

KINGDOM COME/COMING! REPENT AND BELIEVE! EXHIBIT A

MARK 1:14-20 LESSON

DANNY SCOTTON JR





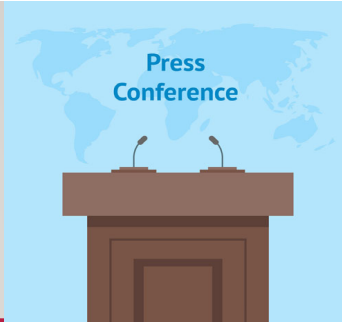
MARK 1:14 HANDLED OVER



- Now after John was handed over [to be arrested], Jesus went into Galilee proclaiming the Gospel of God (Mk 1:14, AT)
- Word translated **hand over** (παραδίδωμι | *paradidōmi*): “deliver up, betray” (NIDNTTE, 622 cf. UBS, 35)
- Occurs 20x in Mark (UBS, 35). Was a technical term for being handed over **into custody** (UBS, 35; Schnabel, 50; Edwards, 44; Stein, 71; Strauss, 79). May be a divine passive (Garland, 58; Brooks, 45 cf. Mk 14:21; Edwards, 44; Guelich, 42; Stein, 71; Strauss, 79)
- 31 because he was teaching his disciples. He said to them, “The Son of Man is going to be **delivered** [*paradidōmi*] into the hands of men. They will kill him, and after three days he will rise (Mk 9:31, NIV; cf. Mk 3:19; 10:33, 14:10, 11, 21, 41, 42, 44, 15:1, 15; Garland, 58 cf. Brooks, 45; cf. Edwards, 44; cf. Guelich, 42; cf. France, 90; cf. Mk 13:9-12; Rom 4:25; 8:32; 1 Cor 11:23; Stein, 71; Strauss, 79)
- 10 Then Judas Iscariot, one of the Twelve, went to the chief priests to **betray** [*paradidōmi*] Jesus to them (Mk 14:10, NIV; Garland, 58)
- John the Baptist’s death will be described in Mk 6:14-29 (English, 48; Cole, 111; Brooks, 45; Guelich, 42; France, 90; Stein, 71; Strauss, 79).
- He is Jesus’ forerunner both in ministry and in (brutal) death (Garland, 58; Edwards, 44; cf. Brooks, 45; Stein, 71; cf. Guelich, 45)
- Gospel ministry often leads to adversity and suffering, “not in ease and comfort” (Edwards, 44)



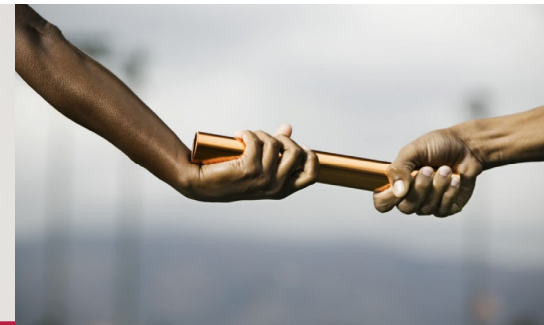
MARK 1:14 GIVING GALILEE THE GOSPEL



- Galilee was the “centre of a humming political and commercial life” with a mix of Syrians, Jews, Romans, and Parthians. This cosmopolitan place was “land of passing excitements and dangerous fashions, of a barbarous dialect and offensive manners.” (Stuart Blanch as quoted by English, 49) Population: 25,000- 30,000 (Schnabel, 44)
- Jesus began His public ministry “at a place of conflict, threat, racial mixture and busy activity” (English, 49)
- Jesus may have ministered in Judea while John was still baptizing (Jn 3:22-23) before returning to Galilee (Jn 4:1-3) from where He came (Mk 1:9) and then going public (cf. “**press conference**”; Edwards, 43; contra Guelich, 42)
- Jesus had a popular ministry in Galilee (Mk 1:28, 3:7) and meets up with His disciples there after His Resurrection (Mk 14:28, 16:7; Edwards, 44)
- In Mark, **Jerusalem** – the holy city – is often a place of **faithlessness** and **opposition**; **Galilee** is often a place of “**promise** and **opportunity** for the gospel” (Edwards, 44)
- The good news about Jesus Christ, the Messiah, the Son of God (Mk 1:1) is the same as the good news of God (Schnabel, 50; Edwards, 45; France, 91).. **Jesus is both messenger and message** (cf. Edwards, 45; Guelich, 43, 46; “both the subject and the object of the good news” France, 91; cf. Strauss, 80)



MARK 1:15 TIME IS FULFILLED



- and saying: "The [appointed] time has been fulfilled and the Kingdom of God has come near. Repent and believe in the Gospel!" (Mk 1:15, AT)
- **Time** is *καιρός* (*kairos*), not *χρόνος* (*chronos*). "...not simply **chronological** time, but **opportune** time, **appointed** time, 'season'" (cf. Eze 7:12; Dan 12:4,9; Eph 1:10; UBS, 37 cf. Brooks, 47; Edwards, 47; Guelich, 43)
- God has "a plan for human history which has set times and seasons" (Witherington, 77). John the Baptist was a (transitional) part of the old era/old covenant; with Jesus the new covenant begins (cf. Mk 2:21; Lk 16:16; Ac 10:36-37; Stein, 70; cf. Mt 11:9-11; Lk 7:26-28; Strauss).
- The dawning of the end-time (eschatological) age is at hand (cf. Is 56:1; Eze 7:3, 12; Witherington, 77 cf. Bock; 408). What John the Baptist foretold is now being fulfilled (Lane, 64). **He passes the metaphorical baton** to Jesus (Strauss, 80)
- But when the set **time** [*kairos*] had **fully come**, God sent his Son, born of a woman, born under the law, **5** to redeem those under the law, that we might receive adoption to sonship (Gal 4:4-5, NIV; Garland, 59; cf. Eph 1:10; Edwards, 47; Stein, 73; Strauss, 80)
- Chronologically-speaking: 15th year of Emperor Tiberius (Lk 3:1-2; Garland, 59; Strauss, 71) Jesus ministry ~ AD 27-30 (Schnabel, 44)



KINGDOM

THE RULE AND REIGN OF GOD

MARK 1:15

KINGDOM (REIGN) OF GOD



KINGDOM

THE RULE AND REIGN OF GOD

- Jews knew that God reigns over the entire universe – in a certain sense (Keener, 130 cf. Ps 24:1). He is called king of Israel (Is 41:21, 43:15) and king of all nations (Jer 10:7; Mal 1:14; English, 50; cf. Ex 15:18; 1 Sam 12:12; Ps 5:2; Edwards, 45).
- More about the **reign** of The LORD, the King (Ex 15:18; Ps 29:10, 97:1, 99:1, 47:7, 103:19; Is 43:15; Strauss, 80), than the **realm** He reigned over (though cf. Is 24:23; Strauss, 80). More about dynamic **kingship** than a static **kingdom** (cf. Strauss, 80)
- However, not everyone currently submits to His kingship; thus, we live in an age rife with sin, suffering, death, etc. (Strauss, 81)
- Jews also prayed daily for the **time** when God's **rule** "would be established over all peoples of the earth" (Keener, 130) – when God would rid the world of evil and "inaugurate a new, unprecedented age of blessing, prosperity and joy" (Kernaghan, 41)
- The Lord will be **king** over the whole earth. On that day there will be one Lord, and his name the only name. (Zc 14:9, NIV; English, 50; Garland, 62)
- **Spiritual:** 9 They will neither harm nor destroy on all my holy mountain, for **the earth will be filled with the knowledge of the LORD** as the waters cover the sea. (Is 11:9, NIV; Kernaghan, 41)
- "22 Turn to me and be saved, all you **ends of the earth**; for I am God, and there is no other. 23 By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: **Before me every knee will bow; by me every tongue will swear.** 24 They will say of me, 'In the Lord alone are deliverance and strength.' " All who have raged against him will come to him and be put to shame. (Is 45:22-24, NIV; English, 50)

KINGDOM
THE RULE AND REIGN OF GOD

MARK 1:15 KINGDOM (REIGN) OF GOD

KINGDOM
THE RULE AND REIGN OF GOD

- **Political:** God's people would be liberated from oppressive Gentile governments (Cf. Dan 7:13-14, 22, 25; Kernaghan, 41)
- 6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the **greatness of his government and peace** there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with **justice and righteousness** from that time on and forever. The zeal of the Lord Almighty will accomplish this. (Is 9:6-7, NIV; Kernaghan, 41)
- There would be no "poverty, hunger, famine or deprivation" (cf. Is 32:1-8, 35:1-2; Kernaghan, 41)
- "The powers of sin, death and darkness are replaced by peace, justice and the worship of the one true God. In essence, it is the hope that the rule of God would be restored over all creation." (Kernaghan, 41). Vicious cycle of sin and death broken (Strauss, 85)
- Jesus the King (cf. Mk 15:26) comes twice: **first** to inaugurate the Kingdom/Rule/Reign of God, and **second** to consummate the Kingdom/Reign/Rule over the whole world (Keener, 130)
- Central theme of Mark (Mk 4:11, 26, 30; 9:1, 47; 10:14-15, 23-24; 12:34; 14:25; 15:43; Garland, 59; Brooks, 47; Strauss, 80)



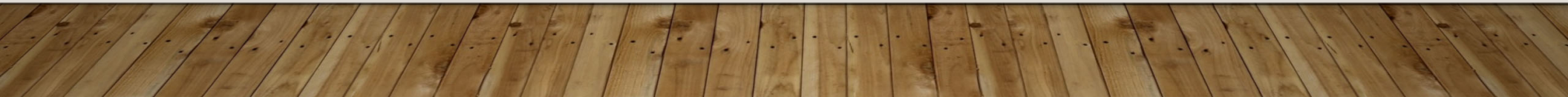
KINGDOM
THE RULE AND REIGN OF GOD

MARK 1:15

KINGDOM (REIGN) OF GOD



KINGDOM
THE RULE AND REIGN OF GOD

- Many debate whether kingdom (βασιλεία | *basileia*) describes a “realm or a reign, a state or a divine activity” (Witherington, 78)
 - Generally refers to activity where God’s reign is made manifest in a person or situation when His intentions are fulfilled (Witherington, 78) – about “**rule**” rather than “**realm**” (English, 49; cf. Brooks, 47; Stein, 72)
 - But when describing the future, it also seems to refer to a place where the divine reign is manifest (Witherington, 78 contra Garland, 59). In the future, people can enter, obtain, and inherit the kingdom (Witherington, 78 cf. Mt 6:10; Stein, 72)
 - And if your eye causes you to stumble, pluck it out. It is better for you to **enter the kingdom of God** with one eye than to have two eyes and be thrown into hell, (Mk 9:47, NIV; Witherington, 78; cf. Mk 9:1, 10:15; Stein, 81)
 - Truly I tell you, anyone who will not **receive** the kingdom of God like a little child will never **enter it**. (Mk 10:15, NIV; Witherington, 78; cf. Strauss, 81)
 - Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new **in the kingdom of God.**” (Mk 14:25, NIV; Witherington, 78; Stein, 72; Strauss, 81)
- 



MARK 1:15

KINGDOM (REIGN) OF GOD HAS COME



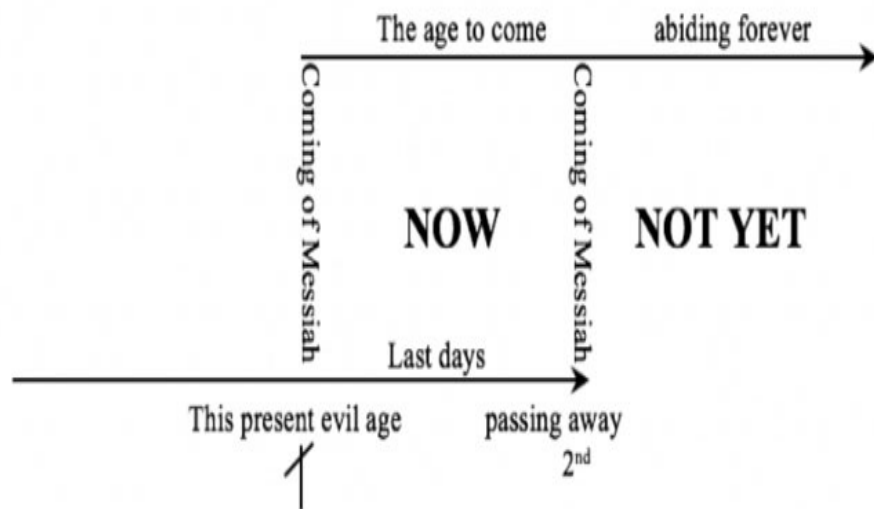
- **Come near** (ἐγγίζω | *engizō*) can mean come near in a **temporal** sense (BDAG, 270) or in a **spatial** sense (since Jesus has come near; Lane, 65; Edwards, 46) or both (Lane, 65; Strauss, 80)
- Can mean “has drawn near” (imminence) or “has come” (arrival) (NIDNTTE, 78; cf. Kernaghan, 41; Bock, 408; France, 91; Strauss, 80)
- In the OT (LXX), this word usually refers to the **nearness** of God or His judgment (Dt 4:7; Is 48:16, Is 51:5, 56:1; Jer 23:23; Witherington, 78; cf. NIDNTTE, 78; cf. Is 46:13; France, 91)
- The end of all things **is near [engizō]**. Therefore be alert and of sober mind so that you may pray. (1 Pe 4:7, NIV cf. Rom 13:12; Jas 5:8; Lk 21:8, 20; Witherington, 78)
- If the time has been fulfilled, it would not make sense to say that the kingdom of God had **not yet arrived** (NIDNTTE, 78; Kernaghan, 41 cf. Schnabel, 51). The wording may have “intentional ambiguity” (NIDNTTE, 78 cf. Strauss, 80)
- The reign/kingdom of God has come (near) because the king has come (cf. Witherington, 78). When others submitted to God’s reign, the reign began to expand (Witherington, 78 cf. Cole, 112)
- **“Already but not yet”** (Stein, 73). The kingdom of God has come but is not completely realized (Kernaghan, 42; Bock, 408; Cole, 112; Brooks, 47; cf. parables of Mark 4 and 13; Guelich, 44; France, 93). It’s a “**present reality** and a **future hope**” (Strauss, 81) until Jesus comes back (Brooks, 47)
- Like a **seed** that grows until **harvest** (Mk 4:26-29; Strauss, 81 cf. Guelich, 44), like a **mustard seed** that grows into a **large plant** (Mk 4:30-32; Strauss, 81 cf. Guelich, 44; France, 94)



MARK 1:15 ALREADY... BUT NOT YET

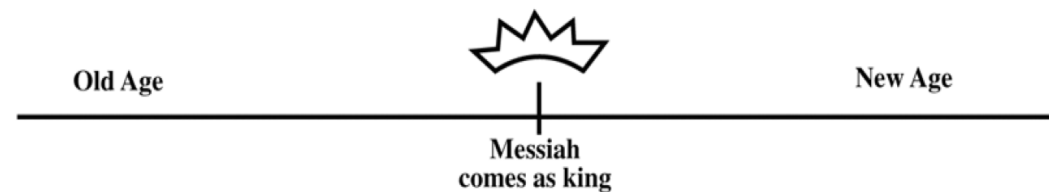


NT Eschatology

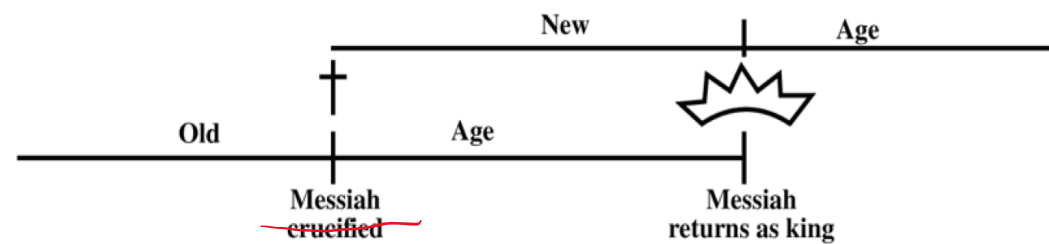


From <https://dpbible.wordpress.com/>

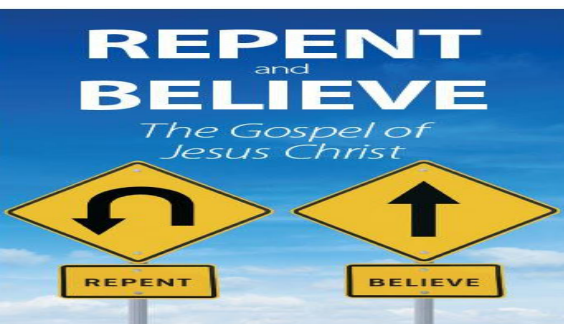
Jewish Eschatology



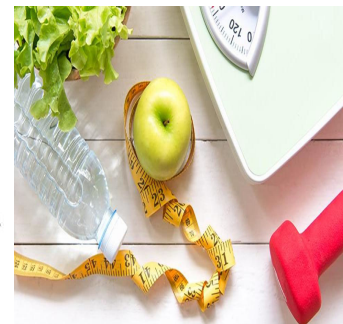
Christian Eschatology



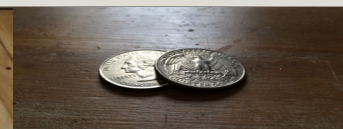
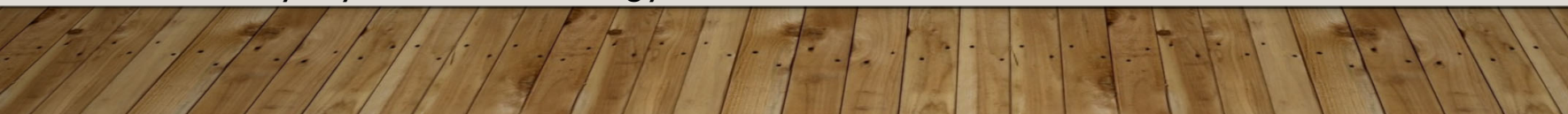
<https://bloggingtheword.com/the-blog/kingdom-chronicles-exploring-the-inaugurated-kingdom-of-god>

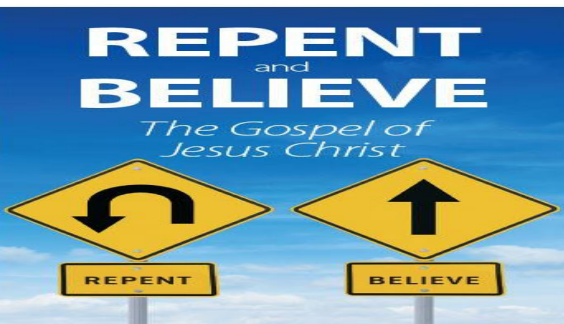


MARK 1:15 REPENT AND BELIEVE!

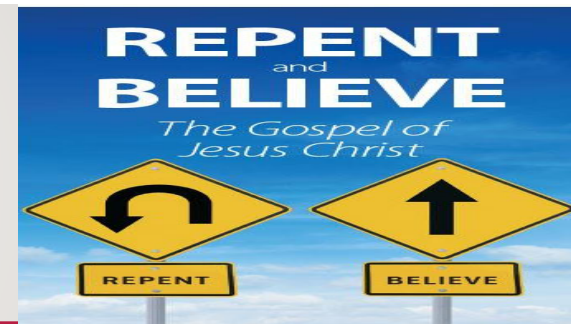


- Essentially a summary statement of the Gospel of Mark (Keener, 130; Witherington, 77; Brooks, 45; Guelich, 41; France, 90 cf. Schnabel, 50; Stein, 69). **Two indicatives** precede two **imperatives** (cf. Stein, 70)
- Like John, Jesus preached repentance (cf. Mk 1:4; Brooks, 47) – turning *from* sin (but also turning *to* God) – as will the disciples (Mk 6:12; Edwards, 47; France, 89; Stein, 73). Jesus is more explicit about this **positive**, active trust (i.e., faith) (cf. Brooks, 47; Edwards, 47; cf. Guelich, 45)
- “**Switching allegiances**” from self to Savior (Garland, 64), implying obedience and true commitment (Schnabel, 51) – with one’s whole heart in “total surrender” (Guelich, 45)
- Christ calls us to die to **self**, **selfish** desires, and to a **self-directed** lifestyle (Witherington, 81; English, 44). Not “cheap grace”; costly discipleship (English, 45 cf. **Mk 8:34**).
- **Believe** (πιστεύω | *pisteuō*) is the verb-form of **faith**(fulness) (πίστις | *pistis*). For God so loved the world that he gave his one and only Son, that whoever **believes** [**faiths**; *pisteuō*] **in** him shall not perish but have eternal life (Jn 3:16, NIV)
- Not only believing **that** something is “true or valid” but also believing **in** (i.e., actively trusting God) (NIDNTTE, 765 cf. France, 93). Demons believe **that** Jesus is the Son of God (Mk 3:11 cf. Mk 1:24; Jas 2:19). One can believe **that** diet, exercise, and meds can make one healthy... yet not act accordingly

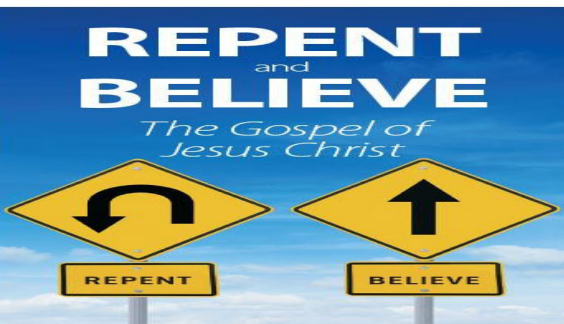




MARK 1:15 REPENT AND BELIEVE



- Faith is a major theme of Mark (Brooks, 47; Edwards, 47). People are **commanded** to believe (Mk 1:15, 5:36, 11:22, 24; Brooks, 47). Unbelief is **rebuked** (Mk 4:40, 6:6, 9:19; Brooks, 47) genuine belief is **commended** (Mk 2:5, 5:34, 9:23, 10:52, 11:23; Brooks, 47)
- Faith is a voluntary **response** to God's grace (cf. English, 52; Garland, 66). "The gracious activity of God evokes and demands an appropriate response from humanity" (e.g., Exodus 19-20; Dt. 29:2-15; Edwards, 47)
- To believe in the Gospel is to believe in Jesus (Mk 8:35, 10:29; Stein, 74). Christ brings people to an urgent, radical decision: to choose the world or the One who created the world – and seeks to redeem it through Jesus (cf. Lane, 66)
- Repentance and faith are **connected** (cf. Ac 11:17-18; Heb 6:1; Guelich, 44; cf. Ac 19:4; 26:20; Stein, 73). **Paul:** I have declared to both Jews and Greeks that they must turn to God in **repentance** and have **faith** in our Lord Jesus (Ac 20:21, NIV; Guelich, 44; France, 93)
- When one is commanded, the other is implied. **Can't have one w/o the other!** (cf. Ac 2:38, 16:31; Stein, 74). 2 sides of the same coin (Strauss, 82)
- Repentance and faith no longer exclusively associated with God's Presence in the Temple, but with the Son of God who was present among the people (Schnabel, 52)



MARK 1:15

REPENT AND BELIEVE



- These commands are present-tense implying **continual** repentance and faith (Edwards, 47)
- No one would say, “So and so has become king! If it pleases you, accept him as your king!” (Garland, 60). This is an official **proclamation** with an “**implicit demand for submission,**” (Garland, 60) a **summons!** (Lane, 66)
- Our society has a “shallow view of sin” (Garland, 64). Many are in denial, some say sin is non-existent (Garland, 65). Our society has a “shallow view of repentance” (Garland, 64).
- King Herod in Auden’s *For the Time Being*: “**I like committing crimes; God likes forgiving them.** Really the world is admirably arranged.” (Garland, 65). Sometimes we ask forgiveness for things we don’t want to repent from!
- Each person must respond **individually** (Witherington, 81; Kernaghan, 42). We can’t shift blame to anyone else (cf. Aaron in Ex 32:21-24; Adam in Gen 3:12-13; Garland, 64).
- One has to admit one has a problem before seeking the Solution (Garland, 64)
- To enter the Kingdom of God, God must reign in one’s heart (cf. English, 31).



MARK 1:16

SEE THEM ON THE SEA OF GALILEE



Throwing the cast-net from shallow waters, 19th century drawing

- While passing by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting nets into the sea – for they were fishermen. (Mk 1:16, AT)
- The call of Jesus' first disciples exemplifies how people should respond to His proclamation (**repent and believe!**) (cf. MK 1:15, Keener, 130; Bock, 411; Kernaghan, 45; Cole, 113; Garland, 69; Guelich, 52; cf. Lane, 68)
- Sea of Galilee is actually a **lake** (Keener, 130; Brooks, 48; Edwards, 48; cf. Mk 7:31; Stein, 77; Strauss, 83; Schnabel, 52); people who lived nearby it a **sea** (Keener, 130; Gurtner, 92). Luke calls it the **Lake of Gennesaret** (Lk 5:1; Gurtner, 92; cf. Lk 8:22, 33; Stein, 77; Guelich, 50; Strauss, 83; cf. Lane, 67), also called the **Sea of Tiberias** (Jn 6:1, 21:1; Stein, 77; Guelich, 50; Schnabel, 52; (named after Emperor) Strauss, 83; cf. Lane, 67) or (in Hebrew) **Kinnereth/Chinnereth** (Num 34:11; Josh 12:3, 13:27; Stein, 77 cf. Edwards, 48; France, 95; Strauss, 83; Schnabel, 52), or **Sea of Gennesar** (Josephus, War 3.10.7; Guelich, 50; Schnabel, 52)
- Many towns surrounded the Sea (like Capernaum – Jesus' base) (France, 95; Gurtner, 92; Schnabel, 52; cf. Lane, 67 and the place of Simon and Andrew's home (France, 96)) – many named after fish (Bethsaida ("house of the fisher"), Magdala ("fish tower"), and Taricheae ("salted fish") (Edwards, 49). There were at least 16 ports on the Sea (Edwards, 49).
- The "Sea" (lake) of Galilee is an important location in Mark (Mk 2:13; 3:7; 4:1, 39; 5:1, 13, 21; 6:47, 48, 49; (θάλασσα | *thalassa*) Stein, 77)



Throwing the cast-net from shallow waters, 19th century drawing

MARK 1:16 POOR FISHERMAN?



- Few were rich in Jewish Palestine; most were rather poor (Keener, 130).
- Estimated 70-90 percent were rural peasants (Keener, 130)
- Fisherman, however, were often more **like middle class** (cf. Stein, 80; Keener, 130).
- The Galilean fishing **business was booming** (Gurtner, 93; Edwards, 48; Stein, 77; Guelich, 50; France, 95; Strauss, 83); Galilee was known as a center for trade (Gurtner, 93; France, 95) and fish were exported to Alexandria and Syria (Edwards, 49).
- Fishermen were often targeted by tax collectors; the Sea of Galilee was often full of fish (Witherington, 84; Lane, 67) — they likely made good money (Witherington, 84; Brooks, 48; Edwards, 49)
- Fish (not meat) was “the staple food of the Greco-Roman world” (Edwards, 49; cf. Guelich, 50)



Throwing the cast-net from shallow waters, 19th century drawing

MARK 1:16 FISHERS OF FISH



Throwing the cast-net from shallow waters, 19th century drawing

- Some say Simon and Andrew were relatively poor (Kernaghan, 44; Garland, 69) or had a less prosperous business since they were likely a casting net near the shore instead of from a boat (Witherington, 84; Garland, 69; but they could have been in a boat; Mk 4:1, 35; Guelich, 50)
- But Peter and Andrew were probably in the fishing business with James and John (cf. Lk 5:7-10; Keener, 130; France, 98) and also had a boat (Lk 5:3; Stein, 77)
- **Casting nets** (ἀμφιβάλλω | *amphiballō*): throwing out a (circular) casting net (BDAG, 55, EDNT, 73; France, 96), which were about 10-15 ft. in diameter (Lane, 67 FN; Strauss, 83) or up to 20 ft (Edwards, 48; Stein, 77) or more (20-26ft; Schnabel, 53)
- Circular casting nets typically had small weights on its ends (Witherington, 84; Lane, 67 FN; bars and rocks; Edwards, 48; Stein, 77; Strauss, 83) and could be thrown by one person (LN, 518; Edwards, 48; Stein, 77; Guelich, 50) — by winding it around the arm and throwing it out in a circular movement (UBS, 39; Edwards, 48) from a boat or from the shore (Stein, 77) or while wading (France, 96).
- It would land like a parachute in the water (Edwards, 48) Rope in the middle allowed trapped fish to be pulled up (Lane, 67 FN; Stein, 77), or fisherman would dive and gather the weights at the bottom of the sea (Edwards, 48)



MARK 1:17

FOLLOWERS, FISHERS OF PEOPLE



- And Jesus said to them, "Come, [follow] after Me! And I will make you to be fishers of people." (Mk 1:17, AT)
- Gk. lit. "Come, after me!"; fig. follow as a disciple (UBS, 40). Different words translate the idea, but "**follow me**" occurs frequently in the Gospels as the typical call to Christian discipleship (cf. Mk 2:14; Jn 21:19, 22; Gurtner, 93; cf. Brooks, 48; cf. Mk 1:20; 2:14, 15; 3:7; 5:24; 6:1; 8:34; 9:38; 10:21, 28, 32, 52; 15:41; Stein, 78; Guelich, 50), which entails **imitation** (Brooks, 48) and **servitude** (Stein, 78) to their master (Guelich, 50; Strauss, 83) in "fulltime 'apprenticeship'" (France, 96).
- People being fished is a metaphor found in the OT (Jer 16:16; Ezek 29:4-5; UBS, 40; cf. Hab 1:14-15; Kernaghan, 44; Witherington, 85; Lane, 67 FN) but is always **negative** / about **divine judgment** (cf. Jer 16:16; Am 4:2; English, 53; Witherington, 85; Lane, 67; Brooks, 48; cf. Eze 38:4 cf. Mt 13:47-50; Stein, 78; cf. Eze 47:10; Garland, 69; Guelich, 51; France, 96; Strauss, 83; Schnabel, 53-54) and in rabbinic literature (English, 53)
- You have made people like the **fish in the sea**, like the sea creatures that have no ruler. The **wicked foe** pulls all of them up with **hooks**, he **catches** them in his **net**, he gathers them up in his **dragnet**; and so he rejoices and is glad. (Hab 1:14-15, NIV; Kernaghan, 44; Witherington, 85; Lane, 67 FN; Schnabel, 53-54)
- 3 Speak to him and say: "This is what the Sovereign Lord says: 'I am against you, Pharaoh king of Egypt, you great monster lying among your streams. You say, 'The Nile belongs to me; I made it for myself.' 4 But I will put **hooks in your jaws** and make the **fish** of your streams stick to your scales. I will pull you out from among your streams, with all the **fish** sticking to your scales. 5 I will leave you in the desert, you and all the **fish** of your streams. You will fall on the open field and not be gathered or picked up. I will give you as food to the beasts of the earth and the birds of the sky. (Eze 29:3-5, NIV; UBS, 40; English, 53; Witherington, 85; Lane, 67 FN)



MARK 1:17

FOLLOWERS, FISHERS OF PEOPLE



- Could mean that His disciples would assist in preparing for the judgment on the last day (cf. Kernaghan, 44). But there seems to be a more positive connotation here (Kernaghan, 44; Stein, 78; France, 96; but see Mt 13:47-40)
- Could mean to rescue people **from judgment** (Witherington, 85 cf. Bock, 411; Lane, 67; Brooks, 48; France, 96) – not **for** judgment (France, 96; cf. Strauss, 83). Waters were often seen as symbols of evil and chaos (cf. Ps 74:13) or “the underworld, the place of sin and death” (Witherington, 85)
- Fishing for/catching people: likely means bringing people **into** the kingdom of God (Gurtner, 93; Strauss, 83), rescuing them **from** the “kingdom of darkness” (Witherington, 86; cf. Strauss, 83)
- Once fish are caught, their lives are changed forever (Bock, 411), they “cannot go on as before” (Garland, 69). Perhaps this is an image of the old self dying and becoming new in Christ (Rom 6:1-11; Garland, 69; cf. 2 Cor 5:17).
- Jesus uses familiar vocabulary and gives it new meaning (English, 53; Guelich, 51; cf. Schnabel, 54).
- They leave their past and are commanded to be completely dedicated to Christ (Witherington, 85) – proclaiming the arrival/nearness of the Kingdom/reign of God and the necessity of “radical repentance” (Lane, 68 cf. Mk 3:14-15, 6:7-13, 30; Stein, 78)
- Jesus will train them to be fishers of people – “a hard species of creature to catch” (Witherington, 85; cf. Strauss, 83). This will be “slow and painful” for them (cf. Mk 8:14-21, 13:13, 14:37, 14:50; Edwards, 50). They may have had a **good** business; now they will be about **God’s** business!



MARK 1:18 DROP EVERYTHING



- *Straight away, having left the nets, they followed Him. (Mk 1:18, AT)*
- **Straight away** (εὐθύς | *euthys*) (one of Mark's favorite words) here likely implies **immediacy** (Brooks, 48; Stein, 78; Guelich, 51; Strauss, 83; Schnabel, 54). An urgent response is necessary (Stein, 79; Strauss, 83)
- **Left** (ἀφίημι | *aphiēmi*): lit. "let go" (NIDNTTE, 444; EDNT, 181); word also translated as "forgive" (cf. Mk 1:4, 2:5, etc. cf. UBS, 41). They left "relatively well-paying jobs" (Keener, 130). They dropped everything (Garland, 69)
- Fundamental shift from a **self-centered** life to a Savior-centered life (cf. Mk 8:33; Edwards, 50; Strauss, 85), a "radical new purpose" (Stein, 78; cf. Guelich, 51) — changed "beyond recognition" (Garland, 69)
- **Follow** (ἀκολουθέω | *akolouthēō*): the key verb concerning Christian discipleship (Mk 2:14-15, 8:34, 10:21, 28; 15:41; Bock, 410).
- **Following** entails a "**commitment** that makes all other ties **secondary**" (Bock, 410; cf. Lane, 67); followers of Christ frequently leave things behind (Mk 1:20, 2:14, 10:21, 28; cf. Mt 8:22; Lk 9:61-62; Bock, 410)



MARK 1:18 DROP EVERYTHING



- Levi (Matthew) leaves his tax collector's booth (Mk 2:14; Bock, 410)
- 28 Then Peter spoke up, "We have **left everything to follow you!**" 29 "Truly I tell you," Jesus replied, "no one who has left **home or brothers or sisters or mother or father or children or fields** for **me** and the **gospel** 30 will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—**along with persecutions**—and in the age to come eternal life (Mk 10:28-30, NIV; Bock, 410; Stein, 78; France, 97; Strauss, 84)
- 61 Still another said, "I will follow you, Lord; **but first** let me go back and say goodbye to my family." 62 Jesus replied, "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God." (Lk 9:61-62, NIV; cf. Mt 8:22; Bock, 410; Stein, 79)
- Radical discipleship: Jesus comes first; "family and vocation become **secondary**" (Bock, 411)
- Everything they valued – even their earthly security – had to come **second** (cf. Cole, 113)
- Jesus' authority is manifest (Kernaghan, 44; English, 53; Lane, 69; Stein, 80; France, 97; Schnabel, 53) – He has been anointed by the Spirit of God (Kernaghan, 44)



Trammel Net



The Trammel Net

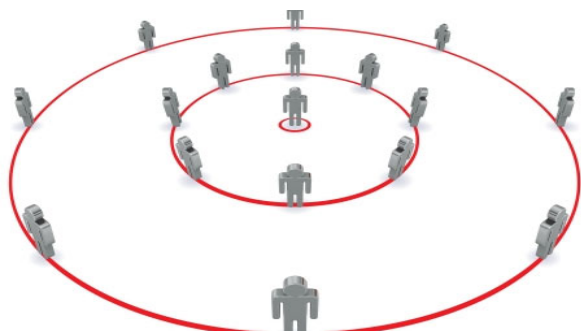
The Dragnet

The Cast Net

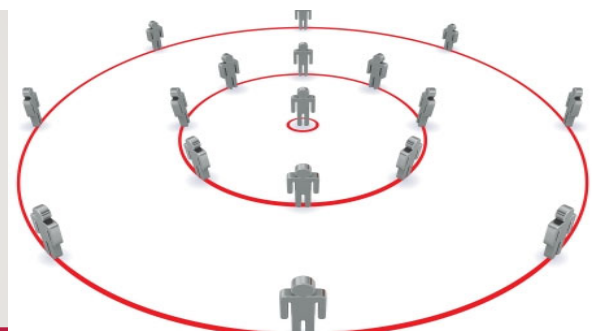
MARK 1:19 MORE FISHY BUSINESS



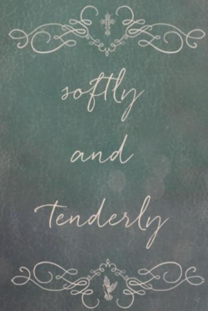
- *Going a little further, He saw James the [son] of Zebedee and his brother John, who were in the boat getting the nets in order (Mk 1:19, AT)*
- **Going a little further:** likely suggests their proximity and partnership (cf. Lk 5:10; Guelich, 51)
- **Getting the nets in order:** the word (καταρτίζω | *katartizō*) can mean to “restore to a former condition” (BDAG, 526 cf. NIDNTTE, 408) as if **cleaning** the nets after finishing, or to “put in order” (UBS cf. EDNT, 268) as if **preparing** the nets before starting (UBS, 42; cf. Stein, 79; Guelich, 52; Strauss, 84)
- Likely much larger net requiring multiple people (cf. Jn 21:6, 8, 11; Stein, 79; Guelich, 52)— a **trammel net** (Schnabel, 55)
- Was another disciple named James (son of Alphaeus, Mk 3:18) + **James the Just** (the brother of Jesus, Mk 6:3; Gal 1:19, 2:9, 12; Ac 12:17, 15:13-21), and **James the Less** (son of Mary, Mk 15:40, 16:1) (Stein, 79 cf. Guelich, 51; cf. Ac 21:8; Strauss, 84; Schnabel, 54)
- **James the Just** was martyred around AD 62 (Stein, 79)



MARK 1:19 JESUS' "INNER CIRCLE"



- Not everyone Jesus talks to in the Gospels is commanded to follow Him absolutely (in His earthly ministry) like His disciples are (cf. Mk 5:18-20; Bock, 411). And, being an apostle is a **“special task”** (Ac 1:21-22; 1 Cor 12:28; Eph 4:11; Schnabel, 55)
- Simon (Peter), James and John are in His “inner circle” (Mk 5:37, 9:2, 14:33; Stein, 79; Guelich, 51; Strauss, 83; cf. Bock, 411), though Andrew is also mentioned with this “central core” in Mk 13:3 (France, 94; cf. Stein, 79)
- Peter is given more prominence and was likely the leader (for better or worse! (cf. **Mk 8:32-33**, 9:5-6, 14:29-31, 66-72; Stein, 77 cf. Strauss, 83); he’s always listed/mentioned 1st (Mk 3:16-19, 5:37, 9:2, 13:3, 14:33; Stein, 77; Strauss, 83; also see **Mk 16:7**; Schnabel, 53)
- Called Simon (Σίμων, *Simōn*) (Mk 1:16, 29, 30, 3:16, 14:37; Stein, 77) until he is called by his Greek nickname “Peter” (Πέτρος | *Petros*) after Mk 3:19 (in Mk 3:16; France, 95; Strauss, 83; Schnabel, 53) except for Mk 14:37; Stein, 77).
- In John, we find that (at least) Andrew was formerly John the Baptist’s disciple and had met Jesus previously (Jn 1:35-42; Edwards, 50; Stein, 77, 79; France, 97; Guelich, 52; Strauss, 83; cf. Kernaghan, 44; Witherington, 85)
- The Twelve Disciples will also have a special role (English, 53 cf. Mk 3:13-19, 6:7-13, 30; Lane, 69). But still, **all** followers of Jesus are called to be fishers of people (Cole, 112)



MARK 1:20 JESUS CALLING



- *Straight away, He called them. And leaving their father Zebedee in the boat with the hired workers, they went away after Him. (Mk 1:20, AT)*
- **Call** (καλέω | *kaleō*): was also a technical term for being **summoned** into court (UBS, 43). Here, a **summons** to discipleship (UBS, 43; Edwards, 49). It is a **command** – like that of a commanding officer (Kernaghan, 44)
- Potential pupils typically approached rabbis (Keener, 131; Bock, 411; Edwards, 49; cf. Mt 8:19; Guelich, 51; France, 96; Strauss, 83). Very few teachers would call their own disciples (Keener, 131; Bock, 411; Witherington, 83; Edwards, 49; Stein, 78); cf. Mk 3:14, 6:7; Guelich, 51; France, 96; Strauss, 83).
- Students of rabbis were to follow the Torah – not the rabbis (Edwards, 49; Stein, 78; Garland, 69). Only OT parallel: Elijah calling Elisha – but Jesus had no time for goodbyes (cf. Lk 9:57-62; Edwards, 49)
- 19 So Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him. 20 Elisha then left his oxen and ran after Elijah. “**Let me kiss my father and mother goodbye,**” he said, “**and then I will come with you.**” “Go back,” Elijah replied. “What have I done to you?” 21 So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to **follow Elijah and became his servant.** (1 Ki 19:19-21, NIV; Keener, 131; Bock, 411; Edwards, 49; Stein, 76, 78; Garland, 69; Guelich, 49; Strauss, 85)

SALVATION IS FREE,
BUT DISCIPLESHIP
COSTS EVERYTHING
WE HAVE.

— BILLY GRAHAM

MARK 1:20 COSTLY DISCIPLESHIP

COUNT THE COST

- **Went away after:** basically equivalent to following after Jesus (as a disciple) (UBS, 43)
- James & John were likely not poor; had paid staff (Keener, 130; Stein, 80; Garland, 69; France, 98; Strauss, 84; Schnabel, 55; all four were likely more like “Managers” than “laborers” (Guelich, 50, 52). Having a hired worker abruptly quit would be tough; having a son leave would be even tougher (Keener, 131)
- Many contemporary Jewish teachers taught that the greatest commandment was to **honor’s one’s parents** (Keener, 131 cf. Ex 20:12; Kernaghan, 45; cf. Dt 5:16, Pr 23:22-25; Stein, 80; Schnabel, 55)
- In this culture, to leave one’s parents would be unheard of (Keener, 131), even **blasphemous** (cf. Sir 3:16; Stein, 80; Strauss, 85; Schnabel, 55). To leave one’s family was an enormous sacrifice (Keener, 130; Witherington, 85; Brooks, 49; cf. Edwards, 50)
- Becoming someone’s disciple often meant leaving one’s livelihood, wife, children, etc. (at least temporarily) (Keener, 131). Many rabbis would travel from town to town (Keener, 131). Usually a decision that took much thought (Keener, 131)
- **Not necessarily complete abandonment** (Witherington, 85). Galilee was not very large; the disciples were able to return home periodically (cf. Mk 2:1; Keener, 131; Witherington, 85; cf. Mk 1:29-31; Schnabel, 54) and use their boat for ministry (Mk 3:9, 4:1, 35, 5:21, 6:32, 45, 54, 8:13; Stein, 79 and afterwards in Jn 21:3; France, 97). (cf. **1 Cor 9:5**, France, 97)

SALVATION IS **FREE**,
BUT DISCIPLESHIP
COSTS **EVERYTHING**
WE HAVE.

— BILLY GRAHAM

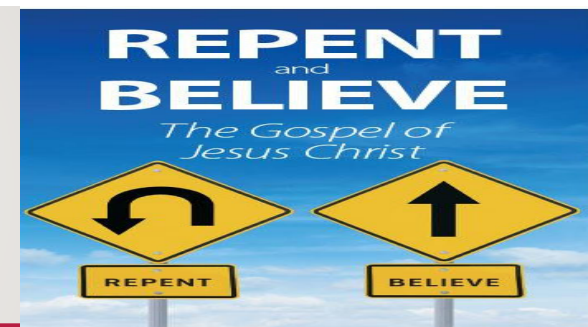
MARK 1:20 COSTLY DISCIPLESHIP

COUNT THE COST

- Anything that “prevent[s] one from heeding the call to the venture of discipleship” must be abandoned (cf. Mt 5:29-30; Edwards, 50)
- This includes family (Mk 10:29 cf. Lk 14:26, 18:29; Stein, 80; France, 97; cf. Mk 3:33-34; Strauss, 84; Schnabel, 54) and possessions (Stein, 80; cf. Mk 10:21-24; Strauss, 86)/occupation (Guelich, 52; France, 97; Schnabel, 54) – and one’s self(ish desires) (Strauss, 86)
- 34 Then he called the **crowd to him along with his disciples** and said: “Whoever wants to be my disciple must **deny themselves** and **take up their cross** and **follow me**. 35 For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. 36 What good is it for someone to gain the whole world, yet forfeit their soul? 37 Or what can anyone give in exchange for their soul? 38 If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.” (Mk 8:34-38, NIV; Stein, 78; France, 98; Strauss, 84)



CONCLUSION



- **Because** the time has come and the Kingdom/Reign of God is inbreaking, people **must** repent and believe in the Gospel (cf. Lane, 68)
- The Kingdom/Reign of God is here **already** but **not yet** fully consummated. The “endgame” of “God’s plan of redemption and restoration” has arrived (Strauss, 84-85). The Kingdom has come because the King (Jesus) has come (Strauss, 85)
- Jesus announces the divine **call/summons**, disciples exemplify appropriate human response (English, 53) – “radical obedience” (Lane, 69).
- **Negative: Repent** -- turn away from sin, one’s former way of life (Kernaghan, 45; Guelich, 52; Strauss, 85), and anything that comes between us and God (including possessions and family) (note the escalation; Stein, 80; Guelich, 52)
- **Positive: Believe** -- be faithful/loyal to Christ wholeheartedly (cf. Kernaghan, 45), becoming fishers of people (Stein, 80) – 2 by 2 (cf. Mk 6:7; Guelich, 52)
- “A **radical** announcement requires a **radical** and total response. **All prior claims** on a person lose their urgency” (Witherington, 86 cf. Lane, 68; Lane, 69)
- Only Jesus the Christ, the Son of God (Mk 1:1) has **authority** to make such a totalitarian call to discipleship (Stein, 81; Strauss, 85; Schnabel, 53). Only Christ sacrificed Himself for our redemption (Mk 10:45, 14:22-25; Stein, 81; cf. Strauss, 85). We should respond to His grace faithfully
- (1) Acknowledge Christ’s authority, (2) be willing to leave one’s former way of life to follow Christ, (3) become a fisher of people by proclaiming the Gospel -- telling others to repent and believe (cf. Schnabel, 55)