

Luke 7 pt 1 vs. 11-17

11 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. 12 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. 13 When the Lord saw her, He had compassion on her and said to her, "**Do not weep.**" 14 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.**" 15 So he who was dead sat up and began to speak. And He presented him to his mother.

16 Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people." 17 And this report about Him went throughout all Judea and all the surrounding region.

1. In our last study, we looked at: **Warrior & the Word**
 - a. **Speak the Word and my servant will be healed**
2. Jesus had many people following Him and many were following the funeral
3. The crowd doesn't always get it right, but here they got it perfectly
 - a. God has visited His people

I. The Gospel

1. The gospel is like a precious jewel with many sides
 - a. Here is an angle on the sovereignty and compassion of God
2. Following the healing of the Centurions servant, Jesus heads to Nain
3. Nain = lovely, delightful, beautiful
4. But to a widow who lost her only son, that place was anything but beautiful
 - a. This was now a place of grief, sorrow, death
5. The one thing every mother treasured in that culture was a son.

- a. Like Hannah.
 - 1. A son would be the pride and joy of the family
 - b. Not having a son usually meant the end of the family line and heritage
6. This woman is a widow, so her son meant much more to her
- a. She lost her protector, & her support
 - b. But even more than that, a piece of her is now gone
7. Whenever the prophets talked about something that was so sad, they use a metaphor of the death of an only son.
- a. That was the greatest tragedy that could come into a family because it meant the end of the family.
 - b. It meant the end of the future.
 - c. **Jeremiah 6:26**, "Cry," "mourn as for an only son, a lamentation most bitter."
 - 1. When Jeremiah is telling the people of Israel to weep, he says, "I want you to weep the way you would weep for the loss of an only son."
 - 2. That's the most sorrowful experience in Jewish society.
 - d. Amos, the prophet, when God was judging Israel in **Amos 8:10**, God says, "I will make it like a time of mourning for an only son, a bitter day."
8. Up until that moment, this truly was a sad and terrible thing
- a. No one could help her in any way

9. But we have a God in heaven who is watching

10. More than watching, He has compassion
11. **Isaiah 66:13** "As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem."
12. **Isaiah 49:15** "Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you."
 - a. Nain is about 20 away from Capernaum – a day's journey
 - b. It is very possible that Jesus started moving toward that funeral procession before the young man died
13. **Is 63:9** In all their affliction He was afflicted, And the Angel of His Presence saved them; In His love and in His pity He redeemed them; And He bore them and carried them All the days of old.
14. And all of this is a picture of the Gospel
 - a. When God created the world, He said it is good
 - b. When He created man, He said it is very good (beautiful, lovely) (*Nain*)
15. Something happened after this beautiful creation, death occurred
 - a. Adam who was supposed to live forever with God, but decided to want his independence
 - b. And that beautiful relationship was now marred with sin
 - c. God had to do something all by Himself as man was helpless
 - d. God took an animal in the garden and sacrificed it and covered Adam
 - e. But that's not where the story began
 - f. **Rev 13:8** The Lamb was crucified before the foundation of the world

- g. God knew what was coming and made provisions long before things even happened
16. Just as with the Widow of Nain: God works in ways we don't understand and raises people all by Himself
- a. God is working and bringing life
 - b. Jesus said the Father has been working until now and I am working. (**John 5:17**)
17. Jesus stops the procession, tells the mother not to cry and touches the coffin
18. The Old Testament law said no one was to touch a dead body (Lev. 21:10-11; Num. 19:14-22).
19. It was something someone only did by absolute necessity
20. But Jesus reached out and touched the coffin of this young man.
- a. He's not afraid of the leprous or the dead
 - b. He is Lord over all and everything bows before Jesus
21. **Young man, I say to you arise**
- a. Death, hell and the grave came to rob you, but I have come to give life...
 - b. Just as He did for Lazarus and for Jairus' daughter
22. Jesus raised this young man to teach us about who He is
23. After Adam, God appeared to Abraham, a pagan man and raised him from the idolatrous pagan family and established him as the father of the faith.
- a. Why was Abraham chosen?

- b. It wasn't because Abraham had any virtue that God said, well, I think I can work with that... No, God selected a dead man and brought him to life
 - c. And used that dead man's life and gave him a son through a barren woman
 - 1. God was setting a principle in place
 - 2. **Romans 4:17** God, who gives life to the dead and calls those things which do not exist as though they did
 - 3. God gives life and brings things back to life
24. God also appeared to Moses and said, take your shoes off your feet...
- a. I've got a job for you.
 - b. You thought you were done about ready to die, but I have other plans
 - c. The Jews think I've forgotten them
 - 1. and you think I can't use you
 - d. I will intervene with my own strength to do what I can only do
25. It was Lord who appeared to a religious man full of hate named Saul on the road to Damascus
- a. Death had a hold of Saul
 - b. Jesus told him he was hand selected for a purpose
 - c. As if to say, " I will touch your coffin and speak a Word of Life over you"
 - 1. God is touching the young, the old, the pagan, the religious
 - 2. His desire is that many will come to Him
26. However with Adam

- a. He had to allow God to place the skin on him
27. With Abraham
- a. He had to believe & obey God
28. With Moses
- a. He had to yield to God and walk in obedience
29. With Paul
- a. It was his choice to say, 'yes Lord' or no thank you
30. God is sovereign and is reaching out to people all around us
31. I remember my funeral procession in July of 91'
- a. First it was a call out of death into life
 - b. Second, it was a call to serve the Lord as He opened doors
32. The same Lord is calling dead people out of darkness today
- a. He's also calling His people out of darkness
 - b. **Rev. 3** I know your works, that you have a name that you are alive, but you are dead
33. And the young man sat up and began to speak
- a. According to Eph 2, Col 3 & Rom 6 we have been raised up with Christ
34. This message is for both those inside and outside the church
- a. For those inside, young man, I say to you arise and take your rightful place
 - b. For those outside, God is able to make the dead hear His voice and respond - just as He did for you and me.
35. No matter how far into spiritual death someone may go, Jesus remains the Lord of life