



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V22 N22

June 14, 2020

KING JESUS “God’s Plan for Change” Mark 1:14-20

THIS WEEK’S CORE COMPETENCY

Disciple-Making

I multiply godly beliefs, virtues, and practices in others to encourage their spiritual growth in Christ.

“And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.”

2 Timothy 2:2



What good news did Jesus preach?

Who wrote the Synoptic Gospels – Mark, Matthew, and Luke? Dumb question, right? In fact, all three Synoptics are actually anonymous since none names its author. With regard to the Second Gospel, although the title, *Kata Markon*, “according to Mark,” was not added to manuscripts until c. A.D. 125, the first Christians, represented by the early church fathers, believed that John Mark – the son of Mary (Ac 12:12), cousin of Barnabas (Col 4:10), companion of Paul, Barnabas, and Peter (Ac 12:25-13:1; 15:37-40; 1Pe 5:13) – mentioned 10 times in the New Testament (Ac 12:12, 25; 13:5, 13; 15:37, 39; Col 4:10 2Ti 4:11; Phm 24; 1Pe 5:13) was its author. While a discussion of the *external* evidence for this conclusion can easily bog down in the details, one commentator provides this readable summary of the historical testimony: “The unanimous testimony of the early church fathers is that Mark, an associate of the Apostle Peter, was the author. The earliest known statement of this comes from Papias (ca. A.D. 110), who quoted the testimony of John the elder, probably an alternate designation for the Apostle John. Papias’ quotation named Mark as author and included the following information about Mark: (1) He was not an eyewitness follower of Jesus. (2) He accompanied the Apostle Peter and heard his preaching. (3) He wrote down accurately all that Peter remembered of Jesus’ words and works ‘but not in order,’ that is, not always in chronological order. (4) He was Peter’s ‘interpreter,’ probably meaning he explained Peter’s teaching to a wider audience by writing it down rather than translating Peter’s Aramaic discourses into Greek or Latin. (5) His account is wholly reliable (cf. Eusebius *Ecclesiastical History* 3. 39. 15)” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 95).

This early testimony is later corroborated by Justin Martyr c. A.D. 160, Irenaeus c. A.D. 180, Tertullian c. A.D. 200 and Origen c. A.D. 230. In a nutshell, “The conclusion drawn from this tradition is that the Gospel of Mark largely consists of the preaching of Peter arranged and shaped by Mark (see note on Ac 10:37)” (*The NIV Study Bible*, 1648) – which note reads, “Similar to the outline of Mark’s Gospel, Peter’s sermon begins with John’s baptism and continues to the resurrection

of Jesus. This is significant since the early church fathers viewed Mark as the interpreter of Peter.”

When were the Synoptic Gospels written? While who wrote Mark can be known with some certainty, when it was written cannot. Without going into the details, it’s reasonable to believe that all three were written before the destruction of Jerusalem by the Romans in A.D. 70. With regard to the Second Gospel, there is the matter of whether Mark was written *before* or *after* the death of Peter c. A.D. 64-68. The commentator above explains: “On one hand, Irenaeus (*Against Heresies* 3. 1. 1) declared that Mark wrote *after* the ‘departure’ (*exodon*) of Peter and Paul (thus after A.D. 67 or 68). By the word *exodon* Irenaeus probably meant ‘departure in death.’ The word is used this way in Luke 9:31 and 2 Peter 1:15 . . . On the other hand, Clement of Alexandria and Origen (cf. Eusebius *Ecclesiastical History* 2. 15. 2; 6. 14. 6; 6. 25. 5) placed the writing of Mark’s Gospel *during* Peter’s lifetime stating, in fact, that Peter participated in its production and ratified its use in the church” (Grassmick, 99). Given the conflicting external evidence, some date Mark in the late 60s and others in the early 60s. An early date is more likely for a number of reasons. *First*, the testimony of Papias that is confirmed by Clement is more reliable than that of Irenaeus. It is earlier and not subject to bias (see Daniel B. Wallace, “Mark: Introduction, Argument, and Outline,” 5, bible.org/seriespage/2-mark-introduction-argument-and-outline). *Second*, the priority of Mark with respect to Luke, which antedates Acts, points to an early date. Acts closes with Paul still in prison prior to his first release c. A.D. 62. If Mark was written before Luke, and Luke was written before Acts, then Mark was written before Acts, that is, before c. A.D. 62. *Third*, Mark may have been in Rome with Peter for a short time during the latter part of the 50s, which suggests that Mark was likely written in the late 50s or early 60s (see Grassmick, 99). Matthew and Luke were written sometime thereafter. Mark was written within 30 years of the crucifixion when details of the event, as well as the events of the Lord’s life were still well known to many who were eyewitnesses of these things.



EXAMINE GOD'S WORD

14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 15 "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"

16 As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. 17 "Come, follow me," Jesus said, "and I will send you out to fish for people." 18 At once they left their nets and followed him.

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.

READ in another translation

14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

16 And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. 17 Then Jesus said to them, "Follow Me, and I will make you become fishers of men." 18 They immediately left their nets and followed Him.

19 When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. 20 And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

(NKJV)

After reading the text, practice your Observation skills by noting the following:

- Bracket "put in prison" in v. 14.
- Circle "of God" in v. 14.
- Circle "kingdom" in v. 15.
- Double underline "repent and believe" in v. 15.
- Underline "Simon," "Andrew," "James," and "John" in vv. 16, 19.
- Circle "near" in v. 15.
- Circle "casting" in v. 16.
- Highlight "follow" and "followed" in vv. 17, 18, 19.
- Bracket "fish for people" in v. 17.
- Circle "boat" in v. 19.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Describe the circumstances surrounding John's imprisonment. (See Mk 6:14-29.)
 2. As a harbinger, what does the imprisonment of John suggest regarding Jesus' future?
 3. Identify the "good news of God" that Jesus proclaimed in Galilee.
 4. Explain what the words "the time has come" suggest with regard to the good news.
 5. Jesus called on his hearers to "repent and believe." Repent of what and believe what?
 6. Explain what "come, follow me" means.
 7. Fishing for fish is not good for the fish. Explain how "fishing for people" is good for the people.
 8. The scene repeats itself when Jesus comes across James and John. Compare what they were doing to what Simon and Andrew were doing.
 9. What is important in both cases is how the men responded to Jesus' call. How so?
 10. **Discussion:** Jesus called his disciples to "fish for people." Is that all disciples are called to do? Talk about it.
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Commentary On The Text

While there is no agreed upon outline of Mark's Gospel, it is generally agreed that 1:14 introduces a major section of the book that runs through 8:21. One commentator writes: "After the prologue (1:1-13) the first three sections of Mark (1:14-3:6; 3:7-6:6a; 6:6b-8:21) all begin with the same pattern. This involves an introductory summary (1:14-15; 3:7-12; and 6:6b) followed by a pericope concerning the disciples (1:16-20; 3:13-19; 6:7-13). Each section ends with a negative concluding summary (3:6; 6:6a) or a question" (Robert H. Stein, *Mark*, BECNT, 67). Verses 14-20 contain a summary of the good news Jesus proclaimed: "'The time has come,' he said. 'The kingdom of God has come near. Repent and believe the good news'" (vv. 14-15). They also contain a description of the call and response of his first disciples (vv. 16-20).

Regarding the first (vv. 14-15), messages have a *subject* and a *complement*; Jesus' message does too. The *subject* of Jesus' message is "the kingdom of God;" that is what Jesus was preaching about. The *complement* of his message is "has come near;" that is what he says about what he was preaching about. "The time has come" suggests that the kingdom has arrived in fulfillment of Old Testament prophecy. The two-fold response inherent in Jesus' message is: "Repent and believe the good news."

Mark makes a point of telling his readers that Jesus began preaching this message after John was imprisoned by Herod Antipas, who later beheaded him (see 6:17-29). One commentator explains why: "The words **was put in prison** translate to *paradonthēnai*, from *paradidomi*, 'deliver up or hand over.' The verb is used of Jesus' betrayal by Judas (3:19), suggesting that Mark set up a parallel between John's and Jesus' experiences (cf. 1:4, 14a). The passive voice without a stated agent implies that God's purpose was being fulfilled in John's arrest (cf. parallel to Jesus, 9:31; 14:18) and that the time for Jesus' ministry in Galilee had now come (cf. comments on 9:11-13)" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 107). The fate of John was an ugly harbinger of Jesus' own destiny.

The term "kingdom," at the heart of Jesus' preaching, implies the *authority of a ruler*, the *activity of ruling*, and the *realm of rule*—all of which must be understood in their biblical and historical contexts. It is a concept that was familiar to the Jews of Jesus' day. The same commentator writes: "In light of Old Testament prophecy (cf. 2 Sam. 7:8-17; Isa. 11:1-9; 24:23; Jer. 23:4-6; Micah 4:6-7; Zech. 9:9-10; 14:9) they were

expecting a future messianic (Davidic) kingdom to be established on earth (cf. Matt. 20:21; Mark 10:37; 11:10; 12:35-37; 15:43; Luke 1:31-33; 2:25, 38; Acts 1:6). So Jesus' hearers naturally understood His reference to the kingdom of God to be the long-awaited messianic kingdom" (Grassmick, 107). It is a kingdom set up by "the God of heaven," which will supplant the kingdoms of the earth and never be destroyed—the same kingdom revealed to Nebuchadnezzar in a dream (Da 2:39-45) and to Daniel in a dream (Da 7:13-14), the same kingdom over which Mary's son will rule. About him, the angel said: "He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob's descendants forever; his kingdom will never end" (Lk 1:32-33).

Jesus invited his hearers to "repent and believe" his message. This twofold response involves two steps taken almost simultaneously marking the move from unbelief to belief. Put differently, Jesus asked his hearers to change their minds and believe that the kingdom of God was at hand because he, the Messiah, was at hand.

Regarding the second (vv. 16-20), Mark omits Jesus' first encounter with Simon and Andrew during an earlier ministry in Judea (cf., Jn 1:40-42), choosing rather to begin his account with Jesus' ministry in Galilee. Jesus appears abruptly in the narrative—his first words to Simon and Andrew being "Come follow me" (v. 17). "'Follow me' meant 'Come behind me as a disciple.' It was an invitation, but in view of who Jesus was, it had the force of a command" (Thomas L. Constable, "Notes on Mark," 2020ed., 41, planobiblechapel.org/tcon/notes/pdf/mark.pdf). Shortly thereafter, he comes across James and John and likewise abruptly calls them. What is important to Mark is that the four men responded in short order to Jesus' call, even though it would change their lives forever. As one writer observes: "The call of Jesus was not to find fulfillment in what they were already doing but to a radically new purpose in life. From henceforth they would serve not their own interests and desires but those of Jesus who called them" (Stein, 78).

In Jesus' day, young men who wanted to learn from a rabbi normally sought one out, but today Jesus calls people to believe the good news and follow him.

Word Studies/Notes

v. 1 **put in prison** Lit., “handed over.”

“One recognizes that John is more than a town crier who precedes Jesus. He is Jesus’ forerunner in his ministry to Israel, in his fateful conflict with earthly authorities, and in his brutal death (6:7-13; 9:13)” (David E. Garland, *The NIV Application Commentary: Mark*, 58).

v. 14 **of God** Cf., “the gospel of the kingdom of God” (NKJV). The expression can mean: “God’s good news” (CEB, NLT); “Good News from God” (GNT, NCV); or “Good News from [about] God” (EXB). The expression is best translated “from God,” meaning “the gospel whose source is God (Guelich 1989: 43; J. Edwards 2002: 45)” (Robert H. Stein, *Mark*, BECNT, 71). “Possibly the words ‘of the kingdom’ (KJV) should be included before ‘of God’ because of their presence in many Greek manuscripts” (Grassmick, 107). Whether the words “of the kingdom” are original or not, the good news in question is clearly specified in verse 15, “‘The time has come,’ he said. ‘The kingdom of God has come near. Repent and believe the good news.’”

v. 15 **kingdom of God** “‘Kingdom’ (*basileia*) means ‘kingship’ or ‘royal rule.’ Involved in the term is the sovereign authority of a ruler, the activity of ruling, and the realm of rule including its benefits (*Theological Dictionary of the New Testament* [hereafter TDNT]. Grand Rapids: Wm. B. Eerdmans Publishing Co., s.v. ‘*basileia*,’ 1:579-80)” (Grassmick, 107). Some believe “the Davidic kingdom on earth will be delayed” due to its rejection (Elliott E. Johnson, *A Dispensational Biblical Theology*, 306); others believe it arrived in the ministry of Jesus, yet awaits its final consummation. “Thus the kingdom of God is both ‘already but not yet’” (Robert H. Stein, *Mark*, BECNT, 72-73; cf., Darrell L. Bock, “The Reign of the Lord Christ,” in *Dispensationalism, Israel, and the Church*, 37-67).

v. 15 **come near** Cf., “is at hand” (ESV, NKJV). “The fact that the Christ was there, having already been born in Bethlehem and living at that time in history, made the kingdom near. Without the King, the kingdom remained a distant hope; but with the King present, with history having become His own personal history, then for the first time, the eschatological kingdom became a present possibility” (Craig A. Blaising, “The Kingdom of God in the New Testament,” in *Progressive Dispensationalism*, 239).

v. 15 **repent and believe** “To ‘repent’ (*metanoō*; cf. Mark 1:4) is to turn away from an existing object of trust (e.g., oneself). To ‘believe’ (*pisteuō*, here *pisteuete en*, the only NT appearance of this combination) is to commit oneself wholeheartedly to an object of faith. Thus to believe in the good news meant to believe in Jesus Himself as the Messiah, the Son of God. He is the ‘content’ of the good news (cf. v. 1). Only by this means can one enter into or receive (as a gift) the kingdom of God (cf. 10:15)” (Grassmick, 107).

v. 16 **casting** “A casting net was a circular net up to twenty feet in diameter with stone weights attached to the ends. An attached rope, when pulled, drew the net together and enclosed the fish. The net was thrown and drawn together by a single individual (Wuellner 1967: 39) and could be thrown from a boat or while wading along the shore” (Stein, 77).

v. 17 **fish for people** “The figure of fishing people out of divine judgment comes from the Old Testament (Jer. 16:16; Ezek. 29:4-5, 38:4; Amos 4:2; Hab. 1:14-17) . . . Jesus was calling these men to assist Him in delivering people from divine judgment by taking the gospel to them” (Thomas L. Constable, “Notes on Mark,” 2020 ed., 41, planobiblechapel.org/tcon/notes/pdf/mark.pdf).

v. 19 **boat** Simon and Andrew were apparently casting their nets from shore, while James and John were in their boat preparing much larger *drag nets* for another night of fishing (Stein, 79). “All four men were evidently partners in the fishing business (cf. Luke 5:7, 10)” (Thomas L. Constable, “Notes on Mark,” 2020 ed., 42, planobiblechapel.org/tcon/notes/pdf/mark.pdf).

Other Texts to Consider

Mark 8:34-38

“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. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. What good is it for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? 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.’”



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

The two-fold response of people who hear the good news of God, which Jesus proclaimed, is to believe it and follow Jesus as his disciple.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

As a young mom, I was invited to go to a pottery place to create a Father's Day pottery gift. I'm not particularly crafty but I figured why not! Y'all, those sweet baby handprints on that coffee mug are still the most precious thing I have ever seen in my life. Another super crafty mom made a Pinterest-worthy plate for her husband that included the verse from Mark 1:17, "'Come follow Me,' Jesus said, 'and I will make you fishers of men.'" It may seem silly, but this was a turning point in my parenting and my relationship with God. I was a young Christian, still very much figuring things out. I knew about Jesus, the Bible, even the Great Commission, but I had never really given any thought to family discipleship. I didn't know that teaching my kids about Jesus meant more than taking them to church on Sundays and letting the experts handle it. Parents, at the end of the day, we have one job. Like John the Baptist, we are to prepare the way and make straight paths for our children, guiding them to enjoy a life-changing relationship with the Lord. As Deuteronomy 6 instructs, we're to talk about God when we sit at dinner or walk along the road, in the morning and at night. Today, we are learning that our relationship with Jesus isn't just about church on Sunday morning but a daily faith in a trustworthy Savior who provides hope and loves each of us deeply. If you struggle with discipleship, we are here to help! We are praying for deep connection with Jesus for your entire family.

What Does The Bible Say?

What does the Bible say? Read Mark 1:14-20.

1. What was Jesus' message in Galilee?
2. What did Jesus ask the fishermen?
3. What did Jesus promise to make Simon and Andrew? What does it mean to "fish for people"?

What Do You Think?

Does it surprise you that Simon, Andrew, James and John instantly followed Jesus? Why or why not?

What Do You Do?

Make a list of seven friends you want come to know Christ. This week pray for one friend each day. Bonus - call or write them a letter of encouragement! believe Jesus Christ is fully God/fully man and died for my sins.

CORE COMPETENCY: Disciple-Making

I multiply godly beliefs, qualities and behaviors in others to encourage them to grow in Christ.

MEMORY VERSE: Psalm 34:1

I will extol the Lord at all times; His praise will always be on my lips.

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME _____

GRADE PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)
I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)
I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)
I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)
I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. She and James are Shepherds of the Bailey Community Group. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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