

More Light, More Responsibility

Mark 6:01-06

Series: Christ Our Focus

1. Introduction:
 - a. Chapter 6 should be consider the faithless chapter
 - b. Nazareth because of its proximity to Jesus is worse than the Gadarenes
 - c. In chapter 5 the people and disciples are amazed at the power of Christ, in this chapter it is Jesus who is amazed at the hardness of heart of his own hometown.

2. Verse 1 – Hometown
 - a. Jesus travels the 25 miles to his hometown
 - b. His fame goes before him and all are aware of his presumable miracles and authoritative teaching.
 - c. What is the welcome that Jesus should receive?
 - i. He should be lauded and received with the greatest of honors.
 - ii. It is sad to say that those that seem to be the closest are sometimes those that are the furthest away.
 - iii. This is my concern for many in this church – If you have not come to the Christ in the humbleness of heart that he deserves; I pray that you would today.

3. Verse 2 – Christ teaches
 - a. Christ was the invited teacher
 - b. Christ teaches from Isaiah
 - i. **Luke 4:17-21** And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, (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, (19) to proclaim the year of the Lord's favor." (20) And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. (21) And he began to say to them, "Today this Scripture has been fulfilled in your hearing."

c. The crowds reaction

i. Favorable – They were astonished

1. The first reaction on the part of the audience was favorable. Jesus had spoken with such inner conviction, freshness, authority, and graciousness that his old acquaintances were struck with astonishment.
2. This is the initial reaction of many

ii. Unfavorable – Where did this man get these things?

1. What is the wisdom given to him?
2. How are such mighty works done by his hands?
3. However, this favorable reaction did not last. Enthusiasm began to be replaced by adverse criticism. Surely, the words were wonderful, but coming from him ... from him? How was that possible? Where did this man ... one might even translate “this fellow” ... get “these things?” The man and the things—the speaker and the things he spoke—seemed to them to be utterly incongruous, to clash. Surely an ordinary, unschooled individual, such as they “knew” Jesus to be, had no business revealing “this kind of” wisdom!

4. Verse 3 – Is this not?

- a. What the detractors wanted to say was on this order: “What does a mere carpenter know about oratory and particularly about prophetic interpretation and fulfilment?”
- b. Is he not “the son of Mary?” Joseph is not even mentioned, probably because by this time he had died.
 - i. A Patristic society – by not mentioning Joseph they slight the virgin birth of Jesus
 - ii. **John 8:39-42** They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would be doing the works Abraham did, (40) but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. (41) You are doing the works your father did." They said to him, "We were not born of sexual immorality. We have one Father--even God." (42) Jesus said to them, "If God were your Father, you would love

me, for I came from God and I am here. I came not of my own accord, but he sent me.

- c. The brothers and sisters mentioned
- d. They took offense:
 - i. Having known him for so long a time, caused them to look down upon him. Who did this carpenter think he was anyway? They took offense at him, that is, they allowed themselves to become ensnared into the sin of being repelled by him.
 - ii. Greek Offense—*skandalon*—stumbling block
 - iii. Their offense is not of amazement but of repulsion

5. Verse 4 – A prophet

- a. Familiarity breeds contempt
- b. You can expect this same treatment from acquaintances, friends, and family
- c. Exposure to Jesus and the gospel is no guarantee of faith;
- d. Exposure to the gospel inoculates as often as it enlivens

6. Verse 5 –

- a. Because the people of Nazareth rejected Jesus—and were in that respect even worse than the Gerasenes (Mar_5:17), for the Nazarenes had received more light, greater privileges—they did not flock to him to be healed or to bring their sick. So these many grossly rebellious unbelievers were not healed. For them Jesus did not perform any miracle. He did, however, lay his hands on a few sick people.
- b. The few healed – These presumably came up to him, or with their consent were brought to him. It is implied that these few were healed
- c. The crowd in general rejected and turned their backs on Jesus

7. Verse 6 – And he marveled

- a. What amazes God about humanity is not its sinfulness and propensity for evil but its hardness of heart and unwillingness to believe in Him.
- b. This is the greatest problem in the world, and herein lies the divine judgment on humanity.
- c. Interesting Dichotomy
 - i. Where faith should be vs. where faith truly is:

- ii. In the one instance he is amazed or astonished at the remarkable faith of a centurion of Gentile origin. In that man's case faith could hardly have been expected, for he was far less privileged than were the Jews.
- iii. Here in Nazareth, on the contrary, Jesus is amazed about the people's lack of faith. Here faith could have been expected, for Nazareth was a town in Galilee, the very Galilee which had become so highly privileged because of the ministry of Jesus.
- d. The people of Nazareth see only a carpenter, only a son of Mary, only another one of the village children who has grown up and returned for a visit.
- e. Who do you see?
 - i. The passage under study clearly reveals man's responsibility for his attitudes and actions, a responsibility that is his according to the light he has received.

8. Benediction –

- a. **Matthew 7:13-14** "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. (14) For the gate is narrow and the way is hard that leads to life, and those who find it are few.