

THRU BIBLE

Luke 7 | "The Friend of Sinners"

I. THE CENTURIONS SERVANT. (v. 1-10)

A. (v. 2)

1. ***"And a certain centurion's servant, who was dear unto him, was sick, and ready to die."***

a. "centurion" = Sergeant-Major; ruling over 100 men

1) Legion = 6,000 men

2) Company = 600 men

3) Centurion = 100 men

b. "servant, who was dear unto him"

1) In that culture, servants were dispensable, which shows that this centurion was a very unique guy!

c. "was sick"

1) Matthew's Gospel tells us that he had "palsy" (paralytic) and was "dreadfully tormented."

B. (v. 3)

1. ***"And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant."***

a. "he sent unto Him"

1) The Talmud says, "...a man's agent [shaliach] is equivalent to himself."

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- 2) In other words, if someone is *sent* with the sender's authority, it is the same as if the sender himself had gone.
 - a) This centurion *sent* the Jewish elders. They didn't take the initiative.

b. "the elders of the Jews"

- 1) Could this include Jairus? (8:41)

C. (v. 4)

1. **"And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:"**

a. "worthy" - Gr. "weighty"

- 1) This is like our saying that someone is "worth their weight in gold."
 - a) Even today, Jews give "worthy" Gentiles awards to people that are not Jews, but are kind to the Jewish people. (Ex: Corrie Tin Boom)
- 2) The Jews viewed the Romans as the enemy, but this Gentile was *worthy* of a miracle.

D. (v. 5)

1. **"For he loveth our nation, and he hath built us a synagogue."**

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- a. When you go to Capernaum today, it is not the synagogue that you go into, but the one underneath it.

E. (v. 6)

1. ***"Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:"***
 - a. "the centurion sent friends"
 - b. "for I am not worthy that thou shouldest enter under my roof"
 - 1) This is opposite of what the Jews said about this man (v. 4).
 - 2) "worthy" - Gr. "sufficient; fit; adequate"
 - a) Different Greek word from v. 4 & 7.
 - b) **NOTE:** He knew quite well that a strict Jew was forbidden by the law to enter the house of a Gentile ([Acts 10:28](#)), just as the Jew was forbidden to allow a Gentile into his house or have any communication with him.

F. (v. 7)

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1. ***"Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed."***

a. "worthy" - same Greek word as verse 4.

G. (v. 8)

1. ***"For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."***

a. *"For I also am a man set under authority"*

1) The word "also" means that he recognized Jesus' position of authority.

a) As the leader of 100 soldiers, he knew that a simple *word* (v. 7) was enough to get the job done!

2) This man realizes that he is not the final authority!

a) **NOTE:** This is a key to any type of leadership position!

i. Jesus is the REAL "Senior Pastor" of this church. (1 Pet. 5:4)

a. I am not the final authority - Jesus is!

b) **KEY:** Anybody that is in a leadership position is not qualified until they recognize that they are not the final authority!

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H. (v. 10)

1. **"And they that were sent, returning to the house, found the servant whole that had been sick."**

a. "whole" - Gr. *hygiainō* - "healthy; in good working order"

1) Root for English word "hygiene".

2) Dr. Luke gives a medical term for "sound in wind and limb."

II. THE WIDOW OF NAIN. (v. 11-17)

A. (v. 11)

1. **"And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people."**

a. "Nain"

1) Heb. *Nayim* - "Pasture; Pleasant Place"

2) This city was located on the Northern slopes of the hill of Moreh, SW of the Sea of Galilee and just SW of Mount Tabor.

a) **NOTE:** On the Southern slope of the mountain was the town of Shunem, where Elisha had raised a woman's son back to life (2 Kings 4:18-37), so when Jesus raises this son from the dead, it is the 2nd time geographically that this mountain saw God's power in resurrection!

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B. (v. 12)

1. ***"Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her."***

a. *"when He came nigh to the gate of the city"*

1) There were TWO CROWDS at Nain:

a) Those ENTERING the city:

- i. With Jesus.
- ii. Smiling full of joy.
- iii. Laughing.
- iv. Enjoying the company of Jesus.

b) Those LEAVING the city:

- i. With this grieving mother that had earlier lost her husband.
- ii. Eyes full of the tears of grief.
- iii. Weeping and howling.
- iv. Dealing with the tragedy of the loss of this young man.

C. (v. 13)

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1. **"And when the Lord saw her, he had compassion on her, and said unto her, Weep not."**
 - a. *"the Lord saw her"*
 - 1) This is where His eyes went, a heart-broken mother.
 - 2) His eyes are always drawn to the brokenhearted.
 - 3) Here is a woman that has dealt with immense tragedy.
 - a) They are carrying the body of her only son.
 - b) She had done this before when she lost her husband.
 - c) She has lost the only family that she had left.
 - b. *"He had compassion on her"*
 - 1) **NOTE:** Under the Mosaic and Jewish laws, the son was responsible for the physical welfare of the mother once the husband died. However, because she had only one son and that son had now died, SHE HAD LOST HER ONLY MEANS OF SUPPORT and should soon be reduced to being a beggar! But Jesus *had compassion on her!*
 - a) **KEY:** In the Greek there is no word that is more expressive of feeling sympathy than the word used here, translated *compassion*. And it is used many times of Jesus. It's the strongest Greek word that expresses the deepest kind of feeling towards a person.

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III. A PROPHET THAT JESUS SAID IS THE GREATEST. (v. 18-35)

JOHN THE BAPTIST'S STRUGGLE (v. 18-20)

A. (v. 19)

1. ***"And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?"***
 - a. John is IN PRISON (Matt. 11:2).
 - 1) This must have been difficult for him because he was an outdoorsman. He was a rugged man of the elements, and here he's cooped up in Herod's prison.
 - b. John knew that Jesus was the Messiah.
 - 1) John was filled with the Spirit. (Luke 1:15)
 - 2) John received direct revelation that Jesus was "He that should come." (John 1:32-34)
 - 3) John had urged his disciples to follow Jesus previously (John 1:35-37) knowing that "He must increase, but I must decrease."
 - c. He question's Jesus: *"Are You He that should come? or look we for another?"*
 - 1) *"He that should come"* is a Messianic Title!
 - a) Cf. Psalm 40:7 (cf. Heb. 10:7) – *"Lo, I come..."*

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- b) Cf. Psalm 118:26 says, "*Blessed [be] he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.*"
- d. This question could reveal...
 - 1) John's misunderstanding of the Messiah.
 - a) He thought the Messiah would come and overthrow the Roman government and establish His kingdom right away, thus John's question is basically saying, "Let's get this show on the road. I'm in prison, let's get the ball rolling!"
 - 2) Or perhaps John's lapse of faith.
 - a) John includes himself in the question - "*or look we for another.*"

JESUS' ASSESSMENT OF JOHN (v. 24-35)

IV. THE PHARISEE AND THE PROSTITUTE. (v. 36-50)

THE PROSTITUTE COMES AND WORSHIPS JESUS (v. 37-39)

A. (v. 37)

1. ***"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,"***
 - a. "a sinner"

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- 1) Most scholars believe that this refers to her being a prostitute.

- b. *"brought an alabaster box of ointment"*
 - 1) NOT Mary Magdalene.
 - a) She is mentioned by name later. (8:2)

 - 2) NOT Mary, the sister of Lazarus and Martha. (Mk. 14:3-9; John 12:1-8)
 - a) This account in Luke 7 is a different feast than Mary's feast.

 - b) Mary's feast was 6 days before the crucifixion of Jesus (Jn 12:1), whereas this feast is earlier in the ministry of Jesus.

 - 3) I believe that this woman was already saved.
 - a) In Matthew's gospel, this particular event came right after Jesus had been speaking to the multitudes where He said, *"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."* (Matthew 11:28-30).

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- i. Perhaps she was in the crowd that heard Jesus say that and hearing Jesus say that, came to Him and received forgiveness.
- ii. It would seem from the text that she knew the Lord already.

THE RESPONSE OF JESUS TO SIMON (v. 40-47)

THE RESPONSE OF JESUS TO THE WOMAN (v. 48-50)

B. (v. 48)

1. ***"...Thy sins are forgiven."***

C. (v. 50)

1. ***"...Thy faith hath saved thee; go in peace."***

- a. I believe that He said this so that there was no doubt about what allowed her to be forgiven!
 - 1) The things that did NOT save her:
 - a) Her tears.
 - b) Her money.
 - c) Her gift.
 - d) Her affection.
 - e) Her works.

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- 2) **Q** = What saved her?... Her FAITH!
 - a) **KEY**: All those things were EVIDENCE of her FAITH!