

THE PRINCE OF LIFE IN THE PRESENCE OF DEATH
Widow of Nain's Son

Introduction. Nain SW of Capernaum where last miracle (centurion's servant) took place. 2 mi W Endor. S of Mt Tabor. About a day's journey fr Capernaum. *Only mention of Mt* X's procession included (vs 11) disciples and many people. Met another procession --widow's son's funeral procession. Prob included hired mourners and musicians with flutes and cymbals. "Jesus, Prince of Life, meets death, carrying away his helpless prey." Lenski. Chance meeting? How does Prince of Life act in presence of death and what lessons for ministers of X who face it today.

I. HE IS COMPASSIONATE, 7:13.

A. The Cause of His compassion. Natural circumstances. (1) Death had come. Xn ought always to sorrow bec it is a loss and separation, tho sorrows not as others nor is loss or separation permanent. (2) Only-begotten son, i.e. only one she ever had had. (3) She was a widow. Not only lost son but husband and now alone. May account some for large crowd of mourners. Would have to be buried same day or at least next.

Supra-natural causes. Sin. Surely Jesus saw that and it grieved Him who intended and created man to be lord of creation but who fell into sin. We should hate sin but always be saddened bec of its effects.

B. The Character of His compassion. Means the heart, lungs, liver which are conceived in the Hebrew sense as the seat of affections. Ltft Phil 1:8. Grks conceived as seat of violent emotions as love and hate. Hebrews of more tender ones. Used only by X or of Him except in 3 parables (Matt 18:27 Lord forgiving servant who didn't forgive fellow servant, Lk 10:33, good Samaritan, Lk 15:32 prodigal son). *Rom 12:15 Pm 7:18*

C. The Constraint of Compassion. He did something. Often used as moving cause for His miracles. 4000 and 5000 fed bec of compassion Mk 8:2; Mk 6:34. Healing of 2 blind men, Mt 20:34. By with dumb spirit, Mk 9:22; leper, Mk 1:41; sick in general, Mt 14:14. In other words, real compassion issues in action. Jas 2:15. In this case raising son.

II. HE IS COMMANDING (not cowardly in presence of death), 13-14.

A. To the living. Stop (pres impv what you're doing) klaiein sobbing, audible weeping not silent dakruein. Application to minister in consoling and counselling bereaved family after death. Costly casket etc.

B. To the dead. Arise (aor, do what not doing). 2nd command followed 1st immediately. Body was wrapped and laid on a funeral couch. Jews didn't use coffins, 2 Sam 3:21, bec didn't bury in soil but rock-hewn chambers. X spoke as if dead could hear and they do hear His voice. Cf. Lk 8:54--daughter Jairus; Jn 11:43, Lazarus, Jn 5:25 all men in future. To wake the dead is for X no more than to arouse one from sleep. Some day He will command all the dead. No escape.

III. HE IS CONQUERING, 15.

A. The Proof. Boy moved and spoke.

B. The Purpose. Give (as X always does) back to mother. So in res--to give back loved ones to each other, but more to give back to Father what He should have, 1 Cor 15:24.

Conclusion. Fear. To have seen would strike with fear. Began to glorify (impf) God. But saw X only as prophet. So great the miracle; so ineffective the effect. Nothing said of joy of mother (which fiction writer would include) or testimony of man.