

ORDER OF SERVICE

November 15, 2020

Worship in Fellowship
Worship in Music
Worship in Message
Worship in Giving

Wayne Braudrick

Rejection And Acceptance

Mark 6:1-56

Marvel Series

Life Change: We are faithful even in the face of rejection.

A band from your hometown gets really popular...

Jesus is rejected by His old hometown.
They were offended.

1-6

He was amazed.

The disciples are commissioned for work.
They go knowing Jesus' authority is enough.

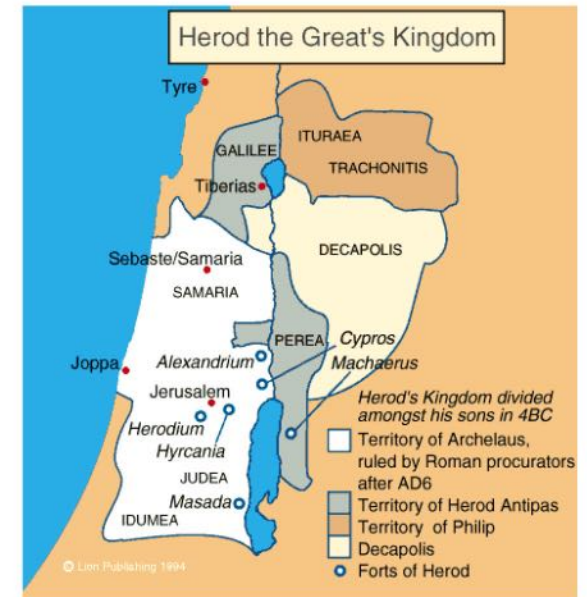
7-13

They go forewarned of acceptance and rejection.

They go to work.

John & Jesus endure ultimate rejection.
John is apprehended and murdered.

14-29



Jesus is utterly misapprehended.

Even facing rejection, Jesus offers acceptance.
Jesus feeds people.

30-56

Jesus prays.

Jesus gets in the boat with His team.

Jesus takes sickness and gives health.



Marvel

a study of Mark 1-8

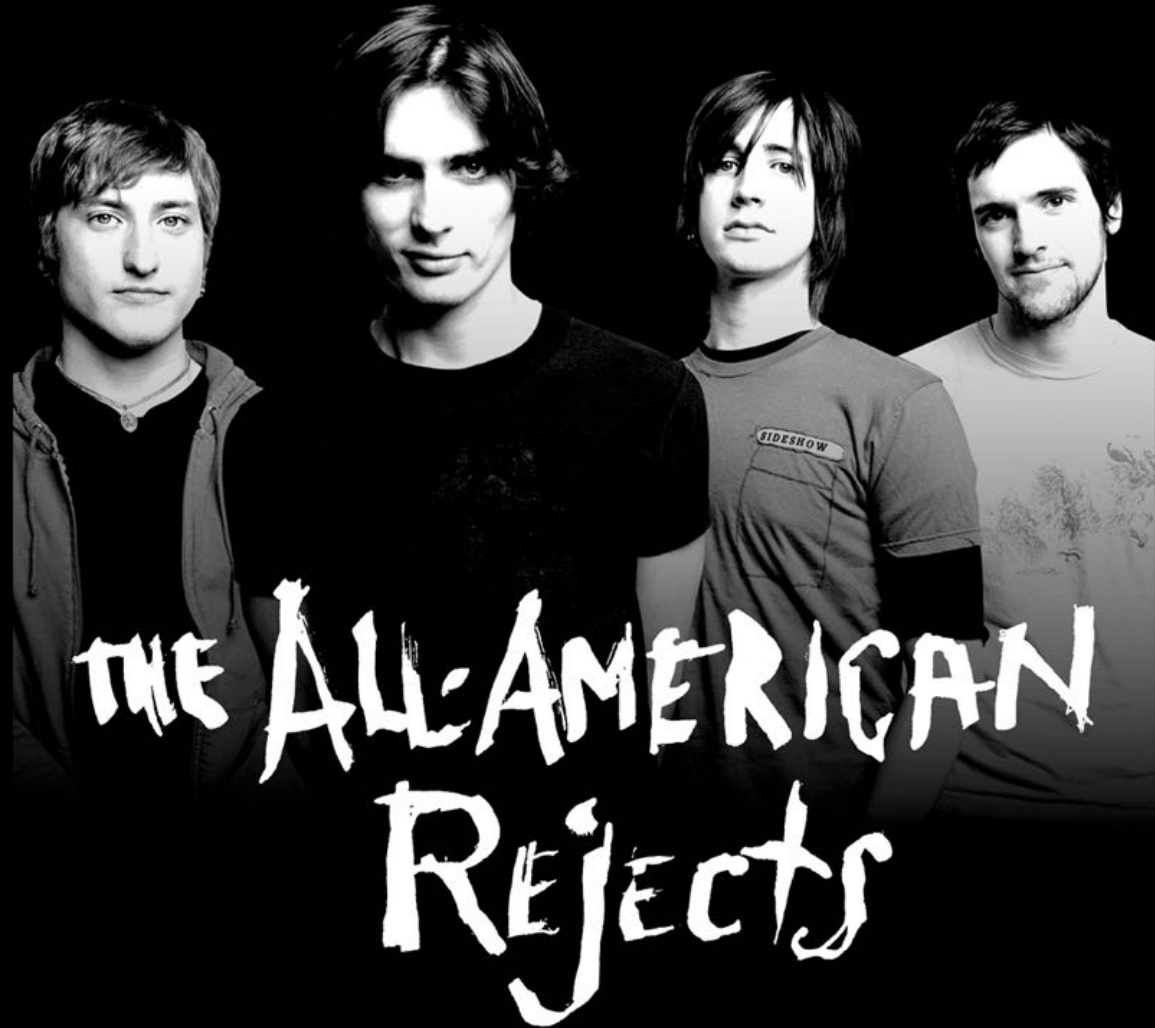
PLEASE SILENCE YOUR PHONE



courtesy Liverpool Echo



courtesy hot1047



courtesy rockforums



courtesy hiddenjams

Mark 6

¹ He left there and came to his hometown, and his disciples followed him. ² When the Sabbath came, he began to teach in the synagogue, and many who heard him were astonished. “Where did this man get these things?” they said. “What is this wisdom that has been given to him, and how are these miracles performed by his hands?”

Hag

Zec

Mal

Mat

Mark

Luk

Joh

Acts

Rom

Mark 6

³ Isn't this the carpenter, the son of Mary, and the brother of James, Joses, Judas, and Simon? And aren't his sisters here with us?" So they were offended by him.

⁴ Jesus said to them, "A prophet is not without honor except in his hometown, among his relatives, and in his household." ⁵ He was not able to do a miracle there, except that he laid his hands on a few sick people and healed them. ⁶ And he was amazed at their unbelief. He was going around the villages teaching. ^{CSB}

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Greek: σκανδαλίζω skandalizo = edgy new term that combined an older Greek word for trap with a Latin word for falling on your face; a faceplant



Isaiah 8

**13 You are to regard only the LORD of Armies as holy.
Only he should be feared;
only he should be held in awe.**

**14 He will be a sanctuary;
but for the two houses of Israel,
he will be a stone to stumble over
and a rock to trip over,
and a trap and a snare to the inhabitants of Jerusalem.**

CSB

Isaiah 8

¹³ You are to regard only the LORD of Armies as holy.
Only he should be feared;
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Hebrew: יהוה צבאות יהוה YHWH Sabaoth = military way
to describe the power of Messiah

Isaiah 8

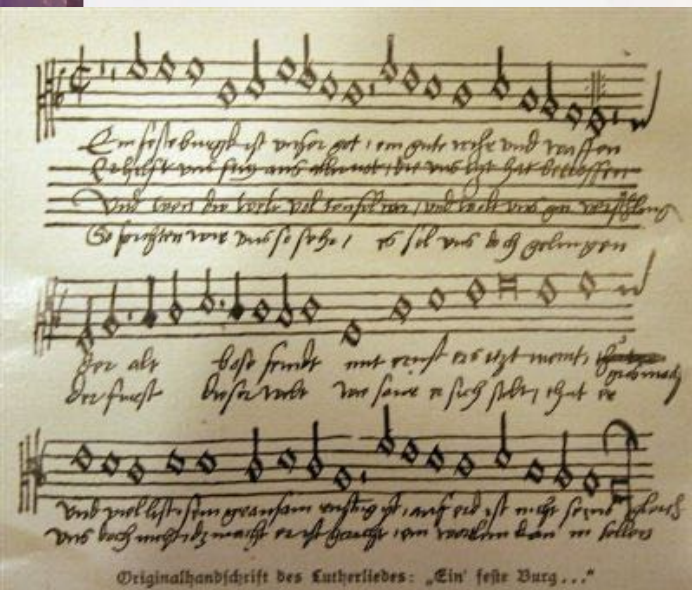
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14 He will be a sanctuary;

**“Lord Sabaoth his
name”**

**– Martin Luther,
*Ein Feste Burg***

**“A mighty fortress is our God”
– Martin Luther, *Ein Feste Burg***



Originalhandschrift des Lutherliedes: „Ein feste Burg...“

The image shows a page from an original handwritten manuscript of the hymn 'Ein feste Burg'. It features three staves of musical notation in G-clef and 4/4 time, with German lyrics written in a cursive hand below each staff. The lyrics are: 'Ein feste Burg ist unser Gott, ein gute Wehr und Waffen. Er hilft uns frei aus aller Not, die uns aus der Welt bricht. Und wenn die Völker sich erheben, und wollen uns gar vernichten, so bringen wir die Feinde, so soll uns doch gelingen. Der alte Babel trunk mit Wein, es ist nicht mehr zu sehen, der Feind hat sich zerstört, was seine Feinde selber that. Und weil kein Mensch gesunden, und kein ist, der nicht sterben solt, uns doch nicht, es nicht recht, was wir wollen, dann wir helfen'.

Isaiah 8

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and a trap and a snare to the inhabitants of Jerusalem.**

CSB

Michael Card, *Scandalon*

Along the path of life

There lies the stubborn Scandalon

And all who come this way

Must be offended

To some He is a barrier

To others He's the way

For all should know

The scandal of believing

Michael Card, *Scandalon*

He will be the Truth

That will offend them one and all

A stone that makes men stumble

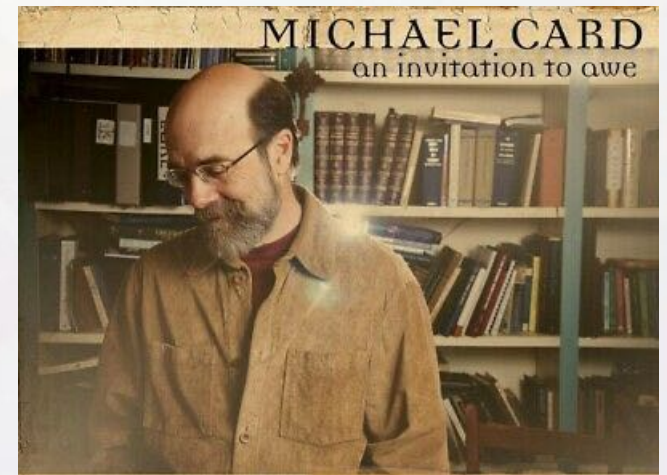
And a rock that makes them fall

And many will be broken

So that He can make them whole

And many will be crushed

And lose their own soul



Michael Card, *Scandalon*

It seems today the Scandalon

Offends no one at all

The image we present

Can be stepped over

Could it be that we are like

The others long ago

Will we ever learn

That all who come must stumble

Mark 6

³ Isn't this the carpenter, the son of Mary, and the brother of James, Joses, Judas, and Simon? And aren't his sisters here with us?" So they were offended by him.

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Mark 6

⁶ And he was amazed at their unbelief. He was going around the villages teaching.



Greek: ἔθαύμαζεν ethaumazen = a very old Greek word with a range of meaning from “I am going to think about this” to “that’s insane”





*Christ in the
synagogue*
Nicolai Ge
1868

The Luke account of the incident in the synagogue at Nazareth implies that they were demanding a sign from Jesus. Jesus flatly refused to do miracles (or signs) on demand in the face of wicked unbelief. [See Luke 11:29 and Matthew 12:38-39.] – David Wade

Mark 6

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The people of Nazareth represent Israel's blindness. Their refusal to believe in Jesus pictured what the disciples would soon experience (cf. 6:7–13) and what Mark's readers (then and now) would experience in the advance of the gospel.



**– J.D. Grassmick, *Mark*
in *The Bible Knowledge Commentary***


Mark 6

⁷ He summoned the Twelve and began to send them out in pairs and gave them authority over unclean spirits. ⁸ He instructed them to take nothing for the road except a staff—no bread, no traveling bag, no money in their belts, ⁹ but to wear sandals and not put on an extra shirt. ¹⁰ He said to them, “Whenever you enter a house, stay there until you leave that place. ¹¹ If any place does not welcome you or listen to you, when you leave there, shake the dust off your feet as a testimony against them.” ¹² So they went out and preached that people should repent. ¹³ They drove out many demons, anointed many sick people with oil and healed them. CSB

*By the power
vested in me by
the State of
Texas...*



courtesy Kylie Choisnet

A photograph of a wedding ceremony. A bride in a white dress and veil stands on the left, holding hands with a groom in a dark suit on the right. An officiant in a dark suit and glasses stands in the center, holding a book. The background is a white lattice screen. The image is framed by a purple and blue gradient border on the left and right sides.

*By the power
vested in me by
the Holy Spirit...*

courtesy Taylor Satchell

Mark 6

⁷ He summoned the Twelve and began to send them out in pairs and gave them authority over unclean spirits.

Luke 4



28 When they heard this, everyone in the synagogue was enraged.

29 They got up, drove him out of town, and brought him to the edge of the hill that their town was built on, intending to hurl him over the cliff. 30 But he passed right through the crowd and went on his way. ^{CSB}

Mark 6

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courtesy Calgary Herald

Mark 6

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The Jewish scholar
on the right is
trying to reason
with Gentile rulers
in this 14th c.
illustration in the
Codex Manesse



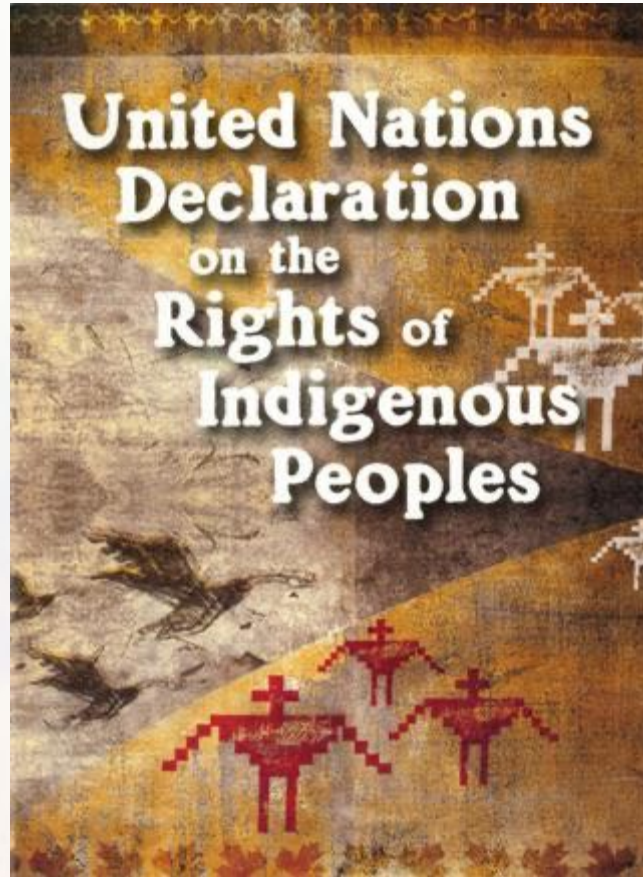
Mark 6

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Mark 6

¹² So they went out and preached that people should repent. ¹³ They drove out many demons, anointed many sick people with oil and healed them. ^{CSB}

“These people should be left alone, lest their indigenous culture be destroyed.”



**Yanomamo chief
Shoefoot**

What?! Do they think we like suffering under demonic powers? Do they think we like being separated from the Messiah? Do they think we like living under continual war, with fleas and short lifespans? No one could think that. No, they must hate us. There is no other reason to stop the missionaries. – Shoefoot in Mark Richey, *The Spirit of the Rainforest*



Mark 6

12 So they went out and preached that people should repent. 13 They drove out many demons, anointed many sick people with oil and healed them.

Revelation. All OT anointings concern the impartation of new knowledge to those involved.

Medicine. All meds were transmitted via olive oil, so “anoint” in the NT usually carries the idea of delivering medicine.

Mark 6

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Mark 6

¹⁷ For Herod himself had given orders to arrest John and to chain him in prison on account of Herodias, his brother Philip's wife, because he had married her. ¹⁸ John had been telling Herod, "It is not lawful for you to have your brother's wife." ¹⁹ So Herodias held a grudge against him and wanted to kill him. But she could not, ²⁰ because Herod feared John and protected him, knowing he was a righteous and holy man. When Herod heard him he would be very perplexed, and yet he liked to listen to him.

Mark 6

21 An opportune time came on his birthday, when Herod gave a banquet for his nobles, military commanders, and the leading men of Galilee.

22 When Herodias's own daughter came in and danced, she pleased Herod and his guests. The king said to the girl, "Ask me whatever you want, and I'll give it to you." 23 He promised her with an oath: "Whatever you ask me I will give you, up to half my kingdom."

Mark 6

24 She went out and said to her mother, “What should I ask for?”

“John the Baptist’s head,” she said.

25 At once she hurried to the king and said, “I want you to give me John the Baptist’s head on a platter immediately.” 26 Although the king was deeply distressed, because of his oaths and the guests he did not want to refuse her.

Mark 6

²⁷ The king immediately sent for an executioner and commanded him to bring John's head. So he went and beheaded him in prison, ²⁸ brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. ²⁹ When John's disciples heard about it, they came and removed his corpse and placed it in a tomb. ^{CSB}

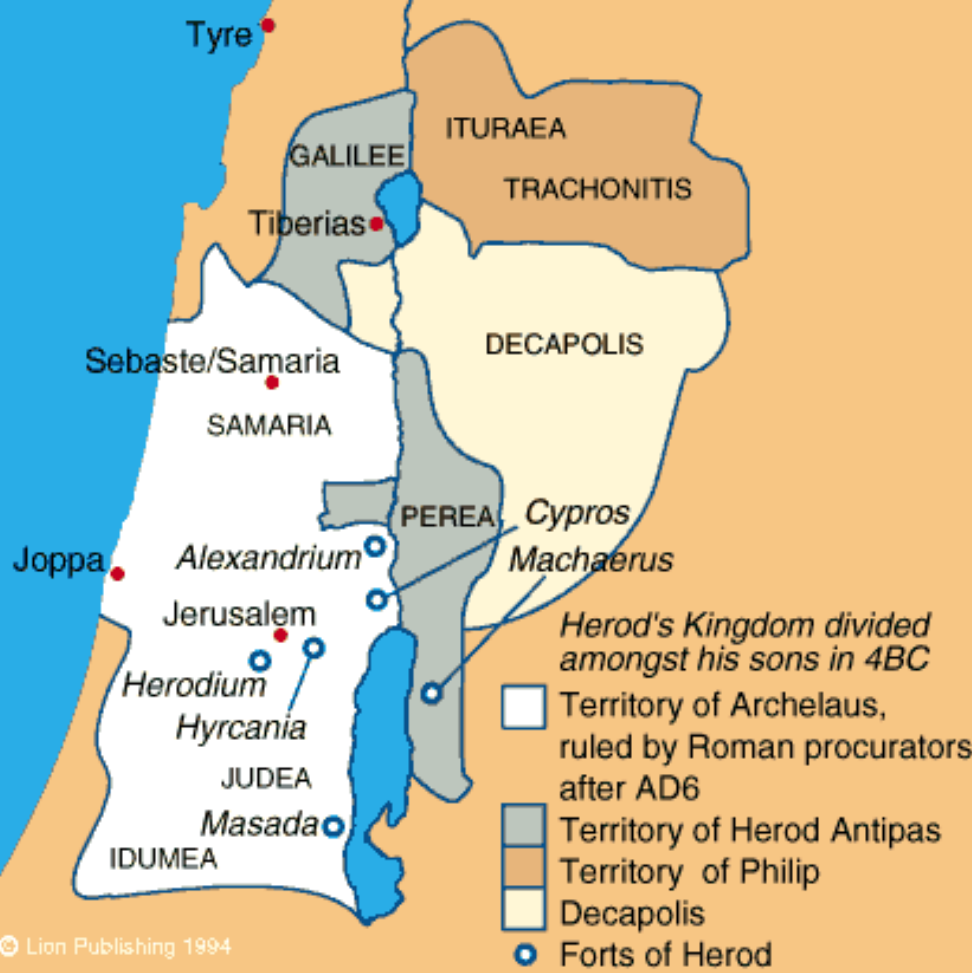


This is hate?

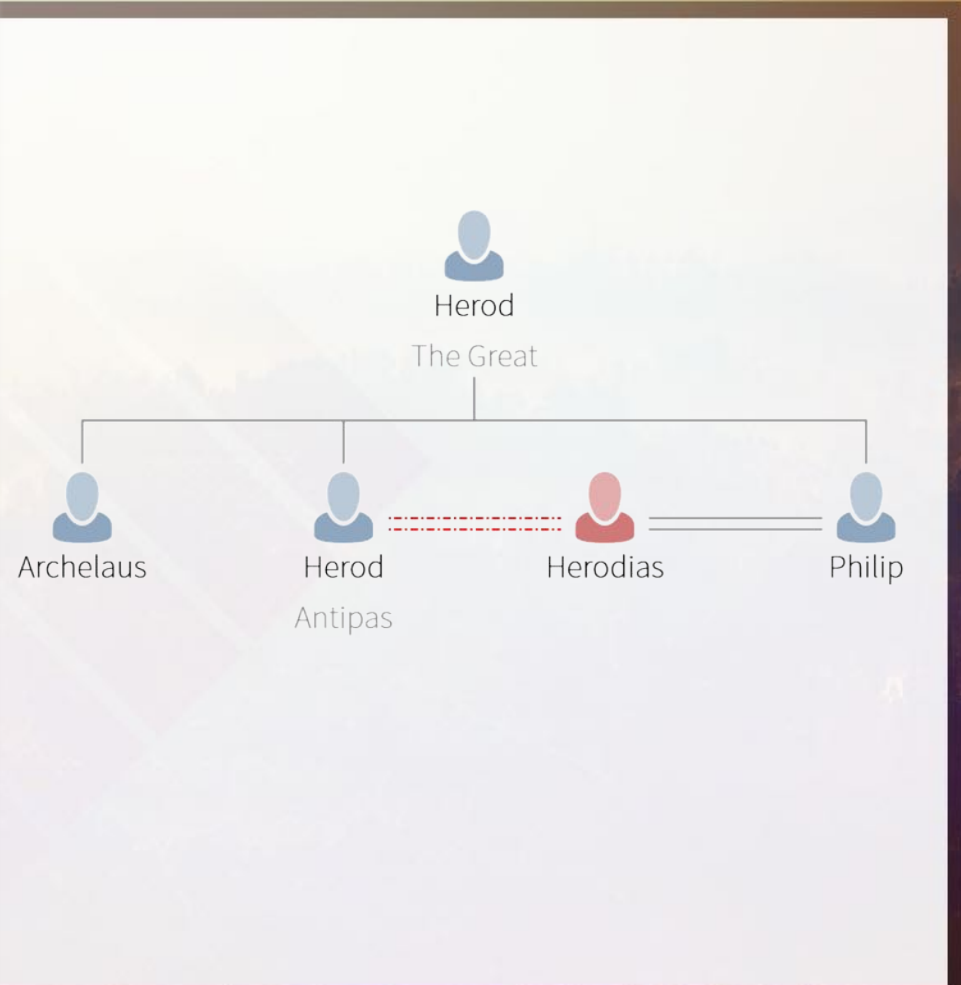
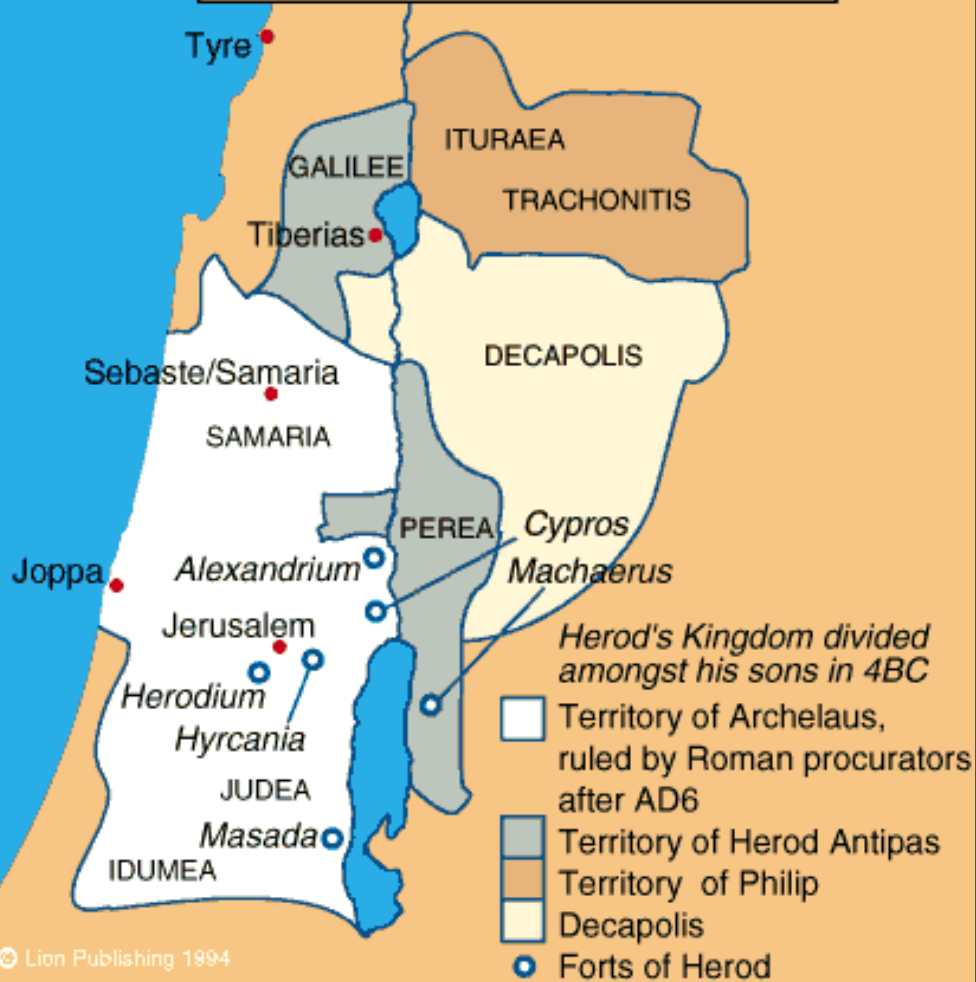
Samaritan's Purse free hospital in NYC



Herod the Great's Kingdom



Herod the Great's Kingdom



Mark 6

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Mark 6

¹⁸ John had been telling Herod, “It is not lawful for you to have your brother’s wife.” ¹⁹ So Herodias held a grudge against him and wanted to kill him.



Greek: ἐνέχω enecho = broad term to have something inside; used like this, it’s a slang term that describes hatred as literally “having it in for someone”

b E
A f r A I D

xoxo Herodias

Mark 6

¹⁴ King Herod heard about it, because Jesus's name had become well known. Some said, "John the Baptist has been raised from the dead, and that's why miraculous powers are at work in him." ¹⁵ But others said, "He's Elijah." Still others said, "He's a prophet, like one of the prophets from long ago."

¹⁶ When Herod heard of it, he said, "John, the one I beheaded, has been raised!"



Christ before King Herod
Duccio Buoninsegna
1308-11



We must fight this evil tendency to remake God in our image. Stop forcing Jesus to perform in your circus. Quit being self-righteously offended and instead know the skandalon of believing. Trust Jesus for who He really is.

Mark 6

³⁰ The apostles gathered around Jesus and reported to him all that they had done and taught. ³¹ He said to them, “Come away by yourselves to a remote place and rest for a while.” For many people were coming and going, and they did not even have time to eat. ³² So they went away in the boat by themselves to a remote place, ³³ but many saw them leaving and recognized them, and they ran on foot from all the towns and arrived ahead of them.

Mark 6

³⁴ When he went ashore, he saw a large crowd and had compassion on them, because they were like sheep without a shepherd. Then he began to teach them many things.

³⁵ When it grew late, his disciples approached him and said, “This place is deserted, and it is already late. ³⁶ Send them away so that they can go into the surrounding countryside and villages to buy themselves something to eat.”

Mark 6

37 “You give them something to eat,” he responded. They said to him, “Should we go and buy two hundred denarii worth of bread and give them something to eat?”

38 He asked them, “How many loaves do you have? Go and see.”

When they found out they said, “Five, and two fish.”

39 Then he instructed them to have all the people sit down in groups on the green grass.

Mark 6

⁴⁰ So they sat down in groups of hundreds and fifties.

⁴¹ He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves. He kept giving them to his disciples to set before the people. He also divided the two fish among them all. ⁴² Everyone ate and was satisfied.

⁴³ They picked up twelve baskets full of pieces of bread and fish. ⁴⁴ Now those who had eaten the loaves were five thousand men. ^{CSB}



courtesy pinterest

Mark 6

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Mark 6

⁴⁵ Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he dismissed the crowd. ⁴⁶ After he said good-bye to them, he went away to the mountain to pray. ^{CSB}

Mark 6

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Mark 6

30 The apostles gathered around Jesus and reported to him all that they had done and taught. **31** He said to them, “Come away by yourselves to a remote place and rest for a while.” For many people were coming and going, and they did not even have time to eat.

45 Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he dismissed the crowd. **46** After he said good-bye to them, he went away to the mountain to pray. ^{CSB}

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EVERY ADULT
THE CHANCE TO
MAKE A DIFFERENCE
IN THE LIFE OF
A STUDENT.

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Sign up.
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student's name.
Pray for



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FAVOR

WISDOM

LOVE

FAITH

PURITY

SPEECH

CONDUCT

**SIGN UP TO BE A PRAYER CHAMPION
FOR THE NEXT GENERATION.**



**YOUR
PRAYERS
MATTER.**

PRAY
for **ME**
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Mark 6

47 Well into the night, the boat was in the middle of the sea, and he was alone on the land. 48 He saw them straining at the oars, because the wind was against them. Very early in the morning he came toward them walking on the sea and wanted to pass by them. 49 When they saw him walking on the sea, they thought it was a ghost and cried out,

Mark 6

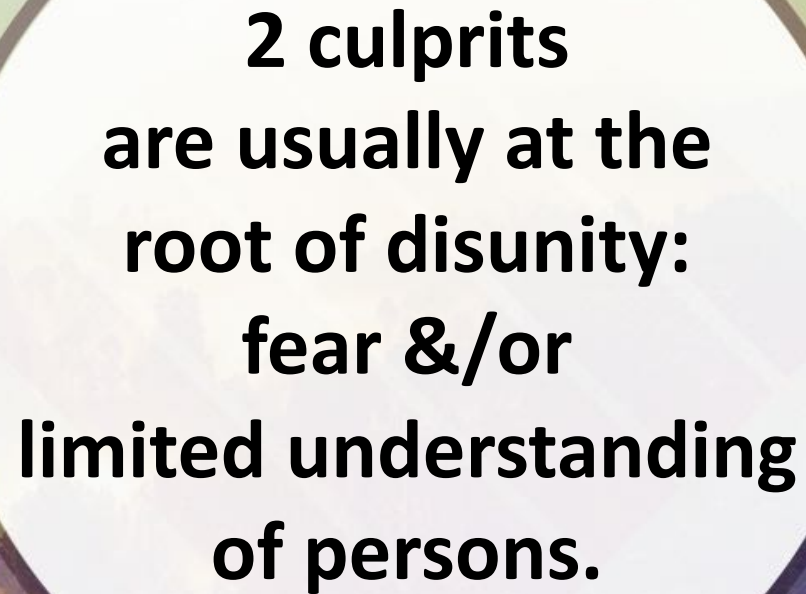
⁵⁰ because they all saw him and were terrified. Immediately he spoke with them and said, “Have courage! It is I. Don’t be afraid.” ⁵¹ Then he got into the boat with them, and the wind ceased. They were completely astounded, ⁵² because they had not understood about the loaves. Instead, their hearts were hardened. ^{CSB}



courtesy youtube




courtesy therealoffice



**2 culprits
are usually at the
root of disunity:
fear &/or
limited understanding
of persons.**

Mark 6

⁵¹ Then he got into the boat with them, and the wind ceased. They were completely astounded, ⁵² because they had not understood about the loaves. Instead, their hearts were hardened. ^{CSB}



If 6 Greek words were rendered literally: “They were exceedingly taken to the extraordinary limit by his transformation.”

Mark 6

⁵³ When they had crossed over, they came to shore at Gennesaret and anchored there. ⁵⁴ As they got out of the boat, people immediately recognized him. ⁵⁵ They hurried throughout that region and began to carry the sick on mats to wherever they heard he was.

⁵⁶ Wherever he went, into villages, towns, or the country, they laid the sick in the marketplaces and begged him that they might touch just the end of his robe. And everyone who touched it was healed. ^{CSB}



Marvel

a study of Mark 1-8