

Mark 6:1-6. Christ's Second Visit to Nazareth.

by Favell Lee Mortimer

The sermon explores Jesus' second visit to Nazareth, emphasizing the dangers of unbelief and the importance of recognizing God's messengers.

Scripture: Mark 6:1

Topics: "Rejection Of Christ", "Faith And Unbelief"

Description

Favell Lee Mortimer preaches about Jesus' second visit to Nazareth, highlighting the ungratefulness of the people despite his forgiveness and patience in offering mercy multiple times. The people's contempt towards Jesus due to his humble background and lack of worldly status serves as a reminder of human folly, where the message is often rejected based on the messenger's appearance or social standing. The rejection of Jesus by the Nazarenes led to missed opportunities for healing and miracles, showcasing the consequences of unbelief and contempt towards divine truth. Mortimer emphasizes the importance of recognizing and heeding the teachings of faithful believers, even if they lack worldly recognition, to avoid the same fate as the men of Nazareth.

Transcript

This is the second visit that we read of Jesus making to Nazareth after he had begun his ministry.

In his first visit there he had been shamefully treated, for his countrymen had attempted to hurl him headlong from the hill; yet he was so forgiving that he made a second visit to the ungrateful city. Jesus does not hastily give up any sinners whom he once has favored. Even when the first offer of mercy has been rejected, he vouchsafes another, and perhaps another still; for He is the God of patience. While he was preaching, very contemptuous thoughts arose in the people's hearts. None could deny that he had done mighty works, and that he spoke with extraordinary wisdom; but yet, because the people remembered him as the carpenter, and because they knew his relations to be poor people, with whom they were familiar, they would not listen to his words. What an instance their conduct affords of the greatness of human folly!

As it was then, even so it is now; people are apt to consider, not so much what is spoken, as by whom it is said. The servants of God are still despised when they are poor and unlearned, and their message is often rejected on these accounts; but those who despise them sin against their own souls. How foolish we should consider that person, who, though dying of thirst, refused a draught of water, because it was contained in a common earthen cup! No thirsty person ever acted in so absurd a manner; but many

ignorant souls have displayed still greater folly. When faithfully warned by a true believer, they have taken no heed to his words, because he did not possess the learning, or honors of this world. They have said, "How should this man be able to teach me?" Yet perhaps that man had been taught of God. Such people would surely have despised their Savior when he was upon earth.

Great was the loss that the men of Nazareth brought upon themselves by their conduct. They would not even come to Christ to be healed; that was the reason that Jesus could do no mighty work there. He marveled at their unbelief; as he had once marveled at the faith of the centurion.

The Nazarenes abused singular privileges. They had beheld for a long period the spotless example of the Son of God. They had witnessed the lovely qualities that adorned his childhood, and which grew brighter and brighter during the years of his youth and early manhood. Could they refrain from loving a being of such perfect excellence, and whose excellence they knew so well? Yes. His faithfulness in reproofing sin caused them to hate him. Hatred produced contempt, and contempt confirmed them in unbelief.

We never can expect to meet with a human creature faultless like the Lord Jesus; but all Christians in a degree resemble their Master; and some resemble him more than others. It may have been our privilege to know some eminent saints. They may now be in their graves; but the very remembrance of them is blessed. We shall meet them again at the judgment-seat of Christ. If we rejected their counsel while living, let us attend to them now they are departed, that we may not incur the guilt and misery of the men of Nazareth.

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