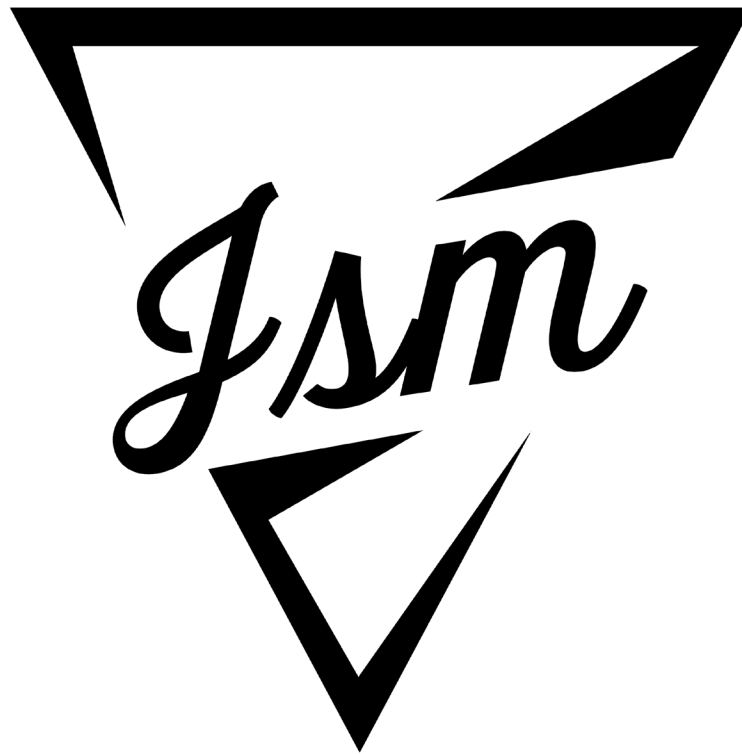


GOSPEL OF MARK

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 3:1-19 NIV

Another time Jesus went into the synagogue, and a man with a shriveled hand was there. 2 Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. 3 Jesus said to the man with the shriveled hand, "Stand up in front of everyone." 4 Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent. 5 He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored. 6 Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus. 7 Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed. 8 When they heard about all he was doing, many people came to him from Judea, Jerusalem, Idumea, and the regions across the Jordan and around Tyre and Sidon. 9 Because of the crowd he told his disciples to have a small boat ready for him, to keep the people from crowding him. 10 For he had healed many, so that those with diseases were pushing forward to touch him. 11 Whenever the impure spirits saw him, they fell down before him and cried out, "You are the Son of God." 12 But he gave them strict orders not to tell others about him. 13 Jesus went up on a mountainside and called to him those he wanted, and they came to him. 14 He appointed twelve[a] that they might be with him and that he might send them out to preach 15 and to have authority to drive out demons. 16 These are the twelve he appointed: Simon (to whom he gave the name Peter), 17 James son of Zebedee and his brother John (to them he gave the name Boanerges, which means "sons of thunder"), 18 Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot 19 and Judas Iscariot, who betrayed him.

READ A DIFFERENT TRANSLATION

Mark 3:1-19 The Message

3 1-3 Then he went back in the meeting place where he found a man with a crippled hand. The Pharisees had their eyes on Jesus to see if he would heal him, hoping to catch him in a Sabbath violation. He said to the man with the crippled hand, "Stand here where we can see you." 4 Then he spoke to the people: "What kind of action suits the Sabbath best? Doing good or doing evil? Helping people or leaving them helpless?" No one said a word. 5-6 He looked them in the eye, one after another, angry now, furious at their hard-nosed religion. He said to the man, "Hold out your hand." He held it out—it was as good as new! The Pharisees got out as fast as they could, sputtering about how they would join forces with Herod's followers and ruin him. 7-10 Jesus went off with his disciples to the sea to get away. But a huge crowd from Galilee trailed after them—also from Judea, Jerusalem, Idumea, across the Jordan, and around Tyre and Sidon—swarms of people who had heard the reports and had come to see for themselves. He told his disciples to get a boat ready so he wouldn't be trampled by the crowd. He had healed many people, and now everyone who had something wrong was pushing and shoving to get near and touch him. 11-12 Evil spirits, when they recognized him, fell down and cried out, "You are the Son of God!" But Jesus would have none of it. He shut them up, forbidding them to identify him in public. 13-19 He climbed a mountain and invited those he wanted with him. They climbed together. He settled on twelve, and designated them apostles. The plan was that they would be with him, and he would send them out to proclaim the Word and give them authority to banish demons. These are the Twelve: Simon (Jesus later named him Peter, meaning "Rock"), James, son of Zebedee, John, brother of James (Jesus nicknamed the Zebedee brothers Boanerges, meaning "Sons of Thunder"), Andrew, Philip, Bartholomew, Matthew, Thomas, James, son of Alphaeus, Thaddaeus, Simon the Canaanite, Judas Iscariot (who betrayed him).

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.

Mark's description of Jesus' anger at the callousness of the observers is graphic and passionate. He uses three strong Greek words that appear nowhere else in the Gospel. Having surveyed the crowd, Jesus is "angry" (Gk. *met' orgēs*); and he is "deeply distressed" (*sylypoumenos*) at their "stubborn" (*pōrosei*) hearts. The word translated "stubborn" does not mean malicious (although in this instance it appears to include that) as much as unwilling to understand. Nor is such stubbornness isolated to Jesus' opponents; it will equally describe his own disciples (6:52; 8:17). Jesus' anger is a description of righteous indignation. The greatest enemy of divine love and justice is not opposition, not even malice, but hardness of heart and indifference to divine grace, to which not even disciples of Jesus are immune.

Jesus does not equivocate. He does not decide whether or not to act depending on his standing in the polls or on personal consequences to himself. " 'Stretch out your hand,' " he commands. The thing the man with the bad hand most fears is before him. A choice must be made. He may refuse and spare himself humiliation. But in so doing he will only be like the religious leaders who refuse to open themselves to the word of Jesus. Or he may take the risk of faith and act on the command of Jesus. "He stretched it out," says Mark, "and his hand was completely restored." In exposing himself to Jesus he is healed. Once again Mark describes faith without using the word. Faith is not a private wager but a public risk that Jesus is worthy of trust when no other hope can be trusted.

COMMENTARY CONTINUED

Pillar New Testament Commentary

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

Leicester, England: Eerdmans; Apollos.

Next to the themes of the divine Sonship and authority of Jesus, the theme of following Jesus is the most important one in the Gospel of Mark. From the beginning of his Galilean ministry Jesus calls people to fellowship with himself in order to implant his message and mission among them. The word for “disciple,” in both its Greek and Hebrew roots, means “student” or “learner,” specifically one who learns in active fellowship, hence an apprentice.

14–15 In every respect the new community is Jesus’ doing. The NIV says, “He appointed Twelve,” but the Greek says, “he made Twelve.” To appoint is to select from an existing lot and raise to a new status, but to make means to bring into existence. Mark’s verb (*epoiēsen*) is the same as that of Gen 1:1 (LXX). Although this is a common verb, it is very conceivable that Mark

intends to recall the opening line of Genesis, “In the beginning God made heaven and earth,” signifying that the Twelve are a new creation. Discipleship does not consist in what disciples can do for Christ, but in what Christ can make of disciples.

The apostolic commission encompasses the three constitutive elements of human experience—the relational, verbal, and behavioral. Discipleship is a matter of being with Jesus, of speaking his message, and of acting in his name by casting out demons and opposing evil. With regard to the third characteristic, the behavioral, disciples are not simply defined by what they stand for but also by what they stand against. They are commissioned to confront demonic and evil powers—however they manifest themselves—and to confront them not only in thought and word but in action.

THEOLOGICAL PRINCIPALS

Timeless truths of
Scripture



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.

