

Exegetical Study of Matthew 19:16-26

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Introduction

As leaders, it is essential to understand God's purpose in our lives and it is through careful examination of scripture that principles that are applicable within the leader's lives become apparent. A leader must make his/her singular focus the pursuit of eternal matters and as Frances of Assisi (1182-1226) states "preach the gospel always and if necessary use words" (para 3). As believers, the Bible is the most significant and important text as it serves as the blue print for the Christian life (Detweiler, 1985). As such, it is essential to extrapolate leadership principles from the source and ultimate "teacher", Jesus Christ, identified as having a charismatic leadership style.

Returning to early Christianity, there should be no doubt, from a comparative religious studies perspective, about the placement of the historical Jesus within the first charismatic category, at least for those that subscribe to the attribution of a prophet-like status to Jesus (Piovanelli, 2005, p. 397).

There are a myriad of biblical examples of Jesus' leadership styles applicable to leaders; however, the story of the rich young ruler found in Matthew 19:16-26 speaks to the charismatic method of Jesus leadership and His nature toward leading those to where he wants them to be.

Beginning discussion of the Matthean text.

In the Synoptic Gospels of Matthew (19:16-22), Mark (10:17-27) and Luke (18:18-27) a man is described as approaching Jesus and inquiring the requirements necessary to receive eternal life. In these accounts, Jesus is only referred to as Jesus or teacher and "Christ" is absent

from the discussion. The gospels describe the man as a “ruler” in Luke (18:18), likely referring to him a ruler of the synagogue or magistrate of his country and as “young” in Matthew (19:20), referring to his youth despite his advanced status in society while Mark does not comment on the man’s youth or status (Phillips, 1999). In the Matthean account, the young man “comes” to Jesus (verse 16), in Mark he comes “running” (Mark 10:17); conversely in Matthew 19:22 and in Mark 10:22 the man “leaves” or “goes away”. The Luke account does not mention the ruler coming or going, as it is never determined who approaches whom without viewing the Matthew and Mark accounts (Robbins, 2007). The differences between the accounts may speak to the larger “synoptic problem” of the gospels, referred by two popular hypotheses, the Two-Gospel Hypothesis (2GH) and the Two-Document Hypotheses (2DH). The Two-Gospel Hypothesis and the Two-Document Hypothesis speak to the question of whether Matthew and Luke were written based on Mark (2DH) or if Mark adds comments based on the text of Matthew and Luke (2GH) (Damm, 2003). If the writing of the account was off Mark’s account, while Matthew decided to include the man coming, Luke may have felt that the information was acknowledged in other texts and he decided to focus on other aspects of the story.

In the Matthean text the periscope seems to center around specific themes directly reflected by the central thought of the man verse Jesus’ response. The man in Matthew asks about “having” eternal life (Matthew 19:16) beginning a repetitive progression that is repeated in Matthew 19:21 concerning “having” treasure in heaven and “having” possessions (Matthew 19:22) (Robbins, 2007). The term “having” refers to “to possess, as something that is connected with, or belongs to one” (Webster, 1828) denoting the man was concerned with owning something to add to his vast possessions. Another progression is Jesus progression from “being good” (Matthew 19:16-17) to being “perfect” (Matthew 19:21) as Jesus introduces what the man

is concerned with and progresses to what He is concerned with. The significance of the progression speaks to the method in which God works within a life by bringing the individual from where they are to where He wants them to be.

Man's focus (Matthew 19:16)	God's punishment
Jesus' focus (Matthew 19:17)	God's mercy
Man's focus (Matthew 19:18)	God's punishment
Jesus' focus (Matthew 19:18-19)	God's love
Man's focus (Matthew 19:20)	God's punishment
Jesus' focus (Matthew 19:21)	God's mercy

The man focuses on achieving a good deed, where as Jesus' concern is with heavenly matters and Jesus begins with the man's focus and evolves the discussion to Jesus' focus (Robbins, 2007). The account found in Matthew is different from the progression found in Luke, focusing on the rich, as the progression in Luke begins with "inheriting eternal life" (Luke 18:18) to a repetitive emphasis (Luke 18:24-25) (Robbins, 2007). Additionally, in the Matthew account the young man asks Jesus three questions (Matthew 19:16,18,20) where as in Luke one question is asked in the beginning (Luke 18:18) and makes assertions to Jesus in the remaining account (Luke 18:21). The reason for the additional questions posed in Matthew and not in the Mark or Luke account centers around the statement "good"; Matthew's narration of the story and "good" leaves ambiguity surrounding the word therefore needing three questions to further analyze and discuss the meaning that is resolved initially in the Luke and Mark accounts (Boltz, 1981).

Though some authors question the applicability of Jesus' discussion with the rich young ruler to all situations and contexts (Kulikovsky, 1999), it is important to note that Jesus' principles of following Him are universal and essential to eternal life as God commands us to

have “no other gods before me” (Exodus 20:3). “The uniqueness of Jesus belongs to the core of the Christian gospel. What is unique about Jesus, however, is His universal meaning” (Bratten, 1980, p. 4). This universal meaning is applicable and has significance within every Christians life as they seek to emulate Him. Additionally, the significance of the relation of the rich young ruler in three different gospels denotes importance within the scripture and the universality of the message. Matthew 19:16-26 clearly explains Jesus’ desire that we follow Him exclusively and nothing is to become before God and as a result requires further analysis.

Verse-by-Verse Analysis

v. 16 This opening discussion introduces the background material on the young ruler; “someone came to Him” (NASB). There is not a great deal known about the man that approaches Jesus except that he was referred to as young (Matthew 19:22) and a ruler (Luke 18:18). The man is assumed to be around 30-40 years old (Robbins, 2007), as he mentions he has followed the “commandments since his youth” (Luke 18:21). Additionally, the term “ruler” utilized in Luke 18:18 indicate the man may have been a judge or civil magistrate. “Luke calls him, ‘a certain ruler’; not of a synagogue, an ecclesiastical ruler, but a civil magistrate: perhaps he might be one of the sanhedrim, which consisted of ‘twenty one’ persons; or of that which consisted only of “three”, as in some small towns and villages” (Gill, n.d.).

The verse refers to the man’s desires and motives for approaching Jesus; as the man seeks eternal life. Jesus is referred to by the title of “teacher”, not in a

negative connotation, but as a sign of respect as the man respected Jesus' work and teachings and was attempting to flatter Jesus by utilizing that term; The man wanted to show humility to Jesus as someone deserving of esteem. Furthermore, the man approached Jesus in the spirit of a pupil eagerly awaiting a lesson from his tutor as he respected Jesus as a man of God and biblical scholar.

The man's desire was to understand the requirements for "eternal life" or entrance into heaven, expecting to perform a reasonable act to gain entry in heaven. Interestingly, the belief of eternal life indicates the man was not a Sadducee, as he believed happiness existed in another world; the desire to pursue the after-life spoke to the maturity and depth of the young man (Stanley, 2006). The man's works based faith is indicative of Jewish culture in the time of Jesus and a typical thought process as individuals expected to perform a great act to earn heaven.

The man's opening statement, "what good must I do" is referring to a measure for measure action in order to obtain eternal life. In other words, "what can I do to avoid the punishment and accept the reward"; this statement is in line with the Jewish thinking of the day that works would save (Boltz, 1981). The second portion of his statement, "that I may receive eternal life" is referring to one that needs to gain entry into heaven, in other words someone that is seeking the "proper way" to receive eternal life, and in line with Jewish thinking of the time, the man is looking to complete an "act" (Phillips, 1999).

v. 17

The man discovered the claim of the Lord through Jesus' challenge of the man's use of the word "good". The man's intention to referring to Jesus as

“teacher” in Matthew (19:16) is as a term of respect; however, Jesus’ challenge is meant to provoke the man to own Him as God. “One there is who is good. The saying of Christ appears especially appropriate in the light of the Rabbinic apothegm, ‘There is nothing else that is good but the law’ (Vincent, 1886, para. 1). In other words, there is none good but the one God and Jesus’ question sought acknowledgment of that fact and in the deity of Christ. Jesus was insinuating several questions by asking the meaning of the use of the term “good”, centered on the man’s interpretation and intention with the word use (Phillips, 1999).

Secondly, the man discovered the claim of the law through the Lord’s instruction to keep the commandments. Jesus’ referral to the commandments as the entry point of heaven is not meant as to insinuate that works based faith is the requirement for heaven as numerous verses speak contrary the that fact, however is addressing the young ruler’s limited understanding of the requirements for “eternal life”. The ruler has appealed entry to heaven through a miracle or act and Jesus responded in a like manner (Phillips, 1999). The ruler would have had to maintain all the commandments all the time to gain entry into heaven, in other words living a sinless life, impossible in accordance with the Bible.

In the Matthean account of the rich young ruler, the conversation between the young man and Jesus is a discourse of a series of questions revolving around the topic of “good” (Boltz, 1981). Interestingly, Jesus responds the questions asked by the man with provisional statements and requirements. The response by Jesus to the question “Teacher, what good thing shall I do that I may obtain eternal life”? (Matthew 19:16), is answered with the statement “if you wish to

enter into life” and the requirement “keep the commandments” (Matthew 19:17). The second question posed by the young man, “which ones” is “answered with a list of verbs in the future subjunctive (which has the force of an imperative)” (Boltz, 1981, p. 46). The final question asked by the man, “what am I still lacking” (Matthew 19:20) is answered with the statement “if you wish to be complete” and the requirement “go and sell your possessions and give to the poor and you will have treasure in heaven” and the requirement “and come, follow Me” (Matthew 19:21). The discourse between the young ruler and Jesus shows the logical sequence of conversation and solidity; furthermore, the discourse shows the speech pattern of Jesus, which is to make a statement and show the requirement for the statement made. This is significant to leaders as statements without requirements leaves ambiguity for the subordinate and confuses the leader-follower relationship.

Speaker	Question	Speaker	Statement	Requirement
Young Ruler Question	How can I obtain eternal life? (Matthew 19:16)	Jesus Response	If you wish to enter into eternal life (Matthew 19:17)	Keep the commandments (Matthew 19:17)
Young Ruler Question	Which ones? (Matthew 19:18)	Jesus Response		Five commandments and love your neighbor (Matthew 19:18-19)
Young Ruler	What am I still	Jesus	If you wish to be	Go sell and give

Question	lacking (Matthew 19:20)	Response	complete (Matthew 19:21) and come, follow Me (Matthew 19:21)	(Matthew 19:21)
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v. 18-19

Jesus response to the question of which commandments should be kept refers to the commandments directly related to personal morality and duty to man, specifically commandments six through nine and five (Gill, n.d.). According to Phillips (1999), Jesus united the commandments and spoke to the spirit of the laws with his statement in Matthew 19:19 “you shall love your neighbor as yourself” (NASV). The omission of the first four commandments and the tenth commandment has specific relation to the man’s humanistic approach and work based faith in his understanding of spiritual life, as Jesus made no mention of the commandments related to devotion of God. This could be “possibly because He wanted to show the rich man’s inadequacy in a more subtle way” (Kulikovsky, 1999). Jesus ends his recitation of the commandments with the neighbor commands, therefore summarizing the three neighbor commands that Jewish people end their memorized citation with (Deuteronomy. 5:20-21). Additionally, Jesus begins by citing the murder commandment and works His way to the neighbor commandments, attempting to lead the man from family concerns to concerns about neighbors (Robbins, 2007).

An investigation of the commandments listed utilizing the rabbinic hermetic principle and the fifth rule of Hillel that states “definition of the general by the particular, and of the particular, and of the particular by the general” (Killian, n.d., para. 5) leads the reader to conclude that all commandments can be summed up into “love your neighbor” (Boltz, 1981). In other words, the summery of all commandments that Jesus listed is “keep the commandments” and “love your neighbor”. Thus, the assumption made that sacrificing all that one possesses to follow Jesus is to “love your neighbor” (Boltz, 1981).

There is minor disagreement in the discussion between the Matthean account and the account presented in Mark-Luke as Jesus tells the man what he must do, and in Matthew, the man asks Jesus what he must do. Though both the Matthean and Mark-Luke account acknowledge the need to give up earthly rewards to obtain heavenly rewards, Matthew’s account specifically mentions forgoing earthly possessions and following the commandments. In the Mark-Luke account, the assumption is the man knows what to do and has kept the commandments (Deffinbaugh, n.d.); in contrast, in the Matthean account, the assumption is the man has not kept the commandments. The statement in Matthew 19:17 “keep the commandments” is an imperative statement and the Mark-Luke account is an indicative statement (Boltz, 1981). The imperative statement in Matthew is a command vice the Mark-Luke account; this clearly shows the critical nature of the Matthean account in regard to the young man. This is significant as the Way to eternal life is a willingness to give all up to follow Him.

v. 20

The man spoke to his own deception by declaring that he has kept all commandments since his youth and would not admit to sinful actions within his life. It may be true that the man did not murder, steal, bear false witness, honored his mother and father and loved his neighbor extrinsically; the intrinsic nature of the Ten Commandments are difficult to follow as demonstrated in Matthew 5:17-47. For example, Jesus explains beyond the extrinsic meaning of do not commit adultery to include looking upon another with lust (Matthew 5:27-28). The superficial nature in the manner of the man's nature showed his lack of understanding of the law and its true meaning.

Though not specifically mentioned within the Matthean text, the implication by Jesus' response to "All these things I have kept" He was insinuating, "no, you have not", allows the reader to understand the significance of the second part of the question, "what am I still lacking"? If the man had truly kept all commandments then there would not have been a need to inquire what else is necessary to obtain eternal life (McClister, 1996). The term "lacking" is derived from the Greek word "hustereo", "meaning 'to come or be behind,' is used in the sense of 'lacking' certain things" (Blue Letter Bible, n.d., para 3) as the man realized he was "lacking" something more than his external understanding of following the commandments.

The man was seeking validation through the second part of his statement asking Jesus what he was still lacking. The man realized either that Jesus was not explaining the intrinsic nature of the commandments or he was seeking Jesus' approval that he indeed qualified for entry to heaven. The man's minimal

understanding of the nature of God and the requirements for heaven prevented the man from fully understanding the nature of Jesus' choice of commandments in Matthew 19: 18-19.

v. 21

Jesus, by telling the man to sell his possessions, was exposing where the man's heart was located. Jesus alluded to the man's motivation earlier with the omission of the commandments dealing with devotion to God; His statement in Matthew 19:21 commanding the man to sell his possessions and follow Him exposes the true nature and weakness of the man. "The man claimed to have done all that needed to be done to merit eternal life, but note what he discerned when Jesus put him to the test" (Phillips, 1999, p. 385). Furthermore, the man understood the significance of "eternal life" as shown in Matthew 19:16, but not the meaning of "treasure in heaven" by his rejection of Christ's commandment in Matthew 19:22.

Jesus' commandment to follow Him, though directly stated to the rich young ruler, speaks to the larger calling of all Christians. The belief in Christ requires sacrifice and dedication to drop everything and be willing to follow His calling. The man did not understand the extrinsic or intrinsic sacrifice and ultimate reward for those that are willing to follow Him when called. "However, when challenged with the strict commandments of giving to the poor, he could not bring himself to make the leap of faith that Jesus requires of all of us when doing His work" (Kisner, 1992, p. 86). Jesus commands Christians to give up everything to follow him and take a step of faith.

v. 22

Matthew and Mark describes the man as “grieving” (NASB) derived from the Greek “lypeo” meaning “to make sorrowful; to affect with sadness, cause grief, to throw into sorrow; to grieve, offend; to make one uneasy, cause him a scruple” (Blue Letter Bible, n.d., para 2). The use of the word “lypeo” appears twenty six times in the New Testament and six times meaning to “grieve” denoting the severe pain the man felt, as he understood he would not receive eternal life.

The man’s true nature is exposed in two significant ways through this verse. The man’s true nature was revealed by showing he was indeed not blameless as he loved his possessions more than his neighbors; secondly, he lacked the faith necessary to surrender all and follow Jesus (MacArthur, 1997/2006). “He was rich in this world’s goods, but bankrupt in good works” (Phillips, 1999, p. 385). Though the man’s true nature was revealed, he still went away sorrowful. This could be that the man felt remorse for his previous statements of infallibility and understood the choice he was making in rejecting Christ and coveting his possessions. Additionally, the man could have been sorrowful as he realized that gaining entrance to heaven was not as easy as completing an act and his works based faith was insignificant and was rejecting what Jesus had to offer. “One is clearly left with the sense that this sad ruler did not receive what he asked for because he did not like Jesus answer” (Stanley, 2006, p. 46).

v. 23

Jesus uses the words “Truly, I say unto you...” (NASB) to start a statement 65 times in the Bible normally to emphasize the importance of a statement He is going to make. Jesus is essentially telling his disciples in Matthew

to listen to what He is about to say, as it has eternal significance. In Matthew 19:23, Jesus reveals the principle of the encounter by stating, “it is hard for a rich man to enter the kingdom of heaven” (NASB). Jesus is specifically speaking to the desire of those who covet wealth by showing the grasp that money possesses over the individual’s life. Though “riches give a person entrance to most places down here, but they do not open the gates of Heaven. Wealth translates into power; power generates pride; and pride slams the gates of the kingdom shut” (Phillips, 1999, p. 386).

v. 24

Jesus’ illustration of the point stated in Matthew 19:23 shows the impossibility of merit based salvation. Though common during this time, the assume that wealth was the indication of approval from God and therefore more likely to be an indication of those who would obtain heaven, Jesus demonstrated through his illustration the faultiness of that thinking (MacArthur, 2006). Jesus repeats his statement began in verse 23 with the words “again, I say to you”, denoting the strength of the statement and words He speaks; Jesus by repeating himself was illustrating a point to His disciples. “The implication is that it is not only difficult for a rich person to enter the Kingdom, but it is impossible” (Stanley, 2006, p. 49).

The illustration of a camel entering through the eye of a needle was a historical reference to a small door utilized at night at a walled city. “When the main gates were closed for the night, the merchant arriving late was forced to enter through the small postern gate. Usually he had to unload his camels so that they could get through” (Phillips, 1999). Additionally, entry into heaven is much

easier than a “needle eye”. “This is a proverbial expression, denoting a difficulty altogether unconquerable by the art and power of man; nothing less than the almighty grace of God will enable a rich man to get over this difficulty” (Henry, 1996, para 12).

v. 25

The disciples were amazed that a rich man had a difficult time entering heaven, especially in light of the common thought that the rich possessed special favor with God. Jesus’ point was the rich had trouble entering heaven because of the desire to follow money, instead of following Him. Jesus stated that money was the god of the individual and they put that above anything else, thereby breaking the first commandment as stated in Exodus “you shall have no other gods before me” (Exodus 20:3, NASB).

The disciples use the term “be saved” to ask Jesus who then can enter into life. Though the term “be saved” is utilized 62 times in the Bible sometimes referring to being “to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health or to preserve one who is in danger of destruction, to save or rescue” (Blue Letter Bible, n.d., para 1). The disciples are referring to the technical sense of the word saved “to deliver from the penalties of the Messianic judgment and to save from the evils which obstruct the reception of the Messianic deliverance” (Blue Letter Bible, n.d., para 2) therefore inquiring who can obtain eternal life.

v. 26

“It is impossible for men, in their own strength, relying on their own resources, to win the favor of God” (Phillips, 1999, p. 386). Men need to depend on God for everything in their lives, as they are unable to complete any task

without the strength of the Lord. This singular statement reinforces the earlier discussion with the rich man and the illustrations that followed by Jesus stating that total devotion to the Lord is necessary to receive eternal life.

Interestingly, the word “possible”, occurring 15 times in the Bible refers to “‘strong, mighty, powerful, able (to do),’ in its neuter form signifies ‘possible’” (Vine, 1940, para 1) indicating that it will be accomplished through the power of God. “He is the God of the impossible, the God who can work on the most obdurate human heart so it capitulates to the grace that alone can save” (Phillips, 1999, p. 387).

Theological Significance

The power to obtain money is derived from God and as such all belongs to him; “but thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day” (Deut. 8:18). Jesus’ discussion with the rich young ruler and the illustration with the disciples afterward show the difficulty of those who seek riches instead of God to enter heaven. The accumulation of wealth does not exclude those from heaven as Job, Abraham, Joseph and David were all extremely wealthy and were certainly devoted to God, although they had sin that was dealt with (Job 31:25, Gen 22:16-18, Gen 39:2, 2 Sam 2:4). As Job shows, the Lord takes priority over all earthly things and devotion to Him is essential regardless of the accumulation or loss of wealth (Job 1:21). The heart of the illustration is that wealth detracts those from complete devotion to God (Kulikovsky, 1999) and therefore illustrates the difficulty of those who follow money to enter heaven. The Lord requires total and utter obedience to Him regardless of anything earthly, as Jesus expects individuals to follow God above riches, job, family or other earthly concerns (Matthew 16:24).

Matthew 6:33 commands us, “But seek first His kingdom and His righteousness, and all these things will be added to you” (NASB). The command is to be able to give up wealth, power, stature and family to follow God, as he will take care of the individual’s needs. An individual must be completely committed to God above anything else and that those who follow other gods, such as riches cannot enter heaven as they do not understand the proper hierarchy in their lives. One must not attempt to accumulate wealth as they have lost the proper focus; Luke 12:21 states, “So is the man who stores up treasure for himself, and is not rich toward God” (NASB). The parable of the rich man theological significance illustrates the importance of God in our lives; God comes before anything else and to follow Him is a rich and rewarding call that certainly has eternal implications as Matthew 19:30 states “But many {who are} first will be last; and {the} last, first” (NASB).

Application

Leadership is a spiritual practice and as such, leaders need to understand the spiritual application of leadership within the secular and spiritual world (Robinson, 2005). In the field of leadership, individuals have to be cognizant of the proper authority in the practice of their field; As George Washington (n.d.) stated, “The exercise of authority depends upon personal character” (para 17) which is derived from God and following Him is the most significant and important task of a leader. Due to the spiritual nature of leadership, Christians “cannot separate word from deed” (Climenhaga, 2001, p. 36) and must emulate God’s example through every aspect of the leader’s daily job. In Matthew 19:16-26, Jesus shows clear examples of the charismatic nature of His leadership and give leaders a blueprint for practical application of His leadership style in the modern leader’s life.

Although Jesus' charismatic leadership style in Matthew 19:16-26 is evident by several facets and has wide reaching applicability, His strong communication style is one piece relevant to leaders today. The charismatic leader utilizes effective communication to promote his vision and message in very clear and direct terms; "they use all modes of communication to describe and explain their idealized vision and translate the abstract and intangible concepts into understandable, concrete, and memorable ideas" (Javidan & Carl, 2004, p. 667). As previously mentioned, Jesus brought the man from the discussion of "good" (Matthew 19:16) to "perfect" (Matthew 19:21) using clear and concrete language. The charismatic leader, specifically Jesus, must be willing to speak in clear and descriptive terms to communicate his message. This is true of modern leader who must be willing to speak in clear terms to articulate a message that shows progress among subordinates. Jesus' ability to communicate a positive message of love and hope (Matthew 19:26) while presenting a crucial concept for modern leaders as they communicate in clear and direct terms.

Additionally, as evident by Jesus' ministry, "the charismatic leadership role is effective when the leader behaviors are motivated by altruistic motives" (Takala, 2005, p. 46). Jesus desired for the rich young ruler to give up all and follow him (Matthew 19:22) in His ministry serving people and telling them about the saving power of Jesus. As leaders, it is imperative to focus on altruistic methods of leadership, as ultimately followers respond positively to unselfish motives (Takala, 2005). Leaders must work for the subordinates and the organization in the fulfillment of the role they have within an organization, as Jesus spent his ministry teaching others and fulfilling God's purpose, so to must leaders serve the subordinates, the organization and ultimately God.

Leaders have a danger of placing gods such as power, influence, ego and riches above total devotion to God. The pursuit of earthly desires may bring satisfaction to the leaders of the day, but the eternal implication makes the pursuit of wealth, power, ego and influence insignificant when faced with the choice of heaven or hell. God commands leaders to have a higher calling to God and to place His desires above all in the management of a company. Moses expertly led by example by showing that total devotion to God is the real purpose, and the example of leadership, above all else. In spite of the murmurings and complaints Moses took from his subordinates he stayed and showed his subordinates that focus on God was essential.

Moses maintained discipline and attention and resisted the work avoidance of the murmuring people, the tried and true gambit of blaming the leader. Moses does not allow himself or them to fall into that trap, but named it, then drew attention to the real work and issues (Robinson, 2005, p. 30).

Leaders that place God above all else, and are willing to give all for Him, will certainly experience both an earthly and heavenly reward and those that fall into the trap allowing Satan to take control will experience God's punishment.

Conclusion

In conclusion, Matthew 19:16-26 shows the proper focus in the individual's life is to be total and utter devotion to God through Jesus' example. As leaders, it is imperative that Jesus' example is the singular focus of the leader in dealing with interpersonal, intrapersonal and inter-organizational matters. As evident by Jesus' leadership in Matthew 19:16-26 leaders must be willing to communicate a message in clear and direct terms, additionally the leader must be altruistic within their obligations to both subordinates and leaders. Jesus expects His followers to

sacrifice all to follow Him and leader's must be cognizant of the trappings of power and wealth, focusing on God without ceasing and to again quote Frances of Assisi (1182-1226) "preach the gospel always and if necessary use words" (para 3).

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