

### Mk Series pt 18

- Jesus rejected in hometown of Nazareth, by his family, and those who knew him well.
- Strategies for outreach
- A PROBLEM WITH AMERICAN Christianity
- Some internet-level misinformation about Nazareth not existing
  - o Archaeology
- Perpetual virginity of Mary
- Series reminder

### Mark 6:1–6 (NASB95)

<sup>1</sup>Jesus went out from there and came into His hometown; and His disciples followed Him.

<sup>2</sup>When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, “Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands?”

<sup>3</sup>“Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?” And they took offense at Him.

<sup>4</sup>Jesus said to them, “A prophet is not without honor except in his hometown and among his own relatives and in his own household.”

<sup>5</sup>And He could do no miracle there except that He laid His hands on a few sick people and healed them.

<sup>6</sup>And He wondered at their unbelief. And He was going around the villages teaching.

### Mark 6:1–6 (NASB95)

<sup>1</sup>Jesus went out from there and came into His hometown; and His disciples followed Him.

- Nazareth is where Jesus grew up.
- This is going to be a different kind of homecoming.
  - o They know Jesus.
    - But not like this
  - o He has disciples

- They talk about Jesus
  - Teachings and miracles
- o Perhaps rumors had spread
  - Healings, exorcisms, teachings
- Nazareth
  - o Some have said it didn’t exist until long after the death of Jesus.
    - Rene Salm – “The Myth of Nazareth: The Invented Town of Jesus”
      - CLAIM: artifacts from there date to later (oil lamps)
        - o Reproduced on Atheist.org, Rationalwiki.org, [jesusneverexisted.com](http://jesusneverexisted.com)
      - RESPONSE: Nazareth archaeologist Yehuda Rapuano
        - o “Salm’s personal evaluation of the pottery, which he rehearses from his book *The Nazareth Myth*, reveals his lack of expertise in the area as well as his lack of serious research in the sources. By ignoring or dismissing solid ceramic, numismatic and literary evidence for Nazareth’s existence during the Late Hellenistic and Early Roman period, it would appear that the analysis which Rene Salm includes in his review, and his recent book must, in itself, be regulated to the realm of myth” – Stephen J. Pfann and Yehuda Rapuano, *On the Nazareth Village Farm Report: A Reply to Salm*, *Bulletin of the Anglo-Israel Archaeology Society*, vol. 26, (2008), 107-108

<sup>2</sup>When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands?"

<sup>3</sup>"Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him.

- What's a synagogue?
  - Not the temple
  - Met on the Sabbath (also the 2<sup>nd</sup> and 5<sup>th</sup> days of the week for worship)
  - According to the Mishna
    - Statements of faith (Shema- Deut and Num)
    - Reading
    - Interpretation (especially as Hebrew waned)
    - Address – anyone suitably qualified
      - So "Jesus taught"
  - An acceptable place to do it.
    - Apollos too – Acts 18:26
    - Paul did this too
      - Acts 9:20 (NASB95) <sup>20</sup>and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."
      - **It was a habit**
    - Application
      - Let's find those places and use them
        - Christian... use it!!
  - At some point they weren't welcomed anymore.
    - Use it while it's there
- Their response

<sup>2b</sup> **The many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands? <sup>3</sup>"Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him.**

  - They knew Jesus, but didn't know Him.

- "wisdom" – his teachings
- Miracles – rumors or the few in Nazareth
  - Unlike later fabrications
    - Gnostic texts
- All the reasons they reject Jesus...
  - 1- "the carpenter"
    - Not in His abilities
    - 13:55 "is this not the carpenter's son?"
    - Peter Jennings "the search for Jesus"
      - 2000 – seemed very "factual"
  - 2- "the Son of Mary"
    - Atypical - possible derision
    - Or Joseph is dead
      - Earlier – only mother and brothers came
  - 3- "his family is here with us"
    - Normalize him?
    - It doesn't help that they don't believe in Him either
      - ***Jn 7:5 "even His brothers did not believe in Him"***
      - Criterion of embarrassment
    - They had tried to get Him to stop (3:21 "he is out of his mind")
    - The response to Jesus
  - Yet they ignore His miracles, and teachings.
    - In concert with the OT
  - The rejection seems odd.
    - America – the Jesus you know couldn't be good enough
      - But some new spirituality is.
- Info from Luke
  - Read from Isaiah
    - Stopped and sat down.
  - ***Luke 4:16–22 (NASB95) <sup>16</sup>And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. <sup>17</sup>And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it***

was written, <sup>18</sup>*“The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are oppressed, <sup>19</sup>To proclaim the favorable year of the Lord.”* <sup>20</sup>*And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. <sup>21</sup>And He began to say to them, “Today this Scripture has been fulfilled in your hearing.”* <sup>22</sup>*And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, “Is this not Joseph’s son?”*

- Is 61:1-2
  - Next part “and the day of vengeance of our God”
- He says He fulfilled it.
  - Jesus didn’t just give moral help
    - Confronted with the reality of WHO He is

○ Illustrations from OT

- **Luke 4:23–30 (NASB95)** <sup>23</sup>*And He said to them, “No doubt you will quote this proverb to Me, Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.”* <sup>24</sup>*And He said, “Truly I say to you, no prophet is welcome in his hometown. <sup>25</sup>“But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; <sup>26</sup>and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. <sup>27</sup>“And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.”* <sup>28</sup>*And all the people in the synagogue were filled with rage as they heard these things; <sup>29</sup>and they got up and drove Him out*

*of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. <sup>30</sup>But passing through their midst, He went His way.*

- Elijah’s widow
- Leper Naaman
  - Gentiles.

<sup>4</sup>Jesus said to them, “A prophet is not without honor except in his hometown and among his own relatives and in his own household.”

- Jesus attributes this to human issues
- It’s more general than just Jesus
  - We can do it to those we know the most
- In particular, a prophet
  - A prophet is a messenger of God, not just someone with skills or talents.
  - People want to hear what they want to hear

<sup>5</sup>And He could do no miracle there except that He laid His hands on a few sick people and healed them.

<sup>6</sup>And He wondered at their unbelief. And He was going around the villages teaching.

- Vs 5 – it seems clear. Miracles were available but limited due to unbelief.
  - I don’t want to water this down.
    - Faith is key.
      - To salvation
      - To prayer
  - What’s wrong with the “signs and wonders” movement?
    - The assumption that they are always equally available.
      - I’ve seen many believing saints not being healed.
      - And they agonize.

- Look, you had faith, it didn't happen, its possible wasn't God's will... or timing
  - Accept it.
    - Don't fear unknown doubts
- Jesus **marveled** at their unbelief
  - Some marvel at how hard it is to believe
    - Not Jesus.
      - "how could you NOT believe!?"
      - Some stand on a mountain of evidence and still doubt or waffle
  - Sometimes, laugh at your doubt.
- Vs 6 – Jesus goes elsewhere ***"and He was going around the villages teaching."***
  - App – maybe you need to leave/expand
    - Go where you can minister.
- Things
- Did Mary have other children?
  - Weight of it.
    - Dogma – you MUST believe it. Or anathema.
      - The Church's magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes, in a form obliging the Christian people to an irrevocable adherence of faith, truths contained in divine Revelation or also when it proposes, in a definitive way, truths having a necessary connection with these. (CCC 88)
  - 4 Marian dogmas – virginity is one
  - Catholic Dogma
    - "The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." And so the liturgy of the Church

celebrates Mary as Aeiiparthenos, the "Ever-virgin," (CCC 499)

- Anathema
- Scripture
  - Jesus had brothers and sisters
    - Matthew 1:24-25 (NKJV) <sup>24</sup>Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, <sup>25</sup>and did not know her till she had brought forth her firstborn Son. And he called His name Jesus.
  - Matthew 13:55 (NASB95) <sup>55</sup>"Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?
    - Father, mother, brothers
  - John 2:12 (NASB95) <sup>12</sup>After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they stayed there a few days.
  - John 7:3 (NASB95) <sup>3</sup>Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing.
  - John 7:5 (NASB95) <sup>5</sup>For not even His brothers were believing in Him.
  - Acts 1:14 (NASB95) <sup>14</sup>These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.
  - 1 Corinthians 9:5 (NASB95) <sup>5</sup>Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?
  - Galatians 1:19 (NASB95) <sup>19</sup>But I did not see any other of the apostles except James, the Lord's brother.
  - ***Mt 12:46-50 Jesus' mother and brothers were standing outside wanting to speak to Him***
- Catholic response
  - Some: step-siblings from Joseph's prior marriage
    - But

- Ad hoc
    - Non-evidenced
- Trent Horn
  - Cousins
  - CCC 500 Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus.<sup>157</sup> The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, "brothers of Jesus", are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls "the other Mary".<sup>158</sup> They are close relations of Jesus, according to an Old Testament expression.<sup>159</sup>
  - BUT – this makes the text read in unnatural ways
    - “Your mother and brothers are outside” becomes “Your mother and cousins or close kinsmen are outside”
    - “for even His brothers did not believe in Him”
    - Adelpbos distinguished from siblings (sungeneis)
      - Luke 14:12 (NASB95) <sup>12</sup>And He also went on to say to the one who had invited Him, “When you give a luncheon or a dinner, do not invite your friends or **your brothers or your relatives** or rich neighbors, otherwise they may also invite you in return and that will be your repayment.

- Luke 21:16 (NASB95) <sup>16</sup>“But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you to death,
  - Lk 1:36 Elizabeth is Mary’s “relative” (sungenis)
    - Jesus’ brothers it’s variations of “adelpbos”
  - This really gives us the impression that “adelpbos” means “brother” in the normal sense.
    - Is Luke sloppy?
      - No, here he is careful about distinguishing Jesus’ family relations.
      - ***Luke 3:23 (NASB95) ... as was supposed, the son of Joseph,***
      - Careful about Joseph, why not the brothers?
    - In fact, there’s NO place where the NT uses “adelpbos” to refer to cousins.
  - Matthew 1:24–25 (NASB95) <sup>24</sup>And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, <sup>25</sup>but kept her a virgin until she gave birth to a Son; and he called His name Jesus.
  - Lastly –
    - Mary mother of James and Joses (Mt)
      - Two of Jesus’ brothers

- Lk – Mary’s sister was there.
    - Named Mary?
  - Ignores all the texts!
- Let scripture speak.
  - Sola scriptura = this trumps you.
- Closing
  - What are you taking for granted?
  - What radical change does God want in your life?