

**THE SERMONS, LECTURES, AND SONGS OF  
SIDNEY EDWARD COX**

Gospel of Luke  
Chapter 7  
The Seven Words of Luke Seven

**Editorial Note: This series is an example of how Sidney Cox attempted to use the tape recorder to help him reach groups with his sermons and Bible lessons. He had purchased a reel-to-reel tape recorder and used it extensively in this effort.**

**The origins of his interest in this technology and technique trace to the health and condition of his beloved wife, Violet. Violet was a victim of severe rheumatoid arthritis, and was an invalid for several years leading up to her death in 1967. During the latter years of her life, Sidney was her sole caregiver. She was never institutionalized.**

**As a result of his dedication to her, Sidney had to curtail his travels and preaching, although he remained in great demand by The Salvation Army and the Christian and Missionary Alliance churches to preach and teach. Unable to travel, he responded to invitations by recording his sermons and Bible lessons in the quietness of his apartment and mailed the audio tape to the various groups for their use.**

**On other occasions when he was able to appear in person, he would record his delivered sermons and lessons for future distribution to other groups who had an interest.**

**In 1972, Sidney Cox moved from Detroit, Michigan to Birmingham, Alabama to be near my parents, John and Jean Cox. He was 85 years of age at the time, and although in remarkable health, was beginning to slow down. Although he greatly curtailed his traveling; nevertheless, he remained in great demand as a preacher and teacher.**

**This Bible lesson was recorded during the period 1972 – 1975 and was sent to an unknown group for their use. It was the second installment of a study on Chapter 7 of the Gospel of Luke. However, I have been unable to locate the first installment of this series.**

**J. Douglas Cox, grandson of Sidney and Violet Cox. August 5, 2010**

First of all, I would like to send you my greetings, as this will be my last opportunity before Christmas Day, to wish you again a very happy Christmas season. We're hoping that the Lord will give you all that your heart desires- loveliness, and fellowship and the satisfactions that come when we not only observe Christmas, but understand what Christmas means.

You'll recall that two weeks ago, we commenced a brief study of a remarkable chapter in the Gospel according to Luke, Chapter 7. And we went part way through it, considering some of its features, some of its important characteristics. And then we were to come back again at another date and consider it a little further, and you were given a little homework.

I would like to remind you of some of the important facts about this chapter. It is one of the most remarkable places where you find God solving the great problem that came because of The Fall. The greatest problem that God faced was that the means of communication between God and man had been broken, and that had to be established, or re-established.

You'll remember that the Epistle to the Hebrew reminds us that God in times past spoke to man, but spoke to him only partially through the prophets and perhaps through other means. There may have been reasons why God could speak to us through the beauties of nature and through various other means, such things as circumstances that surround us, disasters that may come, trials that may come, and so on. And God was speaking. But in the main, when God had a message to give to mankind, he gave it through the prophets.

But, when the Lord Jesus came, then He became the total complete means of communication between God and man, for remember that communication means God speaking to us, and we also speaking to God.

Now God could speak to us through the prophets, and through nature, perhaps. But when the means of communication must be complete, we only see this in the person of the Lord Jesus Christ, Himself. It reminds us, doesn't it, of that wonderful, wonderful phrase that's used there when Paul writes his first letter to Timothy, in 2:5, where he says, "There is one mediator between God and man, the man Christ Jesus."

And so here we find in this chapter that this thought of the means of communication between God and man, and man and God are seen and illustrated. Because in this chapter, as we noticed, that from beginning to end, we discover the number seven. For instance, there are seven incidents recorded here. Seven characters that appear. Seven problems. Seven statements. Seven answers to seven questions. And we see from one end of the chapter to another that remarkable phrase from the lips of our Lord Himself, "I say unto you." And I think we suggested that in your own reading of this particular chapter, that that is one of the places where you could do some underlining. Be sure to underscore the words, "I say unto you."

Now continuing our brief review, we discovered that the characters that appear in the midst of these incidents would be something like this: the healing of the Centurion servant, and in the center of it, the Centurion himself. Now that the scripture reference for that was Verses 1 through 10. Then, there was the raising of the widows son- Verses 11 through 15. And of course the character that appears there is the widow herself. Then, there was the raising of the widow's son, in which we find that the dead son, now raised to life again, becomes a very important person, and a very important illustration.

Then again, you've got John, John the Baptist, questioned in Verse 19. And here of course, John himself is the prominent character. Then we moved from that to the incident of the pharisee's supper, and here Simon, the pharisee becomes the important character there- Verses 30 through 35, and then continuing in Verses 36 to 46. And then finally here is the woman who was a sinner, and the sinner herself becomes the important person, and finally the Savior who brings to her forgiveness. Now here are the seven incidents and the seven main characters.

Then, we looked again and we found that in each one of them, there was a particular problem that was mentioned. For instance, in the first one, the problem is sickness. In the second, sorrow. Following that, death. In the incident of John the Baptist, discouragement; unbelief with the pharisees who rejected the Word of the Lord. With Simon himself, pride; wounded. With the woman who was the sinner, the sin. And here you've got seven problems - sickness, sorrow, death, discouragement, unbelief, pride, and sin. And when you look at it, these are the things that make up the average life. It's quite true that God gives to us a little of the thing that we sing about so often - the joy, joy, joy. But when you look at the average life, your life and mine, it is made up so largely of these seven things that we have just mentioned.

Now the next thought of course that comes to us and that we discover in this chapter is that the Lord Jesus Christ has the answer to all of these. We can not look elsewhere, but we can look to Him. There may not be an answer as we look here, or there, or somewhere else. But when we look to Him, we can find the answer to the problem of sickness, and sorrow, and death, and unbelief, and sin - these things that make up so large a part of our life.

Now, the thing that we were to do, and we hoped we would be able to do it in the nature perhaps of homework, was that we were to review these seven incidents, read them over carefully, and then find out what was the particular word that our Lord spoke in the midst of each of these circumstances. For instance, what word did he have for sickness? What word would he have for sorrow? And so on. And in each case you will find him saying, "I say unto you."

Now, this is the thing that I want us to do for the next few minutes. And I can see that the tape is running out, so in a moment or two I'll turn it over and then that will give you a chance to breathe for moment and check your own notes because I want you to do some checking here as we go on to this last part of this brief time that we're spending together. And by the way, it's so nice to see you even though I'm in Alabama, I shall be thinking about you and I can see you there and thanking God for you. Now I'm going to turn it off and turn it over and we'll talk together about it in a minute or two so that you make yourself at home. You can talk with the person next to you if you wish. Here we go.

Now, here we go again. I hope you have your notes all ready and that you're prepared to listen again and do a little work on your own during the next ten minutes or so.

I want us to look at these seven different incidents, and note the particular and blessed word that our Lord said in the midst of each one of them - the answer to the problem.

Now, let's look at that first one. Look at that Centurion and the servant who was sick. Look what our Lord had to say about this man. But in the midst of it, you will find in Verse 9, the first of these great statements falling from the lips of our Lord, "I say unto you." And here is a Centurion whose servant is healed at that very moment.

Now, my dear, what particular word is required in the midst of sickness? What would the Lord's word be in the midst of the shadows of sickness? Well, obviously it would be the healing word, wouldn't it? Because the thing that is needed where sickness appears is healing. And so you find in this first of these incidents, our Lord speaking the healing word.

Now let's take a look at this widow as you find here there in Verse 13. Look at her for a moment - helpless, hopeless and facing the terrible problem of aloneness. Now in the midst of it, here our Lord appears. And not only that, but we hear the sound of His voice, and he has something to say to a sorrowing widow. Notice what is indicated there, "He said unto her." By the way, don't forget to underscore that. Now, what is needed, what kind of a word is needed in the midst of sorrow like this? Not just a pat on the back. Not just a cheer up. There is something greater than that. The thing that is needed in the midst of the darkness and difficulty of sorrow is the word of comfort. And here our Lord speaks this comforting word to a sorrowing widow. Now, have you made a note of that? First one - the healing word. Second - the comforting word. Check those and the rest of them with the words that you may already have there in your notes.

Take a look at the picture of the dead boy, now raised to life again. Here is someone all together beyond human aid. And in the midst of this situation, our Lord is seen again, and not only that, but He is heard again. "I say unto you," or "I say unto Thee"- Verse 14. Now, let's put the title to this word of His again. What is the word that is needed in the midst of death? Well obviously, the only answer to it is life. And so, here to this dead boy, we find our Lord is speaking the life-giving word. Now, will you make a note of that. First - the healing word. Second - the comforting word. Third - the life-giving word.

Now, let's move on until we find ourselves listening to this strange word that comes from the lips of John the Baptist that sound very much like doubt and certainly like discouragement. Now, here John is in prison. Death is very near - the strange end of his ministry. And our Lord has something to say to John, and He tells those who are with Him, "Go and tell John. Tell John that here is the answer to his discouragement. Here is the answer to his questions. The blind see. The lame walk. Lepers are cleansed. The deaf hear. The dead raised. The Gospel preached." And here is our Lord's word particularly to John the Baptist. Now, what is needed where doubt and discouragement appears? It is the confirming word, the assuring word, if you prefer that. The word of confirmation, the word of assurance that banishes the shadows of doubt and discouragement. Now, you've got four words that our Lord has been speaking here: the

healing word, the comforting word, the life-giving word, the confirming word, or if you please, the assuring word.

Now, let's look again, and listen please, while our Lord speaks about John the Baptist - His testimony, the Lord's testimony, regarding John. He says the greatest things He ever said of any human about John the Baptist. When He gives in that marvelous little section of literature, "What went ye out into the wilderness for to see, a reed shaken by the wind?"<sup>1</sup> And then He concludes it by saying, "He is a prophet, and more than a prophet, this is what you went out to see. But, I say unto you."<sup>2</sup> And once again, will you underline it please; there is our Lord's word - the approving word.

Now, let's look at Simon the Pharisee, and you will find the feast, and the interruption, and the inner questionings. But our Lord has something definite to say, and it's pointedly to Simon himself, "Simon, I have somewhat to say unto thee."<sup>3</sup> And as our Lord talked with this proud pharisee, in the midst of these circumstances, you can see the mask falling off his face, the garments that he had been so busily arraying himself in, are now falling away, and you see Simon as he is. And our Lord's word here is - the revealing word.

Now, let's take the final look at the woman who was a sinner, because he has something to say to her. And says three times as much to her as to anyone else. "I say unto thee"- Verse 47; "He said unto her"- Verse 48; "He said to the woman"- Verse 50. Now, my dear, what is needed in the midst of a sinful situation? Obviously, it is the word of forgiveness.

And so our Lord has been speaking the healing word, and the comforting word, and the life-giving word, and the confirming or assuring word, and the approving word, and the revealing word, and finally the forgiving word.

Now, let's make it practical for a moment for our own lives. Is there a problem in your life? I know there is in mine- a good many. But here is our Lord, and the lovely music of His voice reaches our ears. And as He speaks to us, to you, my dear, as He speaks to us, it is exactly the right word. Whatever is the answer to your problem, He has that answer. No, let's change that. He not only has the answer, He is the answer. And so we've been looking together at a very beautiful chapter, Chapter 7 of the Gospel of Luke in which we have heard a voice speaking seven times. We have seen seven different circumstances. We have faced seven different questions and perplexities, and in each case, we have heard Him say, "I say unto you." And I'm hoping that deep down in our hearts we can hear Him say exactly that word to each one of us.

And so good night, and God bless you, and we'll see you next Wednesday. I'll be back for that. Okay. Good night and take care of yourselves. God bless you.

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<sup>1</sup> Luke 7:24.

<sup>2</sup> Luke 7:26-28.

<sup>3</sup> Luke 7:40