

I. The Centurion's Servant

**A. Luke 7:1 After he had finished all his sayings in the hearing of the people, he entered Capernaum.**

1. Luke begins a section here (sometimes known as the "little insertion") since Luke inserts this section here where he otherwise closely follows Mark's order. The Markan structure picks back up around Luke 8:4.
2. Luke indicates the beginning of this section by a literary shift and a geographical one- Jesus ends the Sermon on the Plain, and now He moves into Capernaum.
  - a) Capernaum appears in the Gospels as Jesus' sort of "base of operations" within the greater region of Gallile (a sort of second hometown).
3. **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) The plot of the story

*B. "...more immediate to Luke's purpose, is the fact that the centurion had his contact with Jesus through two sets of intermediaries, some Jewish, some Gentile. The officer himself is probably a proselyte-at-the-gate, a person who accepted Judaism's faith but who had not submitted to the rites whereby a Gentile became a Jew. Craddock, F. B. (1990). [Luke](#) (p. 95). Louisville, KY: John Knox Press."*

1. **Luke 7:3-5 When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. <sup>4</sup> And when they came to Jesus, they pleaded with him earnestly, saying, "He is worthy to have you do this for him, <sup>5</sup> for he loves our nation, and he is the one who built us our synagogue."**
2. **Luke 7:6a And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him,**

3. *"The two sets of delegates dramatize his situation as a bridge between two worlds, Jew and Gentile, believing in the God who is the God of both and trusting that the word of Jesus had the power to move past any barriers between the two. The time would come when missionaries would take that word into the Gentile world (Acts 1:8); Simon Peter himself would, reluctantly and with the prodding of the Spirit, enter into a centurion's house, preach, baptize, and break bread with Gentiles (Acts 10). But that story is yet to unfold; Luke is moving the reader in that direction. The healing of the centurion's slave not only anticipates that story but begins it; in fact, it authorizes it by the healing word of Christ."* Craddock, F. B. (1990). [Luke](#) (p. 95). Louisville, KY: John Knox Press.

**C. Luke 7:6b-8 Lord, do not trouble yourself, for I am not worthy to have you come under my roof. <sup>7</sup> Therefore I did not presume to come to you. But say the word, and let my servant be healed. <sup>8</sup> 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."**

1. Authority (*exousia*): the centurion is saying that authority is set on him to exercise ruling power. He is "under" (*hypo*) authority and other soldiers are "under" (*hypo*) him.

a) *Exousia* is often used in the Gospels of authority which Jesus gives or delegates to His disciples over demons and disease. This authority is given to the believer through the Cross! The generation in which the Lord returns will experience this authority more fully than any time in history! Jesus the Healer will be on full display!

**2. Luke 7:9-10 When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, "I tell you, not even in Israel have I found such faith." <sup>10</sup> And when those who had been sent returned to the house, they found the servant well.**

## II. The Widow's Son

**A. Luke 7:11-12** Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him. <sup>12</sup> As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her.

**B. Luke 7:13-15** And when the Lord saw her, he had compassion on her and said to her, "Do not weep." <sup>14</sup> Then he came up and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." <sup>15</sup> And the dead man sat up and began to speak, and Jesus gave him to his mother.

1. This story doesn't have a parallel in the other Gospels
2. It brings to mind both the prophets Elijah (1 Kings 17) and Elisha (2 Kings 4). They both raised dead boys and the phrase "Jesus **gave him to his mother**" is an exact quote of 1 Kings 17. In 2 Kings 4 Elisha will say to the mother "pick up your son!"
3. Luke is depicting Jesus here as mirroring the actions of two of Israel's greatest prophets.

**C. Luke 7:16-17** Fear seized them all, and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!" <sup>17</sup> And this report about him spread through the whole of Judea and all the surrounding country.

1. Among the generation in which the Lord returns, God will raise up voices in the wilderness who will prepare the way of Christ's return (Isa 40), and He will mark the body of Christ in that hour with a spirit like that of Elijah to heal families and to cause spiritual fathers and mothers to give themselves to sons and daughters (Mal 4). The miraculous will break out in the body of Christ (John 14:12).