**LUKE CH7**

w/b 10/02/25

**True Faith**

The stories that begin this chapter of Luke do two things in particular as Luke’s larger narrative develops. They take the commands of the great sermon in ch6 and show what this life looks like on the ground, with God’s love going out in new, unexpected, healing generosity.

And they prepare us for the question that is now emerging as the central one. Who does Jesus think he is?

We will see how these stories further highlight his role, vocation and mission.

**7: 1-10**

**The Healing of the Centurion’s Servant**

A centurion is a Roman military officer set in charge of about a hundred soldiers.

* What do we learn about the centurion in verses 1-10? What is he like?
* How can the centurion’s words to Jesus in verses 6-8 be a challenging model for our prayers?

**7: 11-17**

**The Raising of the Widow’s Son**

The centurion’s servant was healed because of his owner’s faith.

* Where is faith in the story in verses 11-17?
* What do these first two stories in ch7 say about Jesus’ role, vocation and mission?

**7: 18-35**

**Jesus and John the Baptist**

John, in prison for being perceived to be a royal threat, is puzzled. If Jesus really is the Messiah, why isn’t he establishing the sort of messianic kingdom John wants – presumably including liberation for prisoners like himself?

Jesus is far too astute, with listening ears all around to say openly,” Yes, I’m the Messiah.”

We hear a few chapters later that Herod wants to kill him (13:31), and a clear statement would have been an unnecessary risk. Instead, he heals all sorts of people before the eyes of the messengers, and suggests that they draw their conclusions – with a helping shove in the right direction provided by the quotation of various passages of Isaiah.

* How does Jesus use the images in 7: 18-28 to question the expectations the Jews had of a king and a kingdom?
* Looking at 7: 29-35, how does the children’s song (v.32) illustrate the Pharisees’ attitude toward John on the one hand and toward Jesus on the other?

**7: 36-50**

**Jesus Anointed by a Sinful Woman**

In the story of Simon and the sinful woman, what we think of as “private life” in the modern Western world was largely unknown in Jesus’ time. Doors would often remain open, allowing beggars, extra friends or simply curious passers-by to wander in. So the woman enters, it seems, with the intention of anointing Jesus.

* What do we learn about Simon, the woman and Jesus in this story?
* In what ways does this story reverse the normal expectations of what would happen when God brought in his kingdom?