

[Sunday, May7, 2017] Luke Series, Luke chapter 7, verses 11-16 – Craig Thurman

When Christ acknowledged the great faith of the Roman centurion, a gentile, it was a rebuke to the unbelieving Jews, and particularly to the inhabitants of Capernaum. This Roman saw Christ's supreme authority and power. He knew that all Christ needed do was speak a word and His will was done. None among the Jews had manifested such a faith as did this man. Recall that it was two gentiles, this Roman centurion and a woman of Syro-Phoenician descent, who were the only ones that Christ acknowledged as having such great faith. (cf. Mt.15.28; Mk.7.25)

The meeting of Christ with the widow of Nain is only given in Luke's account.

11 ¶ And it came to pass the day after,

The day after granting the centurion's request to heal his ailing servant.

that he went into a city called Nain;

Probably about 25 miles away and closer to his hometown of Nazareth.

and many of his disciples went with him, and much people.

11 Καὶ ἐγένετο ἐν τῇ ἐξῆς ἐπορεύετο εἰς πόλιν καλουμένην Ναϊν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολὺς

12 Now when he came nigh to the gate of the city, behold,

there was a dead man carried out,

there died, and was being carried out,

there a dead [man], τεθνηκώς, nom. sing. masc. part. perf. of θνήσκω; simply died; this verb, τεθνηκώς, is four time in the N.T. (Lk.7.12, son of the widow of Nain; Jn.11.41, 44; 21.1, of Lazarus).

*was carried out, ἐξεκομίζετο, 3ps. imperf. pass. of ἐκκομίζω, ἐκ of, from + κομίζω, to bring or receive; **being brought out** of the gate, the imperfect, 'The imperfect is a sort of moving panorama, a*

‘moving picture show.’ *A Manual Grammar of the Greek New Testament*, by Dana and Mantey, p.186.

υἱὸς μονογενῆς
the only son of his mother, and she was a widow:
begotten

widow, χήρα, **chēra**, phonetically, kay’-ra; always translated *widow*.

Not only had her husband died, but now her only son. The description is such that she is left alone. It is not revealed to what extent that she was destitute, but we can only imagine what it would be like to lose your only child. No parent would expect to be preceded in death by their children. She was a widow without even a child. The LORD takes care for the *fatherless and widows*. He has given forth His word to His people about their care and judgment. Consider what Scripture says concerning the one which is a widow indeed. Paul instructs Timothy in this matter, who would also pass along this to faithful men.

1Ti.5.3 ¶ Honour widows that are *widows indeed*

indeed, ὄντως, adverb found ten times in the N.T.; related to εἰμί, I am; it is *being*; KJV, [i.e., a prophet] *indeed; certainly* [this was a righteous man]; [God is in you] *of a truth; verily* [righteousness should have]; *clean* [escaped, 2Pe.2.18].

4 But if any widow have children or nephews,

nephews, ἑκγονα, acc. pl. neut. of ἑκγονος; ἕκ of, out + γονος, or γίνομαι, to be; meaning those that are descended of you.

The care of this proper widow falls to any who are of her relations, as we shall see in verse 8, provide for his own ...

let them learn first to shew piety at home, and to requite their parents:

*parents, προγόνους, dat. pl. of πρόγονος; πρό forward, first + γονος or γίνομαι, to be; in this case meaning **forebears**; 2Ti.1.3, *forefathers*.*

for that is good and acceptable before God.

Not respecting just the fact that their husbands have died, but has been bereaved of all relatives. This is explained in the next two verses.

*5 Now she that is a **widow indeed**, and desolate, trusteth in God, and continueth in supplications and prayers night and day.*

Most importantly a widow indeed *trusteth in God*. There are other widows that might have been bereaved of children that do not trust in God. This direction is being given to Timothy, and the church must be able to discern these things.

6 But she that liveth in pleasure (wantonly, Ja.5.5) is dead while she liveth.

And so are all who live like this. This is to waste the precious time of life that we have. Life is not founded upon the notion of how much can I enjoy before my time is over. It should be spent in service to Christ, whether on the farm, on the job, young or old, that is the concern. Living in pleasure is not redeeming the time, but flitting it away. But the emphasis here is, how terrible it is to see one in the last stage of life wasting what precious time that remains by the grace of God so that no consideration is given to how one might best spend her days until the Lord calls her home to glory. Timothy, brethren, this is no widow indeed. Let her be as it concerns the instruction that is given here.

7 And these things give in charge, that they may be blameless.

That is, those who have the duty of caring for their parents, their forebears, instruct them so that they do not become charged with unfaithfulness to the Spirit and Word of Christ.

8 But if any provide not for his own , and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

I'm not sure but that to be worse than an unbeliever is to be an apostate. This denies the faith of Christ and even goes against nature.

9 Let not a widow be taken into the number

*let ... be taken into the number, καταλεγέσθω, 3ps. pres. imper. pass. of καταλέγω, κατά as, according to, down + λέγω, to call, describe, name; **this commandment is only found this once in the N.T.***

under threescore years old, having been

having been, γεγονυῖα, nom. sing. fem. part. perf. of γίνομαι, to become; the participle perfect perhaps also simply being, since the husband died this has been the case.

The widow under concern is the widow indeed. Otherwise this matter is not to be entertained by the church. *Into the number* refers to being taken into the number of those whose care falls to the church.

the wife of one man,

Here the perfect tense is such that it is a matter of historical fact that she has to this time been the *wife of one man*. This

cannot be properly interpreted to mean that she has been the wife of *one man at a time*.

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

If this be her case, that she trusts in God, and is destitute of family and means, and she has lived as a faithful sister should, she may be received *into* the care of the church.

What follows from 11-13 are the ill affects for disregarding the above rule. Taking those widows into the church prematurely can contribute to a great amount of discord in the church.

11 But the younger widows refuse: for when they have begun to wax wanton (headstrong, bent) against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

Having damnation: Judgment which is necessarily made by the church. She is disqualified from further care and the churches must be release themselves from further obligations. This would always be a difficult thing from which the church must unravel themselves.

cast off their first faith is that she has changed her mind from following after Christ *as a widow*.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

And so, the text above was not suggesting that it was unruly, sinful, out of order for the younger widows to marry. **That is simply not true.** But churches should not have widows under

their special care looking for husbands. That is certainly *out of order* and potentially disastrous for everyone.

And so that we understand correctly, there is nothing wrong with younger widows marrying, etc., as the text which follows clearly teaches. Simply do that apart from the church.

14 I will therefore that the younger women marry (the context is younger widows marry), bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

This pattern has already been observed by Paul and by the Spirit of God he can say it as a matter of fact. It has happened before, and it will happen again.

And verse 16 summarized what has been said.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

This widow lost her husband. Not she has lost her only begotten son.

and much people of the city was with her.

12 ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως καὶ ἰδοῦ, ἐξεκομίζετο τεθνηκῶς υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα καὶ ὄχλος τῆς πόλεως ἱκανὸς σὺν αὐτῇ

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

he had compassion, ἐσπλαγχνίσθη, 3ps. aor. ind. pass. of σπλαγχνίζομαι; KJV, to have compassion, to be moved with compassion; the noun, is translated tender (1), bowels (literally & figuratively, 9) and inward affection (1); this verb tense and voice,

ἐσπλαγγνίσθη, is found six times in the N.T. (Mt.9.36; 14.14; Mk.6.34; Lk. 7.13; 10.33; 15.20).

weep, κλαῖε, 2ps. pres. **imper.** of κλαίω; KJV, *weep (38), bewail (1)*.

Jesus commands the woman not to weep. It is a command to console her in her grief.

13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγγνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ Μὴ κλαῖε

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

touched, ἥψατο, 3ps. aor. ind. mid. of ἅπτω; always translated *touch*.

As already demonstrated at the healing of the centurion's servant our Lord only need say a word and His will is done. The fact that he touches someone or something shows the people that it is He who does this thing at His will.

14 καὶ προσελθὼν ἥψατο τῆς σοροῦ οἱ δὲ βαστάζοντες ἔστησαν καὶ εἶπεν Νεανίσκε σοὶ λέγω ἐγέρθητι

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

dead, νεκρὸς, meaning a *corpse*, was a corpse, not just in a state of death, θανατός.

began, ἤρξατο, 3ps. aor. ind. mid. of ἄρχω; many times *begin*; once *rehearsed*.

15 καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

The resurrection of this widow's son was only a restoration to live again in his natural life, his natural existence, after some time he would die as all men have died since Adam. There are twelve accounts given in the Word of God where the dead are raised to live again. These can be put into four groups of threes.

Three in the Old Testament:

1. The son of a widow of Zarapheth by Elijah. (1Ki.17.17-23)
2. The son of a Shunnamite woman by Elishah. (2Ki.4.34-37)
3. The man placed in Elishah's tomb when his body touched his bones. (2Ki.13.21)

(Ez.37.1-14 is a vision.)

Three in the Gospels:

1. The son of the widow of Nain. (Lk.7.11-15)
2. Jairus' daughter. (Mt.9.18, 24, 25)
3. Lazarus (Jn.11.14, 43, 44)

Three since Christ's Resurrection through the book of Acts:

1. Many bodies of the saints arose after Christ's resurrection. (Mt.27.52, 53)
2. Dorcus by Peter. (Acts 9.36-41)
3. Eutychus by Paul. (Acts 20.9, 12)

And, finally, there are three, future accounts:

1. The two witnesses in Revelation. (Re.11.11)
2. The first resurrection. (1Co.15.52; 1Thes.4.16, 17; Re.20.5, 6)
3. The last resurrection. (Jn.6.39, 40, 54; 11.24; Re.20.12)

(The rapture that many refer to is nothing but the first resurrection.)

With the exception of the future accounts, the record is certain. They were raised and they died.

But there is coming a time when the children of God shall be raised and never die. There is what the Scriptures call the resurrection at the last day. This great resurrection day is what falls at the end of all time. It has been understood for a very long time and was commonly understood by the people of God.

Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Mary, sister to Martha and Lazarus say this clearly.

Joh 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

This resurrection is a grand promise made to all of the children of God who have ever lived in all of time that they shall one day be raised to live forever in the presence of God.

But there was brought to light in the New Testament a mystery which was not revealed which concerns the resurrection. And that is that there is a first resurrection. This resurrection is a most glorious resurrection, and I think that there is a few reasons why that is so.

*Re 20:6 Blessed and holy [this marks the only time that this phrase is ever used in Scripture] **is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.***

That the Scriptures reveal a first resurrection demands that there is at least one other.

*Re 20:5 **But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.***

*1Co.15.23 **But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.***

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

*25 **For he must reign, till he hath put all enemies under his feet.***

*26 **The last enemy that shall be destroyed is death.***

So, there must be a first resurrection, which many of the children of God knew nothing about for ages, and which is now made plain by the Word of God. There is a first, and there must be a last. They that are Christ's at His coming refers to those who partake of the first resurrection. The words, *then cometh the end* will be the time when death and hell are destroyed.

Isaiah chapter 65 contains both the eternal age and the millennial. The eternal age shortly after the last resurrection, and the millennial begins shortly after the first.

*Is.65.17 ¶ **For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.***

But ...

To this let's add John's testimony:

*Re 21:1 **And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.***

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

18 But (death is still present ...) be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

*20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child **shall die** an hundred years old; but the sinner being an hundred years old shall be accursed.*

The millennium is a wonderful time. *It is a time when death is almost non-existent.* But it cannot be denied that death is still present. The earth is released at least from a great portion of the curse that she has been under since Adam's sin, and shall produce like it has never produced since the *garden of Eden*. Clearly, death and hell are not destroyed until the end.

Re 20:14 And death and hell were cast into the lake of fire. This is the second death.

There will be *some* who will be blessed to take part in this resurrection, when sin, death, and hell are still present in the earth. But those who are raised at this time are not only not subject to death,

Ro 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

but things are said of them which are not necessarily applicable to those who are raised at the last. We read that the first resurrection is powerful, glorious, spiritual, heavenly, eternal, immortal, and incorruptible. (cf. 1Co.15.42-49) Our Lord Jesus is in such a glorified existence.

Joh 12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

This is a time of glorification. Can we prove by the Word of God that those raised in the last resurrection are so glorified. I think that that is asserted by many, but it may not be so, though it is glorious no doubt. Those that are Christ's at His *coming* shall be raised to be like Him.

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The first resurrection is an instantaneous change for *some* all at once.

1Co.15.51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Who is this promise of the first resurrection ever spoken to, apart from some of the Old Testament saints, but the faithful of the churches of Christ?

Lu 20:35 But they which shall be accounted worthy to obtain that world [age], and the resurrection from the dead, neither marry, nor are given in marriage;

Lu 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Lu 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

2Th.1.2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 ¶ Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

*9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

Yes, the Scriptures teach a resurrection at the last day. All shall be raised. Some to everlasting life, and others to shame and everlasting contempt.

Da 12:2 And many [not all, because some have already been raised in the first.] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

But there is revealed a mystery for the saints of God in the New Testament of a great day for the faithful. And that is the blessing to be a partaker in the first resurrection. I think the notion of a rapture has served to greatly diminish this blessed hope in the coming of our Lord Jesus Christ. Why not call it what it is, not a rapture, but the first resurrection. Brethren, there aren't many comings of Christ Jesus: just one. There isn't a pre, mid, and post coming. Just one coming. Christ will be here already in the day of the resurrection that will take place at the last day. Then He will usher all of us to that great new place for ever. But the glory of the first resurrection saints continues on in that place. There shall they be as permanent inhabitants of that great city, the Heavenly Jerusalem. And most will be outside looking in at this wonder of wonders.

This hope belongs to the faithful, holy, pure, saints of the Old and New Testament saints of God. And I call attention to the New Testament saints to whom I refer: these are the faithful of the churches of Jesus Christ. It does matter what kind of church we are part of. Not everything that calls itself a church is a church. You have to consider her teachings and her actions in light of God's holy Word. If they don't measure up there is great concern about that church's legitimacy. When you peel it all away what matters is were we faithful to Christ to serve him in His ordained body? There was only one tabernacle in Israel, and there is only one church in the earth. Find it and serve the Lord until He comes. Such servants can live in

expectation of the glory of the first resurrection at the blessed and only coming of Jesus Christ the Lord.

Our Lord Jesus, in His compassion to this widow woman in Nain proves the reality of the resurrection. I think He confirmed her in the truth of the resurrection. I suspect that death took on a new perspective from that day forward. How awesome the contemplation that there is life after death. Some will not be raised to live forever in the blessed presence of God. And some will be raised and blessed for eternity in His presence. But all shall be raised by Christ in that last day we are certain.

*Jn.5.28 ... the hour is coming, in the which all that are in the graves shall hear his voice,
29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

Do you believe that Jesus Christ is the Son of God come to die for your sins and bring you to the Father?

*Joh 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
26 And whosoever liveth and believeth in me shall never die.
Believest thou this?*

Death cannot separate a single child of God from His love for us in Christ Jesus. He shall raise us up to live forever in His presence, guaranteed.

*Tit.2.11 ¶ For the grace of God that bringeth salvation hath appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

We are being encouraged to be prepared for the coming of Christ, which will be the occasion for the first resurrection. What a Day That Will Be!

16 ἔλαβεν δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι
Προφήτης μέγας ἐγήγερται ἐν ἡμῖν καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν
αὐτοῦ