

Live 2026-08-30 825am

Well, good morning church. Hey, these guys right here already they know what's going on. They are already standing up.

Y'all know what time it is let's worship the Lord today. Come on, stand on your feet this morning. This is Psalm 100, it says, Let the whole earth of his faithfulness through all generations welcome to turn about his church are so glad you're with us today It's so good to be in the house of God what we do here every single week as we lift up the name of Jesus One thing that I love about Jesus is that we all have a story to tell of God's faithfulness Amen, if God's done something in your life, would you just raise your hand this morning? Wow, that's amazing That's when we gather in this room.

We celebrate that fact today that we all have a story to tell amen Let's worship him together Our God has been faithful to all generations We've all got a story to tell A story to rescue, rebirth and redemption We've all got a story to tell Oh see see he's He is good, His love endures, now and for eternity. Oh, He is good, His love endures, now and for eternity. We sing, He is good, His love endures, now and for eternity.

He is good, His love endures, our history, our legacy is. He has been faithful, He has been good. Sing hallelujah, sing hallelujah.

He has been able, no one else could. Sing hallelujah, sing hallelujah. He has been faithful, He has been good.

Sing hallelujah, sing hallelujah. He has been able, no one else could. Sing hallelujah, sing hallelujah.

Sing hallelujah. Think of our God's praise today. Sing hallelujah.

Thank you, Jesus. You know what the word hallelujah means? Wednesday night in student ministry, we actually talked about this. We sang a song that said, hallelujah.

I said, students, you know what hallelujah means? And it was like, crickets. Nobody knows what the word hallelujah means. Most of the time, if you've been around church, you just think, oh, it's just a church word.

It means something good, right? Hallelujah. Wait, we won, hallelujah. The result from the doctor was good, hallelujah.

What does that mean? It's a combination of two Hebrew words, halal and Yahweh. Hallelujah means praise be to God. It's another, another translation says it's the, oh, how the light breaks through the darkness.

And so when we say sing hallelujah, if God has been faithful in your life, we're saying sing hallelujah if he's broken through the darkness. If he's been faithful when no one else could, we sing the word hallelujah. Has God been faithful in your life? Amen.

I love to hear that response that's biblical to sing and respond and to speak loudly. Yet really the word hallelujah means to shout, give praise to God because he is faithful and he is good. Jesus has paid the debt and that is why we can say with full confidence today, hallelujah God, you paid the debt that I could not pay.

You covered what I owed. My own sin kept me separated from God, but because of Jesus, I can have everlasting hope right now. Aren't you thankful for that sufficiency in Christ today? Amen.

Let's continue to worship this morning. Give him your adoration, your affection today. ♪ All sufficient merit ♪ ♪ Shining like the sun ♪ ♪ Fortune I inherit ♪ ♪ Thy righteousness I forfeit ♪ ♪ At thy Savior's cross ♪ ♪ We're all sufficient merit ♪ ♪ In what I could not ♪ ♪ In love he condescended ♪ ♪ Eternal now in time ♪ ♪ A life without a limit ♪ ♪ The maker made to die ♪ ♪ The law could never save us ♪ ♪ All is this at one ♪ ♪ Until the pure and spotless man had finally come ♪ ♪ It is done, it is finished ♪ ♪ No more dead I hope ♪ ♪ All sufficient merit now my paintings ♪ ♪ Now I lay down my garments and many empty vows ♪ ♪ My good works all corrupted by the sinful host ♪ ♪ Cursed by Lord Jesus, the crescent of the white ♪ ♪ There's no more fear of judgment ♪ ♪ His righteousness is mine ♪ ♪ It is done, it is finished ♪ ♪ No more dead I hope, painted full of sin ♪ ♪ All sufficient merit now my own ♪ ♪ I lift now my own ♪ ♪ And all sufficient merit, fervently I sing ♪ ♪ The joy of my salvation shall be my final bread ♪ ♪ And when I stand accepted before the throne of God ♪ ♪ I'll gaze upon my Jesus and thank Him for the cross ♪ ♪ Yes, I'll thank Him for the cross ♪ ♪ It is done, it is finished ♪ ♪ No more dead I hope, painted full of sin ♪ ♪ All sufficient merit now my own ♪ ♪ It is done, it is finished ♪ ♪ No more dead I hope, painted full of sin ♪ ♪ All sufficient merit now my own ♪ ♪ Your merit now my own ♪ Jesus, how could we ever thank you enough? Lord, we were destined for hell, destined for brokenness, for darkness, utterly hopeless.

But God, who is rich in mercy, Lord, you came. You humbled yourself to the form of a servant and you laid down your life for broken people who could never praise you enough, who could never give you enough thanks back. But Lord, in this moment, God, I pray that we would, we would surrender to you, God, that we would say, here's my life, Lord, do with me as you please.

You are worthy of my life, you're worthy of my praise, you're worthy of my all. Our dreams, our plans, our hopes, our futures, our present, you are worthy of it. Be magnified, God, in us.

Be magnified, Lord, in me. Help us just to walk in faithfulness and to remember your faithfulness is enough even when we mess up. Thank you, Lord, thank you that you clothe us in your righteousness.

God, we continue to worship you, we continue to give you our praise and our honor because you

are worthy of all of it, Jesus. And it's your name we pray and sing, amen. ♪ The creation suddenly articulated ♪ ♪ With a thousand tons to lift one crowd ♪ And from north to south, and east to west, we'd hear Christ be magnified.

And where the home of that gold, His name would burst from sea and tide. And from rivers to the mountaintops, we'd hear Christ be magnified. And oh, Christ be magnified, where His praise arise, Christ be magnified in me.

And oh, Christ be magnified, in the altar of my life, Christ be magnified in me. Great creature finds its inmost many, great human heart its native cry. And rapture in your face, we'll sing Christ be magnified.

Oh, be lifted high. Oh, Christ be magnified, where His praise arise, Christ be magnified in me. And oh, Christ be magnified, in the altar of my life, Christ be magnified in me.

Would You purify my heart, Lord? I won't bow to idols, I'll stand strong and worship You. If it puts me in the fire, I'll rejoice cause You're there too. I won't be formed by feelings, I'll hold fast to what is true.

If the cross brings transformation, then I'll be crucified with You. Cause death is just the doorway into resurrection life. If I join You in Your suffering, then I'll join You when You rise.

And when You return in glory, with all the angels and the saints, my heart will still be singing, my soul will be in a state. Oh, Christ be magnified, where His praise arise, Christ be magnified in me. Oh, Christ be magnified, in the altar of my life, Christ be magnified in me.

Lord Jesus, at the end of our days, all that will matter is what we did with You. Lord Jesus, all that we ought to be reaching for, striving for, is You. We confess today, God, that that's difficult.

But God, help us to make You the Lord of our life, the center, Jesus. To be obedient when You speak, and to wait when You don't. Would You move in this service today, God, as we open Your Word together? Would You teach us today, Pastor John Michael? May we see You, Jesus, and be obedient to what You call us to do.

It's in Your name, and I pray this morning. Amen. You can be seated this morning.

Well, good morning, church. How are y'all doing this morning? Good. Everybody awake? Awesome.

If I have not had the privilege of meeting you, my name is John Michael. I serve here as a student pastor here at Trinity Baptist. And I just want to say I'm excited for what God has for us this morning as we look into God's Word.

But I know we have some special guests up in here with us this morning. We've got our kids. I

think we've got first or fifth grade kids.

How are y'all doing? That's weak. That's so weak. Kids, are y'all awake? How are y'all doing this morning? Good.

A little bit more. All right. Everybody got their coloring sheet? Everybody ready to take lots and lots of notes, right? I expect a very thorough outline of Mark 6. All right.

Y'all locked in? Y'all ready? Awesome. But I'm excited that our kids get to come up here and worship with us. Every fifth Sunday is so awesome to allow our kids to watch us worship.

I think that's so important in our homes. But today we are going to look at a little bit, a little story, a little snippet in Mark 6. Over the last, I guess, couple months, we have been walking through the book of Mark systematically, verse by verse. Pastor Jamin has done a great job by doing that.

Him and Melanie are actually out of country preaching for the next couple weeks. So you guys are stuck with me for two weeks, right? So if you don't like this week, I'm sorry. I'll be back again next week.

But I know they're going to enjoy some time away, but also minister to some people. But the book of Mark has been good because it gives us a very moment-driven look at the story of Jesus and his ministry. Mark is very event-driven.

He's looking at one miracle or one teaching, and then he jumps immediately to the next thing. So last week we looked at the story of Jairus and his daughter. And then we also looked at the story of the woman that was plagued with this issue of blood.

And we see that their faith resulted in this miraculous healing. But this week in Mark 6, we're going to shift gears a little bit and look at what happens when a group of people, compared to Jairus and the woman with blood, they don't necessarily have the same kind of faith. So if you will, join with me in Mark 6, verses 1-6.

But if you've got a copy of God's Word, I want you to raise it up. I do this for my students every now and then. Raise it up.

Raise it up. Awesome. I love that.

Let's go. I love the fact that we have phones and can have the Bible on our phones. But every time I get on the Bible on my phone, I get a notification, and it's just out the window.

I completely lose my train of thought. But as we look at these first six verses, I want you to look for three words. All right.

Three words. Y'all say them with me real quick. Astonished, offense, and unbelief.

And I want you to underline those, highlight them when you see them. Those are going to be the three things that we're going to look at this morning at how the people of Nazareth responded to the teachings of Jesus. And then we're going to look at how it applies to our lives.

So I'm going to pray first real quick, and then we're going to jump into God's Word. God, I thank you for who you are. I'm thankful that we can gather together as a body of believers and open your Word.

I'm thankful that your Word has been preserved perfectly for so many years and that we're still able to look at it and read it today. And God, I pray that you would get me out of the way, that Holy Spirit, that you would speak through me, speak through your Word, and allow us to apply it to our lives. So God, we praise you and we love you for this morning.

In Jesus' name, amen. Sweet. So as we look at Mark chapter 6, like I said, this is right after Jesus has the encounter with Jairus and his daughter and then the woman with blood.

So we're going to jump in in verse 1. It says, He went away from there and came to his hometown, and his disciples followed him. And on the Sabbath he began to teach in the synagogue. And many who heard him were astonished, saying, Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? Is this not the carpenter, the son of Mary, and brother of James and Joseph, and Judas and Simon? And are not his sisters here with us? And they took offense at him.

And Jesus said to them, A prophet is not without honor, except in his hometown and among his relatives. And in his own household. And he could do no mighty work there, except that he laid his hands on a few sick people and healed them.

And he marveled because of their unbelief. And he went out among the villages teaching. So we see the first thing is that when Jesus goes to the people of Nazareth, first the teaching of Jesus initially brings astonishment.

The people of Nazareth, they kind of, whenever they hear Jesus' teaching, they're immediately, at the beginning, they're astonished at who Jesus is. But kind of a little context of this story is that right after this encounter with Jairus and the woman of blood, they're in Capernaum. So we've got our map up here.

Kids, y'all got a map? Raise it up. Let me see your little sheet of paper. I think there's a map on there.

Color it in. We've got Capernaum up here at the top and then Nazareth. So Jesus and his disciples are leaving Capernaum to walk to his hometown.

And this is via Chat GPT. Y'all give me some grace if it's wrong. According to Chat GPT, it was

around 25 to 30 miles from Capernaum to Nazareth.

And this would have taken about two days for the disciples and Jesus to get to Nazareth. And I want us to look at two quick minor things as we look at this story about Jesus returning to his hometown. The first thing is that Jesus is 100% human.

We have to remember that. Sometimes we forget that Jesus is 100% human during his time on this earth. So after he's done this miraculous healing, it says that literally power went out of him whenever the woman with the issue of blood touched him.

He's probably exhausted. Jesus' ministry is constantly moving from one thing to the next. You think about his life.

He probably had very little quiet time. It says in Scripture that he would go away early in the morning to pray because he probably was bombarded 24-7 by people. And so Jesus is on his way back home to his hometown, and we know that he spent around 30 years in Nazareth before he started his ministry.

So this is the place where everybody knows him. Everybody grew up with little Jesus playing. I don't know what they played in the first century.

I mean, maybe they played wiffle ball, football. There ain't no telling. But this is like Jesus is making a homecoming.

And for any of those who ever went off to college or maybe went to the military or something, and you come back home to your mom's house, you're, like, really excited, right? I remember when I was in college, the only real reason you come home when you're in college is, one, for food and, number two, for someone to do your laundry, right? I mean, you're not really coming home for any other reason, let's just be honest. But I always remember coming home from college and my mom, I am, like, the biggest sweet tooth person in the world. So if you like this sermon and you want to, like, say thank you, you could drop a sweet off at my house.

That would be awesome. I'm just kidding. But my mom would always have, like, chocolate chip cookies or chocolate pound cake or something like that.

But it was like I anticipated coming home because I knew my mom was going to reward me or just say thank you and welcome me. And that was the situation with Jesus. He was excited to see his family.

He was probably excited to see some of his loved ones and probably, I don't know, eat some fish or whatever they ate in the first century. I don't think they had chocolate chip cookies back then. But the town of Nazareth was kind of small.

It says that there was only about 200 to 500 people in it and not much stuff went on. Actually, in

the book of John, we see in chapter 1, verse 46, Nathanael, one of the disciples, said, Can anything good come out of Nazareth? So, like, we know that this town is not super big, not a lot going on. But one thing is that it's a town where everybody knows everybody, right? And they know everybody's business, kind of like Trinity.

I'm just kidding. I'm just kidding. I love Trinity.

We love this town. But sometimes in a small town, like, everybody knows everybody. Everybody knows everybody's business.

So Jesus was first looking forward to this moment of seeing his family. But the second thing we see is that Jesus is also 100% God. In Luke, we actually see that there's another account of Jesus returning to his hometown in Luke chapter 4. And that interaction did not go very well for Jesus.

If you look back at that story, we're going to look at it a little bit in a moment. But the interaction did not go very well. The people of Nazareth kind of rejected him.

They literally tried to kill him at one point. So Jesus knew returning to his hometown a second time was probably not going to go well, right? He knew that the people of Nazareth had already rejected him. He knew that they were not going to accept his teachings, but he continued to go anyway.

So a couple of comparisons between Luke chapter 4 and this story. We're looking at some similarities between the two because some people argue that this is the same event. Some people argue that this is a different event.

I tend to lean that this is a different event. But in Luke, some similarities is that Jesus is speaking in the synagogue in Nazareth in both stories. There's both stories of questioning and mocking of Jesus, the eventual rejection of Jesus.

And then he responds in the same way of that a prophet is not welcome in his hometown. And then some differences between the two stories is that this account occurs later in Jesus' ministry in Mark. And then Jesus' disciples are with him in Mark.

And then Jesus reads the scroll of Isaiah in Luke. And the people of Nazareth actually try to kill him in Luke. But for the sake of time and for the sake of argument, we're just going to say that this is two separate stories.

But Jesus understood that this was not going to go well based on the first event. But that did not stop him from coming, right? He was trying to give these people every chance they had to respond to his teaching. So we see as Jesus comes to his hometown, he does like what he does in Luke 4. And he begins preaching in the synagogue, right? This was likely the synagogue that Jesus grew up in.

He knew the people. He knew the people he was surrounded with. And he got up to speak.

And initially, these people were like, man, this guy, Jesus, he can really preach. He can really bring the word. And they're astonished at his teaching.

This thing is driving me nuts. I don't know why this is always. I'm just going to grab a mic because I don't know why this hates me so much.

I think last time I preached, the headset did not like me. But can everybody hear me with this? All right, sweet. But Jesus understood that as he went into the synagogue, he was going to be preaching a message that the people of Nazareth did not really enjoy.

They did not agree with, right? But the first thing that we see is that they were initially in awe. They were initially astonished at what happened. They had this initial moment where like, okay, this guy, he really is bringing it.

He really might be somebody. But as we continue reading, we see that their initial astonishment at Jesus did not lead to a genuine faith in who Jesus was. So maybe in your life, you've had a moment where you've witnessed something amazing happen in your life.

Maybe you've had some provision financially or you've had some provision with your kids. Or maybe if you're a student in that camp high, you know what I'm talking about? All my students, they're already all asleep. They're not listening to me.

But our students like a camp high or a D-Now or kids like VBS or something like that where you're like, man, I really saw God work. But if we're not careful, we can end up being just like these people of Nazareth and have this initial awe at who God is but not let it lead to a genuine faith in who God is, right? It's kind of like if you went to the Grand Canyon. How many people have ever been to the Grand Canyon? How many of you ever hiked the Grand Canyon, done that? That's like the next level.

I got a picture up here. This is actually me and Tori and Jamin and all of our family went to see the Grand Canyon a while ago before we had kids and we had energy and weren't tired all the time. But this is a picture that I took and I took it well far away from the edge because I'm terrified of heights.

And I was like, let me take this way back here. But the initial like when you walk up to the Grand Canyon, you're like, okay, this is fake. Like this has got to be a hologram.

This is too awesome to look at, right? And you look and you're like just awestruck and amazed. But say you had planned to go to the Grand Canyon and hike it, right? Like you're like, I'm going to go. I've got my water.

I've got my backpack. I'm going to go hike off down in the Grand Canyon to see its amazement and to see what all it has worth. But you get to the edge and you're just awestruck by the edge but you don't actually go down in the canyon and walk it, right? This is kind of like our relationship with Christ if we're not careful.

We're awestruck at who Jesus is maybe or that God has done something in our life. But we're unwilling to step off into the canyon and walk down into it, see the curves, see the dips, see the valleys, see the mountains, and really experience a relationship with Christ for what it's really worth, right? And that was the thing with the people of Nazareth. They were in awe of Jesus' teaching.

But as we continue to read, they weren't willing to take the next step in their relationship with Christ, right? So as we move on, as we look at the rest of this passage, I want you to ask yourself, am I living a life that's with my faith way off in the distance? Maybe I'm in awe of who God is and what He's done but I'm not willing to hike off into the deep end with Him, right? So our second thing that we see based off verses 2 and 3 is that the teachings of Jesus brought a fence, a fence. I'll highlight that word, a fence. But back in verse 2 it says, And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? Is this not the carpenter, the son of Mary, the brother of James, and Joseph, and Judas, and Simon? And are these not his sisters? And they took offense at him.

So after the initial, like, goose bumps, right? After the initial, like, oh, this guy can preach, they're like, wait a second. Like, this guy, this is the guy we grew up with. This is the little snot-nosed Jesus that was talking during synagogue teaching, right? They're like, we don't, this guy can't really be who he says he is.

They begin kind of questioning him and really kind of mocking him in a lot of ways. And we're going to kind of work through those. But the first thing that they ask is, where did he get the ability to speak with such wisdom? And if you look at Jesus' life, he didn't have any formal rabbi training.

Like, he didn't study directly under a rabbi. I'm not really sure how much, you know, school he had. But he wasn't, like, the top of the league.

Like, he wasn't trained in this. So they're probably like, how did he get this wisdom? How is he speaking in this way? And then they say, how were so many miracles done by his hands? Jesus likely spoke and told stories about what had just happened. I mean, he probably told the story about what had just happened a few days ago.

Like, hey, I just healed a woman, and she'd been bleeding for 12 years. And I just rose somebody from the dead. And they're like, nah, there's no way that this guy could actually do those things.

And then the next thing we see, he's asked, isn't this the carpenter? And we know that Jesus

followed his father's footsteps in the practice of carpentry. But the practice of carpentry back then was not like this awesome skill. It was kind of like a low-level, like, education job.

Like, it's kind of something you do with your hands. So they were kind of mocking him in this way. And then they go on, and they really ramp up the mocking.

They say, isn't this the son of Mary? And they don't mention Joseph here. And some people may think that this is because Joseph had been dead for a while, that Joseph died earlier in his years. Or this could be them mocking him by saying, like, isn't this the guy that had that so-called virgin birth, that so-called miraculous birth? It was something that they couldn't really handle.

They couldn't grasp. So they're like, this is that weird guy that had that weird birth. He can't really be who he says he is.

And then they go on and say, isn't his brothers, James and Joseph and Judas and Simon, and his sisters here? And they're pointing out that if Jesus is truly the son of God and who he says he is, then how does he have brothers and sisters, right? How does he have real siblings? Does that make them brothers and sisters and sons and daughters of God? So they really start hurling, like, every insult at Jesus and really degrading him for who he is. But because they do all this because they don't truly believe in who he is and what his message is. If we look at Luke 4, at the initial time when he attends Nazareth and speaks to them, Jesus gets up in the synagogue and he preaches and speaks from the scroll of Isaiah, which says in Luke 4, 18, The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor.

He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor. And then, after he read that, Jesus is like, hey, that I just read is fulfilled in your hearing through me. I mean, that's pretty bold, right? For Jesus to get up and read from a scroll and say, that right there, that's me.

I'm him in the flesh. And that's when we see the people of Nazareth, they drag him out of the synagogue and eventually try and throw him off a cliff. But what I want you guys to see is that it's basically like they're attacking every single thing about him because they initially don't believe in the message that he's bringing.

It's kind of like in a political race, right? You've got two candidates that are going at it, trying to get this one spot. And all of you, I'm sure, see the trash ads on TV that are always like, this guy did this. He did all this, and you can't vote for him, blah, blah, blah, blah.

And they're trashing a guy's character because they originally don't believe in the same beliefs that he has, right? And we see this in this moment that they're trashing him and talking about him because they initially don't believe in what Jesus is preaching. And in our lives, right, we don't have Jesus preaching to us. We don't have the ability to hear Jesus audibly.

But we have the word of God, right, which is the perfect, authenticated, flawless word of God. And sometimes in our life, when we read it, when we read passages, they sometimes rub us the wrong way, right? They bring friction into our lives. They bring things—God brings things to light where it's like, hey, you're living a certain way, and I've called you to live a different way.

And it brings this uncomfortableness, just like the people of Nazareth were experiencing. Jesus was calling them to believe in something greater. He was calling them to believe in who He was, and they were like, nah, that's too uncomfortable.

I don't want to step into that. I don't want to believe that. And sometimes in our life, when we open God's word, and it says, hey, I've called you to live this way, and you're like, eh, I'm good.

I don't want to live that way. I'm good. I feel like I'm a good person.

And sometimes we tend to bash people around us, saying, well, God, I'm living this way, and that guy I work with, he's awful. He's cheating on his wife. He cusses every other sentence.

At least I'm not that guy, right? And we begin to make excuses for the way that God has called us to live through His word, right? We take offense at what God's word is calling us to. And I'm literally preaching to myself, I find myself doing that every day. God, I know you've called me to live this way, but I serve you in ministry.

Like, I give my life to you. I do a lot of great things. But we're making excuses for the way God has called us to live, because we're taking offense to the message of the gospel, right? So, as we look at the rest of this passage, I want you to ask yourself, what is the friction in my life that God's word is bringing to me, right? The people of Nazareth, the friction was, believe in me, because I'm the son of God.

I'm the one that I truly am who I'm saying to you. But maybe the friction in your life is God's calling you to trust Him with your finances, or God's calling you to step out and choose a new career path, or for a student, hey, God's calling you to be different in your schools, or step out and be bold for your faith. And there's this friction there, and we have the responsibility as believers to either respond with acceptance or respond with offense, right? So I want you to ask yourself and truly think in your life, what is it in me that God is causing friction, this like uncomfortableness through His word, and what is it going to be my response? Am I going to be like the people of Nazareth and be like, no, I'm not going to believe in that, I'm not going to trust in that because it makes me uncomfortable, or are you going to accept what God is trying to show you and live it out? And so the last thing that we see in verses 4 through 6 is that, lastly, the teachings of Jesus brought unbelief.

As we look at verses 4 through 6, we see Jesus says, And Jesus said to them, A prophet is not without honor except in his hometown and among his relatives in his own household. And he could do no mighty work there except that he laid his hands on a few sick people and healed

them. And he marveled because of their unbelief, and he went out among the villages teaching.

So we see in verse 4, Jesus responded to them the same way he did in Luke 4. He says, A prophet is not without honor except in his hometown and among his relatives. And I'll be honest, I've heard that for a long time, and I'm like, what in the world does that mean? Like, not without honor, it's like a double negative. I caught myself, I'm like, okay, focus and understand what Jesus is saying here.

But what Jesus is showing the disciples is that what the people of Nazareth were doing was not anything new under the sun. If you look back through the history of the Old Testament, and we see it in 2 Chronicles 36, is that the people of Israel, they constantly rejected the prophets of God. Every time God would bring somebody into their life to try and show them a correct way to live, or he was trying to call them to a different way to live, they rejected him.

And Jesus is saying, hey, they're doing the same thing they've done for centuries. In 2 Chronicles 36, we see this is the Lord, the God of their fathers, sent persistently to them by his messengers because he had compassion on his people and on his dwelling place. But they kept mocking the messengers of God, despising his words and scoffing at his prophets until the wrath of the Lord rose against his people until there was no remedy.

So we see this is not anything new. It's that God has given us people time and time again throughout history that has called us to live a certain way, and we've always mocked them who he was, mocked them. And then in Acts, we see this story of Stephen, and this is after the death and resurrection of Christ, but this prophet Stephen, he stood up among the Pharisees, the people who actually killed Jesus, and he calls them out on the same stuff that we read here in 2 Chronicles.

In Acts 7, verse 51, it says, You stiff-necked people. Oh, my word. What if someone had come up to you at work and said, you know, you're very stiff-necked.

Like, that would not be very nice, or that would just make me uncomfortable if somebody said that to me. But it says, Uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you.

Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the righteous one, talking about John the Baptist, whom you have now betrayed and murdered. You who received the law as delivered by angels and did not keep it. So Jesus is showing them, like, hey, this has happened for a very, very long time, that people have rejected the word of God, they've rejected the prophets, they've rejected the message of God.

And I want to ask you, does that look any different than the way we live right now? Than the society that we live in right now? Continually rejecting the word of God, rejecting the message of who God calls us to live like. So, I want you to see, another thing is that after Jesus calls them out

on this, he says that he marveled at their unbelief. The disciples were sitting there probably watching Jesus respond to these people of Nazareth, and they're like, why won't these people get it? Why can't they get that the man who is standing before them is the actual living, breathing son of God? Even though he had lived in their town, had grown up with them, they could not look past this idea that Jesus could not be who he says he is.

He says that he marveled at their unbelief. And how depressing is that if you were in the presence of the son of God, and he's preaching the word to you, and it doesn't say that he marveled at your faith, he marveled at your unbelief, right? I don't want to be in that camp, right? I don't want to be in the camp where Jesus gives me a word, or you see something from the word of God, and he's calling you to live a certain way, and he's like, man, what are you doing? Why can't you trust me with this moment? Why can't you trust me with the way I've called you to live, that I will see you faithfully through it? I don't want to be in the camp of the people of Nazareth, right? And I think we're all in danger of this idea of lit-walking in unbelief, because it happened for thousands of years before, it happened during Jesus' time, and it's happening now. So I think we should take heed to these words that Jesus is showing, and say, am I in this camp? Am I in danger of walking in unbelief at who God is? And I think that comes in two ways.

We see, the first way that I think we can potentially walk in this unbelief, walk in this, you know, being offended by God, is that we are offended at the message of the gospel. God's word calls us to live a certain way and follow Him with our lives, but if we respond with offense and not acceptance, it can lead to unbelief in our life rather than strengthen our faith, right? I hope every week you're diving into God's word on your own. And Jamin talks about that, Pastor Jamin.

I should probably call him Pastor Jamin from up here, not just Jamin. But he calls us and encourages us to read God's word daily, right? Because listening to Jamin or listening, I did it again, listening to me or listening to Pastor Jamin weekly is not enough, right? Getting in God's word and reading it and allowing it to mold us and shape us, that's how we truly look more like Jesus. But if we read God's word and read the words where it says, take up my cross and follow me, leave your father and mother, leave your kids, leave your wife, do all these things, you will not have a home.

It says that man, the son of man has no place to lay his head. Will you be willing to follow me to the ends of the earth, right? If we read those passages and say, God, I don't really trust you in that. I don't know if I can fully step into that.

I'm kind of okay with this relationship of all at a distance. We are in danger of being just like the people of Nazareth, walking in unbelief and not stepping into a true relationship with Jesus, right? And the second thing that we see that we're in danger of stepping into unbelief is that our unbelief that Jesus still works and moves in our day and time. And by doing so, we limit the effects of Jesus's ministry in our life, in our church and in our community.

I think a lot of times we in the 21st century have like deconstructed almost the power of God, right? Because we have an answer for everything, right? I literally just gave a reference to Chat GPT earlier. Like, I don't know if any of you have used that thing. It's scary.

It literally can tell you anything under the sun. But we've almost solved, we think we've solved all the world's problems, right? And we don't look for God to do miraculous things in our lives, in our communities, in our church, in our schools anymore. Because we're like, man, we've already kind of figured it out.

So if we are like the people of Nazareth and don't see Jesus as being able to be the man that he says he is, then we're in the same camp. We're in danger of unbelief. So I hope that that sinks into your heart, that you allow it to mold you and shape you.

But I'm going to call our worship team up, and I've got just a few more things, and we're going to close with a song. But I was thinking about a way to kind of help this apply to our lives, because I know this is a dense passage. It's a hard passage to look at the unbelief and the offense of the people of Nazareth.

And you're like, yo, I'm here at church today. Like, obviously I believe in what you're saying, or I wouldn't be here, right? But a story came to my mind, and this was a story back in September 19, 1931. There were three friends that were taking a walk in Oxford, and you may know these people's names.

We've got C.S. Lewis, J.R.R. Tolkien, and Hugo Dyson. I hope many of you know who those people are. They've written some phenomenal books.

But they were taking a walk through Oxford, and C.S. Lewis was a guy who had recently came to faith in God. He had trusted that there was a God, but he was wrestling with the idea of who Jesus was. He couldn't understand the resurrection, the death, the burial.

He couldn't understand why it applied to his life. He couldn't see why the death of somebody 2,000 years ago would save him in 1936. But as they're walking, J.R.R. Tolkien is pleading with C.S. Lewis to see the broader picture of who Jesus was.

C.S. Lewis loved myths and stories, and he wrote some great stories, great books. But J.R.R. Tolkien showed C.S. Lewis that Jesus was the true myth. He was the king in all of those stories.

He was the hero in all of those stories, and he is someone that we should devote our entire lives to. And then we see after this moment where Tolkien is encouraging Lewis to believe in who truly who Jesus was, he wrote this quote, and it's a lot, but y'all stick with me. It says, A man who is merely a man and said the sort of things Jesus said would not be a great moral teacher.

He would either be a lunatic on the level with a man who says he is a poached egg, or else he

would be the devil of hell. You must make your choice. Either he was and is the son of God, or else a madman or something worse.

You can shut him up for a fool, or you can spit at him and kill him as a demon, or you can fall at his feet and call him Lord and God. And think about C.S. Lewis' life. If he hadn't come to this realization of who Jesus truly was and took the next step in his faith, we may never have gotten all the great works that C.S. Lewis wrote.

And I want you to think about your own life. Maybe you're at that point where you're like, I see God. I see He's done some miraculous things, but I'm not willing to take that next step and believe in Him.

Maybe God wants to use you in the same way that C.S. Lewis was used, and do a mighty work in your community, in your family, in your church, but you're not willing to believe in who He says He is, right? That's what I don't want you, us as a church, us as a body of believers, to get caught up in. For us to be like the people of Nazareth and not truly believe in who Jesus was, and we miss the great work that He wants to use us for, right? So I got three takeaways. Kids, y'all got your crayons? Y'all ready to write this down? Three takeaways that I want us to walk through this week.

Number one, take the next step in your relationship with Jesus. I don't know what that is. None of us really know.

But take the next step in your relationship with Jesus. Maybe that's reading your Bible during your week. Maybe that's joining a small group.

Maybe that's believing that God could do something in your family and truly change some culture, some habits that have been brought up in your life. Take the next step in your relationship with Jesus. Number two, allow the friction of God's Word to grow your faith.

Get in the Word of God. It's not easy reading, right? It's not always rainbows and butterflies. God's Word calls us, it molds us, it shapes us.

But if we respond with offense, we're not allowing it to do the work in our life. And then the last thing is don't let your unbelief keep you from experiencing the work of Jesus in your life. Believe that God can still do big things in our lives.

Believe that God can do a miracle in your family. Maybe you're praying for a loved one that doesn't know Jesus. And you've been praying for them for a long time.

And you're frustrated and you're burnt out. And you're like, I'm giving up. God's not going to do a work in his life.

Don't lose hope. Don't lose hope that God can still do great things in your life. Don't be like the

people of Nazareth and see Jesus and the great message that he has.

And say, that's too good to be true. Right? So I'm going to pray for us. And I encourage you guys, during this song, do some heart reflection.

Say, God, what are you calling me to do? What are you calling me to step into? So God, I thank you for this moment. I thank you for your Word. That you've called us to live by faith and trusting you.

Even when it's not easy. And God, I just pray for the people listening that they would see your Word. That they would allow it to apply to their lives.

Maybe it's hard. Maybe there's some friction in their heart. But God, I pray that you would move in their life.

That you would encourage somebody to take the next step in their relationship with you. So God, we love you and we praise you for this time. And we give you all glory in Jesus' name.

Amen. He abides with us still. And with all who will trust and obey.

There's no other way to be happy in Jesus. With peace in my mind and joy in my heart. I'll take up my cross for all of my days.

I'll do what you say. There's no other way but to trust and obey. A burden we bear, not a sorrow we share.

But our work He does richly repay. In our grief and our loss. In our trial and our cross.

We are blessed when we trust and obey. There's no other way to be happy in Jesus. With peace in my mind and joy in my heart.

I'll take up my cross for all of my days. I'll do what you say. There's no other way but to trust and obey.

But we never can prove the delights of His love. Until all on the altar we lay. For the favor He shows and the joy He bestows.

Are for those who will trust and obey. Then in fellowship sweet, we will sit at His feet. Or we'll walk by His side in the way.

What He says, we will do. Where He sends, we will go. Never fear, only trust and obey.

There's no other way to be happy in Jesus. With peace in my mind and joy in my heart. I'll take up my cross for all of my days.

I'll do what you say. There's no other way but to trust and obey. Oh, I'll do what you say.

There's no other way but to trust and obey. So trust and obey. For there's no other way to be happy in Jesus.

But to trust and obey. I hope you all have an awesome week. The only announcement that we've got is if you are looking for an opportunity to live out your faith and maybe have some gospel conversations with somebody, we're going to be serving at Trinity Fest that's going to be happening in about a month, on the 26th.

So we're going to have a booth. Try to have some conversations with people in our community. Love on our community.

But we have our regular stuff on Wednesday nights. If you're looking to get plugged in to a small group, we have men's group and ladies' group, students and preteens and kids and all the things. So don't do life alone.

But we'll see you back next week. If we can ever be a blessing, please don't hesitate to reach out. Love you.

¶¶