



FAITH

& LOVE

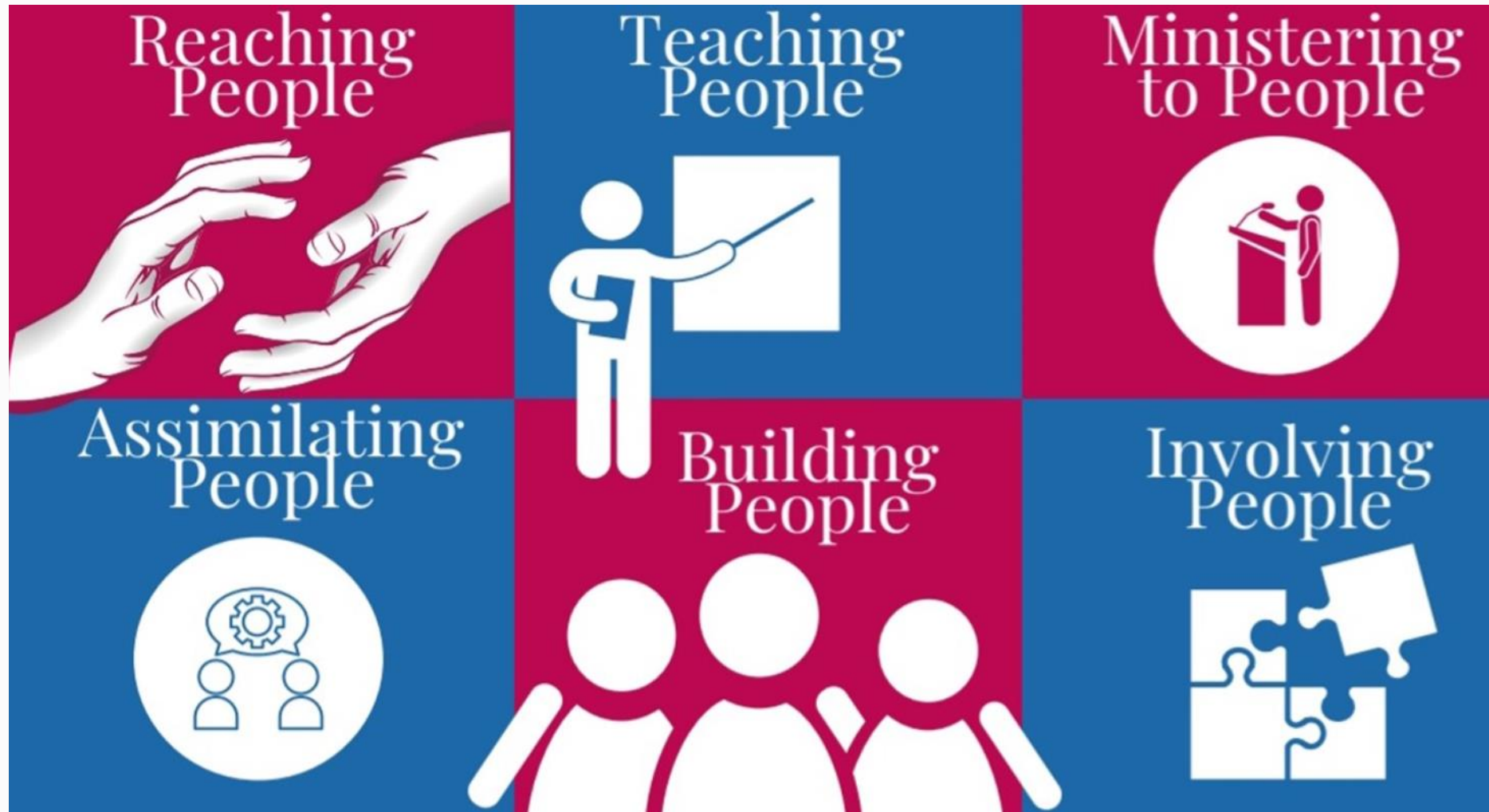
Church of God in Christ

**Faith and Love C.O.G.I.C
Sunday School**

Lesson 5 March 29, 2026

RENEWED HEALTH

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path.
Psalm 119:105

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive, and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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RENEWED HEALTH



- Bible Basis: Luke 7:1-10
- Bible Truth: The centurion's faith in Jesus caused his servant to receive healing from Jesus.
- Memory Verse: "When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel" (Luke 7:9)
- Lesson Aim: By the end of the lesson, we will: KNOW the story of the centurion's faith and Jesus' healing of the centurion's servant; EXPERIENCE strong faith for deliverance from illness, like the centurion; and COMMIT to regularly visiting the sick to pray with them.
- Background Scriptures: [Jeremiah 3:12-18](#); [Mark 14:26-31, 66-72](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Luke 7:1-10 KJV

- 1** Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.
- 2** And a certain centurion's servant, who was dear unto him, was sick, and ready to die.
- 3** And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
- 4** And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:
- 5** For he loveth our nation, and he hath built us a synagogue.

Luke 7:1-10 KJV

- 6** Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:
- 7** Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.
- 8** For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
- 9** When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.
- 10** And they that were sent, returning to the house, found the servant whole that had been sick.

LIGHT ON THE WORD

Capernaum. Capernaum, meaning "a village of comfort," was a city on the western shore of the Sea of Galilee in the region of Gennesaret. The city was on the road from Damascus to Acco and Tyre, in a heavily populated and commercially prosperous district of Galilee. Many important events in the Gospel narrative took place in the city of Capernaum. It was in this city that Jesus healed the nobleman's son ([John 4:46](#)), Peter's mother-in-law ([Mark 1:31](#)), and the paralytic ([Matthew 9:6](#)). Jesus prophesied the downfall of Capernaum due to the people's lack of repentance, even though so many mighty works were done there ([Matthew 11:23](#), [Luke 10:15](#)).

LIGHT ON THE WORD

Synagogue. A synagogue was a building that housed gatherings of Jews for prayers and the worship services. These buildings began to be constructed during the time of the Babylonian exile in the absence of the Temple. Ten Jewish males were required to form a synagogue, as they served as a Jewish meeting place throughout the Diaspora. Since New Testament times, synagogue services were held on feast days and every Sabbath day. As an observing Jew, Jesus frequented the synagogue, which became the site for healing and miracles. Paul also frequented the synagogue in an effort to convince the attendees that Jesus was the Messiah.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will see that people have desperate needs at times that cause them to wonder if help is available.

INTRODUCTION

Jesus Breaks Social Taboos

In [Luke 6](#), we see a progression of Jesus' fame growing beyond Galilee. As Jesus broke the social taboos of the Pharisees and scribes, He drew attention to Himself as a Rabbi with a different type of authority. His approval of His disciples eating grain with unwashed hands and His healing a man with a withered hand on the Sabbath only aroused the religious leaders' wrath. At the same time, they also increased His fame among the people. After these episodes, Jesus went up to a mountain and prayed to God. Coming down from this all-night prayer session, Jesus selected the twelve as His apostles.

INTRODUCTION

Jesus Breaks Social Taboos

Once He selected the twelve, Jesus taught what scholars call the "Sermon on the Plain" ([Luke 6:17-49](#)). Jesus' presence in Galilee drew huge crowds waiting to hear the latest teaching or be healed by the Rabbi from Nazareth. Not only did He draw huge crowds from the Jewish population, but people also came from Tyre and Sidon to hear Him and be healed. These crowds came to listen to Jesus as He taught them and redefined what it meant to live life in the Kingdom of God. Once Jesus taught them, He headed into Capernaum, where He would encounter an officer in the Roman army. Now Jesus would demonstrate what it meant to live life in the Kingdom.

BIBLE LEARNING

AIM: We will remember that God has the power to
heal us of any sickness or disease.

I. THE ELDER'S REQUEST

Luke 7:1-5

After finishing the Sermon on the Plain, Jesus goes to Capernaum, where He hears about a centurion whose servant is sick. The centurion must have heard of Jesus' fame, because he sends a delegation of synagogue elders to request Jesus' help with his situation. With a sense of urgency, the elders come to Jesus and ask for help. This underscores the desperate condition of the servant: healing needs to happen right away or he will die.

I. THE ELDER'S REQUEST

Luke 7:1-5

The elders know that as a Gentile, the centurion would have been unclean, because he doesn't follow Jewish kosher laws, so they make the centurion's appeal mentioning his status as a God-fearer, a Gentile who was not a full convert to Judaism but probably lived by the Ten Commandments and believed in Yahweh as the one true God. The centurion built a synagogue for the Jews, and gave this as a reason for Jesus to make an exception in coming to his house.

I. THE ELDER'S REQUEST

Luke 7:1-5

This narrative also appears in [Matthew 8:5-13](#) with alterations. In comparing the two narratives, the reader will be able to gain a broader perspective of the Lukan author's intent.

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I. THE ELDER'S REQUEST

Luke 7:1-5

7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

Capernaum is no longer an inhabited town today, but an archaeological site located at the north corner of the Sea of Galilee. Capernaum was the center of Jesus' activities. He taught in the local synagogue there. It was also the town where Peter, James, Andrew, John, and the tax collector Matthew lived. Its citizens were mainly fishermen, farmers, and people who provided services to the Roman road and caravans, including tax collection. Similar to Luke 7:1, [Matthew 8:5](#) places Jesus in Capernaum.

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I. THE ELDER'S REQUEST

Luke 7:1-5

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 5 For he loveth our nation, and he hath built us a synagogue.

A centurion was a Roman army officer who commanded 100 soldiers. The centurion in the Luke narrative appears to be a patron of the Jewish people. During the time of Jesus, the Roman Empire ruled the vast lands that surrounded the Mediterranean Sea, including Palestine. In order to maintain governance over such large territory, the Roman Empire depended on a hierarchical patron-client relationship in which a wealthy and politically powerful person acted as a benefactor to a person or group who needed assistance. This relationship was reciprocal; the clients, who received resources and aid from the patron, were expected to respond to the patron's needs when required. In this verse, the centurion acts as patron to the Jewish population in Capernaum and he sends the Jewish elders, the clients, on a mission to see Jesus on his behalf. The Jewish elders obey their role by pleading the centurion's case for him.

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Compare the Luke narrative with Matthew 8:5-6: "And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented." First, the Lukan verse does not specify the type of illness that ails the centurion's servant, yet Matthew's version does. Second, in Matthew, the centurion himself goes directly to Jesus and pleads with Him to heal his servant from palsy (paralysis). The Jewish elders do not appear in Matthew, so that Gospel does not highlight the existence of a patron-client relationship between the Roman centurion and the Jewish population. That Gospel also does not mention the centurion establishing the Capernaum synagogue, which Luke would have focused on to establish him as a Gentile God-fearer, as Luke wrote for a majority Gentile audience.

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The term "servant" (Gk. *doulos* **DOO-los**) can also be translated "slave." Slavery played an integral part in the Roman Empire of the first century. Besides manual labor, slaves performed many domestic services, and might be employed at highly skilled jobs and professions. Teachers, accountants, and physicians were often slaves. Unskilled slaves, or those condemned to slavery as punishment, worked at farms, mines, and mills. Their living conditions were brutal, and their lives short. Under Roman law, slaves were considered property and had no legal rights of their own. They were subjected to harsh treatment by their masters, sexually exploited, and tortured. In fact, very often a court of law would not accept the testimony of a slave unless the slave was tortured, because they believed slaves would not reveal evidence against their masters unless physically forced to do so.

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LIGHT ON THE WORD

A Desperate Situation

The centurion is in a crisis. His servant desperately needs help. Some situations are so bad that whatever barriers we face, our faith must go all-out in seeking Jesus.

II. THE CENTURION'S RESPONSE

Luke 7:6-8

Jesus decides to go to the centurion's house, Here we see Jesus' compassion for the man and his servant, who is about to die. On the way to the house, the centurion sends a group of friends to Jesus showing that he recognizes Jesus' superiority. The centurion's admission of not being worthy to have Jesus enter into his home shows great humility. Although he is used to being in charge, he realizes that he has no right to ask a miracle. Remarkably, he sees Jesus' higher authority and relies on His mercy and compassion.

II. THE CENTURION'S RESPONSE

Luke 7:6-8

The centurion instead asks for Jesus to do a long-distance healing. In the first century, Jewish rabbis commonly performed healings, but a long-distance healing would have been a unique miracle. The centurion bases his faith in Jesus' power to do this on his understanding of authority. He rightly believes Jesus is under a higher authority (God the Father) and has authority over diseases. In the same way he commands his soldiers, Jesus can command diseases; all Jesus has to do is speak, because the power to heal was in the word. The centurion's faith was in the word of Jesus.

II. THE CENTURION'S RESPONSE

Humbled Faith

Luke 7:6-8

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

The second delegation sent to Jesus by the centurion is stated as "friends." Notice that the friends actually speak for the centurion. In the first instance, the centurion, by way of his friends, acknowledges that, as a Gentile, he is unworthy to ask Jesus to enter his house. This is because according to the Mishnah, a compilation of Pharisaic oral tradition, Gentile houses were considered unclean. The second instance is the centurion's sense of unworthiness in relation to his understanding of the authoritative position of Jesus as the Son of God. The centurion's behavior implies that the Kingdom of God is similar to the hierarchical power system of the Roman Empire. The centurion understood the transmission of power in an authority structure and considered that Jesus, by virtue of His relationship to God, would be able to act.

III. THE SERVANT'S RENEWAL

Luke 7:9-10

Jesus makes an astonishing remark: He has not found this kind of faith in the nation of Israel. For a Gentile to have this much faith in Him was quite amazing to Jesus. He calls it "great faith" because the centurion believed in the power of Jesus' word and in Jesus' worthiness as opposed to his own. In Matthew's version of this story, the centurion's faith is held up to indicate who will enter into the Kingdom of God and receive the blessings of the covenant. Jesus highlights this faith as what really brings God pleasure and invites His favor.

III. THE SERVANT'S RENEWAL

Luke 7:9-10

On hearing this, the servants turn back home. They have received the answer in Jesus' praise of the centurion's faith. Upon entering the house, they find the servant restored back to physical health, all because of Jesus' response to the centurion's faith. Not only did this event bring healing to the centurion's servant, but it showed what God looks at most: faith.

III. THE SERVANT'S RENEWAL

Such Great Faith

Luke 7:9-10

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

In comparing [Matthew 8:10](#) with Luke 7:9, we see that Matthew has added two more verses after he writes what Jesus said about the centurion having more faith than those in Israel. Matthew goes on to explicitly state that some within Israel will not be part of the Kingdom of God, yet many will come from east and west to eat with Abraham, Isaac, and Jacob in the Kingdom of Heaven ([vv.11-12](#)). Matthew states in verse 12, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." The Lukan narrative does not make such eschatological claims, but instead focuses on praising the Gentile for his great faith.

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III. THE SERVANT'S RENEWAL

Such Great Faith

Luke 7:9-10

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

Overall, when the Lukan story is placed in juxtaposition to the Matthean narrative, distinct differences can be noted. First, Luke writes that two different groups approach Jesus: the Jewish elders, then the centurion's friends. Matthew does not include these groups in his narrative; he has the centurion approach Jesus directly. Luke gives those details because he is writing for a Gentile Roman audience, to engage them with the story.

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III. THE SERVANT'S RENEWAL

Such Great Faith

Luke 7:9-10

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

Second, in comparing Luke 7:6-8 with [Matthew 8:8-9](#), we notice that the friends' words on behalf of the centurion in Luke are the same exact words uttered by the centurion himself in Matthew: "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." These words give us a grasp of the centurion's faith, the main point of the story.

LIGHT ON THE WORD

Tough Reality

Matthew adds a very harsh statement regarding the outcome of those who have no faith in Jesus. Although the eschatological vision in Matthew 8:11-12 certainly refers to inclusion of the Gentiles in God's promise, it by no means excludes all Jews from the promise. Very recently in 8:14, Jesus healed a leper and told him to go to the priest and make an offering according to Mosaic law as a testimony, indicating that Jesus continues to witness to both Jews and Gentiles.

BIBLE APPLICATION

**AIM: We will learn how faith in God can bring
about the healing of our bodies.**

BIBLE APPLICATION

Many in our society are ravaged by sickness and disease. Most of the time we respond to by resorting to natural means. There is nothing wrong with this and we should be encouraged to seek medical care and attention. Many believe the solution is health care and more doctors. Others believe the solution to bad health is a better diet and exercise. In case of terminal illnesses, these things can only do so much. In these times, we are more likely to seek God's intervention. This is when our faith in God is most important. Jesus has authority over all situations, including our bodies. This is why we can approach God with confidence in His power to heal.

STUDENT RESPONSES

AIM: We will affirm that we can turn to Jesus for help.

STUDENT RESPONSES

Some who are sick do not have faith in God for their healing. They may not even know God. Ask your pastor if there is a ministry to the sick at the church. If not, then ask to start one. Christians can meet the needs of those who are ill by gathering a group of fellow believers and visiting them in hospitals and nursing homes. Be prepared to pray for people's healing and to encourage them to believe God will heal according to His will.

Prayer

Lord, the commander of our lives,

Protect us and guide as we follow You. Help us in our times of desperation to lean on, and depend on You. Thank You, Lord, for Your kindness each and every day.

In Jesus' Name we pray.

Amen.

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Next Sunday
April 5, 2026

*Sunday School will be cancelled in
due to our 6AM Sunrise Service*