

Detailed Observations: Mark 1:16-20

9/16

Please note:

- This document illustrates the Detailed Observation process but also (and here is where it is abbreviated) the process of asking Questions about those detailed observations.
- I work my way through the focal passage (1:16-20) in order from the beginning of the passage to the end.
- As much as possible I paraphrase the text using my own words rather than just copying/repeating the text.
- I *always* cite the verses where the evidence for my Observations or Questions is found.
- I work to be as thorough as possible. I make more observations and ask more questions that I can make use of here. But by being thorough, I do not miss features of the text that I could miss otherwise.
- YOUR WORK IS BASED ON PRIMARY SOURCES ALONE.
- You are making observations of your focal passage *itself*. At this point, do not make references to other writings of the Old or New Testaments unless your passage contains direct quotation.

Keep in mind the content of the two columns.

- Observations =
 - Any safe, true statements you can make about material that could probably *not* be called into questions by a cautious, thoughtful reading of the text.
 - What seems clear or fairly certain about the text *or basic inferences* derived from the text.
- Questions = about what is observed.

Observations

Context: 1:1-15

1. 1:14-15 indicates that those who turn from rebellion against God's purposes and entrust themselves to what God is doing through Jesus will place themselves under God's kingly rule; in other words, they will participate in the effects of this reign
2. Given the relationship between the general summary of Jesus' message in 1:14-15 and the particulars of how that message played out in Jesus' life depicted in the rest of the gospel (from my book survey), I expect all four elements of the general summary (time is fulfilled, KoG is at hand, repent, believe) to be defined in what follows the general statement.

Mark 1:16-20

1. These are the *first* events to follow the general summary of J's message in 1:14-15.
2. Jesus' post-wilderness (12-13) work begins a) in Galilee b) along the Sea of Galilee 16
3. J's first choice = brothers. 16
4. J's first choice = fishermen 16

Questions

Context: 1:1-15

Mark 1:16-20

1. Does the fact that this is the *first* event depicted after the general summary of J's message (and thus the first *interpretation* of that message in action) give it some sort of interpretive priority or emphasis?
2. In so, in what ways does this emphasis help understand J's proclamation (1:14-15)?
3. Is there any significance to J. beginning post-wilderness ministry in Galilee in general and along the Sea of Galilee in particular? 16
4. Why choose brothers? Is there any significance to this? 16

<p>5. S & A do not seek out J. J calls them while they are in the midst of their daily work. In other words, <i>Jesus</i> takes the initiative, not S & A. 16</p> <p>6. Jesus' call contains two parts 17</p> <p>7. First, a simple interjection "Come!" (δεῦτε) with a specified object for their response, "[come] after me." 17</p> <p>8. The object here, in other words, is <i>personal</i> = Jesus. 17</p> <p>9. Second, Jesus promises S & A <i>he</i> personally will do something to/for them if they respond and come after him: make them fishers of people. 17</p> <p>10. The promise component implies they are not "fishers of people" at the time of their calling. 17</p> <p>11. Thus, for Jesus to fulfill this promise will involve a degree of training and (possibly) transformation. 17</p> <p>12. S & A respond "εὐθύς." There is no note of hesitation, even though the response seems to be total (see #13). 17</p> <p>13. S & A respond as one. No distinction is introduced between them in what they do. 18</p>	<p>5. Is there any significance to the fact that J. chooses fishermen? 16</p> <p>6. Does the interjection of 16, "Come!" carry connotations of command or invitation, or both?</p> <p>7. What did it mean, in that context, to follow a person? 17</p> <p>8. What does it mean to follow a person such as Jesus in our context?</p> <p>9. Someone who fished would obviously be understood by S & A. But what is the meaning of "fishers of people" for them? 17 for us?</p> <p>10. Why does Mark emphasize the disciples immediate response to J? 18</p> <p>11. How will J train these people to fish for people? 17</p> <p>12. Are the two components of S's & A's response related to repent/believe components of the general description of J's message? If so, how are the related and what is the significance of this relationship? 15, 18</p> <p>13. Why does Mark call attention to the close temporal proximity between these two call narratives? 19</p>
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14. S's & A's response contains two components: a) leave (ἀφέντες) their nets and b) follow (ἠκολούθησαν) Jesus. 18

15. The following is personal. S & A follow *Jesus*. 18

16. The next episode seems to follow quickly on the first. Jesus (note the singular participle) "moves on a little" (προβάς ὀλίγον) 19

17. As in the first call story, Jesus "sees" (εἶδεν) his "target" ☺ 19

18. As in the first call story, James & John are brothers. 16, 19

19. As in the first call story, the called ones are named. 16, 19

20. As in the first call story, the called ones' activity is named using a participle (16 ἀμφιβάλλοντας; 19 καταρτίζοντας).

21. As in the first call story, the "targets" are fishermen. 16, 19

14. Why are the two call narratives described in such similar fashion? (points 17-29 to the left).

15. What is the significance of the differences between the two largely parallel call narratives (e.g. the absence of "fishers of people" in the second narrative or the absence of an explicit command in the second)?

16. Are there differences between parallel passages in the call narrative. For example, does called ones' response, signaled each time by ἀφέντες, differ in any way?

17. What is the significance of J & J leaving their father? 20

(At this point, for the sake of simplicity, I'll stop listing questions since the process has already been well illustrated.)

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| <p>22. As in the first call story, they are working with nets (which is what fishermen do). 16, 19</p> <p>23. Once J sees J & J, he calls them εὐθύς; there is no hesitation, just business. 20</p> <p>24. No instructions are specified. J simply “calls” them (ἐκάλεισεν) 20</p> <p>25. As in the first call story, Mark describes the response using the participle ἀφέντες, they “left”. 18, 20</p> <p>26. As in the first call story, the language of going “after” J is used (ὀπίσω αὐτοῦ). In the first instance (17), Jesus used the term in his call. In the second, Mark uses it of the called ones’ response. 20</p> <p>27. J & J leave their father, who is named (unlike the first call narrative where no others are named). 20</p> <p>28. J’s & J’s leaving is emphasized by use of the verb, ἀπῆλθον. 20</p> <p>29. The use of the participle ἀφέντες along with the verb ἀπῆλθον plus the clause “after him” again illustrates the two directional leaving/following dynamic found in the first call narrative 18, 20</p> | |
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