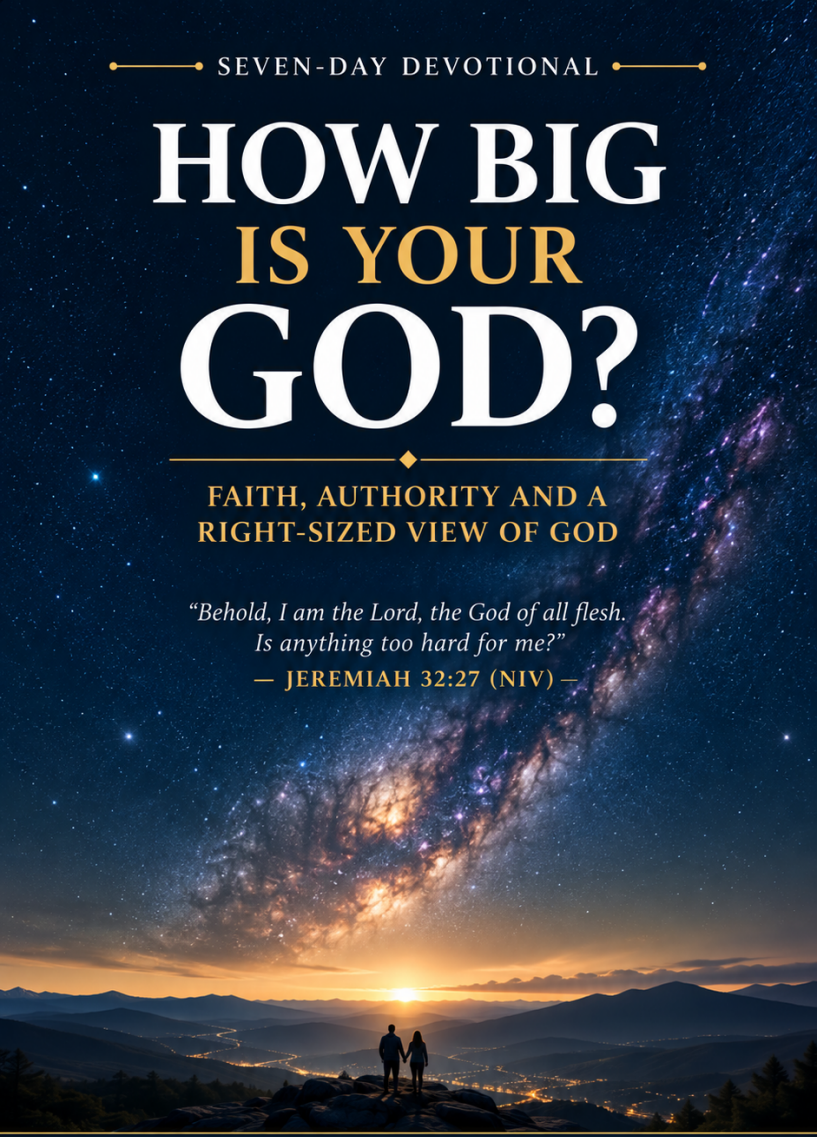
SEVEN-DAY DEVOTIONAL

HOW BIG IS YOUR GOD?

FAITH, AUTHORITY AND A RIGHT-SIZED VIEW OF GOD

"Behold, I am the Lord, the God of all flesh. Is anything too hard for me?"

— JEREMIAH 32:27 (NIV) —



A seven-day journey through the sermon, growing in faith, discovering God's greatness, and right-sizing our perspective of Him.

Tendayi Zhou

The Bridge Church

6 September 2026

ABOUT THIS WEEK

SUPPORTING SCRIPTURES

Matthew 8:5-13; Daniel 3:17-18; Psalm 8:3-4; Mark 6:5-6; Ephesians 2:8-9; Jeremiah 32:27; Job 38

Tendayi began with one clear purpose: to point us to Christ. He returned to the centurion in Matthew 8 - a man whose faith made Jesus marvel - and asked what this outsider had understood about the authority of Jesus before the miracle ever happened.

From there the sermon widened. Faith reasons from God's character, but it is not validated only when we receive the answer we hoped for. Tendayi spoke honestly about unanswered prayer and loss, then lifted our eyes to the scale of creation: the God who made and names the stars is also mindful of us.

The same perspective then moved into daily Christian living. Salvation is by grace through faith, and the justified are called to keep living by faith rather than by schemes, compromise or self-reliance. Tendayi's own business story made that challenge practical.

Finally the sermon entered Job 38. Instead of explaining every reason for Job's suffering, God revealed the proportions of His own greatness. Foundations of the earth, boundaries of the sea, light, snow, rain and stars all became a correction to a picture of God that had become too small.

This week follows that same movement: from the centurion's 'just say the word', through faith that survives disappointment and daily obedience, to the final challenge to right-size our perspective of God.

The question running through this week is:

"How big is my God - and is my view of Him in the right proportion?"

MONDAY
DAY
1

Jesus Is Ready to Enter

INTRODUCTION TO THE SERMON

Tendayi began with one clear aim: to point us to Christ. He opened Matthew 8 with the centurion of Capernaum – a Roman officer whose encounter with Jesus is remembered because Jesus marvelled at his faith. From there the sermon kept asking us to look again at who Jesus is, what authority He carries, and whether our picture of God is large enough for the God Scripture actually reveals.

TODAY'S SCRIPTURE

Matthew 8:5-7 (NIV)

When Jesus had entered Capernaum, a centurion came to him, asking for help. 'Lord,' he said, 'my servant lies at home paralyzed, suffering terribly.' Jesus said to him, 'Shall I come and heal him?'

DEVOTIONAL REFLECTION

Tendayi said his heart was simply to point us to Christ. He also admitted how easily we can become trapped in the mechanics of prayer – trying to work out how the answer must come, what sequence God must use, and what the outcome should look like. Yet God, he said, 'overshoots expectations'. The first invitation of the sermon is therefore not to master the mechanism, but to look again at the One we are praying to. Faith begins to change when Christ becomes larger in our sight than the method we have imagined.

The centurion arrives with a real need. His servant is paralysed and suffering terribly. Tendayi then slowed down over the social setting. Romans and Jews did not simply mix freely, and entering a Gentile home carried serious cultural weight. Yet even before the centurion asks Jesus to come, Jesus says He is willing. Tendayi heard something personal in that response: Jesus is ready to enter a situation that culture, shame or fear may have labelled off-limits.

That became a direct invitation. No matter how tangled the situation is, how long a habit has lasted, or how compromised a part of life feels, Tendayi urged us to invite Jesus in. He described this as Christ's default posture toward those who call on Him: not reluctance, but readiness. The centurion's need did not repel Jesus; it drew out His willingness to move toward suffering.

The deeper issue is what the centurion had already settled about Jesus. Before the healing, before the outcome and before the word was spoken, he had formed a conviction about the identity and authority of the One

standing before him. This week begins there. What have I settled about Jesus before the answer comes? If my picture of Him is small, uncertain or distant, my engagement with Him will reflect that. If I see Him as He is, even the way I bring my need will begin to change.

THREE QUESTIONS TO HELP ME REFLECT AND REMEMBER

1	Where am I more preoccupied with how God must answer than with who Christ is and what He is like?
2	What situation, habit or part of my life have I been tempted to keep outside because it feels too messy, shameful or complicated to invite Jesus into?
3	What would change in the way I pray this week if I first settled in my heart who Jesus is before I knew how the situation would end?

PRAYER

Lord Jesus, lift my eyes from the mechanics of the answer to the reality of who You are. I invite You into the places I have kept guarded, ashamed or over-controlled. Help me bring my need honestly and trust Your willingness to meet me there. Settle my heart in Your character before I see the outcome. Amen.

CARRY THIS WITH ME TODAY

Before I work out how God must act, I will look again at who Jesus is.

TUESDAY
DAY
2

Just Say the Word

YESTERDAY IN ONE MINUTE

Yesterday we saw Jesus ready to move toward the centurion's need, even across the boundaries of the culture. Today Tendayi focuses on the reason Jesus marvelled: the centurion understood authority, and because he understood authority he believed a word from Jesus was enough.

TODAY'S SCRIPTURE

Matthew 8:8-10 (NIV)

The centurion replied, 'Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, "Go," and he goes; and that one, "Come," and he comes. I say to my servant, "Do this," and he does it.' When Jesus heard this, he was amazed and said to those following him, 'Truly I tell you, I have not found anyone in Israel with such great faith.'

DEVOTIONAL REFLECTION

The centurion's statement is startling because he does not ask for a performance. He does not need Jesus physically under his roof. 'Just say the word,' he says. Tendayi explained that this man understood authority from the inside. He lived under authority and exercised delegated authority over others. When a legitimate order was given, action followed. So he reasoned from the smaller thing he knew to the greater authority he believed Jesus carried.

That is why Tendayi described the centurion's faith as reasoned rather than vague. In his mind, if borrowed military authority could move soldiers, how much more could the authority of Christ act through a word? The centurion did not treat Jesus as another helper inside the same category as everyone else. He saw an authority 'of a category of His own'. That settled view shaped his request.

Tendayi then widened the pattern. He spoke of Abraham, who was able to obey because he reasoned from God's promise and God's unchanging character. If God had promised descendants through Isaac, then even the command to sacrifice Isaac could not make God unfaithful. Faith did not switch Abraham's mind off; faith taught him where to begin his reasoning.

The same challenge comes to us. Pressure makes all of us reason, but what becomes the starting point? The size of the problem? The latest report? My

previous disappointment? Or the character and authority of God? Tendayi's question is not whether we can force ourselves to feel more spiritual. It is whether we have settled who Jesus is strongly enough that our thinking starts there. The centurion's confidence was not confidence in himself; it was confidence in the authority of the One who only needed to speak.

THREE QUESTIONS TO HELP ME REFLECT AND REMEMBER

1	When pressure rises, what does my reasoning usually start from - the visible circumstances, my past experience, or the character and authority of Jesus?
2	Where do I still feel that God must work in a particular way before I can trust Him, instead of believing that His word and authority are enough?
3	What truth about Jesus do I need to settle more deeply so that faith becomes the way I think, not only the language I use?

PRAYER

Jesus, teach me to reason from Your authority and Your unchanging character. Where I have made circumstances the starting point of my thinking, turn my attention back to You. Let Your word carry more weight in me than the pressure I can see. Amen.

CARRY THIS WITH ME TODAY

Faith begins to think differently when the authority of Jesus becomes the starting point.

WEDNESDAY
DAY
3

Even If He Does Not

YESTERDAY IN ONE MINUTE

Yesterday the centurion taught us to reason from Christ's authority. Tendayi then pushed that faith beyond the result we hope for: God is able, but our confidence in His goodness cannot depend on receiving the exact outcome we ask for.

TODAY'S SCRIPTURE

> **Daniel 3:17-18 (NIV)**
>
> *If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty's hand. But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up.*

DEVOTIONAL REFLECTION

Tendayi connected the centurion to Shadrach, Meshach and Abednego. Their confession held two truths together without weakening either one: God is able to save, and even if He does not give us the outcome we want, that does not change who He is. This is very different from a faith that only feels secure when events confirm our expectations. Biblical faith can ask boldly and still refuse to make God's character stand trial before the answer.

He then made the message personal. Tendayi spoke about praying earnestly for his father when his father had cancer. His father was a believing man, they prayed with faith, and yet he died. Tendayi asked the question many people quietly carry: does that invalidate the power of God, or invalidate faith? His answer was no. The grief was real, the outcome was not what they had asked for, but the goodness of God did not collapse with the disappointment.

That distinction matters. Saying 'God is able' is not the same as saying 'God must prove His goodness by doing exactly what I want'. Tendayi was not lowering expectation or excusing unbelief. He was protecting faith from becoming a transaction in which God only remains trustworthy if He produces my preferred result. God's wisdom is larger than the part of the story I can see.

This is where worship becomes revealing. Can I still stand in awe of God when I do not understand Him? Can I hold grief and confidence together? Tendayi said that a prayer not answered as hoped does not invalidate his awe of God or the authority of God. Faith that survives disappointment has

moved beyond using God as a means to an outcome. It has begun to rest in God Himself.

THREE QUESTIONS TO HELP ME REFLECT AND REMEMBER

1	Which unanswered prayer or painful outcome has had the greatest power to reshape my picture of God - and what has it done to that picture?
2	What is the difference, in my own life, between believing God is able and demanding that He prove His goodness by giving me the result I want?
3	How can I keep worship, awe and trust alive in a situation I still do not understand or cannot explain?

PRAYER

Father, You are able, and I do not want my trust in You to depend on one outcome. Meet me in the places where disappointment has altered my picture of You. Give me grace to grieve honestly, pray boldly and still rest in Your goodness when I do not understand. Amen.

CARRY THIS WITH ME TODAY

God's goodness is not measured by whether every prayer ends the way I hoped.

THURSDAY
DAY
4

The God Who Names Every Star

YESTERDAY IN ONE MINUTE

Yesterday Tendayi showed us a faith that remains anchored when the outcome is painful. From there he deliberately enlarged the picture: the God we are trusting is the Creator whose scale, knowledge and authority stretch far beyond anything we can imagine – and yet He is mindful of us.

TODAY'S SCRIPTURE

Psalm 8:3-4 (NIV)

When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them?

DEVOTIONAL REFLECTION

Tendayi moved from the centurion's view of authority to the scale of creation. He spoke of the Milky Way with its vast number of stars and of the many galaxies beyond it, not as a science lecture but as a way of stretching our proportions. Scripture speaks of a God who counts the stars and gives them names. Tendayi's point was simple: the God who governs that kind of scale is not made smaller by the problem that feels enormous to me.

Then Psalm 8 brings the surprise. The Creator of the heavens is mindful of us. Tendayi kept returning to the wonder of that sentence: the One who made the universe is attentive to people. He spoke about the detail of the human body as another sign of God's astonishing creativity – brain, muscles, nerves, systems within systems – and asked us whether we realise who it is that invites us into relationship.

A right-sized view of God does not make us feel insignificant in the sense of being unwanted. It produces the opposite wonder: if the God of such vastness is mindful of me, then I am not forgotten. Tendayi said, 'The God who names every star already knows your need.' His greatness and His nearness belong together. The size of God does not push us away; it makes His personal care even more astonishing.

That is why the contrast with Nazareth mattered. Tendayi reminded us that Jesus marvelled not only at the centurion's faith, but also at the unbelief of people who were familiar with Him. They had heard about what He had done, but refused to receive who He was. Familiarity can shrink wonder. I can know the language of church, prayer and Scripture while

quietly treating Jesus as ordinary, distant or predictable. The centurion saw authority; Nazareth saw someone too familiar to receive.

THREE QUESTIONS TO HELP ME REFLECT AND REMEMBER

1	Where has the pressure of daily life made God feel smaller than the situation in front of me, even though the sermon points me back to His immense authority?
2	What does it do to my sense of security and worth to remember that the Creator Tendayi described as naming stars is also mindful of me and already knows my need?
3	Where might familiarity with Jesus – church language, routine, long exposure – be dulling the awe and receptiveness that the centurion showed?

PRAYER

Creator God, enlarge my view of You. Let the heavens, the human body and every sign of Your wisdom remind me that You are beyond my proportions and yet mindful of me. Guard me from familiar unbelief. Restore wonder, reverence and confidence in who You are. Amen.

CARRY THIS WITH ME TODAY

The God who names every star already knows my need.

FRIDAY
DAY
5

The Just Shall Live by Faith

YESTERDAY IN ONE MINUTE

Yesterday the scale of creation enlarged our view of God and exposed the danger of familiar unbelief. Tendayi then brought the message into everyday Christian living: salvation began by grace through faith, and the life that follows must also be lived by faith rather than by self-reliance, compromise or control.

TODAY'S SCRIPTURE

Ephesians 2:8-9 (NIV)

For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast.

DEVOTIONAL REFLECTION

Tendayi called salvation our first act of faith. We did not enter God's kingdom by our own performance, and we are not meant to continue the journey as though self-effort has now become the method. He reminded us that without faith it is impossible to please God and that 'the just shall live by faith'. The Christian life is not faith at the beginning followed by self-management afterwards. The same dependence that receives grace must continue to shape the way we live.

He then told a costly personal story. Tendayi had run a profitable business, but he became entangled in a value chain where bribery and dishonest practice were present. The issue began to trouble his conscience because he could not honestly stand in church and describe that arrangement as God's blessing. He said he was living by 'machinations, scheming and dishonest scales' rather than as a justified man living by faith.

At first he resisted the conviction, but he described God as pursuing him until he finally shut the business down. It was painful, yet he later spoke about the adventure of doing business with God on his side. The testimony is not a formula promising that every act of obedience produces immediate financial reward. It is a picture of what living by faith can cost when obedience confronts the system that seems to keep us secure.

Tendayi also said our own attempts at righteousness are not the basis on which we stand before God. Christ justifies us and brings us into His kingdom; our response is to participate in that kingdom by faith. That brings the sermon back to the centurion: trust the authority of Christ enough to act differently. Faith becomes visible when it changes the way I

decide, earn, speak, obey and refuse compromise - not to earn salvation, but because grace has already placed me under a different King.

THREE QUESTIONS TO HELP ME REFLECT AND REMEMBER

1	Where am I trying to live by planning, leverage, control or self-reliance rather than the daily dependence Tendayi described as living by faith?
2	What part of Tendayi's business story most exposes a compromise I may be excusing because it seems necessary, normal or profitable?
3	If salvation began as a gift received through faith, what would it look like for that same dependence on Christ to shape one ordinary decision I must make today?

PRAYER

Lord, thank You that I am saved by grace through faith and not by my own works. Show me where I have replaced dependence with control or obedience with compromise. Give me courage to trust You when faith costs something, and let my daily choices reflect the kingdom You have brought me into. Amen.

CARRY THIS WITH ME TODAY

I was saved by faith, and I am called to keep living by faith.

SATURDAY
DAY
6

Right-Size Your Perspective

YESTERDAY IN ONE MINUTE

Yesterday Tendayi brought faith into the practical world of work, integrity and obedience. Today the sermon reaches its final movement: trouble can shrink our picture of God, so Job 38 becomes an invitation to let God Himself correct the proportions.

TODAY'S SCRIPTURE

> **Job 38:1, 4 (NIV)**
>
> *Then the LORD spoke to Job out of the storm. ... 'Where were you when I laid the earth's foundation? Tell me, if you understand.'*

DEVOTIONAL REFLECTION

Tendayi said the problem may not be that we simply need 'more faith'. The deeper problem can be that our perspective of God has become too small. Trouble, delay and unanswered prayer can quietly alter the proportions until the crisis fills the whole frame and God feels distant, average or uncertain. He used a humorous picture about ordering something online and discovering the proportions were wrong. His point was serious: some of us need our view of God right-sized.

Job became the sermon's final example. Job had suffered deeply and had questions. His friends had theories, but God did not enter the conversation by giving Job a neat explanation of every loss. God answered from the storm and began asking questions: where were you when the earth's foundations were laid? Who set the sea's boundaries? Have you commanded the morning? Do you know the storehouses of snow and hail? Can you direct the stars?

Tendayi lingered over those questions because each one changes scale. Job's pain is not mocked or denied, but it is placed beside the wisdom and authority of the Creator. Tendayi said that as perspective broadens, 'your stuff becomes more and more insignificant before God'. Not unimportant to God – but no longer bigger than God. The questions move Job away from the assumption that God must fit inside the limits of Job's understanding.

Then came the sermon's central conclusion: 'It's not a question of do I have enough faith. It's about your perspective of God.' If the picture of God is shrunk, faith shrinks with it. But when the heart is rightly positioned toward a God of unlimited authority and power, Tendayi said faith becomes a natural response. He closed by praying that God would show His splendour, adjust minds, encourage people in difficult situations and give

strength to believe again. That is where the sermon ends: not with a technique for manufacturing faith, but with a larger sight of God.

THREE QUESTIONS TO HELP ME REFLECT AND REMEMBER

1	What trouble, disappointment or unanswered question has quietly changed the proportions in my mind - making the problem huge and God small?
2	Which part of God's response in Job 38 most confronts my need to understand, control or explain what God has not explained to me?
3	What would change in my prayer and worship if I stopped trying to manufacture more faith and instead asked God to right-size my view of who He is?

FINAL PRAYER

Father, right-size my perspective. Where pain, delay or disappointment has made You small in my thinking, reveal Your greatness again. I do not need to understand everything You have not explained. I need to see You truly. Show Your splendour, adjust my mind, and give me strength to believe again. Amen.

THE THOUGHT TO KEEP AFTER DAY 6

A right-sized view of God makes faith a natural response.

SUNDAY
DAY
7

How Big Is Your God?

YESTERDAY IN ONE MINUTE

Yesterday Tendayi finished in Job 38 with the call to right-size our perspective of God. Today we gather the whole sermon: the centurion's 'just say the word', faith that survives disappointment, the God who names stars, a daily life of faith, and a heart re-positioned toward the unlimited authority of God.

TODAY'S SCRIPTURE

Matthew 8:8, 13 (NIV)

The centurion replied, 'Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed.' ... Then Jesus said to the centurion, 'Go! Let it be done just as you believed it would.' And his servant was healed at that moment.

DEVOTIONAL REFLECTION

1 The week began with Tendayi's stated aim: point us to Christ. The centurion became the doorway because before he saw the healing, he had settled something about Jesus. He understood authority and reasoned that Christ's authority was greater than the borrowed authority he knew. 'Just say the word' was not casual optimism. It was the response of a man whose picture of Jesus had already changed the proportions of the problem.

From there the sermon refused to turn faith into a guaranteed outcome. Abraham reasoned from the faithfulness of God. Shadrach, Meshach and Abednego trusted that God was able and still said 'even if He does not'. Tendayi's own story of praying for his father through cancer made that truth personal. The goodness and authority of God are not cancelled when a prayer does not end the way we hoped.

2 Then the view widened. The God who made the heavens, who holds creation together, who counts and names stars, is mindful of us. Tendayi wanted that scale to move from information into perspective. The Creator's greatness does not make Him remote; it makes His attention to us astonishing. And that right view exposes the opposite danger seen in Nazareth: familiarity can live near Jesus while refusing to receive Him for who He is.

The sermon then brought the same faith into daily life. We are saved by grace through faith, and the justified are meant to keep living by faith. Tendayi's business testimony showed what happens when that truth confronts money, compromise and security. The kingdom cannot be lived

by scheming while faith remains a Sunday vocabulary. Grace brings us under a different King, and trust becomes visible in obedience.

Finally Job 38 gathered everything into one question of proportion. Tendayi did not end by asking us to strain harder for a feeling called faith. He asked, 'What is my perspective of God?' A shrunken picture produces distant, uncertain faith. A right-sized view of God's unlimited authority changes prayer, worship and courage. So the sermon's closing invitation is not to make God fit the scale of my current problem, but to let Scripture restore the scale of God in my heart.

Before this week ends, name the situation that most easily dominates your view. Then place it beside the sermon's pictures: the centurion who believed a word was enough; the furnace where trust survived the possibility of a different outcome; the night sky filled with stars God knows; the business decision where obedience cost something; the storm from which God questioned Job. The point is not to pretend the situation is small to you. The point is to stop allowing it to make God small in you.

Tendayi closed by praying that God would show up in people's situations, reveal His splendour, adjust minds, encourage those in difficulty and give strength to believe once again. That prayer is a fitting way to carry the sermon forward. We can ask God to act, and we can also ask Him to correct our proportions while we wait. Faith is not created by denying reality; it grows as reality is seen beneath the authority, wisdom and goodness of God.

THREE QUESTIONS TO HELP ME REFLECT AND REMEMBER

1	Looking back over the week, where do I most need to replace a shrunken picture of God with the sermon's right-sized view of His authority, goodness and nearness?
2	Which part of the sermon's journey - the centurion, unanswered prayer, creation, daily faith or Job 38 - has most changed the way I see my present situation, and why?
3	What specific practice of prayer, worship, Scripture or obedience will help me keep my heart positioned toward God's unlimited authority in the coming week?

FINAL PRAYER

Father, thank You for pointing me again to Christ. Settle in my heart who Jesus is. Keep me bold in prayer without making outcomes the measure of Your goodness. Enlarge my view of Your greatness, teach me to live by faith in ordinary decisions, and right-size every place where trouble has made You small in my thinking. Show Your splendour, adjust my mind, and give me strength to believe again. Amen.

CARRY THIS INTO THE COMING WEEK

Do not make God fit the size of the problem; let the problem be seen in the light of who God really is.