

*Great
Commission*
Baptist Church



Dr. Douglas E. Brown, Pastor/Teacher



**The Suffering Servant
The Book of Mark
Sunday School
Curriculum**

November 2014



Great Commission Baptist Church
Adult Sunday School Lesson
Dr. Douglas E. Brown, Pastor/Teacher

Lesson I

Date: November 2, 2014

Lesson Scriptures: Mark 10:6- 12

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(Mark 10 vs.6)

B. God's Direction for Marriage
(Mark 10 vs.7-9)

C. God's Decision for Marriage
(Mark 10 vs.10-12)

Lesson II

Date: November 9, 2014

Lesson Scriptures: Mark 10: 13- 16

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B. The Reaction of Christ
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C. The Receiving by Christ
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Lesson V

Date: November 30, 2014

Lesson Scriptures: Mark 10: 26 - 31

Lesson

With God All Things are Possible

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Lesson I

Date: November 2, 2014

Lesson Scriptures:

Mark 10:6-12

Lesson Outline

A. God's Design for Marriage

(Mark 10:6)

B. God's Direction for Marriage

(Mark 10:7-9)

C. God's Decision for Marriage

(Mark 10:10-12)

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The Lesson about Marriage Part II

Our entertainment-saturated society helps feed all sorts of illusions about reality. The fantasy of the perfect romantic and sexual relationship, the perfect lifestyle, and the perfect body all prove unattainable because the reality never lives up to the expectation.

The worst fallout comes in the marriage relationship. When two people can't live up to each other's expectations, they'll look for their fantasized satisfaction in the next relationship, the next experience, the next excitement. But that path leads only to self-destruction and emptiness. Marriage is the capstone of the family, the building block of human civilization. A society that does not honor and protect marriage undermines its very existence. Why? Because one of God's designs for marriage is to show the next generation how a husband and wife demonstrate reciprocal, sacrificial love toward each other. But when husbands and wives forsake that love, their marriage fails to be what God intended. When marriage fails, the whole family falls apart; when the family fails, the whole society suffers. And stories of societal suffering fill the headlines every day. Now, more than ever before, is the time for Christians to declare and put on display what the Bible declares: God's standard for marriage and the family is the only standard that can produce meaning, happiness, and fulfillment. Christian, your marriage is a testimony to the relationship between Christ and His bride, the church. Your marriage will either tell the truth about that relationship, or it will tell a lie.

What is your marriage saying to the watching world? If you'll walk in the power of the Spirit, yield to His Word, and be mutually submissive, you can know that God will bless you abundantly and glorify His Son through your marriage.¹

1. What does your marriage teach about Christ?

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson I

Date: November 2, 2014

Lesson Scriptures:

Mark 10: 6 – 12

Lesson Aim: Students will see what a truly biblical basis for understanding marriage and divorce really should be.³

¹⁻²Commentary originated by Rev. Terrence Howard, TH.M.

³Emma Stevens

All lesson outlines by Rev. Terrence Howard, TH.M.

All editing by Rev. Terrence Howard, TH.M.

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Adult Sunday School Lesson

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Mark 10:6 (KJV)

⁶ But from the beginning of the creation God made them male and female.

Mark 10:6 (NIV)

⁶ "But at the beginning of creation God 'made them male and female.'

The Lesson about Marriage Part II

A. God's Design for Marriage

(Verse 6) Last week, we ended at verse 5 talking about the authorization given by the commandments, and the reason that God allowed for the certificate of divorce. In this verse, we see God's design for marriage. The Pharisees in answering Jesus' question were thinking about the commandments and Moses, but Jesus went further back to the beginning of creation, before Moses and the law. He uses the conjunction but to change the thought process, he is saying, yes you know what the law says, but. He goes on to say, "but from the beginning of creation God". This word "God" in the Greek is the word "Theos", which means "the Supreme divinity, magistrate". The Supreme Magistrate's design for marriage was and still is to be male and female. When we look at Genesis the first, second and third chapter, we see that God designed the birds to have mates and fly in the air and multiply upon the earth. He designed the fish to have mates and live in the seas, and multiply. He designed the beast of the fields and land to have a mate and multiple. When man had named all of the animals that God had brought to man, he looked at man and saw that everything that he had created had a mate and was designed to multiply. He then said that man should not be alone, he put man to sleep and created a woman to be the mate of man, and they are designed to multiply (Gen. 2:18-22).¹

When God designed woman to be the mate for the man, he did not create two women, and then present both women to the man. He created one female and even gave the man the opportunity to name the female and he called her "woman". God's design is for one man to be in a covenant relationship with one woman, not two or more, that is polygamy. When one is involved with polygamy and is married to one or more women, he is following man's idea for marriage and not God's design for marriage. When one is involved in a man marrying a man and a woman marrying a woman, again is not God's design for marriage, but man's sinful and evil idea (Gen.2:23).²



Lesson I

Date: November 2, 2014

Lesson Scriptures:

Mark 10: 6 – 12

Flesh: “flesh and blood” was used as a longer phrase for the whole animal nature or mankind (Hebrews 2:14). (5) Human nature, mankind (Genesis 2:23; Matthew 19:5-6; 1 Cor. 6:16; Ephes. 5:28-31); also of the incarnation of Christ (John 1:14; John 6:51; Romans 1:3; Ephes. 2:15; Col. 1:22; Hebrews 5:7;⁵

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⁵ New Unger's Bible Dictionary

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Mark 10:7-8 (KJV)

⁷ For this cause shall a man leave his father and mother, and cleave to his wife; ⁸ And they twain shall be one flesh: so then they are no more twain, but one flesh.

Mark 10:7-8 (NIV)

⁷ 'For this reason a man will leave his father and mother and be united to his wife, ⁸ and the two will become one flesh.' So they are no longer two, but one.

The Lesson about Marriage Part II

B. God's Direction for Marriage

(Verse 7) This word direction means to manage, the supervision of something or the development, the way in which something develops. In this verse we see that God gives us a way to manage and develop our relationship once we are married. The scripture says, “For this cause shall a man leave his father and mother”. Jesus is so wise that again he knows that the Pharisees knew the Law of Moses, he then went back to Genesis 2:24. This word “leave” in the Greek means, to leave down or to leave behind. The man is to leave behind and become unattached to his parents.¹

Parents are responsible for the upbringing and nurturing of their children. Once they are mature and grown, the parent is to allow them to leave and not hand cuff them to stay with them for life. The parents are to allow their child to go and even to the point of experiencing failure in their attempts at life, so that they will learn to depend on God and not them. After a baby is born, the umbilical cord must be cut in order for that child to continue to grow. So when two adults, male and female, decide to get married they must cut the umbilical cord from their parents and the parents should not force them to make decisions of keeping attached to them or try to control their lives and decisions. They must come to the point to let them go and grow up.²

The scripture says that once the man detaches himself from his parents, then his next step is to “cleave”, to his wife. This word “cleave” in the Greek means, “to glue or stick to”. He is no longer to depend upon his parents because of the detachment. He is to then stick to or be glued to his wife, again this word wife is singular which means one wife and not many.³

(Verse 8) This verse then says, “And they twain shall be one flesh”, this word “twain” in the Greek means, “the number two”. So their two flesh is to become one flesh. This word “flesh”, means, “stripped of the skin, i.e. strictly the meat of an animal. The meat of our physical being is that of the mind, body, and soul. Even the passions that they have for one another are to become as one.⁴



Lesson I

Date: November 2, 2014

Lesson Scriptures:

Mark 10: 6 – 12

Divorce: The legal ending of a marriage. From early time provision was made for divorce among the Israelites (Deut. 24:1-4). Presumably prior to this decree, a wife could be put out of the home at the pleasure of the husband. Now he was required to write out “a bill of divorce” and give it to his wife as proof that he was divorcing her. This gave some dignity and protection to the divorced woman.⁴

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⁴ Holman Bible Dictionary

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Mark 10:9-11 (KJV)

⁹ What therefore God hath joined together, let not man put asunder.

¹⁰ And in the house his disciples asked him again of the same matter. ¹¹ And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Mark 10:9-11 (NIV)

⁹ Therefore what God has joined together, let man not separate."

¹⁰ When they were in the house again, the disciples asked Jesus about this. ¹¹ He answered, "Anyone who divorces his wife and marries another woman commits adultery against her.

The Lesson about Marriage Part II

B. God’s Direction for Marriage

(Verse 9) in this verse we see that it says, “What therefore God hath joined together, let not man put asunder”. This word, “joined” in the Greek means, “to yoke together or conjoin.” The word “what” is actually in the Greek read, “the ones.” So it reads the ones that the Supreme magistrate,(God) has yoked together in the idea of like cattle that is yoked together means that both was an individual doing their own thing, but once both cattle are yoked together then they are required to go in the same direction. Then the verse says, “let no man put asunder,” this word “man” in the Greek is “Anthropos” which means a human being. The word “asunder”, means “to place room between or to pull a part”. So he is saying, that no human being should be allowed to be the person that is in between that bond or the one who make the two who are joined together to separate.¹

C. God’s Decision for Marriage

(Verse 10) In this verse we see again that the disciples once they got into the house, asked Jesus again the same question because again they could not comprehend what Jesus was actually saying. We see that even though they had been walking with Jesus all this time, there was still things they could not pick up on and had to ask Jesus in private. This teaches us that if we have a question about anything, the best person to ask for clarification would be Jesus.²

(Verse 11) This verse Jesus begins to explain his answer, he says, “Whosoever shall put away his wife, and marry another” this word “put away” means “to release or sets free”.³



Lesson I
Date: November 2, 2014
Lesson Scriptures:
Mark 10: 6 – 12

Questions:

1. Why does marriage emerge as a hot topic in every era?

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²Emma Stevens

Questions by Emma Stevens

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Mark 10:11-12 (KJV)

¹¹ And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. ¹² And if a woman shall put away her husband, and be married to another, she committeth adultery.

Mark 10:11-12 (NIV)

¹¹ He answered, "Anyone who divorces his wife and marries another woman commits adultery against her. ¹² And if she divorces her husband and marries another man, she commits adultery."

The Lesson about Marriage Part II

C. God's Decision for Marriage

(Verse 11-12) He says if the man let his wife go, to marry another lady or she lets him go, to marry another man, then that person committeth adultery. Keeping this entire chapter, with these verses in the proper context and not reaching outside of what we have been told. That is why he said earlier that the bond is suppose to be so yoked together that no human being should be the cause of the break up or the letting release or go of the other individual. This word adultery means being unfaithful to the marriage, this is when; the one who is married gets sexually involved with another, while they are still married. God's design for marriage was to be forever, but he allowed it because the hardness of the heart of men, now the only way for a person to be involved in the act of committing adultery, like scripture says. When you leave your spouse, to marry someone else that you already have your eyes on and that person is the reason for the separation.¹

Summary: Jesus emphasizes God's desire within marriage. He makes it clear that this relationship is the highest human relationship possible in life. Two unique people with more differences than similarities begin blending their lives and becoming one flesh – that is what marriage does. [*Sidebar:* marriage between a man and a woman is the only type of marriage recognized by the Bible]. In 2014, marriage is still at the forefront of politics, society, and religion; and is still widely viewed in many different facets. Jesus specifically addresses this issue, and divorce, in such a way that it still cuts through all of the *muddy* thoughts on marriage being spread around today. Nonetheless, marriage is so sacred and its identity so wrapped up in God that it finds its origins in creation itself. The world is looking to God's people (godly marriages) to see if we are any different than those around them. What does the world see?²



Lesson II

Date: November 9, 2014

Lesson Scriptures:

Mark 10:13-16

Lesson Outline

A. The Reprove of the Disciples

(Mark 10:13)

B. The Reaction of Christ

(Mark 10:14)

C. The Receiving by Christ

(Mark 10:15-16)

Great Commission Baptist Church

Adult Sunday School Lesson

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Jesus Loves the Children

How do you guarantee that your little child--as cute and cuddly as he or she might be right now--will end up being a joy to you? What kind of shade-providing tree will you plant to protect that precious life from all that will seek to exploit its weaknesses? Ephesians 6:4 says this: "Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." That's it, and it isn't complicated. You don't have to be a child psychologist, attend a thousand seminars, or buy every child-rearing book on the market to do it.

You might think it was easier to raise children in Paul's day--that life wasn't as complex or difficult then. Hardly. When a child was born into Roman society, it was placed before its father's feet. If the father stooped to lift the child, that meant he acknowledged the child and wished to keep it. If he turned and walked away, the child would be thrown out. Unwanted children were commonly thrown on the dump heap or left in the forum and collected by people who raised them to be slaves and prostitutes. Their world wasn't much different from ours; we just have the medical technology to do away with children before they're born.

While such abuses are unthinkable, may I suggest that one of the greatest abuses is to leave a child alone so he or she cannot develop physically, spiritually, socially, and mentally as God would desire. Are you really so different from the Roman father who threw away his unwanted child when you don't spend time with your child--and don't bring him or her up in the discipline and instruction of the Lord?¹

1. How much time do you spend telling your child about God's Will?

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson II

Date: November 9, 2014

Lesson Scriptures:

Mark 10: 13 - 16

Lesson Aim: To realize that all, including children, who come to Jesus in childlike trust and dependence, have access to Him and are gladly received.³

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³ Earline Franklin

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Mark 10:13 (KJV)

¹³ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

Mark 10:13 (NIV)

¹³ People were bringing little children to Jesus to have him touch them, but the disciples rebuked them.

Jesus Loves the Children

A. The Reprove of the Disciples

(Verse 13) This verse says, “And they brought young children to him,” the phrase “they brought” means to bear towards or lead to. This phrase is in the imperfect active tense, which means that of continuous or repetition the parents of these children were leading their young children to Jesus. This is a lesson that we as parents can learn from, we need to not only bring our children once to see and meet Jesus, but we need to bring them on a regular basis and not send them to church, but lead them to church and in church. We as parents ought to be setting the example of being in ministries to help build up God’s kingdom. If we as parents do not teach them and show them by example the importance of a relationship with Jesus and then because of that relationship, it causes us to work and get involved in kingdom work and building, we will have a lazy generation that will grow up, and do nothing and have no impact for the Lord. We see the parents bringing the children to Jesus so that Jesus could touch them. Many parents would bring their children to the rabbis so that the rabbis would touch and bless their children. If we bring our children to the Lord like the bible teaches us and commands us to raise them up in that way, we will have less headaches and heartaches, as they get older. God commands us to parent our children, not be their only best friend. They should be able to come to us and talk, if we raise them up and lead them to Christ.¹

We then see that as parents were bringing the children for their blessing the scripture says, “and his disciples rebuked those that brought them”. The word “rebuke” in the Greek means, “to tax upon, to admonish, or to forbid”. In other words, as these parents were seeking to give their children a blessing, they were coming to Jesus to get blessed and the disciples was trying to stop them. The disciples was looking at the physical not the spiritual, they were looking out for Jesus because they knew he was tired from all of the journeying and then just got attacked verbally in public by the Pharisees, they wanted him to rest. There will be church people that will try to discourage you from coming to church because you are coming to worship to get your blessing, but a lot of us allow these people to run us away.²



Lesson II

Date: November 9, 2014

Lesson Scriptures:

Mark 10: 13 - 16

Anger: God’s wrath is restrained, held back from its full and final effect. John 3:36 (NRSV) records Jesus’ saying “Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God’s wrath.” The grace of God, His unmerited favour, holds the full effect of wrath back at the same time that wrath “rests upon” the sinner.³

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³ Holman Bible Dictionary

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Mark 10:14 (KJV)

¹⁴ But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Mark 10:14 (NIV)

¹⁴ When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.

Jesus Loves the Children

B. The Reaction of Christ

(Verse 14) In this verse we see it says, “But when Jesus saw it, he was much displeased.” This word “saw” in the Greek means to know or perceive. He knew what His disciples were doing and it displeased him. This word “displeased” in the Greek means, “to be greatly afflicted, to cause a deep pain, or to be moved with indignation”. When he knew what they were doing, it brought great pain to him. This great pain caused him to move with indignation. This is an anger that is a righteous anger (Eph. 4:26). Jesus had just held a child in His arms when he spoke to the disciples, so they should have learned that Jesus does love the children. In verse thirteen, we see that they were blocking the children from getting to Jesus. They heard the words of the lord, but they wanted to do what they wanted to do. We cannot be so hard on these disciples because we sometimes do the same thing. We will come to church and hear the word, but our lives remain the same and we continue to do the same sinful acts. We hear the word, but we do not apply it to our lives. These disciples not only heard, but they saw illustrations from Jesus and yet, decided to do their own thing.¹

Jesus then said, “Suffer the little children to come unto me, and forbid them not:” This word “suffer” in the Greek means, “to permit or to allow”. He reminds them again, to allow the children to come to him. We as believers should be happy and excited to see parents bring their children to the Lord. The church have baby dedications all the time, to allow parents to bring their child and dedicate them back to the lord and at the same time to have the Pastor or minister pray over the welfare of their baby. We tell them that the dedication service does not impart salvation to that child because later down the road in their own life, the child must establish their own relationship with the lord. By our examples as parents as we continue to bring them to church, it should cause them to want their own relationship with Jesus (I Sam. 1:11).²



Lesson II

Date: November 9, 2014

Lesson Scriptures:

Mark 10: 13 - 16

Kingdom of God: God’s kingly rule or sovereignty. The Old Testament contains no references to the kingdom of God. However, in the Old Testament God is spoken of as ruling (for example, Pss. 47:2; 103:19; Dan. 4:17,25-37). The Old Testament emphasis on God’s sovereign power over all kings and kingdoms sets the stage for the New Testament teaching. Jesus made the kingdom of God central in His preaching.³

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Mark 10:15-16 (KJV)

¹⁵ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
¹⁶ And he took them up in his arms, put *his* hands upon them, and blessed them.

Mark 10:15-16 (NIV)

¹⁵ I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it."
¹⁶ And he took the children in his arms, put his hands on them and blessed them.

Jesus Loves the Children

C. The Receiving by Christ

(Verse 15) Jesus ends verse fourteen by saying that children are valuable. They are included in the plans of the kingdom and should be treated as if they belong to Him. He then starts this verse with “Verily”, which is to say firmly, “truly”. He did this to first get their attention and then he went on to say, “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein”. Again in the culture they did not consider children of any value and it was not custom for them to hang around the adults, but Jesus shows them that not only are they valuable, but we need to take a lesson from them. Jesus also stated that everyone who desires the kingdom must be like these little children. Much has been written about how children act and what Jesus could have been referring to here. We could talk about a child's total dependence and trust—two qualities needed for the kingdom. But Jesus point was, How do children receive gifts? They receive with anticipation. They receive joyfully and thankfully. They receive without believing they did anything to deserve the gift. This is a picture of how we come to the Father. We know we do not deserve the great gifts he has in store for us, but he loves us and desires to give us good things. Rather than saying, "I won't take your gift until I can earn it," we need to receive the gift of Christ's redemption with joy and thanksgiving. The kingdom belongs to such as these. Therefore, not only are disciples to receive little children (9:36-37); they are to possess childlike qualities themselves.¹

Anyone of any age who exhibits this kind of faith and trust is promised access to Jesus and to the Kingdom. Children represent the essence of discipleship, coming to Jesus in humility and receiving his blessing as a gift. Unless we can completely trust in God, we will never get into the Kingdom of God.²



Lesson II

Date: November 9, 2014

Lesson Scriptures:

Mark 10: 13 - 16

Bless: 1.) God blesses his people when he bestows on them some gift temporal or spiritual (Gen 1:22; Gen 24:35; Job 42:12; Ps 45:2; Ps 104:24, 35).

(2.) We bless God when we thank him for his mercies (Ps 103:1, 2; Ps 145:1, 2).

(3.) A man blesses himself when he invokes God's blessing (Isa 65:16), or rejoices in God's goodness to him (Deut 29:19; Ps 49:18).³

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²Earline Franklin

³Easton's Illustrated Dictionary

Questions by Earline Franklin

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Mark 10:16 (KJV)

¹⁶ And he took them up in his arms, put *his* hands upon them, and blessed them.

Mark 10:16 (NIV)

¹⁶ And he took the children in his arms, put his hands on them and blessed them.

Jesus Loves the Children

C. The Receiving by Christ

(Verse 16) One by one, Jesus took each child into his arms, placed his hands on their heads (rather than just “touching” them as he had been asked, 10:13), and blessed them. Jesus took time with each child. Jesus did not rush through the process or pass it off as unimportant. It probably brought him great joy to spend time with little children whose faith and trust were so pure and simple. The receptiveness of these children was a great contrast to the stubbornness of the religious leaders, who let their education and sophistication stand in the way of the simple faith needed to believe in Jesus, and the dullness of the disciples, whose self-centeredness continued to blind them to Jesus’ true mission.¹

Summary: Jesus welcomes all who come to Him in a spirit of trust and obedience. This is the only way that man will receive God’s kingdom and his future blessing of eternal life. People need to hear the message that all mankind have access to Jesus and can have eternal life if they seek Him with childlike trust and dependence.²

Questions:

1. How are you using the access you have to Jesus in your daily walk?

2. In what way do you seek Jesus with childlike trust and dependence?



Lesson III

Date: November 16, 2014

Lesson Scriptures:

Mark 10:17-20

Lesson Outline

A. The Concern of the Ruler

(Mark 10:17)

B. The Challenge for the Ruler

(Mark 10:18)

C. The Commandments for the Ruler

(Mark 10:19-20)

Great Commission Baptist Church

Adult Sunday School Lesson

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The Rich Young Ruler Part I

Throughout history, believers have struggled to properly understand the relationship between faith and works. Failure to grasp this relationship has tormented many souls over the centuries and continues to do so today.

"Christians have often disputed as to whether what leads the Christian home is good actions, or Faith in Christ. I have no right really to speak on such a difficult question, but it does seem to me like asking which blade in a pair of scissors is most necessary.

A serious moral effort is the only thing that will bring you to the point where you throw up the sponge. Faith in Christ is the only thing to save you from despair at that point: and out of that Faith in Him, good actions must inevitably come.

After the resurrection and ascension of Jesus, the apostles proclaimed the message Jesus had given them. It consisted of presenting the facts that Jesus is the Son of God, who died for our sins and was raised from the dead, once an individual has come to believe in the good news they are have eternal life. They should follow Jesus in baptized understanding that baptism is an outward expression that individuals have placed their faith in Son of God who is Jesus Christ. This core message appears on the day of Pentecost on the lips of Peter in his sermon about Jesus.¹

1. What would you say if asked about salvation?

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson III

Date: November 16, 2014

Lesson Scriptures:

Mark 10: 17 – 20

Lesson Aim: Students will grip the fact that as disciples of Christ, we cannot ignore the implications of his lordship when it comes to our pocketbooks and our possessions, and the poor of this world.³

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³ Emma Stevens

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Mark 10:17 (KJV)

¹⁷ 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?

Mark 10:17 (NIV)

¹⁷ As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?"

The Rich Young Ruler Part I

A. The Concern of the Ruler

(Verse 17) In this verse, we see that after Jesus had blessed the children he departed from the coasts of Judea, and was on his last journey and his final walk to Jerusalem. As he was going along the way, scripture says, "there came one running, and kneeled to him". The book of Matthew, Matthew says that this was a "young man", in the book of Luke; Luke describes this man as "a ruler". This word "running", in the Greek means "to run towards or to run with haste". Not only do we see this man quickly running to Jesus, but he was running with great speed, which tells us that this man had a concern. Not only was he running quickly, but when he got to Jesus, he kneeled to him. He showed zeal, as soon as he saw Jesus he ran to him; and he showed reverence, for he kneeled down to him. He wanted advice from one whom he must have heard of as a celebrated Teacher; and he wanted this counsel as a matter of great interest to himself. This man begins to ask Jesus, "Good Master, what shall I do that I may inherit eternal life?" He called Jesus "Good Teacher" (not the more common "rabbi") and eagerly asked a pressing question. This rich young man wanted to be sure of eternal life, so he asked what he could do to get it. He viewed eternal life as something that one achieves.¹

We see this man had great concern and he had a pressing question, so he had to come and talk to Jesus. This man had an understanding that there is life after death and wanted to know more about eternal life. If we had young people, middle-aged people and the older people that are concerned and display the zeal and urgency like this young man, about the questions of eternal life, our communities, cities, and churches would be better places.²



Lesson III

Date: November 16, 2014

Lesson Scriptures:

Mark 10: 17 – 20

Goodness: In man is not a mere passive quality, but the deliberate preference of right to wrong, the firm and persistent resistance of all moral evil, and the choosing and following of all moral good.³

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³ Easton's Illustrated Dictionary

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 10:18 (KJV)

¹⁸ And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

Mark 10:18 (NIV)

¹⁸ "Why do you call me good?" Jesus answered. "No one is good--except God alone.

The Rich Young Ruler Part I

B. The Challenge for the Ruler

(Verse 18) Before Christ addressed the question of the rich man; He first challenged the rich man about the fact that he called Jesus "Good Master". While this may seem like a strange inquiry, it was not; because in this inquiry, was the exposing of the man's insincerity. The man was not really earnest or sincere in wanting eternal life because he would not give up his riches for it, so he also was not sincere in calling Jesus, "Good Master". Jesus did not at first address the man's question, but instead challenged him to think about God. He wanted this man to know that one's works do not measure goodness; in fact, only God is truly good. Jesus wanted the man to turn his attention from himself and from Jesus (whom he thought was merely a "Good Teacher") and think about God's absolute goodness. If he truly did so, he would conclude that he could do nothing to inherit eternal life. Jesus was also saying, "Do you really know the one to whom you are talking?" Because only God is truly good, the man, without knowing it, was calling Jesus "God".¹

This ought to challenge us today. We ought to be more focused on God and knowing that without Him, we are nothing. This should challenge us, because we who are saved and in the family of faith. We know that works does not save us, but because of our relationship with God and because of His goodness and all that he has done for us, this alone ought to cause us to go to work and be involved in ministry to help build up God's kingdom. The concern and challenge for us ought to be, there are many who do not know God, and they do not know or believe that he had a son named "Jesus". That he came to this earth and died, for us but rose on that third day morning with all power in his hand. Our challenge should be for us to go out and tell this dying world of a God who loves them and gave His best for us so that we could have a relationship with Him (Psalm 86:5).²



Lesson III

Date: November 16, 2014

Lesson Scriptures:

Mark 10: 17 – 20

Criminal Offenses: Nearly all offenses were matters for private prosecution. If someone was murdered, his relatives were responsible for killing the murderer or chasing him to the nearest city of refuge, where a trial would be held. All offenses in Israel had a religious dimension: theft or adultery was not merely an offense against one's neighbor but was a sin against God. This meant, in theory, that every Israelite would be shocked by such behavior and would want it punished. If such acts continued, God himself might step in to punish the individual, his family, or even the whole nation.³

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³ Tyndale Bible Dictionary.

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Mark 10:19-20 (KJV)

¹⁹Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. ²⁰ And he answered and said unto him, Master, all these have I observed from my youth.

Mark 10:19-20 (NIV)

¹⁹ You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'" ²⁰ "Teacher," he declared, "all these I have kept since I was a boy."

The Rich Young Ruler Part I

C. The Commandments for the Ruler

(Verse 19) Having established the nature of true goodness (and recognizing that the man did not have a real understanding of God and how he gives eternal life), Jesus rehearsed six of the Ten Commandments—those dealing with people's relationships with one another. He starts out with "Do not commit adultery". Knowing that the disciples were with him, he touched on this first because he had just taught them and to see if they then had an understanding of "adultery". He then says, "do not steal", do not bear false witness, defraud not, These all are activities and behaviors that if we are involved in daily and have no remorse, we do not show publicly and to our neighbor that we have a relationship with Jesus Christ. Then he says, "to honour father and mother". If we showed this behavior publicly, this would be outward proof that we are following the commandments. If a man kept these laws it was easily verifiable outward proof, an answer to what man could do. Jesus' list showed that he was focusing on the man's actual lifestyle and not just his knowledge of these commandments. But Jesus would show the man that the law had far deeper meaning than just a list of rules to be kept (James 2:11).¹

It is also noteworthy that Jesus mentioned do not defraud instead of the tenth commandment, "do not covet." Defrauding someone, however, was listed in the law (Lev. 19:13) and at its heart was covetousness. In this verse and its companion verse (v. 21) is a principle that we see often in Jesus' teachings. It is the same principle as "go the extra mile." The young man had never defrauded anyone, but neither had he gone the extra mile and been generous with his money. This involved the positive application of the law.²



Lesson III

Date: November 16, 2014

Lesson Scriptures:

Mark 10: 17 – 20

Questions:

1. What are the possible dangers of riches?

2. Do you have the proper attitude toward wealth, whether you are rich or not?

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²Emma Stevens

Questions by Emma Stevens

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Mark 10:20 (KJV)

²⁰ And he answered and said unto him, Master, all these have I observed from my youth.

Mark 10:20 (NIV)

²⁰ "Teacher," he declared, "all these I have kept since I was a boy."

The Rich Young Ruler Part I

c. The Commandments for the Ruler

(Verse 20) The phrase “since I was a boy” referred to the age of thirteen, the time when he would have become accountable—a son of the commandments. If this list were all the law contained, then it would not be impossible to conform to its demands—difficult, yes, but not impossible. On the commandments that Jesus listed, this man had it made—externally. The young man replied that he had obeyed all the commandments since his childhood. The man sincerely believed that he had not broken any commandments, so he wanted Jesus to guarantee his eternal life. Such is the condition of one who tries to attain eternal life or a relationship with God by his or her own merit. Even if it seems that the person has kept all the laws perfectly, he or she still needs assurance. Jesus would reveal to this man what he lacked.¹

Summary: Riches do not satisfy, yet we foolishly think that simply more riches will bring satisfaction. With riches come the preoccupation with them: *how to use my riches, how to maintain my riches, how to store my riches, etc.* Riches might promise much, but in reality it offers little in return. It can easily disappear, rust, or be stolen. Riches cannot buy one’s salvation, neither can it protect one from God’s wrath. Riches can deceive a person into thinking they are in need of nothing and no one. Anything that distracts us from God as our first love must be abandoned completely!²



Lesson IV

Date: November 23, 2014

Lesson Scriptures:

Mark 10:21-25

Lesson Outline

A. The Compassion of Jesus
(Mark 10:21)

B. The Counter Response of
the Ruler
(Mark 10:22)

C. The Counsel of Jesus
(Mark 10:23-25)

Great Commission Baptist Church
Adult Sunday School Lesson
Dr. Douglas E. Brown, Pastor/Teacher

The Rich Young Ruler Part II

This is Your Word to us, and how compelling it is. How instructive it is. We're so rich. We have just literally been engulfed in spiritual richness today, sweet fellowship with those who are sitting right around us, the blessedness of this wonderful church family, people who love you with their whole hearts. We have now been bathed again in the truth of Scripture, this incalculable and unparalleled treasure. We thank You, Lord. We thank You for Your truth. We thank You that there was a day when the Law killed us and the gospel gave us life. We died and we rose again in Christ. We thank You for that righteousness, that goodness, that perfection that is ours, not because we earn it or deserve it but that it is given as a gift to cover us through faith in Him. Yes, the gospel is to believe in your Son Jesus Christ, but to believe on Him out of your sinfulness and wretchedness, receiving a righteous not our own, but one that comes from you God. Lord, help us to understand the gospel and the Law. May we understand how they go together so importantly, to bring the sinner to the right answer, how do I inherit eternal life? Again we thank You, Lord, for filling our place this morning with Your presence and enabling us to worship You in this way. Now as we begin class, we ask, Lord, that You'll draw those who need to come and have resisted for a long time, who can have relationship with you God through Jesus Christ. Let the word do its work. May the Holy Spirit convict of sin and righteousness and judgment and may the glorious light of the gospel break on the sinner's dead heart to give light and life. And we pray, Lord, that You'll do Your work in hearts, we ask in Christ's name. Amen. ¹

1. What desire do you have for God today?

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson IV
Date: November 23, 2014
Lesson Scriptures:
Mark 10: 21 - 25

Lesson Aim: Students will grip the fact that as disciples of Christ, we cannot ignore the implications of his lordship when it comes to our pocketbooks and our possessions, and the poor of this world.³

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³ Emma Stevens

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Mark 10:21 (KJV)

²¹ 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 shalt have treasure in heaven: and come, take up the cross, and follow me.

Mark 10:21 (NIV)

²¹ Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

The Rich Young Ruler Part II

A. The Compassion of Jesus

(Verse 21) This verse starts off by saying, "Then Jesus beholding him loved him". God loves us not because we are loveable but because His nature is to love. That is demonstrated here in Christ's love to this man. The fact that Jesus is said to have loved the man will exonerate Christ from the accusations of being too strict and too demanding of the rich man in telling him to sell his possessions and give to the poor if he would follow Christ. Some will accuse Christ of lacking love for this man because he asks too much of the man. But Christ gave up great riches to save mankind. This man would not give up far less riches to follow Christ. The problem here is not the lack of love in Christ's heart for the rich man but the lack of love in the rich man's heart for Christ.¹

Christ did not love the man because of possessions, or He would have readily received the man. Neither did He love the man because of the man's position (he was a ruler—Luke 18:18), or He would have readily received him. This challenge exposed the barrier that could keep this young man out of the Kingdom: his love of money. Money represented his pride of accomplishment and self-effort. Ironically, his attitude made him unable to keep the first commandment, one that Jesus did not quote: "Do not worship any other gods besides me" (Exodus 20:3; see also Matthew 22:36-40). The young man did not love God with his whole heart as he had presumed. In reality, the man's wealth was his god, his idol. If he could not give it up, he would be violating the first commandment.²



Lesson IV

Date: November 23, 2014

Lesson Scriptures:

Mark 10: 21 - 25

Treasure: Jesus Himself used the term frequently. He contrasted earthly treasures to those of heaven (Matt. 6:19-20). What a person treasures or values determines one's loyalty and priorities (Matt. 6:21). Paul marveled that the treasure of God's revelation of Himself in Christ had been deposited in an earthen vessel such as Paul himself (2 Cor. 4:7).³

¹⁻²Commentary compiled by Rev. Terrence Howard, TH.M.

³ Holman Bible Dictionary

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Adult Sunday School Lesson

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Mark 10:21-22 (KJV)

²¹ 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 shalt have treasure in heaven: and come, take up the cross, and follow me. ²² And he was sad at that saying, and went away grieved: for he had great possessions.

Mark 10:21-22 (NIV)

²¹ Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me." ²² At this the man's face fell. He went away sad, because he had great wealth.

The Rich Young Ruler Part II

A. The Compassions of Jesus

(Verse 21) The task of selling all his possessions would not, of itself, give the man eternal life. But such radical obedience would be the first step for this man to become a disciple. Jesus' words were a test of his faith and his willingness to obey. Furthermore, Christ did not love the man because of his piety (keeping the commandments), or He would have received him. Christ loves because it is Christ's nature to love. Sinners can be encouraged here, for God's love is unconditional. It does not depend on something good the sinner has done (Luke 9:23).¹

B. The Counter Response of the Ruler

(Verse 22) This man's wealth made his life comfortable and gave him power and prestige. When Jesus told him to sell everything he owned, Jesus was touching the very basis of the man's security and identity. He could not meet the one requirement Jesus gave—to turn his whole heart and life over to God. The one thing he wanted, eternal life, was unattainable because he deemed the price too high. The man came to Jesus wondering what he could do; he left seeing what he was unable to do. No wonder he went sadly away. How tragic—to be possessed by possessions and miss the opportunity to be with Jesus. What a stunning conclusion to this series of verses.²



Lesson IV

Date: November 23, 2014

Lesson Scriptures:

Mark 10: 21 - 25

Children: Thus while the law gave parents full authority over their children, it provided also against the abuse of full parental power. The father was not to deprive his firstborn of his rights of inheritance in favor, for example, of a younger son by a second and more loved wife (Deut. 21:15-17). He had power to marry his daughters, and even to sell them into concubinage, but not to a foreign people (Exodus 21:7-8).⁴

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⁴ New Unger's Bible Dictionary

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Adult Sunday School Lesson

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Mark 10:23-24 (KJV)

²³ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

²⁴ And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Mark 10:23-24 (NIV)

²³ Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!" ²⁴ The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God!

The Rich Young Ruler Part II

B. The Counter Response of the Ruler

(*Verse 22*) This verse has been described as the saddest in the Bible". It is the only instance of someone coming to Jesus with a need and leaving without the need being filled. No matter how much we are loved by God, he will not override our choices (2 Tim. 4:10).¹

C. The Counsel of Jesus

(*Verse 23*) The phrase "for the rich" is translated at times as "those who have riches." It means more than having money. It encompasses possessions as well. Jesus looked at his disciples and taught them a lesson from this incident with the rich young man. Jesus explained that it is hard for rich people to get into the Kingdom of God (not impossible, but hard). This is true because the rich, with most of their basic physical needs met, often become self-reliant. When they feel empty, they can buy something new to dull the pain that was meant to drive them toward God. Their abundance and self-sufficiency become their deficiency. People who have everything on earth can still lack what is most important—eternal life (John 3:5).²

(*Verse 24*) Jesus' words amazed the disciples, and so he repeated them. As Jews, these disciples regarded wealth as a sign of God's blessing. Thus, they thought wealth came from God and would bring a person closer to God; it certainly did not pose an obstacle. The rich young man, with all his advantages, probably seemed like perfect "Kingdom material." Yet he went away empty-handed (Job 1:10).³



Lesson IV

Date: November 23, 2014

Lesson Scriptures:

Mark 10: 21 - 25

Questions:

1. Can wealth in some way distance us from one of the elements of being human itself – dependent on others?

2. Would you really rather have Jesus than silver and gold?

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²Emma Stevens

Questions by Emma Stevens

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Mark 10:25 (KJV)

²⁵ It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Mark 10:25 (NIV)

²⁵ It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

The Rich Young Ruler Part II

C. The Counsel of Jesus

(Verse 25) Jesus used a common Jewish proverb describing something impossible and absurd. Some would use this proverb by using different animals. With all their advantages and influence, rich people may find it difficult to have the attitude of humility, submission, and service required by Jesus. Thus Jesus explained that it would be easier to get a camel (the largest animal in Palestine) through the eye of a sewing needle than for a person who trusts in riches to get into the Kingdom of God. Some theologians thought that this eye of the needle meant the entrance of the village or town, where the camel would have to kneel down and crawl in order to enter. This is a wrong interpretation because this Greek word “needle” means, that of a sewing needle.¹

Summary: Some of the most Godly people in the Bible were rich. Likewise, today there are Godly wealthy people. There is certainly nothing wrong with having riches. The message to take away from our lesson is to allow your wealth and riches [material possessions] to help others, rather than closing your heart. Do not allow your wealth and riches to become a god you serve, rather than serving the true and living God. Allow your riches to be used in service to God and others. Today, many wealthy Christians (including you) also lack the one thing that the rich young ruler needed so badly – sacrificial kindness. All too often we fail to believe Jesus when he tells us that the affections we have for our possessions indicate the terrible poverty of our dilapidated hearts, stretched thin by materialism. We have much to learn today from the rich young ruler – we must allow ourselves to follow Jesus wholeheartedly because He can free us from the distraction of great wealth.²



Lesson V

Date: November 30, 2014

Lesson Scriptures:

Mark 10:26-31

Lesson Outline

A. The Right Attitude of the Believer

(Mark 10:26-27)

B. The Right Actions needed by Believer

(Mark 10:28-29)

C. The Attacks Received by the Believer

(Mark 10:30-31)

Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

With God All Things are Possible

We have come to realize that we need to hold two truths in dynamic tension. On the one hand, we need to be rigorously honest about our shortcomings. Part of what it means to live in the light of Christ is allowing him to shine that light in the hidden regions of our soul. Yet at the same time we need to hold to the compelling vision that this same light illumines our path so that we can live into our potential of being God- and people-lovers. There is a Hasidic saying that advises us to go around with a piece of paper in each pocket, with one piece reading “I am dust and ashes,” and the other, “For me the world was created.” Yes, we are finite and broken people as well as those who have been redeemed to reflect the Redeemer. Jesus would not ask us to be and do something unless it was possible. We can become the bodily dwelling place of Jesus who lives his life out through us.

The vision that Jesus has placed before us comes in the form of his summary statement as to what our life agenda is to be. In response to one of the “teachers of the law” seeking to know which commandment was most important, Jesus responded with what we have come to call the Great Commandment: “‘Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your neighbor as yourself.’ He didn’t follow this up by saying, “I know I’m asking a lot, but do the best you can. I know you’ll never fully approximate this high and lofty goal, but it’s still worth striving for.” Jesus’ command to love God with all we’ve got and to treat our neighbor with the same regard as we do ourselves is meant to bring us to the end of ourselves. It should cause us to cast ourselves unreservedly on the grace of God. Then as we are flooded with the light of God’s accepting grace. We can experiences a desire to want to become all that God hopes us to be. Because our inner affections are being transformed to love what God loves, we begin to understand that his yoke is easy and his burden is light. ¹

1. Share when came to realize anything is possible with God?

¹<http://www.thoughts-about-god.com/reflecting/#more>



Lesson V
Date: November 30, 2014
Lesson Scriptures:
Mark 10: 26 - 31

Lesson Aim: To understand that salvation is impossible through man's work or merit but it is possible through God's grace. And to know that things left behind to serve God is not a loss but a gain of eternal life.³

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Adult Sunday School Lesson

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Mark 10:26-27 (KJV)

²⁶ And they were astonished out of measure, saying among themselves, Who then can be saved? ²⁷ And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

Mark 10:26-27 (NIV)

²⁶ The disciples were even more amazed, and said to each other, "Who then can be saved?" ²⁷ Jesus looked at them and said, "With man this is impossible, but not with God; all things are possible with God."

With God All Things are Possible

A. The Right Attitude of the Believer

(Verse 26) The astonishment of Jesus' disciples increased from "astonished" in verse 24 to even more astonished here in this verse. Again, they wondered what Jesus meant. If the rich—those who from the disciples' vantage point seemed to be first in line for salvation—cannot be saved, then who in the world can be saved? This word "Be saved" in the Greek means to preserve or make whole. We see here again in this verse that again they began to talk among themselves about what had happen and that they really didn't understand. Jesus is right in their midst, but instead of asking Jesus, they began to just talk among themselves. Many times we do the same thing, instead of asking God questions and then read his word to get an answer, we will ask everybody else and again Jesus would be the last person that we consult.¹

(Verse 27) In this verse we see the phrase "Jesus looking upon them". The Greek verb "looking" implies an earnest, intense looking upon them; he looked on them in this way, that he might ease and soothe the timid and anxious minds of his disciples. It is as though our Lord said, "It is impossible for a rich man, embarrassed and entangled with his wealth, by his own natural strength to obtain salvation; because this is a supernatural blessing, which we cannot obtain without the like supernatural aids of grace. But with God all things are possible, because God is the Author and Source, as of nature, so of grace and glory. And he enables us, by his grace, to triumph over all the difficulties and hindrances of nature (Jer. 32:27).²



Lesson V

Date: November 30, 2014

Lesson Scriptures:

Mark 10: 26 - 31

Truth - That which is reliable and can be trusted. The Bible uses *truth* in the general “factual” sense. Truth may designate the actual fact over against appearance, pretense, or assertion. In Zechariah 8:16 (NRSV) the Lord of hosts declared: “These are the things that you shall do: Speak the truth to one another, render in your gates judgments that are true and make for peace.”³

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³ Holman Bible Dictionary

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Mark 10:28-29 (KJV)

²⁸ Then Peter began to say unto him, Lo, we have left all, and have followed thee.²⁹ And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

Mark 10:28-29 (NIV)

²⁸ Peter said to him, "We have left everything to follow you!"

²⁹ "I tell you the truth," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel

With God All Things are Possible

B. The Right Actions Needed by the Believer

(Verse 28) Peter, once again acting as spokesman for the Twelve, contrasted the disciples with the rich young man. The rich man's refusal to do as Christ said was the big prompter of the disciples' inquiry. They had followed Christ and had given up much to do so. If the rich man was offered "treasure in heaven" (Mark 10:21) for giving up his all to follow Christ, what were the disciples going to gain; for they had "left all" and "followed" Christ. The inquiry was not a bad inquiry. Always, we need to ask what the results or rewards are of any path or action. What are the consequences for your conduct? If folk would seriously ask about the end results of their conduct more often, many would turn from their evil; for they would see that the reward of their evil is not good, as an example, "The wages of sin is death" (Romans 6:23).¹

The scripture then says, “We have left all.” Sacrifice is required if we would gain heavenly reward. The disciples paid a high price. They may not have given up as much as the rich man would have had to give up; but it is not how much you give up, but how much is left that gives us the extent of your sacrifice. Giving a tenth of your income is hardly sacrifice, for it leaves 90% for yourself. Next we see "have followed thee." The second prerequisite is to be a follower of Jesus Christ. Christ is not popular in our world today. But if you would gain reward in heaven, you must follow Him regardless of His popularity in the world (Phil. 3: 7-9).²



Lesson V
Date: November 30, 2014
Lesson Scriptures:
Mark 10: 26 - 31

Persecutions: Infliction of suffering, injury, or death on others because of their identity or beliefs. The Bible begins with an account of the persecution of the righteous by the unrighteous (Gen. 4:3-7, "regard for Abel"; Matt. 23:35; Heb 11:4).³

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³Tyndale Bible Dictionary

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Mark 10:29-30 (KJV)

²⁹ And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, ³⁰ But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Mark 10:29-30 (NIV)

²⁹ "I tell you the truth," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel ³⁰ will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields--and with them, persecutions) and in the age to come, eternal life.

With God All Things are Possible

B. The Right Actions Needed by the Believer

(Verse 29) Peter and the other disciples had paid a high price—leaving their homes and jobs and secure futures—to follow Jesus. But Jesus reminded them that following him has its benefits as well as its sacrifices. Although they had to leave everything to follow him, Jesus assured them that anyone who gave up something valuable for his sake would be repaid a hundred times over, although not necessarily in the same form. For example, someone may be rejected by his or her family for accepting Christ, but he or she will gain the larger family of believers with all the love it has to offer (I Cor. 9:23).¹

C. The Attacks Received by the Believer

(Verse 30) Along with these rewards, however, persecutions must be expected because the world hates God. Jesus emphasized persecution to point out to the disciples that they must not selfishly follow him only for the rewards. This fact was also important for Mark's Roman readers who may have been facing persecution, or would soon be. The pressure of persecution did not mean that God wasn't keeping his promises or that the disciples had been wrong in putting faith in him. Rather, during persecution, God still blesses all those who believe in him. Jesus explained that by giving up anything that hinders following him, each person can have eternal life. For each person the sacrifice may be different, though no less difficult.²



Lesson V

Date: November 30, 2014

Lesson Scriptures:

Mark 10: 26 - 31

Rewards: Rewards are offered by God to a believer on the basis of faithful service rendered after salvation. It is clear from Scripture that God offers to the *lost* salvation and for the faithful service of the *saved*, rewards.³

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²Earline Franklin

³New Unger's Bible Dictionary

Questions by Earline Franklin

All lesson outlines by Rev. Terrence Howard, TH.M

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Great Commission Baptist Church

Adult Sunday School Lesson

Dr. Douglas E. Brown, Pastor/Teacher

Mark 10:31 (KJV)

³¹ But many *that are* first shall be last; and the last first.

Mark 10:31 (NIV)

³¹ But many who are first will be last, and the last first."

With God All Things are Possible

C. The Attacks Received by the Believer

(Verse 31) In the world to come, the values of this world will be reversed. Those who have desired to be Christ's disciples and have humbly served others are most qualified to be great in heaven. It may look like those who are not committed are receiving many things here on this earth, but they are not getting any recognition in heaven. Rewards in heaven are given not on the basis of merit or "time served" or other earthly standards. What matters in heaven is one's commitment to Christ. This gives great encouragement and comfort to the believer, who sees the wicked gain the honors of this world while the righteous are scorned.¹

Summary: God wanted his disciples to understand that material gain would never bring salvation. He was and is the only one who has the power to bring about all things necessary for people's salvation. What is impossible for man is not impossible for God. Nothing that one breaks with (friends, family, positions, material things etc) in order to follow Christ will be considered a loss because they are promised eternal life which is far greater.²

Questions:

1. What have you given up or will give up to obtain eternal life?
2. The rich man relied on his riches, what is it that you rely on rather than relying on Christ?

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