

Mark 6:1-13 “Rejected at Home”^{**1}

Series: “*Mark: The Servant in Action*”

Main Idea: In Mark 6:1-13, we discover that the Servant’s ministry advances through two experiences: rejection, and reproduction.

- I. The Servant faces rejection (1-6).
 - A. Jesus tried to minister at home (1-2a).
 - B. Jesus offended the people (2b-3).
 - 1. They misunderstood His message.
 - 2. They misunderstood His works.
 - 3. They misunderstood His true identity.
 - C. Jesus was amazed (4-6).
 - 1. He saw their lack of faith.
 - 2. He left them, but didn’t give up on them.
- II. The Servant focuses on reproduction (7-13).
 - A. Step #1: Show them how.
 - B. Step #2: Give them tools (7).
 - 1. They need support.
 - 2. They need authority.
 - C. Step #3: Clarify expectations (8-11).
 - 1. He told them what to take (8-9).
 - 2. He told them where to stay (10).
 - 3. He told them how to handle rejection (11).
 - D. Step #4: Send them out (12-13).
 - 1. Help people see that the Lord expects change.
 - 2. Help people see that the Lord makes change possible.
 - E. Step #5: Debrief after they finish.

Make It Personal: Some questions to ponder...

- 1. Are you involved in the ministry of reproduction?
- 2. Are you willing to face rejection for the One who was rejected for you?

What a privilege it is to study the life of Jesus Christ! We are blessed to have four gospel accounts that present His amazing life to us, and we’re walking carefully through Mark’s account, where we see The Servant in Action. In Mark 6:1-13, we discover that the Servant’s ministry advances through two experiences: rejection, and reproduction.

Scripture Reading: Mark 6:1-13

How did your family respond when you became a follower of Jesus? For many, it was cause for great celebration. But for some, there was no celebration, instead mockery, hostility, even rejection.

Have you ever experienced rejection? Our Savior did. He experienced the pain of perhaps the worst kind of rejection, by His own people, His own *family* members.

This morning, we come to one of the most painful experiences in Jesus’ life. In fact, as we’ll see, it’s one of two times in Jesus’ life when the Bible says He was “amazed” (NIV). The passage before us will help us know our dear Savior better, for He truly was tempted in all points as are we (Hebrews 4:15). It will also help us understand what we can expect if we follow Him.

Mark presents Jesus as The Servant, and in Mark 6:1-13, we discover that The Servant’s ministry advances through two experiences: The first, rejection. And the second, reproduction.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the Mark series in 2004.

I. The Servant faces rejection (1-6).

As we begin Mark 6 we've come to the second longest chapter in Mark's gospel. Jesus is in Galilee, probably Capernaum. In chapter five He demonstrated His authority over the devil, over disease, even over death itself with a series of miracles, the last of which was the raising of Jairus' daughter from the dead.

Verse 1 says, "He went away from there [that's Capernaum] and came to his hometown [that's Nazareth], and his disciples followed him." Notice that...

A. Jesus tried to minister at home (1-2a). The KJV says He "came into his own country." Mark doesn't here specify that it was Nazareth, but he mentioned Nazareth by name back in 1:9. Both Matthew and Luke make it clear that Jesus, although born in Bethlehem, grew up in Nazareth (Matt 2:23; Luke 2:39-40).

Morgan says that Nazareth was a town of about 10,000 inhabitants, describing it as, "...One of those towns where every one knows every one else, and every one knows every one else's business, as a rule a little better than people know their own business!"²

They knew about Jesus in Nazareth, or at least they thought they did. But Jesus isn't returning home for a family reunion. He's coming with a message, entering town as a Rabbi, with His disciples with Him.

Notice the beginning of verse 2, "And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished [NIV 'amazed']." It's the same word (*ekplessomai*) Mark used to describe how the folks in Capernaum responded to Jesus back in 1:22 (NIV), "The people were *amazed* at his teaching, because he taught them as one who had authority, not as the teachers of the law." But for Nazareth it was a different kind of amazement.

Apparently, this is Jesus' second visit to Nazareth since initiating His public ministry. Mark doesn't mention the first, but Luke does (in Luke 4). It occurred about a year earlier, at the beginning of Jesus' public ministry in Galilee. During that visit Jesus went to the synagogue and, after reading a messianic prophecy from the scroll of Isaiah, said, "Today this scripture is fulfilled in your hearing (Luke 4:21)." Later, upset by His words, the townspeople tried to kill Jesus by throwing Him off a cliff. But He escaped and left Nazareth (4:30). That was the result of visit #1. The people from His hometown tried to take His life!

Between that first visit and the one we're considering, Jesus preached and did many miracles throughout Galilee, and consequently His fame spread throughout the land. In an incident that took place shortly before this second visit (described in Mark 3), word of His exploding work got back to His family in Nazareth who concluded He was insane (if not demon-possessed) and came to take Him home by force. When informed that His mother and brothers had arrived, Jesus said, "Here are my mother and brothers!" pointing to His disciples.

Apparently, that was His last contact with the family prior to returning home. On visit #2, He went to the synagogue again. Verse 2 says He taught again, or as Mark emphasizes, He *began* to teach. Apparently, He never finished His lesson. What happened? Look at the end of verse 3, "And they took offense at him."

B. Jesus offended the people (2b-3). You say, "What did He do that was so offensive?" It's not so much what He did as who they perceived Him to be. Notice the

² G. Campbell Morgan, p. 133.

questions they asked in verse 2, “Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands?”

When I was twenty-one my home church invited me to become their first Pastor’s Assistant. I’d attended that church since the age of ten. I came to know Christ in that church. I was baptized in there. I grew up in the youth group. I can still remember going to those elders’ meetings, sitting next to the man who’d been my junior high Sunday School teacher and across from another who’d been to my high school basketball games and another who’d been my youth leader. What amazed me was that they didn’t look down on me because of my youth, but rather allowed me to minister with and to them. They had learned that pastoral authority is linked to the Book, not human perception.

I find it interesting how the crowd in Nazareth *didn’t* respond. “Well, I always knew there was something special about that boy!” They didn’t say that. Nor, “Welcome home! You’ve made Nazareth famous!” No, they simply took offense.

Why? The cool reception they gave to Jesus that day was due to three misunderstandings.

1. *They misunderstood His message.* Notice their first question, “Where did this man get these things?” It’s been said, “An expert is an ordinary fellow from another town.” They knew which school Jesus had gone to, the same one their kids had attended. They knew which synagogue He attended, probably the very one He’s in on this day. *Where did He get these things?* they wanted to know. His message didn’t make sense to them.

And what *was* His message? Mark doesn’t tell us, but if we check out Matthew 5-7, which is the Sermon on the Mount, we’ll get a pretty good idea. Jesus preached with authority, a radical message that challenged the centuries-old traditions of Judaism. He told people that if their righteousness didn’t surpass the righteousness of the Pharisees and the teachers of the law, they would not enter the kingdom of God (Matt 5:20)! That kind of preaching offends people, particularly people who are buying into the system of the Pharisees and teachers of the law!

2. *They misunderstood His works.* “What’s this wisdom that has been given him, that he even does miracles [KJV, ‘mighty works’]!” Note they don’t deny His miracles. They just question the purpose and even origin of them. Perhaps they’ve bought the party line being circulated by the teachers of the law. Remember 3:22? “By the prince of demons he is driving out demons.”

3. *They misunderstood His true identity.* Verse 3, “‘Isn’t this the carpenter?” That was Joseph’s occupation, you’ll recall. He was a *tekton*, a builder, a craftsman who worked with wood or stone.³ And apparently, Jesus learned the same trade and practiced it until the age of thirty. That’s how the folks in Nazareth knew Jesus, as a working man, a layman if you will. They were plagued by what Morgan calls, “The inability to believe that the man who worked by our side could ever be our teacher.”⁴

“Isn’t this Mary’s son?” That’s interesting. During Jesus’ visit the year before the people at Nazareth said, “Isn’t this *Joseph’s* son (Luke 4:22)?” Now they say, “Isn’t this *Mary’s* son?” Why the change? Most scholars feel Joseph died years before this, so that’s not the reason. More likely it’s a slur, a jab at Him. Typically, a first century Jew

³ Our word “architect” means “chief builder.”

⁴ G. Campbell Morgan, p. 136.

was identified by his father's name and not his mother's, even if the father was deceased. To refer to Jesus by His *mother's* name is to raise the stigma of His birth, for His mother conceived him out of wedlock.

On another occasion when Jesus was talking about His heavenly Father, His critics responded sarcastically, "We are not illegitimate children (John 8:41)," with the unspoken implication—"but that's what *you* are."

Verse 3 continues, "Is not this...the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" The Roman Catholic church teaches that these were cousins, but there's no textual basis to redefine the terms. The fact is, Jesus had half-brothers and half-sisters, children born to Joseph and Mary after Jesus' virgin birth. James was probably born next to Jesus and later became a church leader in Jerusalem and author of the epistle that bears his name. Judas was probably the man who later authored the book of Jude. We know nothing of Joseph and Simon and the sisters.

Did you ever wonder why Jesus waited until He was thirty to begin His public ministry? Why did He keep a low profile in Nazareth all those years, working as a carpenter, while a world waited to be saved? Barclay offers an interesting suggestion, "The reason was that Joseph died young and Jesus took upon himself the support of his mother and of his brothers and sisters; and only when they were old enough to fend for themselves did he go forth. He was faithful in little, and therefore in the end God gave him much to do."⁵

There are Apocryphal stories that embellish Jesus' growing-up years, stories about the boy-Jesus performing miracles. But they're just stories, and they lack biblical basis.

The fact is, Jesus lived a fairly normal life as a first century Jewish boy, teen, and later as a young adult. The other boys who played with Him saw Him as a boy, upright, pure, honest, a good boy, no doubt, but still a boy. The same could be said for the customers who paid Him for His carpentry work. I'm sure He was an exceptional carpenter, but to them He was a carpenter and no more.

"And they took offense at him," Mark says in verse 3. Familiarity breeds contempt.

What was their problem? In short, *they thought they knew Him*. They thought that because they knew *some* things about Him, they really knew Him. But they were wrong, and sadly they're not alone.

There are many people today who think that because they know a few things (or even many things) about Jesus, they really know Jesus. But they don't. They've created a Jesus that doesn't exist. This explains why they, too, are offended by the words of the real Jesus.

So Jesus tried to minister at home. Then Jesus offended the people.

C. Jesus was amazed (4-6). Notice verse 4, "And Jesus said to them, 'A prophet is not without honor, except in his hometown and among his relatives and in his own household.'"

Those are nearly the same words He spoke at His first visit to Nazareth. In Luke 4:24, "I tell you the truth, no prophet is accepted in his hometown" (see also John 4:44). Nearly everywhere He went, the crowds flocked to Him, but in Nazareth they shut their hearts.

⁵ Barclay, pp. 139-40.

Verse 5 says, “And he could do no mighty work there, except that he laid his hands on a few sick people and healed them.” Those are tragic words, *He could do mighty work*. It’s not that He lacked the ability. It’s that they lacked something.

According to verse 6, “And he marveled because of their unbelief.” The NIV says, “And he was amazed at their lack of faith.” Faith is a prerequisite for seeing the work of God. Hundreds of people touched Jesus’ clothes, but received no healing. How is it then that the woman who had suffered twelve years with a bleeding disorder was healed by touching Jesus’ robe? Jesus gives the answer in 5:34, “Your *faith* has healed you.”

Jesus didn’t do miracles to impress people. In fact, His purpose went beyond simply getting rid of physical suffering. He performed miracles to substantiate His true identity as the Messiah so that people would *believe* in Him.

We see Jesus “amazed” only two times in the Gospels. In Luke 7:9 He is amazed by the great faith of a Roman centurion. Here He is amazed by the lack of faith. Let’s not miss this.

1. *He saw their lack of faith.* What does He see when He looks at us this morning? Did you come to church today really expecting to hear the speech of God through the preaching of His Word, so that you might express your faith in this wonderful person you cannot see? Or...did you just come to hear “what the pastor has to say?”

There’s a big difference, isn’t there? Did you walk through those doors with an expectant faith, believing that God was going to speak to you today through His Word, in order that you might know Him better? Or...did you come with a lesser pursuit in mind?

Barclay’s observation is worth pondering, “Our churches would be different places if congregations would only remember that they preach more than half the sermon. In an atmosphere of expectancy the poorest effort can catch fire. In an atmosphere of critical coldness or bland indifference, the most Spirit-packed utterance can fall lifeless to the earth.”⁶

Mark concludes verse 6, “And he went about among the villages teaching.” Those are heavy words. *And He went*. He left them. He saw their lack of faith so He went elsewhere. His rejection led to their loss.

So how do you handle rejection? When people don’t treat you right, when your own family members hurt you, how do you respond? Do you get angry? Do you sulk? Do you think of ways to get even? Take another look at what Jesus did.

2. *He left them, but didn’t give up on them.* How do I know? I know because of a scene that took place less than two years later. These same disciples who were with Jesus in Nazareth were in a prayer meeting in Jerusalem. But there were new faces. Guess who joined them? Acts 1:14 says, “They [the disciples] all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and *with his brothers.*”

Amazing! By the grace of God, these brothers who had once *rejected* Jesus eventually *received* Him as their own Savior and Lord. Such is the power of His unending love. Perhaps you’re feeling the magnetic power of His love this very moment. If so, join the rest of us and *believe* in Him. Put your *faith* in Him, your *total trust*.

This morning we’re seeing that the Servant’s ministry advances through two experiences. The first? Rejection. What He did next is rather shocking, and it brings us to the second experience.

⁶ Barclay, p. 140.

II. The Servant focuses on reproduction (7-13).

What do we often do after experiencing rejection? Retreat? Lick out wounds? Not Jesus. Ironically, the rejection led to reproduction. Right after the negative response at Nazareth, Jesus launched the next phase of His public ministry.

Verse 7 says, “And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.”

D. L. Moody said, “It is better to train ten people than to do the work of ten people. But it is harder.” What’s involved in the ministry of reproduction? How do you train disciples? Jesus followed five very practical steps as a disciple-maker.

A. Step #1: Show them how. Verse 7 begins, “And he called the Twelve.” Here’s the heart of discipleship. It’s life on life, and it begins with the divine call. Jesus had already selected these twelve men, and had begun to invest His life into them. He had been traveling with them, eating with them, talking with them, and of course, teaching them. They had been learning what to do by watching Him.

That was the call to follow. Now He calls them to send them out. First, follow Me and I will make you fishers of men. Now, it’s time to go fishing.

This is such a vital part of disciple-making. *Show them how.* And one of the first things Jesus shows His men is what to do when you’ve experienced rejection. You don’t burn bridges. You do keep on going.

For the Twelve, this “show them how” phase lasted about a year, maybe a little longer. First they observed. Then they imitated.

There’s a vital lesson for us here. Jesus doesn’t call us into this incredible relationship with Himself merely to make our lives comfortable. He calls us, so that He might teach us, and then send us out. This is the pattern He uses throughout the New Testament, that eventually becomes our mission (Matthew 28:19-20), and we see it in embryo form right here with the twelve.

And notice this. What He tells His first followers to do is the same thing they’ve just witnessed Him doing. Notice the end of verse 6 again (NIV), “Then Jesus went around teaching from village to village.” So the hometown rejection prompted Jesus to begin a village ministry. And then He says, you go do what I did.

Village evangelism. By going to the villages Jesus taught His men, and us, a critical lesson. Yes, people in the cities need hope, and Jesus went there too. But so do the obscure, the often looked-down-upon folks living out in the villages. Jesus cared for the towns of thousands, yes, but He also cared for the villages of five hundred and smaller.

There is a story told about C. I. Scofield, the man responsible for the reference Bible that bears his name. He was invited to preach in a church in North Carolina. The night was rainy and only twenty-five people came to the meeting. The young preacher leaned over and apologized to Dr. Scofield for the small turnout to hear the doctor. Scofield replied, “Young man, my Lord had only twelve men in His school and in His congregation most of the time. If He had only twelve, who is C. I. Scofield to be concerned about a big crowd?”⁷

In the ministry of reproduction, the first step is to *show them how.*

B. Step #2: Give them tools (7). What kind of tools? Disciples need several things to succeed, and here we see Jesus giving His men two particular “tools.”

⁷ Told by J. Vernon McGee, p. 75.

1. *They need support.* Verse 7 says, “He sent them out two by two.” Why did He send them in pairs? Jesus could cover more territory if He sent His men out one man per city. Why two by two? For starters, the Law demanded two witnesses to substantiate a claim (Deut 17:6). The principle holds here as well. What the first preacher says, the second substantiates.

But there’s also a very practical reason. Ministry in pairs provides the men with accountability and support. The fact is, these men were going to face what Jesus faced. *Rejection.* Ecclesiastes 4:10 puts it this way, “If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up!”⁸

2. *They need authority.* Notice that verb. Mark says Jesus “sent” them. The Greek verb is *apostellein* and indicates these twelve men were sent out by Jesus as His official representatives. They went out as an extension of Him.

He also gave them something. According to verse 7, “He gave them *authority* over evil spirits.” To give someone a job to do and *not* give him the necessary authority is to handcuff him. Jesus gave His men what they needed to accomplish what He expected.

How do you make disciples? Here’s how Jesus did it. First, show them how. Then, give them tools.

C. Step #3: Clarify expectations (8-11). In this case the Lord gave very specific instructions regarding three matters.

1. *He told them what to take (8-9).* “He charged them to take nothing for their journey except a staff—no bread, no bag [AV, ‘no scrip’], no money in their belts—⁹ but to wear sandals and not put on two tunics.”

Take only a staff, a walking stick. They weren’t even to take an extra tunic, which would have come in handy on cool nights for Jews used the tunic as a covering.

Why not? The Lord was teaching them to put their absolute trust in God to meet their needs. In short, they were to travel light, taking only what they had on their backs, with the assurance that God would provide. He would put it on the hearts of people to show hospitality and meet their needs.

2. *He told them where to stay (10).* “And he said to them, ‘Whenever you enter a house, stay there until you depart from there.’” What’s this all about? Apparently, the Lord is addressing a problem we all have before it happens.

He knows our prideful tendency to think we deserve better than what we have. A better house. A bigger church. No. He makes it clear that He doesn’t want His men to pick and choose. Don’t stay in one place until you find a better place. Ministry is not a stepping stone. Assume the posture of a servant, not a pampered guest.

3. *He told them how to handle rejection (11).* “And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a testimony against them.”

That sounds sort of *not-Jesus-like*, doesn’t it? *You don’t want me? Fine, I don’t want you either!* But that’s not what Jesus is saying. Jesus isn’t endorsing snobbery.

There’s a backdrop to this. When Orthodox Jews returned to the Holy Land from Gentile territory, they “shook off the dust.” It was a visible way of affirming that all roads do not lead to heaven.

⁸ Also Eccles 4:11-12, “Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.”

Make that clear, says Jesus to His men. Help people who reject your message about Me to know the seriousness of their response.

Friends, Jesus is showing the twelve that their message, just like His own, brings judgment as well as salvation.⁹ That's true for us, too. When we offer people the gift of eternal life by believing in the person of Jesus Christ, we're also delivering a not-very-popular message by implication. We're saying, if you do *not* receive Christ, you are condemning yourself to eternal destruction.

Is there anything more tragic? No.

Jesus is preparing His men ahead of time for the inevitable. Yes, there will be fruit. People will accept their message. But there will also be rejection. Jesus makes it clear He does not expect His men to make everyone happy. And when there is rejection, we are to make it clear that this rejection is a tragic response.

And then we are to move on, and to do that with two assurances. One, God, and God alone, can still change that person's heart. Case in point, Saul of Tarsus. And two, God has others who are ready to hear, and receive, this wonderful message.

This is Jesus' trial mission with the twelve. It involves... Show them how. Give them tools. Clarify expectations. Then...

D. Step #4: Send them out (12-13). Note the first words of verse 12, "So they went out." Sooner or later, you have to leave the classroom. There's a time for learning, but then it's time to play the game. Here's the order. First learn, then teach.

Some people don't want to learn. They want to *do*. Some young people are that way. They don't want to invest the hard work in their studies so they're prepared to do what the Lord wants them to do in kingdom work.

But others *only* want to learn. Some sitting in church pews have been learning for years. If you were to draw a picture of their spiritual body it would be a huge head with tiny little legs and arms. They need spiritual exercise. They need to get out and share what they've learned with the lost. *Send them out.*

Having been sent, what did Jesus' men do? Verses 12-13 says, "So they went out and proclaimed that people should repent."¹³ And they cast out many demons and anointed with oil many who were sick and healed them."

Simply put, they engaged in a twofold task. And by application, this is our task, too.

1. *Help people see that the Lord expects change.* Note the curriculum the disciples preached. "They went out and proclaimed that people should *repent*." Sadly, this is part of soul-winning that's often neglected these days.

Clarence Jordan, author of the "Cotton Patch" New Testament translation and founder of the interracial Koinonia farm in Americus, Georgia, was getting a red-carpet tour of another minister's church. With pride the minister pointed to the rich, imported pews and luxurious decoration. As they stepped outside, darkness was falling, and a spotlight shone on a huge cross atop the steeple. "That cross alone cost us ten thousand dollars," the minister said with a satisfied smile. "You got cheated," said Jordan. "Times were when Christians could get them for free."¹⁰

Brothers and sisters, repentance isn't optional. Our task is to call on people to repent, to do a 180 in life. Barclay explains, "The change is not necessarily from robbery, theft, murder, adultery, and glaring sins. The change may be from a life that is completely

⁹ Wessel, p. 667.

¹⁰ Michael Jenkins.

selfish, instinctively demanding, totally inconsiderate, the change from a self-centered to a God-centered life—and a change like that hurts.”¹¹

D. L. Moody offered this counsel. “It is a great mistake to give a man who has not been convicted of sin certain passages that were never meant for him. The Law is what he needs...Do not offer the consolation of the gospel until he sees and knows he is guilty before God. We must give enough of the Law to take away his self-righteousness. I pity the man who preaches only one side of the truth—always the gospel and never the Law.”¹²

We need to help people see that the Lord requires change. He is holy, and He commands us to be holy. But our message isn’t self-reformation. The truth is, people can’t change in the way God requires. We lack the power.

Thankfully, there’s a second component to our message.

2. *Help people see that the Lord makes change possible.* The Lord does the changing. The disciples gave people a taste of Jesus’ power. They cast out demons, just like Jesus did. They healed people, again just like the Lord had done.¹³ In so doing they pointed people to the Lord, to the One who came to earth from heaven to bring salvation to sinners.

This, of course, is why He went to the cross. At the cross Jesus did for the sinner what the sinner cannot do for himself. He paid for his sin. He offers the gift of righteousness and eternal life. Yes, the Lord expects change, and the Lord makes change possible. To as many as receive Him He gives the gift of eternal life.

This was Jesus’ message. And it is our message.

Show them how. Give them tools. Clarify expectations. Send them out. Finally...

E. Step #5: Debrief after they finish. That’s what Jesus did. After telling the story of John the Baptist in verses 14-29, which is next week’s message, Mark includes this statement in verse 30, “The apostles gathered around Jesus and reported to him all they had done and taught.”

This was the trial run. And they learned from it. He taught them how to make disciples. It wouldn’t be long before He would be leaving them, but they would know exactly what to do.

Rejection, and reproduction. This is how The Servant’s ministry advances. And it’s been doing so for two thousand years.

Make It Personal: Some questions to ponder...

1. *Are you involved in the ministry of reproduction?* Perhaps you’ve been on the sidelines too long. Perhaps it’s time to move from being a learner to a doer. Why not today?

2. *Are you willing to face rejection for the One who was rejected for you?* In Mark 6, it was the rejection of Nazareth. Ultimately, it was the rejection of the cross. Are you willing to embrace His suffering, to put your total trust in it for salvation? And then say, in the words of our closing song, “O to be like Three, blessed Redeemer, this is my constant longing and prayer.”

Closing Song: #387 “*O to Be Like Thee!*” (all three verses)

¹¹ Barclay, p. 145.

¹² Taken from Ray Comfort, *Revivals Golden Key*, p. 117.

¹³ In the Bible oil is a symbol of the Holy Spirit’s presence (1 Kings 1:39).

Community Group Discussion:

1. The title of morning's message from Mark 6:1-13 was, "*Rejected at Home.*" Take time as a group to re-read the passage. What kind of response did Jesus receive when He returned to His hometown? What other questions does this passage raise for you?
2. It's tough to experience rejection by those closest to us. Mark says that Jesus "marveled because of their unbelief" (verse 6). What does that word "marveled" indicate about Jesus?
3. How did Jesus handle the rejection He experienced at home? Why is this significant for us as His followers?
4. What's the connection between what Jesus experienced in verses 1-6, and what He did next in verses 7-13?
5. There are many aspects of disciple-making. What do we learn about it from what Jesus did here with the twelve?
6. Is anyone in your group facing rejection at home? If so, take time to pray for them.