

LESSON 8

JESUS' TEACHING AND HEALING

A CENTURION'S SERVANT HEALED

(MT. 8:1, 5–13; LK. 7:1–10)

Jesus did not see those around Him simply as a mass of people. He saw them as individuals with needs. We will be looking at four vivid examples of Jesus' care and compassion for those around Him. After completing His discourse on the mountain, Jesus returned to Capernaum (Lk. 7:1). While there, a centurion sent a Jewish delegation to beg Christ to heal his servant (Lk. 7:2–5). [See *Life of Christ*, 1, pp. 285–287.]

1. What was a centurion?
2. What was the meaning of Jesus' prediction in Mt. 8:11, 12?

A WIDOW'S SON RAISED

(LK. 7:11–17)

In those days, a widow was considered destitute. When this woman's husband had died, she at least still had a son on whom she could depend. Then a second tragedy had struck: Her only son had died. She faced a future with little hope. [See *Life of Christ*, 1, pp. 287–289.]

3. Where is Nain? Find it on the map.
4. What made this miracle especially notable at this stage of our study?

JOHN THE BAPTIZER ANSWERED

(MT. 11:2–30; LK. 7:18–35)

When John's disciples reported to him about Christ's activities, he sent two of them to the Lord asking, "Are you the Expected One, or do we look for someone else?" (Lk. 7:19b). [See *Life of Christ*, 1, pp. 289–295.]

5. Was the question that John sent to Jesus a sign of doubt? Explain.

6. How effective was Jesus' response in answering John's question?
7. What did Jesus mean by the seemingly paradoxical statement in Lk. 7:28?
8. How was Jesus' yoke different from other ones?

JESUS' FEET ANOINTED (LK. 7:36–50)

Luke 7:36 comes almost as a surprise. Immediately after Jesus' castigation of the Pharisees (Lk. 7:30–35), we read, "Now one of the Pharisees was requesting Him to dine with him (Lk. 7:36a). The story of what happened when Christ accepted his invitation has been called "one of the most touching incidents of Jesus' whole ministry." [See *Life of Christ*, 1, pp. 295–298.]

9. Could this be the same anointing that occurred at the end of Jesus' life? Why or why not?
10. Who was the woman who annointed His feet in these verses?
11. Was Jesus' host a gracious one? Why or why not?
12. How have the last four incidents demonstrated Christ's care for His people?

SECOND GALILEAN TOUR (LK. 8:1–3)

On the first tour of Galilee, four disciples had traveled with Jesus. On this trip, the Twelve were with Him as part of their apprenticeship. Jesus would also have been accompanied by the ever-present crowd. [See *Life of Christ*, 1, pp. 309–311.]

13. Who were the women who travelled with Jesus?
14. What events probably came together to make this a "busy day" for Jesus?

BLASPHEMOUS ACCUSATIONS (MT. 12:22–37; MK. 3:20–30; LK. 11:14–23)

Jesus' practice was to go out early to an isolated place to pray (Mk. 1:35). At the beginning of this busy day, Christ was returning to the place He was staying, perhaps to eat His morning meal. When He arrived, the house was packed with people eager to listen or to be healed (see Mk. 2:1, 2). [See *Life of Christ*, 1, pp. 311–316.]

15. What were the three parts of Jesus' defense against accusations that His power came from Beelzebul?
16. What was the nature of the scribes' and Pharisees' sin that made it unforgiveable?

SIGN-SEEKERS

(MT. 12:38–45; LK. 11:16, 24–26, 29–36)

Unable to fault Jesus' logic and stinging from His rebuke, His enemies tried another strategy: they asked Him for a sign. [See *Life of Christ, 1*, pp. 316–319.]

17. Why did Jesus say He would be in the grave "three days and three nights" (Mt. 12:40) when He was actually only there most of three days and two nights?
18. What did the illustration of the unclean spirit and the seven other spirits represent in the context of the Jewish religious leaders?

JESUS' FAMILY

(MT. 12:46–50; MK. 3:31–35; LK. 8:19–21; 11:27, 28)

The story of Jesus' family in Luke 8 illustrates the need to hear and obey. At the spot where Matthew and Mark have the story, Luke includes the episode of the woman saying that Christ's mother was "blessed" (Lk. 11:27, 28). [See *Life of Christ, 1*, pp. 319–322.]

19. What are the implications of Jesus' response to the woman's blessing of His mother (Lk. 11:28)?
20. Did Christ belittle family ties by calling His disciples His mother and brothers? Explain.