



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

## Community Group Material:

*Bible Reading: Luke 7:1-17*

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•After Jesus had finished teaching all this to the people, he entered Capernaum. 2 A centurion there had a slave who was highly regarded, but who was sick and at the point of death. 3 When the centurion heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. 4 When they came to Jesus, they urged him earnestly, "He is worthy to have you do this for him, 5 because he loves our nation, and even built our synagogue." 6 So Jesus went with them. When he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof! 7 That is why I did not presume to come to you. Instead, say the word, and my servant must be healed. 8 For I too am a man set under authority, with soldiers under me. I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." 9 When Jesus heard this, he was amazed at him. He turned and said to the crowd that followed him, "I tell you, not even in Israel have I found such faith!" 10 So when those who had been sent returned to the house, they found the slave well. (7:1-10 NET)

•11 Soon afterward Jesus went to a town called Nain, and his disciples and a large crowd went with him. 12 As he approached the town gate, a man who had died was being carried out, the only son of his mother (who was a widow), and a large crowd from the town was with her. 13 When the Lord saw her, he had compassion for her and said to her, "Do not weep." 14 Then he came up and touched the bier, and those who carried it stood still. He said, "Young man, I say to you, get up!" 15 So the dead man sat up and began to speak, and Jesus gave him back to his mother. 16 Fear seized them all, and they began to glorify God, saying, "A great prophet has appeared among us!" and "God has come to help his people!" 17 This report about Jesus circulated throughout Judea and all the surrounding country." (Luke 7:11-17 NET)

**SUMMARY:**

Luke 7:1–17 is not a mundane report of miracles—it's a bold revelation of who Jesus is and what His kingdom does. What He proclaimed in the 'Sermon on the Plain,' Jesus now enacts before our eyes. Death is interrupted. A son is raised. Grief turns to joy. An outsider is honored. A widow's despair is reversed; a Gentile's faith is met with mercy and authority. Like Elijah and Elisha, Jesus reaches the vulnerable—but He goes further, showing that the living God has come near in His own flesh. This is the kingdom breaking into the world. And Jesus does not stop with demonstration—He calls for our imitation. This city is full of the poor, displaced, grieving, and forgotten. Our congregation includes refugees, immigrants, widows, and single parents. If we are truly 'children of the Most High God,' we must embody His compassion. Let the kingdom be seen in Toronto, now, in 2026.

**DISCUSSION:**

1. Immediately after his "Sermon on the Plain" Jesus heals the Roman centurion's servant (7:1-10). Is this a surprise?
  - a. Jesus said "Blessed are the poor... theirs is the kingdom" (6:20). Is the centurion 'poor' –why or why not?
  - b. The centurion is a Gentile (non-Jew); he represents the Roman Empire –so why would Jesus help him?
  - c. How does "Jesus enact the Sermon (6:20-49)" by healing this centurion's sick servant?
  
2. Does the Roman centurion ever meet Jesus 'in-person'? Or is this a 'remote healing' performed at 'a distance'?
  
3. Consider the interactions between these 3: [a.] the Roman centurion, [b.] the "Jewish elders," and [c.] Jesus.
  - a. Is there anything surprising about the interactions between the centurion & the Jewish elders? If so, what?
  - b. Is there anything surprising about the interactions between the Jewish elders & Jesus? If so, what?
  - c. Is there anything surprising about the interactions between the centurion & Jesus? If so, what?
  
4. The adjective "worthy" (qualified) is used several times related to the centurion:
  - a. According to traditional Judaism is the centurion "worthy" to benefit from God's miracle? Why/why not?
  - b. The Jewish elders tell Jesus the centurion "is worthy to be" helped by Jesus (7:4). Why do they say he's "worthy"?
  - c. The centurion tells Jesus (via friends) that "I'm not worthy" (7:4). Why (& for what) does he feel "unworthy"?
  - d. According to Jesus' 'Sermon on the Plain' are there any indications he might be 'worthy' of Jesus' miracle?
  - e. What are the key items in his interaction with Jesus that facilitate the healing of the centurion's servant?
  
5. The centurion's faith is based on his experience of authority; he says, "I too am a man set under authority, with soldiers under me..." (7:8).
  - a. What does his phrase "I too am a man..." imply about his view concerning Jesus? Is he correct (or mistaken)?
  - b. How does this realization influence his request for his servant's healing?
  
6. What can we learn from Jesus' raising the widow of Nain's son?
  - a. The centurion had great faith; was 'faith' a prerequisite for Jesus to help the widow of Nain? What

does this imply?

b. In this case "the Lord...had compassion for her" (7:13); what does this imply for us? Discuss.

7. How do these two cases --the centurion, & the widow-- relate to the OT prophets Elijah & Elisha?

8. Based on Jesus' miracle, the people conclude, "A great prophet has appeared among us!" (7:16) Are they correct? Or incorrect? Is this response adequate (or inadequate) at this point in Luke's account of Jesus? Why/why not?