

LUKE the Researcher (from Transcription Notes) Luke 7:13
 by B. Cobbe Crisler (with earlier permission from Janet Crisler)
 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.

LUKE 7:19-22
 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

to just simply go and look and conclude for themselves what they had seen and heard. Jesus had opened the blind eyes, corrected lame limbs, cleansed lepers, enabled the deaf to hear perfectly, raised the dead, and preached the good news of victory to the poor. Then they were to take their observations back to John the Baptist.

That would be the only answer Jesus would give: his works. If that's the only answer Jesus gave for the effectiveness of theology, I doubt that the rules have changed.

What would be the measure of effective theology to Jesus right here and now, if he looked around at every denomination on the face of the globe? Would they have to come up against that same merciless but really merciful, measurement? Are we producing? Are we solving problems?

In the twentieth century problems seem to be multiplying faster than the loaves and fishes did. We have very little time. We can't afford to waste thought on anything that doesn't work, especially religion. ↓

7:36

In Verse 36 of Chapter 7, we have the incident of a woman coming into the Pharisee's house where Jesus had been invited for a meal. We're told in Verse 37), "*the woman was a sinner.*" In no case is this woman Biblically identified with Mary Magdalene. Very early tradition began to call her Mary Magdalene because of thinking that's what it might have meant when it described Mary Magdalene as one out of whom he had cast seven devils. Who could get worse than seven devils. It was just simply moved over into this context. There is nothing Biblical that ever identifies Mary Magdalene's name with it, however. It's an early tradition but there is no Biblical authority for it.

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Again, if Jesus is interested in a state of mind. Let's study it from that angle. In fact, if we studied all the gospels from the state of mind that it presented, and that Jesus said we should change to, then, it would be like an entirely different Bible to us.

Here this woman comes right in. In that day and age one would eat at a table on a reclining couch supporting your head with one hand resting on your elbow. Your feet would be away from the table so that your attention would not be there. The woman could very easily have slipped in unnoticed and begun "*to wash Jesus' feet*"