

Mark 10:17-22

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[0:00] Good morning. Be in the New Testament in the Gospel of Mark this morning. It's about the rich young ruler.

Well, that's about to change. I've referred to the rich young ruler or the rich young man. Depending on which account you're reading, Mark refers to him as that. Matthew refers to him as that.

Luke is actually the only one who refers to him as a ruler. But I've used that example of Scripture and used it for illustrative purposes while preaching.

I couldn't tell you how many times. But I asked Missy, I said, have I ever preached that actual text? I was like, because I think I'm going to. And Missy seems to think that I have, but Missy very well may be right, and she probably is.

Truth be known. But that's okay. Gospel of Mark, I've preached from it here before. Some people refer to it as the Gospel of Miracles.

[1:24] Other people refer to it as the Gospel of Servitude. Because you find a lot of those things in there. The Gospel of Mark is 16 chapters long. There are more miracles recorded of Jesus Christ within those 16 chapters than in the rest of the Gospels.

And particularly the Synoptic Gospels. John really doesn't record very many miracles. He records some. But as opposed to the Synoptic Gospels, it's actually only a handful.

But the Gospel of Mark begins running. I mean, Mark hits the ground running with Jesus Christ. He hits the ground. He takes off.

He announces Jesus Christ is the Son of God. He announces that He is the promised King that was to come. Mark records Jesus preaching the kingdom.

Records Jesus healing people. Records Jesus having power over death. Having power over nature. Having power over demons.

[2:28] Having power over everything. Mark just, again, he just hits the ground running with his Gospel account. And we come to the first several chapters of Mark contain all those things that we just talked about.

Then you come to Mark chapter 8. Some of you all remember. I talked from Mark chapter 8 a while back. And this is where Peter makes his confession. When Jesus says, who do men say that I am? And Peter makes the wonderful confession. Thou art the Christ. And then in Mark chapter 9, we have the transfiguration scene. Where Christ goes up on the mountain.

He is transfigured. The disciples that are there with Him. There were three of them. They see the glory of Jesus Christ there. And then coming down from the mountain, Jesus Christ makes the announcement.

Hey, I'm going to be handed over. I'm going to be crucified. I'm going to be killed. And Christ actually made that statement in Mark chapter 8 as well. Right after the confession of Peter.

[3:32] He says, hey, you've done well. You spoke it right. But I must suffer. And then we come to Mark chapter 10. And Jesus teaches some things. In Mark chapter 10, He teaches about marriage.

He teaches about divorce. He teaches about God's original intention with that covenant relationship. And He teaches the hardness of men's hearts.

In Mark chapter 10. Then we come to verses 13 through 16. And I want you to remember those verses. That's not where we'll be preaching from this morning. But the 13 through 16 is children being brought to Christ.

And the disciples themselves rebuke the children. They rebuke those that brought the children.

They say, get them out of here. And Christ says, suffer the little children to come unto Me.

For as such are of the kingdom of God. And that's very important for you to remember. When thinking about the account here of the rich young ruler.

[4:38] So all that being said. Mark chapter 10 beginning at verse 17. It says, And when he was gone forth into the way. There came one running.

And kneeled to him. And asked him. Good Master. What shall I do that I may inherit eternal life? And Jesus said unto him. Why callest thou me good? There is none good but one.

That is God. Thou knowest the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honor thy father and mother.

And he answered and said unto him. Master. All these have I observed from my youth. Then Jesus beholding him. Loved him. And said unto him.

One thing thou lackest. Go thy way. Sell whatsoever thou hast. And give to the poor. And thou shall have treasure in heaven.

[5:34] And come. Take up the cross. And follow me. And he was sad at that saying. And went away grieved. For he had great possessions. Again.

Back to verse 17. It says. And when he was gone forth. He being Jesus. And when he was gone forth another way. There came one running. And kneeled to him. And asked him.

Good Master. What shall I do. That I may inherit eternal life? Now. Again. This is obviously. A man. From the last verse that we read. In this particular account here.

It's a man that had great possessions. If you had great possessions. It was because you had great wealth. And you could afford. Those possessions. This man. Was undoubtedly someone.

Who was respected. By the Jewish society. Respected in their culture. He had a great amount of wealth. Had a great amount of clout. Again. One of the synoptic accounts.

[6:29] Refers to him. As a ruler. So this man. That we read about here. In the scripture. It says. When he. When Jesus was gone forth. Into the way. There came one. Running.

And kneeled down. He kneeled down. Before Jesus. But not only that. He came running folks. And this is quite a statement. This speaks of the sincerity. That this man had here. Because there are folks out there.

That will say. That this man was making a mockery. Of Jesus Christ. No folks. He was truly.

Seeking Christ. And when he asked the question. What shall I do.

What can I do. What can be done. For me to inherit. Eternal life. It was a sincere. Question. That he was asking. Jesus Christ. But this man comes running. And not only does he come running.

To Jesus Christ. But he kneels down. Before him. And he asked a question. A sincere question. Not a mocking question. He wasn't making fun of Jesus Christ. Wasn't making fun of the teachings of Jesus Christ.

[7:27] Nothing along those lines. But he asked the question. What can I do. To inherit eternal life. What can I do.

And folks. This is where many people in the church. Are sitting this very day. What can I do. To inherit eternal life. What can I do. To have salvation.

What can I do. To have God. And to have a relationship with God. And to have communion. With my maker. What can I do about this folks. I will tell you now.

The world. And the church both. Need to quit asking the question. What can I do for this. And start seeing. That Jesus Christ. Has already done.

All that ever has needed. Be done. All that ever will need. Be done. For you to have. A relationship with him. And his father. Hallelujah. He asked the question.

[8:22] What can I do. What can I do. And there was nothing. That he could do. Folks. Again. This is where many people sit. Right now.

Wondering. What they. Can do. This man's problem. Was that he thought. That salvation. He thought that eternal life.

Was in something. That he could achieve. Something that he could. Merit. Work his way up a ladder. And merit himself to. And folks. That is not the case.

And that is what. Christ shows him. Throughout the rest. Of the account. What may I do. That I may inherit. What shall I do. That I may inherit. Eternal life. Verse 18 again. And Jesus said unto him.

Why callest thou me good. There is none good. But one. That. Is God. What is Jesus doing here. Jesus. Is not denying.

[9:17] His deity. As a certain denomination. Would have you to believe. He is not denying. That he is God. Manifests in the flesh. He is pressing in. To this man's mind.

He is pressing in. To him. You pay attention. You deeply consider. The words. That you just spoke to me. When you said. When you called me. Good.

There is none good. But one. There is none good. But the father. And I. Am God. Almighty. Manifests in the flesh. That is what. Jesus Christ was trying. To show this man.

Amen. He said. Why callest thou me good. That. Folks. This man. Obviously. Had a horrible disease. Called self-righteousness.

He had a horrible condition. That many people in the church. Have nowadays. And it's called self-righteousness. He had many. He had a horrible condition.

[10:11] That many preachers. That I know. Have. Called self-righteousness. Many lay members. Many folks out in the world. That have never even. Experienced salvation.

Have this condition. Called self-righteousness. And that's what this man's. Problem was. When he said. What can I do. That I can inherit. Eternal life. Jesus said.

Why do you call me. Good. There is none good. But one. Hey folks. It is corroborated. It is backed up. By the scriptures. Over and over. That there is none.

Righteous but God. There is none that doeth good. No. Not one. There is none. That seeketh after God. No. Not one. God is the only one.

That is truly good. This man's problem. Was he. Because of his trust. In human goodness. Which is very faltered.

[11:05] And very temporal. I don't care how good you think you are. I don't care how good your family thinks you are. I don't care how good they think that I. Might be. Human goodness. Has problems.

And it is faltered. And it is very temporal. But the goodness of God. God's goodness is an attribute of God. God being eternal. His goodness is eternal.

And he is the only one that can state that. He is the only one that can claim that. This man's trust. Was trusting in human goodness. As opposed to the mercy of almighty God.

God. And mercy is not something that was introduced in Jesus Christ. Mercy. The mercy of God. It was talked about all throughout the Old Testament. How many times did God call the Israelites back unto himself.

When in our human minds. When in our thinking. When we read the accounts. Why didn't he just go ahead and snuff them out and start over. Why did he say over in the book of Numbers.

[12:09] When he said. Thou hast offended me these ten times. Ten times. He gave them. Before he said. You will not enter into the promised land.

You will not enter in there. But folks. Even then. Even then. Even then. God was merciful. Even then. They wandered in the wilderness. And even then. He fed them with manna from above.

Even then. He gave them drink from a rock. Even. After he had pronounced that judgment. Upon them. That they would not. Enter into the promised land. That the goodness of God.

Is shown. And that he still. Sustained. And provided. For his people. It doesn't matter. What's going on in your life. Hey. I understand. Death comes. Sickness comes.

Financial problems come. Relational problems come. All these things. Come. Into our lives. But that does not negate. The goodness of God. And it does not cancel out.

[13:04] The goodness of God. When these things come. In our lives. Many of us have laid in a bed. Sick for days. Or weeks. Or months. Whatever the case is. Many of us have witnessed. Other people. Do the same.

Many of us have experienced. Death. In our families. Death that come. The people who are very close. To us. But folks. That does not mean. That God. Is not good. That is the condition.

Of fallen band. That is the condition. After sin. Entered in. In the garden. There was no sickness. There was no death. There was no runny nose. There was no headache.

There was no. No financial issues. There was no relational issues. There was nothing. Before sin. Entered in. And when sin entered in. Is when all the rest of that.

Came into the picture. Jesus said unto him. Why callest thou me good? There is none good. Excuse me. There is none good. But one. That is God.

[13:59] Again. Some would have you to believe. That Jesus. Was denying. That he was God. In that statement. No. He was pressing. Into this man's mind. Exactly.

Who was standing. Before him. Who he was kneeling. In front of. There is none good. But God. Verse 19. Thou knowest the commandments.

Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honor thy father and mother. And he answered and said unto him.

Master all these have I observed. From my youth. What does Christ revert back to here. In verse 19. What does he go to? The same thing. That any preacher should go to.

When he is preaching the gospel. Of Jesus Christ. Christ does not begin with comfort. There is too much preaching. In too many churches now.

[14 : 53] Where men. In pulpits. Are trying to soothe men. That have never been awakened. To their depravity. They have never been awakened. To the fact. That they need a savior.

That they are wicked. That they are evil. They are sinful. And that God. Punishes sin. Amen. And yet. Pulpits are filled with men like that. They soothe the conscience.

They say you are fine. You are alright. Christ does not do that. Christ begins with the law. He says you know the law. You know this law. Now this is the second table of the law.

That he mentions here. In this account. Which has all to do. With how man treats his fellow man. How man treats his neighbor. The first table of the law.

The first four commandments. Aren't even mentioned here. Christ gets to that a little bit later. In this. Without directly mentioning them. But. He is speaking about how man.

[15 : 50] Treats his fellow man. And this man. In verse 20. Makes one of the saddest statements. All these have I kept. From my youth.

This is self-righteousness. I have done all that. And folks. Maybe. Maybe he had never committed adultery. Maybe he had never been married. Maybe he had honored his father and his mother. As far back as he could recollect. Maybe he had never stole anything. As far as he knew. Maybe. All these things.

That's completely possible and plausible. But it is highly unlikely. It is highly unlikely. And I'll tell you why. Because the Bible says. All have sinned.

And come short of the glory of God. All have sinned. That includes this young man. That was kneeling before Jesus Christ.

[16 : 47] He says. All these have I kept. From my youth. I've done all of this. I've done every bit of this. And Christ. And Christ. Using the law.

Was leading this man. Leading him. Towards conviction. That's what was being done here. And the man. In his own self-righteous state.

Says. All these have I kept. From my youth. All this have I done. From my youth. Master. He says. All these have I observed. From my youth. Verse 21. Then Jesus beholding him. Loved him. We just read the saddest. Line. In this.

In verse 20. When the man says. All this have I done. And here we read. The sweetest line. In this entire account. Jesus beholding. Jesus looking at this man.

[17 : 45] Knowing. Knowing that this man. Had religion. He had religion. He had acceptance. With the outside culture. He was a respected man. Yet.

He was utterly. Lost. And Jesus. Looks on him. It says. Beholding him. He loved him. Then Jesus beholding him.

Loved him. And said unto him. One thing thou lackest. One thing. One thing. I don't know anybody's heart here.

I don't know if you saved or you lost. I'd like to think that you saved. Most of you have shown me. That you bear fruit of the Holy Spirit. I get all that. But only you.

And almighty God. Know for 100% sure. Sure. If you were saved. Or not. And if you are not. You lack the exact same thing. That this man here did.

[18 : 42] I understand. I understand that Jesus Christ told him. You take of your riches. You go and you sell them. You give to the poor. And you will have treasures. In heaven. I get that.

I'm not saying that you need to go. Sell your home. And sell your vehicles. Sell your clothes. And all these other things. And give to the poor. And you will have life everlasting.

No. That is works based salvation. And that is not what Christ was getting at here either. Christ was revealing. Although this man had his religion.

Hey. Religion will not save you. Nicodemus was a religious man. But he still needed to be born again. Saul of Tarsus.

Hey. He was blameless. Concerning the law. But he was spiritually blind. Until he met Jesus Christ on the road to Damascus. It takes Christ.

[19 : 39] It takes Christ. And Christ alone. To have salvation. It is not in your works. It has never been of your works. It has never ever been of works.

The Bible says Abraham believed God. And his belief in God. Is what was counted to him for righteousness. Not his works. Concerning God.

This is the problem. Now. We. Have a bad tendency. To compare ourselves with other sinners. We compare ourselves. With other people.

That are just as wicked and filthy as we are. That are just. Have just as corrupt of a heart. As we do. But Christ. Hey. When he went to the law.

When he said. Thou knowest the law. You know what it says. When he starts listing it off. Of the second table of the law. He was showing this man. A mirror.

[20 : 35] A mirror. For him to look at himself in. But folks. A mirror. Has no power to cleanse you. A mirror. Has no power to wash you. All a mirror can do.

Is show you the speck that is on your face. Show you the smudge. That is under your eye. It can show you the dirt. It can show you the filth. But it has no capacity. To save you.

Or to cleanse you. Right. That can only be done by the blood of Jesus Christ. Paul teaches in his writings. No man be justified by the deeds of the law.

No man is no man. That included this ruler. You can't be justified by the deeds of the law. You can't be justified. By trying to keep the law. Jesus beholding him.

Loved him. And said unto him. One thing. One thing thou lackest. Go thy way. Sell whatsoever thou hast. And give to the poor.

[21 : 33] And thou shalt have treasure in heaven. And come. Take up the cross. And follow me. What was this man lacking? Again.

It wasn't the selling of his goods. It wasn't the fact that he had goods. That he had possessions. What did the man lack? He lacked the exact same thing.

That any lost person on planet earth. Right now lacks. And that is Jesus Christ himself. This man's idol. While his possessions were obviously an idol.

Says when he heard that saying. He walked away grieved. He was sad. He was sad. In the last verse of this account. Now folks. He himself. This ruler.

This young man. Himself. Was seated upon the throne of his heart. And Christ. Belongs in that throne. Christ belongs.

[22 : 34] On that throne. And he will not share. His throne with another. He will not share. His throne with an idol. Well. It's already been said this morning.

Something was said. About little sins. That we hang on to. That was this man's problem. That was his problem. He came to Jesus.

Did he not? We read in the first verse of this account. Verse number 17. That he ran unto Jesus Christ. That he kneeled before Him.

He knew all the motions to make. He knew the question to ask. How many people out in the world. Do you know of. That ask about eternity? How many people you know. No.

They ask about. They ask about. Bank institutions. They ask about their health. They ask about life. They ask about pleasure. They ask about all kinds of things. But no one considers. Eternity.

[23 : 29] This man. Had a sincere question. About the ever after. And Christ. Answered that question. Plainly for him. And he showed him.

Christ put his finger. On what his God was. Even though Christ named off. Six of the ten commandments. The second table of the law.

The very first commandment. Was never mentioned. What is the first commandment? Thou shalt have no gods before me. Thou shalt have no gods. Before me.

The man confirmed to Christ. Now again. We don't know whether he was telling the truth or not. I highly doubt it. Maybe in his mind. He had kept those six. But Christ shows him.

What about the first four? What about not having any other gods before me? And Christ had already established to him. That he was. He was kneeling. Before God himself.

[24 : 29] And this man. Is shown by Christ. You have a God. Before the God that you claim to serve. You have a God. Before the God.

That you claim to love. You have a God. Before the God. That you claim to want to spend. All of eternity with. Christ tells us. One thing thou lackest.

Go thy way. Sell whatsoever thou hast. And give to the poor. And thou shalt have treasure in heaven. And come. Take up the cross. And follow me. He says come. He tells them what to do. First of all. And again folks. That is. That's. That's. If that brought salvation. Selling your stuff. And giving it to the poor. My goodness. Because nobody had owned anything. If that's what brought salvation. But again. Christ was simply showing this man. What state he was in. And what he loved.

[25 : 27] More than he loved God. But he also gives the invitation. Come. Come. And the same invitation goes out to sinners.

All over the world. Come. And the same invitation goes out. To those that have been born again. But have backslidden. And they've grown cold. On almighty God.

God still cries. Come. Amen. Take up the cross. Right. And follow me. Before Calvary. This was before Calvary. We're in Mark chapter 10 right now.

You don't read about Calvary. Until the last couple of chapters. Of Mark. In his account. But before Calvary. The cross. Was well known. It was well known in Jewish culture.

It was well known in Roman culture. The Romans are the ones that devised. That sick form of punishment. And torture. It was well known. As a symbol. Of shame.

[26 : 21] Of a symbol of guilt. It was well known of those things. And it was well known. As a symbol of death. It was certain death. When Christ tells this man.

Come. Take up the cross. And follow me. He is telling that man. Come. Come to me. Die to yourself.

Die to your wants. Die to your desires. Die to your passions. And follow me. Right. He was inviting him to die to self. I tell you now.

I know churches. Right now. That are going to crumble. If there is not death. That happens. Either physical death. Or spiritual death. People are going to have to physically die.

Or they are going to have to die to self. Before those churches ever take off again. I am talking about churches that were on fire at one time. Churches that. Churches that you could feel the Holy Ghost of God.

[27 : 18] Just driving by. You walked through the doors. And couldn't help but sing. Couldn't help but shout. Couldn't help but praise the Lord. I remember those things from when I was a kid.

And those same churches now. Have got some leadership in them. They've got lay members that think that they are leaders. And again. Either these people are going to have to physically die off. Or they are going to have to die to self. Before that church. Ever. Ever. Ever. Will do what it once did. God help. Those churches.

He is inviting this man. To die to self. To crucify the flesh. To mortify the deeds of the flesh. We must. Be crucified to self.

We must die to self. If we are to serve. Almighty God. And if we are to do the things. Of Christ. And Christ gives that invitation to this young man here. Verse 22.

[28 : 18] And he was sad. At that saying. And went away grieved. For he had great possessions. This shows the idol that was on his heart. Which was possessions.

But again folks. The word. Of the two idols that are shown here. Possessions. And wealth would come along with that. The other idol.

Is self. That we read about a few verses ago. Self-righteousness. Is a wicked. Wicked. Wicked. Disease.

That runs not only out in the world. But it also runs rampant. In many church houses. Right. And we must get rid. Of that self-righteousness. We must get rid of self.

Period. To serve Christ. Now everything that we've gone over this morning. If you've still got your Bible open. Go to verse 13 with me. In the same chapter.

[29 : 15] Mark chapter 10. Starting in verse 13. It is like this. In every account. In all of the synoptic gospels. Luke chapter 18.

Matthew chapter 19. And here in Mark chapter 10. It falls in the exact same order. These children. Are brought to Jesus Christ. And they are rebuked.

By those that are around. And Christ says. Let them come unto me. Suffer the little children. To come unto me. It is that exact same order.

In every account. And it's not on accident. That it happens that way. Verse 13. In Mark chapter 10. And they brought young children to him. That he should touch them.

And his disciples rebuked those. That brought them. And when Jesus saw it. He was much displeased. And said unto them. Suffer the little children. To come unto me. And forbid them not. [30:12] For of such. Is the kingdom of God. Verily I say unto you. Whosoever shall know. Not receive. The kingdom of God. As a little child. Shall not. Shall not.

Enter therein. And he took them up in his arms. And put his hands upon them. And blessed them. And immediately after this account. We read about this rich young ruler.

We read about this young man. Why do they follow like that? Why do they fall in that order? I'll tell you why. Because there's a comparison.

Or a contrasting. Really. That's happening here. This man. Come to Jesus Christ. We read in verse 17. He came running.

And he kneeled before him. And he had all kinds of things. To bring with him. He had his possessions. He had his wealth. He had his reputation. He had it all.

[31:08] But he was not willing. To surrender it. For Jesus Christ. Verses 13 through 16. What did those children come with?

They came with nothing. They had nothing to give. They had nothing to offer. And they were completely dependent. Upon the grace of Jesus Christ.

To stay there with him. Because everybody else was saying. Get them out of here. Get them out of here. And if not for the grace and the goodness. Of Jesus Christ.

They would have been ushered out. They would have been taken away. Taken away to homes.

Taken away wherever it was they were going. But for the grace of Christ. They got to stay.

And they had nothing to offer him. They had no possessions. They didn't even own their own clothes. No more than you owned your own clothes. When you were a child.

[32:06] Your parents owned those clothes. Whoever done your raising owned those clothes. You didn't buy them. You didn't purchase them. But Christ says. Suffer the little children.

To come unto me. The invitation is there. They were brought by others. Folks. We are taught. In Galatians chapter 3. That the law.

Is our schoolmaster. The law. Brings us to Christ. But Christ. Washes us. From the guilt.

Of the law. It washes us. From the stain. That the law. Shows that we have. It washes us. From our impurity. It washes us. From our unholiness. Jesus Christ. Jesus Christ.

Washes us of those things. All the law does. Is expose it. And Christ says. Christ says. For just as these. Will come to me. Empty handed.

[33:02] And dependent. Just as these. Will come to me. Of such. Is the kingdom of God. If you come to God.

Thinking you can buy your way in. If you come to God. Thinking. You can do. Your way in. Thinking. That you can. Attend church enough.

Thinking. That being dunked in the water. Will do something. Thinking. That if you just shout enough. Amens. Thinking any of those things. Folks.

You are utterly lost. You are utterly lost. If you think that's what salvation is. Salvation. Salvation. Salvation. Is when. A person. Stops.

Depending. Upon self. And stops. Trusting. In their own. Righteousness. And depends. Upon Jesus Christ. And he alone. And his righteousness.

[33:57] For. Said salvation. That's salvation. It's not depending on what you can do. As this man said. What can I do? Folks. This is no different.

Than the Philippian jailer. Over in Acts chapter 16. He asked the same question. Sirs. What must I do. To be saved? They didn't say. Anything about doing.

Any works. They didn't say anything. About doing. Any law. Keeping any law. Shunning any law. Whatever the case was. They said. Believe. On the Lord Jesus Christ.

And thou shalt be saved. In thy house. Believe. On the Lord Jesus Christ. You can't do it on your own. I can't do it on my own.

Even right now. As a saved Christian. I still cannot do it on my own. I must have Jesus. Every day.

[34:54] I must have him upholding me. I must have him guiding me. I must have him sustaining me. Amen. And you must too. This account.

Verses 13-16. These children. Is given for a reason. One shows. Verses 13-16. How we must come to God. Verses 17-22.

Show how most try to. Most try by their own works. And Christ shows this man. It is not of your works. It is not in anything that you can do.
And I will tell you now. It is not in your works. It is not in anything that you can do. But it is all in what Christ has already done. And accomplished. For sinful man.
It is in his death. In his burial. In his resurrection. He died. For without the shedding of blood. There is no remission. He died.
[35 : 53] In place of sinners. He shed his blood. That we could be washed clean. In his blood. He was buried. To show that he was dead. And praise God though. Amen. He was raised again.
The third. And appointed. And glorious morning. Victorious over death. Hell in the grave. He was raised. Folks. Had he not been raised.
If he was still in a tomb. Somewhere over there in the Middle East. You and I would still be in our sin. But that is not the case. Praise God. That is not the case. He ascended. He's shown himself to a bunch of people.
Over the course of a few weeks. Then he ascended to the Father. And now. He makes intercession. And mediation. On behalf of all. Who do what? Repent.
And believe. Amen. Repent of your unbelief. Repent. Of your unbelief. That it is this simple. To come to cross as a child.
[36 : 50] Repent of your ways. And believe. On cross. And he alone. For salvation. That's this morning's message. God bless you all. I appreciate your attention.
Thank you.