



No prophet is accepted in his own country

Quote

"If anyone else can find something better, confirming what he says by clear proofs from Holy Scripture, let his opinion be preferred to ours."

Lu 4:20 "And he **closed the book**, and he gave *it* again to the minister, and **sat down**. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

But he passing through the midst of them went his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power." Luke 4:20-32, KJV.



Glen Miller



closed the book = furled the scroll
We know that *sat down* is what a teacher does prior to speaking. That's why they were waiting for him to teach them.

Jesus read from Isaiah which was quoted in Luke as:

Lu 4:18* The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, **and recovering of sight to the blind**, to set at liberty them that are bruised,
19* To preach the acceptable year of the Lord.

If you check out the Talmud quotation (c.f. verses 17 - 19 quoted from the Prophets) that Jesus had been reading, you will see that what we have in the KJV Bible O.T. does not read the same. +

Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.

No prophet is accepted

But comparing Jesus's quotation as written by Luke, with the BLXX (the Septuagint translated by Brenton in 1851), you will see that the verses are very similar. Especially important is the phrase *recovering of sight to the blind (in the LXX)*, which is replaced by *the opening of the prison to them that are bound* (in our -Hebrew based O.T.) . Perhaps they have the same spiritual meaning.

KJV Isaiah 61:1 ¶ The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

BLXX 61:1 ¶ The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, **and recovery of sight to the blind**; 2 to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn;3 that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory.



Luke 4:20-32

When Jesus taught, I think that He communicated on two levels: He spoke to the listeners intelligence, to their conscious brain in words; He communicated with their spirits - His divine spirit communicating with man's spirit of natural life (often called *mind* or *heart* by the evangelists). It was this spiritual message - not of words or images but purely spiritual and insensible to the conscious brain, that energized those in the synagogue who *all* felt something apart from Jesus's words (*for all bear Him witness*, and they were impressed by the grace that they received).

Their ears heard the message for *This day is this scripture fulfilled in your ears*, but they were blind for they did not see God sitting with them.

Jesus had come for the purpose of *recovering of sight to the blind*, but this was yet to come.

Some in the synagogue that day, responding positively to that *grace of understanding* offered by Jesus, and understood what He meant. Others were frankly astonished that they should experience such grace (here called gracious words) from Jesus the son of Joseph, whom they *knew* was not from God, and they rejected the grace.

Jesus must have read their skepticism, for He said something that must have been a response to the thoughts of many who had seen no miracles at first hand. Jesus quoted the proverb *Physician, heal thyself*: This *proverb* does not come from the O.T. it was created here at this meeting. But what did Jesus mean by *Physician heal thyself*.

Remember that this event was very early in Jesus's ministry. He had only recently performed the miracles in Cana (wine and healing of the nobleman's son at a distance). The miracle of the wine was well known in *all the region round about*. And, though the healing of the nobleman's son was performed in Cana, his son was in Capernaum which is 20 miles from Cana.

The word physician occurs only once in out O.T. (Jer 8:22) but Remember that Luke who wrote these memoires, was a (Syrian) physician.

In Mark (Mk 2:17) Jesus refers to himself as a physician who *calls sinners to repentance*. And in Matthew and Luke (Mt.9:12 & Lu 5:31) the implication is the same, where sinners and publicans are referred to as *sick* people.

The miracle in Cana, which everyone knew about, had nothing to do with the main purpose of Jesus's ministry, which was to bring sinners to repentance - miracles of a spiritual kind. He had not come to demonstrate the power of God by doing such things as change water into wine (which is why He chided his mother when she asked Him to do this).

The Galileans were, however, looking for more physical demonstrations of Jesus's power, to be done in plain sight. But Jesus was, instead, showing them His spiritual power that could cure them of sin.

So, what did Jesus mean by *Physician heal thyself*.

I think Jesus was saying to them "Hey, don't you understand that it is not me who is doing these miracles, but God who alone can cure the sick, can heal people? I cannot heal myself anymore than you can heal yourselves, everything is God's work. You are blind to the presence of God amongst you, and it is your blindness that prevents God from performing any miracles for you. The miracles at Cana were possible because people believed that God had sent me; they recognized me as Messiah. You think of me as Joseph's son, so therefore God, who has sent me, will perform no miracles amongst you."

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

Then Jesus quotes, from Torah, the story of the widow who recognized Elias as being from God. (Luke only quoted the beginning, assuming that his readers will know the rest of the story).

But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

1 Ki 17:9-24 “Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. . . . And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. . . . and he cried unto the LORD, and said, O LORD my God, I pray thee, let this child’s soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, **Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.**”

Elijah was a great prophet, but it was God who brought the child to life. God had **chosen** this worthy **widow** to be the beneficiary of God’s grace through His servant Elijah. Other widows were not chosen.

But see here from the LXX which is a closer match to the N.T. quotation.

1 Kings 17:9 “Arise, and go to Sarepta of the Sidonian *land*: behold, I have there commanded a widow-woman to maintain thee.”

Then Jesus said to them in the synagogue:

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

This is a reference to:

2 Kings 5:1-25 “Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper. . . . And he brought (a) letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? . . . So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. (He objects yet is convinced to do it by his servants). And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel:

Even a King cannot cure leprosy, as he said, only God can do it. God had **chosen** this **leper** to receive His grace, and Naaman recognized that God was acting through Elisha.

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So here were two scripture readings that show that God chooses who will be healed, and only those who are worthy and who believe in God’s servants, can be healed. Jesus was implying that the reason that no-one in Nazareth could be healed was because they had not been chosen by God, and were in fact blinded to the truth about Jesus.

And they were filled with wrath.

But he passing through the midst of them went his way,

Did He become invisible to them? Is this evidence of His divine nature, like His ability to walk on water?

In any case, he escaped and went to Capernaum by the sea of Galilee, about 23 miles from Nazareth, where he was accepted and where people listened to Him in awe of His doctrine (exposition of Torah).

Luke does not quote the entire 2nd verse from Isaiah as Jesus would have read it . Luke stops short of quoting **and the day of vengeance of our God; to comfort all that mourn.**

You should also read Lesson 19 Adult Education *The meaning of the story of the man born blind.*

For in both stories there is someone who is chosen by God ahead of time to receive His grace. And in both stories the miracle is not seen by the antagonists, and they do not believe the miracle was the result of God’s intervention. This inability to see the truth of the gospel - that Jesus is King and Lord, who can call on the power of God - was the result of spiritual blindness.

God chooses who will see the truth and who will not. In the case of Israel, their blindness was to precipitate the gospel being taken to the other Nations, allowing non Israelites to spread the gospel, as Paul says in Romans 11 and 12. Israel was to remain blind to Christ-Jesus, until *the fullness of the gentiles be come in,* at which time their eyes would be opened, and they would accept Christ, receive the forgiveness of their sins, and would be saved (for God had promised this to all Israel through the covenant with Abraham, and Jacob).

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“gentiles” means Nations other than Israel.

A remnant of Israelites did see the truth about Jesus. These were they who formed the early Church.

Amori Christi et Ecclesiae –
Glen C. Miller OSV

Recommended Books

Four empty rectangular boxes for recommended books.

ISBN

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