

Rediscover Jesus, 16: “Jesus and Authority”

Luke 7:1-10

Pastor John Eom

Personal Introduction

- TGR: Please turn your bibles to today's text in Luke 7.
- JKT: Hello everyone! My name is John and I am one of the pastors at HMCC. I am glad that you are joining us today. Please turn your bibles to today's text in Luke 7.

Sermon Series & Scripture Introduction

Today, we are continuing in the sermon series called Rediscover Jesus as we study the Gospel of Luke. Last week, we finished chapter 6 which mainly covered Jesus' sermon that he gave to his disciples. Luke 7 begins what is commonly called the compassionate ministry of Jesus.

But as we begin Luke 7, we are introduced to several characters that come in and out of the spotlight. So far in chapter 6, Jesus was the primary character who was doing all the talking. But after he had completed his teaching to his disciples, but now, Jesus will seem like a secondary character. Jesus doesn't do much in this narrative: he enters a city, gets asked to go to someone's house, he gets stopped and doesn't actually get to the house. And even what the main event of healing someone who is about to die is not directly mentioned, but something we have to infer from the narrative which is intriguing. So please follow along as I read the scripture for today.

Scripture Reading

Luke 7:1-10 (ESV)

¹After he had finished all his sayings in the hearing of the people, he entered Capernaum. ²Now a centurion had a servant who was sick and at the point of death, who was highly valued by him. ³When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. ⁴And when they came to Jesus, they pleaded with him earnestly, saying, “He is worthy to have you do this for him, ⁵for he loves our nation, and he is the one who built us our synagogue.”

⁶And 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. ⁷Therefore I did not presume to come to you. But say the word, and let my servant be healed. ⁸For 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.”

⁹When 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.” ¹⁰And when those who had been sent returned to the house, they found the servant well.

This is the Word of God. Amen.

Sermon Introduction

In today's text, there are several characters being presented to us and we'll see that each will come with their own set of values. And as these characters interact with each other, their value systems will also be interacting with one another as well. Even in our interactions with people in our lives, much of our values might agree with one another, but oftentimes, what we value and how we value the things in life will clash, and it might take us some more time and space for our values to be influenced by others.

SHOW “Nelson Molina.jpeg”



To share an example of this: there is a man that lives out the saying, “One man’s trash is another man’s treasure.” His name is Nelson Molina. He is a fellow proud New Yorker, His story is that ever since he was a young boy, their family was too poor to be able to buy toys. So what he did was look through other people’s garbage and find toys that were still in good condition, clean them, and bring them back home. His family called him Santa Claus and so, he saw worth in things others saw as worthless. He treasured what others saw as trash.

And when he became older, he worked for NYC Department of Sanitation for 34 years and continued to do what he did as a child. As he was picking up other people’s garbage, he began to collect items that he saw as valuable. And now that he is retired, he decided to display all of his collection with the public and he opened a small museum called “Treasures in the Trash.” His gallery includes autographed books, antique dining utensils, artwork, photographs, and other collectible items. We would think that no one would be interested in looking at what was worthless trash but as people have been visiting his museum, they begin to share his values and they begin to see valuable treasures.

Spiritually speaking, because of our sin, we are like spiritual trash. I know that sounds a bit harsh to start a sermon but that’s how God’s Word describes sinners like us when compared to a holy and righteous, perfect and powerful God. And while we should have been thrown out into the streets like trash because of our sin, Jesus treasures us. He values us by his grace, loving us even to the point of death on the cross. And therefore he is worthy of our trust and faith.

The One Thing

So, the One Thing for us today:

*Trust in his Word and submit to his authority
for our Lord Jesus Christ graciously loves the unworthy.*

Overview

We’ll take a look at Luke 7:1-10 in two parts, looking at two authorities presented in this text:

1. An earthly authority who demonstrated his love (vv.1-5)
2. An extraordinary authority who deserves our faith (vv.6-10)

Prayer for the Preaching of the Word

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Let’s look at the first authority.

Sermon Outline

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- I. An earthly authority who demonstrated love (vv.1-5)

Luke 7:1-2 (ESV)

¹After he had finished all his sayings in the hearing of the people, he entered Capernaum. ²Now a centurion had a servant who was sick and at the point of death, who was highly valued by him.

- The right way to value other people is to value them by their God-given worth, especially if they are in a lower status than we are. This is a glimpse of how our God values us.

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- After Jesus finished his Sermon on the Plain in the last chapter, he entered into a city called Capernaum. And as the writer, Luke, draws our attention to this centurion, we are introduced to two value systems. And this contrast of value systems will highlight the right way and the wrong way people value others. So let's first take a look at the centurion and the right way to value people from the text.
 - A centurion was a commanding officer in the Roman army, with about 100 soldiers directly reporting to him. He was a man of significant political authority and significant social influence in the city that he was responsible for in the Roman empire. We learn that this particular centurion had a servant who was dying because of sickness. This is a sad situation, as dying due to sickness has become a harsh reality that we have faced during the ongoing pandemic. But the interesting detail here is that the centurion highly valued his dying servant, even though the servant was unable to do anything for him.
 - Let me explain. In the language of the bible, "highly valued" is a word that describes a state/condition of worth. Meaning that in the centurion's eyes, his servant was valuable, not the servant's abilities. His servant was precious. So even though the servant was sick and no longer able to do the work he was hired to do, he was still highly valued.
 - But the reality is that this is not a normal way of how the world operates. Instead, it is normal for people to be undervalued, especially those whose work is to serve us and we might not even realize it. For example, we don't often see people saying thank you to the cleaning service at the mall, not realizing how difficult but necessary their job is to clean up after people in the bathrooms. Because bathrooms get dirty really fast. We also don't often go out to greet the garbage collectors and appreciate their willingness to pick up our garbage faithfully so that our neighborhood and apartments don't smell and look disgusting. Even when they're working hard to serve us, they're not readily seen as valuable. It's more natural to think that they're in those service jobs because they are not valuable anywhere else.
 - Not only that, it is also rare for people to be valued apart from their works and abilities. If someone cannot bring any skills or resources or even just their hard work, it is really difficult to consider such people as valuable. And therefore, such people are easily replaceable. In any context, whether it's in the family, or in a company, in a school team assignment, even among Christians. We cannot help but feel that the ones who cannot contribute anything, those who are not useful, honestly, are useless. People might not say this out loud but if you're sinful like me, we surely feel it. We might even be on the receiving end where we don't feel valued unless we live up to expectations, meet various criteria. And unless we do useful things for people, we will rarely feel valuable to others. And I've been there. How terrible it feels not to be valued apart from what we can do.
 - Well, this centurion's servant had no influence, no authority. Not only that, his sickness took away any ability that he had. Functionally speaking, he was no longer useful for this master. But that didn't matter. The centurion still highly valued his servant apart from his works and ability. This was how the centurion, an earthly, limited, and sinful person in authority demonstrated his love for someone in a lower status.
 - Isn't this the right way to value people? Anyone in the world would want to be valued like this, especially in moments when we find ourselves unable and limited. We talk about how one of the characteristics of love should be unconditional. How true love does not have conditions in order to accept and value someone else. So then if we want to be loved and valued this way, especially from those over us in positions and relationships of authority, Jesus simply says, do unto others as you would like them to do to yourself (Luke 6:31).
 - Also, another reason why this is the right way to value people is because this is a glimpse of God. We begin to understand how God loves and values people in how God created people

in his good pleasure (Genesis 1:31). Scripture says God created us in his own image, in his likeness, making each one of us unique and special among all other creations of God (Genesis 1:27). Our value is greater than that of the sun, moon and all the stars—these things are wonderful but not as wonderful as each person God has brought into being. And every single person in the world is one of God’s personal works of art as he carefully crafted each person in their mother’s womb (Psalm 139:13-14). His love was steadfast and faithful even when humanity fell into sin. We fell into such a lowly status before God. We became works of art ruined and stained with the stench of sin. Yet God still loves such sinners like us. He loved in a way where he gave up his only begotten Son, Jesus Christ.

- And out of all people, here is a non-Jewish centurion, a foreigner to the worship of the one true God, demonstrating his limited love for his servant. How much more should we as God’s people strive to value others this way? This is a question for us to be thinking about.

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Luke 7:3-5 (ESV)

³When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. ⁴And when they came to Jesus, they pleaded with him earnestly, saying, “He is worthy to have you do this for him, ⁵for he loves our nation, and he is the one who built us our synagogue.”

- In contrast, the wrong way to value people is to value them by their merit and works, especially when it is for our own benefit. This is a glimpse of how we bargain with Jesus to do favors for us.

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- As we continue on in verse 3, we can assume that the centurion was pretty much hopeless thinking about his dying servant. But when the centurion heard the news about how Jesus had healed people of various sicknesses in their city (Luke 4:40), he sought out Jesus to come heal his servant. Now, in contrast to the centurion’s value system, we are introduced to the Jewish elders and how they valued people the wrong way.
 - These elders were the religious leaders of the Jewish people, who studied the scriptures and taught the people how to live according to it. So in this way, the elders also had significant religious authority and significant social influence over people. It was not generally a positive influence as far as we know from scripture, because they often looked down upon who they called, “sinners and tax collectors.” They didn’t like sinners because they didn’t follow all the religious rules that they should be following. The elders followed the rules to every letter of the law and they were proud of their works. They also didn’t like tax collectors because they were Jews who worked for the Roman empire to collect taxes from their own Jewish people.
- So Jewish elders would not usually interact with Gentiles, and even if they did, it would far from being called a relationship. So this is where this centurion’s story becomes more and more strange. This centurion, even though he was a Gentile/non-Jewish, he had a significant relationship with the Jewish elders. A relationship where he could even ask for a favor from them. And we learn that it is because this centurion actually built the synagogue in Capernaum. A place where the Jewish citizens could gather together to worship. So the Jewish elders decided to relay the request of the centurion to Jesus.
 - So they went to Jesus saying, “He is worthy to have you do this for him.” The word for “worth” that they use here is slightly different from the word for “worth” that the centurion used for his servant. The “worth” that the Jewish elders are describing here is a worth that deserves to be matched by another worth equal in value. It’s a merit-based worth. In other words, they are convincing Jesus that “This centurion is valuable because of what he did for us. He built us our place of worship.” This was a big deal like it would be today, if someone fully funded the building of a church or mosque or temple. So they are pleading earnestly with Jesus because they valued the centurion by his merit and works. This is the wrong way to value people.
 - It’s wrong because their focus is not in the right place in this situation. It should be alarming to us that the Jewish elders are not talking about the dying servant at all. Their concern should

be for the servant. They should be desperate for him, not the centurion. They should be saying, "Jesus, ayo! There's someone dying, please will you go heal him like you healed others. He needs you right now!" But they don't seem concerned with the dying servant. What kind of value system is this? That even when someone is dying, people would be more concerned with the one who did good things for them. So, in contrast to the centurion highly valuing his servant apart from his work or ability, the Jewish elders valued the centurion because of what he did for them.

- So now I think it is legitimate to question why the Jewish elders' were even pleading earnestly in the first place. If they value people based on their works, seeing people with merit-based worth, then maybe their earnestness, their desperation was not even for the centurion's benefit. Maybe it was for their own benefit. Because if they did this great favor for the centurion and the servant could actually be healed, then the Jewish elders would deserve an even greater favor from the centurion. "You got us a synagogue, so we'll get your servant healed, but now we deserve something else from you." It's like they are saying to the centurion, "You scratched our back and so now we'll scratch your back, but just make sure you scratch our back again."
- I'm sure that many of us have felt this kind of tension in our relationships with others. And it's not a good feeling when our relationships should be based on unconditional love and valuing one another in our God-given worth. It also doesn't feel right because when we value one another based on merits and works, that relationship will inevitably become transactional. It becomes an accounting ledger, keeping a record of who owes you a favor and who you owe a favor in return. Obviously, such relationships won't last long and it will end in bitterness and frustration.
- This is why the Jewish elders are missing out on their relationship with the centurion. They could so confidently argue that the centurion loved them because of the beneficial works that he did for them. And from the centurion's perspective, it was probably out of love. But for the elders' perspective, a love that is understood by merit and works will end as soon as the benefits of such love stop. What if the centurion couldn't do them any more favors? The elders will not see his love anymore.
- This is bad enough already but this is a glimpse of how we bargain with Jesus. Because the world operates on merit, we are tempted to bring this merit-based value system into our relationship with him. On one hand, there are times when our bargaining is more blatant and obvious. We earnestly plead to Jesus, asking him to do something for us because we feel like we have done something right, and we have somehow become worthy for Jesus to do a favor for us. Or even have done something for him. This is blatantly wrong because there's nothing that we could ever do that would make us worthy enough, to be in a place to bargain with him.
 - And we might never say to Jesus, "Look at me, Jesus I am worthy to have you do what I ask." But we often do this the more subtle way, when we feel like we are not receiving what we have asked and prayed for. Like the Jewish elders, we have pleaded earnestly, begging Jesus to grant us the very thing that we have been asking for. You can fill in the blank with that one thing you are longing for, whether it's a relationship, it's that certain job or position, for our health or for healing of our family members. All these things are OK to ask in prayer. But what happens when days and weeks go by without our request being fulfilled? Months and years to the point when we feel like he is not even listening. That is this merit-based value system creeping into our hearts. We wonder what's the point of trying to live for Jesus, trying to go to church regularly, trying to give and do all that Jesus tells us to do. We may have started our journey with Jesus rejoicing in his love for us. But then we feel dry and distant from Jesus. And we begin to doubt his love, just because our prayers are not being answered in the ways that we want. So if we are not careful, when we enter those seasons, that doubt can grow into unbelief. Because all along, we have misunderstood our relationship with Jesus as a merit-based system, just to do good and expect Jesus to do good for us in return. We feel like we have done our part and Jesus is not doing his part.

- Like we heard in last week’s sermon, our Lord Jesus Christ does not want that kind of transactional relationship with us. And he is seriously committed to us, enabling us and helping us to understand his great worth. And this will start by revealing our unworthiness, our brokenness and our sin.

- So to apply this first point to our lives...

Life Application #1: Consider our recent interactions with others to better see what our values are.

- Interactions with people: Do I value the God-given worth of people in my life, especially those who work/serve under me?
- Interactions with Jesus: Do I value my merit and works as I bargain with Jesus to do favors for me?

- And as we take the time to consider our values with God’s Word guiding us, the goal is to realize how sinful and broken we are, even more than we thought. But this is a good thing. Because only then will we realize that much more God’s grace is at work in our lives and in our relationships.

- Let’s continue onto the next point. We saw how the centurion was an earthly authority that used his influence to demonstrate his love. Next we will see...

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II. An extraordinary authority who deserves our faith (vv.6-10)

Luke 7:6-8 (ESV)

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

- The faith that makes Jesus marvel is one that:
 - 1) Understands our unworthiness in light of Jesus’ surpassing worth.
 - 2) Trusts Jesus at his word and humbly submits to Jesus’ supreme authority.

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- We’ll see later on in verse 9 that Jesus marveled. And in scripture, there are only two situations where Jesus marveled. The first is when Jesus marveled at people’s unbelief, when they lacked faith in Jesus Christ and they doubted his power and authority (Mark 6:6). The only other time Jesus marveled is here in this text. Jesus marveled at the centurion’s faith. So let’s unpack these verses to understand this kind of faith that Jesus marvels at.

- First, it’s a faith that understands our unworthiness in light of Jesus’ surpassing worth. Let me explain as we take a look at verse 6. It says in verse 6, “When [Jesus] was not far from the house, the centurion sent friends” to Jesus. So by now, we are wondering why the centurion sent the elders to ask Jesus to come in the first place to then send his friends to stop Jesus from coming when he was almost already there. Does the centurion want Jesus to come and heal or not? Does he want Jesus to come or not?
 - And what I think is happening here is like when you meet someone of authority that you respect, but you’re not ready to meet him/her. Not professionally ready, or mentally or emotionally ready. Just not ready. When I used to work in a biochemical research lab, I always needed to get ready to meet my boss. He was a serious scientist and I respected him a lot and he gave me a gracious opportunity to work for him. But still, I was nervous around him. But at least in the lab, I came dressed properly, and my report was prepared, my assignments were done. So I was ready to meet him there. But when I would see my boss in a casual context outside of work, like in a store or restaurant, I wasn’t ready. I should meet him but I would just try to avoid him. I was nervous and I wasn’t ready to meet him.

- The centurion in this case had a bigger problem than me with my boss. Because he was about to meet with Jesus, an authority he respected. He desperately needed to see Jesus because his servant was dying. But he was not worthy to meet the very person who could heal his servant. And the centurion understood that he was not worthy to meet Jesus at all, whether it was out in the street or inside his house. Anywhere, he was not worthy. So he did not presume to come to Jesus. Meaning he did not take this opportunity for granted. He did not deserve meeting Jesus. So he sent Jewish elders who he thought were more deserving. He sent his friends who he thought were more deserving than he was. And he knew he was not worthy to have Jesus do anything for him, unlike what the Jewish elders claimed. He did not even consider himself worthy to be standing in Jesus' presence, which is a reality that every Jewish person understood from the scriptures. That sinful people should die because of their sin when standing in the presence of God. If we remember back in Luke 5, Peter was one of Jesus's disciples. He was a Jewish fisherman but when he first met Jesus, he also understood that as a sinner, he could not stand in Jesus' holy presence. He actually shooed him away, saying "Get away from me Jesus, because I am a sinful man!" (Luke 5:7-8). So if a Jewish fisherman understood this, the Jewish elders should have realized it as well. But they didn't. And now even this non-Jewish centurion understood.
 - And while we all have a God-given worth by God's glorious grace, we do have a great unworthiness before God. It does seem like a contradiction but it is a spiritual reality when sinners are in a relationship with God. The reality is, that no one deserves to meet with Jesus because all of us have sinned and fallen short of God's glory and God's standard of holiness. And when compared to the righteousness of Christ, even our most righteous works are just like dirty, filthy rags, like spiritual trash (Isaiah 64:6). Left to ourselves, we cannot solve our problem of sin. And without a Savior, our lives would be like houses built without a foundation. Like a house without a foundation that will get destroyed by the floods, so will we be destroyed under God's wrath when we finally meet Christ face-to-face on trial in heaven's courtroom.
 - But praise God because he has given us a solution, a Savior. Our Lord Jesus Christ who died for our sins on the cross and resurrected in victory over death. He took on our sins upon himself, so that we can wear his righteousness like a robe. Our unworthiness exchanged for the surpassing worth of Jesus Christ. This is why we can sing to Jesus, "Two wonders here that I confess, my worth and my unworthiness. My value fixed, my ransom paid" where? "At the cross."
 - So the faith that makes Jesus marvel is one that: Understands our unworthiness in light of Jesus' surpassing worth.
- Second, the faith that makes Jesus marvel is also one that: Trusts Jesus at his word and humbly submits to Jesus' supreme authority.
 - This might sound similar to the first point but I believe it is worth distinguishing. Because we need to see how the centurion understood Jesus' worth. Jesus did not die on the cross just yet at this point in time, so how did he understand his own unworthiness and Jesus' surpassing worth? This goes back to what the centurion heard about Jesus in verse 3. It's not specified there but we can very well conclude that in the context, he heard about how Jesus could heal any sicknesses. Capernaum was known to be a place where Jesus often performed miracles of healing (Luke 4:23, 39, 40). Even in the same synagogue that the centurion built, Jesus had casted out an unclean spirit from a demon-possessed man and many reports about Jesus' authority and power "went out into every place" (Luke 4:31-37).

Luke 7:8 (ESV)

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."

- So, the centurion's understanding of Jesus' surpassing worth comes from understanding that Jesus was exercising a greater authority than he knew about, a supernatural, extra-, extra-ordinary authority.

- The interesting detail here is what the centurion says in verse 8. We see that as an army captain, the centurion had a precise understanding about authority. Because the centurion was a commanding officer in the Roman empire who was responsible for commanding about 100 soldiers in his army unit. This means he exercised significant authority as each soldier directly reported to him. But the centurion says, “I am a man set under authority,” meaning that he himself served under authority. A higher authority. Because he would be just one of 60 other officers who shared the same role in a Roman legion, which was about 6,000 soldiers in total. So he can tell one soldier, “Go there” and the soldier will go wherever “there” is. “Come” and the soldier will come from wherever he is. He can tell his servant, “Do this” and it will get done. This centurion understood how authority works. But no one else had the authority and power to heal sicknesses. So the centurion's conclusion is, “Jesus you are also set under authority but your rank is high above me. Actually, it's high above our entire Roman legion, our entire Roman empire.”
- So in order for his servant to be healed, Jesus doesn't even need to come to him. The centurion believes that all Jesus needs to do is say a simple word and by his supreme authority, the sickness will leave the servant. And Jesus marveled at this centurion. He marveled at such faith.
- Because when the centurion addressed Jesus as Lord, he was not only saying that Jesus had a supreme authority, but he was also submitting to Jesus' supreme authority (Luke 6:46-49)
- I initially thought that the centurion was missing out on having a personal relationship with Jesus, because he never personally met Jesus while people had the chance to meet him on earth. But I hope we are beginning to realize that this centurion had a significant relationship with Jesus in ways that many did not. Because the centurion understood the spiritual reality that the worthy cannot relate to the unworthy. And at this point in time, the centurion seems to have had more of a personal relationship with Jesus, compared to the crowd of people who claimed to be disciples. We see this just before in Luke 6:46, those who called Jesus “Lord, Lord, but did not do what Jesus told them to do. Even more than Jesus' disciples, this centurion fully believed the truth of what he heard about Jesus. Even before Jesus did anything, even before Jesus healed his servant. And we know later on, Jesus would ask of his own disciples, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed” (John 20:29). This centurion believed, even before meeting Jesus face-to-face. Even before Jesus did what he desperately asked for. Even before his servant was healed, he believed.
- On this side of history, this side of the cross of Christ. We believe Christ has died and rose again. And by faith, we believe unworthy sinners can approach Jesus, clinging to his mercy and grace. The centurion couldn't bring himself into Jesus' presence, but now we can come to him, to the one who sits on the throne high above an earthly kingdom and any earthly authority. We can come to Jesus with a fearful but bold confidence (Hebrews 4:16). Knowing that there is absolutely nothing we can give, nothing we can bring to Jesus that is of any worth. So what else can we offer to such a great authority other than our whole lives of faith? Willing obedience and humble submission to our Lord?
- For those of us here who have yet to make this decision in trusting Jesus Christ as your Savior and as your Lord, I pray that you can see today our unworthiness and his worth. And I pray that as you continue discovering who Jesus is and what he has done, I pray that you will come to the same conclusion that Jesus is worthy of your faith, of your trust. And we would love to help you along in your journey with Jesus.
- This brings us to the last point in today's text. And we'll see how Jesus uses such desperate and dependent faith to call others into faith in him.

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Luke 7:9-10 (ESV)

⁹When 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.” ¹⁰And when those who had been sent returned to the house, they found the servant well.

- Jesus uses such desperate and dependent faith to call others into faith in him.

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- Let's try to catch the tension in the air in verse 9: [Read v.9]. Jesus actually turned to the crowd of disciples that were following him and out loud, commended the centurion for his faith. So far, we've been comparing the centurion with the Jewish elders, with the disciples indirectly. But Jesus, directly, to their face, compares them to this Gentile. That's what Jesus means when he says, “Not even in Israel have I found such faith.” What are all the other people in the crowd around Jesus thinking at this point? Why is Jesus commending someone they considered unclean and sinful? Why is Jesus commending someone who did not even meet Jesus yet? Why is Jesus commending someone who is not worthy? This might be the loudest awkward silence in the history of Jesus' ministry.
 - But the point was not to offend his disciples. It was not to condemn them saying they don't have faith. No, this was a teaching moment for them. Those who were just challenged in Luke 6 to live out their faith through their obedience. He turns to them and says, do you see this centurion? He lives out more of the faith that I have been teaching you about. He says to me 'Lord' and lives in a way that fits his profession of faith. He trusts in my Word and humbly submits himself to my authority.” If any disciple was confused with Jesus' sermon in Luke 6 before, then now Jesus was clarifying to them that this faith of the centurion is more of the faith that Jesus was looking for. The faith he is pleased with. The faith that he marvels at.
 - Brothers and sisters in Christ, all those who say Jesus is worthy. This means he deserves our faith, our worship, our allegiance, our loyal service and submission to his will. And God's Word calls us to live in a manner worthy of the gospel. We know very well now that this doesn't mean that we deserve to live or that we are worthy to live. No, this means that the gospel that saves us is so valuable to us. The gospel of Jesus Christ is so precious to us that our lives, that as we treasure Christ's worth the fruit, the result, will be a life of faith that reflects the all-surpassing worth of Jesus Christ.
 - Throughout Luke 6, we've been looking at how important our relationship with God is. Now here, we see that it's not only important for ourselves, but our relationship with God is important for others. They need to see what faith looks like.
 - And Jesus will graciously use our lives of faith to teach and show others what it means to live by faith as Jesus' disciple. Jesus will use our lives to teach and show fellow disciples the faith he is looking for in order to strengthen their faith. He will use our lives to teach and show unbelievers who don't know Jesus. As we share with them the words of Jesus Christ, many more will come to believe in Jesus though they have not seen him.
 - And like this centurion who's faith led to the healing of his dying servant, in greater ways we will see salvation for those who we strive to love with Christ's love. We will see our family, friends, neighbors, who are spiritually dying, we'll see them spiritually born again to a new life of faith in Christ with us. May Jesus use our desperate and dependent faith in Christ to call others into faith in him.
 - So the second way we can apply God's Word today is this:
- Life Application #2: Consider the surpassing worth of Jesus Christ to better see how he deserves faith from all people. (When God chose to save you, he chose to save others through you. So we need to consider this in two areas of our lives:)
 - In my faith in Christ: Do I treasure Christ and what he has accomplished on the cross for my sins?
 - In my gospel witness: Do I desperately invite others to see the worth of Christ and boldly pray for their faith?

As we try to apply God's Word into our lives of faith this week, remember the one thing:

The One Thing:

*Trust in his Word and submit to his authority
for our Lord Jesus Christ graciously loves the unworthy.*

For TGR: Can we all stand together as we close?

For JKT: I'll close us out in prayer before P.Eric comes up to lead us in response.