

6. System of Righteousness
 1. There is a system of righteousness that is subscribed to by the world that the Dark Side says will provide salvation and eternal life.
 2. The soulish man devises a system of righteousness he assumes will impress others, and if there is a supreme spiritual power, then He too will be similarly impressed.
 3. It is interesting that doing “good things” is the heathen’s idea of acquiring eternal life or some similar post-death experience.
 4. Since this is the general assumption of all religions, then the source of this lie must originate from the thinking and instruction associated with the Satanic Academy of Cosmic Didactics.
 5. Homo sapiens enter this life enrolled in its curriculum and remain there until faith in Christ transfers them to the Divine Academy of Grace Didactics.
 6. This curriculum must direct the attention of unbelievers away from the grace of God to some system capable of convincing them of its merits.
 7. Therefore, we conclude that mankind has a general proclivity for do-goodism through which one is motivated to better the conditions under which others live.
 8. I say “general proclivity” because within the religions of the world there are differing ideas about what is good and what is not. Unbelievers often gravitate to religions that promote their own ideas of doing good.
 9. Those, without any inclination to become involved in religion, are also drawn to do-goodism. They develop, through philosophy or personal rationales, their systems of doing good.

10. The Lord encountered a man that was quasi-religious in that he was a Jew, but not all that much of a student. He supplies for us a perfect example of a do-gooder that was willing to do good up to a point.
11. The man who approached Jesus is identified in Luke 18:18 as “a ruler,” which in the Greek is the indefinite relative pronoun **τις (tis)**: “a”, plus the noun **ἄρχων (árchōn)**: “ruler.”
12. His position of authority is not stated, but simply that he is a person of importance. In Matthew 19:22 we learn that he “owned much property,” and in Luke 18:23 that “he was extremely rich.”
13. Therefore, since this event is reported in the three synoptic Gospels, the *Scofield Study Bibles* entitle the passages, “The rich young man,” “The rich young ruler,” and “The rich ruler” respectively.
14. We will study the passage from Matthew 19:16–26. The major lesson learned from these verses is that those most difficult to reach with the gospel are the religious, the self-righteous, and the prosperous.
15. The religious types are hard to reach because they are convinced they are keeping the Law, both the Torah and the Talmud.
16. The self-righteous are hard to reach because they are obsessed with their own good works and depend upon them for eternal life.
17. The prosperous are the most difficult because they depend upon their wealth, power, and influence and reluctant to become involved in anything that would distract them from accumulating more.
18. The combination of all three of these attributes is the most difficult of all to engage. Let’s see how the Lord does so and how things play out in Mathew’s report on “the rich young man.”

Matthew 19:16 - And someone came to Him and said, “Teacher, what good thing shall I do that I might obtain eternal life?” (NASB)

1. The “someone” is the “rich young man.” Had he been a believer, he would have addressed Jesus as Lord: **Κύριος (Kúrios)** or **אֲדֹנָי ('Athonay)**.
2. Instead, he called Him “Teacher” which is the Greek title, **διδάσκαλος (didáskalos)**.
3. The noun *didáskalos* means “teacher” while the adjective **διδασκτικός (didaktikós)** means “skillful at teaching or instruction” from which we get the English word didactics: systematic instruction.
4. The young ruler has just enrolled in the Divine Academy of Grace Didactics, taught by the tenured Professor and head of the Department of Theology, Whom he addresses as “Teacher” rather than “Lord.”
5. The young man begins his question with the relative pronoun **τις (tis)**: “what.” This man is really asking a rhetorical question. He is not interested in gaining information, but rather to see if Jesus agrees with him.
6. Although considering himself a person who possesses eternal life, he expects Jesus to confirm it by citing a “good thing” necessary to attain it which he will confidently reply he has already accomplished.
7. Such an assumption exposes his self-righteousness and, on this occasion, his involvement in religion. The Jewish faith is designed to reveal salvation through faith alone in Messiah alone.
8. The young man has bought into the idea of eternal life, but he places good works by keeping the Law rather than faith in Christ as the means of attaining it.

9. The Greek word that describes this person is **ἄγνοια** (**áгноia**): ignorance characteristic of heathendom leading to mistaken conduct and a state that renders salvation necessary. (Ephesians 4:18, “ignorance.”)
10. To reveal the man’s confusion, the Lord responds with His own question:
Matthew 19:17 - And Jesus said to him, “Why are you asking Me about what is good? There is only One Who is good; but if you wish to enter into eternal life, keep the commandments.”
11. The question is designed for the man to commit to Jesus as the Person Who is qualified to identify what is good of intrinsic value. Therefore, why do you ask Me this question?
12. The fact the man asked about doing something to acquire eternal life means he is an unbeliever and does not know how to be saved.
13. Next, Jesus points out that “There is only One Who is good,” refereeing to the integrity of God. He preexists all creation. He is the source of truth. He is the definition of perfection.
14. Man is fallen and hopeless to resolve the problem. Man cannot, from his own devices, erase the sinfulness that possesses him. However, good works have become the human-viewpoint motivation to give it a go.
15. Salvation by works is doomed for failure which in the process worsens the problem before the integrity of God. The more one rejects grace in favor of human efforts to appropriate salvation the farther he retreats from it.