

- Last week we looked at some of the early events in Jesus ministry and what we know at the Sermon on the Mount. Christ shows his authority by answering the religious leader's objection to his apostles picking grain to eat on the Sabbath ([Matthew 12:1-8](#), [Mark 2:23-28](#), [Luke 6:1-5](#)) and how he healed a man with a withered hand on the Sabbath. ([Matthew 12:9-14](#) [Mark 3:1-6](#) [Luke 6:6-11](#)) We looked at a complete list of the twelve apostles ([Matthew 10:2-4](#) [Mark 3:13-19](#) [Luke 6:12-16](#)). In the famous "Sermon on the Mount" Christ goes through the "beatitudes" or blessings first ([Matthew 5:3-12](#)), then talks about how Christians are called to live differently from the world. ([Matthew 5:13-16](#)) Then, we looked at several things in this sermon concluding with the pattern of prayer Jesus gave us. ([Matthew 6:9-13](#)) We looked at Christ's perspective on the importance of fasting ([Matthew 6:16-18](#)), materialism ([Matthew 6:19-24](#)), worry ([Matthew 6:25-34](#)), judgement ([Matthew 7:1-6](#)), prayer ([Matthew 7:7-11](#)) and the treatment of others ([Matthew 7:12](#)). Jesus concludes by saying that not many will make it into heaven ([Matthew 7:13-14](#)) but only those who really work and prepare. ([Matthew 7:15-23](#)) ([Matthew 7:24-27](#)) When Christ finished His sermon, people are amazed at His teachings because they far surpass anything they have ever heard, including from their own religious scholars. ([Matthew 7:28-29](#))
- This week we are going to look at several events in the life of the later parts of Jesus' early ministry, including some of his preaching and healing. These events are all recorded in the Synoptic (same or similar) Gospel account of Luke, although Matthew's Gospel account records a couple of these events also. Remember that there is only one gospel, that is the Gospel of Jesus Christ, and all the books of the bible we call Gospels are really gospel accounts. Recall that Matthew, Mark and Luke are known as the Synoptic Gospels, where the account of John is not. In these incidents, Luke records them chronologically.
- The first sermon recorded "after" the Sermon on the Mount took place. They are so similar in their accounts that even if they are two different incidents the sermons are drawing from the same material. http://www.sermononthemount.org.uk/Bible/Luke6v20_49.html
- The "sermon on the plains" starts out with very similar beatitudes ([Luke 6:20-26](#)), but moves quickly into a lot of detail about how to love your neighbor ([Luke 6:27-36](#)), especially not judging them when we may be committing the same faults. ([Luke 6:37-45](#)). He even likens a Christian without faith to a house built on sand that cannot withstand storms. ([Luke 6:46-49](#))
- Jesus then heals a Roman centurion's slave. This person is sick and about to die, and the centurion sends his messengers to Jesus and through them he says that the centurion knows Jesus doesn't even need to come all the way in person, that the centurion is used to having people follow his orders from a long way off, so he doesn't even need Christ to be there in person. Christ marvels at his faith and tells the messengers to go back and they find him well. ([Matthew 8: 1,5-13](#)) [Luke 7:1-10](#))
- In a very rare event (1 of 3 times we read about), Jesus actually raises a person from the dead. A large crowd comes to Jesus with this dead body. He raises the person from the

dead and the fellow then sits up and talks. His fame spreads throughout the region because of this incident. (Luke 7:11-17)

- John the Baptist hears about what Christ is doing so he sends messengers to verify that Christ was the one for whom he was looking. Christ tells the messengers to go back and tell John all the prophecies of healing are coming true. Christ also mentions that the religious rulers were not baptized by John and criticized him for eating and drinking so little and yet calling Christ a glutton. (Matthew 11:2-30) (Luke 7:18-26)
- Christ goes to eat in a Pharisees' house and a woman comes and uses her own tears to wet Jesus feet, and her own hair to wipe off his feet (gross). The Pharisees are fretting because they know the woman was a public sinner. Christ tells the parable of two people who have debts forgiven, one large and one small. He asks them which one will be more grateful for the forgiveness and they tell him the one with the larger debt. Then Christ makes the point that she has done a lot more for him than they have, and publicly forgives her sin. (Luke 7:27-50).
- Jesus continues to heal people in Galilee. We see mentioned women as a class who have been healed of evil spirits. Specifically, Mary Magdalene had seven demons cast out and Joanna, the wife of one of Herod's top servants, and Susanna. It is noted that these women were helping to support Jesus' ministry through private contributions. (Luke 8:1-3)

Questions:

1. What does the term "Synoptic Gospels" mean?
2. Why is the term "Gospels" semantically inaccurate?
3. What is the relationship of Sermon the Plains to the Sermon on the Mouth?
4. What is the meaning of a house built on sand?
5. Why does the Roman centurion send messengers?
6. What do the messengers tell Jesus?
7. What does Jesus tell the messengers?
8. What is the significance of the fact that Jesus raises someone from the dead in Luke 7?
9. What does the person do when Jesus raises him from the dead?
10. What happens after Jesus brings the dead back to life?
11. What does John the Baptist do what he hears what is going on?
12. What does Jesus tell John the Baptist's messengers to tell him?
13. What criticisms does Jesus level toward the religious leaders the way they reacted to John the Baptist?
14. What does the woman who attends to Jesus in the Pharisees house do?
15. What does Jesus say about the woman who has attended to him in this way?
16. What do we read about women doing?