

## LUKE 7:1-50

1. A Centurion was mentioned in **Luke 7:1-10**, use the story to talk about the man's
  - a. Love shown in action, and not in words (**1 John 3:18**)
  - b. A faith that came by hearing. (**Romans 10:17**)
  - c. Whosoever shall call upon the name of the Lord shall be saved. (**Romans 10:13**)
  - d. Generosity is a seed, and if we sow it, we shall reap its fruit. (**Galatians 6:9**).
  - e. God resists the proud, but giveth grace unto the humble. (**James 4:6**)

### (GOLDEN QUESTION, 10 MARKS, 90seconds)

#### Answer

##### a. Love shown in action and not in words

This man displayed love in two ways :-

- i. Though this man was a Gentile, yet he displayed his love **for the Jewish nation** by building them a synagogue. (Luke 7:5). (A synagogue is a Jewish place of worship, study and community gathering).
- ii. He also displayed his love **for his servant**, in that, when the servant was sick unto death, he did everything he could to get him healed. He went as far as going to the elders of Israel to have them beseech (ask) Jesus to heal his servant. (Luke 7:2-3)

(True Love is expressed in action (deeds). A love that is not expressed in action is not genuine. **1 John 3:18** asks us not to love in word and speech, but in action. If you claim to love someone, your deed will be the proof. And if you claim to love God, we will see it also in your actions towards his kingdom and his people. **1 John 4:20** says if a man say, I love God, and hateth his brother, **he is a liar.**).

##### b. A faith that came by hearing

According to the story, the Centurion man had never met or seen Jesus before. But, hearing about the miracles which Jesus had done to others, activated faith in him. He so much believed to the point that he received a testimony of having so great a faith which was not even seen among the Israelites.

(We have another story of Rahab in Joshua 2:9-10 who had faith in the God of Israel when she heard about the great things that God had done among his people. Brethren, when you also read or hear the things which God had done, or is doing, **believe!** Let what you read and hear about God activate faith in you.)

**c. WHOSOEVER shall call upon the name of the Lord shall be saved**

The Centurion man, having heard about Jesus and had faith in him, called upon him for the healing of his servant. And even though he was a gentile (not a Jew), yet, because of his faith, when he called upon the Lord, he was heard, and his servant became saved from death.

(That shows that, it doesn't matter who calls upon God, where there is faith, God always hear and save).

**d. Generosity is a seed, and if we sow it, we shall reap its fruit**

The Centurion man was generous to God's people, in that, he built a worship house (synagogue) for them. And although, he was a gentile, on the premise of his good deed which he sown, he reaped the fruit of healing for his sick dear servant.

(There is a lot to gain from doing good to God's people. If we don't reap the fruit in this world, we will surely reap it in the world to come. **Matthew 25:31-40**)

**e. God resists the proud, but giveth grace unto the humble**

Cornelius was a centurion, a Roman military man with 80-100 soldiers under him, yet when he needed Jesus, he did not forcefully command him to come to him. Rather, he humbled himself so much. He called Jesus "Lord", and even said he was unworthy of receiving Jesus in his house.

(Cornelius did not just display great faith, he also displayed honour and humility)

**2. Say what the Bible said about Nain.**

**Answer**

Nain was a small, fenced city mentioned just once in the whole Bible. And this city was mentioned because of the miracle that Jesus did in it. A widow who had just one son, lost her son. It was so painful and disheartening that the widow was weeping continuously, and much people of the city mourned together with her. And since Jews used not to bury dead people in cities, but outside the city, they carried the corpse out.

At the city gate, the mourning crowd met Jesus who was about to enter the city. And when Jesus saw the scene, he had compassion on the woman, and said to her "Weep not".

Jesus went ahead to touch the coffin and said to the dead, "Young man, I say unto thee, Arise". And he that was dead sat up, and began to speak. And he delivered him to his mother.

The resultant effect of this miracle was that fear came upon all, both the people that came with Jesus, and the people of Nain. And they all glorified God, saying that a great prophet is risen up among them, and that God had visited his people.

3. In **Luke 7:18-23**, when John sent two of his disciples to Jesus, Jesus made a statement in verse 23, “blessed is he, whosoever shall not be offended in me”. What brought about the word “offended” in that passage?

### Answer

People are often offended (displeased) when what they got is different from what they expected. John was imprisoned by Herod, and he seemed to have the expectation that Jesus, being the Messiah, would come and rescue him.

But, to John’s displeasure, Jesus neglected him in prison. To the point that John had to send messengers to Jesus to confirm if he was truly the Messiah, or he (John) made a mistake when he proclaimed him as such.

John, as well as the other Jews, obviously had a wrong notion of what the Messiah would come to do. They expected the Messiah to be the one to save them from the Romans and the Political oppression they were experiencing. But, on the contrary, Jesus was busy preaching the gospel to sinners, healing the sick, and doing lots of miracles.

Jesus therefore had to correct John’s ideology. In the presence of John’s messengers, Jesus healed the sick, and sent them back to report what they saw.

At the end, Jesus said, “blessed is he, whosoever shall not be offended in me”. Meaning that, I am not the kind of “**political**” savior which you all expect, instead, I am the kind of savior which the scripture promises; the one who saves from sin.

My role is not to interfere with politics, but rather to uphold God’s kingdom and deliver those that are oppressed by the devil. As such, whosoever likes the version of savior that I am, will be blessed.

(In **Luke 7:18-23**, it was the works of Christ that seemingly caused offence. He was not doing what he was expected to do as the Messiah. They expected a Messiah that will set up an earthly kingdom to overthrow the Roman Kingdom that was oppressing the Jews. But, Jesus was busy doing something else.

There was another time, that the teachings of Jesus also caused people to be offended. In **John 6:60-61**, Jesus said certain things that were hard for his audience. And at the end, many of his disciples became **offended** (displeased). Jesus taught sound doctrine, which is the raw truth, but the truth he said was not

what his audience wanted to hear. Then, **John 6:66** says, many of them went back, and walked with him no more (because they were offended). They stopped following Jesus because he was not saying what they wanted to hear, and because they could no longer endure the sound doctrine Jesus was teaching (**2 Tim 4:3-4**).

Many times, people create certain expectations in their minds of what God should be to them. Expectations of things God never promised them in the scriptures. Expectations like: “since I have God, everything will always go well with me”. But, God never promised that.

Another case are people that go to church and they expect to hear certain things that don’t make up to sound doctrine. They have the kind of teachings they want to hear, and once they don’t hear them, they get offended.

We believers must be careful. God will not be to us what he never promised to be in his word. He will not do for us what he never promised. Neither should we expect men of God to say things the Bible doesn’t say, even if such things sound nice to us.

We must accept God, even when things are hard. And must also not be offended even when he corrects and rebukes us. We must receive God as he is, not as we want him to be. He is God! We don’t dictate to him, he dictates to us. And when we accept this, we become blessed.)

4. In **John 1:34**, John the Baptist bore witness of Jesus, saying, “I bare record that this is the Son of God”. Briefly narrate how Jesus also bore witness of John the Baptist in **Luke 7**.

### Answer

Jesus bore witness of John the Baptist by saying he was not just a prophet, but more than a prophet. Jesus said, John the Baptist was the messenger that the scripture talked about, in **Malachi 3:1**, that would come to prepare the way for the coming of the Messiah.

He concluded by saying, John the Baptist was the greatest prophet among all the prophets that ever came before him.

5. John the Baptist did not do a single miracle (**John 10:41**), yet Jesus called him the greatest among all the prophets that ever came in the Old Testament. Making him greater than Moses, who did many mighty works, Samuel whose words never fell to the ground, Elijah who shut heaven for three years and half, and many more. How come that a prophet who did no miracle was counted greater than even the ones that did?

## Answer

John the Baptist was called the greatest among the Old Testament prophets because all the prophets, beginning at Moses, prophesied about a Messiah that was coming in future. Those prophets desired to see and hear the Messiah, but they did not have the privilege (Luke 10:24). They even inquired and searched diligently in the spirit to know what time Messiah would come, but were told it was not in their time (1 Peter 1:10).

Only John the Baptist both prophesied about the Messiah (Matthew 3:11), and as well saw and pointed him to the people (John 1:34). In this, he was greater than all the prophets ahead of him.

6. Use **Luke 7:29-30** to answer these questions:

- a. Who were those that accepted God's counsel (will) as given by John? (1.5mrks)
- b. Who were those that rejected God's counsel (will) as given by John? (1.5mrks)
- c. How did men show their acceptance and rejection of God's counsel during John's era? (2mrks)

## Answer

- a. The tax collectors (also called publicans) and sinners accepted God's counsel as given by John.
- b. The Pharisees and Lawyers rejected God's counsel as given by John.
- c. The way men show their acceptance and rejection of God's counsel in John's era was through baptism. Those that accepted John as a true prophet of God, and believed his message, came to be baptized of him. While those that rejected him did not come to be baptized of him.

7. Why did the religious leaders of Jesus' generation call John the Baptist a devil? And what did they say about Jesus also?

## Answer

They called John the Baptist a devil because he lived a strict life. He lived a life of fasting. And even when he ate, he didn't eat regular food, like eating bread and drinking wine, he ate locusts and wild honey (Matthew 3:4, Mark 1:6). As a result, the religious leaders said he had devil.

Jesus, on the other hand, ate regular food, bread and wine. Yet, the religious leaders called him a gluttonous man, and a drunkard (a winebibber).

In short, there is nothing we can do to please all men.

8. Explain this term, said by Jesus in **Luke 7:35** “But wisdom is justified of all her children”, and state the context.

**Answer**

It means, when a wise thing is done, or a wise step is taken, people who don't see the wisdom will attack it and speak ill of it. But, at the end, the results (**children**) that come from that wisdom, will be the proof (**justification**) that it was indeed right.

This statement was actually made in relation to the criticism that both Jesus and the John the Baptist received from the religious leaders. However, the changed lives of those who accepted God's counsel and wisdom in the ministries of Jesus and John became the proofs that those men were truly of God.

9. A Pharisee, named Simon, invited Jesus to eat with him. According to Jesus' comment, in three ways, state how poor the hospitality of this man was to Jesus.

**Answer**

- i. He gave Jesus no water to wash his feet, which was a culture of the Jews when warmly receiving a guest.
- ii. He gave Jesus no kiss, which was a culture of the Jews when greeting someone who is loved and cherished.
- iii. He did not anoint Jesus with oil, which was a Jewish culture of honor and hospitality.

(Simon the pharisee invited Jesus to his home, but in his heart, he did not welcome or honour Jesus. He was indeed an example of the hypocrites Isaiah spoke about; Matthew 15:7-8 “Ye hypocrites, well did Isaiah prophesy of you, 8. This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.” Simon the Pharisee sat with Jesus at meet, but his heart was far away from him.)

10. While in the house of Simon, the Pharisee, a sinful woman came to Jesus with alabaster box of ointment, washed Jesus' feet with tears, wiped it with the hairs of her head, kissed his feet, and anointed them with the ointment. Then, Simon the Pharisee said in his heart, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner".

Though, he said it in his heart, yet, Jesus heard. State the parable with which Jesus replied, and summarize the message of the parable.

### **Answer**

A man loaned money to two people – 500 pieces of silver to one, and 50 pieces to the other. But neither of them could repay him, so he kindly forgave them both, cancelling their debts. Who do you suppose loved him more after that?

The message of the parable is, all men are sinners, and need forgiveness. Yes, there are sinners whose sins are more, like the debtor that owe 500 pieces of silver. And there are sinners whose sins are few, like the one that owe 50 pieces of silver. But, when it comes to sins, neither those that have few sins, nor those that have much sins have the capacity to pay for their sins.

All men are sinners, as such, all need salvation. Even the Pharisee who was calling the woman sinner was also a sinner.

However, Jesus ended by saying, those who are very sinful, and are forgiven, tend to appreciate and love God more than those who are not very sinful.

**NOTE :- All texts in Red are for further explanations and references. You don't need to state them when answering the questions.**