

Luke, The Researcher (from Transcription Notes)

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Their house had been sheared completely off, half of it fallen into the street ahead of us. The small child of this little woman or of her daughter had been in one of the rooms. She had rolled out into the street. That little child was picked up without any harm. But there the house was where she lived, completely exposed. I looked again. Half the house was intact. The other half had sustained the damage.



Stones of Third Temple wall

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The effect of the rain showed me exactly what had transpired. It had washed away all the earth around it and I saw beneath the half of the house that was intact on solid bed rock. The other half, nothing, just hard-packed earth which the rains had caused to give way. That part of the house came down.

I don't know when I've had such a vivid encounter with an ancient parable in modern

Luke 7:11-17

times as that, near the area where Jesus initially had given his illustration.

Now Luke Chapter 7. Let's focus in upon some of the material that is peculiar to Luke, that only Luke's gospel gives us. For instance, in Verse 11. Were it not for Luke, we would not have had preserved for us one of three recorded times that Jesus raised someone from the dead (Luke 7:11-17). There is a significant fact about the accounts of raising the dead in the Bible. They are not all in the New Testament. The significance is that not all healings made a sufficient impact at the time to have impressed upon human memory the location where it occurred. This is why you will find statements mentioning when Jesus went to a particular village.

However, in every case of raising the dead, from the Old Testament all the way through the New Testament, the human mind was startled by seeing what it accepted as the impossible, occur.

This is what is in common about Zeraphath, Shunam, Nain, Capernaum,

Luke 7:13

Bethany, Jerusalem, Lydda, and Troas. They didn't forget where it happened. The details of the healing are particularly sharp.

In this case we have a city called Nain, probably a village as it is today. There is still an ancient cemetery outside the gate. There was a lonely widow at the head of this procession. Jesus, detecting *thought* again, saw her entire situation at one glance. He came to her and said, "*Weep not*" (Verse 13). He dealt with the heavy weight of grief on thought, touched the coffin (Verse 14), strictly forbidden under Jewish law, and then said, "*Young man.*" 7:14

Notice the radical nature of that. The only one supposedly there who could not hear was the one Jesus addressed. He must have expected that man's faculty of hearing to be normal. "*Young man, I say unto thee, Arise.*" He doesn't help him either. 7:15

Dominion over death is part of that unqualified dominion God gave to man. As a matter of fact, dominion, as a word, as a concept, simply can't be qualified. If it is, you no longer have dominion. (Verse 15,) "*He that was dead sat up, and began to speak. He delivered him to his mother.*"

Also, it might be interesting for you to recall that of the three times Jesus raised the dead, womanhood played a prominent role every time. It was Jesus' compassion and awareness of the thought of this woman that lead him to raise her son. In the case of Lazarus (John 11:1-46), Mary and Martha urgently had requested Jesus to come. In the case of Jairus, it was his twelve-year-old daughter (Luke 8:41, 42, 49-56).

These things don't just happen. If Jesus is dealing with mentality, if he is requiring much out of the patient's thought, then there must be a receptivity in order to get a result. I think that we can derive a certain conclusion about the receptivity of womanhood, especially on the subject of resurrection. For if you move ahead a few chapters in your thought right now, you will recall there was no man anywhere near the tomb, including those who are reputed to have been Jesus' closest disciples. But the women were there and receptive to resurrection.

Jesus responds in the next verses to John the Baptist's question about whether Jesus really is the Messiah they were waiting for. There is only one answer Jesus has for John. Jesus doesn't dictate the answer. He tells John the Baptist's disciples