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Luke 7

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Luke 7.

Topics.

- Jesus heals a Roman centurion's servant.
- Jesus heals a widow woman's son who had died.
- The blind see, the dead are raised and the poor have Good News.
- A reed shaken in the wind.
- The one who is least in the Kingdom of God.
- Children sitting in the marketplace and calling to one another.
- Wisdom is justified by her children.
- A woman with an alabaster flask.
- Those who are forgiven little love little.

The previous chapter: in the previous chapter Jesus went to a mountain and prayed all night then chose the twelve apostles and then gave his famous Sermon on the Mount.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

LUKE 7:1-10

Jesus heals a Roman Centurion's Servant.

- **Luke 7:1-10:** After he had finished all his sayings (the Sermon on the Mount) (previous chapter) in the hearing of the people, he entered Capernaum. ²Now a centurion had a servant who was sick and at the point of death, who was highly valued by him. ³When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. ⁴And when they came to Jesus, they pleaded with him earnestly, saying, "He is worthy to have you do this for him, ⁵for he loves our nation (Israel) and he is the one who built us our synagogue." ⁶And Jesus went with them (the Jewish elders) 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. ⁷Therefore I did not presume to come to you. But say the word, and let my servant be healed. ⁸For 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." ⁹When Jesus heard these things, he marvelled at him, and turning to the crowd that followed him, said, "I tell you, not even in Israel have I found such faith." ¹⁰And when those (the centurion's friends) who had been sent returned to the house, they found the servant well.

Capernaum: was a city on the shore of the Sea of Galilee in Palestine and the place of Jesus' abode, several of his disciples were from Capernaum and many amazing miracles were performed here.

The Roman centurion: this Roman centurion was a good man, he cared about his servants, loved the nation of Israel, was favoured by the Jews, had a Jewish synagogue built for them and believed Jesus was the Christ and even though he was aware of his unworthiness he believed Jesus had the power to heal his valued servant simply by speaking.

NOTICE: this man's faith in Christ has only come to him by what he has heard people saying about Jesus, people were talking about Christ and his miracles throughout the region of Capernaum. The centurion has not seen any miracles his faith in Christ is solely based on what he has heard, proving the reality of Paul's words, "Faith comes from hearing, and hearing through the word of Christ" (Romans 10:17). This story also shows us that faith does not always have to come through articulate preachers, but is just as effective through personal testimony (probably more so).

Absolutely astounding faith: the Gentile Roman Centurion sent Jewish elders to Jesus and they pleaded with the Lord to go to him, when they get close to the centurion's house he sees Jesus coming and sends his friends to tell him that their master does not feel he is worthy of being in Christ's presence, but simply asks him to speak a word of healing for his critically sick servant. Jesus does as the man asked and the servant is healed.

NOTICE: this man had absolutely astounding faith so much so that Jesus commends him for it, yet he did not presume to claim or demand that the Lord heal his servant, but humbled himself and in a sense of unworthiness asked the Lord (through his friends) to speak healing to the servant lying sick. It is interesting to notice that Jesus points out to Israel that this Gentile Roman Centurion outside of God's Kingdom had more faith than all those within the Lord's Kingdom.

LUKE 7:11-17

Jesus Heals a Widow Woman's Son who had Died.

- **Luke 7:11-17:** Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him. ¹²As 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. ¹³And when the Lord saw her, he had compassion on her and said to her, "Do not weep." ¹⁴Then he came up and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." ¹⁵And the dead man sat up and began to speak, and Jesus gave him to his mother. ¹⁶Fear seized them all, and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!" ¹⁷And this report about him spread through the whole of Judea and all the surrounding country.

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Nain: is a city in Galilee in Palestine.

NOTICE: this miraculous and absolutely astounding miracle involved no faith on the widow's part, or from her friends or anyone else in the crowd. As Jesus approached the woman, there is no mention of her asking Jesus to heal her dead son (It is most likely that she was unaware that he could). This was solely an act of compassion; Jesus saw the woman's grief and in compassion healed her dead son.

Ponder for a moment: imagine the tremendous joy and excitement of the woman and her friends when her dead son stood up and walked, a tremendous example of enormous sorrow turned into enormous joy.

God has visited his People: the phrase, "God has visited his people" is sometimes used to support the mistaken theory that Jesus is God, but Luke is not saying that at all, we know this because he precedes the phrase, "God has visited his people" with the words, "A great prophet has arisen among us!" Thus, "God has visited his people," simply means God has visited His people through the Lord Jesus Christ. The Jews believed God by His Spirit and power worked through selected and chosen men. They believed God's power flowed through Moses, Elijah and all the Old Testament prophets, but no-one actually considered that to mean Moses, Elijah and the prophets were God, but they did believe God was with the

nation of Israel through Moses and Elijah and the prophets. The phrase, "God has visited his people" means that God is now for the nation Israel, His favour is upon them as opposed to being against them. Just as God visited His people in the Old Testament through the prophets, God is now visiting His people through an even greater prophet, His own Son the Lord Jesus Christ. For further information see the title:

- Trinity (The Doctrine of the Trinity).
- In Various Topics (ON WEBSITE MENU).

LUKE 7:18-23

The Blind see, the Dead are raised and the Poor have Good News.

- **Luke 7:18-23:** The disciples of John (the Baptist) reported all these things to him. ¹⁹And John (the Baptist) 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?" ²⁰And 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?'" ²¹In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight. ²²And 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. ²³And blessed is the one who is not offended by me."

This is absolutely amazing and fabulous at the same time, John the Baptist who Jesus said was the greatest prophet of all prophets is now having doubts as to whether Jesus is the Christ. This is amazing in the sense that we would never expect a man like John could ever doubt his faith in Christ and fabulous because it show us that given the right circumstances we are all susceptible to doubts, but that does not mean we are any less of a Christian, but like John are in a state of confusion. John's answer to solving his doubts was to call on the aid of his friends and find out more about Christ, this is the only formula to doubt, not until whatever is causing the doubt is cleared will the doubt pass in fact in most cases it will continue to grow and in worse case scenario's lead a person away from Christ.

John the Baptists doubt: The Jews were expecting a great Messiah and Saviour of Israel to come and deliver the nation from oppression and bondage, they believed the promises to Abraham and David would be fulfilled in Christ and now John instead of being at the side of Christ in victory is in prison facing impending death (Matt. 11:2). Often life may not travel the charmed path we had expected, during these times of crisis if we do not have faith that our lives are in God's hands and surrender to His will this disappointment can leave us open to confusion and doubt as it did with John. Jesus words:

- 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 (v23).

Is alluding to the following words of Isaiah:

- The eyes of the blind shall be opened, and the ears of the deaf unstopped (Isaiah 35:5-6) and "The deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see the meek shall obtain fresh joy in the LORD, and the poor among mankind shall exult in the Holy One of Israel" (Isaiah 29:18).

Both chapters are about the return of the Lord and the restoration of Israel).

NOTE: though the prophetic words of Isaiah are referring to the return of the Lord Jesus Christ as King of kings and Lord of lords to establish God's

Kingdom of righteousness, justice, joy and peace on earth. Jesus alludes to miracles mentioned in them to confirm to John that he is the one the Old Testament Scriptures are speaking about.

LUKE 7:24-30

A Reed Shaken in the Wind.

- **Luke 7:24-30:** 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? ²⁵What 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. ²⁶What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ²⁷This is he of whom it is written, "Behold, I send my messenger before your face, who will prepare your way before you." ²⁸I 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, ³⁰but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)

The reed: in this context is a symbol of a person who is swayed by others.

The wind: in this context is a symbol of someone weak in faith.

A reed: is thin and tossed about by the wind it changes direction according to the way the wind is blowing. Jesus is saying to the crowd, "Did they expect to see a man of worldly power and importance or find a weak man that would change his message to suit them." Jesus words:

- This is he of whom it is written, Behold, I send my messenger before your face, who will prepare your way before you (v27).

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Is referring to the following words of Malachi:

- Behold, I (the LORD) send my messenger (John) and he will prepare the way before me (the Lord). And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. (Malachi 3:1).

Israel was always expecting the following person to come:

- The promised seed of Abraham, Isaac and Jacob and a prophet, like Moses.
- The promised seed of David Israel's Messiah and the King of Israel.
- The Christ, the Anointed One and the Holy One.

These titles all belong to one man, the Lord Jesus Christ. In Luke chapter one Zechariah John's father filled with the Holy Spirit prophesied, saying:

- John will be called the prophet of the Most High; because he will go before the Lord to prepare his ways (Luke 1:67, 76).

This is the reason John was more than a prophet (v26), because it was John who prepared the way for the Lord Jesus Christ. Jesus said there has been no prophet or any one born of a woman that is greater than John the Baptist. John the Baptist is called the greatest of all humans that have ever lived because of the ministry he was chosen for. All the Old Testament prophets spoke and prophesied of the coming Messiah and the Christ, but John had the privilege of actually presenting him to the world.

Pharisees, scribes and priests: the Pharisees, scribes and priests not only would not be baptised by John they rejected Jesus, considered him an illegitimate child and constantly plotted to kill him, later Jesus had to hid in the hills during the night so as not to be caught and arrested by these Jewish religious leaders and their cohorts.

The one who is least in the Kingdom of God: Jesus words, "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." (v28). The one who is least in the Kingdom refers to Jesus himself, Jesus exalts John the Baptist and then says that he is greater than John. Jesus refers to himself as least in the Kingdom in the sense that he was despised by the religious leaders of his generation (the chief priests, Pharisees and scribes), they considered him the illegitimate child of Mary, accused him of being demon possessed and added to this they were constantly plotting to kill him it was in this sense that he was considered the least in the Kingdom.

The people declared God just: prior to John the Baptist the only way the common people of Israel could go to God was through the prideful, hypocritical Pharisees, scribes and priests and now John comes saying all can come to God through repentance and water baptism. So, when Jesus declared John to be the greatest prophet of all those who accepted his message and were water baptised declared God just because all can be saved through repentance and baptism apart from the priesthood.

The purpose of God: the Pharisees and the lawyers rejected for themselves by not having being baptized by John (v30) was that all should repent and be water baptised.

LUKE 7:31-35

Children sitting in the Marketplace and calling to one Another.

- **Luke 7:31-35:** "To what then shall I compare the people of this generation, and what are they like? ³²They 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."³³For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon.' ³⁴The 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!' ³⁵Yet wisdom is justified by all her children."

Jesus words, "Whereunto shall I liken the men of this generation? Carry the following thought, "What is foolish enough to describe this generation?" It applies only to those who have rejected the purpose of God by not accepting Christ and John's message of repentance and water baptism; primarily it is focused at the Pharisees and the lawyers of verse thirty. It does not apply to all those who have repented and been baptised by John's baptism. The word, 'we' refers to John and Jesus, John came with a message of repentance (sang a dirge) and as a social outcast neither eating or drinking, while Jesus came in the absolute reverse eating and drinking with whoever came to him and proclaiming the Good News of the Kingdom (played the flute) but it made no difference because they responded to neither the call of John or the words of Jesus.

Those who had authority over the nation of Israel the religious leaders (the Pharisees) and the lawyers were so bound up in their own traditions and selfish ambition that they could not recognise the wisdom of God no matter how it came, but continued to huddle in their own little groups discussing things that had no eternal value (the reason Jesus likens them to children in a market place).

The ministry of John the Baptist and the Lord Jesus Christ: by the example of John the Baptist and Jesus we see that those doing the work of the Lord may have very different ways of delivering the word of God. John bore witness to Christ, and Christ applauded John, though they were the reverse of each other in their way of living, but they both had a common goal and a common enemy. The very same men that spoke of John as being crazed in his intellect, because he came neither eating nor drinking, accused Christ of being corrupt in his morals, because he came eating and drinking.

A practical application: of this principal today is that the message of God remains the same, but the way it is delivered may vary according to the nature and character of the person delivering it, neither should judge the other as both have the same goal and the same enemy.

Wisdom is justified by her children: wisdom is justified by her children (v35) refers to the multitudes who responded to God's wisdom manifested in John's baptism of repentance and to the wisdom manifested in Christ. All who respond to the messages of John and Jesus are the children of wisdom, God's wisdom is justified by the multitudes that respond to it and embrace it with overflowing joy. Children of wisdom recognize and honour wisdom whether it comes in a lowly man living in the desert or in a royal King.

LUKE 7:36-50

A Woman with and Alabaster Flask.

- **Luke 7:36-50:** One of the Pharisees (Simon) (v40) asked him to eat with him, and he went into the Pharisee's house and took his place at the 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."

The woman with the alabaster flask is not named in any of the Gospels, Luke simply says she was a woman from the city and that she was a sinner, Jesus says her sins were many.

An alabaster flask: was popular for making perfume vases and boxes for precious ointments thus the alabaster flask was used for transporting spikenard a favourite perfume of the ancients and a precious ointment it was and still is used for transporting spikenard to preserve its fragrance. Spikenard had to be imported from northern India and so it was extremely and understandably costly

Simon the woman and Jesus: at some level Simon the Pharisee must have accepted Jesus to invite him into his home for a meal, but when he sees Jesus allowing this woman (who under the law was considered unclean) to touch him he is not impressed with Jesus at all. The woman no-doubt has heard many stories about Jesus and obviously believes he is the Christ this belief motivates her to do an amazing thing. Not only does she go into a house of a Pharisee knowing full well what he is going to think of her (a very brave act in itself), she takes very costly oil and with tears kisses the Lord's feet and wipes them with her hair, this is an enormous act of worship, and humility which expresses the woman's own sense of unworthiness and her high respect for Christ's worthiness, but

Simon being indoctrinated in the law can only see a sinful unclean woman, he does not see the absolute beauty in the heart of this woman toward the Lord Jesus Christ. Simon thinks to himself, "If Jesus really was a prophet he would perceive what kind of woman this is and stay well clear of her, but Jesus being more than a prophet perceives Simon's thoughts and reveals to Simon the grace God has toward those who come to him by pointing out to Simon that he did nothing for him when he entered the house, but the woman has not stopped worshipping him in humbleness and with very costly ointment.

Ponder for a moment: throughout Christ's entire ministry of doing good to everyone that came to him (with the exception of the prideful, hypocritical religious leaders who were using God's people for their own selfish ambition and gain). He was always aware that he was going to suffer, be cruelly tortured and nailed to the cross yet he always acted in mercy, compassion and kindness to those who came to him. We know Jesus was fully aware of his fate because he tells Simon that this woman has prepared him for burial and when the Gospel is proclaimed what she has done will also be told in memory of her.

Gods amazing ways and glorious grace: how amazing are the ways and the grace of God a woman with an alabaster flask of oil who the religious leaders of Jesus generation considered too unclean and sinful to touch is chosen to be remembered forever alongside the only man who has ever lived without sin.

Those who are forgiven little love little: Jesus saw the brokenness of the woman's heart, her sense of unworthiness and her obvious worship and then stuns those at the table with him by telling the woman that her faith has saved her and her sins (which are many) are forgiven she can go in peace.

NOTE: Jesus statement:

- Her sins, which are many, are forgiven—for she loved much. But those who are forgiven little, love little (v47).

Does not mean that a person has to commit multitudes of sins to greatly love God because if anyone of us is without the covering of Christ's righteousness stood before God's perfect standard of Holiness, we would all find ourselves standing naked (without righteousness) before Him. If anyone doubts this, they only have to read Jesus famous Sermon on the Mount and measure themselves against what he is teaching. For further information on Jesus Sermon on the Mount see:

- Matthew chapter 5 in, Commentary NT (ON WEBSITE MENU).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
