

Jesus is Rejected in His Hometown

Yes, let's do a **Full Breakdown** of:

- Matthew 13:53–58
- Mark 6:1–6a
- and compare it to
- Luke 4:16–30

to determine whether these are **the same or separate events of Jesus being rejected in His hometown of Nazareth.**



GOSPEL PASSAGE COMPARISON CHART

Detail	Mark 6:1–6a	Matthew 13:53–58	Luke 4:16–30
Setting	Nazareth, His hometown	Nazareth, His hometown	Nazareth, synagogue
Timing	After Jairus' daughter healing (Mk 5)	After parables (Mt 13)	Early in ministry after baptism and temptation
Synagogue Visit	Yes	Yes	Yes
People's Reaction	Offended, disbelief	Offended, disbelief	Initially amazed, then enraged
Jesus' Words	"A prophet is not without honor..."	Same phrase	Same phrase + quotes Isaiah + rebukes them with Elijah/Elisha examples
Miracles?	Few due to unbelief	Few due to unbelief	None mentioned
Outcome	Jesus marvels at their unbelief	They take offense at Him	They try to throw Him off a cliff
Tone	Surprise and rejection	Surprise and rejection	Violent outrage



HISTORICAL AND NARRATIVE CONTEXT

Red Circle: Luke's Account – An Earlier Visit to Nazareth

- Occurs **immediately after** Jesus begins His public ministry (Luke 4:14–15).
- Jesus reads from **Isaiah 61** and boldly declares, "*Today this Scripture is fulfilled in your hearing.*"
- He **provokes** the crowd by referencing **Gentile blessings** (Elijah and Elisha).
- The crowd becomes **enraged** and attempts to **kill Him** by throwing Him off a cliff.



Blue Circle: Mark and Matthew's Accounts – A Later Visit

- These happen **later in the timeline**, after Jesus has performed **many miracles** and taught publicly in parables.
- The people of Nazareth question His authority based on familiarity: "*Is not this the carpenter's son? ... Aren't His sisters with us?*"
- They are **offended** but not violent.
- Jesus **performs few miracles** due to their unbelief.

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THEOLOGICAL THEMES

Theme	Explanation
Familiarity breeds contempt	People often reject truth from those they think they "know too well."
Prophetic rejection	Jesus aligns Himself with the tradition of prophets rejected by their own people.
Faith and miracles	Miracles are limited in areas lacking faith.
Messianic identity veiled	Their disbelief is rooted in their inability to reconcile His humble origin with divine authority.



GREEK WORD STUDY

- "Offended" (*σκανδαλίζω – skandalizō*)
Means to be caused to stumble, take offense, or be repelled.
In Nazareth, Jesus was a "scandal" to His own people.
- "Amazed" (*θαυμάζω – thaumazō*)
Used of Jesus marveling at **faith** (like the Centurion, Lk 7:9) and at **unbelief** (here in Mk 6:6).



IS LUKE'S ACCOUNT THE SAME EVENT?

Most scholars say no.

Here's why:

Evidence	Interpretation
Timing difference	Luke 4 occurs very early in His ministry; Matthew and Mark's version comes much later.
Escalation in Luke	Only Luke records the violent attempt to kill Jesus—absent in the other Gospels.
Content of teaching	Luke includes the Isaiah reading and direct confrontation. Matthew and Mark simply mention teaching and rejection.
Audience reaction	Luke: deadly rage. Matthew/Mark: skeptical offense.

Conclusion:

• **Luke's account likely describes an earlier rejection in Nazareth**, while **Matthew and Mark** describe a **later visit** that ends in rejection again, but not violence. Jesus seems to **return to His hometown twice**, and both times He is met with unbelief.



REFLECTION & APPLICATION

- Jesus was **rejected not just once** by His own people, but **consistently**, even after proving Himself.
- The **hardness of heart** in Nazareth warns against letting **familiarity or assumptions** block faith.

Sometimes, the **greatest resistance** to your calling may come from **those closest to you**.