verse means that everyone should give away whatever he happens to possess and try to be poor. Some religious people believe this and make a virtue of not owning property as individuals, considering themselves better than ordinary people for this reason. But if you read verses 23 and 24 [KJV] carefully, you will see that the Lord is not condemning the possession of wealth, but trust in wealth, that is, thinking that it is more important to be rich than to be good. [Cf. I Tim. 6:17-19.] In this world people are often judged by what they have instead of by what they are, but in the eternal life in the other world what we are is all that counts. The rich young man went away grieved because, although he lived an orderly life and wanted to get to heaven, he really cared more for his money than for goodness.

Following this we see how little the disciples understood the Lord's meaning.

What did James and John want?

What did the Lord tell them?

What does He say is the way to true greatness?

What does He say was His purpose in coming into the world?

Following the Lord means following His example. He told the young man to "take up the cross." Because of this command, which the Lord gives several times in the Word, and because the Lord died on a cross, people have come to think that taking up the cross means suffering. But verses 44 and 45 show us what it really

means: it means trying always to think of what we can do to help other people instead of putting our own desires first. This does not mean doing some big thing for somebody once in a while, but doing the little things every day that make life easier and happier for our parents, our brothers and sisters, our teachers, and our friends. Sometimes people think it is fun to make trouble. We all probably have this temptation when we are children, and some people never overcome and outgrow it. These are the people who cause unhappiness and suffering, and some of them become those we call criminals. We should recognize this love of making trouble as the opposite of innocence, for innocence means “not harming” and not wanting to harm anyone. If we have this temptation even in a small way, fighting against it is the “cross” we must take up in order to be true followers of the Lord. Gentleness, kindness, and helpfulness are the qualities the Lord showed in His life and loves to find in us.

The miracle which the Lord performed immediately afterward (verses 46-52) has something to do with our lesson, too.

What did He do for Bartimaeus?

See if you can think of another kind of sight we have besides the sight of our physical eyes. It is the kind we mean when we say, “Oh, I see.” We mean that our minds see the truth of something which we have not understood before. The Lord can give us this kind of sight, too, if we look to Him for it and believe in Him. Perhaps you were blind to the meaning of this chapter in the Bible before you began to study your lesson and now the Lord has made you see. If so, read carefully the last verse of the chapter. The Lord told Bartimaeus to go his way, but when he received his sight, the way he chose was to follow the Lord.

Intermediate

Here again the teaching concerning marriage should be stressed as a preparation for later instruction. The general lesson of the chapter can be brought out through the correspondence of Judea and of little children. Also, one of the

unpleasant traits characteristic of the Intermediate age is the tendency to “know it all,” and this is a good lesson in which to point out and suggest the foolishness of that fault.

We should note at the beginning of our chapter that the Lord has come down into Judea. In the Lord’s time, we remember, the Holy Land was divided into three general regions: Galilee in the north, Judea in the south, and Samaria between them in the center. Just as in the time of the divided kingdom in the Old Testament story, Judah represents the will and Israel the understanding in the man of the church, so now Judea represents the will and Samaria the understanding; Galilee pictures the outward life or conduct. The center of worship was in Jerusalem in Judea, and the Lord was born in Bethlehem of Judea. This pictures that in a truly good person worship must spring from the will or heart. But we have to make our outward conduct right if the Lord is really to rule in our lives, and this is a long, slow process; so the Lord was brought up in Nazareth of Galilee, and most of His ministry was in Galilee. And in everything we do we have to use our minds. We have to think if we are to worship the Lord truly in our hearts, and we have to think if we are to carry out the Lord’s commandments in our conduct. So Samaria lay between Judea and Galilee and was crossed in going from one to the other.

Most of the Lord’s teaching which we have studied so far was given in Galilee, especially in Capernaum near the Sea of Galilee; so it has been chiefly concerned with what we should do. Now we are in Judea and the teaching in our chapter is concerned with how we should feel—what our hearts should be like.

You know that often you do what you know you ought to do when down in your heart you want to do just the opposite. This was what the Pharisees did. They made a great show of obeying every little clause in the law when at heart they did not love goodness at all but were selfish and covetous and domineering. So as soon as the Lord entered Judea, they were right there “tempting him” again, trying to find some cause for condemning Him. This time they asked Him about marriage and divorce. They were

making an excuse of a single verse of the law of Moses (Deuteronomy 24:1) to do things they wanted to do, that is, to divorce their wives when they felt like it. Even that one verse, when we read it carefully, does not say what they pretended it said, and the Lord's answer reminded them that the law of Moses also contained a statement which forbade the interpretation they were giving to the verse in Deuteronomy. Marriage is meant to be permanent. If the husband and wife both want to obey the Lord, they will not be separated but will become more and more united as the years pass.

The very next incident in our chapter shows us just what we really need in marriage as in everything else. It is to look to the Lord, trust in Him, and be guided by Him in all things just as little children depend upon their parents. In the Word little children always represent innocence. The literal meaning of innocence is "not harming" and we know that all the harmful things we do come from selfishness in our hearts. So innocence involves not trusting in ourselves or wanting our own way, but letting the Lord direct us. Swedenborg says innocence is "a willingness to be led by the Lord."

Now see how this teaching is illustrated in the next story in our chapter. When the rich young man came to the Lord and asked, "Good Master, what shall I do that I may inherit eternal life?" he thought of the Lord as merely an unusual man, probably a prophet, to whom many people were going for advice. The very first thing the Lord pointed out to him was that there is no genuine goodness except in God. The young man did not really want to acknowledge the Lord as God because he wanted to leave himself free to accept or reject His advice. The people today who refuse to believe that Christ is God do so really for this very reason. They, like the rich young man, are quite willing to lead orderly external lives, to obey the commandments. They have been brought up to do so and like to be respected and praised. But when the Lord asks something of them which will mean a real sacrifice, a real giving up of their pride in their own goodness and wisdom, they are not willing to follow Him.

The “trust in riches” which the Lord condemns is not just trust in money, but trust in one’s own goodness and wisdom. This keeps people out of heaven, because in heaven everyone knows that only the Lord is good and wise, and so everyone there is like a little child depending on the Lord as his heavenly Father.

The apostles still did not understand this. Like the Pharisees, external correctness seemed important to them, and they wanted credit for themselves and rewards of an external and visible kind. We see this clearly in verses 28 to 41 of our chapter. But they, unlike the Pharisees, at heart wanted to be good. So the Lord could teach them that happiness is not in getting but in giving, not in ruling but in serving. We can know from our Easter lesson that they still did not really understand, but they saw enough to wish to follow the Lord still.

This is what is pictured by the miracle with which our chapter closes. Blindness represents ignorance of spiritual truth. Sight, which is understanding, can be given only through faith in the Lord—that same innocence of which we have been thinking. Blind Bartimaeus had that faith and so the Lord could give him sight. And we should note that he proved his faith. When the Lord said to him, “Go thy way; thy faith hath made thee whole,” he chose to go the Lord’s way.

Basic Correspondence

- Judea = the will or heart
- Samaria = the understanding
- Galilee = the outward conduct
- little children = innocence, “a willingness to be led by the Lord”
- blindness = ignorance of spiritual truth

Senior

Every step in the chapter is important for the Seniors, especially the teaching concerning marriage and the story of what innocence really means and why it is essential. It will be a long time before this age group attain the innocence of

wisdom, but if they see it clearly as a goal, it will help to check self-satisfaction and self-will.

In our chapter for today the Lord says, “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” How do little children receive things? They receive them with perfect confidence and trust, sensing that they could not get them for themselves but only from a wiser and greater person who loves them and takes care of them. They look to their parents for support and guidance in everything. This is the quality called innocence which Swedenborg tells us is the very sphere of heaven. No man or woman is in heaven who trusts in his own goodness or wisdom.

This is a sobering thought, because we realize that we all naturally want to be praised and rewarded for the good things we do and are prone to think at any given time that we know more than anyone else. We are all naturally not innocent. The innocence which we see in little children is not really their own because it comes from ignorance and we know that they soon “outgrow” it. But those innocent states from our infancy are stored up in us by the Lord as the “remains” of which Swedenborg often speaks, and they form the basis for all our later spiritual development. And the whole object of our life in this world is to grow into innocence again—into the state of perfect humility and trust in the Lord which is called “the innocence of wisdom.”

This is the basic thought of our whole chapter. The Lord came down into Judea, which is the division of the Holy Land that represents the heart or will. He was tempted by the Pharisees with the question on marriage and divorce and showed them that the Law really teaches that a marriage should not be broken at all. Throughout the Word, marriage is a picture of the union of love and wisdom, of desire and understanding, of love and truth. Neither is sufficient without the other. In a marriage the husband and wife need each other and together can serve the Lord as neither could possibly serve Him alone. Marriage should be entered into “for love,” but true love is always unselfish and must always come

from the Lord. If the husband and wife look to the Lord for guidance and love each other unselfishly, they will grow more and more one as the years go by. The thing which separates husband and wife is almost always selfishness, the desire of one or the other or both to have his or her own way and to rule, the unwillingness at heart to be led and governed by the Lord.

This same thought is presented in another way in the story of the rich young man. In the beginning of the interview the Lord called his attention to the fact that “there is none good but one, that is, God.” The Lord in this statement is not disclaiming that He is God but is trying to make the young man see that only from God can true knowledge of the right way be obtained. The young man had taken the first necessary steps toward attaining eternal life by obeying the commandments. But he was proud of his attainments and of the position he held in the world. He did not have the necessary humility in his heart. He was not ready to give up the treasures of earth for the treasures of heaven. So he went away grieved.

If we read carefully verses 23 and 24 [KJV], we see that the Lord does not condemn riches, but trust in riches. And we should understand that the riches meant are not merely money but possessions of goodness or knowledge which we believe to be our own. The rich man or the learned man who recognizes that his riches or learning really belong to the Lord and are to be used in the Lord’s service enters heaven as easily as the poor or unlearned man. The rich man who cannot enter heaven is the one who is the opposite of the “poor in spirit” in the first of the Blessings, of whom it is said, “theirs is the kingdom of heaven.”

The next part of the chapter shows that even the apostles, in spite of all the Lord’s personal instruction, still thought in terms of personal merit and the rewards it might bring them. They were thinking and talking of these things at the very time when the Lord was trying to prepare them for His coming death and resurrection, for they were on their way to Jerusalem for the last events of His life on earth. We can see that this absent-mindedness was

probably the very reason why, at the time of the crucifixion, they did not remember that He had said He would rise again. When our minds are full of ourselves, we do not hear the Lord.

Contrasted with the state of the Pharisees, the rich young man, and even the apostles, who all had every opportunity to know the truth, is the state of the blind Bartimaeus, who “sat by the highway side begging” and cried to the Lord for mercy. We know that blindness pictures ignorance of the truth. All Bartimaeus asked was to receive his sight. He had perfect faith in the Lord’s power and because of this faith the Lord was able immediately to restore his sight. And it is said that as soon as he could see, he “followed Jesus in the way.” He was both poor and blind, but he had the innocence of a little child, the willingness to be led by the Lord.

Adult

The various quotations from Swedenborg in connection with the text of the chapter give discussion material. Verses 18 and 25 should be taken up, as they are often questioned.

The incidents recorded in our chapter for today happened as the Lord was on His way to Jerusalem for the last time. He had come down from Galilee this time not through Samaria but on the other side of the Jordan through Perea and crossed into Judea near Jericho. As usual the series of events in the chapter presents an interesting sequence. Judea, we know, of the three divisions of the land in the Lord’s time, represents the will. It is in the will that our worship centers. It is there that the Lord is born in us as a simple desire to “be good.” But it is also there that the most bitter and persistent opposition to the Lord centers, in our natural selfishness and worldliness. And it is there that men reject and crucify the Lord as a result of that selfishness. As we should expect, the whole teaching of the chapter centers in the nature of a good will. The Pharisees, the rich young man, and the apostles were all proud of their externally correct lives, but in the Pharisees and the rich young man knowledge of the truth was not united with love of

being led by the Lord. Marriage pictures the union of goodness and truth. Spiritually the Pharisees had divorced the true “wife”—love of the truth for the sake of life—excusing themselves in the literal story on the ground of a law of Moses (Deuteronomy 24:1) which they misinterpreted to suit their purpose. This misinterpretation is an accurate picture of what exponents of “faith alone” have always done, defining the word *faith* to suit their desire to be saved without getting rid of their evils.

Marriage, as our traditional New Church marriage service states, “has its origin in the union of the Divine love and wisdom in the Lord.” The verses which the Lord quotes suggest to us the need of putting aside our natural inherited selfishness in order to come into a true spiritual union. The breaking of a marriage is almost always due to selfishness in one or both parties to the marriage. And the only way of overcoming selfishness is through looking to the Lord for guidance and strength. Swedenborg says (AC 162): “It is the celestial (or heavenly) marriage from and according to which all marriages on earth must be derived; and this marriage is such that there is one Lord and one heaven, or one church whose head is the Lord. The law of marriages thence derived is that there shall be one husband and one wife, and when this is the case they represent the celestial marriage, and are an exemplar of the celestial man.” If the husband and wife both recognize the Lord as the only source of love and wisdom and are really trying to serve Him together, they will inevitably attain increasing union and increasing happiness. This is an ideal of marriage which we should not only hold in our own minds but which we should hold before our children by both our teaching and our example. If children grow up with this ideal, they have a powerful protection against the temptations presented by the low standards of marriage in the world around them.

It is not by accident that the Lord’s discussion of marriage with the Pharisees is immediately followed by His blessing little children. Not only is it natural to think of children when we think of marriage, but the quality of innocence which they represent is

exactly the quality which was lacking in the Pharisees. The Latin root of the word *innocence* literally means “harmlessness.” The desire to hurt others is the end result of self-love. It was evident in the Pharisees and it is also one of the most noticeable attitudes in the partners in a marriage on the way to being broken.

But innocence has a deeper significance also. Swedenborg discusses it at some length in nn. 276-283 of *Heaven and Hell*. Here he shows that innocence is basically “a willingness to be led by the Lord” and that, while little children exhibit innocence in its external form and so correspond to innocence, their innocence—being from ignorance—is not genuine. Genuine innocence is that humility into which the regenerating person grows gradually as he overcomes self-love and pride in self-intelligence and learns to trust wholly in the wisdom and love of the Lord. (See the quotation from HH 278 below.)

The story of the rich young man teaches the same lesson in a different way. He wanted to lead a good life and to get to heaven, but his ideas of both were wholly external, and he had no thought of his need of or dependence on God. That was why the Lord said to him, “Why callest thou me good? there is none good but one, that is, God.” The Lord was not disclaiming divinity, for He proceeded to answer the young man’s questions with authority. He was pointing out to us as well as to the young man that unless we receive His words as proceeding from God, they will not be effective in our lives. That the young man did not so receive them is evident from the fact that he turned away when the Lord told him to give up his own possessions and follow Him. Verse 25 has troubled many, but the Lord’s own significant change from “have riches” to “trust in riches”^{*} should show us what He means. Throughout the Scriptures the rich in a bad sense are those who are rich in their own estimation, as opposed to the “poor in spirit” of whom

^{*}Most versions after KJV omit the phrase “for those who trust in riches” on the presumption that it is a later gloss. Swedenborg nowhere quotes the verse in question. —Ed.

it is said that “theirs is the kingdom of heaven.” In *Heaven and Hell* (365) we read: “By the rich man of whom the Lord says: ‘It is easier for a camel to go through a needle’s eye than for a rich man to enter into the kingdom of God’ (Matt. xix. 24), the rich in both the natural sense and the spiritual sense are meant. In the natural sense the rich are those that have an abundance of riches and set their heart upon them; but in the spiritual sense they are those that have an abundance of knowledges and learning, which are spiritual riches, and who desire by means of these to introduce themselves into the things of heaven and the church from their own intelligence.” The apostles themselves needed the same lesson. They truly desired to follow the Lord, but their minds were clouded with worldly concepts. In AC 29 Swedenborg says: “The man who is being regenerated is at first of such a quality that he supposes the good which he does, and the truth which he speaks, to be from himself, when in reality all good and all truth are from the Lord.”

The healing of blind Bartimaeus forms a fitting close for the chapter. In contrast to the others with whom the Lord has been dealing this man is poor and insignificant. But he has perfect faith and looks only to the Lord’s mercy for the restoration of his sight. In a number of other cases of blindness the Lord employed means for restoring sight and the miracle was gradual. But it is said that Bartimaeus, when the Lord summoned him, “casting away his garment, rose, and came to Jesus.” That is, he immediately put off all thoughts of his own and lifted his mind toward the Lord, and he asked only that he receive sight. “And Jesus said unto him, “Go thy way; thy faith hath made thee whole. And immediately he received his sight.” And the way he chose to go was to follow Jesus. He received the kingdom of God as a little child.

From the Writings of Swedenborg

Heaven and Hell, n. 277: “The innocence of childhood or of children is not genuine innocence, for it is innocence not in internal form but only in external form. Nevertheless one may learn from it what innocence is, since it shines forth from the face of children and from some of their movements and from

their first speech, and affects those about them. It can be seen that children have no internal thought, for they do not yet know what is good and what is evil, or what is true and what is false, of which such thought consists. Consequently they have no prudence from what is their own, no purpose or deliberation, thus no end that looks to evil; neither have they anything of their own acquired from love of self and the world; they do not attribute anything to themselves, regarding all that they have as received from their parents; they are content with the few and paltry things presented to them, and find delight in them; they have no solicitude about food and clothing, and none about the future; they do not look to the world and covet many things from it; they love their parents and nurses and their child companions with whom they play in innocence; they suffer themselves to be led; they give heed and obey.”

Heaven and Hell, n. 278: “The innocence of wisdom is genuine innocence, because it is internal, for it belongs to the mind itself, that is, to the will itself and from that to the understanding. And when there is innocence in these there is also wisdom, for wisdom belongs to the will and understanding. . . . Because innocence attributes nothing of good to itself, but ascribes all good to the Lord, and because it thus loves to be led by the Lord, and is the source of the reception of all good and truth, from which wisdom comes—because of this man is so created as to be during his childhood in external innocence, and when he becomes old in internal innocence, to the end that he may come by means of the former into the latter, and from the latter return into the former. For the same reason when a man becomes old he dwindles in body and becomes again like a child, but like a wise child, that is, an angel, for a wise child is in an eminent sense an angel. This is why in the Word, ‘a little child’ signifies one who is innocent, and ‘an old man’ signifies one who is wise in whom is innocence.”

Suggested Questions on the Lesson

- J. Where does our lesson for today take place? *in Judea*
- J. Where is the Lord going? *to Jerusalem*
- J. What did the Pharisees ask Him? *is it lawful to divorce?*
- J. Why did He say Moses permitted divorce? *their hardness of heart*
- P. How did He say people must receive the kingdom of God? *like a child*
- I. What is innocence? *literally, harmlessness; spiritually, willingness to be led by the Lord*
- J. What did the rich young man ask the Lord? *what must I do to inherit eternal life?*
- P. What did the Lord first tell him to do? *obey the commandments*

- J. What did He tell him next? *sell his goods, give to the poor*
- J. Why did the young man turn away? *he was very rich*
- J. What did the Lord say about riches? *make it hard to get into heaven*
- I. What does trusting in riches mean? *trusting in one's own goodness and wisdom*
- J. What did James and John ask for? *seats of honor in kingdom*
- J. What did the Lord tell them? *not mine to give*
- S. What reason did the Lord give them for His coming into the world?
to serve, and to give His life