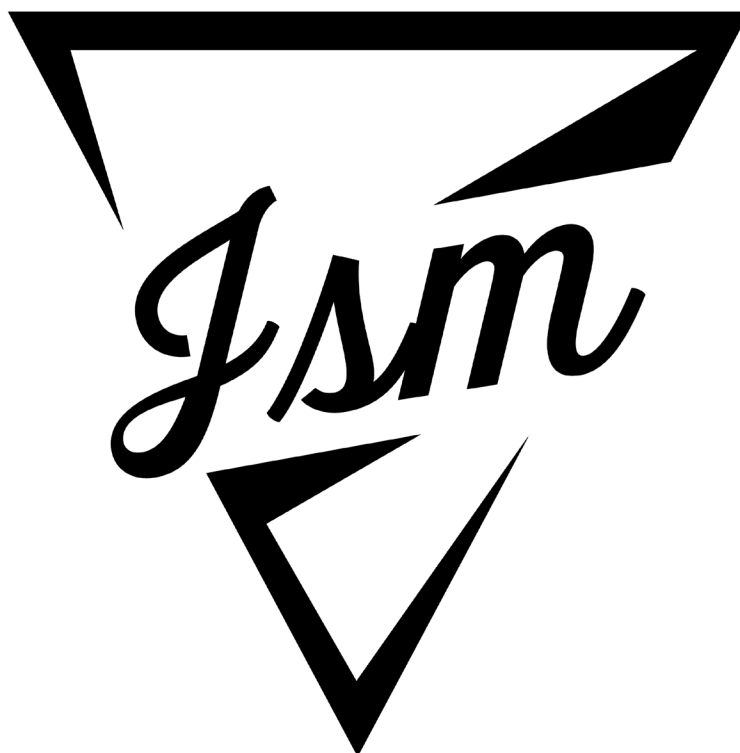


GOSPEL OF MARK

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 3:20-35 NIV

20 Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. 21 When his family heard about this, they went to take charge of him, for they said, "He is out of his mind." 22 And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebul! By the prince of demons he is driving out demons." 23 So Jesus called them over to him and began to speak to them in parables: "How can Satan drive out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 If a house is divided against itself, that house cannot stand. 26 And if Satan opposes himself and is divided, he cannot stand; his end has come. 27 In fact, no one can enter a strong man's house without first tying him up. Then he can plunder the strong man's house. 28 Truly I tell you, people can be forgiven all their sins and every slander they utter, 29 but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin." 30 He said this because they were saying, "He has an impure spirit." 31 Then Jesus' mother and brothers arrived. Standing outside, they sent someone in to call him. 32 A crowd was sitting around him, and they told him, "Your mother and brothers are outside looking for you." 33 "Who are my mother and my brothers?" he asked. 34 Then he looked at those seated in a circle around him and said, "Here are my mother and my brothers! 35 Whoever does God's will is my brother and sister and mother."

READ A DIFFERENT TRANSLATION

Mark 3:20-35 The
Message

20-21 Jesus came home and, as usual, a crowd gathered—so many making demands on him that there wasn't even time to eat. His friends heard what was going on and went to rescue him, by force if necessary. They suspected he was believing his own press. 22-27 The religion scholars from Jerusalem came down spreading rumors that he was working black magic, using devil tricks to impress them with spiritual power. Jesus confronted their slander with a story: "Does it make sense to send a devil to catch a devil, to use Satan to get rid of Satan? A constantly squabbling family disintegrates. If Satan were fighting Satan, there soon wouldn't be any Satan left. Do you think it's possible in broad daylight to enter the house of an awake, able-bodied man, and walk off with his possessions unless you tie him up first? Tie him up, though, and you can clean him out. 28-30 "Listen to this carefully. I'm warning you. There's nothing done or said that can't be forgiven. But if you persist in your slanders against God's Holy Spirit, you are repudiating the very One who forgives, sawing off the branch on which you're sitting, severing by your own perversity all connection with the One who forgives." He gave this warning because they were accusing him of being in league with Evil. 31-32 Just then his mother and brothers showed up. Standing outside, they relayed a message that they wanted a word with him. He was surrounded by the crowd when he was given the message, "Your mother and brothers and sisters are outside looking for you." 33-35 Jesus responded, "Who do you think are my mother and brothers?" Looking around, taking in everyone seated around him, he said, "Right here, right in front of you—my mother and my brothers. Obedience is thicker than blood. The person who obeys God's will is my brother and sister and mother."

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.

decision from the beholder as to its source and significance. Faith judges that the person and work of Jesus stand in continuity with the character of God and hence have saving significance; disbelief judges that the person and work of Jesus derive not from God but, as the scribes suggest in this instance, from the devil

The precise nature of their opposition is important to note. They do not deny Jesus' power to perform miracles, nor do they accuse him of being an imposter. They indeed recognize his power to perform miracles, but they impugn the source of his power, ascribing it to Beelzeboul rather than God.

The malicious judgment of the scribes is evidence that faith and unbelief are not the result of proofs. There is a mistaken view abroad that if only we saw the undisputed miracles of Jesus we would believe—or believe more. The scribes, however, have seen precisely such evidence—but they do not believe. Faith, in other words, is not an automatic, inevitable, or necessary consequence of witnessing the acts of God. The words and deeds of Jesus are indeed evidence of God's presence, but the evidence demands a

COMMENTARY CONTINUED

Pillar New Testament Commentary

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Leicester, England: Eerdmans; Apollos.

According to Pss. Sol. 5:3, “No one takes plunder away from a strong man.” But that is precisely what Jesus as the strong Son of God does. He alludes to himself as the “Mighty One,” as prophesied by John the Baptizer (1:7), who fulfills Yahweh’s mission of plundering the house of the oppressor and liberating his captives... As the Son of God, Jesus does something for humanity before doing something to it. He must liberate humanity from the power of evil (1 John 3:8) before restoring it to the image of God. Not coincidentally, Mark’s first miracle story was an exorcism (1:21–28). The healing of the paralytic in 2:1–12 illustrates a similar principle: Jesus first forgives, then heals. The mission of Jesus is not fulfilled in compromise or coexistence, but in invading and conquering Beelzeboul, “the head of the house” (Matt 10:25), “binding” Satan and “plundering”

his “possession.” Following the image of Beelzeboul as the master of the house, the “possessions” of the strong man must refer to demonic spirits, who, like their master, have met a superior master in Jesus.

Finally, it is imperative to note that Mark places this saying as a warning, not as a condemnation or cause for anxiety. The same saying that warns against ascribing evil to Jesus also assures of God’s willingness to forgive “all the sins and blasphemies of men.” Anyone who is worried about having committed the sin against the Holy Spirit has not yet committed it, for anxiety of having done so is evidence of the potential for repentance. There is no record in Scripture of anyone asking forgiveness of God and being denied it!

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.

