

A Prophet Without Honor

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[0 : 00] Please turn to Mark chapter 6, the Gospel of Mark chapter 6. Jesus had followed Jairus to his home where he raised Jairus' 12-year-old daughter from the dead.

All who saw this miracle were completely astonished. And now chapter 6 begins. Jesus left there and went to his hometown, accompanied by his disciples.

When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. Where did this man get these things, they asked?

What's this wisdom that has been given him, that he even does miracles? 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. Jesus said to them, Only in his hometown, among his relatives, and in his own house, is a prophet without honor.

[1 : 33] He could not do any miracles there, except lay his hands on a few sick people and heal them. And he was amazed at their lack of faith.

Let's hear the word of God. Well, dear believers, this Jesus of whom we have been singing is our hope.

He is our confident expectation of future good. Outside of him, there is no hope. No hope in death. No hope in the final judgment. No hope of eternal life, of ever being reconciled to God. And no hope in this life, of the many trials that confront us.

No confident expectation that they will actually work together for our good. But in Jesus Christ, there is hope for all this and much more.

[2 : 35] Now, over the past month, we've been looking at Mark presenting to us the Lord Jesus as the hope of the hopeless. He's hope for the sinking disciples in that boat on the stormy Sea of Galilee.

He's hope for that untamable madman who is controlled and possessed by a legion of demons.

He's hope for that woman who for 12 years had a defiling bleeding disease and spent all she had on doctors and only grew worse. He's hope for that dead 12-year-old daughter of Jairus.

And yet, in each of those hopeless situations, Jesus Christ is presented as the hope for them. And he steps into and removes their hopelessness by his compassionate power.

He is the hope of the hopeless. And we might think that such a hope-giving Savior would be welcomed everywhere, especially in his own hometown.

[3 : 46] But no, it's not a welcoming parade that meets him there, but rather a cold rejection. And so we find Jesus in his hometown amazed at them and them amazed at him for two different reasons.

So we have four points this morning. The hometown's amazement, the hometown's offense, the Lord Jesus proverb, and the Lord Jesus amazement.

There are eternally important lessons for us here, so let us listen as if our lives depended on it. For indeed, they do. So first, the hometown's amazement, verses 1 and 2.

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

Now, it's not stated here, but Jesus' hometown is none other than Nazareth. Remember, kids, Jesus was born in Bethlehem. He grew up in Nazareth until age 30, and then he selected Capernaum as his headquarters of operation during his three years of ministry, or the better part of that three years of ministry.

[5 : 13] And so he's back home, back in the little village of Nazareth, and he's the hometown hero. And he's teaching in their synagogue on the Sabbath. And as they listened to him, they were amazed.

They were astonished. And we can hear their amazement in their comments to each other after the sermon. Where did this man get these things? What is the wisdom that has been given to him that he even does miracles?

Now, amazement is often the recorded response that the crowd and his disciples have to our Lord's words and to his works.

Mark says so at least 11 times in his gospel that those who heard him or saw him were amazed. And here they're amazed at his power to work wonders.

Yes, they had heard of all that he had been doing throughout Galilee. Remember earlier in Mark 1.27 at Capernaum, they were amazed at the demon expulsion in the synagogue.

[6 : 22] He even gives orders to evil spirits, and they obey him. In chapter 2 and verse 12 of Mark, remember the paralyzed man let down into the home in front of Jesus.

And Jesus says, take up your mat and go home. And the man takes up his mat and walks out in sight of them all. And this amazed everyone who said, we've never seen anything like this.

So his miraculous works of power amazed them. But so did his words. We see here, they're amazed at his teaching. Where did this man get these things?

What is this wisdom that's been given to him? This insight, this understanding of the scriptures. It's amazing. It's amazing. He talks about God as if he knows him personally.

He talks about heaven as if he's been there. He talks about unseen things as if he actually sees them. He talks of the future and final judgment as if he knows exactly how it will go in that day.

[7 : 33] They were amazed at his teaching. And the Bible tells us it was especially the authority of his teaching that astonished them. Mark chapter 1 verse 22, there at Capernaum, the people were amazed at his teaching because he taught them as one who had authority and not as their scribes or teachers of the law.

Now that phrase is exactly the same response of the crowd that gathered on the mountainside and heard the sermon on the mountain. And at the end of that sermon, they said the same thing.

He taught with authority, not like their teachers. Their teachers were forever quoting the rabbis. You have heard it said.

Rabbi so-and-so says this. Oh, but you know Rabbi so-and-so says that. He believes this. He believes that. And you remember our Lord in stark contrast says, Yes, you have heard that it was said.

But I say unto you. I say unto you. As if he were the law giver himself. As if he is the final word of what that law means.

[8 : 53] Even contradicting and disregarding the beliefs and teachings of the scribes and Pharisees. But it wasn't just the authority of his words.

Luke 4.22 says his hearers were amazed at the gracious words that came from his lips. The gracious words. They were used to hearing legal words from the Pharisees.

Work hard enough. Work hard enough. And you might make it into heaven. And Jesus came with words offering salvation and forgiveness to the worst of sinners.

Who would repent and renounce their way. And cast themselves upon the mercy of God. The gracious words. Amazed them. You remember in John 7.46.

How the temple guards were sent to arrest Jesus as he was teaching in the temple. And they went to arrest him. And they came back empty handed.

[9 : 57] Why didn't you bring him in? They were asked. No one ever spoke like this man. No one.

Amazed at his. They could not help themselves from being astonished. Struck with amazement. So that's the hometown's amazement.

And it was the initial reaction of the hometown. It didn't last long as it soon soured into a carping criticism.

And that brings us to the second point. The hometown's offense. Now Jesus is the hometown hero of this little Nazareth. Once in a great while a small town is favored with a favored son.

Like Bremen. Dr. Otis Bowen. Two-time governor of Indiana. And serving on President Reagan's cabinet.

[11 : 00] A little town. But a favored son. Who made it big in this nation. And when Dr. Bowen returned home to Bremen.

He received a homecoming welcome. He rode in the first car. In our parades. Amid the applause and cheers as he went by.

As the people lined the streets. But when Jesus. The hope of the hopeless. The only Savior sent for sinners.

Came home to his hometown. He was despised and rejected. Because they were offended. At him. And we can hear it in their words. To one another.

Verse 3. Isn't this. The carpenter. Isn't his. Isn't he. Mary's son. And the brother of James.

[11:57] Joseph. Judas. And Simon. Aren't his sisters here with us. And they took offense. At him. The Greek word for that offense.

Is. Skandalizo. Sound like any English word. They were scandalized by him. He was a scandal to them.

One who caused them to stumble. To be offended. Now what about Jesus. Could have possibly offended. And stumbled them.

What could be so weighty. And so important. That it would cause them. To reject the very one. Whose works and words. Amaze them. Well.

In three words. Familiarity. Breeds contempt. We have that proverb. Don't we. And these people. Knew all about Jesus. He'd grown up in their midst.

[12:56] And so they concluded. There's. There's nothing special. About him. Just an ordinary. Unschooled. Simple man. Isn't this. The carpenter.

He's the guy. That grew up. In this town. And followed. In his daddy's footsteps. As a worker. Of wood. Working with his hands. As a menial laborer.

Oh yes. He can make a good yoke. And a good chair. But he's never been trained. As a teacher. In our rabbinical schools. So what could he know. About the writing of the law.

And the prophets. And his pedigree. It's nothing impressive either. Isn't this. Mary's son. And. Isn't this. The brother of James. Joseph. Judas. And Simon. And aren't his sisters. We know the family. We know them all. They knew. This was a little village. And so they knew them by name.

[13:56] They knew them personally. And they're not a family. Of movers and shakers. From the upper. Crust of society. They're just poor ordinary folk.

Like the rest of us here. Trying to make ends meet. So who does he think he is. Teaching us. And telling us. What to do. They took offense at him.

At his lowly. Pedigree. And status. Just one of us. Let me put it this way. He was so ordinary. That they could not think of him. As anyone. Extraordinary. So ordinary. He can't be anything.

Extraordinary. Like a prophet from God. Well who is he? He's the eternal God. The son. And he so humbled himself.

[14:51] He stooped so low. And made himself nothing. Philippians 2 says. In becoming one of us. Hebrews 2.17.

He became like us in every way. Sin only accepted. Hebrews 4.15. A real man. With a real human body. A real human soul.

A real human mind. Mind and affections. And will. With real human limitations. And weaknesses. Who had no beauty. Or majesty.

To attract us to him. Nothing in his appearance. That we should desire him. Isaiah 53.2. His was an ordinary. Human nature. That they stumbled.

It was so ordinary. They stumbled over his humanity. He was so truly man. That they couldn't believe he was God. They could not see past his lowly condition.

[15:49] That they were so familiar with. And knew so well. And so they refused to believe. There could ever be anything so special about him. Anything more than themselves.

They refused to believe the divine. Even though. Evidence was everywhere. Shining out from him. That he's more than just man. In his words.

And in his works. Charles Wesley puts it this way. Veiled in flesh. The Godhead seen. Hail the incarnate deity.

God made man. Pleasured as man. With man to dwell. Jesus Christ. Our Emmanuel.

None other than God. With us. So he who formed man's body. Out of the dust of the ground. Is now making furniture. And farm implements.

[16:49] Out of trees. That he himself created. The incarnate son of God. Became so poor. That they took offense at him. And that's exactly what Peter says. In his first letter.

Chapter 2. Verses 6 to 8. And it's still happening today. Jesus Christ is who. He's none other than God's. Chosen and precious cornerstone.

And the one who trusts in him. Will never be put to shame. That's who he is. Yet. To those who do not trust in him.

Do not believe. He is a stone of stumbling. Scandalon. In the Greek. And a rock of offense. A rock that makes them fall.

How sad. That the very rock. Sent to us from heaven. On which we were to build. Our hope of heaven. And to build our lives upon. Actually becomes the same rock.

[17:47] That gives offense. The same stone. That people stumble over. And stumble into hell over. But you know.

He would stoop even lower. Than becoming a man. Like us. In every way. He became a servant. The suffering servant.

Of the Lord. He humbled himself. And became obedient unto death. Even the death. Of the cross. The ultimate scandalon.

Of the cross. The scandal. Of a crucified Messiah. For you know. The grace of our Lord. Jesus Christ. That though he was rich.

Yet for your sakes. He became poor. So that you. Through his poverty. Might be made rich. He became poor. When he left heaven.

[18:44] And came down to earth. For us. But he became poor. Still. When he went to the cross. On Calvary. And became sin for us.

And became a curse for us. That he might save us. And lift us. To heaven. Man had sinned. Man must die. Man had the debt.

That they could not pay. Man must pay the debt. God becomes man. And on the cross of Calvary. The sins of his people. The sins of his people. Are put upon him.

And he goes to the cross. And he pays the debt. We could never pay. From an eternity in hell. And he pays it. That our sins might be forgiven.

And separating us. As far as east is from the west. From our sins. Not dealing with us. According to our sins. But according to his mercy. Made rich.

[19:42] Rich. Rich. Rich. In mercy. Rich. In eternal life. Rich. In fellowship with God. Sinner friend. Don't stumble. Over a humble.

Crucified Jesus. Oh yes. He didn't look like much. To anybody that day. But you remember that one guy. Hanging on his own cross. Beside him.

Looked over. And was given faith. To see that he was the king. That was put on the cross above him. The sign. Jesus of Nazareth. King of the Jews.

And when he looked like. Nothing like a king. The only crown was a crown of thorns. Bloodstreak body. Remember me.

When you come into your kingdom. You see. He threw himself upon Jesus. And Jesus said to that man. This day you'll be with me. In paradise. He became poor.

[20:38] To make us rich. Here's the hometown's initial amazement. Quickly soured into contempt.

For him. And there's an important lesson here for us. And it's simply this. That amazement is not. Amazement at Jesus. Is not conversion to Jesus. You can be amazed at Jesus' words.

You can come here week after week. And say wow. Jesus said some amazing things. You know a lot of people will say. Jesus was a good teacher. But that is not conversion to Jesus Christ.

That is not repenting. That is not forsaking your way. And humbly coming and trusting. Only in Christ. And saying I will now go your way. Those are two different things.

Amazement and conversion. So don't rest short with just being amazed at Jesus. Amazed at his grace. Amazed that he would humble himself so low. No.

[21:36] Put all your weight on this Jesus. That's why he came. That sinners might trust in him. And be saved. And if you have done that.

And you are repenting and believing on Christ alone. Remember this. That Jesus says to Peter. Blessed are your eyes Peter. Because it was not flesh and bones that taught you this.

But my father in heaven. Why do you see glory in Jesus? When the world is offended at him and walks right on past him. It's because God was kind to you.

In a way that is super abounding in grace. And opened your eyes to see I am a hell deserving sinner. And Jesus is the one who can forgive my sins because he died on the cross.

So put your trust in him today. Well they took offense at him. And that brought out a familiar proverb from Jesus mind. And that's our third point.

[22 : 41] The Lord's proverb. No doubt a common saying. And Jesus uses it to explain their behavior that day. Jesus said to them in verse 4.

Only in his hometown. Among relatives. And in his own house. Is a prophet without honor. Now before we look at the reason he quotes this.

Let's at least notice this. That Jesus is here claiming to be a prophet. He is a prophet. And not just any prophet. He is the prophet. That Deuteronomy 18 foretold.

When God spoke through Moses. Moses said the Lord your God will raise up for you a prophet like me.

From among your own people. You must listen to everything he tells you. And anyone who does not listen to him. Will be completely cut off. From among his people. Peter in preaching in Acts chapter 3 verses 22 and 23.

[23 : 44] Says that great prophet is none other than Jesus Christ. Of Nazareth. He is a prophet. He is the prophet. He is the Messiah.

And the Messiah. Did his mediatorial work. Mediating. The only mediator between God and man. And he does that mediating work. In his three offices.

As prophet. Priest. And king. And so he is the prophet. And he has come to tell us about God. The unseen God. That we have never seen.

He has been in the bosom of the Father. From all eternity. He is qualified to come down. And to tell us about his father. To tell us what God is like. He is the prophet.

He is come to tell us about our sin. Against this great God. And it is punishment. And he is here to tell us about his kind offer. Of pardon.

[24 : 42] In the gospel. But proud sinful flesh. Does not like to be taught. Does not like to be told what to do. We would rather do as we please.

And lean on our own understanding. We don't need this lowly Jesus. Telling us what to do. And so Jesus. The promised prophet. The one who deserves the honor.

Of the prophet of God. Come to teach us about God. God. Is rebuffed and rejected.

In his hometown. Now that's where this proverb comes in. Though there are exceptions to the proverb. It remains the way things are most of the time.

That the more familiar men are with the prophet. The less they believe he really is a prophet. And you see that throughout the Old Testament. These men grew up among them.

[25 : 42] They were shepherds. And then they were given the word of God. And God put the word in their mouths. And they conveyed it to the people. And the people says. Well who's he? He was just a shepherd. They liked the false prophets better.

But they were constantly dismissing these prophets. They knew them. And familiarity breeds contempt. Well that was favored. Nazareth.

Calvin says. So the prophet. Whom others warmly welcomed. As a newly arrived stranger. Is rejected in the place where he grew up.

How dare he lecture us. So Jesus is saying. This proverb explains. Your contempt. For me. But what are you doing?

I ask you with Jesus words. He is the prophet. He still is the prophet. We have his words. Not just the red letters. The whole of God's word. Is mediated to us.

[26 : 43] Through the Lord Jesus. He is the word. And he is. The great prophet. Who teaches us. The will of God. Are you honoring him.

As that prophet? Do you bring your ears. Do you bring your ears. And your heart. And your heart. And hands and feet. And all that you are. And say. Teach me Lord. Your servant is listening.

Or do you dismiss the word of God? Do you dismiss it? Because it's not the kind of message you want to hear. You see. We. We too.

Can do what Nazareth did that day. Even now. What are we doing here? Well you who. Who come and. And say. I'm hungering and thirsting for God's word. You are honoring the prophet today.

You are bringing glory to him. Even as you sit there. And. Take in his word. And then go out. And believe everything it says. And. Obey everything it commands.

[27 : 43] That's. That's glorifying to him. As the prophet. Or you. Treat him with contempt. Well. He's here to teach you this morning.

Listen. The last. Point. Is the Lord Jesus amazement. Verses five and six. He could not do any miracles there.

Except lay his hands on a few sick people. And heal them. And he was amazed at their lack of faith. Now it is not Mark's point. To say that he was unable to do miracles.

In. In Nazareth. As if he wanted to heal more. But he lacked the power. That there was some stronger power. That he couldn't overcome. We know that can't be so.

He is the omnipotent one. The one with whom there is nothing. Too hard. But Jesus chosen general rule of healing. Was this. To perform miracles.

[28 : 43] When faith. Is present. That was the rule. By which. He. Usually. Operated. Perhaps. That was the father. It was the father's.

Well. There's no two wills. The father's and the son's. This was the. I can do nothing. But what my father does. And tells me. And the general rule. Was to do miracles. Where he met with faith. According to your faith. Be it unto you. Woman. Your faith. Has healed you. Go in peace. And so. Such.

Little faith. Was present here in Nazareth. That he could not. Due to his own rule. Do many miracles there. Except to heal. A few sick people. By laying his hands on them.

And presumably. Who did have faith. At least enough faith. To be healed. And so. We find Jesus here. In. Nazareth. Treating them.

[29 : 38] According to their own. Faith. Or. Should we say. Lack of faith. And. When you compare it. With Matthew's account. It does not say.

He could not do. It says. He did not do. Many miracles there. Because of their lack of faith. Again. Teaching the same principle. He didn't do it. Because of their lack of faith. He couldn't do it.

Because that was the rule. By which he operated. And that's what Mark means here.

You remember when. Just last week. When. Or two weeks ago. When Jesus came to Jairus' house. And they were all weeping. And wailing. And Jesus said. She's not dead. She's just asleep. And they laughed him to scorn. Remember what Jesus did? He said. Come on in with me. And I'll show you. What I can do with this dead 12. No. He drove them out of the house.

[30 : 32] You are not worthy to see. What's going to be done inside. He would not waste his miracle. On such hardness of heart. He drives them out. He goes in. And heals the little girl.

And he tells them. Don't tell anyone. Don't tell them how it happened. You see. There is this reality about Jesus. He would not waste his miracles.

On hardened unbelief. But don't miss this. Their own unbelief. Rob them. Of further demonstrations. Of God's grace. And power. J.C. Ryle says.

Unbelief. Has the power to rob us. Of the highest blessings. Haven't you found that in your life? It can rob you of a night's sleep.

Your unbelief can. Can't it? You sit there and worry all night. Your unbelief robs you. Well here it robbed this town. Of many miracles that Jesus could have done.

[31 : 34] It can even rob you of eternal life. If by unbelief. We then are judging ourselves. Unworthy of eternal life.

So. Unbelief impoverishes us. Where faith in Christ. Enriches us. We cry. Oh for grace. To trust you more.

Lord I believe. Help my unbelief. And then we have this statement. Of the amazement of Jesus. Verse 6. And he was amazed. At their lack of faith.

Astonished. Marveling. There's an element of surprise. It is so bad. He was amazed.

At their lack of faith. Only two times in the Bible. Do we read of Jesus being amazed. Being astonished.

[32 : 34] And both of them have to do with faith. Great faith. And lack of faith. Let's go to the great faith.

That he was amazed at. You remember his amazement. At the great faith. Of the Roman centurion. Mark 8. 5. And following. In Capernaum. There was a centurion. That's a soldier.

In the Roman army. A Gentile. Who was over a hundred soldiers. And he came to Jesus. Saying my servant lies at home. Paralyzed. And in terrible suffering.

Jesus says. I will go and heal him. And he replies. Lord. I do not deserve to have you. Come under my roof. And that's right.

I do not deserve to have him. Come to my house either. You don't deserve to have him. Come to your house. But this man understood his sin. His defilement.

[33 : 32] I do not deserve to have you. Come into. My house. Under my. Just say the word. And my servant will be healed. For I myself am a man.

Under authority. With soldiers. Under me. And I tell this one. Go. And he goes. And I say to that one. Come. And he comes. And I say to my servant.

Do this. And he does it. You see. This man had come to see. That just as in the military. There is a. A chain of command. And he's on that chain.

And when someone above him. Tells him to do something. He does it. He's got a hundred men under him. Plus his servant. And when he tells them to do something. They do it. And he has been given a faith.

To penetrate. Into the reality. Of the whole universe. That Jesus. Is at the top of the chain of command. And all he has to do.

[34 : 30] Is speak. And creation responds. He can say. Of his servant's illness. Go. And it will go. He can say. Of good health.

Come. And it will come. You don't need to come to my house. You don't need to lay your hand. On my servant. Just speak the word. And it will be done. And when Jesus heard this.

He was astonished. He was amazed. Struck with awe. And said to those following him. I tell you the truth. This is a shocking statement.

I put this formula. Before I say it. To warn you. You may have trouble believing this. But I tell you the truth. I have not found anyone in Israel. With such great faith.

And then Jesus said to the centurion. Go. And it will be done. Just as you believed. It would. Just as you had great faith to do. And his servant was healed.

[35 : 27] At that very hour. What caused Jesus amazement. With the centurion. Is he expected less. Faith. And he found more. More than he expected.

Why did he expect less? Well he was a Gentile. He did not have the privileges. Of all the light. That the Jew had. And yet here he is.

With such a great faith. That he's never found a Jew. With faith like it. It amazed him. But here. The amazement. Is that the great lack of faith.

The great unbelief. He clearly expected more. From Nazareth. And he found less. Much less. Shockingly less. Faith. Because they had the very words of God. Remember. They had the scriptures.

[36 : 23] They. They even had Jesus in their midst. For 30 years. Few spots on earth.

Were so privileged. With gospel light. As Nazareth. God in the flesh. Walking their streets. Talking with them. And our Lord is amazed. That they. Had done so little.

With so much. Now what about you? Few spots on earth. Are so privileged. With gospel light. As the United States of America. Where you and I are at.

We have Bibles galore. We have church. Churches. Gospel preaching churches. Some are born into. Christian homes. Where mom and dad.

Know the Lord. And read to you. From the Bible. And you see. All of this is just light. Light. Light. It's like a beam of light. From heaven. Shining on you. Kids.

[37 : 21] Do you know how privileged. You are this morning. To have Christian parents. To have a church. A Sunday school teachers. Who tell you about Jesus. There are many children.

That are born in darkness. As to the gospel. And they live their whole life. In the darkness. And they die in the darkness.

Now Romans 1 says. They have enough light. From creation. To condemn them. So that. They will be without excuse. They should have. As Stan was telling us.

Looked at the creation. And been amazed. At the God who made it. And came and gave him thanks. And give him the glory to him. But they didn't. They. They worship the creature. Rather than the creature.

There's enough light. In the creation. To condemn them. But there's not enough light. To save them. And here are you. The beam is on you. Light.

[38 : 19] Come to Jesus. You're a sinner. Jesus saves sinners. He's done enough to save you. Come to him. And Jesus says. To whom much is given.

Much will be required. Jesus says. That the very words you've heard. Will judge you on the judgment day. Some of you have a whole rack of sermons.

That are going to meet you on the judgment day. You were here. You heard them. A whole rack of Sunday school lessons. Of times in the home. Of friends that witness to you.

And those scripture passages. Will meet you in the day. What did you do with the word? I sent you from heaven. To whom much is given.

Much. Will be. Required. Jesus says. To towns. Jesus says. To towns. Where he spent much time. Who had much light. If you don't repent.

[39 : 17] It will be more bearable. In the day of judgment. For Sodom. And Gomorrah. Than for you. Oh my friend. Don't let another day. Go by rejecting Jesus. Jesus. And why should you.

When he. Has open arms. To receive you this morning. With a grace. That is greater. Than all your sins. All you have to do.

To be lost forever. Is nothing. The Bible says. You're already condemned. Just don't do anything. Just go on with life. The way you have been. That's all you have to do.

To be lost forever. Go your way. Keep going your way. Just fail to repent. And believe. J.C. Ryle. Has three statements. About unbelief.

He says. First of all. It's the oldest sin. Trace it back to the garden. God said. If you eat it. You'll die. Satan says. Oh no you won't. And Eve. In unbelief. Ate.

[40 : 12] The fruit. Unbelief. Is not only the oldest sin. It's the. It's a ruinous sin. John 3. 18. Jesus said. Whoever believes in Christ.

Is not condemned. But whoever does not believe. stands condemned already. Because he is not believed. In the name of God's. One and only son. So the wrath of God.

Remains upon him. All you have to do. To go to hell. Is just nothing. Just fail to believe. On the Savior. And then lastly. Unbelief is not only.

An old sin. The oldest sin. A ruinous sin. But it's a very common sin. The greater part of mankind. This morning. Is without saving faith.

In Jesus Christ. Remember what Jesus said. There's just two roads. There's just two roads. Going through this life. And they're leading to two destinies. There's the broad gate.

[41 : 07] And the broad road. And many there be. That are on that road. And where's it leading? To destruction. But Jesus is the way. The truth. And the life. He's the narrow gate.

And the narrow way. And few there be. That bind it. Unbelief. Is the common. Sin. What is more hopeless.

Than a person. Who arrives. In the day of judgment. Without. The Savior. The only Savior. There is. Oh.

Don't let your own unbelief. Rob you of eternal life. But come to Jesus. And upon a life. I did not live. Upon a death. I did not die. Another's life.

Another's death. I rest. My whole. Eternity. That's what you must do. To be saved. Cast your whole weight. On Jesus. Renounce. This way. That you've been on.

[42 : 04] And then the last words. Of verse six. Are sobering. Then Jesus. Went around. Teaching. From village. To village. You see. Where Jesus. Is rejected.

He leaves. And goes elsewhere. We saw that. Didn't we? In the. Gerasenes. When. The demons. Were cast. Out of the man.

And. They saw him. Sitting at Jesus feet. Clothed. And in his right mind. And they said. Leave us Jesus. And Jesus. Got in the boat. And he left. Same thing.

With Nazareth. Nazareth. Has him come back. This is really. The second visit. You read the first visit. In Luke chapter four. And they're still. Rejecting him. And Jesus.

Goes off. To the other. Villages. We don't read. Of him coming. To Nazareth again. Don't know. If he did or not. But it is true. That. The Lord Jesus.

[43 : 01] When rejected. May leave. And go elsewhere. He may give people. Over to their unbelief. He sometimes. Leaves. Where he's not. Wanted. So.

Seek the Lord. While he may be found. He can be found today. The gate of grace. Is open. Call on him. While he's near. You know. There's a line. Someone wrote a poem. Anonymous.

I don't know. Who the author is. There is a line. By us unseen. That crosses. Every path. The hidden boundary. Between. God's patience.

And. His wrath. Oh. Where is this. Mysterious line. By which. Our path. Is crossed. Beyond which. God himself. Is sworn. That he who goes. Is lost. How far.

Can one. Go on. In sin. How long. Will mercy. Spare. Where does. Grace. End. And where. Begin.
The confines. Of despair.

[44 : 00] An answer. From the sky. Is sent. You. Who. From God. Depart. While it is called. Today.
Repent. And harden. Not your heart.

We have a savior. That receives sinners. Go to him. Today. Let's pray. Oh Lord. We are humbled.
When we see. How low you stoop. To save us. Not only becoming. One of us. But become.

Becoming sin. For us. Becoming. A curse. For us.

Oh. We thank you. We worship you. There is none like you. None so great. None that stooped so
low. None. So rich. Who became so poor.

That. You took the curses. And gave us the blessings. You took the suffering. And gave us the
eternal joys. You took the.

[44 : 56] The death. Under God's wrath. And gave us eternal life. Under his. Favor. And blessing.
So we thank you. Lord. Would you open the eyes. Of others.

To this wonderful savior. Make them. To come this day. To trust in him. To renounce. Their broad
way. And to come. To Christ. Who is himself.

The way that leads. To the father. We ask in Jesus name. With thanksgiving. Amen. Amen. Amen.
Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.