



### Mark 1:16-20

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19 When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets.

20 Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

### The Call to become Fishers of Men

*Jesus' call was one of urgency "Come after me, and I will make you fishers of men."*

- *The call implies discipleship because the disciple must break all other ties to follow the master.*
- *To interpret this as a play on words is to miss the point. Jesus, having been commissioned by the great Seeker of men (God), is aware that he must be about fishing for men.*
- *And so his call is for his disciples to "become fishers of men."*
- *This commission and this call are in the OT prophetic tradition of calling for a decision among men.*

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*The call to gather men among men is against the backdrop of the coming judgment of God.*

- *Precisely because Jesus has come, fishing becomes necessary.*
- *Fishing is the fulfillment of Jesus' proclamation that "the kingdom of God is near!"*
- *The immediate function of the calling to be fishers of men is to accompany Jesus as witness to the proclamation that the kingdom has come near and, therefore, men must turn to God through radical repentance.*
- *This confrontation has the aroma of salvation to those who respond with faith and the aroma of judgment to those who respond with disbelief (2 Corinthians 2:14-17).*
- *Jesus' call is the very fulfillment of prophecy, that the time is filled up, judgment has started (Jer 16:16-18, Amos 4:1-4).*

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*Note Jesus constant message of judgment (Matt 3:7, John 3:19, 5:22-29).*

- *Greek word "κρίσις" which transliterated = "krisis"*
- *Strong's meanings: (1) a separating, sundering, separation as in a trial, contest; (2) selection; (3) judgment as when giving an opinion or decision given concerning anything; esp. concerning justice and injustice, right or wrong; e.g., sentence of condemnation, damnatory judgment, condemnation and punishment.*
- *Luke 17:20-37*
  - *Teaching in light of the coming of the kingdom (20-21)*
  - *Second coming is in view (22-24)*
  - *Judgment is in view (26-37)*

Mark 1:21-28

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25 "Be quiet!" said Jesus sternly. "Come out of him!" 26 The impure spirit shook the man violently and came out of him with a shriek. 27 The people were all so amazed that they asked each other, "What is this? A new teaching--and with authority! He even gives orders to impure spirits and they obey him." 28 News about him spread quickly over the whole region of Galilee.

A New Teaching - With Authority

- *Mark has no immediate interest in precise content of Jesus' teaching - the summary from 14-16 is enough.*
- *It is the authority of Jesus' teaching that generates the alarm.*
- *The contrast between prophetic and scribal teaching was the difference between the authority of the Rabbi and the weak authority of those who were un-ordained (uncalled).*
- *The prophet could demand decisions, the scribe could only appeal to the chain of tradition passed on from one inferior teacher to another.*
- *Jesus' word presented with sovereign authority permits neither debate nor reflection. It confronts the congregation with the absolute claim of God upon their whole person.*
- *It recalled the categorical demand of the prophets rather than scribal tradition*

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But Jesus' teaching was more than prophetic authority

- *The accent is not merely on Jesus prophetic ability to ask for a decision, but to compel one.*
- *This authority flows from a commission and authorization from God.*
- *This authority is inseparable from the proclamation the kingdom of God has come near.*
- *In the presence of Jesus men are disturbed, and this disturbance is the precise act of fishing to which Jesus called the four fishermen.*
- *The gap between Jesus and the Rabbis is not in the subject matter of the teaching itself, but in the person of Jesus, his self-awareness as the Son of God.*

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Authority confirmed by a demon

- *In the synagogue was a man so possessed that the demon had usurped the center of his self and spoke through him.*
- *The disturbance of Jesus elicits a response from the demon that Jesus threatens his very existence. His cry of terror is loaded with defense and resistance.*
- *The demon does not confess the dignity of Jesus but instead uses an OT expression of combat – “You have no business with us – yet.” The statement is more a declaration than a question, “You have come to destroy us.”*
- *The demon understands more clearly than the people the significance of the presence of Jesus.*
- *In the question “What do we have to do with you?” we hear the echoes of all the demonic powers to be destroyed by Jesus and echoes of the congregation who, like the demons, stands condemned because of the presence of Jesus (Matt 12:25-29).*

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The vehicle of authority is the Word of God

- *The ploys of the demon have no effect. Jesus frees the man who had been held captive.*
- *The climax is in the words “Be Silenced!” The authority of Christ’s presence is now reverberating through the physical and the spirit world. The words have cosmic dimension.*
- *To allow the defensive statement of the demon to go unrebuked would have compromised the purpose for which Jesus came into the world, to confront Satan and strip him of his power.*
- *This is proof that judgment has come. And is the first salvo in the sustained conflict between Jesus and the demons.*
- *See 2 Corinthians 6:14-18.*

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The response of the people

- *The people were utterly astonished and alarmed at Jesus' word (vs. 27-28).*
- *There had been no technique, no spells or incantations, no symbolic act.*
- *There had only been the word. They had no category for this level of authority.*
- *Hence the question, "What is this? A new teaching with authority! He commands even the unclean spirits and they obey him."*
- *They do not understand Jesus or what his presence means. But they cannot escape his authority.*
- *The disturbing of men had begun.*

## How can we apply this passage?



- *Note Christ's authority demonstrated in this passage –*
  - *To compel disciples to abandon their occupation and become fishers of men.*
  - *To compel demons to obedience.*
  - *To compel men to alarm through his word.*
- *Am I really confident in the authority of Christ to compel men and demons through nothing but the word of God? Do I really trust the power of the word?*
- *Can I accept that the ministry of the word will disturb people?*
- *Do I minister the word to others and to myself confident in the power of the word (Rev 19:11-16)?*
- *Am I willing to testify alongside Jesus that the kingdom has come and that judgment has begun (1 Peter 4:17)?*