

Miracles of Jesus 12-06-03a

This is Sunday, the 3rd of June, 2012. We continue our study of the miracles of the Lord Jesus Christ. This morning we're doing, in our particular sequence, number 11, the raising of the son of the widow of Nain.

Or, as I like to call it, the widow of Nain. That's my title. You think, well, he raised the son, why are we looking at the widow? That's what we're going to find out this morning.

Let's take just a moment to focus our attention, to recognize the importance of the ministry of God's Holy Spirit as we undertake the study of this particular facet of the Lord Jesus and his ministry in this particular point, shall we pray? Father, we thank you for this day and for the opportunity to set aside all distractions and cares and challenges to refresh ourselves at the oasis of your word where we gather with fellow believers who love you, who appreciate the wonderful blessings and provisions that you have made, who share a love for the Lord Jesus Christ and the incredible gift that he has given us through taking our sins, taking our place, taking those things that we deserve so that we become beneficiaries of the things that you grant to him and we have standing in him. He is our righteousness, he is our peace, he is our holiness and we are so grateful and so thankful that you've given us this opportunity to focus on the person of the Lord Jesus, on his actions on this particular day, in this particular place. We ask your blessing on us as we study together.

May God the Holy Spirit minister it to each heart. We ask it in Jesus' name, Amen. Turn with me to Luke chapter 7. Luke chapter 7, we're going to pick up in verse 11 of that chapter and preceding that in Luke's account is a miracle we have previously studied which is the healing of the centurion's servant.

We saw this last time as number 10 in our particular list and the context continues here in Luke chapter 7 verse 11. I'll read this account. Now it happened the day after that he went into a city called Nain.

And many of his disciples went with him and a large crowd. And when he came near the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow. And a large crowd from the city was with her.

When the Lord saw her, he had compassion on her and said to her, Do not weep. Then he came and touched the open coffin, and those who carried him stood still. And he said, Young man, I say to you, Arise.

So he who was dead sat up and began to speak. And he presented him to his mother. Then fear came upon all, and they glorified God, saying, A great prophet has risen up among us, and God has visited his people.

This is a really interesting story on a number of counts. And there are some overt things and there are some more subtle things in this story. And we're going to have to cover them rather rapidly.

I am constantly in danger of running myself out of time because there are so many interesting things. Let me start by noting a couple of firsts. This account is the first resuscitation, the first raising of the dead.

If you review our previous miracles, we've had Jesus addressing disease, addressing demons, addressing circumstantial embarrassments and shortages. But this is the first where someone returns from the dead. Well, it is also, interestingly, the first place, if you look at verse 13, it says when the Lord saw her, he had compassion on her and said, This is the first place where the Jesus is called Lord in the Gospel of Luke.

And it's interesting, but you'll have someone say, Lord, depart from me in direct address. But in terms of narrative description, it always says when he concluded, when he left, when Jesus heard these things, this is the first place in Luke where kurios is used, applied to the Lord Jesus. And you get the idea from that, what does kurios connote? It means Lord.

What is the connotation? Well, it is a powerful expression of authority. Others are called Lord, addressed as Lord, but any time that term is used, it is talking about authority. And of course, there is no greater expression of authority on this earth than authority over the power of death.

And that's what Jesus is demonstrating in this passage. So there is a sort of a clue here as to what we are getting into. So our context is the healing of the centurion's servant.

And you remember there was also the recognition of the principle of authority in that story. In the first half of this chapter, the centurion says, Lord, do not trouble yourself. I didn't think I was worthy to have you come under my roof.

Just say the word and he will be healed. I am a man placed under authority, having soldiers under me. I say to one, go, and he goes.

To another, come, and he comes. To my servant, do this, and he does it. And Jesus says, here is a man who recognizes that this authority is not limited by space or time.

Jesus doesn't have to be near. It's not as though his authority diminishes with distance. And now we're going to see that this authority does not diminish with difficulty.

Might be considered easy to say to a leper, you are cleansed, or to a paralyzed man, you are forgiven and you are healed, as we saw in the healing of the paralytic, both the one let down through the roof and the one at Bethesda. But here, this is sort of an a fortiori. If you have power over death, everything short of death would be easier.

It says, now it happened the day after. If you have a new King James, it says the day after. If you've got a new American Standard or one of the other translations, it will say afterwards.

And the reason is, there's an odd Greek construction here, and without going into the detail, this seems to be a secondary addition, saying the day after. And there would be some difficulties involved in it being the day after, because Nain is about 20 miles from Capernaum, and it also, there's construction that Luke never uses here that has sort of intruded itself in. So what I would say is, now it happened afterward, shortly thereafter, but not necessarily one day.

This would have been quite a feat to get Jesus and the disciples 20 miles across. Could have happened, but the earliest and best manuscripts don't have the day after. It has an expression that means shortly thereafter.

He went into a city called Nain. Nain has the idea, the name of the town itself means pleasantness. This town was located in the valley of Jezreel and had a beautiful view, a beautiful aspect.

It's kind of like in California, there's a town called Buena Vista, means nice view. And Nain was sort of the Buena Vista of the Jezreel Valley. Had a beautiful, beautiful aspect.

So it says he went into the city, but of course as you read the story, you find out that he's in the process of entering the city. He isn't actually in yet. He's approaching the city.

But this is where we have to understand the way the Middle Eastern mind works. It says he went into the city. We don't take that literally.

He didn't go in, come back out, and then as he's approaching it. I say, I am going to Dallas. Well, on the way I might encounter traffic before I actually get to the limits.

He hasn't actually entered the city yet, but this is his intention. This is his progress. He is in the process of entering the city called Nain.

Many of his disciples went with him. Again, we've got a little Greek problem here. The word many probably should not be there.

His disciples and a large crowd. And this many is probably by attraction from further down where there are a large crowd from the city coming with her and somebody wanted to try to equate. There's a large crowd with Jesus and a large crowd and they wanted to make it equal.

So they said, well, let's add in some many disciples. But it's just the disciples. So a question you could ask yourself is if Jesus has just traveled 20 miles from Capernaum and come down there, who would these many disciples be? This is a place that he's not

recorded as having been before.

So where is this huge crowd of disciples coming from? It's his disciples. This is the 12. And a crowd has assembled in the area that is with him.

So his disciples and a large crowd. When he came near the gate of the city. Nain is not large enough to really have a huge fortification.

Nain is still there today. In fact, the cemetery is there today. You can see the cemetery to which they were carrying this young man.

It's still there. But it's not large enough. There's no indication that it ever had a wall.

This is probably a decorative gate. You drive into a lot of small towns here in Texas or Oklahoma, and they'll have a rock on each side. Welcome to Gun Barrel City.

Welcome to Bushy Head. Welcome to wherever it is you're going. And it's just the entrance of the city, the main road where it comes in.

It doesn't mean that there's a huge wall. So he came near the gate of the city, sort of the formal entrance. Here's where you get inside.

And behold. Some of your translations actually leave this word out. If you go to the NET Bible, behold is just left out.

They've got a note saying that they've left it out. But *idou* is here, behold. Now, why would Luke put this in the narrative? Well, we're not there.

We're not in Nain. We're not 2,000 years ago. So what does this mean? He's basically saying picture it.

Picture this in your mind. And we need to do that. So you picture this wonderful little village situated.

It seems to be on the slopes of a mountain there. And by the way, it is very near Shunem. You may remember a story about the resuscitation of a son of a widow in Shunem.

Well, Shunem is just a couple of miles from here. Same valley. Nain is on one side of the valley, on kind of the eastern side.

Shunem is on the western side. One of them is on the slope of Mount Tabor. And the other is on the slope of Mount Moreh.

But those mountains are just on opposite sides of the valley. You can probably see one from the other. They're that close.

And so the story of the raising of the Shunemite's son is a piece of local folklore, or more than folklore, but it's well known in that area. At any rate, it says, behold. So picture this.

You've got this venue, and here's Jesus with his disciples and a crowd following. Now, why would this crowd be following? Because apparently Jesus hasn't done any previous miracles. It doesn't indicate that he's done any.

It doesn't say he healed many. So why would this crowd be following him? What would their interest be? Well, once they find out who he is, maybe they have heard of other things that he's done. Luke says in other places that Jesus would do a healing or whatever, and the word would go out through all Galilee or through all Judea.

As it will say here, when you see verse 17, the report of him went throughout all Judea and all the surrounding region. And this has previously happened. So these people are curious.

It doesn't say that he has done any teaching there yet either. So we don't know what would attract the crowd. If they haven't seen a miracle or they haven't heard him teach, why are they following? Well, this would evidently be his reputation.

So you've got this crowd coming toward the city, and you've got another crowd coming out. And the typical funeral, the typical burial and so on in this time in Israel would take place on the same day that the person died. They didn't have embalming.

They didn't have ice. And so if this young man perished in the earlier part of the day, they would very quickly prepare him for burial, wrap him in swaddling clothes, wrap him in sheets, and carry him out of the city to the family plot or the cemetery. And this is attended by great mourning and wailing and so on.

And that is how they would typically prepare someone. And he's not in a coffin. It says it's an open coffin.

This is really a plank. It's not a box. It's translated beer, B-I-E-R, which is sort of a stretcher.

But it's kind of like being carried out on a door. In the Old West, they'd take a door off its hinges and carry a guy out on a door. And so it's just a flat thing.

You can see him laying there wrapped in these bandages, if you will. So a crowd coming one way. Picture it.

Behold. Here's Jesus coming one way. Here's the pallbearers carrying this flat thing with this dead guy on it.

And there are mourners surrounding. The widow herself is coming out. Now, where does Luke get these details? The dead man is being carried out.

The only son of his mother. And she is a widow. Now, she doesn't have a hat that says widow.

And he doesn't have a hat that says only son. By the way, the word here is monogenes. The same one used in John 3.16. Only begotten son.

Monogenes. What is the import of those two details? This woman has lost her husband. And she's only got one son to care for her and provide for her.

And he has died. She is not only bereaved, but she is likely to soon be destitute. Because her one source of provision and protection is on that plank.

Heading out of town. He is her salvation. He is her provision.

He is her benefactor. He is her protector, defender, shield, and friend. And he's gone.

She is bereft of everything. His fellowship and all of his attendant care. And evidently, one crowd meets another.

Somebody in Jesus' crowd asks somebody in that crowd, What's going on here? Who died? And they say, Well, see the lady back there? She's a widow and this is her son. And this word evidently very quickly travels through the crowd. And so they know this sort of going in.

Jesus knows she's a widow and knows that he's an only son. He could have known that supernaturally, but it would have been easy to communicate it through the crowd. A large crowd from the city was with her.

Which indicates that this guy wasn't a tax collector. He wasn't a mean, bad guy. Evidently he was well loved.

Evidently both he and his mother are respected members of the community. People don't have to show up for a funeral. But evidently they are beloved.

They are respected. Which connotes the idea that they are good people. Right? If he was a ne'er-do-well, if he was the town drunk or something, there wouldn't be this large crowd coming out.

And apparently he took very good care of his mother. All the more reason for her to be so bereft. When the Lord saw her, he had compassion.

This is your word from splagtna. S-P-L-A-G-C-H-N-I-Z-O-M-A-I Splagtna. Splag has the idea of your innards.

And compassion is something, it is an emotional response from your guts. And this is interesting because Luke very seldom uses this term. Other Gospels talk about Jesus

having compassion.

But Luke very seldom. In fact, even where there are stories in Matthew and Luke where it says, And Jesus moved with compassion and said, These people have continued with me three days and they have nothing to eat. Luke doesn't use, he leaves out the detail about compassion.

So it's sort of interesting because he's a little more clinical. He's more interested in physical things than he is in compassion. Oddly enough, you think, well, Luke, the great physician, wouldn't he have compassion? Well, he doesn't note compassion like the other synoptic Gospels do.

So it's interesting that here it is included. And you think, well, that's when you're going through the Gospel of Luke and you hear this word, it's unique. This is another first for Luke.

It's the first time he attributes compassion to the Lord. So this is an emotional response. Apparently, these people very quickly, in the same way that information about the widow came to the people in Jesus' crowd, who Jesus is, apparently radiates through the crowd emerging from the city.

Because when Jesus walks up and touches the plank, those carrying it stop. Now, you could easily imagine, you could easily behold a different reaction. Some guy comes up, some stranger comes up in the midst of the funeral procession, hey, get back, what are you doing? You don't want to defile yourself, among other things.

And they stop when he approaches and he comes up and touches that plank. So there's some idea that he is out of the ordinary and maybe his identity has already come through the crowd. These people might have heard the same stories that the crowd following Jesus has heard, but they're not out following him because they are there for the funeral.

And it is, if you go back to Numbers, there is a defiling element in touching the dead or anything that the dead are laying on. Jesus does not worry about that. And of course, this would have also been sort of a startling development that he would come right up near this dead thing.

These guys carrying the door, carrying the plank are going to be unclean until evening just by their lifting the guy up and putting him on. They've already said, okay, I'll take the uncleanness in the service of this widow. And Jesus, as a stranger, comes up and expresses the same sort of self-sacrificial idea to the unknowing.

Here's a man that's willing to identify with this dead guy like these pallbearers had done. And so it speaks something to them and manifests his compassion. But it says, A large crowd from the city was with her, but look at verse 13, When the Lord saw her, he had

compassion on her and said to her, Do not weep.

Now, if you came to a funeral deal and here's the family and here's the dead guy, couldn't you easily say the Lord had compassion on the dead guy? Oh, so sorry, you're dead. Let me raise you back to life. You get the idea that when Jesus wept in John 11, 35, the traditional telling of the story, you think, oh, the people around him said, oh, how he loved him.

He's weeping because he loved Lazarus and he's going to raise him because he has compassion on Lazarus. But here it's very, very specific. Who does Jesus have concern for in this episode? It's the widow.

That's why I told you at the beginning, when I label this miracle, I call it the widow of Nain, not the dead guy of Nain, not the raising of the son of the widow of Nain necessarily. It's the widow. The focus in this story is the widow.

And that's important when we get to interpret, apply. Do not weep, he says to her. And notice he addresses her first.

He doesn't go raise her son and then go and say, hey, you don't need to weep anymore. He tells her in advance, do not weep. Nothing has happened yet.

And he says, and by the way, this is a present participle. And when you put a negative with it, it means you are weeping. Do not continue to weep is the idea.

Do not continue weeping. He makes her no promise, doesn't say anything else. He says, do not weep.

This is sort of the equivalent of the Lord Jesus coming up to you and saying, trust me, don't be sad, don't be mournful, trust me. It's sort of unspoken. But why else would he say, do not weep? He doesn't join her in weeping, weep with those who weep.

He says, you don't need to keep weeping. Well, this implies that something's going to happen and she should have some faith. So he comes and touches the, says open coffin.

This is the plank. And those who carried him stood still. And he said, young man, I say to you, arise.

This is from a gyro. And it is an heiress. Passive imperative.

A girth that tie. Remember, we were talking about theta on Friday night, how the theta in Greek. Often it's, it's the mark of the passive when it's in a verb, when you're, when you're conjugating a verb and doing the different forms, if you want to put it in the passive, there's a theta in there toward the, toward the back of the verb.

Theta just always kind of gets you into the passive mode. Well, here, a girth that tie. Be

raised.

He doesn't, it's not a middle, raise yourself. It's not an active, I raise thee. Wouldn't this be a great spectacular, you know, PT Barnum, sort of a self-promotion.

Young man, I raise thee from the dead. It's all about me. Jesus says, be arisen, be raised.

And he, by the way, he says, Lego soy. I say to you. Those of you that have a little Greek and see that I on the end, that's the dative locative instrumental to, to you.

I say to you. Now everybody can hear him talking. So why does he say, I say to you? Well, that's where the reference to himself is.

This is not a happenstance. He says, I say to you, this is the invocation of authority. And he is speaking to the dead guy.

I say to you, be raised. So he who was dead, Kai ha nekros, and the dead guy. That's what it means in Greek.

Kai ha nekros. And the dead person, the dead one, sat up. Ana kathizo.

This means to sit up again. Ana means again. He used to sit up, couldn't sit up anymore.

Now he sits up again. And the only other use of that verb is over in Acts chapter 9 and verse 40, where Peter is raising Tabitha, and it says she sat up. You also can think back to 1 Kings chapter 17, which is Elijah and the widow of Zarephath.

And then you have 2 Kings, I think it's chapter 4, where you've got Elisha and the Shunammite woman. And these are widows with sons who the great prophet raises. Now think about this.

What is the difference? How does Elijah raise... Keep your finger in Luke 7 and just flip back real quick to 1 Kings 17. Get into your books of history, 1 and 2 Samuel, 1 Kings 17. You've got the great drought.

There's not going to be any rain. And Elijah goes to the widow in the earlier part of the chapter, and he goes to her. She's obviously a woman of faith.

If you read that story, he meets the widow, and he says, what are you up to? She says, well, I've got this little bit of flour, and I'm going to make a pancake, and then my son and I are going to eat it and die. And Elijah said to her, do not fear. Go and do as you have said, but make me a small cake from it first.

First of all, he asked her for some water, and she gets the water for him. She's thinking, I and my son are about to die, but when the prophet... She honors him. She obeys him.

She recognizes that he's a prophet perhaps and gets him a drink of water. And then he

says, well, before you make your final little hot cake there, make me one. And she's thinking, well, you're going to take my last meal? But she doesn't get huffy.

She doesn't get self-centered. He says, make me a small cake from it and bring it to me, and afterward make some for yourself and your son. Honor God and honor God's messenger first.

Well, this requires some faith. Thus says the Lord God of Israel, the bin of flour shall not be used up, nor shall the jar of oil run dry until the day the Lord sends rains upon the earth. So he went away and did according to the word of Elijah, and she and her household ate for many days.

The bin of flour was not used up, nor did the jar of oil run dry. The woman, the widow, is the issue in this resuscitation. Is she not? It's her faith.

It's provision for her. It is comfort for her. It is encouragement for her.

It's all about her. Her son is almost incidental, something she certainly considers to be central. But for Elijah, it's all about the woman.

Right after that, it happened that the son of the woman who owned the house became sick, sickness so serious there was no breath left in him. So she said to Elijah, What have I to do with you, O man of God? Have you come to me to bring my son to remembrance and then kill him? He says, Give me your son. Took him out of her arms, obviously he's small enough that a somewhat elderly prophet can carry him upstairs.

Either that or Elijah is a beefy prophet. Took him out of her arms and carried him to the upper room where he was staying and laid him on his own bed. He cried out to the Lord and said, O Lord my God, have you also brought tragedy on the widow with whom I lodge by killing her son? And he stretched himself out on the child three times and cried out to the Lord and said, O Lord my God, I pray.

Let this child's soul come back to him. The Lord heard the voice of Elijah, the soul that the child came back to him and he revived. Elijah took the child, brought him down from the upper room into the house and gave him to his mother.

Gave him to his mother. Same phrase in our passage. Jesus gave him to his mother.

Elijah said, see your son lives. The woman said, now by this I know that you are a man of God, that the word of the Lord in your mouth is the truth. What is the point? The word of the Lord in his mouth is truth.

His message about the plan and purpose and character of God can be trusted. She doesn't just say, you're a wonderful guy to have around when I've got a big problem. The word of the Lord in your mouth is truth.

This woman knows what the issue is. Flip quickly since we're back in the Old Testament to 2 Kings 4. 2 Kings 4 and look at verse 32. You have, this is the Shunammite woman.

This is the one just across the valley. And when Elijah came into the house, there's the child lying dead on his bed. He went in, shut the door behind the two of them, prayed to the Lord.

In both cases, the prophet takes the child out of sight. Elijah takes him to the upper room. Elisha takes him in and shuts the door behind the two of them and prayed to the Lord.

He went up and lay on the child and put his mouth on the child. Remember, Elijah did the same thing, stretched himself out three times on the dead child. Elijah lays on him.

This is identification, by the way. This is healing by proximity. In both cases, when the woman comes to the prophet, he doesn't say, sorrow not, go, your child lives.

He has to get next to him. He has to take him in isolation. He has to pray to God.

He has to entreat. He has to get contact. Put his mouth on him.

Put his eyes on his eyes. His hands on his hands. Stretched himself out on the child.

And the flesh of the child became warm. He returned, walked back and forth in the house and again went up and stretched himself out on him. Then the child sneezed seven times and opened his eyes.

Called the Shunammite woman, pick up your son. Once again, returning the son to the mother. Notice the difference.

These stories are well known to these people. What does Jesus do? I say to you, be risen. Be raised.

No stretching. No praying. No entreaty.

No taking him off by himself. I'll just wait here. I'll be right back.

Carry the guy off. Pray. Stretch out.

Walk around. Go back. Stretch out some more.

All Jesus does is speak. I say to you. He doesn't entreat God as both of the previous prophets did.

I say to you, be raised. He who was dead sat up and began to speak. Obviously quite alive.

Not a reflex action. Not a contraction of latent muscles. You know, frogs and things sometimes will move after they're dead.

None of that. Sat up and began to speak. Hey, can somebody get these bandages off of me? I feel a little constricted here.

I'd like to go see my mother. What's going on? Why am I outside the city? Where are you guys taking me? Why am I on this door? Why are we near the cemetery? Can we call this thing off? Anybody mind if we go back to town? He starts speaking. I don't know what he said.

Doesn't tell us what he said. That's what I would say. And he presented him to his mother.

And her mother says, Son, let me tell you what just happened. You think you fell asleep and woke up outside town. You wonder why you're wrapped up and on a board.

Let me tell you what just happened. Returns it to the mother. Then fear came upon them all and they glorified God saying, A great prophet has risen among us.

Now stop and think. What does a prophet have to do to raise the dead? What did this guy do? Anybody with a real grasp of the situation has to be thinking, Again, this is not just a prophet. Right? He didn't invoke God.

He invoked himself. I say to you, be raised. Any thinking person, I'm sure it was the shock of it at the time.

You'd have to think about it later. But as you begin to meditate on this, what are you going to say? Somebody says, hey, a great prophet has risen. You say, the thing about it is, you remember the prophets, they were representatives of God and they would take the guy off and stretch out and pray and the time would pass and everybody's kind of wondering what's going on behind the door and then he comes out and says, Oh, your son lives and here's your son.

This guy just speaks and it's done. Who is this man that even the wind and the sea obey him? The disciples get that right away. The storm is calmed.

It only takes them seconds to say, what manner of man is this? But you don't quite see that here. Oh, a great prophet has arisen and God has visited his people. And Jesus is content with that.

He doesn't say to the disciples, go forth to this crowd and be sure and explain to them, I'm the Messiah and I'm more than a prophet. He leaves them with that. Why? It is enough for them to recognize that God has visited his people.

A prophet is a representative of God. Jesus doesn't try to take them the whole hundred

yards down the field. He is content that they recognize that the God of Israel is at work.

Even though he has given the clue, he that has an ear to hear, he that has a heart to meditate, is going to figure out what he needs to figure out. Jesus does not proclaim it. And this is a good thing for us to remember.

You have to let people go as far as they can get on their own. You can imagine Peter overhearing somebody saying, well, a great prophet has arisen. Peter says, great prophet.

Hey, come here. Let me tell you what is really going on here, who this guy actually is. Peter has already called him Lord when he said, Lord, depart from me for I am a sinful man.

That's another kurios passage. But Jesus is content because, remember John 14.6, I am the way, the truth, and the life. No man comes to the Father.

And Jesus keeps things straight here. If they're recognizing that a prophet of God has arisen and that God has visited his people. Visited is the same term that's used in Exodus 4. When Moses and Aaron go to the people and perform the signs and say God is about to deliver us and the people glorify God because God has visited them, has come to help them.

And Jesus says that's a sufficient starting place. Start with that and work your way forward. We have to respect how far people can get with what they've got, with their level of interest, with their level of seeking, with their background, with where they are.

And just because we understand a whole bunch of stuff, you can't just sit somebody down and say, let me give you my little 20-30 minute Bible class here and bring your understanding up to where I am and then you will be making the applications and seeing things exactly the way I do. You can't do that. Everybody has their walk before the Lord.

Everybody has the progress they make. Some of us are in the 5th grade and some of us are in the 2nd grade. Some of us are in junior high and some of us are in elementary.

Some of us might have arrived at college and others are still in high school. We have to respect the path that God leads each of his children along and not try to say, well now that you've got that 2 plus 2 going, let me show you about X. Let me show you what happens when you do simultaneous equations and you can solve for the unknown. Boy, wait until you get to matrix algebra.

Let me tell you about integration and area under the curve. And I haven't even learned my times tables yet. So we have to have some restraint.

We have to have some respect and some understanding. Notice what Jesus does here. It

is sufficient that he has made the issue clear.

God is at work. It hasn't happened in centuries that God has intervened in this way. And these signs indicate just what they indicated to the woman.

I know that the word of the Lord in your mouth is truth. That's what Jesus is after, to establish the credentials for people to listen to the word of the Lord. If they get to the point of recognizing God and that he is a prophet of God, they will advance.

If they continue to listen, they will learn. They will grow. But he doesn't have to give it all to them now.

Well, there's much more we can say about this. But Jesus, if you haven't already sort of perceived this, and most of you all get ahead of me as it is, but notice that the woman is sort of a picture of the nation of Israel and the man on the plank is sort of a picture of the Lord Jesus. Israel is in dire straits.

The nation is destitute. Just as Jesus stands on the Mount of Olives and weeps over Jerusalem, this is the situation in Israel. And God's compassion, God so loved the world.

God so loved his people that he sent his son. God so loved that he sent. And God visits.

God saw the affliction in the Old Testament and sent Moses to deliver them. And this compassion that Luke specifically mentions is a recognition that God has compassion on Israel and this son who is the provision and the means of life for this woman, though he were dead, yet shall he live. And it is the resurrection of the Lord Jesus Christ that secures the future of the nation of Israel.

God hath surely visited his people. And it's no accident that that concludes this episode. God hath surely visited his people.

It's exactly right. God has. And this is a picture.

This is a foreshadowing, an adumbration of things to come. And people will think back on this and think, you know, the son being raised, it harks back to the Old Testament pictures of the coming of Messiah. It is a near-term prophecy of what's going to happen when God says to his son, be raised, and he is.

And what does he do when he's raised? He speaks. This is my beloved son in whom I am well pleased. Hear ye him.

No accident that when he sits up, he speaks. Pay attention to what he says. Well, we're going to pause here and take our break.

But bear in mind that God visits us. It may seem dismal. We may feel like we're marching out of town and all of our hopes are on the plank, ready to be buried.

It may seem utterly hopeless. Who has ever seen someone raised from the dead? Jesus hasn't raised anybody from the dead. Even if they thought, well, this Jesus, he's good on withered hands and leprosy and blindness and paralysis, but once somebody dies, I mean, no doctor can fix that.

But Jesus sees that widow and has compassion on her, and it happens. We are children of God. God looks on us and has compassion.

And all things work together for good. Don't let the hopelessness of it trump the fact that Jesus is kurios. He is Lord, and there is nothing over which he does not have total control and total authority.

And he loves us. The one who has my words and keeps them, he it is that loves me. And I and my Father will come to him and make our home with him.

Does that describe us? If it does, we have nothing to fear from circumstance. We have nothing to fear from difficulties, challenges, setbacks, seemingly hopeless and impossible situations. Jesus will come and touch that plank, and blessing will follow, no matter how dismal it seems.

Let's pause here and take our break. When we come back, we're going to look at miracle number 12, which is the blind and dumb spirit. I wanted to check and be sure I got the title I gave it.

It's the blind and dumb spirit. Let's pause here and take our break.