

The Mind of Christ - Lesson 94

February 19, 2021

Thank you for joining us for another edition of **The Mind of Christ**. We are making our way through the life of Christ. We have just completed The Sermon on the Mount. It took us a long time to get through the Sermon on the Mount; there is a lot of detail there, and now we're moving back into some of the stories of Jesus. And I always like the stories and being able to unpack them.

We're following A. T. Robertson's "A Harmony of the Gospels" and we're following this chronologically as he has laid that out, so if you're tying these lessons to A. T. Robertson's work, then we are in section number 55. We'll probably get to section 56 today as well. I'm trying to get through two stories today, so hold on and let's see how we do. You will need your Bible and as we go through this video, it might be wise for you to, on occasions, to pause it or take notes or whatever you need to do. This is an in-depth Bible study. This is not 'milk'; it is 'meat'.

We are in Section 55, the Centurion servant healed at Capernaum. There are two accounts of this. One is in Matthew and the other is in Luke. Let's read the account in Matthew first in **Matthew 8:5-13**. Then I'll switch over to Luke and read that account. There are some differences between the two accounts.

Matthew 8:5-13

⁵ And when Jesus entered Capernaum, a centurion came to Him, entreating Him, ⁶ and saying, "Lord, my servant is lying paralyzed at home, suffering great pain." ⁷ Jesus said to him, "I will come and heal him." ⁸ But the centurion replied, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. ⁹ For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." ¹⁰

Now when Jesus heard this, He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel. ¹¹ And I say to you that many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven; ¹² but the sons of the kingdom will be thrown out into the outer darkness; in that place there will be weeping and gnashing of teeth." ¹³ And Jesus said to the centurion, "Go; it shall be done for you as you have believed." And the servant was healed at that very moment (hour).

That other account is in **Luke 7:1-10**

Luke 7:1-10

When He had completed all His teaching or discourse (that was the Sermon on the Mount) in the hearing of the people, He went to Capernaum. ² Now a centurion's slave, who was highly regarded by him, *was sick and about to die*. ³ When he heard about Jesus, he sent some Jewish elders to Him, asking Him to come and save the life of his slave. ⁴ When they came to Jesus, they strongly urged Him, saying, "He is worthy for You to grant this to him; ⁵ for he loves our nation, and it was he who built us our synagogue."

⁶ Now Jesus started on His way with them; but already, when He was not yet far from the house, the centurion sent friends, saying to Him, “Lord, do not trouble Yourself further, for I am not worthy for You to enter under my roof; ⁷ for that reason I did not even consider myself worthy to come to You; but just say the word, and my servant shall be healed. ⁸ For I also am a man placed under authority, with soldiers under myself; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes. And to my slave, ‘Do this!’ and he does it.” ⁹ Now when Jesus heard this, He was amazed at him, and turned and said to the crowd that was following Him, “I say to you, not even in Israel have I found such great faith.” ¹⁰ And when those who had been sent returned to the house, they found the slave in good health.

Okay, we have the two stories. This could be a little difficult because the question is, “Did Jesus actually speak to the Centurion” as Matthew indicated, or “did the Centurion communicate through the Jewish elders and the Centurion’s friends”? An entirely new picture is emerging for me as I have studied this passage. We need to “take it slow” and let all the facts gel on the matter.

The **illness** that is described here is “*lying paralyzed at home suffering great pain*”. Luke says “he is sick and about to die”. There’s no contradiction here, just different ways of describing the situation he is in. Nestle’s Text, which is a Greek text of the New Testament says of **Matthew 8:6** “Lord, the boy of me has been laid aside in the house, a paralytic terribly being tortured” ... terribly being tortured. (This is a literal translation).

The basis of this idea is that the paralysis is “*unloosed from proper fixity*” or “*consistency of substance*”. Paralysis here is when someone is not in a “fixed” position any more. It’s used in **Hebrews 12:12** which says, “Therefore strengthen the hands that are weak and the knees that are feeble”. Here, the knees are not “fixed” or “consistent” in holding one up, and therefore, there would be some paralysis ... in other words there’s not sufficient strength.

I saw this with my dad. We say, “the knees give way”. It seems the exact and precise nature of the disease is not specified here but it seems to be one that attacks the skeletal structure of the body and not the organs, per se. It does not appear to be a severed spinal cord or (I don’t think any pain would necessarily be felt in that case).

In *this* case, the person was being “grievously tormented”. Actually, it is interesting because this idea of being “tormented” or “tested” is a reference to a certain stone ... a “**lapis lydius**” stone. It’s a blue stone; you could scrape some off and apply it to a metal. It would indicate if any alloy was mixed in with the metal because of how it would burn ... the color of the flame. It was used to try, as in a trial of metals, or to test metals; hence, it is an examination which is often what torture means. It’s some kind of examination to inflict severe pain. Added to this is the word that means *dreadfully*, or *grievously*, or *greatly* or *vehemently*. In other words, this servant is suffering a great, great agony or pain. Certainly this illness is not a minor one; it is torture to the person.

It was commendable that this Roman Centurion had such a compassionate heart. He “felt” for this slave. **Matthew** calls him a servant but the term literally is “the boy” ‘pais’ (παῖς), is a child according to Nestle’s text. **Luke** calls him a slave or a ‘doulos’ (δουλος) but age

is not a factor in this definition, but it can also be translated a servant, a slave, an attendant or minister. The fact that both terms are used might indicate a degree of “familiarity” with this slave or “affection”. That may be why he called him “his boy”; literally, like “a son”.

The location of this miracle is Capernaum. Jesus chose to ‘settle’ in Capernaum by the sea; **Matthew 4:13**. This is called ‘home’ according to **Mark 2:1**. He healed the paralytic who was let down through the roof in this town in **Mark 2:1-12**. In **Luke 4:23** while in Nazareth Jesus predicted that these citizens would say for Him to do what He had done in Capernaum. In **Luke 4:31** and following, we know that Jesus taught in this synagogue that was actually built by the centurion. Jesus had spent time there with His mother and His brothers and His disciples according to **John 2:12**. With the stir caused by Jesus’ previous visit to this town, it is no wonder the centurion knew that He was capable of healing his servant’s son.

Now, to the apparent discrepancy: *Did the centurion personally approach Jesus or did he do so through elders and friends?* This is a good example of *whether we are looking for ways to discredit the Word, or ways to reconcile it*. When we desire to discredit, we mostly point to an “either / or” picture; that it had to be one way or the other and we say we have to choose which one we are going to believe. We imply it has to be one way or the other instead of looking for how **both** can actually be true. Let’s imagine what happened here.

The servant gets increasingly worse, and the pain intensifies. Jesus is coming back to Capernaum. He has been in the place where He delivered the Sermon on the Mount, and He is probably coming by way of The Valley of the Doves, a place that I visited very near the time that I was writing all of this. This is in Israel.

As He enters the city, some elders of the synagogue approach Him ahead of the centurion. They make the case where Jesus is healing the servant because of the gift that the centurion had given in building the synagogue. The Centurion steps up next and makes his own case and off they go. Before they reach the house, the Centurion mentions to some of his friends that he doesn’t feel worthy of Jesus coming under his roof. He mentions that to the friends because he may have been sensitive to the fact that ‘Jesus was a Jew and may not have felt comfortable coming into a Gentile’s house’. This statement of ‘unworthiness’ then comes into play. Perhaps he sends his friends to indicate *that* to Jesus. He requests simply that ‘Jesus say the word’ which Jesus ultimately does and the servant is healed.

Perhaps because the Centurion did feel inferior to Jesus, especially as a Gentile, knowing how most Jews felt about Gentiles, he pushed his friends to open the way for him to personally approach Jesus. Now this is a reasonable way to reconcile all of the facts and to paint a harmonious picture of what we have in Matthew and Luke. This also shows how Matthew and Luke often told the story to give a general picture instead of one with specific details and without fabrication, of course.

Well, who was this Centurion? There was a centurion at the crucifixion. Did Jesus know there would be? Did this Centurion think of this later when Jesus was crucified? **Matthew 27:54** and **Mark 15:39, 44-45** mentions a Centurion at His death. There are no indications that it is the same Centurion but since it was part of the story, I wonder if later the centurion in Capernaum may have put two and two together.

In fact, the Centurion at the cross proclaimed Jesus to be innocent in **Luke 23:47**. In Acts 10 and 11 Cornelius was a Centurion living in Caesarea. Paul spoke to a Centurion in Acts 22 and one kept Paul in custody in Acts 24 and he has Paul in custody all the way to Rome. The Centurion is the one who says, “unless you stay with the ship, you cannot be saved.” Most Centurions commanded 83 men, it is said. Some say “not 100 but 83” but 100 sounds more likely to me since it is a centurion; which is where we get the word century from. So there were six Centurions in a cohort with a hierarchy among them, so that would be 600 men with the leaders.

This Centurion was *beseeking*, it says. That means to call upon, to send for, to beg, to beseech, to entreat, or to implore. It is not hard to imagine that Jesus was in great demand and was being begged often and intensely to heal other people. People are desperate to cling to life; theirs and others.

Jesus agreed to come. The Centurion made a request for Jesus to simply say the word and not to come since He had command authority. He had ‘*command authority*’ – remember that. Besides, the Centurion knew he was “outranked” if you would, if you can imagine. Here is someone who can heal people; the Centurion knew that he was out of his league and therefore unworthy to have Jesus in his house. He explained being a man of authority himself and being under authority, and he knew how it all worked. So he says, “Just say the word” as so often God ... Jesus did just say the word and miracles did happen.

It was said in **Genesis 1: 14**, “Let there be light”, and there was light. This (word) is logos (λογος). This is the powerful word of Jesus. He has the power to speak and healing results, storms were calmed and dead folks were raised, fish and bread were multiplied. Just as the emperor 1,000 miles away could say to his armies “move” or “attack” and without being present, this Centurion knew Jesus being physically present to see and touch his servant was not necessary, though perhaps, beneficial to others to actually connect the “healing” with the “healer”.

This Centurion understood ‘command’. He had given many commands and expected his men to respond immediately and completely, or suffer the consequences. He expected nonetheless from Jesus’ command.

I want to note the difference between how Jesus responded to the gentile and how He responded to the Syrophoenician woman that comes later in **Matthew 15:21ff** and **Mark 7:24 ff**. Again, the reason I compare these two is because we’re talking about Gentiles. Jesus is healing someone among the Gentiles. The Syrophoenician woman had a daughter who had a demon and he tested her faith by calling attention to the division between the Jews and the Gentiles. He did not do that in this case. Jesus simply said, “I will come and I will heal him.” This highlights that in following Jesus, we can be flexible in our responses. They do not have to be the same to every person. But in both situations Jesus did ultimately help, and he found *great faith* in the two Gentiles.

Going back to the slave, Luke tells us that the slave was highly regarded by the Centurion. The term “highly regarded” means honored, estimable, dear, highly valued, precious, or costly. The word in the Greek is entimos (εντιμος). It looks to me, like the word intimate.

But some research only takes the word back to the Latin “intimus” which means “inter-most part”. It’s used in **Luke 14:8** ‘the place of honor’. “When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him.” The place of honor is the “intimate” place. In **Philippians 2:29** concerning Epaphroditus, we read, “Receive him then in the Lord with all joy, and hold men like him in high regard”. Paul instructs the church to hold him and men like him in high regard. It’s the same word “entimos”. In **1 Peter 2:4**, “And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God...” He is speaking of Jesus as a *precious* stone, the word being “*entimos*”. Certainly, this servant was “special” to the Centurion.

The seriousness of a sickness was made clear in **Luke 7:2**; “he was sick and about to die.” The elders who spoke on behalf of the Centurion try to establish his ‘worthiness’ for Jesus to come. This was particularly important to do because the man was a Gentile. Jews and Gentiles do not associate. Peter had to undergo a great persuasion to be able to go to a Centurion’s house. Well, here was his example. If Peter had just simply followed the example of Jesus here, he would have known it would be okay. Here was his example and a few years later he still did not “get it”. Jesus proved to Peter here that He considered the man ‘worthy’ of consideration. How could Peter not recall this when he was being sent by God to teach a Gentile Centurion in Caesarea just a few miles from this present location.

This idea of ‘worthiness’ arises in several places. In Matthew chapter 10 as the apostles are ‘sent out’ they are to look for the ‘worthy’ house; determined by those who would receive them. The idea of worthy here is “of equal value of worth”. It means deserving, either *good* or *evil*. You could be deserving of good or evil depending on the context. Correspondent to something or comparable to something, suitable to or for something, fitting, (if something is worthy it is fitting).

The idea of ‘worthy’ in **Matthew 10:11, 13** is interesting. In Jesus’ mind, it seems that ‘worthy’ or ‘interested’ or ‘receptive’ are all related to each other. Since the disciples were to inquire in the town ‘who is worthy’, it must be a trait that would stand out to others. The ‘worthy’ person must be hospitable since the disciples were to stay there. A greeting of peace was to be given to it if the house was ‘worthy’, but withdrawn if it is not. It reminds us of Paul’s words in **Romans 12:18** where it says, “You are to live in peace with all men as much as it depends on you.” In **Matthew 3:8** it is used as in a relationship to fruit ‘in keeping with repentance’ or ‘worthy’ of true repentance. In other words, you produce fruit that is worthy of true repentance. It manifests a certain quality of fruit. In this regard, take a look at **2 Corinthians 7:10-11** - “For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death. ¹¹ For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.” In **Romans 8:18** the suffering of this world are not ‘worthy’ to be compared with the glory that is to be revealed. These are all ways in which the word ‘worthy’ is used. On one level, no one is worthy of Christ’s attention, but on another level, all are worthy.

The basis for the Jews judgment of the Centurion's worthiness was similar if not the same as Jesus' definition in Matthew 10.

1) He loves our nation. By the way, when they say "he loves our nation", they use the word *agape*. The word for nation is the word *ethnos*, for race or tribe, usually used by Jews as pagan Gentiles or heathen nations.

2) He built the synagogue in Capernaum. The Centurion most likely was on assignment. His residence of origin was unknown. It is also unknown if this was his first experience with the Jews. It would be like a soldier on assignment, for instance in Haiti, who takes a special interest in helping the people.

This Centurion went as far as to even build a synagogue for the residents of Capernaum. He is showing that friendliness to the Jewish people; that even though he is somewhat of an enemy occupying force in their town; he wanted to show them that he meant them no harm.

We do not know if this impressed Jesus or not but He started towards the man's house. That is what we can say He did. Note this in **Luke 7:7**, "**For this reason I did not even consider myself worthy to come to You, but just say the word, and my servant will be healed**", the centurion says. This is an indication that he is using emissaries, the Jewish leaders and some of the friends. Again, that fits the narrative that I gave you. The elders say he is worthy but he does not 'consider himself worthy' which is a good indication that he probably is actually worthy. The person who maybe doesn't consider themselves worthy probably is more worthy than the person who thinks they are. (I hope that makes sense.)

I have a note here. This was in March 24th, 2012 when I wrote this. I'm just back from Israel and recovering from jet lag and a head cold, and I got some new perspective on this particular passage from my trip. Back to the healing of the Centurion's servant; it was in Capernaum and when I was there in Israel I saw the synagogue, or what's left of it, the ruins of it, which is said to be right next door to the house of Peter's mother-in-law who Jesus actually healed.

In **Luke 7:3**, the request was to save the life of the slave. "**When he heard about Jesus, he sent some Jewish elders to Him, asking Him to come and save the life of his slave.**" To save here means "to save thoroughly", to cure, to preserve, to rescue, to being one safely *through* a danger or a sickness. Remember this idea of bringing someone *through* something.

In **Acts 27:43** A centurion escorting Paul wanted to *bring him safely through*, instead of being killed, to prevent his escape. "**But the centurion, wanting to bring Paul safely through kept them from their intention, and commanded that those who could swim should jump overboard first and get to land.**" In **Acts 28:1** we see that this was accomplished. "**When they had been brought safely through, then we found out that the island was called Malta.**" After the snake bit Paul on the hand at Malta, the natives just knew that he would die, even though he came safely *through* the shipwreck. So they were thinking, 'wow. He came through safely *through* the shipwreck and now the snake is going to get him. **1 Peter 3:20** says Noah and his family were brought safely *through* the water; they were saved *by* water. It reminds us of the children of Israel who were passing safely *through* the waters of the Red Sea. That which can potentially destroy is the means by which God saves.

Sin and the enemy are destroyed while the person is brought safely through. The word is used in **Numbers 10:9** to be saved from one's enemies. "When you go to war in your land against the adversary who attacks you, then you shall sound an alarm with the trumpets, that you may be remembered before the Lord your God, and *be saved* from your enemies."

Imagine a soldier fighting *through* enemy lines to emerge on the other side safe. In **Deuteronomy 20:4** says "The Lord goes before them to fight for and to save them, or to bring them safely *through*." In **Job 29:12**, "Because I *delivered* the poor who cried for help, and the orphan who had no helper." Job brought widows and orphans *through* their troubles. In the same way, in **Matthew 14:36** it talks of those touching Jesus' cloak, being *cured* or *brought through* safely.

Jesus' response to the Centurion was "to marvel" according to **Luke 7:9**. "Now when Jesus heard this, He was amazed at him, and turned and said to the crowd that was following Him, "I say to you, not even in Israel have I found such great faith." The word 'marvel' means to admire, to regard with admiration, to wonder, to revere, to be filled with astonishment, to adore. This was Moses' reaction at the burning bush according to **Acts 7:31**. He was astonished.

In **2 Thessalonians 1:10** when Jesus returns, we will marvel at Him. In **Matthew 8:10**, what we are studying now, the same word is used: Now when Jesus heard this, He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel." In **Luke 4:22** Nazareth wondered or marveled at the gracious words of Jesus. "And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?"

Jesus' response to the Centurion was to praise him. He says, "I say to you, not even in Israel have I found such great faith." Jesus looks for faith in degrees. Often He responds to His disciples with, "Oh ye of little faith!" He talks of mustard seed faith being sufficient to move mountains, but what was the actual nature of this Centurion's faith?

Well, there are several things that we can see about his faith.

1. It was an 'entreating' faith. It was a faith that begged, that entreated Jesus.

Matthew 8:5 and **Luke 7:4**

2. It was a 'humble' faith. He did not consider himself to be worthy.
3. It was a 'confident' faith. He said, "Just say the word". He believed Jesus could do it.
4. It was an 'expectant' faith. Since he was a man with authority who expected his men to respond when he said so, he **believed** that weak limbs would also respond to what Jesus said.

It seems this Centurion took Jesus at face value. He did not overly analyze the situation. Based on previous experience with Jesus and His healing ministry, based on his experience as a Centurion and based on his not having anywhere else to turn or any other options for healing, and based on Jesus' willingness; *the man simply believed*. He simply believed.

Okay, so that's the story of the Centurion and now we have another story that's found in **Luke 7:11-17** and this is the story of raising a widow's son in the town of Nain. So let's read that story.

Luke 7:11-17

¹¹ Soon afterward Jesus went to a city called Nain; and His disciples were going along with Him, *accompanied by a large crowd*. ¹² Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. ¹³ When the Lord saw her, He felt compassion for her and said to her, “Do not go on weeping.” ¹⁴ And He came up and touched the coffin; and the bearers came to a halt. And He said, “Young man, I say to you **arise!**” ¹⁵ And the dead man sat up and began to speak. And Jesus gave him back to his mother. ¹⁶ Fear gripped them all, and they began glorifying God, saying, “A great prophet has appeared among us!” and, “God has visited His people!” ¹⁷ And this report about Him spread throughout Judea and in all the surrounding region.

So this is our next story. It is found in Section 56 in A. T. Robertson’s “Harmony of the Gospels”.

Jesus moves from Capernaum to Nain. It is a distance of some 20 miles. If you look at **2 kings 4:8-37** in connection with this story, you would do well to go back and read it. Nain is southeast of Nazareth, about 9 miles. It is southwest of Galilee, at least 15 or 20 miles. From Capernaum it would have been at least a day’s travel. It looks to me that the route would have taken him through the Valley of Doves, and I keep mentioning the Valley of Doves because it was one of the most impressive places that I visited when I was in Israel.

Alfred Edersheim who wrote a wonderful book called “The Life and Times of Jesus the Messiah”. He is a very complete and precise student teacher of the life and times of Jesus, the Messiah. He comments on it this way;

He places the trip in springtime (... the time that I was there) and he estimates the different distances about 25 miles. He points out that Jesus was willing to risk uncleanness in Capernaum to heal a Gentile servant, and now uncleanness in Nain to raise the dead. He says that Jesus likely left Capernaum the next day, especially as it says a large crowd followed Him. The journey could have been made in a very long day entering Nain from the east as the sun was going down.

There is a burial going on or a burial ground that is found about 10 minutes outside of Nain, east of Nain. This is likely where Jesus would have met the procession as it was coming out of the city.

The word Nain means “pleasant”. It’s a reference to Issachar’s promise that his land would be *pleasant* in **Genesis 49:14**. The body would have been washed, the hair and the nails cut and wrapped for burial. The wrappings were called ‘the provisions for the journey’. There would be paid mourners to provide the proper effect for the dead person departing. The orator would walk ahead of the procession proclaiming the good deeds of the person.

Because women introduced death into the world, they would have immediately proceeded the coffin made of wood; preferably of Cedar. But first, the body would have been carried

in a wicker work looking like a ‘horn’ holding fast the feet and then leaving the head uncovered, the body faced up with the hands folded on the chest. Things were often put into the coffin. Several pallbearers were used attending as the procession proceeded. Relatives followed the procession. Notice how many of these customs we follow even to this day.

Luke notes that the disciples were with Him as well as the crowd. Remember, He has not yet chosen His 12 Apostles.

This event is made more interesting because the son was an *only son* of his mother and she was a widow. Her well-being as a widow depended, in great part, on the children and in this case, her only son. And note also that there are two large crowds; one from Capernaum and another from Nain who are watching all of this.

Later, Luke says the reaction of the crowd was, “a great prophet has arisen among us” and also that “God has visited His people.” Surely they did not miss the connection with Elijah raising the widow of Zarephath’s son in **1 Kings 17**. Here, this widow and her only son received Elijah who asked for something to eat. She was ready to fix their last meal but *in faith*, she fed Elijah. Her oil and flour did not run out because of the miracle, but her son eventually died, but Elijah raised him up. This was about 9 miles northwest of Nazareth where all this happened.

In **Numbers 19:11ff**, it gives instructions concerning the uncleanness due to coming in contact with the dead body. Purification with water comes on the third day after contact and deemed pure on the seventh day afterwards. If one does not do this he “defiles the Tabernacle of the Lord, and that person shall be cut off from Israel” according to **Numbers 19:13**. But what happens if you’re touching a dead body results in resurrection? Would Jesus have been unclean in touching this dead body?

Luke says that Jesus touched the coffin. Note: in the Mishnah there are 30 chapters that were devoted to the cleansing of vessels alone. Today in Jewish circles a holy society called “a Chevra Kadisha came for the dead. This was a society that would come for the dead person. They cannot be repaid; they could be paid for their services. A burial occurs as soon as possible after the death. Contact with earth is recommended in the burial and so they often would drill holes in the bottom of the casket so the body could have some contact with the dirt in the ground and then throwing dirt into the hole of the grave. There are no open caskets but this seems to be the way that they eventually would bury people in the Jewish Society.

The word used here in **Luke 7:14** for coffin is soros (σορος) meaning a coffer, an urn, for receiving the ashes of the dead, a coffin of beer, a receptacle for keeping bones of the dead, or it can be a funeral couch used to carry the dead to burial. It doesn’t imply that they were buried in it, only that they were transported in it.

The entire subject of uncleanness as it relates to Jesus ministry would be an interesting study. Note: to be ceremonially unclean does not mean one was immoral. For example, Joseph took Jesus down from the cross and buried Him. He was unclean but not immoral in doing so.

Jesus encountered the uncleanness of death, menstrual bleeding, lepers, and Gentiles, so how did the clean live in an unclean world ... Jesus, of course, being the most clean? How did He live in an unclean world? Well, He touched the world. He touched that unclean world and He brought healing to it.

In **Luke 7:13** Jesus felt compassion for her. The word is He was moved with pity or compassion. In **Matthew 9:36** the multitudes were distressed like sheep without a shepherd, and Jesus, of course, had compassion. In **Matthew 14:14** compassion of the crowds of the five thousand and He healed their sick because of the compassion that He had. In **Matthew 20:34** when He saw the blind men, he had compassion on them and healed them. In **Matthew 18:27** he had compassion for someone who could not pay his debt. (“And the lord of that slave felt compassion and released him and forgave him the debt.”)

Jesus told the woman simply, “Do not weep”; do not weep. What is it about a woman’s tears that alerts the heart of a compassionate man? Jesus seemed to be constantly telling people not to be afraid, or to stop weeping or to be in good cheer. He is about bringing homeostasis back to one’s life. In this case, the widow must have gone from a state of deep mourning and distress to exceedingly great joy in a matter of seconds; an unbelievable shift in emotion. Jesus was indicating by saying, “**Do not weep**”, that a new reality was coming quickly.

Jesus’ message to the young man was simply, “arise”, egeiro (εγείρω) to arouse, to excite, to awaken. This act of ‘raising up’ has several contexts. There is an energy that either comes *into* a person or a person *exerts on an object*. Just in Luke, here are the usages that are found in “Luke”; but I don’t think I’m going to take time to read **all** the places where the word ‘raised’ is used in the book of Luke. It’s a lengthy list.

The call of Jesus to those dead and the call of God to Jesus at His death shows a remarkable power; a power beyond merely restoring physical life. James 2 says death is the separation of the spirit from the body, so what Jesus was able to do was to bring this boy’s spirit back into his body with that one word: arise. Now *that is power*. Man has no knowledge of such things, and no such ability to do such a thing. **Jesus is the resurrection**.

After the dead son sat up and spoke, the text says, “and Jesus gave him back to his mother.” There is a day coming in Jesus’ future when He, too, will be carried out of the city and placed in a tomb. Jesus’ mother will be there and will have to wait three days to get her Son back. Did Mary know what Jesus did here in Nain? Was this to benefit her faith later on? The reaction of the crowd was three-fold.

1. They were gripped by fear
2. They glorify God
3. They gave an account of the story

Literally, **first of all**, fear took all of them. It seized them. It grabbed them. We have all had that feeling at times, like when you’re walking through the woods and suddenly you hear the rattle of a South Georgia rattlesnake. It produces increased heart rate, Goosebumps, sweating, the heightened sense of alertness. Could anyone that day have known that Jesus was going to raise this boy from the dead? Jesus did not seem to announce it or prepare them in any way for that to happen.

Number two – When those people realized that what they were seeing was unmistakably from God, they began to worship. A *common word to express worship is glorify*; a rich word that indicates the desire to put the spotlight on the object of glory, to call attention to it, to put it in the central place, to direct praise to it, again perhaps connecting Jesus' miracle with the one in Elijah's day. The focus was on Jesus perhaps being a great prophet. There were no greater Prophets than Moses and Elijah. Malachi had helped to produce this expectation in **Malachi 4:5** when he said, "[Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord.](#)" The last book of their canon said this.

Their response seems very normal. This was seen as a visitation by God. The word '*visit*' means to come to, to inspect, or to select. It is actually two words that are under consideration here, put together, "epi" (επι) which means *upon*, something of intensity; and then "skeptomai" (σκεπτομαι) which means *to look at something, to examine it closely*, this is where we get the word "skepticism" from, or to observe. There are different ways in which we can see this term, the idea of 'coming to visit someone'. The first way visitation is used is to look upon with *mercy* and *favor*. In **Luke 1:68**, Zacharias blesses God for '[visiting us to accomplish redemption for His people](#)'. In **Luke 1:78**, he says "[the Sunrise from on high will visit us](#)', to shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace." Again, there is a sense that we're being visited by God out of His great mercy. In **Acts 15:14** James says, "[Simeon \(or Peter\) related how God first concerned Himself about taking from among the Gentiles a people for His name.](#)" This is the *visitation* of the Gentiles. In **Hebrews 2:6**, a quote from **Psalms 8:4** says, "[But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?"](#)"

So, the **first** way in which visitation is used is to show favor, mercy or concern for someone.

The **second** way it is used is to visit someone in order to *punish* them. **Psalm 89:32** in the Septuagint version of the Old Testament, which is the Greek translation, says, "[Then I will visit their transgression with the rod and their iniquity with stripes.](#)" This is a *visitation* of punishment.

The **third** way is to look after, or to take care of, or to tend to someone. In **Acts 7:23** Stephen, relating the history of Israel speaks of it "entering the mind of Moses at age 40 to visit his brethren, the sons of Israel." In **Acts 15:36**, "[After some days Paul said to Barnabas, "Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, and see how they are."](#) And Paul and Barnabas returned to visit the brethren in every city. This was the Second Missionary Journey.

In **Judges 15:1** Samson visits his wife. In **Matthew 25:36** he talks about visiting the sick. In **James 1:27**, "Pure and undefiled religion is to visit the orphans and the widows in their distress." So, this has the idea of visiting someone for the purpose of taking care of them.

Then the **fourth** way the word "visit" is used is *to look at accurately or diligently* with the meaning "to look for; to seek out" as a person for office. You're looking for someone.

In **Acts 6:3**, “Therefore, brethren, **select** from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.” **Select** from among your brethren; visit, look out, **seek out someone**. **Leviticus 13:36**, the Priest **inspecting** a skin disease would be looking intensely, carefully at the skin like a dermatologist would. In **Ezra 6:3**, Darius **searched** the archives in Babylon; he **searched** diligently for information. “God will seek their contributions and gifts on His holy mountain” according to **Ezekiel 20:40**.

We normally count visits by people to be positive showing of concern and interest is us, although unannounced visits today are not as favorably received. But for the people of Nain **surely this visit was special**. It is not every day that a prophet shows up at a funeral, much less to raise the dead! Jesus now has saved the day at a wedding with too little wine and a funeral with too little life. Jesus is a guest who knows how to bring a gift.

The final response was to send out a “report” of Jesus to Judea and the surrounding district. The word “report” is ‘**logos**’ (λογος), a rich word used often, even to describe Jesus Himself in **John 1**. They sent out a **logos concerning the logos**. How could such an act be kept silent? Judea proper is the south of Samaria. The surrounding area would probably be Galilee. These are the two principle areas where Jesus walked or worked. There was always a struggle between ‘**tell**’ and ‘**don’t tell**’. Usually when Jesus said felt He had some control, He would say, “**don’t tell**” though at least once He gave specific instructions to go to do so ... to tell. In the case of miracles done in crowds there was no controlling the response.

How do we compare fame of Jesus to the modern day events and people? **Word of mouth** can be very effective, but the accuracy may be lacking as the story travels from one to another. Yet, I cannot imagine Jesus not being “Front-Page News” for most of His ministry. John provides us with the words of Jesus on resurrection in John 5. In verse 21 He says, “**For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.**” Then in **John 25-6** He says, “**Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself ...**” I am not sure that we grasp the significance of this. Just as judgment was given to the Son, **not to us**, so life was given to Him, **not to us**. He is necessary and we are contingent. In verse 28 Jesus says, “...all who are in the tombs will hear His voice and come forth. He proved that one dead several hours could be raised; and in **John 11:39** He will prove that one dead for four days could be raised. How about someone dead for a thousand years? What is the difference to **the life giver**? There seems to me to be a big difference between “healer” and “resurrector”.

Well, that covers those two stories for today and we’re making our way again through the life of Christ. I’m grateful that you joined us and I hope you’ve gotten something out of this as we dug deeply into the stories today to try to see more about the Mind of Christ and how He thinks and about how He lived His life so we can imitate Him and be like Him. God Bless until next time and please visit our website at <https://www.centraisarasota.org/> where you will find so many helps.