

# GOSPEL COMMUNITY GROUP DISCUSSION GUIDE

Mark 10:1-16



REDEEMER  
ROUND ROCK

## CONNECT, REVIEW, PRAY

~5-10 minutes

- Announce any church activities/events and handle any housekeeping for the GC
- What are you thankful for / have struggled with this week?
- How did you apply or share what we learned last week?
- How can we pray for each other?

## READ & RE-TELL

~5-10 minutes

- Have someone read out loud from the ESV translation.
- Have someone read out loud from a different translation.
- Do we need to define any confusing/unknown/curious words or phrases?
- Ask one person to re-tell the passage in their own words (different from the person reading).

## ASK, LISTEN, LEARN

~30+ minutes

- What does this passage tell us about the character and nature of God?
- What does this passage tell us about ourselves/humanity?
- What does this passage tell us about the relationship between God and people?
- Review "FURTHER APPLICATION" questions.

## APPLY, OBEY, GO

~10+ minutes

- Does anything in this passage change how you should live, or how you view God / people / yourself?
- Does this passage reveal a specific sin in your life?
- How can you live differently this coming week, with what you've learned?

## FURTHER APPLICATION

1. There are many ways to view the person of Jesus Christ and of his value in your life. Discuss some of these ways. The scriptures call us to view Jesus as Lord of every part of our life. How do some of the other ways of viewing Jesus compare with viewing him as Lord of your life? (e.g. - If we primarily view Christ as "savior", how does this compare and contrast to seeing him as "Lord"?)
2. God's design of marriage is a perfect design. As fallen humanity, we ruin that perfection through sin and hardness of heart. What are ways that the culture around us ruins the perfect design of marriage? What are ways that we, as Christians, can also do the same?
3. The hearts of the Pharisees have become calloused to divorce of a sinful nature. Why is that? And what are some sins our hearts can easily become calloused to?
4. If you are married - how have you treated your marriage with far less than the holiness it deserves? If you are not married - how have you witnessed this treatment of marriages around you?
5. Contrast the ways in which the Pharisees come to Jesus with how a child may come to him. In which way do you tend to come to Christ?

## **5 HELPFUL GROUP DISCUSSION RULES**

1. *If you talk a lot, allow space for someone else to speak up.*
2. *If you don't talk as much, work on sharing more.*
3. *Focus on what this passage is saying, don't stray too far from it. Seek not only to understand more about God through the passage, but also how it specifically applies to your own life as a Christian.*
4. *Give other people time to respond, silence is ok.*
5. *Respect your GC family and exercise grace.*

## **COMMENTARY EXCERPT:**

### **\*Mark 10:1-16**

Marriage and the kingdom of God (see Mt. 19:1–15; cf. Lk. 16:18; 18:15–17). The cost of the kingdom is great, even in the area of the closest of human relationships. Moses may have allowed divorce because of human hardness of heart (failure to understand God's purpose in marriage), but Jesus made it plain that the kingdom of God demands lifelong faithfulness to one partner and he saw this as involved in God's plan of creation. This is so costly that, according to Matthew, the disciples said that it would be better to remain unmarried than face it. But both here and in Matthew, Jesus called remarriage after divorce (whether by husband or wife) plain adultery from the point of view of God's kingdom (11–12). We can imagine how radical a saying like this would have sounded in the lax moral atmosphere of Rome, as indeed it sounds in the lax moral atmosphere of our day when old moral conventions are breaking down. It is true that in Matthew there seems to be an exception in the case of unfaithfulness, but Mark gives the saying in its starkest form. Perhaps that was what was needed in Gentile Rome.

By contrast to this severity, Mark adds here a tender story of Jesus' loving concern for little children. This is the other side of his stern words about the sanctity of marriage. Children, after all, are the greatest sufferers from divorce. But there is also another truth about God's kingdom: only those who receive it with the simplicity and trust of children can enter it. This is one of the very few occasions where Mark records that Jesus was indignant, and it is interesting to see the cause. We might have thought that other matters were more important than the spiritual welfare of children, but Jesus valued them and often uses children as examples for us. Perhaps that is why the word 'children' is sometimes used to mean 'simple believers' in the gospels.

*Cole, R. A. (1994). Mark. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), New Bible commentary: 21st century edition (4th ed., p. 966). Inter-Varsity Press.*