# Gospel of Luke Weekly Talk Ideas | Sean McGever

## Luke Chapter 7

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| Scripture suggestion, basic overview, and background:  Luke 7 includes four stories, three of which could fit easily into a club talk (1, 2, and 3 below). While any of the three could stand on their own, Luke is doing something in this chapter that is very important and easy to miss if we read too fast (or too narrow… make sure to always read the context, the surrounding stories). Luke is intentionally highlighting someone from the “elite” of society, the Centurion, and someone from the “gutter” of society, the sinful woman. The two are the extreme ends of society and religion of the day. However, Luke highlights the one thing they have in common: A deep need that culminates by putting their faith in Jesus. Because of Luke’s powerful arrangement, I would want to highlight this in my club talk, it really portrays a “catch-all” for *every* kid: rich/poor, popular/outcast, religious/non-religious, etc. See my chart below for a comparison of the Centurion and the sinful woman – Luke wrote it this way on purpose.   1. Jesus heals a Centurion’s servant (7:1-10) 2. Jesus raises a widow’s son (7:11-17) 3. Jesus answer’s John the Baptist’s questions (7:18-35) 4. Jesus forgives a sinful woman (7:36-50)  |  |  | | --- | --- | | Centurion | “Sinful” Woman | | Man | Woman | | Gentile | Jewish (almost certainly) | | Sent people to bring Jesus to himself (7:3) | Came to Jesus on her own (7:37) | | People considered the Centurion “worthy” (7:4) | People considered the woman “sinful” (7:39) | | He loves the nation and built a synagogue (7:5) | She shows her love for Jesus (7:38) | | Knows he is not worthy of Jesus (7:6) | Knows she is not worthy of Jesus (7:38-39) | | Faith (7:9) | Faith (7:50) | | Powerful work of healing (7:10) | Powerful work of forgiveness (7:48, 50) |   A very important exegetical/hermeneutical key (fancy words for finding the message of a Bible passage) is found at the end. It is the punch-line, the thing to pay attention to. We find it here in 7:49: “Who is this, who even forgives sin?” The emphasis is on the person of Jesus: Jesus’ capacity, divinity, and power. Beware of conclusions that paint Jesus as a God who “does what *we* want Him to do for us.” Instead, aim to paint a picture where we respond with tears and thankfulness. |
| Possible main point(s):   * Temporary help is always wanted, but eternal help is absolutely needed. We should ask ourselves, like those with Jesus, “*Who is this, who even forgives sins*?” * Jesus wants to show everyone, from all ends of the spectrum, that Jesus is God and works in the lives of all people who put their faith in him. * What qualifies us to connect with God? Need. Need necessitates faith in Jesus. |
| What this shows us about Jesus:   * Jesus is able to heal (7:10) and forgive sins (7:50). Jesus is no mere man. * Jesus does not look at outward appearances; he looks for faith. |
| What this has to do with our life:   * We can experience God’s power in our lives when we put our trust in Jesus |
| Relevant technical details:   * *Centurion* (v.2) = An officer in the Roman army (the world’s most significant) who oversaw 100 soldiers. The officers included those over 10 men (a Decurion) and those over 1000 men (a Chiliarch). Centurions were rich, they were paid 50-100 times what their soldiers were paid. * *House… woman* [came in] (v.37) = As strange as it might sound, when an important person, such as Jesus, was in a person’s house to eat and talk, the custom of the day allowed an “open door” policy. People could come in and listen. * *Sinful woman* (v. 37) = It is not certain, but it is very likely that this woman was a prostitute. There is evidence that when a woman “let down” her hair in public (v.39) a husband could divorce her; this woman was obviously not concerned about this act of impropriety. * *Ointment* (v.38) = It was common for Jewish women to wear a flask of perfume as a necklace. This woman’s perfume was a very expensive kind (perfume, not just olive oil). * *Weeping / Kissing* (v.38) = Intense weeping (like “rain showers”) and kissing (a more intense form, but the same word used of the father kissing his Prodigal son [15:20]) show acts of intense devotion and deep reverence. |
| Possible illustrations:   * Medicine/pill container and a big clock with a second hand that moves: Draw a contrast between the benefits of temporary healing (medicine) and eternal healing (show the clock and let them here the click-clock noise). * A neon “welcome” sign: Borrow one or put one on the projector screen. ALL are welcome to know Jesus. |

*For more details, see ylhelp.com*

Luke 7 (ESV)

**Jesus Heals a Centurion’s Servant**

**7**After he had finished all his sayings in the hearing of the people, he entered Capernaum. **2**Now a centurion had a servant who was sick and at the point of death, who was highly valued by him. **3**When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. **4**And when they came to Jesus, they pleaded with him earnestly, saying, “He is worthy to have you do this for him, **5**for he loves our nation, and he is the one who built us our synagogue.” **6**And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof. **7**Therefore I did not presume to come to you. But say the word, and let my servant be healed. **8**For I too am a man set under authority, with soldiers under me: and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” **9**When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, “I tell you, not even in Israel have I found such faith.” **10**And when those who had been sent returned to the house, they found the servant well.

**Jesus Raises a Widow’s Son**

**11**Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him. **12**As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. **13**And when the Lord saw her, he had compassion on her and said to her, “Do not weep.” **14**Then he came up and touched the bier, and the bearers stood still. And he said, “Young man, I say to you, arise.” **15**And the dead man sat up and began to speak, and Jesus gave him to his mother. **16**Fear seized them all, and they glorified God, saying, “A great prophet has arisen among us!” and “God has visited his people!” **17**And this report about him spread through the whole of Judea and all the surrounding country.

**Messengers from John the Baptist**

**18**The disciples of John reported all these things to him. And John, **19**calling two of his disciples to him, sent them to the Lord, saying, “Are you the one who is to come, or shall we look for another?” **20**And when the men had come to him, they said, “John the Baptist has sent us to you, saying, ‘Are you the one who is to come, or shall we look for another?’ ” **21**In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight. **22**And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. **23**And blessed is the one who is not offended by me.”

**24**When John’s messengers had gone, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? **25**What then did you go out to see? A man dressed in soft clothing? Behold, those who are dressed in splendid clothing and live in luxury are in kings’ courts. **26**What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. **27**This is he of whom it is written,

“ ‘Behold, I send my messenger before your face,

who will prepare your way before you.’

**28**I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he.” **29**(When all the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John, **30**but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)

**31**“To what then shall I compare the people of this generation, and what are they like? **32**They are like children sitting in the marketplace and calling to one another,

“ ‘We played the flute for you, and you did not dance;

we sang a dirge, and you did not weep.’

**33**For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon.’ **34**The Son of Man has come eating and drinking, and you say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’ **35**Yet wisdom is justified by all her children.”

**A Sinful Woman Forgiven**

**36**One of the Pharisees asked him to eat with him, and he went into the Pharisee’s house and reclined at table. **37**And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee’s house, brought an alabaster flask of ointment, **38**and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. **39**Now when the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.” **40**And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.”

**41**“A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. **42**When they could not pay, he cancelled the debt of both. Now which of them will love him more?” **43**Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” **44**Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. **45**You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. **46**You did not anoint my head with oil, but she has anointed my feet with ointment. **47**Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” **48**And he said to her, “Your sins are forgiven.” **49**Then those who were at table with him began to say among themselves, “Who is this, who even forgives sins?” **50**And he said to the woman, “Your faith has saved you; go in peace.”