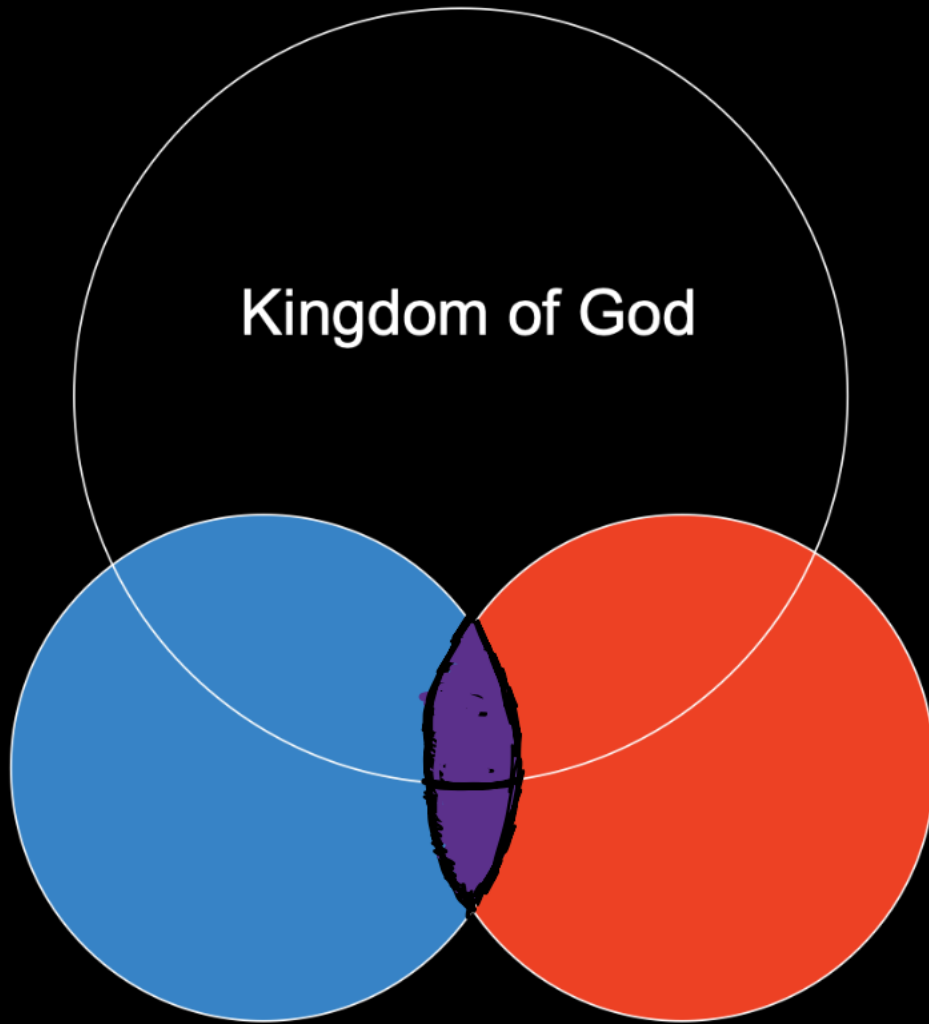
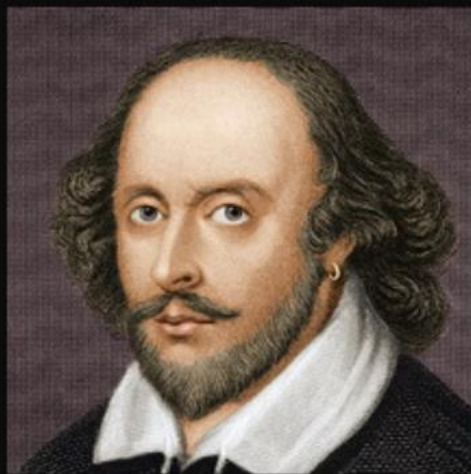


What fears are steering me?

Kingdom of God



What sadness is steering me?



The time is out of joint : O
cursed spite, that ever I was
born to set it right!

~ William Shakespeare

Date Range



Newest



All Series



Cor Chmielecki (349)



Politics (17)



All Books



All Campuses



October 18 2020

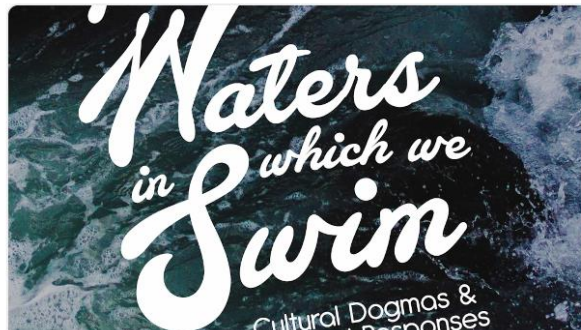
Series: [The Gospel Changes Everything](#)

Christians & Politics – Learning From Our Past

Speaker: [Cor Chmielecki](#)

Topic: [Politics](#)

Campus: [Downtown - Minneapolis](#)



November 18 2018

Series: [The Waters in Which We Swim: Cultural Dogmas and Gospel Responses](#)

The Politics Narrative

Speaker: [Cor Chmielecki](#)

Topic: [Life & Culture](#), [Politics](#)

Book: [Matthew](#)

Campus: [Downtown - Minneapolis](#)



WHO IS JESUS?



Fall: Revelation — The King appears, full of authority and compassion.

Winter: Recognition — His power and identity stir confusion, awe, and opposition.

Spring: Reversal — The road to glory is the way of suffering, service, and surrender.

Next Fall: Redemption — Betrayed and crucified, the King rises to reign and send.

Amazement → Offense → Amazement

A Homecoming to Remember

Mark 6:1–2a

¹ Jesus left there and went to his hometown, accompanied by his disciples. ² When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed.

Proof You Can't Go Home Again

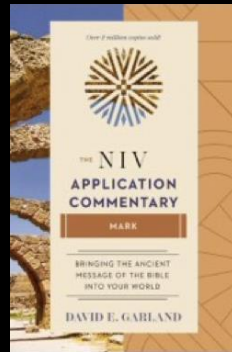
Mark 6:2b-3

“Where did this man get these things?” they asked.

“What’s this wisdom that has been given him? What are these remarkable miracles he is performing? 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 offense at him.

Their query about Jesus is the third in a series of questions raised by those who have been bowled over by his teaching and his deeds. First, a synagogue gathering asked, “What is this?” (1:27); next some teachers of the law and then Jesus’ disciples asked themselves, “Who is this?” (2:7; 4:41). Now, the question has to do with the origin or source of his deeds and teaching, “From where is this?”

David E. Garland,
Mark, The NIV Application Commentary
(Grand Rapids, MI: Zondervan Publishing House, 1996). 231.





Peter: "Where is Gamora?"



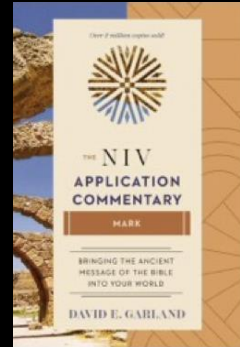
Tony: "Yeah. I'll do you one better. Who's Gamora?"



Drax: "I'll do you one better. Why is Gamora?"

The hometown crowd does not go as far as the teachers of the law from Jerusalem and ascribe it to Beelzebub (3:22), an unpardonable sin. They simply think it unlikely that God can work so dramatically in this fellow who comes from their midst.

David E. Garland, *Mark*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996).





Familiarity
Bias



Authority
Bias



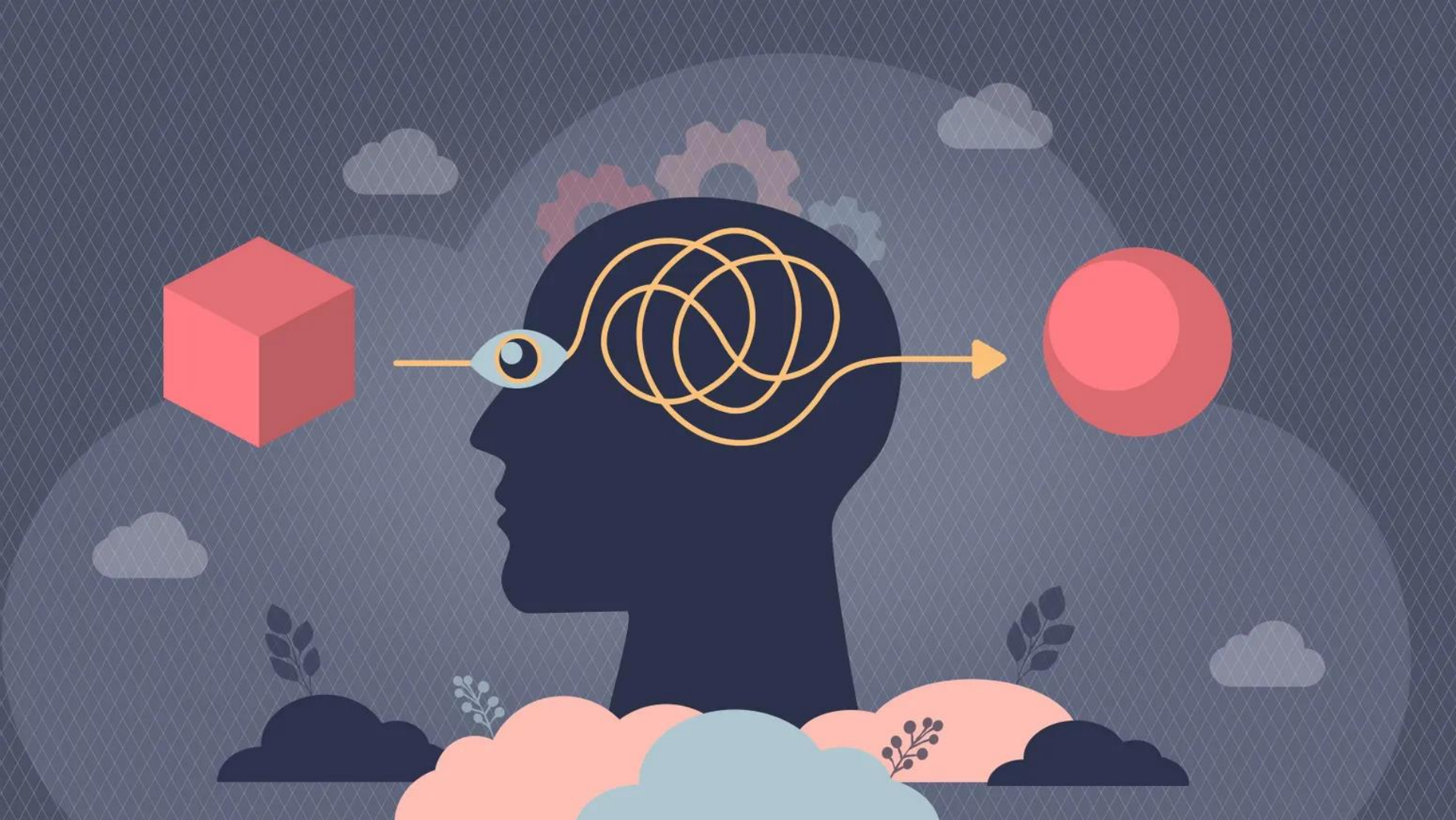
Ingroup
Bias



Confirmation
Bias

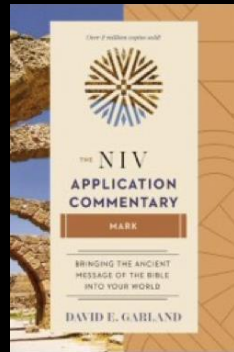


Source
Credibility Bias



This passage can also apply to the contemporary phenomenon where persons raised as Christians search for the answers to life's questions by turning to other religions. One can only wonder why many Christians turn to something other than the faith of their youth for help in their lives or for meaning. Does familiarity with the stories about Jesus breed contempt? Has his story become humdrum? Have we lost our sense of awe? Does our fascination with the unfamiliar and exotic lead us to look for truth in what is new or different?

David E. Garland,
Mark, The NIV Application Commentary
(Grand Rapids, MI: Zondervan Publishing House, 1996). 238.



A Homecoming to Forget

Mark 6:4-6

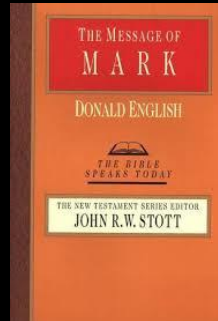
⁴ Jesus said to them, “A prophet is not without honor except in his own town, among his relatives and in his own home.” ⁵ He could not do any miracles there, except lay his hands on a few sick people and heal them. ⁶ He was amazed at their lack of faith. Then Jesus went around teaching from village to village.

John 1:9–13

⁹ The true light that gives light to everyone was coming into the world. ¹⁰ He was in the world, and though the world was made through him, the world did not recognize him. ¹¹ He came to that which was his own, but his own did not receive him. ¹² Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God — ¹³ children born not of natural descent, nor of human decision or a husband's will, but born of God.

The unlikelihood of true faith emerging as response to Jesus now becomes even plainer. One might have expected that even if strangers misunderstood or resisted him, his own local people would support what he was doing. On the contrary, his own people are now added to the impressive list of those who do not accept him or the validity of his claims and activity. Anderson links this passage with 3:6 as being crucially placed, and comments, 'In each case we may perceive the shadow of the cross already falling upon Jesus' ministry'.

Donald English,
The Message of Mark: The Mystery of Faith, *The Bible Speaks Today*
(Leicester, England; Downers Grove, IL: InterVarsity Press, 1992), 118–119.





The time is out of joint:
O blessed light, that ever
Jesus was born to set it right.

Where might you be resisting Jesus —
not because you doubt his power,
but because his grace unsettles what feels familiar
or controllable in your life?

What would it look like for you today to trust Jesus
not because you understand him fully, but because he
has already given himself fully for you?