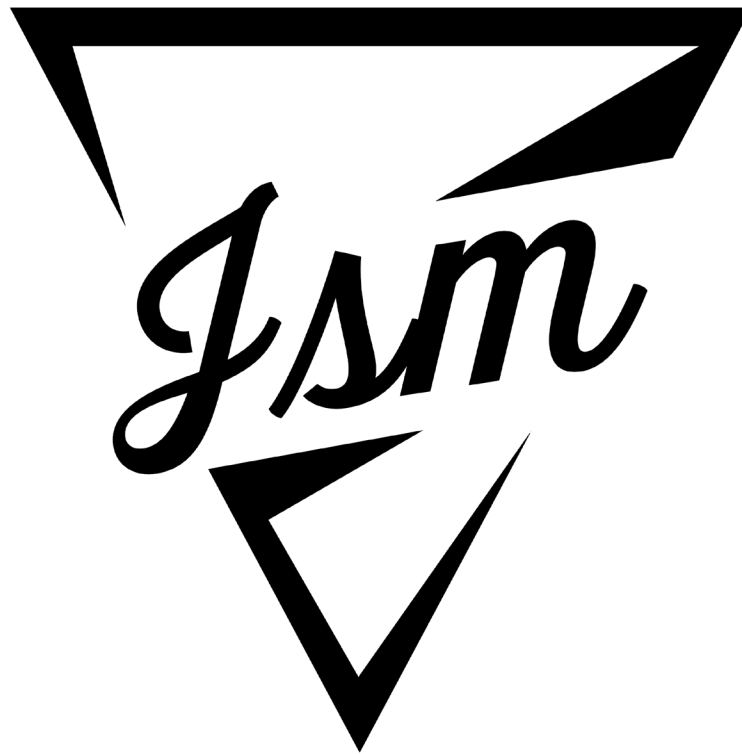


# GOSPEL OF MARK

JOURNEY STUDENT MINISTRIES

## BIBLE STUDY GUIDE

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# PROCESS

## 1 PRAY

Ask God to speak through His Word. Ask the Holy Spirit to help you understand the text and apply it to your life!

## 2 READ THE TEXT

Read through the text slowly and carefully. Pay attention to the details, notice the people, places, language and overall themes in the scripture.

## 3 TALK IT OVER/WRITE IT DOWN

What stands out to you? What makes you think? What questions do you have after reading the text?

## 4 READ A DIFFERENT TRANSLATION

Read the passage a second time, but in a different translation. Sometimes it can be helpful to utilize a paraphrase translation, like the Message Translation, because it can help us understand the heart of the passage instead of just logical side.

## 5 CONTEXT, CONTEXT, CONTEXT

Who is the author? Who was his intended audience? When was the book written? What is the book about? What is happening in the verses before and after those you are reading? Who are the key players in the text? What cultural influences might be impactful to the text?

## 6 CONSULT THE COMMENTARY

Read the experts. Many theologians have dedicated their life's work to studying the bible. Glean from their learning and insights. Learn from the historical and literary critical analysis of the text. This can be the key to shed light of the texts that confuse us or that we might be prone to misinterpret and abuse.

## 7 DISCUSS THEOLOGICAL PRINCIPALS

What timeless principles are taught in this passage? The meaning of a passage will be applied differently at different times and in different places, but the underlying truths of Scripture will be applicable in some way at all times and places. Before we can apply a passage, we must understand its theological principals.

## 8 APPLY THE TEXT

How do you feel God speaking to you through this passage? What area of your life is the passage speaking to? What did you learn, and how does it impact your understanding of who God is and who you are? How can you live in light of that?

# PRAY

## Pray the Apprentice Prayer

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Jesus, I love you! Father, I adore you! Holy Spirit, I rely on you!

Thank you Jesus for your cross. Thank you Father for your eternal love. Thank you Holy Spirit for your presence and power. Holy Trinity I praise you.

Lord Jesus, you're my Teacher. I seek to live as your apprentice in all that I do today. My life is your school for teaching me. I relinquish my agenda for this day and I submit myself to you and your kingdom purposes. In all situations I abandon outcomes to you, praying, "Your will, your way, your time."

Dear Father, I ask you to ordain the events of this day and use them to make me more like Jesus. I ask and trust you, Sovereign Lord, that you won't let anything happen to my

family or me today, except that it passes through your loving hands. So no matter what problems, hardships, or injustices I face today help me not to worry or get frustrated, but instead to relax in the yoke of your providence. Yes, today I will rejoice because I am in your eternal kingdom, you love me, and you are teaching me!

My Creator and Redeemer, I devote my whole self to you. I want to be all and only for Jesus!

Today, I love you with all my heart, all my soul, all my mind, all my strength, and all my relationships.

Today, I depend on you, Holy Spirit, not my own resources. Help me to keep in step with you.

Today, I look to love others as you love me, dear God, blessing everyone I meet, even those who mistreat me.

Today, I'm ready to lead people to follow you, Jesus.

Amen.

# READ THE TEXT

Mark 1:14-28 NIV

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14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 15 “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!” 16 As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. 17 “Come, follow me,” Jesus said, “and I will send you out to fish for people.” 18 At once they left their nets and followed him. 19 When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. 20 Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him. 21 They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. 22 The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law. 23 Just then a man in their synagogue who was possessed by an impure spirit cried out, 24 “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” 25 “Be quiet!” said Jesus sternly. “Come out of him!” 26 The impure spirit shook the man violently and came out of him with a shriek. 27 The people were all so amazed that they asked each other, “What is this? A new teaching—and with authority! He even gives orders to impure spirits and they obey him.” 28 News about him spread quickly over the whole region of Galilee.



# READ A DIFFERENT TRANSLATION

Mark 1:14-28 The  
Message

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14-15 After John was arrested, Jesus went to Galilee preaching the Message of God: "Time's up! God's kingdom is here. Change your life and believe the Message." 16-18 Passing along the beach of Lake Galilee, he saw Simon and his brother Andrew net-fishing. Fishing was their regular work. Jesus said to them, "Come with me. I'll make a new kind of fisherman out of you. I'll show you how to catch men and women instead of perch and bass." They didn't ask questions. They dropped their nets and followed. 19-20 A dozen yards or so down the beach, he saw the brothers James and John, Zebedee's sons. They were in the boat, mending their fishnets. Right off, he made the same offer. Immediately, they left their father Zebedee, the boat, and the hired hands, and followed. 21-22 Then they entered Capernaum. When the Sabbath arrived, Jesus lost no time in getting to the meeting place. He spent the day there teaching. They were surprised at his teaching—so forthright, so confident—not quibbling and quoting like the religion scholars. 23-24 Suddenly, while still in the meeting place, he was interrupted by a man who was deeply disturbed and yelling out, "What business do you have here with us, Jesus? Nazarene! I know what you're up to! You're the Holy One of God, and you've come to destroy us!" 25-26 Jesus shut him up: "Quiet! Get out of him!" The afflicting spirit threw the man into spasms, protesting loudly—and got out. 27-28 Everyone there was spellbound, buzzing with curiosity. "What's going on here? A new teaching that does what it says? He shuts up defiling, demonic spirits and tells them to get lost!" News of this traveled fast and was soon all over Galilee.

# CONTEXT, CONTEXT, CONTEXT

Context determines  
meaning

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Every passage of scripture was God's word to other people before it became God's word to us. In order to properly and fully understand a text we must determine what the original author intended to communicate to their original audience. If we come up with an application that would have been foreign to the original audience, there is a very strong possibility that we did not interpret the passage correctly. Once we are confident that we understand what the text meant to its original hearers, we then need to determine the width of the chasm between us and them. In other words, what are the differences in language, time, culture, geography, setting and situation? All of these must be taken into account before application can be made. Once the width of the chasm has been measured, we can then attempt to build the bridge over the chasm by finding the commonalities between the original audience and ourselves. Finally, we can then find application for ourselves in our time and situation.

## The Gospel According to Mark

Author: Unknown

- Like the other 3 Gospels, the Gospel of Mark nowhere identifies its author.
- Church tradition attributes this book to John Mark.
- John Mark was not an apostle, but early writings talk of John Mark as a faithful interpreter of the testimony of the apostle Peter.

Date Written: Unknown

- Nowhere in the Gospel is any specific information given by which it could be dated.
- Historical and textual analysis brings many theologians to believe the book was composed around the year A.D. 65. Making it the first of the Gospels to be written.

Audience and location: Greek Gentiles in Rome

- Church tradition and literary analysis hold that Mark wrote his Gospel in Rome
- Mark rarely quotes the OT, and he explains Jewish customs unfamiliar to his readers.
- Primary audience would have been unfamiliar with the Jewish ethos of Jesus.

Narrative Structure: Mark falls naturally into two halves, the first concerning Jesus' ministry in Galilee (1:1-8:26), and the second his journey to Jerusalem and his passion there (8:27-16:8).

Mark 1:14-28 Structure:

- I. Jesus' Ministry in Galilee (1:14-8:21)
  - A. Summary of Jesus' Teaching (1:14-15)
  - B. Calling of first disciples (1:16-20)
  - C. A New Teaching: Casting out unclean spirit (1:21-28)

# CONSULT THE COMMENTARY

Pillar New Testament Commentary

Edwards, J. R. (2002). *The Gospel according to Mark*. Grand Rapids, MI; Leicester, England: Eerdmans; Apollos.

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The arrest of John and the beginning of Jesus' ministry are intentionally correlated to show that the gospel is proclaimed and known in adversity and suffering, not in ease and comfort. Jesus' announcement of "good news" (1:14) in the immediate context of the arrest and eventual execution of righteous John epitomizes Mark's presentation of the gospel. The Baptizer is the forerunner of Jesus not only in his message but also in his fate, which includes suffering and death. And the Baptizer is not a prototype for Jesus alone. As we shall see in the sandwich technique of 6:7–30, John's arrest and execution set a standard for disciples of Jesus as well.

Thus, not only is the kingdom of God the substance of Jesus' teaching (1:15), it also corresponds to and is identified in the closest possible way with his own person and ministry. Mark's verb choice appears to reinforce the linkage of the kingdom with Jesus' person, for in declaring the kingdom "near" (v. 15) Mark employs a verb (Gk. *engizein*) that occurs frequently in the

NT with reference to spatial rather than temporal nearness. In Jesus of Nazareth the kingdom of God makes a personal appearance.

Coupled with the command to repent is the command to "believe." If repentance denotes that which one turns from, belief denotes that which one turns to—the gospel. Both verbs in Greek are present imperatives, that is, they enjoin living in a condition of repentance and belief as opposed to momentary acts. Repentance and belief cannot be applied to certain areas of life but not to others; rather, they lay claim to the total allegiance of believers.

"Come, follow me." On this particular point Jesus was a very different leader from the rabbis and scribes of Judaism. There are no rabbinical stories analogous to the calling of the disciples, for rabbis did not consummate the teacher-student relationship by the summons, "Follow me." Unlike the decisive call that comes from Jesus, entry into a rabbinical school depended on the initiative of the aspiring student, not the call of a rabbi. The personal prominence that Jesus assumes in the call of the four fishermen is highly unusual in Jewish tradition as a whole. The chief allegiance of rabbinic students was to the Torah rather than to a particular rabbi.



# COMMENTARY CONTINUED

Pillar New Testament Commentary

Edwards, J. R. (2002). *The Gospel according to Mark*. Grand Rapids, MI; Leicester, England: Eerdmans; Apollos.

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The call to the four fishermen is rooted not in the Torah, nor even in the name of God, but in Jesus' messianic authority alone. No supporting evidence accompanies his call—no miracles or debate or moral persuasion. Unlike rabbinic aspirants, the fishermen are not required to do anything before they become disciples; they need not exhibit knowledge of the Torah or pass a qualifying examination in theology. What they need to learn and do can only be learned and done as they follow Jesus (10:52). For Mark, the act of following Jesus entails a risk of faith, and faith must be an act before it is a content of belief. Only as Jesus is followed can he be known.

23–26 For Jesus' first public appearance in ministry Mark chooses an encounter in the synagogue of Capernaum in which the kingdom of God goes head-to-head with its unseen though ultimate opponent, the power structure of evil. The acid test of Jesus' authority comes in 1:23. Even more impressive than Jesus' authority as a teacher is

his supremacy in the supernatural realm. Beginning with this story (see also 3:7–12; 5:1–20), the exorcisms in Mark depict the gripping conflict between the kingdom of God and the dominion of Satan, between the one anointed with God's Spirit and those held captive by unclean spirits. The inbreaking of God's kingdom in Jesus first begins, according to Mark, not in the human arena but in the cosmic arena, in order to bind the "strong man" (3:27) who exercises power over the natural order. Indeed, as supernatural powers themselves the demons recognize the mission and authority of Jesus before humanity does

Jesus' defeat of the "strong man" (3:27) is not at the expense of Satan's victims but on their behalf. Not only are unclean spirits expelled, but broken people are restored to health and wholeness and to the possibility of restoration with their Creator, in whose image they are made. The exousia of Jesus is astonishing not as a display of Jesus' grandeur but as a power of redemption for captives.



# APPLY THE TEXT

What is God's invitation  
to you in this passage?



A series of 18 horizontal lines, evenly spaced, intended for writing a response to the question above.

