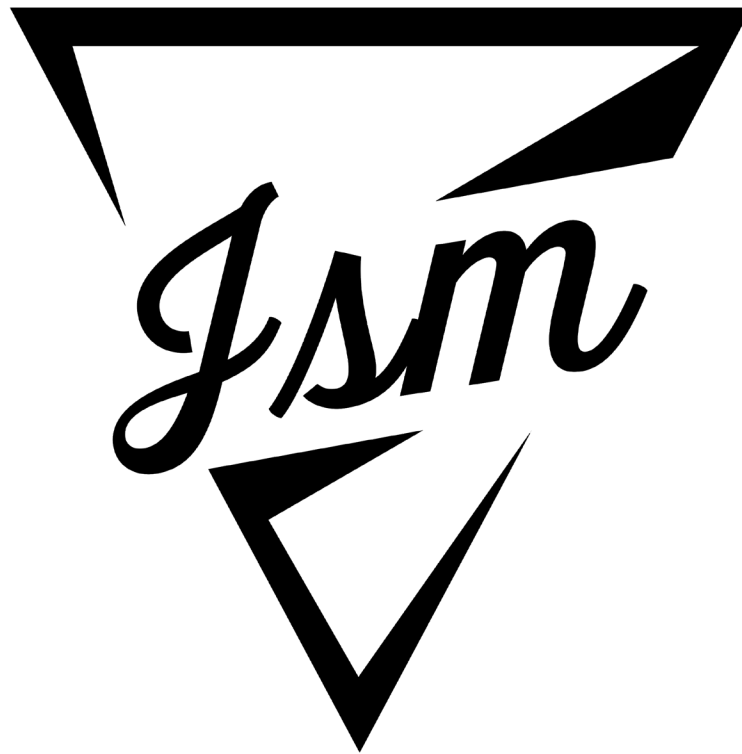


GOSPEL OF MARK

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 6:1-13 NIV

6 Jesus left there and went to his hometown, accompanied by his disciples. 2 When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that has been given him? What are these remarkable miracles he is performing?" 3 Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him. 4 Jesus said to them, "A prophet is not without honor except in his own town, among his relatives and in his own home." 5 He could not do any miracles there, except lay his hands on a few sick people and heal them. 6 He was amazed at their lack of faith. Then Jesus went around teaching from village to village. 7 Calling the Twelve to him, he began to send them out two by two and gave them authority over impure spirits. 8 These were his instructions: "Take nothing for the journey except a staff—no bread, no bag, no money in your belts. 9 Wear sandals but not an extra shirt. 10 Whenever you enter a house, stay there until you leave that town. 11 And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them." 12 They went out and preached that people should repent. 13 They drove out many demons and anointed many sick people with oil and healed them.

READ A DIFFERENT TRANSLATION

Mark 6:1-13 The Message

6 1-2 He left there and returned to his hometown. His disciples came along. On the Sabbath, he gave a lecture in the meeting place. He stole the show, impressing everyone. “We had no idea he was this good!” they said. “How did he get so wise all of a sudden, get such ability?” 3 But in the next breath they were cutting him down: “He’s just a carpenter—Mary’s boy. We’ve known him since he was a kid. We know his brothers, James, Justus, Jude, and Simon, and his sisters. Who does he think he is?” They tripped over what little they knew about him and fell, sprawling. And they never got any further. 4-6 Jesus told them, “A prophet has little honor in his hometown, among his relatives, on the streets he played in as a child.” Jesus wasn’t able to do much of anything there—he laid hands on a few sick people and healed them, that’s all. He couldn’t get over their stubbornness. He left and made a circuit of the other villages, teaching. 7-8 Jesus called the Twelve to him, and sent them out in pairs. He gave them authority and power to deal with the evil opposition. He sent them off with these instructions: 8-9 “Don’t think you need a lot of extra equipment for this. You are the equipment. No special appeals for funds. Keep it simple. 10 “And no luxury inns. Get a modest place and be content there until you leave. 11 “If you’re not welcomed, not listened to, quietly withdraw. Don’t make a scene. Shrug your shoulders and be on your way.” 12-13 Then they were on the road. They preached with joyful urgency that life can be radically different; right and left they sent the demons packing; they brought wellness to the sick, anointing their bodies, healing their spirits.

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.

“And they took offense at him,” says Mark. The word for “offense” comes from Gk. skandalon, meaning a “stumbling block.” The verb means to “cause to stumble,” and in the present context to be “put off” or even “repelled” by Jesus. Skandalizein occurs eight times in the Gospel of Mark; in each instance it designates obstructions that prevent one from coming to faith and following Jesus. A stumbling block to faith, a signature motif in Mark, is a grave problem. The “offense” of v. 3 verifies that the amazement of the people in Nazareth is not one of faith but of incredulity and opposition.

Mark says openly that Jesus “could not do any miracles there.” Mark is more willing to ascribe unapologetic humanness to Jesus than any other Gospel writer. Mark’s Jesus walks the same road that peasants and tax-collectors

walk, facing weariness (4:38), disappointment (vv. 5–6), ignorance (13:32), fear (14:34)—and even the inability to influence his own family.

The four items required of the Twelve are, in fact, identical to the belongings that God instructs the Israelites to take on their flight from Egypt: cloak, belt, sandals, and staff in hand (Exod 12:11). The parallel in dress, in other words, is identical with the Exodus apparel. These four items of clothing recall the haste and expectation of the Exodus. They suggest that the mission of the Twelve announces something as foundational and revelatory as the Exodus from Egypt, and that the disciples must be as free from encumbrances as were the Israelites, to serve their God in a new venture.

COMMENTARY CONTINUED

Pillar New Testament Commentary

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

Leicester, England: Eerdmans; Apollos.

The most startling particular in the mission of the Twelve is the instruction on what not to take. The journey on which Jesus sends them is unlike any other, for it must be made without an elaborate support apparatus and with only the barest provisions. The Twelve are not angels, so they need cloak, sandals, belt, and staff. The barest of essentials, however, ensures that they place their trust not in their supplies and training but rather than in the one who sends them. It would be like laying out on your bed everything you planned to take on a trip and then leaving everything but your coat and toothbrush behind. True service of Jesus is characterized by dependence on Jesus, and dependence on Jesus is signified by going where Jesus sends despite material shortfalls and unanswered questions.

THEOLOGICAL PRINCIPALS

Timeless truths of
Scripture

A series of 15 horizontal black lines, evenly spaced, intended for writing.

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.

