

The Gospel of Luke

A man with a beard, wearing a white head covering and a white robe, is leaning over a person lying on a stretcher. The person on the stretcher is covered with a white cloth. The man is looking down at the person on the stretcher. The background shows other people in traditional clothing, suggesting a public setting.

”Miracles in the Galilee”

Observation: Key Words

- *Die, dead, dying, etc.* –
- *Faith* –
- *Disciples* –
- *John* –
- *Weeping, tears, etc.* –
- *Go in peace* –

Luke 6:20-7:50 – Contrasts & Context

- Blessed vs. Cursed
- Mercy vs. Judging
- True vs. False
- Obey vs. Disobey
- Loving vs. No Love
- Hearers vs. Doers
- Right vs. Wrong
- Wise vs. Foolish

Recognize Wisdom – Luke 7:35

The Unifying Issue of Luke 7:1-35

Luke 7:18-19 –

“The disciples of John reported to him about all these things.

Summoning two of his disciples, John sent them to the Lord, saying,

“Are You the Expected One, or do we look for someone else?”

Luke 7:1-10 – The Centurion's Servant

What's the Centurion's plea to Jesus?

*What is the word that is used and
what does it mean?*

σώζω – *sōdzō* is a common word in the NT and frequently describes deliverance from both physical death and sin.

Luke 7:1-10 – The Centurion's Servant

What is the Centurion's plea to Jesus?

*What is the word that is used and
what does it mean?*

*Why do you think Luke uses this
particular word?*

Luke 7:1-10 – The Centurion's Servant

- *Why did the Jewish Elders think that Jesus should grant the Centurion's plea? (v. 5)*

Luke 7:1-10 – The Centurion's Servant

- *Why did the Jewish Elders think that Jesus should grant the Centurion's plea? (v. 5)*
- *What was it that prompted Jesus to respond to the request? (vs. 7 & 9)*
- *What is the importance you see in the contrast here?*

Luke 7:1-10 – The Centurion's Servant

- *Can you identify a universal, spiritual truth that the Centurion understood, but which most people do not understand?*

In the physical and spiritual realms, everything functions on lines of authority (power).

Luke 7:1-10 – The Centurion's Servant

“Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore, whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

(Romans 13:1-2)

Luke 7:1-10 – The Centurion’s Servant

Lines of Authority:

cf. Luke 6:46 –

“Why do you call Me, ‘Lord, Lord,’ and do not do what I say?”

Luke 7:1-10 – The Centurion's Servant

Jesus recognized the Centurion's faith.

*What did the Centurion believe
about Jesus?*

*He believed that He had
authority/power over life and death.
(creation)*

7:11-17 – The Widow of Nain

- *“Two only sons met.
One was alive but destined to die,
the other dead but destined to live.”*

– Warren W. Wiersbe, The Bible Exposition Commentary,
vol. 1 (Wheaton, IL: Victor Books, 1996), 196.

- *Nain in relation to Capernaum?*

7:11-17 – The Widow of Nain

- *Nain in relation to Capernaum?*
- *Verse 17 refers to “the surrounding district.” What “district” was that?*
- *Why was Jesus in Nain, with His disciples?*
- *He was traveling among the villages of Galilee teaching and healing.*

7:11-17 – The Widow of Nain

- *He was traveling among the villages of Galilee teaching and healing.*
- *Luke 4:43 – “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.”*
- *What percentage of Jesus’ ministry was carried-out in Galilee?*

7:11-17 – The Widow of Nain

- *Matthew also includes the account of John sending his disciples to Jesus.*
- *However, no other Gospel writer includes this event (Lk. 7:11-17) in their accounts.*
- *Why do you think Luke reports on this relatively short episode?*

7:11-17 – The Widow of Nain

- *How did the people respond?*
- *“A great prophet has arisen among us”*
- *“God has visited His people.”*
- *Raising the dead is the ultimate “sign.”*
- *John’s disciples reported these miracles to him.*

7:18-30 – Inquiry from John the Baptizer

- *Was John really questioning whether or not Jesus was the Messiah?*

Doubt vs. Unbelief

- *“Doubt is not always a sign that a man is wrong, it may be a sign that he is thinking.”*

– Oswald Chambers

7:18-30 – Inquiry from John the Baptizer

- *Was John really questioning whether or not Jesus was the Messiah?*
- *What was his circumstance? (Lk. 3:19-20)*
- *What was prompting John's questions?*

**“THE SPIRIT OF THE LORD IS UPON ME...
HE HAS SENT ME TO PROCLAIM
RELEASE TO THE CAPTIVES...” (Lk. 4:18)**

7:18-30 – Inquiry from John the Baptizer

What John knew:

- *Luke 3:21-22 –*

7:18-30 – Inquiry from John the Baptizer

What John knew:

- *Luke 3:21-22 – “Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, ‘You are My beloved Son, in You I am well-pleased.’”*

7:18-30 – Inquiry from John the Baptizer

What John taught:

- *Luke 3:16-17 – “I baptize you with water; but One is coming who is mightier than I, ...He will baptize you with the Holy Spirit and fire. His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.”*

7:18-30 – Inquiry from John the Baptizer

What Israel was looking for:

- Angel to Mary: 1:33 – “He will reign over the house of Jacob forever.”
- Mary to Elizabeth: 1:52-53 – He has scattered those who were proud in the thoughts of their heart. He has brought down rulers from their thrones.”

7:18-30 – Inquiry from John the Baptizer

What Israel was looking for:

- Prophecy of Zacharias: 1:68-71 – “For He has visited us and accomplished redemption for His people and has raised up a horn of salvation for us... Salvation from our enemies, and from the hand of all who hate us.”

7:18-30 – Inquiry from John the Baptizer

What Jesus was providing: (a contrast)

• *A quote from Isaiah 61:1-2: (Luke 4:18)*

“THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”

7:18-30 – Inquiry from John the Baptizer

Why do you think that Luke inserted v. 21 where he did in the account?

“At that very time He cured many people of diseases and afflictions and evil spirits; and He gave sight to many who were blind.”

7:18-30 – Inquiry from John the Baptizer

How Jesus responded to John:

“Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them. Blessed is he who does not take offense at Me.” ? ? ? ?

7:18-30 – Inquiry from John the Baptizer

“Blessed ...who does not take offense at Me.”

- *σκανδαλίζω (skandalizō). to cause to stumble, to give offence, to fall away. Refers to being tripped up that could cause falling away from the right path.*
- *When used with regard to those who follow Jesus, such as the disciples, it can mean to leave off following Jesus.*

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