

Jesus' Ministry in Galilee (Part 1) Mark 1:16-1:28

We have quite a spectrum of people here at IDC....

- **Example, "I can do the Moonwalk..."**
- How do we go from Moonwalk to the Mission-field? How do we turn moonwalkers into missionaries?

We must give ourselves to the task of disciple-making.

The gospel Mark teaches us much about discipleship.

We learn a lot about what it means to be a disciple, and how we should make disciples. We have such a text before us.

This ministry takes place in **Galilee** (v. 16, v. 28).

- Capernaum (1:21) is a town located in the upper NW part of Galilee: Romans and Jews present.
- Jesus grew up in Nazareth but apparently moved to Capernaum around the time for his public ministry. (See **Matthew 4:13** – prophecy from Isaiah 9:1-2).
- **Mark 2:1**, "he was at home." He probably stayed w/ the disciples regularly...
- Peter and his family; James and his family lived in this village. ...

These verses (1:16-ff) show us a day in the life of Jesus' early ministry at Capernaum/Galilee.... For today, here's what we see:

1. Jesus' Followers (Selected) (16-20)
2. Jesus' Fame (Spreading) (21-28)

#1: Jesus' Followers (1:16-20)

What comes after, "The Kingdom is at hand!?" How about "I think I'll go call a few fishermen"... Really? That's a strange way to usher in the kingdom!

Sea of Galilee

- This "sea" has different names in the NT, it was more of a lake, only about 13 miles long, 7 miles wide at widest point.
- No fewer than 16 ports. A mighty fishing area.
- This is not recreational fishing. This is not **bass master tournament**.
- These are professional fishermen. Various methods of net fishing.

Some of our ideas of the disciples are not accurate, based upon textual indicators:

- These guys were probably not poor.
- The fish from the Sea of Galilee went all the way south to Egypt, and north to Syria.
- These were business men
- They were not day laborers.
- **Mark 1:20** – they have their own "hired servants."
- They knew how to work in the marketplace.
- They probably knew Greek, Hebrew, and Aramaic

- **In Luke 5** – Simon and Andrew have their own boat. They owned their own business. Luke 5:10 – partners with James and John. That’s why Jesus could see them there too. They were all in business together.
- It was probably a fairly decent business
 - **In John 21** – after the resurrection, Peter is out fishing again, when Jesus restores him. The business seems to have continued between this calling and three years later.... The brothers seem to have had workers or family members, continuing this work.

So while they were rough, brawny, tough men, they were also fairly successful small business owners. They weren’t upper class, power players. More common, “middle class” types.

Why did they follow Jesus?

- **Go John 1:35ff**. Mark 1:16 comes after this scene in Jn 1. (Remember Mark 1:14, “After John was *arrested*”). ... So there are two disciples of JB, one of whom was Andrew. Andrew brought Simon to Jesus...
- All of this happens before Mark 1. Andrew is following JB, and Andrew hangs with Jesus for a day, and then he tells Peter... “I think we have found the Messiah”
- Back to Mark 1. Jesus has spent the day with Andrew. He was also introduced to Peter. Now, they think “This could be the one.”

So in Mark 1, Jesus does not call complete strangers.

- But still what happens is not only unusual; it was actually unheard of.
- Rabbis didn’t seek out followers. Followers sought Rabbis.
- But here comes Jesus, calling these men to follow him.

Wrapped up in this call, are **three applications for all followers of Jesus**.

- Their calling is a pattern for all of us.
- If you’re a Christian, then you were called by Jesus.
- What do we learn from this story?

A. Jesus’ Followers ... (Should) Marvel at His Grace

i. **Grace in the selection**

Jesus initiated this calling... a picture of grace.

- Everything is different with Jesus.
- **“Jewish teachers did not go fishing for disciples” (Witherington)**
- Moreover, Jesus goes to Galilee. They didn’t live in the Roman city of Tiberius.
- People make fun of their accent.
- Later, Jesus will remind them, “You did not choose me...” (Jn 15)
- Jesus calls the ordinary folk to follow him.
- **“All who are weary, come to Me” (Mt 11)**. He calls ordinary people to find rest in Himself.

Some have said, “Jesus chose them because they had a good career for being disciples.”

- **You miss the point!**
- **Jesus did not choose them because of anything they brought; it was the contrary.**

- **Socially -- Galileans** –not the elite of noble birth.
- **Personally** – arrogant, ethno-centric, bickering...

Jesus' plan hasn't changed.

- He still calls ordinary types of people to follow him.
- He calls sinners by His grace

ii. Grace in the forming of a new community

- We don't read of anything like this in the OT
- Jesus is doing something new!
- Moses didn't say, "Come follow Me." No, they followed the Torah.
- Jesus says follow Me – the fulfillment of the law.... Come learn of me.
- The only thing like this is found in the story of Elijah and Elisha. But Elisha doesn't form a new community. He's continuing the ministry of Elijah.
- What Jesus is doing in Mark 1 is essentially forming the church.
- He calls these guys in community. They won't be lone-ranger disciples. They together will be disciples, and they will soon lead the church – a collection of disciples. They will catch "men" – plural.

B. Jesus' Followers ... Count the Cost

Jesus' call was one of grace, but it came with a demand. It came with a cost.

These disciples would later be told, "Take up your cross and follow me" (Mark 8).

We have made it an option to be a Christian and not a disciple.

- That option doesn't exist in the NT.
- **Dallas Willard: "This heresy has created the impression that it is quite reasonable to be a Vampire Christian. One in effect says to Jesus, 'I'd like some of your blood please. But I don't care to be your student or have your character. In fact, won't you just excuse me while I get on with my life, and I'll see you in heaven.'"**
- True disciples reject this idea. They give their allegiance to Jesus. They commit their whole life to following him.

What's cost is involved in truly following Jesus?

i. It involves **forsaking sin and self** (cf, Lk 14:33, "left their father in the boat")

- **To renounce sin means to repent.**
 - It involves a confession of sin, and a turning away from sin. It involves change.
 - **Zacchaeus** – his repentance leads him to make things right with people – people that he had wronged. He abandoned sinful practices.
- **To renounce self, means to abandon idols. It means to forsake all lesser loyalties.**
 - These guys were abandoning things to follow Jesus.
- **We shouldn't get the wrong idea, though.**
 - They didn't consume all of their worldly possessions.
 - They didn't totally abandon the fishing business – at least yet. After the resurrection, Peter comes back to it. Peter's "house" is mentioned in verse 29. Peter still cares for his mother-in-law. These men were not from another planet.
 - They were ordinary men, who had families, and businesses. They had awkward relatives. They were like us.

- Yet, this **WAS** a major disruption! They make a decisive break with all other allegiances. To leave **family** in this culture was huge. Some people idolize career more than family. Jesus is saying, “I want priority over your **career**, over your family, over everything. They would stumble along the way, but they were forsaking idols, and lesser loyalties.
- Some have in mind **a spectrum** of devotion to Jesus. On the one end is religious hypocrisy – not really being a follower. On the other end is fanaticism. So people want to kind of follow Jesus in moderation. But does Luke 14:26 sound like moderation? “hate your parents?” No! Now, Jesus isn’t calling us to hate “actively” but “comparatively” (Keller). He’s saying that all other loves should look like hate compared to your love for Me.
- Casually following Jesus, not being committed to Jesus, is not what Jesus has in mind – and it’s not how you will find real and lasting joy.
- Remember, you aren’t committing to **religious fanaticism**; you are being called to **follow the King of glory** – who died and rose for you! You aren’t **earning** your way to heaven, you’re **responding** in worship to the King who granted you salvation, who called you into His kingdom. And you aren’t being called into a type of religious fanaticism that **kills people**, but brings life to people, because you are following the Lord of Life.
- **How does this look?**
 - You must hold things loosely, and hold to Jesus.
 - It means we put everything under his reign – in the workplace, family, etc
 - It means hearing Jesus say in effect, “Sign at the bottom, and I will fill in the details.” (Akin)

ii. It involves confessing Jesus publically, “Follow me”

- This is not a private confession. They would follow him publically.
- **Mark 8 – not ashamed of him.**
- **Are you ashamed of him?**

iii. It involves being trained by Jesus, “I will *make you*”

- They weren’t fully mature disciples immediately. Jesus would make them disciples.
- They **would learn from Him**. They **would learn to obey Him**.
- **Commitment to learn Spanish this week: I am going to learn this!**
- You want to be a disciple, you say, “teach Me. I will make time....”

iv. It involves identifying with Jesus’ mission, “I will make you *fishers of men*.”

- *They will do what Jesus has done!*
- The concept of fishing for men is often missed.
- It is spoken of elsewhere in the NT, almost always in the context of **divine judgment**: Jer 16:16, Ezek. 29:4-6; 38:4, Amos 4:2, Hab. 1:14-17.
- *Jesus transfers this negative image into a positive image.*
- **What Jesus seems to be saying here is that his disciples are being sent out to rescue people from the face of judgment.**
- Jesus is recruiting them for a rescuing mission.

We don’t do this alone... not in isolation. **TOGETHER** they become fishers of men.

- We get to do this together. In the context of the Local Church, we get to be Fishers of men/ More about this in a second

C. Jesus’ Followers ... Experience Blessing

You don't see it fully in this text, but **the incentives** for following Jesus is spelled out elsewhere. Mark 8:34-37

³⁴ And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him deny himself and take up his cross and follow me. ³⁵ For **whoever would save his life** will lose it, but **whoever loses his life for my sake and the gospel's** will save it. ³⁶ For what does it profit a man to gain the whole world and forfeit his soul? ³⁷ For what can a man give in return for his soul?

i. For your own sake (35, 36-37)

- Jesus contrasts your soul with gaining the whole world
- What's more valuable to you?
- It does cost to follow Jesus, but the cost for not following Jesus is greater
- Moreover, in following Jesus you find life – you find yourself – there's self-discovery, joy, and adventure.
- Jesus offers you life abundantly.

ii. For other's sake (35b)

- to lose your life for "the Gospel's sake" – that is for the good of others.
- If you decide to truly follow Jesus, not only do you find gain, but you will also bless countless others.

iii. For Christ's sake (35a)

- Lose your life for "Christ's sake"
- WE GET JESUS. He is our Treasure.
- In following Jesus, you experience the satisfaction of the soul.
- In spreading the fame of Jesus, we find joy.

John Stott: "If you want to live a life of easy-going self-indulgence, whatever you do, do not become a Christian. But if you want a life of self-discovery, deeply satisfying to the nature God has given you; if you want a life of adventure in which you have the privilege of serving him and your fellow men; if you want a life in which to express something of the overwhelming gratitude you are beginning to feel for him who died for you, then I would urge you to yield your life, without reserve and without delay, to your Lord and Savior, Jesus Christ."

Evangelism and IDC

Let's think about fishing. I don't want to push this too far, but when you look at the rest of the gospels, I think we can safely say a few things about being faithful and effective evangelists:

- **Patience** – That's why a lot of us don't like it! I'm like, "I should have brought a book!" – **Keep casting, keep casting**
 - The kingdom is the gradual ingathering of people.
- **Go where the fish are!**
 - Timmis, "An obstacle to evangelistic growth is numerical growth."
 - One main reason churches don't grow with new converts is they don't know many non-Christians!
 - Go where the fish are!

- Force yourself to do this.
- It wouldn't be a bad idea to begin your day, or begin your week by asking, when will I be around outsiders? How can I interact with them daily? (Some of you do this already)

○ **Try various kinds of methods**

- Pray for people – recently after doing this the person responded: “You’re a Christian? I would like to talk with you...”
- Invite people to parties
- Start a book club
- Engage in our Hispanic outreach
- Invite people to lunch after worship
- Go to the same restaurants or coffee shops, “water, no ice, Lime” “Spicy”
- Give gifts
- Give books
- Have small group in Panera – (Don't broadcast it, but perhaps someone will talk with you, and TIP well!)
- Service projects
- Volunteer in community – coach, teach, etc.
- Remember Jesus does the work!

When you get chance to talk to them, keep the focus on Jesus.

- You're not calling them to follow your political opinion, or to even like your church.
- You're calling people to follow Jesus.

#2: Jesus' Fame (1:21-28)

These next two stories highlight Jesus' incredible authority....

He has authority to call people to follow Him, and He has unparalleled authority in teaching and over all spirits.

A. Jesus Fame Is Spreading Because of His Teaching Power (21-22)

- Sabbath, A typical worship service centered on prayer, reading Scripture, then an exposition of the passage that was read, and benedictions.
- Synagogue: Don't confuse the temple for the synagogue. The temple was more of a picture of what Christ has done. The Synagogue is more like what we do as a local church. Synagogues (the assembly hall) were established wherever 10 or more Jewish males lived. They were used for education, worship, and community gatherings. This one in Capernaum can still be visited (it's one of my favorite places in Israel!).
- Normally on the Sabbath, the service wasn't led by the Synagogue Ruler, but a layperson; often someone trained in the Scriptures, like the Scribes, were often ask to teach. By the time of Jesus' ministry, the Scribes prestige had surpassed the High Priest.
- Throughout Mark, Jesus confronts by the Scribes (1:22, 2:6, 11:27-29, 33).

What is different about Jesus' teaching?

i. Jesus' teaching was authoritative

- The Scribes authority was based more on their learning and experience; but Jesus was something spiritually noticeable.
- He spoke as God himself!
- He spoke as God making an absolute claim on their lives.
- The scribes spoke *from* authorities but that Jesus spoke *with authority*.
- The word (authority) means “out of the original stuff.” It comes from the same root word as “author.” Jesus’ authority wasn’t a derived authority. He spoke as the author of life. He spoke as the author of the hearers’ story.
- The one who spoke the very ground you are standing on into existence, was speaking – that’s why it carried an unparalleled authority.
- His message wasn’t about the minutia of the law, but “Repent for the Kingdom is here – and have life!”
- **You wouldn’t walk away saying, “Oh that was a nice little talk.”**
- **You would be gripped. You may call him a liar, or a lunatic, but not a nice little teacher.**

ii. **Jesus’ teaching was alive**

- It was life-giving, not dead.
- Further, it was fresh. Jesus was not repeating oral tradition like the Scribes.
- In John 6, Jesus is back in the synagogue in Capernaum, where he is teaching on the bread of life. “To whom shall we go, you have the words of life” (John 6:68).

iii. **Jesus’ teaching was astonishing**

- Notice the emotional responses of people.
- The congregation in the synagogue was “astonished” at His teaching and “amazed” at His healing powers (Mark 1:27; also note 2:12; 5:20, 42; 6:2, 51; 7:37; 10:26; 11:18).

B. Jesus Fame Was Spreading Because of His Healing Power (23-28)

You wouldn’t have fallen asleep in this service!

23: This guy wouldn’t have been allowed in the synagogue; so his entrance would have been a major disruption! (If you go to worship services, enough, you will encounter such disruptions)

- If a demon appears in this religious gathering, we shouldn’t assume our worship gatherings are beyond their reach.

24a: This “spirit” or “demon” seems to speak for other demons. “What have you to do with *us*?” Didn’t they attribute everything to a demon? No. Look at verse 34. Jesus’ ministry was a time of intense demonic warfare.

24b: The Spirit is challenged by “Jesus, the Holy One of God”

- Aside: Ehrman Book: *How Jesus became God* – Problems abound in this book...

25: “be silent” – the same thing Jesus says to the storm (Mark 4)

26: Jesus rebukes him, and he comes out... **No incantation, no prayer, just “come out of him!”**

- “One little word shall fell him”

27-28: Amazement and wonder

The first miracle in Mark, then is the deliverance of this guy.
Mark presents Jesus as one who is waging war with the darkness.

What should we make of these healings?

1. They attracted people – but faith in only miracles is always inadequate faith.
2. They strengthened faith
3. They were secondary to his proclamation ministry.
 - Jesus didn't set out to heal people, like he intentionally went out to preach (Notice 1:38). He healed in response to particular crisis situations.
4. They were signs of the kingdom of God
 - Jesus came and announced that the coming kingdom was at hand with his ministry (15).
 - He cast out demons, worked miracles, and freely accepted the outcasts and sinners — all signs that the end had begun (Luke 11:20; Matthew 11:2-6; Luke 14:21; 15:1-2).
 - His miracles on earth previewed the kingdom to come.
 - **In the New Heavens and New Earth there will be no disease, decay, dying, or demons.**
 - **Even if someone is healed in this life; they will eventually die. What we desperately need is one who will heal all of us eternally.**
 - **All Christians are eventually healed.**
 - **Some tears will only be wiped away on the last day.**
 - **This point is being made emphatically in Mark by the fact that Jesus is healing on the Sabbath.**
 - **The Sabbath had become the symbol of final rest and peace that God would one day provide for his people. The long awaited Sabbath was coming with Messiah. Thus, when Jesus begins his healing on the Sabbath, he is deliberately giving a sign of what it will be like in heaven!**
 - The arrival of Jesus two thousand years ago ensured that God had begun the process of reversing the curse of sin and recreating all things.
 - From this point of view, there was no better time to heal a person than on the Sabbath as an indicator that the final Sabbath was coming.

We groan with creation for final redemption; it's coming!
Jesus began it, and previewed it here; one day we will live in it when he consummates it.

Conclusion

- Jesus' fame was only beginning to spread... Many didn't understand his mission yet...
- Some around the earth still do not give praise to the King as He deserves...
- But one day Jesus will be the very light of the New Heavens and New Earth. His fame will be known and rejoiced in by all of his followers....
- Until that day, let's be about the King's business.
- Let's follow the King.
- "Come follow Me." That's still the call. Follow the author of everything; the great King who didn't just leave an earthly father to enter ministry, but who left His Father in Heaven, to come and rescue people from judgment. Follow this One who comes with good news – not good advice. Who says, I have died on the cross for sinners, and all who repent and trust

in Me have life.” This King will not crush you. This King was crushed for you... This king doesn’t oppress, but lift you up with grace. Follow Him.