Mark 1:14-17, 21, 22, 32, 34

14 Jesus came into Galilee, preaching the gospel of the kingdom of God,

“*After John was put in prison*— B*y*Herod; *Jesus came into Galilee, preaching* — Till that time, say the fathers, *he waited for John’s testimony concerning him” (Benson Commentary,* [*www.biblehub.com)*](http://www.biblehub.com))

*“*Jesus came into Galilee - He left Judea and went into the more retired country of Galilee. He supposed that if he remained in Judea, Herod would also persecute him and attempt to take his life. His time of death had not come, and he therefore prudently sought safety in retirement” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

“The time is fulfilled - That is, the time for the appearance of the Messiah, the time so long foretold, has come. "The kingdom of God is at hand."

**Repent** is *metanoeo* in Greek (Strong’s 3340) which means “to change one’s mind, to heartily to amend with abhorrence of one’s past sins, turn around 180 degrees.”

“And believe the gospel - Literally, trust in the gospel, or believe the good tidings - to wit, respecting salvation” (Barnes’ Notees, www.biblehub.com).

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

“ *And Jesus, walking, & saw two brethren*— One of the two, at least, namely, Andrew, had been a disciple of the Baptist. And the Apostle John “informs us, [John 1:40](http://biblehub.com/john/1-40.htm); [John 1:42](http://biblehub.com/john/1-42.htm), that they had both before been called to the knowledge of Christ, upon the banks of Jordan, and that the name of *Peter*had been given to *Simon.*And it is probable that, from their first acquaintance with him, they followed Jesus for some time, and went with him to Cana and Capernaum, [John 2:3](http://biblehub.com/john/2-3.htm); [John 2:12](http://biblehub.com/john/2-12.htm); and afterward to Jerusalem, [John 2:13](http://biblehub.com/john/2-13.htm); [John 2:17](http://biblehub.com/john/2-17.htm); and tarried with him while he continued in Judea, [John 3:22](http://biblehub.com/john/3-22.htm)” (Benson Commentary, [www.biblehub.com)](http://www.biblehub.com)).

“When Christ began to preach, he began to gather disciples, who should be hearers, and afterwards preachers of his doctrine, who should be witnesses of his miracles, and afterwards testify concerning them. He went not to Herod's court, not to Jerusalem, among the chief priests and the elders, but to the sea of Galilee, among the fishermen” (Matthew Henry’s Commentary, [www.biblehub.com)](http://www.biblehub.com)).

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

“*Follow me* — That is, not only now and then, as you have hitherto done, since my baptism,  but now leave your ordinary employments, and become my constant attendants; that by continually hearing my doctrine, and seeing my miracles, you may be fitted, in due time, to become my messengers to mankind” (Benson Commentary, www.biblehub.com)

“Fishers of men - Ministers or preachers of the gospel, whose business it shall be to win souls to Christ” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

“Here was their call to the office of apostles. It is observable that God’s calls of men to places of dignity and honor, and his appearances of favor to them, have ordinarily been when they have been busied in the honest employments of their callings. Saul was seeking his father’s asses, David keeping his father’s sheep, when the Lord called them to the kingdom. The shepherds were feeding their flocks when they had the revelation of Christ. He calleth four apostles from their fishery; Amos from amongst the herdmen of Tekoa; Matthew from the receipt of custom; Moses when keeping Jethro’s flock, [**Exodus 3:1**](http://biblehub.com/exodus/3-1.htm)**,2**; Gideon from the threshing floor, [**Judges 6:11**](http://biblehub.com/judges/6-11.htm)” (Matthew Poole’s Commentary, [www.biblehub.com)](http://www.biblehub.com)).

“We learn from the sacred record that Jesus' first students were fishermen, and the great Teacher, as was his custom, seized the symbols at hand in the familiar things of their vocation, when he called them to higher service. The disciples were then to see how he wrought in bringing men out of the depths of materiality, where, unlike the fishes taken from the waters, these were to find life, not death, in the new element into which they were lifted. They saw him casting the net of parable and argument into the depths, and by this means multitudes were drawn close to the thought of the Master. Again, they saw him as a skillful angler throwing out the line, and saying to some hopeless sufferer, "Wilt thou be made whole?" But whether he aimed to reach the many or the one, his purpose was always the same; it was to lift men, gently yet surely, out of that which seemed to be life, out of the delusions and disappointments of materiality, into the real life,—the life of Spirit and spiritual reality. As to the lure, the bait employed, if one may use this figure, it was always the same. The Master-fisher of men offered healing to the sick, sight to the blind, hearing to the deaf, joy to the sorrowing, and ever behind the outward sign was the line of love to draw the healed one to the source of all true healing, the divine Life and Love. It is true that the disciples as "fishers of men" made some mistakes, had some failures, but as they learned to look away from the material to the spiritual they realized the possibility of attaining to that promised by Christ Jesus when he said, "Every one that is perfect shall be as his master."’ (*Fishers of Men,* Annie Knot, Sept. 21, 1907, CSS).

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

“**Taught**] To teach with authority, as distinguished from mere exhortation, was only allowed to those who had received rabbinical ordination. Christ was probably allowed to teach, like John, as a prophet, not as a rabbi” (Dummelow, www.studylight.org).

“*And they went into Capernaum —*When our Lord had thus called Peter, Andrew, James, and John, they all left the side of the lake, and entered with him into the city of Capernaum. *And straightway on the sabbath day*— Doubtless the next sabbath, which was probably the very next day. The word for *sabbath da*y, is in the plural number, and the expression is frequently the same where it is evidently to be understood of a particular day. *And taught*— Declared the important truths which he was in so extraordinary a manner commissioned to reveal and vindicate” (Benson Commentary, [www.biblehub.com)](http://www.biblehub.com)).

“And taught - In the synagogue, the presiding elder, after reading the Scriptures, invited anyone who chose to address the people, [Acts 13:15](http://biblehub.com/acts/13-15.htm). Though our Savior was not a "priest" of the Levitical order or an "officer" of the synagogue, yet we find him often availing himself of this privilege, and delivering his doctrines to the Jews” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

“*And they were astonished at his doctrine*— Were again struck with amazement at it, as they had been when he first came to preach among them. See [Luke 4:23](http://biblehub.com/luke/4-23.htm), and note on [Matthew 7:28](http://biblehub.com/matthew/7-28.htm). There seems to have been something in the discourses, as well as in the miracles of this last sabbath that he spent among them at this time, which raised their wonder, and affected them in a peculiar manner, as appears from the multitude of sick people which were brought to him that evening, [Mark 1:32-33](http://biblehub.com/context/mark/1-32.htm); [Luke 4:40](http://biblehub.com/luke/4-40.htm); [Matthew 8:16](http://biblehub.com/matthew/8-16.htm)” (Benson Commentary, www.biblehub.com).

**Astonied** is *ekplesso* in Greek (Strong’s 1605) which means “to be struck with amazement, amazed.”

**Authority** is *exousia* in Greek (Strong’s 1849) which means “physical and mental power; the ability or strength with which one is endued; the power of authority and influence, of right and privilege; the power of rule or government”

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

“when the sun did set. All three Evangelists carefully record, that it was not till the sun was setting or had actually set, that these sick were brought to Jesus. The reason of this probably was (1) either that they waited till the mid-day heat was past and the cool of the evening was come, or (2) the day being the Sabbath ([Mark 1:29-32](http://biblehub.com/context/mark/1-29.htm)), they were unwilling to violate the sacred rest of the day, and so waited till it was ended” (Cambridge Bible, www.biblehub.com).

“[Mark 1:33](http://biblehub.com/mark/1-33.htm) tells us that “all the city was gathered together at the door;”

34 And he healed many that were sick of divers diseases, and cast out many devils;

“And he healed many that were sick of divers diseases, Not that there were some, who had some sorts of diseases, whom he did not heal; but he healed all that came, or were brought to him, which were many, of every sort of disease, which were divers, with which they were afflicted” (Gill’s Exposition, www.biblehub.com).

**Divers** is *poikilos* in Greek (Strong’s 4164) which means “various, variegated, of various sorts; uncertain derivation.”