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Luke 7:4 And when they came to Jesus, they pleaded with him earnestly, saying, "He is worthy to have you do this for him,

Luke 7:5 for he loves our nation, and he is the one who built us our synagogue."

Luke 7:6 And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof.

Luke 7:7 Therefore I did not presume to come to you. But say the word, and let my servant be healed.

Luke 7:8 For I too am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

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This centurion is a Gentile believer. He knows that he and his servant can be saved by believing in Jesus' word. For us, we need to take in many of the Lord's words subjectively and experientially (**logos → rhema → logos**). **This centurion cares for his servant very much (Luke 7:7 says his servant was like his child)**. He is our example to care much for the saints and offer prayers diligently for them.

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Luke 7:5 **for he loves our nation, and he is the one who built us our synagogue.”**

Normally, we think the Lord would save the “good” person as mentioned in **Luke 7:4, 5**: **“He is worthy to have you do this for him, for he loves our nation, and he is the one who built us our synagogue. In fact, the Lord saves us out of His great mercy and grace, not related to our outward behavior, but He answers the “prayers” of the centurion because of the latter’s faith in Him and His words.**

Luke 7:2 Now a centurion had a servant who was sick and at the point of death, who was highly valued by him.

The centurion, a Roman, valued his servant. The KJV reads “who was dear unto him.” The Roman generals were not known for their love or appreciation for their soldiers. They were often cruel and ruthless. It would have been easy for the centurion to hire another servant if this one died. In a sense, this centurion, who was, legally and officially, in authority over his servant, actually became his servant, to serve him. The centurion recognized that he was a man under authority. He was not concerned with promoting his own authority.

As serving ones, are we rulers over the saints? Or are we their slaves? Are we upset that the saints do not listen to us or do what we say? Do we know the saints? Do we know their needs? Many are sick. Many are short of the life of God. Do we pray for them? Are we available for them? Do we accompany them? For example, when they have questions, are we available to fellowship with them? Serving ones are not concerned about their authority over others, but they are rather concerned about submitting to God’s authority over them, often exercised through the brothers and sisters in the church life who make demands upon them. As serving ones, we are not to be served, but to serve.

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The centurion had two teams of companions. One was composed of the elders of the Jews. The other was composed of his friends (those close to him). He sent the first team to Jesus to intercede for him and his servant earnestly. Then he sent his second team to intercede in a different way. This shows the centurion and his companions’ prayers were specific and flexible, based on the Lord’s leading and his observation of the situation. The first prayer focused on the centurion’s worthiness and what he had done. The second “prayer” was an adjustment of the first and focused on Jesus’ worthiness and His word.

This shows how crucial it is for us to have teams of saints to pray. More than that, based on our prayers and the response of the Lord, do we adjust our prayers? This means we are not only praying but we are also alert to recognize the Lord’s answers, and then to respond anew to His answers. Sometimes, He may not answer, or we realize that there may be a blockage in our prayers. Perhaps in our prayers, there is too much elevation of ourselves. We may need to confess and humble ourselves, and pray again.

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The centurion had authority over many. We can see he had many servants, especially when he could tell others to do what he wanted them to do. However, even with this much authority, he still believed that Jesus had even *more* authority and power over him. He recognized that Jesus could do everything he, the centurion, could not do, and his faith not only gave him a lot of comfort, but also the servant he cared about since the servant was healed.

I believe everything is under the control of the Lord, no matter how much power we have. So then, can I have that much faith, and humble myself before Jesus, and really depend on Him with all my heart? That I don't even need Jesus to come into my house, but just to say a word? A word is not a materialistic thing that we can touch. However, the centurion had so much faith that he didn't even need to physically see Jesus, but believed that only a word could help his servant, whom he valued very much.

Luke 7:7 Therefore I did not presume to come to you. But say the **word**, and let my servant be healed.

Matthew 8:13 And to the centurion Jesus said, “Go; let it be done for you **as you have believed.**” And the servant was healed at that very moment.

The centurion asked Jesus to say the “word.” “Word” here is **logos** (Greek). This is the constant, written word of God which unveils the character and person of God. The centurion somehow knew the high value of the person of Jesus, and also his own unworthiness, through the **logos** word. This enabled him to not only know who Jesus was, but also believe in such a word. In Matthew’s account, he heard the word directly from Jesus. This word eventually became **rhema** (Greek for a specific and instant word) which caused him to have the faith that Jesus marveled at in 7:9.

To know the Lord’s speaking to us, we must come to the **logos** word. Without the **logos**, it will be hard to know the Lord’s specific speaking to us. We would like to have more faith. We often pray, “Lord, give me more faith,” or we say that we don’t have faith, or we wish we could have faith like another brother or sister. We may hear His word through the brothers and sisters and the servants of God. Such speaking may be **logos** to cause us to believe. In Luke’s account, the centurion did not even hear the Lord’s word directly, yet he believed. He must have heard others (perhaps his companions and team members) speak about Jesus. Do we listen to the word through the saints?

Luke 7:7 Therefore I did not presume to come to you. But **say the word (logos)**, and let my servant **(G3816)** be healed.

The Gentile centurion recognized the authority of the sovereign Savior and knew that His words had the authority to heal; therefore, he not only believed in the sovereign Savior, but also believed in His words, begging Him not to go in person, but to **just say a word**. This is such a strong faith (**testimony on the spiritual side**) that surprised the Savior. How about our attitude toward the Lord's words? Do we have a healthy habit to read and pursue (the Bible and spiritual books), fellowship and ask questions and testify concerning the Lord's words?

Matt. 21:22 And **whatever you ask in prayer, you will receive, if you have faith.**"

John 6:63 It is the Spirit who gives life; the flesh is no help at all. **The words that I have spoken to you are spirit and life.**

John 1:1 In the beginning was the Word, and the Word (logos) was with God, **and the Word (logos) was God.**



- Capernaum means “village of comfort” in Hebrew. In my opinion, the centurion mentioned here is a kind of comfort to Jesus.
- **Luke 7:2** Now a centurion had a servant who was sick and at the point of death, who was **highly valued** by him.
A centurion was a man who held an important position in the Roman army during Classical Antiquity. Normally, centurions did not care about their servants, but this centurion was different from most of the Roman ruling class, indicating that he was full of human virtues.
- **Luke 7: 3-5** mentions the comments of the elders of the Jews regarding the centurion, suggesting that this centurion knew God well. If not, he would have no ability to love the class of Jewish slaves and build their synagogue.
- **Luke 7: 3 and 6** indicates the centurion was very humble, even though he belonged to the ruling class. I do think his good character was closely related to his knowing of God.
- **Luke 7: 7 and 8** demonstrate the centurion’s great faith in Christ Jesus. He used an analogy to express his trust in Christ Jesus. From my perspective, he, to a certain degree, really knew who Jesus was, even though he was a Gentile.

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In the eyes of the Jewish elders, the living of this centurion (**testimony on the side of humanity**) is “worthy” (**Luke 7:4**), but the centurion “sees himself unworthy” (**Luke 7:6**); a person who truly has faith is humble. On the one hand, we believers should have a living testimony in front of others to allow others to describe as “worthy”; on the other hand, under the light of the Lord, we must see that we are still very much “unworthy” for Him to save and love us.

Luke 7:8 clearly indicates that the authority of a person can exist in his words. It also means **that the studying and working environment also can teach us something concerning the Lord because He is the Lord of all.**