



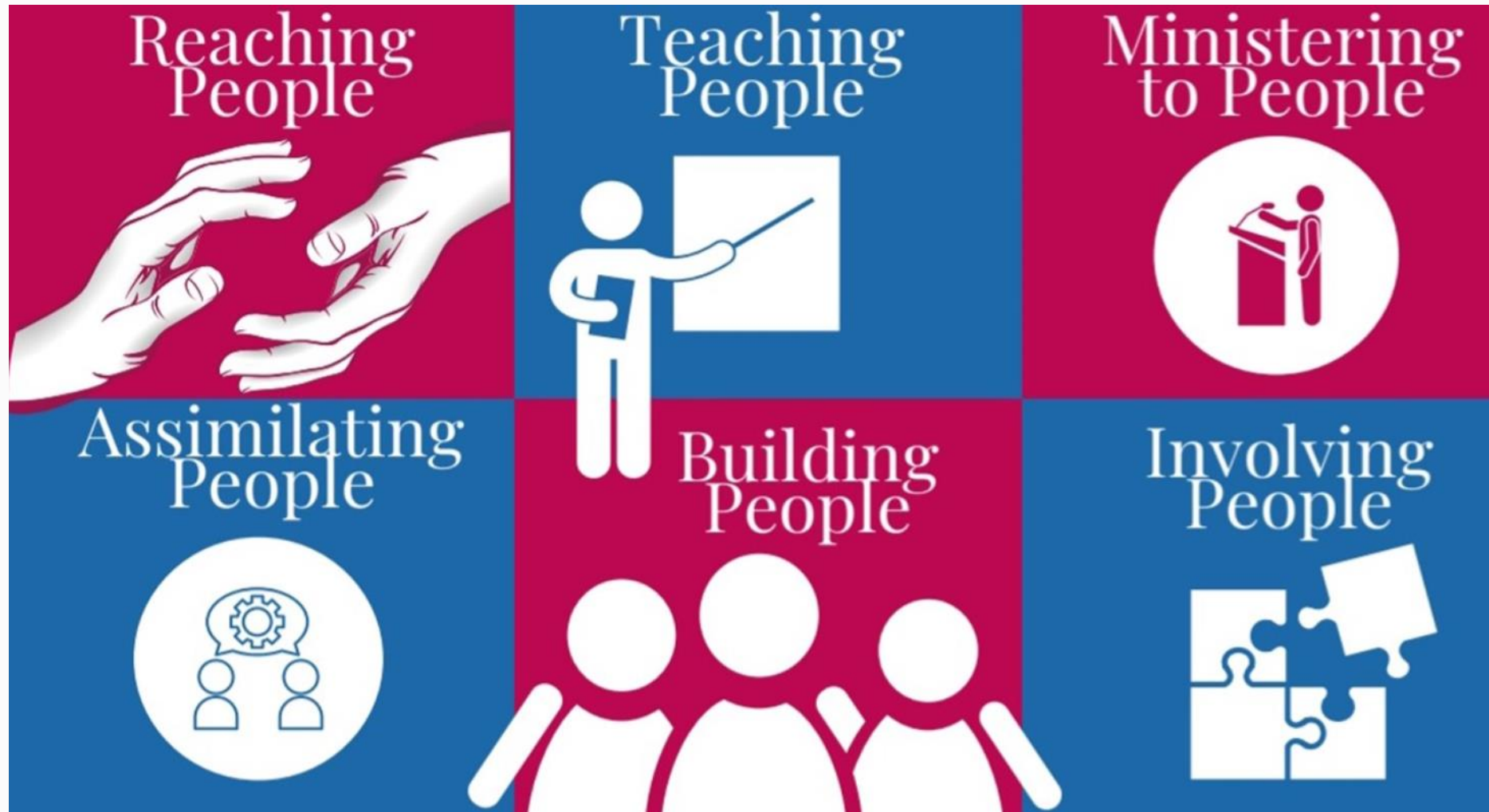
FAITH
& LOVE
Church of God in Christ

Faith and Love C.O.G.I.C
Sunday School

Lesson 2 March 8, 2026

SIMPLE FAITH

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive, and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

Lesson 2 March 8, 2026

SIMPLE FAITH



- Bible Basis: Mark 10:17-31
- Bible Truth: Jesus showed that faith in God makes it possible for people to sacrifice their all for the benefit of others.
- Memory Verse: “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)
- Lesson Aim: By the end of the lesson, we will: KNOW the facts of the rich young man’s encounter with Jesus; CELEBRATE the direct link between making sacrifices and receiving God’s salvation; and COMMIT to making greater sacrifices for others in the name of Jesus Christ.
- Background Scriptures: [Mark 10:17-31](#); [Galatians 5:1-13](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Mark 10:17-31 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?

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

19 Thou 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.

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 10:17-31 KJV

22 And he was sad at that saying, and went away grieved: for he had great possessions.

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!

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.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

Mark 10:17-31 KJV

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

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,

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.

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

LIGHT ON THE WORD

The rich young man. What little is known about this man is gathered from three different Gospels ([Matthew 19:16-30](#); [Mark 10:17-31](#); [Luke 18:18-30](#)). All indicate that he was rich. Matthew reveals that he is young ([Matthew 19:20](#)). [Luke 18:18](#) says that he was a "ruler," possibly a member of a Jewish councilor court. Since he respectfully and genuinely asked a religious question, he presumably is not a scribe or teacher of the Law, as their questions were intended to trap Jesus. He was probably raised in a devoted Jewish home, as Jewish boys were taught they would assume personal responsibility for their own religious lives (following commandments, laws, etc.) at age 13, becoming a "son of the Law/Commandment" (Bar Mitzvah). His belief system is a reflection of the common thought of the day regarding eternal life – self-centered and merit-based.

LIGHT ON THE WORD

Eternal life. The terms "eternal life," "saved," and "Kingdom of God" are used interchangeably in this passage. In Scripture, "eternal life" is distinguished from a simple continual existence. All will experience endless existence somewhere after their lives on earth cease. Eternal life connotes a life spent in union and fellowship with God in Heaven, His Kingdom. The opposite existence is eternal death separated from Him in hell ([Mark 9:43-47](#)). Those who have trusted in Christ in their natural lives are eternally "saved" or freed from this plight.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will learn that Christians can find it difficult to give up all their possessions to help others.

INTRODUCTION

A Childlike Faith

Immediately preceding all three Gospel (Matthew, Mark, and Luke) accounts of this story is a brief interaction Christ has with children. The disciples were attempting to prevent it, but Christ rebuked them, and told them to bring the children to Him. In [Mark 10:15](#), He says, "I tell you the truth, anyone who doesn't receive the Kingdom of God like a child will never enter it" (NLT). He then blesses the children. Then comes the rich young ruler.

INTRODUCTION

A Childlike Faith

These two scenes are such a contrast. Christ just taught that people who enter the Kingdom of God do so because spiritually they come like children – needy, trusting, full of faith, and dependent upon those with more power or authority. While honoring Christ by running to Him, kneeling, and asking questions, the man presented a child-like external stance. However, his allegiance to his riches and refusal to sacrifice them to help the poor betrayed the true stance of his heart.

INTRODUCTION

A Childlike Faith

A recurring theme throughout the Gospels is service and sacrifice. "Take up your cross ... Follow me ... count the cost." In [Mark 10:45](#), Christ says, "For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many" (NLT). As for many today, as well as in antiquity, wealth was directly connected to piety. Being rich meant one had God's favor because He rewarded the faithful with material goods, which could then be used for serving others.

INTRODUCTION

A Childlike Faith

However, this often did not occur, so in Judaism as well as the rest of the Greco-Roman world, there were groups that believed that piety was not linked to worldly wealth, or even that renouncing worldly wealth was pious. And as Christ taught, "No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve both God and money" ([Matthew 6:24, NLT](#)).

BIBLE LEARNING

AIM: We will learn that believers know that
discipleship costs.

I. RICH RULER'S QUESTIONS

Mark 10:17-22

When this young man approaches Christ with his question, he is thinking that salvation and righteousness come by works, not grace or gift. He calls Jesus "good," and asks what "good" he must do. No one but God can claim goodness or righteousness. Goodness is not an achievement to merit a reward; it is who God is, and "all good things" and deeds originate with Him. By answering the question, and ending with, "Follow me," Christ claims His deity.

I. RICH RULER'S QUESTIONS

Mark 10:17-22

Christ lovingly sees the man's desire, and what prevented his devotion to God – his wealth. So, He tells him to go, sell everything he has, and give to the poor. Then, choose a life of faith in God, "take up the cross" ([10:21, KJV](#)), which means to prepare to endure suffering for His sake, and follow Christ. Tragically, the man walks away, dejected. His wealth was his god. He chose to put confidence in it over God.

Lesson 2 March 8, 2026
SIMPLE FAITH



I. RICH RULER'S QUESTIONS

Mark 10:17-22

Mark 10:17-31

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

We are not told the young man's name, but his purpose in coming to Jesus is clear: he wants to know what to do to inherit eternal life.

His financial situation is quite secure, but he is uncertain about his eternal state. He comes to Jesus expressing what many commentators see as genuine respect for Him: he falls to his knees and addresses Jesus as the "Good Master." Yet his question reveals a problem with his theology. His phrase, "what must I do" (NIV), indicates that the man believes it is within his power to earn his way into the Kingdom of God, something that Jesus' previous statement in [10:15](#) denies.

Lesson 2 March 8, 2026
SIMPLE FAITH



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Jesus' response, though probably not intending to douse the young man's enthusiasm, challenges his ideas about goodness. The young man did not know that Jesus was God, and therefore he was centering his ideas about goodness not on God but on human achievement.

Lesson 2 March 8, 2026
SIMPLE FAITH



I. RICH RULER'S QUESTIONS

Mark 10:17-22

Mark 10:17-31

19 Thou 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.

Jesus pointed the young man to what he knew or understood about the Law of God, as expressed in the Ten Commandments. The Scripture quotes the second half of the Decalogue here ([Exodus 20:12-16](#)), emphasizing that our response to our neighbors and loved ones demonstrates our reverence for God. Believers are warned against giving false testimony, and told not to "defraud" (Gk. *apostereo*, **ah-po-ste-REH-oh**), meaning not to cheat others, or take advantage of them or their property. The command not to defraud is not in the Decalogue and some scholars believe Jesus added it as an addition to the commands which forbid lying or stealing.

Lesson 2 March 8, 2026
SIMPLE FAITH



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It was especially applicable to the rich, who were notorious in first-century Palestine for gaining their wealth through unsavory means. If the young man could keep God's commandments, he would live. Any rabbi of the day would have told him this. Obedience to the Law of God would mean eternal life.

The man's response indicated how superficial his understanding of God's Law really was. The word "observed" in the Greek (*phulasso*, **foo-LAS-so**) means "to keep careful watch or protect." In other words, the young man told Jesus that he vigilantly kept all the commandments from his childhood.

Lesson 2 March 8, 2026
SIMPLE FAITH



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But had he really? We don't know, but nevertheless, the young man was self-assured of his obedience to the Law, which Jesus would lovingly uncover as superficial when He challenged the man to a deeper level of obedience.

Lesson 2 March 8, 2026

SIMPLE FAITH



I. RICH RULER'S QUESTIONS

Mark 10:17-22

Mark 10:17-31

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.

Jesus' care for this young man's best interests is evident in the first part of this verse, which notes that He looked on this young man with love. The word "beholding" in the Greek (*emblepo*, **em-BLEH-poh**) means "to look at with the mind, to consider." Jesus really wanted to help this young man understand clearly what obtaining eternal life entailed. He responds by calling the man to the one thing that he lacked: a single-minded devotion to God.

Lesson 2 March 8, 2026

SIMPLE FAITH



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Mark 10:17-31

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What the young man has not done yet is to surrender himself to God, to cast himself fully upon God in child-like dependence. Jesus calls him to discipleship by surrendering himself to God and following Jesus. The King James includes a specific call for the young man to take up his cross and follow Jesus, while the New Living Translation and most twentieth century translations simply tell the man to follow Jesus. The newer translations reflect the oldest manuscripts of Mark, much older than the manuscript available to the King James translators.

Lesson 2 March 8, 2026

SIMPLE FAITH



I. RICH RULER'S QUESTIONS

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Probably what happened was that the command that Jesus gave to take up your cross and follow Him was very familiar to the scribes of the later manuscripts, and they included as a basic part of Jesus' exhortation to those who would know God. For the young man, it meant giving all he had to the poor, not as a means of getting in, but as an expression that his surrender was full and true. The point here is not that everyone must sell their goods and give the proceeds to the poor in order to become Christians. Rather, our commitment involves surrendering ourselves to God in childlike dependence on Him and following Him.

Lesson 2 March 8, 2026
SIMPLE FAITH



Mark 10:17-31

I. RICH RULER'S QUESTIONS

Mark 10:17-22

22 And he was sad at that saying, and went awaygrieved: for he had great possessions.

The man tragically chooses his great wealth over the eternal life that he had been so anxious at first to obtain. For him, the cost was too great, so he opted out and went away grieved (Gk. *lupeo*, **loo-PEH-oh**), which means "deep mental or emotional suffering: painful, sharp regret." In other words, he went away mentally and emotionally disturbed because material riches were more important to him than the wealth of eternal life.

II. DISCIPLES' QUESTION

Mark 10:23-26

Christ twice tells His disciples that it is hard for the rich to get into Heaven. His truth surprised them because it disputed the popular "prosperity" teachings of the day. The second time He says it (see Mark 10:24, KJV), He specifically says those who "trust in riches," and to further illustrate the impossibility.

He used the analogy of a large camel trying to squeeze through the eye of a tiny needle. Those who trust in riches (or anything else), problematically, do not trust God. Realizing the impossibility, and revealing their amazement that the rich and highly favored could not enter the Kingdom of God, the disciples asked, "Who then can be saved?"

Lesson 2 March 8, 2026

SIMPLE FAITH



II. DISCIPLES' QUESTION

Placing Trust in Possessions

Mark 10:23-26

Mark 10:17-31

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

The man's response gave Jesus an opportunity to speak to His followers about trust in riches and the Kingdom of God. The phrase "Kingdom of God" used throughout Mark means the royal power of Jesus as the triumphant Messiah. His Kingdom will reign forever and ever. The text indicates that Jesus saw riches as a problem for His followers. He knew that many like this rich man put their trust in their material wealth and therefore found it difficult, if not impossible, to surrender themselves fully to God. Riches aren't evil in and of themselves, but Jesus knew that people were prone to put their trust in their possessions.

Lesson 2 March 8, 2026

SIMPLE FAITH



II. DISCIPLES' QUESTION

Placing Trust in Possessions

Mark 10:23-26

Mark 10:17-31

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!

The disciples' amazement is not surprising considering the prevailing teachings of the day – that riches were the reward for piety and demonstrated God's favor toward the wealthy. ([Job 1:10; 42:10; Psalm 128:1-2; Isaiah 3:10](#)). If this is the case, then the disciples would certainly be surprised by Jesus' teaching, which He reiterates at the end of Mark 10:24.

Lesson 2 March 8, 2026

SIMPLE FAITH



II. DISCIPLES' QUESTION

Placing Trust in Possessions

Mark 10:23-26

Mark 10:17-31

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. 26 And they were astonished out of measure, saying among themselves, Whothen can be saved?

Some scholars would like to make Jesus' words here a little easier to swallow by suggesting that "the eye of a needle" referred instead to a small gate in Jerusalem which camels could go through only with great difficulty. This would imply that joining the Kingdom of God was difficult but not impossible. This gate is not what Jesus refers to, as it was built during medieval times, not in the first century. Here Jesus uses hyperbole as He describes the impossibility of a camel going through the literal eye of a needle.

II. DISCIPLES' QUESTION

Placing Trust in Possessions

Mark 10:23-26

Mark 10:17-31

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The word "astonished" (Gk. *ekplesso*, **ek-PLACE-so**) means "they were struck with amazement." The disciples' response clearly suggests that they have misunderstood Jesus' statement. If not even the rich can enter the Kingdom, then who can? The disciples are evidently baffled and need clarification.

III. CHRIST'S PROMISE

Mark 10:37-31

Christ then further teaches the truth about salvation – it is based upon God. It is impossible for men and women to save themselves; God does it – all things are possible with Him.

III. CHRIST'S PROMISE

Mark 10:37-31

Many of Christ's disciples left their homes and means of living, including fishermen and a tax collector, and they had families. Contrasting the young man's actions, Peter points out that he and the other disciples left those lives behind. In response, Christ promises the disciples that rewards await those who sacrifice for Him and the Gospel. The rewards would be abundant (a hundred-fold), with familial relationships and material provisions. They would be enjoyed in the present (temporal) and future (eternal). Only Mark's account includes "with persecution," perhaps to encourage his original readers (Roman Christians facing persecution). However, it also counteracts the tendency to associate discipleship with temporal rewards, bringing back into focus the truth that a disciple of Christ must "take up your cross." Following Christ has blessings and struggles.

III. CHRIST'S PROMISE

All Things are Possible with God

Mark 10:27-31

Mark 10:17-31

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. 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, 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. 31 But many that are first shall be last; and the last first.

Jesus' point is this: Salvation is not a matter of human achievement. A person cannot enter God's Kingdom via human achievements. The Gospel that Jesus preached declared that salvation is a work of God; only God can provide salvation and open the way to eternal life. This is why we are called to wholehearted surrender to God. Only trust in His power alone will grant us entrance into His Kingdom.

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Peter understood the invitation Jesus gave to the rich man and noted that he and the others had done what the rich man had not ("we have left all," v. 28). Peter's question, though seemingly problematic since it focuses on rewards, is not rebuked but answered. Yes, Jesus tells him and the other disciples, those who surrender themselves in full reliance upon God are rewarded. And, as Jesus emphasizes, a surrender to God shows itself in our willingness to be last, to be servants.

LIGHT ON THE WORD

A Heart Toward God

The commandments that Christ quotes pertain to the treatment of other people – external actions that are somewhat measurable. The man's response could also be translated as "in all these things I have been careful since my youth." The man sincerely, but blindly, believes that he had observed all of these commandments since his childhood, and that his actions were good. He still fails to realize that eternal life is based on a heart turned toward God, not following rules.

BIBLE APPLICATION

**AIM: We will accept that some believers are
unable to care and sacrifice for others,
causing them to turn away from Christ.**

BIBLE APPLICATION

Like many of antiquity, we can fall in the trap of following a "prosperity theology" without knowing it. It is subtle, coming in the form of telling people who serve Christ that God will "bless" them, typically meaning financial, material blessings. It shows up in how we expect God to answer our prayers if we are serving Him. It can also come by way of who we tend to elevate. Think of well-known Christian leaders. Now identify people who are known for their sacrifices and service to others. Do these lists overlap? If not, this is not to say that those leaders do not serve or sacrifice, but it perhaps reflects what our culture values and exalts. Those who serve are not looked on highly. This is not Christ-like thinking. Christ says, "But among you it will be different. Those who are the greatest among you should take the lowest rank, and the leader should be like a servant" ([Luke22:26, NLT](#)).

STUDENT RESPONSES

AIM: We will see that believers can make great sacrifices that are for significant causes.

STUDENT RESPONSES

This lesson causes us to examine where our allegiance rests. Needs that require sacrifice surround us. Every "cross" is different for each person. Christ challenged the young man who made wealth his god. For some it is their careers or education; for others, it may be ease, security, and comfort. For Paul, it was his status " ... of tribe of Benjamin, a Hebrew of Hebrews, a Pharisee ... " These things he said he "counted as dung, that I may gain Christ and be found in Him, not having my own righteousness ...but that which is through faith in Christ" ([Philippians 3:5, 8-9](#)). What things do you need to "count as dung" that you may gain Christ? What sacrifices has God placed on your heart to make? Who does He want you to serve? How does He want you to serve? Pray. When something comes to mind, pray that God will give you courage and wisdom to obey. Write it down so you will remember and can remind yourself. Then, do it.

Prayer

Lord,

Help us to release our things that keep us from loving You and following You. Encourage us to fill our hearts with Your goodness and care for others and not with people and attitudes that are barriers to You.

In Jesus' Name we pray.

Amen.

Lesson 2 March 8, 2026
SIMPLE FAITH



Next Sunday
March 15, 2026
Lesson 3
Struggling Faith
Mark 14:26-31, 66-72