

4/10/15

Luke 7

Jesus has just finished teaching the sermon on the plain, regarding the signs, beatitudes and warning about the Kingdom of God.

The ability to live the life of Christ is by and through being born again, depending and abiding “in Christ”.

7:1-10 **The healing of the Centurion’s servants.**

7:1-5 The occasion for the healing.

* The parallel passage. Matt. 8:5-13

- 1) Jesus having finished the sermon on the plain returned to Capernaum, His ministry headquarters. vs. 1
- 2) A centurion request elders of the Jews to go petition Jesus for his sick servant. vs. 2-3
 - a) Centurions are always presented in a good light in the gospels, here he is concerned about his sick servant about to die. vs. 2
 - 1)) They were over 100 men.
 - 2)) The centurion at the cross, said, “Truly this was the Son of God.” Matt. 27:54

3)) Cornelius was said to be a just man. Acts 10:22

b) The centurion heard Jesus was near and sent elders of the Jews that Jesus come and heal his servant. vs. 3

1)) The word pleading “erotao” means to beg or beseech.

2)) the parallel passage. Matt. 8:5-13

- 3) The elders reached Jesus and begged Him, declaring he was deserving of the request. vs. 4
 - a) The word begged “parakaleo”, means to come along side to entreat.
 - b) The word deserving “tauto”, means for this cause, expressed in the next verse.
- 4) The centurion love Israel and had built them a synagogue. vs. 5
 - a) He had been a very benevolent man.
 - b) There is in Capernaum presently a synagogue, but of the second century.

7:6-10 The faith of the centurion for the healing.

- 1) Jesus went and as He was near the house the centurion sent friends out to Jesus he was not worthy for Jesus to enter under his roof. vs. 6
 - a) Jesus is a Jew, this is a gentile home.

- b) The word worthy “hikanos” means was not sufficient being this gentile soldier.
- 2) The friend told Jesus this was the reason the centurion sent the elders to ask for him. vs. 7a
 - a) He didn’t even think himself worthy to go directly to Jesus.
 - b) The word worthy “axioo” means deserving . But say the word, and my servant will be healed.
- 3) The friend relayed the message, to just speak the word and his servant would be healed, basing it on his own understanding of being under superior authority, as a centurion. vs. 7b-8
- 4) Jesus marveled his words and said to the crowd following Him, “I say to you, I have not found such great faith, not even in Israel!” vs. 9
 - a) Matthew tells us Jesus said those from the east and west would sit down with Abraham, Isaac and Jacob in the kingdom, but the sons of the kingdom would be cast out. Matt. 8:10-12
 - b) Jesus already rebuked the unbelief of the Jews and commended the Gentiles. Lk. 4:24-27
- 5) They returned to the house and found the servant healed. vs. 10

* Jesus said, “go your way, as you have believed” and the servant was healed the same hour. Matt. 8:13

7:11-17 The widow’s son raised from the dead.

7:11-13 The funeral procession.

- 1) The next day Jesus traveled to Nain, accompanied by many disciples and large crowd. vs.11
 - a) The city of Nain was about 25 miles south-west of Capernaum.
 - b) This account is unique of Luke, it is not found in the other gospels.
- 2) Approaching the city gate Jesus, a funeral procession coming out of the gate caught the eye of Jesus. vs. 12
 - a) A young man was carried on a plank.
 - b) He was the only son, therefore his widow mother would be unable to any means of support.
 - c) A large crowd followed her.
- 3) Jesus the Lord saw her and had compassion on her and said to her, “Do not weep.” vs. 13
 - a) This is an imperative command.
 - b) This seemed to be unnatural and uncompassionate, unless you are Jesus

7:14-17 The interruption of the funeral procession.

- 1) Jesus approached the touched the open coffin or bier, so those carrying it stood still, probably in amazement that someone would do such a thing. vs. 14
 - a) Jesus spoke the words, “Young man, I say to you, arise.”
 - b) There are only two more individuals raised by Jesus recorded, the daughter of Jairus and Lazarus. Lk. 8:41-56; Jn. 11
 - c) One day Jesus will speak to the dead bodies in the graves and the dead will rise first, then we who are alive will be caught up “harpozo” in the rapture. 1Thess. 4:16-17
- 2) The young man sat and spoke and Jesus took him to his mother. vs. 15

* This was not resurrection, but a return to his mortal body, only to die again.
- 3) The response of the people was two-fold. vs. 16
 - a) Fear came upon all the people.
 - b) The people glorified God, saying.
 - 1)) First by declaring that a great prophet had risen among them.
 - 2)) Second that God has visited His people.

- 4) The word about the miracle Jesus did spread throughout all Judea and all the surrounding region. vs. 17

7:18-35 **The question of John sent to Jesus.**

7:18-20 The disciples of John sent to Jesus.

- * The parallel passage. Matt. 11:2-19
- 1) The word of all these miracles got back to John in prison. vs. 18
 - 2) The things Jesus was doing did not line up with the understanding of John about the Kingdom of God. vs. 19
 - a) John called and sent two of his disciples to Jesus to ask if He was the Coming One, or were they to look for another?
 - b) John had the Jewish mind of the present age of evil and the one to come, when God would set up His Kingdom.
 - c) The twelve had the same mentality, as they always asked who was the greatest in the Kingdom, to the extent that James and John asked Jesus for the right hand and the left in His glory. Mk. 10:35-45
 - 3) The disciples of John came to Jesus and they said, “John the Baptist has sent us to You, saying, ‘Are You the Coming One, or do we look for another?’” vs. 20

- a) Was John doubting what he knew about his cousin Jesus, that He was conceived to be the forerunner of the Messiah?
- b) That Jesus had been conceived by the Holy Spirit.
- c) That God confirmed Jesus to be the Son of God, the baptizer of the Holy Spirit at His baptism in the Jordan?
- d) No, but because the schedule for the kingdom was not according to his perception, it brought confusion to John, as he was in prison.

7:21-23 The answer of Jesus to John.

- 1) Jesus first take care of the needs of the people. vs. 21
 - * “And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.”
- 2) Jesus then dealt with John’s disciples. vs. 22
 - a) Jesus told them to tell John about all the miracles, “Go and tell John the things you have seen and heard: that *the* blind see, *the* lame walk, *the* lepers are cleansed, *the* deaf hear, *the* dead are raised.” vs. 22a-g
 - b) Jesus mentioned the key sign of the Kingdom for last, “the poor have the gospel preached to them.” vs. 22h

* Just what Jesus told the Jews at the synagogue of Nazareth. Lk. 4:18-19; Is. 61:1-2

- 3) Jesus sent an affirmation that He was the One. “And blessed is *he* who is not offended because of Me.” vs. 23
 - * The word offended “skandalizo”, means a stumbling impediment that causes one to have an unfavorable perception about the Messiah’s schedule!

7:24-30 The defense and commendation of John by Jesus.

- 1) Jesus perceiving and knowing the hearts of the crowds about John perhaps doubting, defended John. vs. 24a
 - * This happened as soon as the disciples of John depart.
- 2) Jesus asked some questions regarding John. vs. 24b-26
 - a) “What did you go out into the wilderness to see? A reed shaken by the wind? vs. 24b-d
 - 1)) No, John was uncompromising, confronting the religious ruler and people, calling the to repent!
 - 2)) John was in prison because he called Herod out for marrying his brother’s wife.

- b) What did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts. vs. 25
- 1)) John clothed himself with **camel**'s hair and with a leather belt around his waist, and he ate locusts and wild honey. Mk. 1:6
- 2)) He dwelt in the wilderness of Judea. Mk. 1:4
- c) "But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet." vs. 26
 * The voice crying in the wilderness...Is. 40:3
- 3) Jesus identifies John and exalts his person. vs. 27-30
- a) Jesus identifies John as His forerunner, "This is *he* of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'" vs. 27
 * The forerunner of the Messiah. Mal. 3:1
- b) Jesus declare John was the greatest of all the Old Testament prophets, "For I say to you, among those born of women there is not a greater prophet than John the Baptist." vs. 28a-b

- * John never did one miracle!
- c) Jesus declared John closed the Old Testament prophets and fits between the Old and the New Testament believer has a greater privilege than John, "but he who is least in the kingdom of God is greater than he." vs. 28
- 4) The response of the people to the words of Jesus. vs. 29-30
- a) The people doubts about John were done away. vs. 29
 * "And when all the people heard *Him*, even the tax collectors justified God, having been baptized with the baptism of John."
- b) The religious rulers were in rebellion against God, refusing to be baptized by John. vs. 30
- 7:31-35** The rebuke of the people by Jesus.
- 1) Jesus confronts the fickleness of His generation. vs. 31
- 2) They were like spoil children that wanting their own way not open to God's word through John or Jesus Himself. vs. 32
 * They did not want to dance at a wedding feast nor cry at a funeral, nothing pleased them

- 3) John came as an ascetic, they said he had a demon. vs. 33
- 4) The Son of Man, Jesus came as a normal man, they called Him a glutton and a winebibber, a friend of tax collectors and sinners! vs. 34
- 5) Jesus declared those heeding God will be wise, “But wisdom is justified by all her children.” vs. 35

7:36-50 The dinner of Jesus with a Pharisee.

7:36-38 The mix company at dinner.

- 1) Jesus was invited to dinner by a certain Pharisee and He excepted. vs. 36
 - a) The word Pharisee “Pharsiaios” meant the separated ones.
 - 1)) This took place after Jesus had vindicated and exalted John the Baptist before the people.
 - 2)) The Pharisees arose after Babylon captivity, during the Maccabean period to insure the keeping of the law and its preservation through the interpretation and oral law.
 - 3)) They had become bound to traditions and mere religiosity, hypocrisy and self-righteousness.
 - b) The reason for inviting Jesus in not indicated.

- 1)) The passage reveals the invitation was to find some fault with Jesus.
- 2)) Jesus knew his intent and was ready to give a perfect opportunity.
- c) The hypocrisy was great, in view that to eat with someone was one of the most intimate things you could do.
 - 1)) Sharing the same food becoming one literally, being responsible for the protection of your guest to the extent of laying down your life to protect them.
 - 2)) Jesus always ate with people, be it with tax collectors and sinner or Zacchaeus. Lk. 5:30; 19:5
- d) The phrase sat down “aneklithe”, means to recline, as in those days they rested on their left elbow around a U-shape table, so as to face everyone, with their feet pointing back.
 - 1)) Jesus was not offered the common courtesy by Simon, to wash feet, give Him a kiss and anoint His head with oil. vs. 44e-d, 45a, 46a
 - 2)) The greeting was rude, insulting and dishonoring to Jesus and Simon sat smug and complacent before Jesus.
- 2) The dinner was interrupted by a woman that altered the atmosphere. vs. 37a-c

- a) Behold “idou” is an exclamation of astonishment, catching one off guard, shocked, an imperative. vs. 37a
* The tense is an imperative command.
- b) The reason being, she was not just any woman, but “a woman in the city who was a sinner”, a prostitute. vs. 37b
- c) The reason the woman had come to the house of Simon the Pharisee was that Jesus was there. vs. 37c
 - 1)) The word knew “epiginosko”, is to know fully and accurately, she was determined to get to Jesus.
 - 2)) This woman knew Simon would look down on her and the others.
 - 3)) Don’t confuse this account with the one of Mary the sister of Lazarus in Bethany, at the house of Simon the leper anointing the head of Jesus. Mk. 14:3-9; Jn. 12:1-8
- 3) The dinner invitation turn into a salvation celebration. vs. 37d-38
 - a) The woman wanting to find Jesus was to express her loving gratitude for saving her. vs. 37d-38a
* This must have been right after John's disciples had left, she must have responded to the gospel and repented, as Jesus upbraided the cities of greater privilege, thanks

- God for those who believed and gave an invitation! Matt. 11:21-30
- b) The woman came now to express her thankfulness for saving her, offering her best.
 - 1)) She brought an expensive alabaster obtained by her lucrative trade, a semi-transparent white or yellow stone from Egypt carved to hold costly perfume, usually cylindrical, the top was broken off to pour out the perfume.
 - 2)) The fragrant perfume once used to attract and lure men to her bed.
 - 3)) She stood behind Jesus at the feet, possible hesitant, weeping continuously in shame of her past life and in joy of her present transformed life, reverently and unconcerned what Simon or other might think or say about her.
- 4) The personal expression of the woman was the worship of Jesus. vs. 38b-d
 - a) The washing of the feet of Jesus with her tears and wiping them with the hair of her head that should have been done by the lowest slave of the home when Jesus came in, if not by Simon.
* At the feet of Jesus she was contrite humbling herself, wiping His feet

with her glory, her hair. 1Cor. 11:15

- b) The kissing of the feet Jesus is indicated to be repeatedly, she smothered Him with kisses, Simon should of kissed Jesus on the cheek, a sign of affection and honor of Jesus.
- c) The anointing of Jesus with fragrant oil, should have been done by Simon to treat Jesus as a festive guest.
- d) The Pharisee Simon had declared plainly by his action that He thought he was better than Jesus, while the woman was declaring she was the servant of Jesus, a grateful sinner!
* What a sharp contrast of sinners between the two!

7:39-47 The parable to reveal the heart of Simon the Pharisee.

- 1) The Pharisee Simon spoke to himself smugly being self-righteous. vs. 39
 - a) Simon spoke to himself and concluded Jesus was no prophet, seeing He did not discern the woman was a prostitute he was wrong. vs. 39a-f
 - 1)) The expression “this man” is a derogatory term of disrespect!
 - 2)) Yet Jesus was the prophet Moses prophesied about. Deut. 18:15

- b) The judgment of Simon about the woman was also wrong, “for she was a sinner.” vs. 39g
 - 1)) Simon saw the woman for what she used to be, not for what she was now.
 - 2)) Simon saw the woman with contempt, rather than compassion.
 - 3)) Simon saw the woman with indifference and disgust.
- 2) Jesus confronted and rebuked Simon about his self-righteous judgment. vs. 40-43
 - a) Jesus wanted to speak directly to Simon and he said, “”Teacher, say it.” vs. 40
 - 1)) But he was completely ignorant that the thoughts of his heart were known by Jesus.
 - 2)) His name Simon meant “a rock or stone”, just like Peter’s name)
 - b) Jesus gave a parable and stated that two men owed different amounts of money, unable to pay the creditor forgave both, Jesus asked, “therefore, which of them will love him more?” vs. 41-42
 - 1)) A danari was a days wages, ratio is 10 to 1.
 - 2)) The two debtors represented the woman and Simon.

- 3)) Jesus was hoping Simon see his equal need of the forgiveness of his sins for salvation.
- c) Jesus heard Simon's answered, "I suppose the *one* whom he forgave more." vs. 43a-b
 * Simon's answer was a bit reluctant, seeing he would be judging himself before all his guests.
- d) Jesus replied to Simon, "And He said to him, "You have rightly judged." vs. 43c-d
 1)) He gave the right answer, but he had the wrong attitude, the problem was his heart. Lk. 6:45
 2)) He was blind to his sin. Lk. 6:42
- 3) Jesus revealed to Simon that the woman had been more respectful and honorable than Simon to Him. vs. 44-47
 a) Jesus commended the loving deeds of the woman and rebuffed Simon for his lack of loving deeds. vs. 44-46
 1)) Jesus had not given any attention to her until now, turning He said to Simon, "Do you see this woman?" vs. 44a-b
 * Simon saw a prostitute.
- b) Simon had been a bad host to Jesus by not washing His feet, giving Him a kiss of affection or anointed His head with oil. vs. 44-46

- * But the woman with a contrite heart humbled herself at His feet, as His servant wiping His feet with her hair, her glory and smothering His feet with kisses and pour costly perfume on His feet.
- c) Jesus pronounced the salvation of the woman and the lost condition of Simon. vs. 47
 1)) Jesus declared His Divine authority, "Therefore I say to you." vs. 47a
 2)) Jesus declared the measure of her love in proportion to her sins that had been forgiven. vs. 47b-e
 a)) The tense is indicative perfect passive, "aphiemi", literally dismissed or sent away, repeated four times! vs. 47, 48, 49
 b)) She knew she was a grate sinner, therefore loved much, but this does not mean that a person should go out and sin greatly so that they can love God much!
- d) Jesus declared the measure of lesser love in proportion to the sins forgiven. vs. 47f-g
 * Simon loved little, concluding he had little to be forgiven, Our sins always look much uglier when other commit them!

7:48-50 The assurance of the forgiveness of sins.

- 1) Jesus turned to the woman to reaffirm the forgiveness of her sins. vs. 48
 - a) The authority for the forgiveness of sins is that of Jesus, “Then He said, to her.” vs. 48a
 - * The ultimate and final authority!
 - b) The assurance of the forgiveness of her sins is also stated by Jesus, “Your sins are forgiven.” vs. 48b
 - 1)) The tense again is the indicative perfect passive, literally have been forgiven or dismissed.
 - 2)) This confirms she had been saved before coming to Jesus at the house.
- 2) The response to the words of the Lord Jesus from those at the table was disbelief. vs. 49
 - a) These were reclining and without doubt were equally there to find fault with Jesus. vs. 49a
 - b) The men like Simon were thinking these things in their minds, “Who is this who even forgives sins?” vs. 49a-b
 - 1)) Once again Jesus knew their thoughts, but He doesn’t even bother to address them.

- 2)) They heard the parable, they like Simon needed to repent and be forgiven of their sins to be save.
- 3)) The same question was asked when Jesus forgave the sins of the paralytic. Lk. 5:20, 23-24
- 3) Jesus identified her faith as Biblical faith. vs. 50
 - a) Jesus stated she had responded to the gospel and was saved by faith. vs. 50a-b
 - 1)) The phrase “your faith” means she personally came to believe and trust in Jesus as her personal Lord and Savior through the preaching of the gospel.
 - * Not that she was unconditionally elected” and she had no choice, not that God made her alive first and then was born again.
 - 2)) What did she believe in faith.
 - * That Jesus was the Messiah, the God-Man, the Lamb of God to take away the sins of the world, able to transform her heart and life from darkness to light.
 - b) Jesus dismissed her with His blessing, “Go in peace.” vs. 50c
 - 1)) The word peace “eirene” comes from the verb to joined, with the idea of something previously

broken, but now mended back together.

* The woman had made peace with God, being justified, she was no longer an enemy of God. Rom. 5:1-2

2)) The woman had the peace of God available for her life. Phil. 4:6-7

* Knowing her sins had really been forgiven and had access to God.