

Jesus Is Rejected at the Nazareth Synagogue (again)¹

Matthew 13	Mark 6
54 Coming into his own country, [...]	1 He went out from there. He came into his own country, [...]
	1 [...] and his disciples followed him.
54 [...] he taught them in their synagogue, [...]	2 When the Sabbath had come, he began to teach in the synagogue, [...]
54 [...] so that they were astonished and said, [...]²	2 [...] and many hearing him were astonished, saying, [...]
54 [...] “Where did this man get this wisdom and these mighty works?”	2 [...] “What is the wisdom that is given to this man, that such mighty works come about by his hands?”
	3 Isn’t this the carpenter, [...]?
55 Isn’t this the carpenter’s son? [...]	
55 [...] Isn’t his mother called Mary, and his brothers James, Joses, Simon, and Judas? 56 Aren’t all of his sisters with us? [...]	3 Isn’t this [...] the son of Mary, and brother of James, Joses, Judah, ³ and Simon? Aren’t his sisters here with us?” [...]
56 [...] Where then did this man get all of these things?”	2 [...] “Where did this man get these things?” [...]
57 They were offended by him. [...]	3 [...] So they were offended at him.
57 [...] But Jesus said to them, “A prophet is not without honor, except in his own country and in his own house.”	4 Jesus said to them, “A prophet is not without honor, except in his own country, and among his own relatives, and in his own house.”
58 He didn’t do many mighty works there [...]	5 He could do no mighty work there, ⁴ except that he laid his hands on a few sick people, and healed them.
58 [...] because of their unbelief.	6 He marveled because of their unbelief. [...]
	6 [...] He went around the villages teaching.

¹ A remarkably similar account in Luke 4:16-30 shows the Nazarenes rejecting Jesus. It could easily fit with these two accounts, but the context suggests Jesus gave the Nazarenes two opportunities to believe Him: [1] at the beginning of His ministry (Luke 4), after which they tried to kill Him; [2] near the end of His ministry (Matthew 13; Mark 6), after which they were so hardened in their unbelief that Jesus made no great effort to convince them any further.

² In this situation, there were multiple people speaking. That one identified Him as a carpenter and another as the carpenter’s son is not a contradiction.

³ Judas (Matthew 13:55) and Judah (Mark 6:3) are variations of the same name.

⁴ This phrase does not mean that Jesus was unable to work miracles, as the next says He healed the sick. Considering His miracles happened to reveal His nature, and the Nazarenes refused to believe Him, this simply means there was no miracle He could perform that would change their minds. Furthermore, Matthew 13:58 makes it clear that their unbelief was the reason for His limited ministry there. Therefore, Mark 6:5 is not an admission of Jesus’ powerlessness, but an indictment of the townspeople’s hardened unbelief.