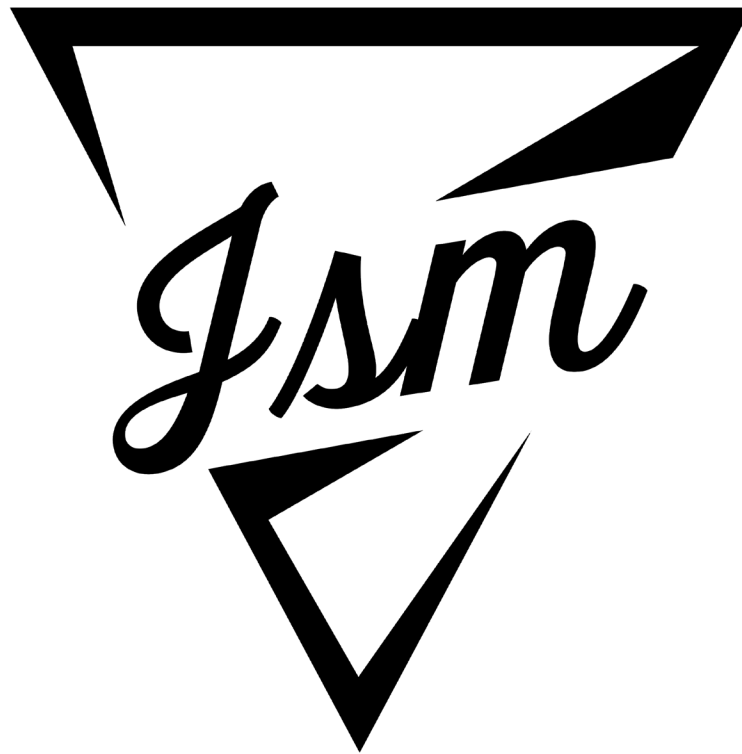


GOSPEL OF MARK

JOURNEY STUDENT MINISTRIES

BIBLE STUDY GUIDE



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

hears me.

Salvation is of the Lord.
Salvation is of the Christ.

May your salvation, Lord,
be ever with us.

Pray this prayer by St.
Patrick

Christ with me, Christ
before me, Christ behind
me,

Christ in me, Christ
beneath me, Christ above
me,

Christ on my right, Christ
on my left,

Christ where I lie, Christ
where I sit, Christ where
I arise,

Christ in the heart of
everyone who thinks of
me,

Christ in the mouth of
every one who speaks to
me,

Christ in every eye that
sees me,
Christ in every ear that

#youbelonghere

READ THE TEXT

Mark 1:29-45 NIV

29 As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. 30 Simon's mother-in-law was in bed with a fever, and they immediately told Jesus about her. 31 So he went to her, took her hand and helped her up. The fever left her and she began to wait on them. 32 That evening after sunset the people brought to Jesus all the sick and demon-possessed. 33 The whole town gathered at the door, 34 and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was. 35 Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. 36 Simon and his companions went to look for him, 37 and when they found him, they exclaimed: "Everyone is looking for you!" 38 Jesus replied, "Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come." 39 So he traveled throughout Galilee, preaching in their synagogues and driving out demons. 40 A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean." 41 Jesus was indignant. He reached out his hand and touched the man. "I am willing," he said. "Be clean!" 42 Immediately the leprosy left him and he was cleansed. 43 Jesus sent him away at once with a strong warning: 44 "See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them." 45 Instead he went out and began to talk freely, spreading the news. As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

READ A DIFFERENT TRANSLATION

Mark 1:29-45 The
Message

29-31 Directly on leaving the meeting place, they came to Simon and Andrew's house, accompanied by James and John. Simon's mother-in-law was sick in bed, burning up with fever. They told Jesus. He went to her, took her hand, and raised her up. No sooner had the fever left than she was up fixing dinner for them. 32-34 That evening, after the sun was down, they brought sick and evil-afflicted people to him, the whole city lined up at his door! He cured their sick bodies and tormented spirits. Because the demons knew his true identity, he didn't let them say a word. 35-37 While it was still night, way before dawn, he got up and went out to a secluded spot and prayed. Simon and those with him went looking for him. They found him and said, "Everybody's looking for you." 38-39 Jesus said, "Let's go to the rest of the villages so I can preach there also. This is why I've come." He went to their meeting places all through Galilee, preaching and throwing out the demons. 40 A leper came to him, begging on his knees, "If you want to, you can cleanse me." 41-45 Deeply moved, Jesus put out his hand, touched him, and said, "I want to. Be clean." Then and there the leprosy was gone, his skin smooth and healthy. Jesus dismissed him with strict orders: "Say nothing to anyone. Take the offering for cleansing that Moses prescribed and present yourself to the priest. This will validate your healing to the people." But as soon as the man was out of earshot, he told everyone he met what had happened, spreading the news all over town. So Jesus kept to out-of-the-way places, no longer able to move freely in and out of the city. But people found him, and came from all over.

CONTEXT, CONTEXT, CONTEXT

Context determines
meaning

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).

CONSULT THE COMMENTARY

Pillar New Testament Commentary

Edwards, J. R. (2002). *The Gospel according to Mark*. Grand Rapids, MI;

Leicester, England: Eerdmans; Apollos.

In response to the healing, Peter's mother-in-law "began to wait on them" (1:31). This verse has often been cited in support of relegating women to serving capacities. It cannot have connoted the idea of subservience or inferiority to Mark, for the word for "wait on" (Gk. diakonein) is the same word used for the angels' "attending" Jesus during the temptation (1:13). It is, moreover, the same word translated "to serve" in 10:45, where Jesus declares that the Son of Man comes "not to be served, but to serve, and to give his life as a ransom for many." Serving is the way of Jesus and those who attend him, and thus it describes an essential characteristic of the kingdom of God that Jesus introduces and exemplifies. For Mark, the proper response of one who has been touched by Jesus is to serve "them," that is, the Christian fellowship.

Demons (1:34) play an important role here and elsewhere in Mark's Gospel. Mark situates all demons and exorcisms in the first half of the Gospel, thereby helping the reader to understand Jesus' identity. The prophets foresaw that God would banish the names of idols on the Day of the Lord (Zech 13:2); for Mark the Day of the Lord is signified by Jesus' vanquishing and banishing the works and servants of Satan. At the baptism (1:11), the heavenly voice announces that Jesus is God's Son. This declaration is reinforced by a series of alternating questions and answers in succeeding chapters. The questions about Jesus' identity come from the human side (1:27; 2:7; 4:41; 6:2; 6:14–16), and the answers come, in part, from the demonic side (1:24; 1:34; 3:11; 5:7). The effect of the interplay between human questions and demonic answers reveals that the human participants do not yet understand Jesus' identity, whereas the demons do, for they, as he, belong to the spiritual world.

COMMENTARY CONTINUED

Pillar New Testament Commentary

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

An adequate explanation of the command to silence appears to require three components. First, on a practical and strategic level, it was necessary for Jesus to silence messianic utterances about himself since these carried connotations of military deliverance (see further on Christ at 8:29). Not only were such connotations inappropriate to his mission, but publication of the title “Messiah” (or an equivalent) would have invited swift intervention from the Roman occupation. Moreover, Jesus rejects any announcement of his person and mission by demons opposed to God’s kingdom.

But the command to silence is rooted in more than strategic interests. Second and more importantly, it appears to derive from the profile of the Servant of the Lord to which Jesus consciously patterns his ministry. The Servant is defined by restraint and humbleness: “a bruised reed he will not break” (Isa 42:3). That restraint comes to fuller expression in Isa 49:1–6. Although the Servant feels that he “has labored to no purpose”

and “spent his strength in vain,” God assures him to the contrary that he will be “a light to the nations.” The deftness of the Servant’s message (“He made my mouth like a sharp sword”) and the range of his influence (“he made me like a polished arrow”) are concealed within hiddenness (“in the shadow of his hand he hid me ... and concealed me in his quiver”). The Psalms know that the righteous one must be hidden (17:8; 27:5; 64:3), but the idea comes to fullest expression in the Servant hymns of Isaiah, where hiddenness becomes a defining element of the Servant’s mission. The prototype of the Servant of the Lord appears to have exerted the strongest possible influence on Jesus’ ministry.

The Servant motif is assuredly a key to the question why God’s Son channels his authority and power in hiddenness. That which truly changes the human heart and ultimately compels one to recognize and follow Jesus can never come from coercion or a display of miraculous power. Jesus will have no allegiance exacted by amazement and astonishment. The faith of his disciples must be evoked through humility and ultimately through suffering. If one will not receive Jesus in this form, one will not receive Jesus in all his power and majesty

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.

