

Mark Dispensationally Considered

**Mark 6:1-6: Why Jesus was not a
Hometown Hero**

Mark 6:1-6

- Mark 6:1—after leaving house of Jairus, Jesus went into his own country. That is to say that he returned into his home region of Nazareth.
- Mark 6:2—when the Sabbath day was come Jesus began to teach in the synagogue. The people were astonished at his wisdom and mighty works.
 - Matthew 13:53-54 (1018)
- Mark 6:3—they were offended because they knew who he was. They know is brothers and sisters and watched him grow up. Thus you have the questions in verse two. Jesus did not do these things growing up in Nazareth.

Mark 6:1-6

- Mark 6:4—this verse is why even today young men desiring to enter the ministry are counseled not to lead the church they grew up in. It is hard for the people to honor and respect a person they have watched grow up. The people of Nazareth have a problem with Jesus because of their intimate knowledge of his early life and childhood.
 - Matthew 13:55-57 (1018)
- Mark 6:5-6—the indication from these verses is that because of the widespread unbelief in Nazareth the miracle ministry of Jesus was somehow limited to the healing of a few sick people. This appears to be choice on the part of Christ rather than some limitation of his power. As we have seen Jesus did not have any trouble healing or casting out daemons in the presence of the religious leadership of Israel who also were full of unbelief.
 - Matthew 13:58 (1018)

Luke 4:16-30

- Luke 4:16-30 (1077)—records an account of Jesus in Nazareth that is much different from the one we find in Matthew and Mark. According to Luke, this account transpired after the temptation of Christ but before he entered into his public teaching ministry recorded in Mark 1:23. That means this account transpired at the very beginning of our Lord’s public ministry.
- Luke 4:16—after his temptation Jesus returned to his hometown of Nazareth and stood up to read in the synagogue on the Sabbath day as his custom was. In other words, Jesus had a manner of doing things that included reading in the synagogue on the Sabbath day.
 - Matthew 27:15 (1041)—“wont”—“accustomed; habituated; using or doing customarily.” (*Webster’s 1828*)
 - Acts 17:2 (1172)—“manner was”

Luke 4:16-30

- Luke 4:17-19—Jesus is handed a copy of the book of Isaiah from which he reads chapter 61.
- Isaiah 61:1-2 (766)—notice that as Jesus reads from Isaiah he stops at the comma in verse 2.
- Luke 4:20-21—after stopping half way through verse 2 he closed the book, gave it back to the minister, and sat down. Then he tells them that portion of Scripture that he had just read was fulfilled that day in their ears.
- Understand what has just happened. Jesus has just announced to the community in which he was raised that he is the fulfillment of Isaiah 61. He is the one that Isaiah foretold would preach the gospel to the poor, heal the broken hearted, preach deliverance to the captives, and recovering of sight to the blind, and to preach the acceptable year of the Lord. Unless Jesus is the Son of God he is the biggest blasphemer that ever lived and this is not lost on his hometown audience.

Luke 4:16-30

- Luke 4:22—their response is come on we know you. You are Joseph's son.
- Luke 4:23-24—Jesus tells them that eventually they will ask for the works they heard were done in Capernaum to be done in Nazareth as well.
- Luke 4:28-30—the wrath of the people was kindled so hotly against Christ that in verse 29 they mean to kill him by casting him headlong down the hill and out of the city.
- Before leaving Luke 4 there are two important points I want to mention.
- First, Jesus rightly divides Isaiah 61:1-2 between his first and second comings. The day of vengeance of our God will be executed in the Ages to Come.

Luke 4:16-30

- Second, we see the attitude of the Lord Jesus Christ and the Holy Spirit to the copy of the book of Isaiah they had in Nazareth. Christ specifically calls it Scripture and therefore views it as just as authoritative as the original manuscript.