

Luke 7:1-10
What did you find?

Introduction: This takes place during the late spring or early summer of 32 AD. Jesus has approximately 1 year before He is crucified at Jerusalem. This begins a section concerning faith and the person of Christ (7:1-8:3). It helps answer the questions: does Jesus care about outsiders, and can outsiders genuinely trust Christ?

The serious setting—7:1-5 (parallel to Matthew 8:5-13)

- 1) Jesus—7:1
 - a) ¹ *Now ... He entered into Capernaum.* (from where He taught, cf. 6:17)
 - i) *after He had completed all His sayings in the hearing of the people,*
- 2) The centurion—7:2-3
 - a) What was a Roman centurion?
 - i) Non-commissioned officer who served as a commander of 60-100 soldiers. He stands in rank between a Decurion (commander of 10) and a Chiliarch (commander of 1,000).
 - ii) Often these were mercenary soldiers from a variety of nationalities.
 - iii) They were paid very well (between 3,750-7,500 denarii).
 - iv) They were considered the backbone of the Roman army, responsible for discipline.
 - b) Imminent danger of a valued worker—² *And a certain centurion's bondsman [δοῦλος], was sick and about to die.* (cf. Matthew 8:6 adds paralyzed & suffering great pain)
 - i) The relationship—*who was precious/valuable [ἐντιμος] to him,*
 - c) Authoritative, urgent request—³ *Now when he heard about Jesus, he sent [ἀποστέλλω] elders of the Jews to Him,*
 - i) What were they to do? *entreating Him ...*
 - (1) *that if He came, He might heal [διασώζω] his bondsman [δοῦλος].*
- 3) The Jewish elders lobby seriously on the centurion's behalf—7:4-5
 - a) ⁴ *And having come to Jesus, they were encouraging [παρακαλέω] Him diligently*
 - b) What did they say? *saying, "He deserves [ἄξιος] for You to do this,*
 - i) Why? 2 reasons why the centurion is considered worthy of Jesus' help
 - (1) Not a full proselyte, but ...—⁵ *because he loves [ἀγαπάω] our people group [ἔθνος],*
 - (2) Generous—and **he** (emphatic) *built us our synagogue."*
 - ii) Certainly a man like this deserves Your grace, doesn't he?

The sobering responses—7:6-8

- 1) Jesus: the response of compassion—7:6a
 - a) ⁶ *Then Jesus went with them* (the Jewish elders).
- 2) The centurion: the response of faith—7:6b
 - a) *And ... the centurion sent [πέμπω] friends [φίλος] to Him,*

- i) When? *when He was already not far from the house,*
- ii) What? *saying to Him,*
 - (1) Two respectful commands/requests rooted in faith—“Lord ...
 - (a) Humility—*do not be bothered;*
 - (i) Why?
 - 1. *because I am not adequate [ικανός] that You should enter under my roof.*
 - 2. ⁷ *Therefore, I did not consider myself deserving [ἀξιόω] to come to You. (cf. how others viewed him in 7:4)*
 - (ii) In other words, he trusts that Jesus can heal from where He is. He seems himself as unworthy of direct contact with Jesus.
 - (b) Trust in Jesus’ authority and power—*But say the word,*
 - (i) *and my servant [παῖς] will be healed. (cf. Psalm 107:20)*
 - (ii) He recognized that only the authority of Jesus’ spoken word was required and not His physical presence. Even though physically absent, Jesus can demonstrate His presence effectively.
- iii) Why? The reality of delegated authority—⁸ *For I (emphatic) also am a man placed [pres. pass. ptc. τάσσω] under authority, having soldiers under me.*
 - (1) He recognizes that Jesus functions under the authority of the Father, and that Jesus has delegated authority to accomplish His work.
 - (2) Illustrated
 - (a) *And I say to one, “Go,” and he goes; and to another, ‘Come,’ and he comes; and to my bonds slave, ‘Do this,’ and he does it.”*
 - (3) He assumed those under his authority would obey his commands.

The find—7:9-10

- 1) Jesus—7:9 ⁹ *Now Jesus,*
 - a) *having heard these things, was astonished at [θαυμάζω] him, (cf. Mark 6:6)*
 - b) *and having turned around, He said to the crowd that followed Him,*
 - i) *“I say to you^{pl}, not even in Israel have I found [εὐρίσκω] so great a faith.”*
 - ii) In essence Jesus says, “Learn from this. Faith is more important than healing.”
 - c) **Remember the promises of Jesus in Matthew’s account:** ¹¹ *“And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. ¹² “But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”*
- 2) The friends—7:10 ¹⁰ *those who were sent [πέμπω] (cf. 7:6)*
 - a) *found [εὐρίσκω] the bonds slave [δοῦλος] in good health [ὑγιαίνω].*
 - i) *And having returned to the house,*
 - b) Not simply cured and still in bed, but in good health.

The question is: will you trust as this Gentile centurion does?