

GOSPEL COMMUNITY

GROUP DISCUSSION GUIDE

Mark 11:27-12:12



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. Focus on Mark 11:27-22 and re-read these verses.
 - a. Why do you think the religious leaders confront Jesus?
 - b. Jesus counters their question with a question about John the Baptist. Why is this effective?
 - c. In the sermon, Jordan stated that "Jesus' authority disrupts or challenges the authority in every age". In what ways does Jesus's authority challenge our culture today? In what ways does it challenge us in our own lives?
2. Focus on Mark 12:1-12 and re-read these verses. How does this parable tell us about the gospel?
3. In what ways does our passage today encourage you to more faithfully live for Jesus? In what ways does our passage today convict you?

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 11:27-12:12**

11:27-33 'By what authority?' (see Mt. 21:23–27; Lk. 20:1–8). The opposition to Jesus continued, as the angry priests asked what right he had to act in this way. Jesus, the gentle controversialist, said that he had the same right to do it as John had to baptize, and asked them where John's authority had come from. They dared not answer as they would have liked to do, and so they dropped that question (but others would soon come up). Did they know in their hearts that they were fighting the truth, both in the case of John and of Jesus? If so, it only made them more bitter, as it did Saul of Tarsus (Acts 26:14).

12:1–12 The bad tenants (see Mt. 21:33–46; Lk. 20:9–19). Jesus exposed this wilful, stubborn opposition in a parable so plain that even the priests could see the meaning (12). Everybody would have recognized the vineyard as a picture of Israel; even the details of the owner's loving care were drawn from the OT. The prophets were often seen as the servants of God, and everybody knew that they had been rejected and mistreated by Israel. But who was this much-loved son? Those who remembered the father's witness at the baptism or transfiguration would know. Probably even the priests realized that it was a claim by Jesus to be the Son of God, because they brought the claim up at his trial and crucifixion. This is one of only two places where Jesus himself indirectly claimed to be the Son of God before his trial, though others (whether disciples or even demons) might have previously recognized him as such.

In this story the son was killed; that is the cost of God's kingdom. But the warning is the main point of the parable (9). Those who rejected the king would themselves be rejected, and their specially privileged position would be taken away and given to others. Mark's readers would have recognized the fulfillment of Jesus' words in the church, where Gentile shared with Jew on equal terms at last. The neglected and despised stone left lying on the ground by the builders would become the keystone of the whole new temple that was the Christian church (10). There is irony in Jesus' suggestion that the priests did not know the very Scriptures of which they boasted. No wonder that they wanted to arrest him, but no wonder they feared to do so.

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., pp. 968–969). Inter-Varsity Press.