

Sympathy of the Son of man

a. Compassion for the fringe people - Gentiles & widows (7:1-17)

7:1-6 Notice the 2 judgments about the centurion's character!

[1] [7:1-10] The Gentile officer is not said in Luke's account to have seen Jesus, but he approached Him through Jewish intermediaries and was commended for his faith. This was an encouragement for members of the Gentile churches who had not seen Jesus, but had received the gospel through Jewish messengers. **Leon Morris** *Luke* p. 135

[2] [7:1-10] We should notice in these verses *the kindness of the centurion*. It is a part of his character which appears in three ways. We see it in his treatment of his servant. He cares for him tenderly when sick, and takes pains to have him restored to health. We see it again in his feelings towards the Jewish people. He did not despise them as other Gentiles commonly did. The elders of the Jews bear this strong testimony, "He loveth our nation." We see it lastly in his liberal support of the Jewish place of worship at Capernaum. He did not love Israel "in word and tongue only, but in deed." **J.C. Ryle** *Luke* Vol. 1 p. 200

which the centurion besought – the cure of the nobleman's son (John 4). **Frederic Godet** *Luke* p. 216



G. Campbell Morgan

Jesus talked to the dead as if they could hear Him!

7:11-13 Christ, like the crowd, has 'compassion on her'. But what, beyond the *feeling* of pity, could be implied by this first use of the title THE LORD? (Luke 5:5,8)

[5] [7:11-17] We may thank God that there is a remedy in the Gospel, and that this life is not all. But in the mean time, let us lay the blame at the right door. Let us lay the blame on sin. How much we ought to hate sin! Instead of loving it, cleaving to it, dallying with it, excusing it, playing with it, we ought to hate it with a deadly hatred. Sin is the great murderer, and thief, and pestilence, and nuisance of this world. Let us make no peace with it. Let us wage a ceaseless warfare against it. It is "the abominable thing which God hateth." Happy is he who is of one mind with God, and can say, I "abhor that which is evil." (Rom. 12:9) **J.C. Ryle** *Luke* Vol. 1 p. 209

7:7-10 Now a 3rd judgment!

[3] [7:9] Twice only is Jesus recorded as marvelling at people, here on account of faith and in Nazareth because of unbelief (Mark 6:6). **Leon Morris** *Luke* p. 138

[4] How are we to explain the existence of such faith in this man? We must bear in mind the words of v.3: *having heard of Jesus*. The fame of the miracles of Jesus had reached even him. There was one cure especially, which Jesus had wrought at Capernaum itself, and since Cana, which presented a remarkable similarity to that

7:14-17 Contrast 'the Lord's' compassion with the crowd's (Prov.3:27-29)

[6] [7:15] Let it be observed, that we have no record given to us of anything that was ever said or thought by those who were miraculously raised from the dead. Their experience and knowledge was wisely withheld from us. **J.C. Ryle** *Luke* Vol. 1 p. 213

[7] [7:1-17] Three times our Lord raised the dead, and every time he did it in exactly the same way, talking to the dead as though they could hear Him. **G. Campbell Morgan** *Luke* p. 95

b. John the Baptist – and the greatness of the Kingdom! (7:18-35)

7:18-23 Explain the significance of John's inquiry (Isaiah 35:1-10; 61:1-3)

[8] It was not immediately obvious to John, any more than it may be to modern readers of Luke's report, what exactly was going on. The mysterious 'Coming One' referred to in 7:19-20, whose forerunner John knew himself to be, would surely have identified himself by activity rather different from that for which Jesus was becoming noted. John had expected him to bring wrath, destruction, fire, judgment (3:7-9,15-17); but of such things there seemed little sign in the deeds and words of Jesus. **Michael Wilcock** *The Message of Luke* p. 88

7:29-35 How do the Pharisees & scribes condemn themselves? (Matt.23:29-33)

[9] [7:34] Comparing this verse with the preceding one, and remembering, also, our Lord's miracle at the marriage in Cana, and the Institution of the Lord's Supper, I certainly think there is a strong probability that our Lord did not altogether abstain from the use of wine. I say this with the utmost respect for the friends of temperance. But I do not like to see a good cause injured by its advocates taking up untenable ground. **J.C. Ryle** *Luke* Vol. 1 p. 232

[10] [7:35] The wisdom of God is justified by her own children, because they listen to God's messengers. **J.M. Creed** *The Gospel According to St Luke* p. 109

7:24-28 John's greatness exalts the still higher greatness of the New Covenant

c. Faith saves – but love fulfills faith (7:36-50)

7:36-38 Compare the attitudes of Pharisee & woman (and note the Lord's broadness of sympathy - 5:29)

[11] [7:36] He loved Simon as much as He loved the woman. The atmosphere of Simon's house, the atmosphere of Simon's smug self-complacency, was just as repugnant to the soul of Christ as the atmosphere of a brothel. But He went. **G.C. Morgan Luke** p. 102

[12] [7:38] People did not sit at table, but reclined on low couches, leaning on the left arm with the head towards the table and the body stretched away from it. The sandals were removed before reclining. The woman was thus able to approach Jesus' feet without difficulty. Evidently she intended to anoint them, but as she stood there her emotions got the better of her and *her tears* began to fall on Jesus' feet. She promptly wiped them with her hair, a significant action, for Jewish ladies did not unbind their hair in public. Clearly she was completely oblivious of public opinion in the grip of her deep emotion. This will explain also here kissing of the feet. There are examples of the kissing of the feet of a specially honoured rabbi (e.g. *Sanhedrin* 27b), but it was far from usual. Finally she anointed Jesus' feet with the unguent. Normally this would have been poured on the head. Her using it on the feet is probably a mark of humility. To attend to the feet was a menial task, one assigned to a slave. It is a fair conjecture that Jesus had turned this woman from her sinful ways and that all this was the expression of her love and gratitude. It is not clear whether she had met Jesus. She may simply have been among the crowds who listened to His teaching and had been so convicted that her life had been changed. Or she may have had unrecorded contacts with Jesus. We do not know. **Leon Morris Luke** p. 147

[12] Was it on hearing Him preach, or in a private interview, or through one of those looks of Jesus, which for broken hearts were like a ray from heaven ...? She had received from Him the joy of salvation ... **Frederic Godet Luke** p. 228

7:39-43 How is Simon blinded by the 'light' of his own theology? (Numbers 19:11-22; Haggai 2:10-14)

[13] [7:50] That is the trouble with Simon, and with all the tribe of Simon. They cannot see. Thinking they see everything, they see nothing. Simon could not see that woman as she then was, for looking at her as she had been. There are members of the Christian Church today, who look at that woman as she used to be, and never see her as Christ made her. **G. Campbell Morgan Luke** p. 104

[14] ... notice that the religion of barter, which thinks to earn God's favour by deeds, and is, alas! the only religion of multitudes, and subtly mingles with the thoughts of all, tends to lay the main stress on the mere external arts of cult and ritual. *He loveth our nation, and hath built us a synagogue*; not 'He is gentle, good, Godlike.' *He has built a synagogue*. That is the type of work which most people who fall into the notion that heaven is to be bought, offer as the price. I have no doubt that there are many people who have never caught a glimpse of any loftier conception than that, and who, when they think – which they do not often do – about religious subjects at all, are saying to themselves, 'I do as well as I can,' and who thus bring in some vague thought of the mercy of God as a kind of makeweight to help out what of their own they put in the scale. **Alexander Maclaren Expositions: Luke** p. 140

[15] [7:36-50] There never will be more done for Christ till there is more hearty love to Christ Himself. The fear of punishment, the desire of reward, the sense of duty, are all useful arguments, in their way, to persuade men to holiness. But they are all weak and powerless, until a man loves Christ. Once let that mighty principle get hold of a man, and you will

see his whole life changed. **J.C. Ryle Luke** Vol. 1 p. 236

7:44-50 What can we say of the relation between faith, love & salvation? (Rom.5:5-10; I John 3:10-18, 4:7-21)

[16] [7:48-50] This is important as showing that the love spoken of earlier was the consequence, not the cause, of her salvation. As elsewhere in the New Testament it is faith that is the means of receiving God's good gift. Jesus dismissed her with *go in peace* (cf. 8:48). The Greek is literally 'go into peace' and it may be worth noting that the rabbis held that 'Go in peace' was proper in bidding farewell to the dead, but to the living one should say, 'Go into peace' (*Moed Katan* 29a). **Leon Morris Luke** p. 149

[17] [7:36-50] Would the Pharisee know why this woman showed so much love? It was because she felt much forgiven. Would he know why he himself had shown his guest so little love? It was because he felt under no obligation, had no consciousness of having obtained forgiveness, had no sense of debt to Christ. **J.C. Ryle Luke** Vol. 1 p. 237

[18] Is love, according to Jesus, the cause of forgiveness? ... The words, *Thy faith hath saved thee* (v.50) clearly show what, in Jesus' view, was the principle on which forgiveness was granted to this woman; it was faith, not love. **Frederic Godet Luke** p. 230

'We must work from life, and not for life'

[19] For ever let the mighty principle laid down by our Lord in this passage abide in our memories and sink down into our hearts. It is one of the greatest cornerstones of the whole gospel. It is one of the master-keys to unlock the secrets of the kingdom of God. The only way to make men holy is to teach and preach free and full forgiveness through Jesus Christ. The secret of being holy ourselves is to know and feel that Christ has pardoned our sins.

Peace with God is the only root that will bear the fruit of holiness. Forgiveness must go before sanctification. We shall do nothing till we are reconciled to God. This is the first step in religion. We must work from life, and not for life. Our best works before we are justified are little better than splendid sins. We must live by faith in the Son of God, and then, and not till then, we shall walk in His ways. **J.C. Ryle Luke** Vol.1 p. 238