



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V22 N35 September 13, 2020

KING JESUS "Without Honor" Mark 6:1-6a

THIS WEEK'S CORE COMPETENCY

Jesus Christ

I believe Jesus Christ is the Son of God who became man, died for sinners, and rose from the dead.

"In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son through whom he also made the universe."

Hebrews 1:1-2



Why do people take offense at Jesus?

In the preface to his book detailing the life of Christ, J. Dwight Pentecost writes: "Jesus Christ was introduced to the nation Israel as her Messiah. *By His words and His works He authenticated this introduction* and offered Israel her promised and covenant-ed kingdom. The nation considered the offer and, because of the opposition of the leaders, rejected it. Christ announced judgment on that nation and turned from a public ministry to that of preparing chosen men to continue His ministry following His death and resurrection. The rejection by the nation led to His death, by which salvation was provided for sinful men; but the genuineness of His offer was authenticated by the Resurrection" (*The Words and Works of Jesus Christ*, 9, italics added). In a nutshell, the words Jesus spoke and the works he performed confirm that he is, as Mark, the Evangelist, says, "the Messiah, the Son of God" (Mk 1:1).

Jesus' words and works reveal his *messianic, divine* identity, which explains why Mark appeals to both to establish the thesis of his Gospel. As far as Jesus' words and works are concerned in and around Galilee, the evidence unfolds as follows in its opening chapters: 1) Jesus teaches with unique authority before he exorcises an impure spirit (1:21-28); 2) he heals Peter's mother before he heals many people of various diseases and drives out many demons (1:29-34); he heals a man with incurable leprosy (1:40-45); he forgives and heals a paralyzed man (2:1-12); 3) he teaches about fasting (2:18-22), and 4) he teaches about the Sabbath (2:23-27); in the face of growing opposition, 5) he teaches about the kingdom of heaven in various parables (3:23-4:41); 6) he exorcizes a myriad of evil

spirits and restores the self-destructive demoniac to his right mind (5:1-20); 7) he heals a woman with a twelve-year-long chronic hemorrhage and raises a dead twelve-year-old girl (5:21-43). Can there be any doubt that Jesus is who Mark says he is?

Ironically, those who knew him best, namely, those in his hometown of Nazareth, did not *truly* know him at all (6:1-6). In fact, "they took offense at him" (v. 3). One commentator writes: "They were right in rejecting the earthly background or relationships of Jesus as being the source of His power. It was not as Mary's son, nor as eldest brother of Joseph's family, that He did such things: nor was it as the village *carpenter*, as they would have considered Him to be. One can sense their slow bewilderment in the listing of His brothers by name. But, having rightly rejected any human source, they boggled at attributing both the wisdom and the miracles to a divine source. They were staggered by such an equation; they *took offence* or 'stumbled' at Him, as the Bible says. The people of Nazareth 'knew all the answers' about Jesus: they were not prepared for any fresh revelation. Familiarity, to quote the English proverb, had bred contempt, as apparently it also had among His own brothers (see on 3:31). Jesus Himself will sadly quote a similar Semitic proverb in verse 4: the only place where the prophet of Nazareth (Mt. 21:11) was not acclaimed was Nazareth itself" (R. Alan Cole, *Mark*, TNTC, 168).

Things aren't much different today. People who think they know all there is to know about Jesus often don't *truly* know Jesus at all.

1

EXAMINE GOD'S WORD

1 Jesus left there and went to his hometown, accompanied by his disciples. 2 When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed.

"Where did this man get these things?" they asked. "What's this wisdom that has been given him? What are these remarkable miracles he is performing? 3 Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him.

4 Jesus said to them, "A prophet is not without honor except in his own town, among his relatives and in his own home." 5 He could not do any miracles there, except lay his hands on a few sick people and heal them. 6 He was amazed at their lack of faith.

READ in another translation

1 Jesus left that part of the country and returned with his disciples to Nazareth, his hometown. 2 The next Sabbath he began teaching in the synagogue, and many who heard him were amazed. They asked, "Where did he get all this wisdom and the power to perform such miracles?" 3 Then they scoffed, "He's just a carpenter, the son of Mary and the brother of James, Joseph, Judas, and Simon. And his sisters live right here among us." They were deeply offended and refused to believe in him.

4 Then Jesus told them, "A prophet is honored everywhere except in his own hometown and among his relatives and his own family." 5 And because of their unbelief, he couldn't do any miracles among them except to place his hands on a few sick people and heal them. 6 And he was amazed at their unbelief. (NLT)

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

- Circle "hometown" in v. 1.
- Highlight the question marks in vv. 2-3.
- Circle "carpenter" in v. 3.
- Underline "Mary's son" in v. 3.
- Underline "brother" in v. 3.
- Underline "sisters" in v. 3.
- Circle "offense" in v. 3.
- Bracket "could not do" in v. 5.
- Box "except" indicating *exclusion* in v. 5.

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. Jesus “left” *where* and “went” *where*?
2. Ironically, verse 2 creates an *initial expectation* contrary to the *final outcome* (v. 3). Explain.
3. Describe the relationship of the “*what’s* and *what*” questions to the “*where*” question.
4. The townspeople have questions regarding Jesus’ “*wisdom*” and “*remarkable miracles*.” What do they want to know?
5. Jesus is called “Mary’s son” and not “Joseph’s son.” How come?
6. What was the relationship of “James, Joseph, Judas and Simon” to Jesus?
7. Explain why the people of Nazareth “took offense at him.”
8. Interpret the proverb in verse 4.
9. Explain why Jesus didn’t do many miracles in Nazareth.
10. **Discussion:** Are you *amazed* that Jesus is ever *amazed* (cf., Lk 9:7)? Talk about it.

Commentary On The Text

There was a saying in Jesus' day. It's what Nathanael said when he first heard about Jesus from his brother, Philip: "Nazareth! Can anything good come from there?" (Jn 1:45). It's apparently what the townspeople believed about their own obscure, sleepy, little village, because when they heard Jesus teach in their synagogue (Mk 6:2), they dismissed the possibility that he could be "the Messiah, the Son of God" (1:1). Their familiarity with him and his family members over the years had bred contempt for him—and that to an extreme degree. "Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" Their questions in Mark 6:3 indicate that they see no reason to believe that Jesus is different from them in any way, much less anyone special—that is, anyone expressly anointed by God (cf., Mt 13:53-58; Lk 4:14-30).

Mark 6:1-2a establishes the setting for Jesus' rejection in his hometown recorded in 6:1-6a. According to verse 1, Jesus leaves "there," likely, Capernaum (see 5:21; cf., 2:1, 13, 23; 3:1, 7; 4:35; 5:1), and goes to his "hometown," namely, Nazareth (see Lk 4:16). When the Sabbath comes, he goes into the synagogue, and like he customarily does, Jesus stands up to read the Scriptures (see Lk 4:16). History then repeats itself. As on a previous occasion in Capernaum, people are astounded at his teaching (6:2a; cf., 1:22), the content of which is unspecified by Mark on this occasion. According to one commentator, "For the third Evangelist's understanding of the content of such teaching, see Luke 4:18-21. Here, however, Mark focuses the reader's attention on the response to Jesus's teaching rather than on its content" (Robert H. Stein, *Mark*, BECNT, 280). Ironically, their initial response—they "were amazed" (v. 2a)—proves to be incongruent with their final response—"they took offense at him" (v. 3).

The meaning of this passage is discernable from the six questions contained in verses 2b-3, the last three of which are rhetorical, and Jesus' proverbial statement in verse 4. The first question, "Where did this man get these things?" pertains to the origin of Jesus' abilities, which cannot be accounted for by his pedigree. The second question, "What's this wisdom that has been given him?" implies that it must have come from an outside source (note the *passive* participle "given"). One commentator explains: "He could not have obtained his knowledge of Scripture, his understanding of God and his kingdom (the founda-

tional theme of Jesus' teaching, cf. 1:14-15), and his intellectual capacity in Nazareth, which was not much more than a village" (Eckhard J. Schnabel, *Mark*, TNTC, 131). The third question, "What are these remarkable miracles he is performing?" could be an *exclamation*, but surrounded by questions, it, too, is likely a *question*, pertaining to the origin of his power to do miracles. While his townspeople did not explicitly attribute it to Satan, as did the teachers of the law (see 3:22), neither were they willing to attribute it to God. The *rhetorical* questions that follow point, in the words of one commentator, "to the puzzling dichotomy between Jesus' origins in Nazareth and his awesome, entirely unprecedented public ministry" (Schnabel, 132). Turning these rhetorical questions into direct statements: 1) he is *the* carpenter—a specific, well-known craftsman, who likely worked for twenty years in the area and perhaps helped in the construction of Antipas' new capital in nearby Sepphoris; 2) he is Mary's son (perhaps Joseph has died) and the brother of James (see Ac 12:17; 15:13-21; 21:18; Gal 1:19; 2:9, 12; 1Co 15:7; Jas 1:1), Joseph, Judas (i.e., Jude; Jude 1), and Simon; finally, 3) his unnamed, unnumbered sisters live among us. Nothing in Jesus' pedigree gives them any reason, as far as they can tell, to believe that he is "the Messiah, the Son of God" (Mk 1:1). They stumbled over their familiarity with him and his family.

In response to their astonishing unbelief, Jesus quotes a familiar proverb: "A prophet is not without honor except in his own town, among his relatives and in his own home" (v. 4). Jesus has come like a prophet and is rejected like a prophet. His words recall the time his family thought "he is out of his mind" and tried to "take charge of him" (see 3:21). His words are also a harbinger of things to come. According to one commentator: "The saying intimates that he will suffer the inevitable fate of a prophet, and the martyrdom of the prophet John the Baptizer will soon be described (6:17-29). Jesus' rejection in his own hometown foreshadows his rejection by his own people whom he came to deliver—a rejection that will culminate in Jerusalem" (David E. Garland, *The NIV Application Commentary: Mark*, 233).

Verses 5-6a describe the outcome of the episode. Jesus does only a few miracles in Nazareth—not because he is incapable, but because only a few people ask him for deliverance. Only a few people ask him, because only a few people have faith in him. Their response is as bewildering to him as it is to us.

Word Studies/Notes

v. 1 *hometown*

“From Capernaum **Jesus** went about 20 miles southwest to **His hometown**, Nazareth (cf. 1:9, 24), where He had lived and ministered previously (cf. Luke 4:16-30)” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 126). “Matthew and Luke identify Bethlehem as Jesus’ birthplace, and Nazareth as the town in which he was raised (Matt. 2:1, 23; Luke 2:4, 39)” (Eckhard J. Schnabel, *Mark*, TNTC, 131).

vv. 2-3 *Where, What’s, What*

“The people attempt to understand the ‘Jesus phenomenon’ by asking six questions (NIV). The last two are rhetorical questions whose answers, which are obvious, underscore their puzzlement” (Schnabel, 131). “But some asked disparaging questions about the origin of (a) **these things**, His teaching, (b) the **wisdom . . . given Him** (lit., ‘to this One’), and (c) His power to do **miracles** elsewhere (cf. 6:5). Only two answers were possible: His source was God or Satan (cf. 3:22)” (Grassmick, 126).

v. 3 *carpenter*

“Only in Mark is Jesus himself referred to as a carpenter. The Greek word can also apply to a mason, smith or builder in general” (*The NIV Study Bible*, note on Mk 6:3). “He would have the skill to do almost anything—from crafting plows and yokes, to making pieces of furniture, cupboards, stools, and benches. To erecting small buildings, particularly making the beams, window lattices, doors, and bolts. Jesus must have been technically skilled and physically strong” (David E. Garland, *The NIV Application Commentary: Mark*, 231). “So far from being a village carpenter (Matt 13:55) engaged in making plows and yokes (which any peasant of his time was capable of producing), Joseph may well have been a builder of some competence, traveling over large areas of the country. Against such a background the self-renunciation of Jesus is seen as something far more impressive than the word ‘carpenter’ would imply” (Thomas L. Constable, “Notes on Mark,” 2020 ed., 128, plano-biblechapel.org/tcon/notes/pdf/mark.pdf). Commentators are divided as to whether the question is (Grassmick, 126) or is *not* (Schnabel, 132) derogatory.

v. 3 *Mary’s son*

“Normally, a man is identified as the son of his father. Some have suggested that by identifying him only as the son of his mother they are maligning him (see Judg. 11:1-2) and perhaps are harking back to rumors that the cir-

cumstances of Jesus’ birth were suspicious. Others have argued that they refer to him as Mary’s son to distinguish him from Joseph’s children by his first wife. Still others suggest they refer to him in this way because his father is no longer alive and they are expressing their familiarity with his mother, who resides there. The first option has little to support it. The second is possible, but the last seems to be the most likely because the references to his brothers and sisters emphasize that he is simply ‘a local boy.’ He is well known as a carpenter. Everyone knows his brothers and his sisters, living right there among them They think they have Jesus pegged. This one is just Mary’s boy who used to be one of us” (Garland, 232). “Alternatively, the phrase may not be a formal genealogical designation but an informal comment occasioned by Mary’s presence in the synagogue, with Joseph having died earlier” (Schnabel, 133). Again commentators are divided as to whether the question is (Constable, 129; Grassmick, 126) or is *not* (Garland, 232) derogatory.

v. 3 *offense*

“The upshot of their analysis of Jesus’ origins is that they are scandalized by him. They do not seem to be put off by what he taught. Their questions have to do with his origin, and they think they know who this one is and where he comes from” (Garland, 232). “The people of Nazareth listened to Jesus’ teaching in the synagogue but rejected it. Their questions suggest that they cannot believe that a carpenter from Nazareth whose family they know can be God’s agent who inaugurates the kingdom of God” (Schnabel, 134).

v. 5 *could not do*

“So it was that, in the very place where Jesus had been brought up as a boy, the only exhibition of divine power that He was able to give was to heal a few sick folk who were humbled enough by pain and need to believe in Him (5)” (Cole, 168). “There was no limitation on His power, but His purpose was to perform miracles in the presence of faith. Only a few here had faith *to come to Him* for healing” (Grassmick, 127, italics added).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Don't let what you think you know about Jesus blind you to the overwhelming evidence that verifies who he *truly* is, namely, Israel's Messiah and the Son of God, who has all power and authority – to forgive sins, for example.

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

In my younger days I worked at the front desk of the nicest hotel in downtown Fort Worth. Depending on what was happening in the city, various celebrities would stay in the hotel and I would have the privilege of checking them in or answering whatever random question they had. You'd be surprised at who had "people" collect their keys and who checked in themselves. I met a few super famous people and almost got fired by Barry Manilow. Ok, this was a long time ago, so you'll have to look him up, but I promise he was the "it" guy with people over 50. Anyway, I got to thinking about this while studying our passage this week. I remember feeling tongue-tied when famous Academy Award-winning actors and actresses would come in, but when local musicians stayed with us during a downtown performance, they were just viewed as regular people, just kind of meh, not a big deal. Jesus' hometown friends viewed him this same way. Despite the rest of the people in the region being generally awed by Jesus, the people of Nazareth viewed him as just an ordinary guy with an ordinary job from an ordinary city. Not that impressive. How do you view Jesus? Is he just a man or is he Messiah? Is he a carpenter or the Creator? Are you closed to his miracles or open to his saving grace? We want to tell Jesus who he is rather than allowing the Holy Spirit to reveal his true character. Today, ask Jesus to open your heart to who he truly is. Prepare to be amazed!

What Does The Bible Say?

Read Mark 6:1-6a.

1. Where did Jesus preach on the Sabbath?
2. How did the people react?
3. What amazed Jesus about being in his hometown?

What Do You Think?

Why do you think the people took offense to Jesus?

What Do You Do?

Using one sheet of paper, draw the same picture of this story on both sides. On one side, use speech bubbles to describe what the people were thinking and on the other, write what you know to be true of Jesus.

CORE COMPETENCY: Evangelism

I share Jesus with others with words and actions.

MEMORY VERSE: Matthew 28:19

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids 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. 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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