

Jesus Christ is the Prophet who wants to teach and help people; don't ignore him, don't presume upon his grace Mark 6:1-6a

Introduction and Context

- For an extensive discussion of the historical background to the Gospel of Mark, see the sermon outline written for Mark 1:1-13.
- Mark 6:1-6 is part of the section concerning Jesus' ministry in Galilee and the surrounding areas (1:14-8:21). In particular, it narrates the final incident recounted in a large unit concerning Jesus' ministry around the Sea of Galilee (4:35-6:6a). In this unit, Mark shows us that Jesus is sovereign over the potent forces of nature (4:35-41), evil spirits (5:1-20), sickness (5:24-34) and death (5:21-24, 35-43). The response which Jesus expects from people is faith rather than fear (Mark 4:40, Mark 5:15, 34, 36).
- Unfortunately, despite the miraculous works that Jesus performs, many people still reject him. Thus, the conclusion of this unit (Mark 4:35-6:6a) is very similar to the conclusion of the first unit (Mark 1:14-3:6). Jesus was rejected by the Pharisees and the Herodians (3:6), now he is rejected by the people he grew up with in his hometown (6:1-6a)¹.
- Before we come to Mark 6:1-6, we need to be fully aware of other events that have taken place in this unit:
 - Mark 4:35-41. Jesus and his disciples leave on a boat from Capernaum towards the other side of the lake. During the journey, there is a big storm and the boat is almost sunk. Jesus gets up and does something that only the LORD can do. He speaks to the wind and waves and they obey him, it is quite. In response to Jesus the disciples are frightened and Jesus challenges them to trust him rather than to be afraid.
 - Mark 5:1-13. Jesus and his disciples arrive at the other side of the lake. They meet a demon-possessed man who throws himself down in front of Jesus. The demons are afraid that Jesus will destroy them (5:7) because they know he has power over them. Jesus gives them permission to enter a herd of pigs who subsequently run into the sea and drown.
 - Mark 5:14-20. When the Gentiles living in the area realise the man has been healed and is no longer a danger, they are afraid (5:15). The person who had the power to heal the man must be very powerful and dangerous. They do not know Jesus and they do not bother finding out more about him. They are scared of him and ask him to go away (5:17). Jesus instructs the man to tell his friends about what has happened to him (5:19).
 - Mark 5:25-34. Jesus is surrounded by a crowd in Capernaum, having crossed back with his disciples (5:21). A woman who has been bleeding for twelve years, knows that Jesus has power to heal her. However, she is not sure if he would be willing to do so. Nonetheless, she approaches Jesus and secretly tries to touch his clothes. When Jesus asks who touched him, she is very scared and falls down before him (5:33). Jesus warmly encourages her not to be afraid but to go in peace, her faith has healed her (5:34).

¹ Garland, 2015: p122.

- Mark 5:31-24, 35-43. Jesus is approached by an important man from the synagogue and asked to help this man's daughter. In doing so, the man shows courage and faith. Courage because he comes to Jesus even if the teachers of the law do not like Jesus, and faith, he trusts Jesus to be able to heal his daughter. When the news reaches them that his daughter has died (5:35), Jesus encourages, 'Don't be afraid, just believe.' Even though it looks foolish to people (5:40), Jairus must believe Jesus has the power to raise his daughter.
- In all the events mentioned, a common theme is identified. Fear and faith. One response to Jesus is fear (Mark 4:41, Mark 5:7, 15, 33), the other response is faith (Mark 5:20, 27-28). Jesus wants people not to be afraid of him or his power, but to trust him as the one who wants to help them.
- Mark 6:1-6a is the first time that Jesus returns to Nazareth after having left sometime earlier (see Mark 1:9). During his ministry in Galilee he was known as Jesus of Nazareth (Mark 1:24), to distinguish him from all the other Jewish men also called Jesus². We don't know how long he spent in the towns of Galilee before going back home for the first time. Including the forty days in the desert (Mark 1:13), there were at least four additional Sabbath days (Mark 1:21, 39; Mark 2:23; Mark 3:1) before he went home. He was thus away for a minimum of at least 3 months, most likely closer to 5 or 6 months. The precise time is not important.

Form and Structure

- The Gospel of Mark was written to help us understand who Jesus is, what Jesus came to do and how we should respond to Jesus. For more information about the overall form and structure of this Gospel, see the sermon outline written for Mark 1:1-13.
- Mark 6:1-6 is the concluding event in the unit that concerns Jesus' ministry around the Sea of Galilee (4:35-6:6a). The purpose of this passage is to show us the mounting opposition to Jesus and help the disciples to learn that opposition is something which they should expect. In this way, they won't be surprised when they face opposition themselves (Mark 6:11).

Exposition

1: *Jesus left there and went to his hometown, accompanied by his disciples."*

- **Where did Jesus leave from?** Mark 6:1 follows on directly from Mark 5:43, where Jesus was at the house of Jairus, one of the rulers in the synagogue. We are not explicitly told that this was in Capernaum but it is the most likely place (see Mark 1:21, 29; Mark 2:1; Mark 3:20; Mark 4:1, 35; Mark 5:1, 21).
- **Where was Jesus' hometown?** From Mark 1:9 (and Mark 1:24) we know that Jesus lived in Nazareth. The Greek text, which is translated as hometown, actually says 'father's town.' Jesus is travelling from Capernaum to Nazareth. The journey on foot is around 45 kilometres and would likely have taken two days of travel. Nazareth was a small village, probably with a population of 250-500 people³. The village was most likely self-sufficient, with most people planting and growing their own crops of wheat, barley and vegetables. It was a small unimpressive and unimportant village.

² Jesus was a very popular name at this time. Almost the equivalent of Mike in the US. Therefore, Jesus was identified as the one from Nazareth to distinguish him from all the other Jewish men called Jesus who lived at this time.

³ Koiter, 2016: Nazareth.

- **Why was Jesus accompanied by his disciples?** We know that Jesus had twelve disciples (see Mark 3:16-19 for a list of their names). Where previously only Peter, James and John accompanied Jesus to the house of Jairus (Mark 5:37), now they all come with him to Nazareth. Presumably, Jesus wants them to meet his family and friends from that town and knowing what will happen when they get there, he also wants them to learn that rejection is a normal part of ministry.

2a: *When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed.*

- **How did Jesus come to teach in the synagogue?** We are not told explicitly but he may have been invited to teach on account of his fame⁴. The town of Nazareth was a small village, everyone would have been aware of his fame and perhaps eager to listen to him. As a Jewish man, he would also have the right to read and interpret a passage of Scripture. It was not only the teachers of the law who were allowed to do this.
- **What was the place of synagogues in Jewish society?** It is remarkable to consider that much of Jesus' teaching took place in synagogues (Mark 1:21, 39; Mark 3:1; Mark 6:2). They were clearly an important place in Jewish society. The Greek word for synagogue means "assembly" and can refer to the gathering of people (James 2:2) or to the building in which they gather (Luke 7:5). In Mark, it refers most often to the building. These building can be considered as "town halls with Torah"⁵. They had both a religious and a political function in the community.
 - In a political sense, they functioned as courts of law and community centres. Decisions made by assemblies meeting in synagogues were made for the town as a whole⁶.
 - In a religious sense, they were the place where the main town meeting of the week was held, the gathering on the Sabbath. This gathering included men and women. During this time, any man could read a prayer, read from the Torah and then give an interpretation⁷. These interpretations often applied the passage of Scripture to present day topics such as marriage, battle plans and criminal justice⁸. Open discussion and debate was a typical dimension of synagogue gatherings. One could not simply expect to teach in a synagogue setting and have the public passively accept whatever was taught⁹.

Given the Torah's importance for daily Jewish life and religious practice, the synagogue's joint religio-political role in Jewish society, and the power of public opinion in synagogue settings, much was at stake in the teaching, scripture interpretation, discussion, and debate that went on in synagogue gatherings¹⁰.

⁴ France, 2002: p242.

⁵ Bernier, 2013: p59.

⁶ Ryan, 2018.

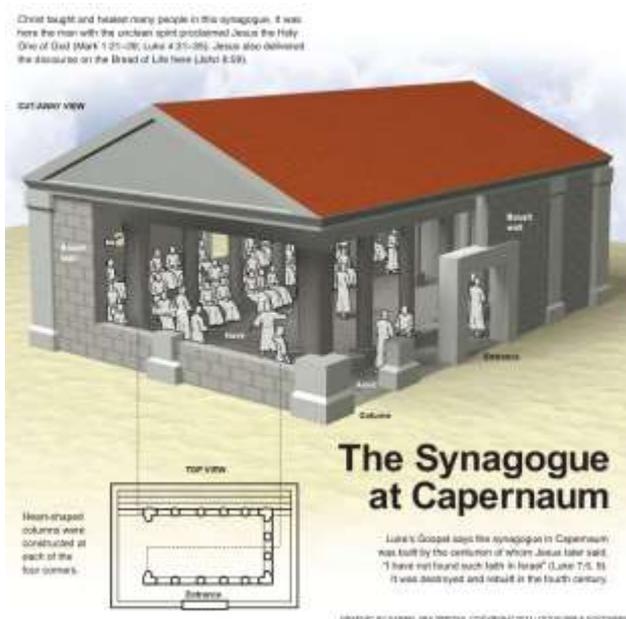
⁷ Easton, 1893.

⁸ Ryan, 2018.

⁹ According to Mosser in Ryan (2018), "anyone could offer insights or dispute the interpretive claims of others."

¹⁰ Ryan, 2018.

- ¹¹**What did a synagogue typically look like?** Excavations made in the town of Capernaum, have revealed what a synagogue looked like. The exact population of Capernaum at the time is unknown (estimates from around 1000 people to 12 000 people) but it was certainly larger than Nazareth. The synagogue in Nazareth would therefore have been much smaller and less elaborate, but still able to accommodate a large gathering of people.



- Why were the people amazed?** In Mark 1:27, we learned that people were amazed because Jesus taught with authority. He taught in a way that showed people he really understood the Scriptures and made clear demands upon their lives to respond with repentance and faith (Mark 1:15). Here, in Mark 6:2, the amazement is not primarily because of what Jesus is teaching, but the fact that Jesus is the one who is teaching¹². This is confirmed by the questions they ask each other in the rest of verse 2.

2b: *"Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles!"*

- What do they mean with these questions?** The people of Nazareth, at this point, are positive about Jesus. They don't ask these questions because they think he is a bad man possessed by Satan (as the teachers of the law said in Mark 3:22). They ask these questions because they are surprised by his insight and abilities. The questions as to the origin of Jesus' wisdom and miracles is thus considered positively, as if it came from God¹³.

3: *Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offence at him.*

- Why do they refer to Jesus as the carpenter?** It seems as if Jesus worked as a carpenter by profession. This was the job which his father did and the people of Nazareth would have known him as the one who does this work. In those times, a carpenter, was someone who could work with wood, metal, or stone. Most probably, given Jesus' Palestinian context, it denoted a woodworking

¹¹ Graphic by Karbel Multimedia, Copyright 2011, Logos Bible Software.

¹² France, 2002: p242.

¹³ Stein, 2008: p281.

handyman. Jesus would thus have the skill to do almost anything—from crafting plows and yokes, to making pieces of furniture, cupboards, stools, and benches, to erecting small buildings, particularly making the beams, window lattices, doors, and bolts¹⁴. Jesus was thus not an academic with soft hands, he was physically strong and used to working with his hands.

- **Why do they talk about him being Mary’s son rather than the son of Joseph?** In Jewish culture at that time, it was practice to refer to someone by their father’s name and not their mother’s name¹⁵. As a result, it is puzzling to find the people referring to Jesus by his mother’s name here in Nazareth. The most likely reason is that Jesus’ father has passed away.
- **Why do they mention his brothers and sisters?** Most probably, the people simply wish to draw attention to the fact that Jesus is a local boy. They know his family well and they know that his family are not intellectuals, but manual labourers. It is interesting to note that at this point in time, Jesus family did not believe in him. John 7:5 mentions that “even his own brothers did not believe in him.” Later however, it seems that his mother and brothers at the least, came to true faith (Acts 1:14; 1 Corinthians 9:5). Some argue that the New Testament letter of James was written by the James mentioned in this verse, and the letter of Jude written by Judas.
- **Why do they take offence at Jesus?** Though we are not explicitly told the reason why they took offence, we can make an educated guess. The people appear shocked that Jesus, a carpenter and someone from their town, is now teaching them and claiming to be God’s King (Mark 1:15). They are jealous of his ability, just like people are often jealous when a person from a town or family becomes famous but they do not. They are also so familiar with him, that they are unwilling to listen to his words or take him seriously. To them, he is just a carpenter and he is being selfish/arrogant by thinking he can be more than a carpenter.

4: *Jesus said to them, “Only in his home town, among his relatives and in his own house is a prophet without honour.”*

- **Why does Jesus give this answer?** Jesus’ answer to the people of Nazareth confirms to us that their offence was something to do with his familiarity. He is not welcome to speak to them about God, repentance or faith because they know him too well/in their eyes he does not have sufficient authority to do so. They cannot accept that Jesus could be a prophet, never mind God’s King. Their familiarity with him has blinded them to the message that he seeks to communicate. How often is it not the case that the hardest people to speak to about the gospel are those who know our sins and failures so well? Or that people are excited to listen to someone from ‘out of town’ and respond positively to his message even if it is exactly the same message they hear from you?

5: *He could not do any miracles there, except lay his hands on a few sick people and heal them.*

- **Why could Jesus not do any miracles?** Not because he does not have power. We have already seen in Mark 4:35-5:43 that Jesus has the power to control creation, to cast out demons, to heal the sick and even to bring someone back from the dead. The main reason Jesus is not able to do many miracles in Nazareth is because the people ignore him. In other towns, the people brought all their sick and demon possessed to Jesus or they came to him themselves for help (e.g. Mark 1:32-34, Mark 1:40; Mark 2:3-4; Mark 3:8-11; Mark 5:6, 22-23, 27-28). If someone does not have faith to come to Jesus for help, then they are not helped by Jesus. In Nazareth, only a very few sick people

¹⁴ Garland, 1996: p231.

¹⁵ Stein, 2008: p281.

are brought to him/come to him to be healed. If people ignore Jesus and stay away from him, they are not helped by him.

6: *An he was amazed at their lack of faith.*

- **What did Jesus expect from the people in Nazareth?** To be amazed is to be surprised and astounded by something. Jesus was very surprised that the people of his home village were so unwilling to listen to him. These people knew him well, they would have known that he is someone that cares deeply for people. His actions and his words would have demonstrated that. He was probably well liked in the community and yet still the people refused to listen to him. This is remarkable because it shows the hardness of people's hearts. Even though all the evidence around them, Jesus' miracles and teaching, testified to the fact that he really was who he said he was (God's King, the Son of Man), the people are unwilling to believe him because they can't get round the fact that he works as a carpenter and is no different from any of them (in appearance at least).
- **What causes Jesus to be amazed?** Mark 6:6 is clear that their lack of faith caused Jesus' amazement. Here Jesus was amongst the covenant community of God and yet they do not recognise God's King and trust him. There is only one other occasion in the New Testament where Jesus is likewise said to have been amazed and that is in Matthew 8:10. There, Jesus sees the faith of a Roman soldier (a Gentile) and he is amazed. From these two incidents, we thus discover that Jesus Christ is amazed (filled with wonder) when he finds faith in places where faith is not expected (amongst Gentiles who do not know the Old Testament Scriptures) and he is also amazed when he finds unbelief in places where faith is expected (amongst Jews who have grown up with the Old Testament Scriptures).

Key themes

- Jesus Christ is the Chief Prophet who wants to teach and help people
- Jesus Christ is amazed by unbelief in the covenant community
- Jesus Christ is rejected by the people of Nazareth

Indicative & Application

Jesus Christ is the Chief Prophet who wants to teach and help people; don't ignore him

- Throughout Mark's gospel, we have seen again and again that Jesus has great concern for people. He wants to teach people (Mark 1:38), he gives his time and energy to help them and heal them from their illnesses (Mark 1:32-34; Mark 3:9-10; Mark 4:1-2).
- One of the reasons why Jesus returns to Nazareth is to teach the people from his home town about God's coming kingdom and the need to repent and believe in him (Mark 1:14-15). He does not come in order to make life difficult for people, but to help people because he loves them and wants to care for them.
- Though the people of the town do not welcome him, Jesus is nonetheless a Prophet who has come to reveal God's will. That was the main purpose of prophets in the Old Testament, to reveal God's will to God's people. In the Heidelberg Catechism we therefore confess that Jesus Christ "has been

ordained by God the Father, and anointed with the Holy Spirit, to be our chief Prophet and Teacher, who has fully revealed to us the secret counsel and will of God concerning our redemption...¹⁶

- In terms of application for us today, we should remember that Jesus' teaching is there to help us. He does not want to burden us with unnecessary commands, he wants to help us live life in a way that is considerate, caring and fulfilling. Life as it was meant to be. His teaching is meant to give rest and comfort to those that listen to it (Matthew 11:28-30). When we read the Bible as Christians today, we should therefore have this attitude in mind – God wants to teach and help us, we must listen to him, we must not ignore him.

Jesus Christ is amazed by unbelief in the covenant community; don't presume upon God's grace

- Jesus Christ expected the people in his village to respond positively to his teaching. They were his friends and family, they knew his character, they had grown up with the Old Testament Scriptures and knew the promises of God. However, they ignore him and reject him.
- Jesus Christ is amazed by this unbelief because it comes from people where you would expect to find belief. It comes from people who were looking forward to the coming of the Messiah. People who belong to the covenant community of God and therefore knew God's promises.
- Later in the Gospels, Jesus would condemn the unbelief shown by those who belonged to the covenant community of God. In Matthew 11:20-24 Jesus laments the fact that many of the towns in which he had taught and done miracles none the less ended up rejecting him and not carefully listening to his message. There was excitement in those towns about his miracles and teaching, but no repentance and no faith.
- Mark 6:1-6 (and Matthew 11:20-24) encourage us not to presume upon God's grace. We must not make the mistake of thinking that as long as we belong to a church community, we do not need to repent and believe in Jesus Christ and we can ignore him and continue to live as we please. We must be careful that we do not become so familiar with Jesus Christ, hearing about him week by week, growing in knowledge of the Bible, but when it comes to practical obedience, we still do as we please. True faith and repentance involves dying to sin (Romans 8:12-14) and seeking to obey God's commandments (see Heidelberg Catechism Lord's Day 33).
- Therefore we must not presume upon God's grace. We must not think that we belong to God just because we are considered part of a church. We must not think that we can know things about Jesus without being expected to repent of our sins and actually believe in him.
- A final application to make is that unbelief is not the response which Jesus expects from his people. He expects us to respond to him in repentance and faith. The fact that he does only a limited amount of miracles in Nazareth is a stark reminder to us that those who will not come to Jesus in faith cannot expect any salvation from him. There is no forgiveness for those who refuse to repent and believe, there is no forgiveness for those who persist in unbelief, there is only an eternity of anguish and ruin in a place called hell. As we confess in the Heidelberg Catechism, "only those are saved who by a true faith are grafted into Christ and accept all His benefits"¹⁷.

¹⁶ See Heidelberg Catechism Lord's Day 12

¹⁷ Heidelberg Catechism Lord's Day 7.

Old Testament promise fulfilled

- In Isaiah 53, a prophecy is made about God's Servant (the Messiah). It mentions that God's Servant 'had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.' It was Jesus' ordinary appearance that causes the people of Nazareth to reject him and ignore him. They could not believe that he was really who he claimed to be. They could see only the carpenter.
- In Deuteronomy 18:15-19, Moses promised the people of Israel that God would raise up a new prophet like him who would speak God's truth to the people and that it is important for them to listen to his words. Jesus Christ is that Prophet yet the people of Nazareth do not listen to his words.

Sermon suggestions

Theme

- Jesus Christ is our Chief Prophet. He wants to teach and help people; don't ignore him and don't presume upon his grace

Goal

- In keeping with the goal of Mark's Gospel, your sermon must answer the question, 'Who is Jesus?' This passage is a great opportunity to talk about Jesus' prophetic office – he is the one who has come to reveal God to us (John 1:18), we should listen to him.

One God in three persons:

- What does Mark 6:1-6 reveal about who God is (Father)?
 - From this passage, we learn that God desires to make himself known and help sinful people. God is not someone who has made this world and then left the world to its own devices, as if he is not interested in what happens to people. He cares for the world he has made and the people whom he has made. In the person of Jesus Christ, God the Father has sent us a Chief Prophets who will reveal God to us. Not only will he reveal God, he will also explain God's Word to us so that we can know how to live.
- What does Mark 6:1-6 reveal about what God does in my place and on my behalf (Son)?
 - This passage identifies the fact our natural response to Jesus is unbelief. Even if we might like Jesus (as his family and friends in Nazareth surely did), our natural response to him is not to believe his message but to ignore it. This shows us that God needs to do something in us if we are going to come to true faith in Jesus Christ. Being dead in our sins and transgressions (Ephesians 2:1-4) we need God to make us alive if we are to come to faith. We need God to pay for our sin of unbelief, our sin of hearing the good news about Jesus but rejecting that good news. Our enduring comfort in this life is that our Saviour died also for my sin of unbelief. The unbelief which I showed before my conversion, the unbelief that stubbornly remains in my heart and shows itself whenever I choose to ignore God even now. Jesus Christ has paid the penalty for all my sins.
- What does Mark 6:1-6 reveal about what God does in me and through me (Holy Spirit)?

- This passage reveals to us that I not only need someone to pay for my sin of unbelief if I am to be forgiven by God, but I also need God to change me so that I will repent and believe the gospel when it is preached to me. This is what God the Holy Spirit does in me. God the Holy Spirit has the power to use the preaching of God's Word to overcome unbelief and work true faith in the hearts of God's people. He then continues to help me listen to Jesus, to fight against the sin that remains and to pursue righteousness.

Suggested sermon outline

I Introduction

What does the word amazing mean?

What are the kinds of things which people find amazing today?

How did the people who lived in the time of Jesus respond to his miracles? [They were amazed by him – Mark 1:27]

What was Jesus showing about himself in his teaching and miracles? What did they reveal about who he is and his character?

II Jesus Christ is rejected in Nazareth

A Explain: Where is Jesus coming from? Why does he want to go to Nazareth? Do you think he was excited to see his family again? Do you think he was excited about introducing his new friends (the 12 disciples) to his family and friends in Nazareth? [Remember, Jesus is fully human¹⁸]

B Explain: How big is Nazareth? What was the function of the synagogue? Do you think people were excited to hear Jesus teaching given everything they have been hearing about him? Why is Jesus sleeping? What do the disciples expect Jesus to be doing?

C Explain: What is the initial response to Jesus' teaching? How does this response then change? Why do they not want to listen to Jesus? How does this unwillingness show itself in the fact

III Remarkable unbelief

A Explain: What does Jesus find amazing? Why does Jesus consider unbelief here in Nazareth to be amazing?

B Explain: Unbelief is the greatest of all sins because it makes forgiveness impossible. As seen in Mark 3:22-30, there is no forgiveness for those who refuse to repent and believe, there is no forgiveness for those who persist in unbelief.

C Explain: Jesus Christ paid the penalty for our unbelief on the cross. If we are Christian believers, he died for the unbelief which we have shown in the past and continue to show in the present (i.e. when we ignore God today).

D Encourage: Thank God that he does not leave us in our sins but uses the preaching of the Gospel in the power of the Holy Spirit to work true faith in our hearts.

F Example: Explain how Jesus' brothers, who did not believe in him at this point, later came to faith.

¹⁸ See Heidelberg Catechism Lord's Day 6 and Belgic Confession Article 19.

IV Remarkable faith and a warning to the covenant community

- A Explain: Where else in the New Testament do we read that Jesus marvelled?
- B Where Jesus expected to find faith amongst the covenant people of Israel, he marvelled at their unbelief. Where Jesus expected unbelief amongst the Gentiles who know nothing about him or God's Word, he marvels when he finds faith.
- C Briefly remind everyone: What were Jesus' words of lament and rebuke in Matthew 11:20-24?
- D Jesus, in his words from Matthew 11, says it will be better for the people of Sodom on the day of judgement than for those who belonged to the covenant community of God but failed to repent and believe. Frightening words from Jesus.
- E Jesus' words are a warning to those of us who are privileged to hear the gospel week in week out. If there is no repentance and faith in our hearts, if we ignore Jesus, he tells us that it will be better for Sodom on the day of judgement than what it will be for us.
- F "I don't wish to scare anyone this morning or make you doubt your salvation in Jesus Christ. If you believe in him, you belong to him, you can be assured of eternal life with God. But I do wish to challenge all of us to reflect carefully on the way we are listening to Jesus."
- G Ask questions:
- Are we hearing his words Sunday by Sunday and then ignoring him in the busyness of our week?
- Are we so familiar with Jesus, like his friends and family in Nazareth, that we take our privileges for granted?
- Do we rightly come to church to hear a message of comfort, but that's all we want, when we hear about the need for obedience, we ignore Jesus?
- Do you think of your baptism as a ticket to heaven and instead of a call to continued repentance and faith?
- H Explain: It is for our good to listen to Jesus. He is the Chief Prophet who has come to reveal God to us.
- I Final warning: Don't become so familiar with Jesus that you think you can ignore him. Don't presume on his grace and think that belonging to the church community excuses you from the need for daily repentance and faith.

IV Conclusion

- A Mark 6:1-6 shows us that Jesus Christ is the Prophet who wants to teach and help us. He has died for our sin of unbelief and demonstrated his love for us. Don't ignore him and presume on his grace but listen to his teachings.

Liturgical matters

- Psalm 95 is a wonderful song of praise and warning. It begins by calling all God's people to praise the LORD for his creation and his goodness. He is the one who made us, we belong to him. The

song then goes on to give a warning that we should not presume on God's grace. We must hear his voice, we must listen to what God wants to teach us in his Word and not ignore him.

- The best metrical translation of Psalm 95 freely available comes from the [Free Church of Scotland](#). It can be sung on the tune [WALTHER](#). Another popular version of Psalm 95 (more of a paraphrase) is also [available](#).

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