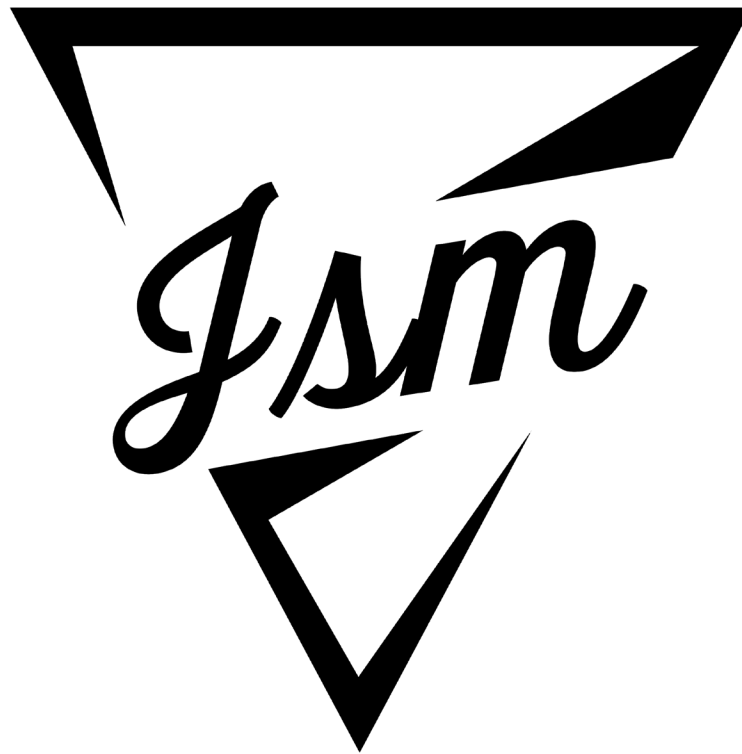


GOSPEL OF MARK

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

The Lords Prayer -
Matthew 6:9-13

but deliver us from
evil,
for thine is the
kingdom and the
power
and the glory,
forever. Amen.

Our Father, who art
in heaven,
hallowed be thy
name,
thy kingdom come,
thy will be done,
on earth as it is in
heaven.

Give us this day our
daily bread
and forgive us
our debts and we
forgive
our debtors,
and lead us not
into temptation,

#youbelonghere

READ THE TEXT

Mark 2:18 -28 NIV

18 Now John's disciples and the Pharisees were fasting. Some people came and asked Jesus, "How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?" 19 Jesus answered, "How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them. 20 But the time will come when the bridegroom will be taken from them, and on that day they will fast. 21 "No one sews a patch of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse. 22 And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins." 23 One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain. 24 The Pharisees said to him, "Look, why are they doing what is unlawful on the Sabbath?" 25 He answered, "Have you never read what David did when he and his companions were hungry and in need? 26 In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions." 27 Then he said to them, "The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is Lord even of the Sabbath."

TALK IT OVER/ WRITE IT DOWN

Mark 2:18-28

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?



A series of 20 horizontal lines for writing, arranged in a single column.

READ A DIFFERENT TRANSLATION

Mark 2:18-28 The
Message

18 The disciples of John and the disciples of the Pharisees made a practice of fasting. Some people confronted Jesus: "Why do the followers of John and the Pharisees take on the discipline of fasting, but your followers don't?" 19-20 Jesus said, "When you're celebrating a wedding, you don't skimp on the cake and wine. You feast. Later you may need to pull in your belt, but not now. As long as the bride and groom are with you, you have a good time. No one throws cold water on a friendly bonfire. This is Kingdom Come!" 21-22 He went on, "No one cuts up a fine silk scarf to patch old work clothes; you want fabrics that match. And you don't put your wine in cracked bottles." 23-24 One Sabbath day he was walking through a field of ripe grain. As his disciples made a path, they pulled off heads of grain. The Pharisees told on them to Jesus: "Look, your disciples are breaking Sabbath rules!" 25-28 Jesus said, "Really? Haven't you ever read what David did when he was hungry, along with those who were with him? How he entered the sanctuary and ate fresh bread off the altar, with the Chief Priest Abiathar right there watching—holy bread that no one but priests were allowed to eat—and handed it out to his companions?" Then Jesus said, "The Sabbath was made to serve us; we weren't made to serve the Sabbath. The Son of Man is no yes-man to the Sabbath. He's in charge!"

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 divine associations inherent in the bridegroom imagery are consonant with Mark's Christology, whose chief christological category is not Messiah but Son of God. The latter conveys not simply messianic service of God but shared nature and essential union with God. At the baptism Jesus is declared to be God's Son and is endowed with God's Spirit. His divine status and empowerment combine in his *exousia*, his divine authority, to defeat demonic powers (1:25) and even to forgive sins (2:10). The imagery of the bridegroom recalls not a messianic function but the person of God himself. In this suggestive metaphor Jesus continues, naturally and without arrogance, to presume the prerogatives of God to himself. The upshot of the wedding imagery is thus not unlike the forgiveness of sins in 2:7, which invited hearers to supply their own answer to

Jesus' identity. Both episodes are provocations to see that the role and mission of God are now present in Jesus

Like all Jesus' parables, both incorporate common images of the day. The first pictures a new patch of cloth sewn on an old garment. When washed, the new patch will shrink, causing a tear in both the garment and the patch (see Job 13:28). The second depicts used wineskins filled with new wine that ferments and expands, bursting the old and brittle skins (see Job 32:19). Both wine and wineskins come to ruin.

The chief impression of both parables is their finality. The unshrunk patch "will pull away" from the old garment, "making the tear worse." The Greek word for "pull away," *airein*, is the root of the word in v. 20 describing the bridegroom being "taken from them" (Gk. *apairein*). Likewise, the wineskins will be "burst" and "ruined" (Gk. *apollymi*, "destroyed"). In both instances something once serviceable is destroyed and of no further worth. The new patch and new wine are incompatible with the old cloth and wineskins; and if the attempt is made to combine them, the new substances will destroy the old.

COMMENTARY CONTINUED

Pillar New Testament Commentary

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

Leicester, England: Eerdmans; Apollos.

“Both parables are about the relation of Jesus, of Christianity indeed, to traditional Judaism.” The parables illustrate the radical posture and presumption of Jesus. Jesus is the new patch and the new wine. He is not an attachment, addition, or appendage to the status quo. He cannot be integrated into or contained by preexisting structures, even Judaism, Torah, and the synagogue. He is, of course, neither ascetic nor anarchist, and thus he participates as a human being in human structures. He goes to the synagogue, but not as everyone else goes to the synagogue. Jesus goes with a new teaching (1:27). He is like the scribes in that he teaches, but his authority surpasses theirs (1:22). He honors Torah by sending the healed paralytic to make the offering required by Moses, but he is not bound by Torah; he breaks it when it impedes his ministry (2:24;

3:1–6), and he subordinates it to himself (Matt 5:17; Rom 10:4). His contemporaries exclaim, “We have never seen anything like this!” (2:12). He relinquishes himself completely, though never surrendering his divine authority. He gives himself in service, though rendering allegiance to none but God. He gives his life to the world, but he is not a captive of the world. The question posed by the image of the wedding feast and the two atom-like parables is not whether disciples will, like sewing a new patch on an old garment or refilling an old container, make room for Jesus in their already full agendas and lives. The question is whether they will forsake business as usual and join the wedding celebration; whether they will become entirely new receptacles for the expanding fermentation of Jesus and the gospel in their lives.

APPLY THE TEXT

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



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