

THRU THE BIBLE EXPOSITION

Mark: Jesus The Perfect Servant Of God

Part II: The Perfect Service Of Jesus, The Perfect Servant Of God, Mark 1:1-10:52

R. Christ's Work To Minister In God's Will Though Dishonored By The Unbelieving (Mark 6:1-6)

I. Introduction

- A. We learned in our first lesson in this series that Mark's Gospel presents the perfect service of God's Perfect Servant, Jesus, with Mark's focus of having rebounded unto upright Christian service from personal failure.
- B. Sometimes such failure arises from mishandling faithless dishonor from onlookers, what might have been part of Mark's problem when sorcerer, Elymas opposed the words of Barnabas and Saul in Acts 13:8; Acts 13:13.
- C. Mark 6:1-6 reveals Jesus' victorious response to the faithless dishonor his own townspeople leveled at Him in response to His ministry as God Incarnate, and it offers us edifying insight in our service efforts (as follows):

II. Christ's Work To Minister In God's Will Though Dishonored By The Unbelieving, Mark 6:1-6.

- A. When Jesus returned to minister in His hometown of Nazareth where He had grown up in His humanity (Mark 6:1 NIV, ESV with Matt. 2:23), He began to teach in their synagogue as He had in other towns, Mark 6:1-2a.
- B. However, His own townspeople were shocked at Jesus' wisdom and miraculous works, wondering from what source He had obtained them, for they had known Him as being reared to be in His earthly father, Joseph's trade as a carpenter, the son of Mary, with His brothers and sisters born to Mary and who, like them, were just regular people with regular wisdom and powers, Mark 6:2b-3a; Matt. 13:55; Bible Know. Com., N. T., p. 126.
- C. There were two conclusions they could draw from this: either Jesus was empowered by God or by Satan, Ibid.
- D. Not believing that He had obtained His wisdom and power from God, thus being unbelievers, His townspeople were offended at Christ, being "repelled" (*akandalizomai*, Ibid., p. 127) at Him, Mark 6:3b.
- E. Jesus explained the dynamics behind this rejection of Himself by His townspeople in Mark 6:4 (as follows):
 - 1. He claimed that a prophet in general is not without honor as a prophet except in his own hometown and among His own relatives and in his own household, Mark 6:4 ESV.
 - 2. Obviously, to the contrary, were people to believe God had called and gifted one in their midst to minister as God's messenger, the reaction would be quite different, one of great honor toward that messenger.
 - 3. Thus, *human familiarity only augments the expression of unbelief people have toward God's messenger.*
- F. Consequently, Jesus could not do many miracles in Nazareth except to lay His hands on a few sick people to heal them due to the unbelief the townspeople in general had toward Him, Mark 6:5 NIV.
- G. Jesus thus marveled at their unbelief, Mk. 6:6a. [This event means man authors his faith opposite Calvinism!]
- H. Yet, *regardless* of this unbelieving rejection by His own townspeople, Jesus still went around to surrounding villages teaching in accord with His divine assignment, Mark 6:6b with Isaiah 61:1-2a and Luke 4:14-21. He served God **independent** of the view or criticism of own His townspeople, heeding God's calling of Him.

Lesson: *When Jesus' ministry among His own townspeople was met by unbelief, their familiarity with His humanity only augmented the expression of that unbelief, fomenting dishonor and rejection of Him. However, though Jesus could not do many mighty works in their midst due to their unbelief, and though He marveled at their unbelief, He kept on serving the Father elsewhere where He was accepted, still applying God's gifting and power to continue ministering in God's will for His ministry.*

Application: *(1) May we believe that Jesus is the Messiah and Son of God to be saved, John 20:31. (2) If others with whom we are humanly familiar seek to serve God, may we Biblically evaluate their efforts to discern if they are of God. If they are, may we accept them, but if they Biblically fail the test, may we respectfully refuse their ministries. (3) If others who are familiar with our humanity resist God's gifting and calling of us, especially if they are self-centered and love money, if they are arrogant, proud, abusive, disobedient to parents, unthankful, profane, loveless, irreconcilable, slanderous, lacking self control, untamed, despising good men, traitorous, reckless, conceited, loving pleasure over loving God and have an artificial spirituality, may we withdraw from them for our good, 2 Tim. 2:24-3:5. (4) If such resistance leads us to doubt our gifting and ministry from the Lord, (a) may we rest in His service appointment for us by credible local church leaders (2 Tim. 1:6-7), (b) may we view our spiritual gift as indicating the direction, means and methods we are to serve God (1 Tim. 4:14, 16b) and (c) may we avoid defending ourselves or fleeing from our assigned duty by human might (Eph. 6:10-13; John 10:1-14) as that only leads to spiritual defeat. (d) If we fail these "4, a-c" Biblical tests, we must repent and return to doing God's will.*