**“Worthy,” Luke 7:1-10**

This event occurred soon, if not immediately, after the Sermon on the Mount was concluded, cp. 7:1ff with Matt.8:1-5. *Capernaum* had become the “home-base” of Jesus during much of His public ministry, cf. Matt.4:12-13,17-18.

**Items of Preliminary Interest:**

* A *“centurion”* was an officer in the Roman army who was over one-hundred men, v.2. This particular *centurion* was probably very contrary to type; both in character/activity of *occupier*, and reputation among the Jews as the *occupied*.
* This is one of a few accounts of a miracle of Jesus in which the *object* of the miracle (the one *healed,* etc.) is not really the *object* of its inclusion in the text, or at least so it appears.
* It also demonstrates the *extent* of Jesus’ power in that *physical proximity/presence* was not required; thus, *power of distance* is demonstrated.
* Though it is (to me at least) impossible to know for certain, it seems probable that *“the slave/servant”* was Jewish, since it would be unlikely for a Roman centurion to have a fellow Roman citizen in this capacity. If this is indeed the case, it provides yet another “layer” of interest to the event.
* The primary difference between the account here in Luke from that of Matthew is the inclusion of the *entreaty* on behalf of the centurion by the *Jewish elders,* v.3.

**Items of Peculiar Interest:**

1. The Jewish elders’ estimation of *worthiness* seems to be physically and selfishly based; its all about what he *feels about* and *what he has done* for **them**, vv.4-5.
2. The Centurion’s estimation of *unworthiness* seems to be spiritually and selflessly based, vv.6-7. There are two possible explanations for this self-devaluation:
	1. He knew that according to Jewish law/custom, Jesus should not go into and have such contact with a Gentile (Roman)- perhaps even more so as a Roman occupier.
	2. He was aware of his own spiritual unworthiness.

Either/both of which demonstrate his understanding, character, and disposition.

1. The point he’s making in vv.7b-8 regarding *authority* is about Jesus’ ability to *command* the *illness* even from a distance, not his own *unworthiness.*

**Take-Home Lessons / Points of Application**

* **Man’s estimation of *worthiness* tends to be selfishly based- how someone *feels* or *has done* “for me,” cp. Lk.6:31-35.**
* **Jesus saw, recognized, and praised his faith, v.9; which, in this case, was sufficient to *move a mountain,* cf. Matt.21:21.**
* **But, the *slave* was not healed because he was *worthy;* Jesus didn’t agree to go because the *Jewish elders* were *worthy;* and He didn’t grant the *Centurion’s* request because he was *worthy!* Healing was not dispensed based on “worthiness,” and thankfully, *spiritual* healing isn’t either, Rom.3:9-23. But, the *good news* of the Gospel is that you don’t have to be “worthy”! Instead, you have to follow the pattern of the Centurion…**
* **The Centurion:**
	+ ***Asked, sought,* and *knocked,* cf. Luke 11:9-13; if we want *spiritual healing* from Jesus, we must do likewise;**
	+ ***Recognized* and *acknowledged* Jesus’ authority; if we want *spiritual healing* from Jesus, we must do likewise; and,**
	+ ***Submitted* (*arranged* himself *under*) to Jesus in *faith;* if we want *spiritual healing* from Jesus, we must do likewise. Will you, *in faith, submit* to Jesus’ authority this evening, Matt.28:18-20, that you may be *spiritually healed?***