



The unfolding of your words gives light.

To Seek and to Save

An Exposition of the Gospel of Luke

²²And all were speaking well of Him, and wondering at the gracious words which were falling from His lips^a; and they were saying, “Is this not Joseph’s son^b?” ²³And He said to them, “No doubt you will quote this proverb to Me, ‘Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.’” ²⁴And He said, “Truly I say to you, no prophet is welcome in his hometown^d. ²⁵“But I say to you in truth^e, there were many widows in Israel in the days of Elijah^f, when the sky was shut up for three years and six months, when a great famine came over all the land; ²⁶and yet Elijah was sent to none of them, but only to Zarephath, *in the land of Sidon*, to a woman who was a widow^g. ²⁷“And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian^h.” ²⁸And all

^a 4:22 **all were speaking well of Him, and wondering at the gracious words which were falling from His lips.** Luke had already used this verb for “marveling” (wondering) four times in this gospel. The people were surprised at the amount of time Zacharias took in the Holy Place (1:21), others were surprised to hear Zacharias confirm that the baby should be named John (1:63), the residents of Bethlehem were amazed at the story of the shepherds (2:18) and Joseph and Mary marveled at the prophetic words of old Simeon (2:33). Mark’s account (6:6) says that Jesus was marveling too—at the unbelief of the people.

Luke describes Jesus’ words as gracious and “coming out of His mouth.” Jesus used the same word to tell Satan that man lives on the words that come from the mouth of the Lord (Matthew 4:4). The word of the Lord is always purposeful and edifying.

^b 4:22 **they were saying, “Is this not Joseph’s son?”** Mark’s account (6:3) has the people asking, “Is not this the carpenter, the son of Mary...” Jesus was best known in Nazareth for his family and the family business. People did not expect authoritative preaching from Him (much less miracles).

^c 4:23 **Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.** Jesus alone can put words in peoples’ mouths because He knows what is in their hearts. They were wondering why their water still tasted like water and why their sick people were still sick. This is like asking why the auto mechanic drives such a junker and why the pastor’s kids are so rowdy. Jesus explained.

^d 4:24 **Truly I say to you, no prophet is welcome in his hometown.** Luke does not quote the “truly” or “amen” statements of Jesus as freely as John (Luke records seven to John’s 25). When you see it anywhere—particularly in Luke, you should note what follows.

^e 4:25 **But I say to you in truth.** Luke is sparing in the times he puts the word “truly” in Jesus’ mouth. This is more than a person who thinks he has to say, “I’m telling the truth this time.”

^f 4:25 **there were many widows in Israel in the days of Elijah.** The Lord referred to two stories from the Hebrew Scriptures to communicate that: (1) Not everyone gets to see or receive miracles when a prophet is around and (2) The recipients of God’s miracles do not have to be Hebrews.

^g 4:26 **Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow.** This account is recorded in 1 Kings 17:8-16. It not only says that God sent Elijah to this woman in Gentile territory, it says that she was on speaking terms with the God of Israel.

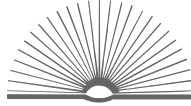
^h 4:27 **there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.** Second Kings 5:1-14 records the healing of a leprous military officer from the army of the Arameans, who were brutal persecutors of Israel.

The Gospel of Luke
Steven Svendsen, Sr.

©Rice Lake Baptist Church, 104 East Barker Street, Rice Lake, Wisconsin, 54868 – <http://www.ricelakebaptist.org> – 715.234.1966

Permissions: You are permitted and encouraged to reproduce and distribute this material in any format provided that you do not alter the wording in any way and that you do not charge a fee beyond the cost of reproduction.

Scripture quotations taken from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.



The unfolding of your words gives light.

the people in the synagogue were filled with rage as they heard these things^a; ²⁹and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff^b. ³⁰But passing through their midst, He went His way^{c, d}.

^a 4:28 **all *the people* in the synagogue were filled with rage as they heard these things.** Set this statement beside verse 15. Our Lord had a way of polarizing people—particularly people who claimed to be believers. The same thing happened three years later when the crowds cried out “Hosanna!” on Sunday and “Crucify!” on Friday.

^b 4:29 **led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.** Jesus was led away to another hill three years later (Luke 23:26-32), but He knew this was not the right one.

The first question that comes to my mind is: “Why such an extreme reaction?” Certainly the geography of Nazareth plays into the answer to the question. Maybe that was the common place of execution. But was this statement worthy of death?

Jesus had raised the question about the purposes of God including some Gentiles and excluding some Hebrews. They might have said, “That’s not fair. That means some widows and lepers in Israel never had a chance.” That would be true if you want to put things in those terms, but then you have to ask who among any of us deserves the grace we receive.

^c 4:30 **passing through their midst, He went His way.** This is not the only instance where the Lord appears to have overruled nature to get where He needed to be. John 6:21 records the instance when Jesus walked on the Galilee and joined the disciples in a boat, which immediately arrived its destination.

^d 4:22-30 Unbelievers want a show. They want God to perform for them but they do not want to be held accountable to Him. Our mistake is that we often think it is our responsibility to give them a show.

The Lord Jesus exemplifies here the pattern for ministry for the group known as the Body of Christ. Our task is not to please the crowd but to speak the truth (2 Timothy 4:1-5). Here is what happens when you preach God’s word clearly:

1. Some people will be delighted.
2. Others will express skepticism.
3. Still others will start out delighted and turn on the messenger.
4. A few will become violent.

The Gospel of Luke
Steven Svendsen, Sr.

©Rice Lake Baptist Church, 104 East Barker Street, Rice Lake, Wisconsin, 54868 – <http://www.ricelakebaptist.org> – 715.234.1966

Permissions: You are permitted and encouraged to reproduce and distribute this material in any format provided that you do not alter the wording in any way and that you do not charge a fee beyond the cost of reproduction.

Scripture quotations taken from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.