

Comfort Now or Later?

Mk 10:24-27 — The rich young ruler, rather than trusting in the One who could give him eternal life, trusted (the superficial faith of security) in his riches to give him his comfort in full (Lk 6:24). It is impossible for a camel to go through the eye of a needle, and so it is for the rich to enter the Kingdom of God. What is possible with God is for the rich man to trust in Him for his full comfort in the *next* age (Mk 10:30).

Mk 10:26-27 — So with men it is impossible, but with God all things are possible, and in verse 28 Peter responded with, “See, look at us, we have done what the rich young ruler wouldn’t do!” (verse 21). What would be possible with God, if only he would have trusted in what the Messiah told him he must do in order to enter the Kingdom of God, is to have eternal life, which is what he asked for in verse 17.

Christians would call Yahshua a heretic for promoting what they call “works salvation,” as if he had to actually do something to have eternal life, since it was a free gift. Yes, it is a free gift, but to whom is it given? It is given to all who give up their life in this world, which is the only way one can follow Yahshua. The rich young ruler would not adhere to what the Giver of eternal life told him to do in order to follow Him, just as Jn 12:24-26 says, which he would not do, but instead he hated Yahshua’s life in the world, to which He came in order to save His people.

So, as Jn 1:11; Lk 10:16; Jn 3:18,36, he rejected his only hope of making it possible for God to grant him eternal life. He settled for his comfort in this life in the world instead of hating it (Jn 12:25-26) in order to be where his Savior would have been, to serve Him there and be honored by His Father with eternal life, as is granted to all who follow His Son. To follow Him, one must first take up his cross and die to this world, and then follow Him as a disciple, an apprentice, taking total identity with Him.

So Lk 6:24-26 awaits all who do not obey the requirements of the good news, which is to drink of the water of life without a cause to reject it (Rev 21:6-8; Jn 7:37-39;

4:13,14). Only *with* the Spirit of Yahshua can the Bride call anyone to salvation to receive the Holy Spirit (Rev 22:17) — only with Him, the Spirit *and* the Bride. Mt 12:30 — The Bride is *with* Yahshua, and together (as 1 Cor 6:17) they both say, “Come, drink the water of life freely” (#1432), overcoming all that would hinder (Rev 21:7) one from drinking this water of life freely (Rev 21:6). Overcome being a coward who allows anything to stand in the way, as the rich young ruler in Mk 10:22, as the cowardly and untrusting person in Rev 21:8, not trusting in the One who could give him what he earnestly appealed for.

He could not drink of the water of life freely, i.e., without a cause not to drink. The rich young ruler didn't see it as Mt 13:44-45. He was not free to drink without a cause not to receive the Spirit of life. So he opted to just settle for his fullest comfort now, for another 40 years or so. But that was 2000 years ago, so where is he now? (Lk 16:23,28). He was not set free by the word he heard (Rom 10:17), free from all that would keep him, set free from all the world could offer, set free from all his family who would not come with him (Lk 14:26,33; Mk 3:35; 10:29-30), set free by the Word to see the treasure, the pearl, set free to follow. He could not take his rotten, stinking life with him, but he had to take up his cross and die in the waters of baptism (Rom 6:2-5).

So what can be compared with the value of eternal life? There is no cause that can compare with it that would make one keep his own life over His life, and lose eternal life as the rich young ruler did, and the hundreds who have left, who loved Satan (Jn 6:66-69). Rev 21:6-7 — It is only given freely to him who thirsts, and all who thirst will overcome all else, as the gospel demands for those who are called to be our Father's special agents, as set-apart people on earth to do what Isa 53:10 says His offspring will do. They are those in Ps 16:3 and Isa 53:11, the result of the sufferings of His soul in death to acquire them (2 Cor 6:17-18; 3:18; 1 Cor 6:19-20; Tit 2:14).

Col 1:10-14 — He qualified us to be partakers of the inheritance of the saints in the light. Our Father qualified us to have eternal life by the death of His Son for us, on

our behalf (2 Cor 5:15,21; Isa 53:10-11). So we are qualified to run the Race. The Father qualified us for eternal life with Him, whereas the Son will reward us at the end of the Race (Rev 22:12-13).

Rev 19:7-8; 22:14 — By doing His commandments, we “wash our robes” and prepare ourselves for being able to see Him as He is (1 Jn 3:1-3), to rule with Him forever and ever (Rev 22:5). By doing His commandments, we love Him (Jn 14:15,21), and He reveals Himself to us and prepares us for His Kingdom (Rev 19:8; 22:12) through the righteous deeds of the saints (Eph 2:10; 4:16; 2:19-22; 1:22-23; 3:21).

Dan 7:13,14,27, RSV – *There is corporate* — verses 14,18,23 then verse 27. When verse 26 happens, then verse 27 follows (2 Cor 5:10; 1 Cor 4:5; 3:10-15; Rev 22:12; 1 Cor 9:24-27; 2 Cor 5:9-11).

Acts 2:38 — In our baptism, we are completely identified with Yahshua. Yahshua is totally identified with the Word of God. The Son is one with the Word and with the Father — one in essence, different persons, but totally identified, as we also are with Him (1 Cor 6:17; Jn 17:10,11,21-23), to be like Him (1 Jn 3:2,3), sons of God and brothers of our Master.

The Son and the Father’s many sons — the Son and His many brothers will be subject to the Father. He, the Father, the Word, and the Holy Spirit, will always be in the Son and His brothers who are married, as symbolically called His wife (Rev 21:9), who is the Twelve Tribes of Israel, the Church, whose Head will always be the Son, and the Son’s Head is the Father. So the triune God (1 Jn 5:7 NKJV and Greek original text is “Father, *Word*,¹ and Holy Spirit”) will dwell in His habitation eternally, who is the corporate Son (Rev 21:3), the habitation of God in the Spirit (Eph 2:22). He will dwell *in us*, but *with men* — in all and with all (1 Cor 15:28).

¹ John said the *Word* and not the *Son* here, and Mt 28:19 meant the Son as the Mediator, not as defining the Trinity, as in 1 Jn 5:7, NKJ.