



GETTING STARTED

> *As your group time begins, use this section for very brief review prior to showing the video to help get the conversation going.*

Let's do life together!/Opening Discussion: Welcome everyone and ask how your week has been, share: We do life together in LIFEgroup; how have you seen God work recently in your life - something praiseworthy, trial, blessing, answered prayer?

Our Subject Today: This week, we continue our current sermon series, with this week's sermon - **What is one of the hardest teachings of Jesus?** - What is one of the biggest questions you've asked or you were asked? How did you reply?

VIDEO NOTES/QUESTIONS

INDUCTIVE STUDY / OBSERVATION: Mark exalted Jesus as Savior who deserves the full commitment of his followers.

INTERPRETATION: See Commentary on pages 5-6

APPLICATION QUESTIONS:

Read Mark 10:17 and John 6:44a

- 1) Someone share your story of what or who God used to draw you to Jesus?

SUGGESTED ANSWERS / DIGGING DEEPER: Prepare - As the LIFEgroup leader, please be prepared to share your story; you may want to start off or call on someone you know and have prepared in advance to share their story. Ask everyone to keep it brief.

Question- What do you think brought this man to want to ask Jesus this question?

John 6:44a - "No one can come to me unless the Father who sent me draws them..."

Deeper - The Greek word translated "draw" is *helium*, which means "to drag" (literally or figuratively)

Do you know someone who needs to be dragged to Jesus? Take time in your group and pray for these people by name.

APPLICATION QUESTIONS (cont.)

2) Describe the attitude of the wealthy man as he came to Jesus.

SUGGESTED ANSWERS / DIGGING DEEPER: Work together to make a List - He was humble, hungry to understand how to have eternal life, he ran (something a man did not do during that time), he was willing to bow in public (a big thing at that time), he submitted to Jesus' authority, he acknowledged who Jesus was.

Application- How can we act the same way when we come to Jesus?

Read Mark 10:18

3) Jesus responds to the man: "Why do you call me good?" Why do you think Jesus said this?

SUGGESTED ANSWERS / DIGGING DEEPER: The young ruler had a superficial view of Jesus. He called him "Good Master" teacher, trying to flatter the Lord. Rabbis were not allowed to use the word "good" unless they were talking about God.

Good Discussion Question- Think about this: If Jesus is God and is man, why did He ask that question?

Pastor David said "Here is where we see a bit of Jesus' divinity and his God-ness put on display because as God in the flesh, Jesus knew what this young man was counting on and relying on in order to get into heaven. He was counting on being good and doing good things. We know he was counting on these things because of what happened next in response to Jesus' command".

Read Mark 10:19-20

4) Turn in your Bible and read *Exodus 20:1-17*. In comparison to *Mark 10:19-20*, which commandment did Jesus leave out and why?

SUGGESTED ANSWERS / DIGGING DEEPER: Commandment number 1-4 & 10.

Why - Jesus always knows the heart of the person He is talking to. This man could have been very proud of the fact that he had kept Commandments 5,6,7,8, and 9. We never want to consider and are often blind to reality. We cannot see or acknowledge our own sins.

From Pastor David - In the O.T., the law stated don't commit adultery. But in the N.T. Jesus elevated that law by saying this, "*That anyone looks at a woman lustfully he has already committed adultery with her in his heart.*" The law stated don't commit murder but in the N.T. Jesus elevated that law by saying that, "*Anyone who hates his brother will be subject to judgement [and has committed murder in his heart].*" The law stated don't lie but in the N.T. Jesus elevated that law by telling us that one day, "*Men will have to give an account for every careless word they have spoken.*" and while...In the O.T., the law stated don't covet your neighbors house, family, or possessions, in the N.T. Jesus elevated that law by warning us to, "*Be on our guard against all kinds of greed.*" (*Matt 5:28, 22; 12:36; Luke 12:15*).

APPLICATION QUESTIONS (cont.)**Read Mark 10:21-22**

5) Why would selling all his earthly possessions and giving to the poor ensure the wealthy man “treasure in heaven” (Matthew 6:19-21). Why did Jesus say this?

SUGGESTED ANSWERS / DIGGING DEEPER: Jesus knew what this man needed to lay down before following Jesus. To follow Jesus is more than a simple prayer; it is forgiveness, repentance and a commitment to surrendering to the Lordship of Jesus.

Leader- This may be great time to make sure everyone in your LIFEgroup are born again! Ask this question, “Is there anyone in our group who has not settled their decision to follow Jesus?”

Or “Does anyone have doubt about their salvation? Do you want to do something about the doubt”? (You may want to offer to speak with group members in private.)

Read Mark 10:23-31

6) We may have to stop doing something or leave something behind. What are the benefits of really following Jesus?

SUGGESTED ANSWERS / DIGGING DEEPER: Jesus gives three promises to all who give up everything to follow Him.

1. You will receive back what you lost 2. You will suffer persecution 3. You will have eternal life in this age to come.

Find each promise in the passage. Discuss Each Promise.

SUMMARY (My Take-Away for This Week)**POSSIBLE SUMMARY/TAKE-AWAY:**

- I can praise God today because He saved me! *Mark 10: 27b* “...all things are possible with God”
- Have I really trusted Jesus?
- Have I given something to Jesus and later picked it back up again?
- Now I know how to reach my “rich man” neighbor - it is possible

WORK OUT (This Week's Assignments)

- I will thank Jesus everyday this week for my salvation
- I will speak up to the "rich men" in my life (all things are possible)
- I will show up next week for LIFEgroup and ask someone to come with me

MY NEXT STEPS FROM THE WEEKEND WORSHIP

1. This week, I will examine my life and ask God if I am the rich, young man who is trusting in other "things" to get me into heaven.
2. This week, I will let go of some of my financial resources or possessions to help someone in need.
3. This week, I will read *Matthew Ch. 4-7* (22 verses per day) to learn more about how Jesus wants me to live.
4. This week, I will attend my LIFEgroup or go online to www.FishHawkfc.org and sign up for one.

HOW MY GROUP CAN PRAY FOR ME THIS WEEK

> [Record Group Prayer Requests Here:](#)

COMMENTARY

Mark 10:17. The journey language continues, reminding readers that Jesus was on his final sweep toward Jerusalem (v. 1; 8:27; 9:2, 30, 33). Matthew (*Mt 19:22*) states that this man who approached Jesus was “young,” and Luke (*Lk 18:18*) that he was “a ruler.” Mark indicates that he was wealthy (*Mk 10:22*). Hence the man is referred to as “The Rich Young Ruler.” His actions—ran up, knelt down—suggest earnestness and respect. He knew he was not entitled to life after death. Verse 23 shows that eternal life and “the kingdom of God” are synonymous (Ross H. McLaren, “Mark,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax [Nashville, TN: Holman Bible Publishers, 2017]).

Mark 10:17. Note that this young ruler ran to Jesus and fell at his feet. In the Middle East, it was undignified for men to run. This man with his youthful passion was throwing his respectability at Jesus’ feet (Rodney L. Cooper, *Mark*, vol. 2, Holman New Testament Commentary [Nashville, TN: Broadman & Holman Publishers, 2000]).

Mark 10:18. In Jewish thought God was preeminently good (*1 Chr 16:34*; *2 Chr 5:13*; *Ezra 3:11*; *Ps 118:1*; *145:9*, etc.), so much so that it was unusual to apply the term to anyone else. That was the main reason for Jesus’ question and statement. The statement does not reflect a consciousness of sinfulness on the part of Jesus. It is not a disclaimer of goodness or deity. Such ideas are totally irrelevant. It simply points to God as the supreme example of goodness and the source of all good things, including the commandments in v. 19 and the commands in v. 21. Throughout his life Jesus was concerned to exalt and glorify God. (James A. Brooks, *Mark*, vol. 23, The New American Commentary [Nashville: Broadman & Holman Publishers, 1991]).

Mark 10:18. Jesus was not denying that He was good, nor was He denying that He was God. Rather, He was rejecting the flattery offered by the man and challenging him to consider both his concept of goodness and his concept of Jesus. Matthew’s version (*Mt 19:16–22*) makes the same point but renders the exchange differently to bring out the erroneous focus of the man’s thinking more directly. (Ted Cabal et al., *The Apologetics Study Bible: Real Questions. Straight Answers. Stronger Faith* [Nashville, TN: Holman Bible Publishers, 2007]).

Mark 10:19. Note that Jesus in this verse did not list the commandments dealing with a person’s relationship to God. These were internal commandments, not as easily discernible from observing behavior. Perhaps Jesus also knew that this man could not keep the first commandment—to have no other Gods before Yahweh, the supreme God

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 (cf. *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.

Mark 10:20. 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. But had he considered the spirit of the law as Jesus laid it down in *Matthew 5–7*? Apparently, even he knew there had to be more to it because he did not leave immediately, rejoicing at Jesus’ answer. He knew in his heart that he lacked something. *Matthew 19:20* records that he asked, “What do I still lack?”

Mark 10:21. Mark is the only Gospel writer who records that Jesus looked at him and loved him. It gives us a sharp image of a God who loves unconditionally, compassionately. This is the God who asks us to follow him. Some interpreters have taken this verse to mean that poverty is more blessed than riches. But Jesus did not intend this meaning here. He was declaring that nothing must come between a person and devotion to God. Some people may have to give up money. Others may have to abandon a cherished dream. Still others may have to surrender family. But one thing is certain: Jesus’ love comes before the command. Whatever he commands us to do is because of his love for us.

Jesus’ command to the man to follow me came at the time when he was headed for Jerusalem and certain death at the hands of the religious leaders. This echoes Jesus’ command to every disciple to take up the cross and follow him (*Mark 8:34*) (Rodney L. Cooper, *Mark*, vol. 2, Holman New Testament Commentary [Nashville, TN: Broadman & Holman Publishers, 2000]).

COMMENTARY

Mark 10:21. Had this man truly trusted in the goodness of God (v. 18), he would have welcomed Jesus' command as God's best for him. The command "sell everything ... and give to the poor" should not be universalized and applied literally to every professing Christian. It pertains to the need of a particular person. It should not be ignored either. Other persons may have to give up other things in order to follow Jesus: a vocation, a style of life, a sinful passion, or a relationship. Discipleship, however, is costly. It also involves reward, something that is elaborated in vv. 29-31.

Mark 10:22. The words "great wealth" probably refer to estates. This is the only example in Mark of someone being called to discipleship but refusing. (James A. Brooks, *Mark*, vol. 23, The New American Commentary [Nashville: Broadman & Holman Publishers, 1991]).

Mark 10:23. The point is, wealth breeds confidence in one's self, and it has an addictive quality. Scripture addresses its dangerous attraction (see *Matt 6:19-21,24; Luke 12:13-21; 16:19-30; 1 Tim 6:17*). It becomes life's priority and the things of God go by the wayside. (Daniel L. Akin, *Christ-Centered Exposition: Exalting Christ in Mark* [Nashville: B + H Publishing Group, 2014]).

Mark 10:23-31. Sometimes our Lord gave utterance to paradox. Any ordinary observer would have pronounced the rich young ruler blessed, and would have pitied the poor fisherman who neglected their petty craft and followed the homeless and penniless Rabbi of Nazareth. Jesus looked below the surface. To him the case of the favoured of fortune and the admired of society was a sad case, and the choice of the twelve was the choice of the good part, which none can take away (H. D. M. Spence-Jones, ed., *St. Mark*, vol. 2, The Pulpit Commentary [London; New York: Funk & Wagnalls Company, 1909]).

Mark 10:23. Jesus' statement must be contrasted with the Jewish attitude toward riches. The dominant Jewish view was that riches were an indication of divine favor and a reward for piety (*Job 1:10; 42:10; Ps 128:1-2; Isa 3:10*). Although provision was made for the protection and assistance of the poor (*Deut 15:7-11; Prov 22:22-23*), rarely was poverty associated with piety. The Psalms sometimes picture the poor as the righteous who rely on God for aid (*Pss 37:14, 16; 69:32-33; 86:1-2*). The *Psalms* frequently portray God as the special help of the poor.

The teaching of Jesus was nonetheless revolutionary in its time and remains scandalous even today. However, Jesus did not condemn riches as evil in themselves. They are a temptation, a hindrance, a diversion. They provide false security that makes radical trust in God difficult.

Mark 10:24. In view of the prevailing Jewish attitude toward riches, the disciples' amazement is not surprising. Whereas v. 23 describes the difficulty of the rich in entering the kingdom, this verse, according to the best attested Greek text, affirms the difficulty of *all* in so doing.

Mark 10:27. This verse probably is the key to understanding the entire passage. Inheriting eternal life, entering the kingdom, and being saved are impossible for any human being, but not for God, who is good and desires the salvation of all. Therefore all must depend entirely upon God. Such absolute trust in God makes possible a life of faithful discipleship (v. 28) (James A. Brooks, *Mark*, vol. 23, The New American Commentary [Nashville: Broadman & Holman Publishers, 1991]).

Mark 10:29-30. If Peter wanted affirmation that the disciples' sacrifices had been noticed, Jesus gave him that reassurance in this verse. There is no material possession that has been left behind that will not be repaid in this life or in the life to come. Many followers of Christ have lost families, but they have found new family members within the body of Christ. The addition of the word persecutions "remove the whole matter from the world of *quid pro quo*. They take away the idea of a material reward for a material sacrifice.

Mark 10:31. While many interpreters see this as a warning to Peter against pride in his own sacrifices, it seems to be more than that. Jesus had talked much during his journey to Jerusalem about the reversals in the kingdom. This verse caps Jesus' teaching on wealth and reiterates his teaching not to judge by externals and surface appearances (Rodney L. Cooper, *Mark*, vol. 2, Holman New Testament Commentary [Nashville, TN: Broadman & Holman Publishers, 2000]).

Summary. Jesus said to the rich young ruler, "I want you to imagine life without money. All you have is Me. Am I really enough?" Do you truly believe the person who has Jesus plus nothing actually has everything? That is the question Jesus puts before this man. How will you respond? (Daniel L. Akin, *Christ-Centered Exposition: Exalting Christ in Mark* [Nashville: B + H Publishing Group, 2014]).

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