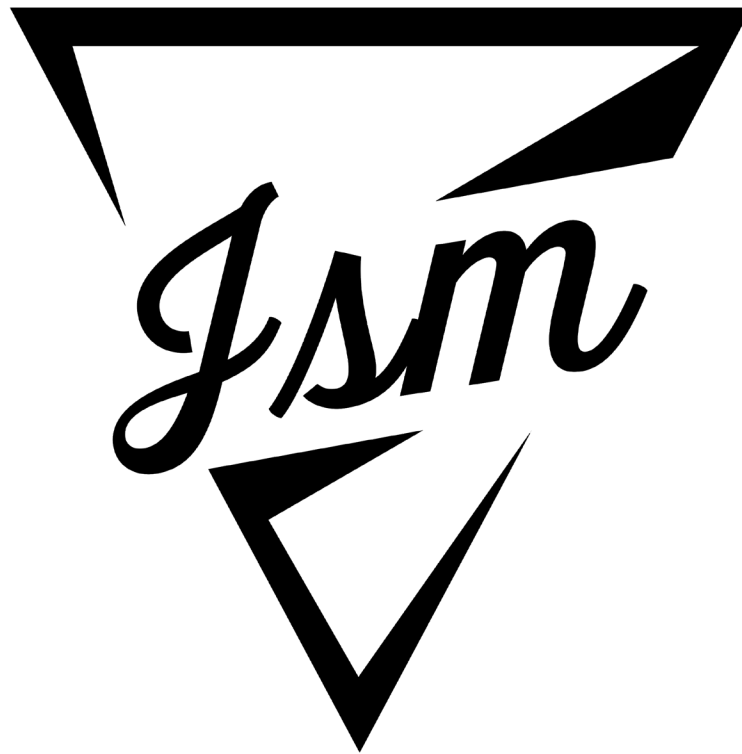


GOSPEL OF MARK

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 2:1-17 NIV

2 A few days later, when Jesus again entered Capernaum, the people heard that he had come home. 2 They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them. 3 Some men came, bringing to him a paralyzed man, carried by four of them. 4 Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on. 5 When Jesus saw their faith, he said to the paralyzed man, "Son, your sins are forgiven." 6 Now some teachers of the law were sitting there, thinking to themselves, 7 "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?" 8 Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things? 9 Which is easier: to say to this paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'? 10 But I want you to know that the Son of Man has authority on earth to forgive sins." So he said to the man, 11 "I tell you, get up, take your mat and go home." 12 He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, "We have never seen anything like this!" 13 Once again Jesus went out beside the lake. A large crowd came to him, and he began to teach them. 14 As he walked along, he saw Levi son of Alphaeus sitting at the tax collector's booth. "Follow me," Jesus told him, and Levi got up and followed him. 15 While Jesus was having dinner at Levi's house, many tax collectors and sinners were eating with him and his disciples, for there were many who followed him. 16 When the teachers of the law who were Pharisees saw him eating with the sinners and tax collectors, they asked his disciples: "Why does he eat with tax collectors and sinners?" 17 On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

TALK IT OVER/ WRITE IT DOWN

Mark 2:1-17

What stands out to you?

What makes you think?

What questions do you have after reading the text?

How does the text make you feel?



Lined writing area consisting of 20 horizontal lines.

READ A DIFFERENT TRANSLATION

Mark 2:1-17 The Message

2 1-5 After a few days, Jesus returned to Capernaum, and word got around that he was back home. A crowd gathered, jamming the entrance so no one could get in or out. He was teaching the Word. They brought a paraplegic to him, carried by four men. When they weren't able to get in because of the crowd, they removed part of the roof and lowered the paraplegic on his stretcher. Impressed by their bold belief, Jesus said to the paraplegic, "Son, I forgive your sins." 6-7 Some religion scholars sitting there started whispering among themselves, "He can't talk that way! That's blasphemy! God and only God can forgive sins." 8-12 Jesus knew right away what they were thinking, and said, "Why are you so skeptical? Which is simpler: to say to the paraplegic, 'I forgive your sins,' or say, 'Get up, take your stretcher, and start walking'? Well, just so it's clear that I'm the Son of Man and authorized to do either, or both . . ." (he looked now at the paraplegic), "Get up. Pick up your stretcher and go home." And the man did it—got up, grabbed his stretcher, and walked out, with everyone there watching him. They rubbed their eyes, stunned—and then praised God, saying, "We've never seen anything like this!" 13-14 Then Jesus went again to walk alongside the lake. Again a crowd came to him, and he taught them. Strolling along, he saw Levi, son of Alphaeus, at his work collecting taxes. Jesus said, "Come along with me." He came. 15-16 Later Jesus and his disciples were at home having supper with a collection of disreputable guests. Unlikely as it seems, more than a few of them had become followers. The religion scholars and Pharisees saw him keeping this kind of company and lit into his disciples: "What kind of example is this, acting cozy with the misfits?" 17 Jesus, overhearing, shot back, "Who needs a doctor: the healthy or the sick? I'm here inviting the sin-sick, not the spiritually-fit."

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.

The single most common attribute of crowds in Mark is that they obstruct access to Jesus. Thus, despite Jesus' popularity, crowds are not a measure of success in Mark. They constitute "outsiders" who stand either in ambivalence or opposition to Jesus. Hence Jesus masks his teaching to them in parables. Interestingly, the Greek words for "crowd" (*ochlos*) and "house" (*oikos*) produce an alliterative rhyme. Houses or private settings, by contrast, provide settings for special revelation and instruction to disciples and insiders in Mark. Only in private does Jesus explain things clearly to his disciples and allow glimpses, if at all, of his divine Sonship. The contrast between "crowd" and "house" helps illustrate a larger theme in Mark, that enthusiasm for Jesus and even proximity to him are not the same as faith—and may oppose it.

Being part of the crowd around Jesus is not the same as being a disciple of Jesus. The crowd stands and observes; disciples must commit themselves to action, as illustrated by the plucky squad of four. If an opening to Jesus cannot be found, one must be made. That is a description of faith: it will remove any obstacle—even a roof, if necessary—to get to Jesus.

The first mention of faith (2:5) in Mark significantly links it with acting rather than with knowing or feeling. We know nothing of the beliefs of the four friends of the paralytic except that they take action, including circumventing crowds and removing roofs to ensure that their charge is brought to Jesus. Faith is first and foremost not knowledge about Jesus but active trust that Jesus is sufficient for one's deepest and most heartfelt needs.

COMMENTARY CONTINUED

Pillar New Testament Commentary

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

Leicester, England: Eerdmans; Apollos.

association with such people is not coincidental. He does not happen to be with them or wait for invitations. He initiates the fellowship, " 'I must stay at your house today' " (Luke 19:5). We are not told how many sinners and tax collectors repented and reformed. We are only told that Jesus sowed love as profligately and uncalculatedly as the sower who threw seed in unpromising places (Mark 4:3–9).

Forgiveness of sins remains everywhere the exclusive right of God." The reason is that in every sin, even in sins committed ostensibly only against one's neighbor, God is the party most offended. Thus in his adultery with Bathsheba and murder of Uriah, David, who in one affair breaks at least three and perhaps four of the Ten Commandments, confesses to God, " 'against you, you only, have I sinned' " (Ps 51:4).

The scandal of this story is that Jesus does not make moral repentance a precondition of his love and acceptance. Rather, Jesus loves and accepts tax collectors and sinners as they are. If they forsake their evil and amend their lives, they do so, as did Zacchaeus (Luke 19:1–10), not in order to gain Jesus' favor but because Jesus has loved them as sinners. Jesus'

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.

