

Behold the Lord - Part 2

Luke

By Richard Caldwell, Jr.

Bible Text: Luke 7:11-17

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Founders Baptist Church

24724 Aldine Westfield

Spring TX 77373

Website: www.foundersbaptist.org

Online Sermons: www.sermonaudio.com/smbconline

Luke chapter seven is where we are this evening in our study of God's Word, Luke chapter seven. We return this evening to verses 11 through 17 and we begin reading at verse 11. The Bible says this:

Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." Then he came up and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." And the dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!" And this report about him spread through the whole of Judea and all the surrounding country.¹

Let us pray together.

Father in heaven, we rejoice again to be together. We thank you for your precious Word. It is living. It is active. It is sharp. It is able to expose even the thoughts and the intentions of our hearts. I thank you that with the same sword, the same knife that you wound us, you also heal us and change us and so, Lord, tonight we ask for that, that you would expose us, Lord, bring to the surface, bring to our attention the sins that we must turn from. But at the same time, Lord, show us the way in which we must walk. I pray this for you people. I pray this for your Church, but I also pray for those in our midst who don't know you and, Lord, if tonight would be the night of someone's salvation we would give you great praise and thanks for delivering a soul and bringing someone into your family. Lord, we rely upon you in this hour. We trust your working. We thank you that you are here with us and that you have our best interests in mind. We give you praise for this and ask your blessing in Jesus' name. Amen.

¹ Luke 7:11-17.

The Bible declares clearly and truly that there is only one God. There is a God and there is only one. That means if you don't have the right God, you have a deception. If you don't have the right God you don't have any hope. And so our desire is to know this God, to know who he is, to understand him, to see him, to have a saving relationship to him. And if you ask: Show us God, there is no clearer revelation of God than God's own son. The Bible declares that this one true God is a trinity and that 2000 years ago the second person of the trinity, the Son of God came from heaven to earth. God came to be with us, taking to himself a true and real and sinless human nature, born of a virgin, living a sinless life, dying on a cross as a substitute, raised from the dead, having ascended into heaven and now God has given us in the Scripture the record of his Son's life here on this earth. To see Jesus is to see the Father. To see Jesus is to see the glory of God. To see Jesus is to see God in human flesh. To know Jesus in a way that only the Holy Spirit can allow someone to know him, to know him with saving faith is to know justification, but also to grow in the knowledge of Christ is to know sanctification. This is how we grow. And so we wish to know God better by knowing Jesus better.

And in the verses that we have before us we come face to face not only with the power of God, but with the personality of God. We come face to face with who God really is in terms of his mind and his heart, his character. This is something you can always comfort your heart with. If you can see who Jesus really is, then you are knowing who God really is. You are not going to be surprised one day to find out Jesus was one way and God is another way. Jesus is God in human flesh. So to know Jesus is to see God.

What do we learn about our God from our Savior in these verses? Well, the first thing we saw this morning is that we were reminded that the living God is a sovereign God. We see in Jesus divine sovereignty. We see this majestic sense of calm and purpose in everything that he does. In this specific text we see Jesus leaving early in the morning to make his way to a non-descript village called Nain, 25 miles south of Capernaum where he had recently healed a centurion's servant. He makes this trip and he arrives there in the afternoon or in the evening and just as he arrives there is a funeral procession headed outside the city on its way to bury a young man who has died, to put his body into burial.

This is no accident. This is purposeful. This is Jesus marching along that road of divine purpose. He has business in Nain and his business is to raise this man from the dead. And we talked this morning about the providence of God and the sovereignty of God. He rules over everything. He has a purpose for everything and his purposes are never thwarted. And you see the sovereignty of God in Jesus not only in terms of the timing of this event, but also in terms of what he does here. For only God is the Lord even over death. For Jesus to be able to raise someone from the dead is a clear indication of his divine nature. And, in fact, it is going to be shared with John the Baptist, later, to comfort his heart. This is, indeed, the Messiah. Tell John that the dead are raised. We see that in verse 20 and following.

Now tonight we return to this account and we see a second thing about our God, because we see a second thing about Jesus. Verse 11.

Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep."²

The first point was divine sovereignty. The second thought is divine compassion. We can be grateful for this, can't we? That in Jesus we see compassion so that we know that our God is a God of compassion. The true and living God is a God of compassion. And this is something clearly revealed elsewhere in Scripture. When Moses asked the Lord to show him his glory in Exodus 34 verse six the Bible says:

"Then the LORD passed by in front of him and proclaimed, 'The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth.'"³

Don't let that escape your notice. God's loving kindness is a loving kindness that exist in truth. But, nonetheless, it is loving kindness. And our God is compassionate and gracious and slow to anger. This is our God.

Psalm 103 verse eight says:

"The LORD is compassionate and gracious, Slow to anger and abounding in lovingkindness."⁴

Just repeating the truth that God had declared to Moses. In James 5:11 the Bible says:

"Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful."⁵

And I thought about that. I thought about how interesting it is that James would connect the compassion of God and the merciful nature of God to the life of Job, because you think about the pain that Job went through. You think about how God in his sovereignty allowed Job to go through what he went through. And yet God's compassion and mercy is connected to that man's life. It is a reminder to us that even in our pain that is a part of God's purpose, God is not indifferent to us. When God's plan for us is a painful pathway, even in the midst of our pain the compassion of God is a reality and the mercy of God is a reality.

² Luke 7:11-13.

³ Exodus 34:6.

⁴ Psalm 103:8.

⁵ James 5:11.

When the Bible says that God is compassionate the idea is God is sympathetic. He cares. Let this sink in. The true God has feeling for people. He is touched by our situations. He is touched by our feelings. God is not cold. God is not indifferent to the humans situation. And can we be honest tonight and admit that if the only impression you ever had of God was from many people who profess to be Christians, you could get the exact opposite impression, because there are many believers who give the impression through their own coldness though their own indifference, through their own lack of compassion that God is not slow to anger, he is quick to be angry and he is not full of compassion and mercy. He only knows what it is to delight in judgment. I mean, this is what you would walk away thinking.

But that is not true. The very fact that God has made us so that we can care, so that we know compassion for one another, the very fact that God teaches us to have compassion for one another to weep with those who weep, to rejoice with those who rejoice is a reminder that what goes on in us, even though it has been marred by sin is a picture of the image of God. God is a God of compassion. This is something that God wants us to know about himself.

Hebrews 2:14 says:

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God.⁶

Not just a faithful high priest, a merciful high priest.

“... to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.”⁷

Jesus has compassion for this mother. Jesus feels compassion for this widow so that in Jesus we see God in human flesh and we are reminded that God is a compassionate God.

William Barclay commenting on this talks about what a revolutionary thought this was in the pagan world, to think that God has compassion. He said, “To the ancient world this must have been a staggering thing. The noblest faith in antiquity was Stoicism. The Stoic believed that the primary characteristic of God was apathy, incapability of feeling. This was their argument. If someone can make another sad or sorry, glad or joyful, it means that at least for the moment he can influence that other person. If he can influence him, that means that at least for the moment, he is greater than the other person. Now no one can be greater than God, therefore no one can influence God. Therefore in the nature of

⁶ Hebrews 2:14-17.

⁷ Hebrews 2:17-18.

things, God must be incapable of feeling. This is how the Stoics reasoned it out. So that in their view God was incapable of feeling. He was apathetic when it came to the human situation. But that is not what the Bible reveals.

Now notice where we see the compassion of Jesus demonstrated. We meet with a man who has died. Verse 12 says:

“...behold, a man who had died was being carried out.”⁸

And we are given an important piece of information about this man. We are told in verse 12 that he is the only son of his mother. To lose a son is heartbreaking. To lose your only son must be crushing.

Now just today our son Christopher went back to school, went back to Baylor. And we are going to see him in two weeks and his mother is weeping as he walks out the door. And I have to admit I had a catch in my throat, too. I love my son. I love him to be home. I love to see him. It was a great summer. I am going to miss him when he goes back to school. And yet we still have him here on this earth. We still get to enjoy his presence. We will see him in two weeks.

Do you ever just stop and realize how compassionate God has been to you in that you even have your family members? We need to reflect on that, folks. Listen. You hear of someone losing a son to death or losing a husband or wife to death or something else occurs that is tragic and somehow we don't stop and reflect upon the fact that that could be us. There is no reason it shouldn't be us. What compassion the Lord has had upon us. What mercy he has had upon us to allow us to enjoy the human relationships we enjoy for as long as we get to enjoy them, be it a day or a week or a month or 50 years. What a blessing. What mercy. We don't deserve it.

Well, this woman has not just lost a son, she has lost her only son, the only son of his mother. And adding to the sadness of the situation we also learn that she was a widow. So she has already known the heartache of losing her husband. And now on top of losing her husband she has lost her only son. This is tragic not only from an emotional point of view, but this is tragic from a provisional point of view because now there is no one to take care of her. There is no one to provide for her. She, as it were, she is all alone in the world.

As this procession heads out of the town she would have been, according to the practice of this day, she would have been at the heads of this procession. She leads it out. She is in front of the group. There is a great crowd from the town behind her. Her son's body is on a... it is like a stretcher, a platform. In all likelihood there would have been a couple of flute players, perhaps a hired mourner, things that we were being chanted and said as they head outside the town. Jesus, the Bible tells us, Jesus sees her, verse 13. And when the Lord saw her, he then feels for her. He has compassion, the Bible says, on her. And

⁸ Luke 7:12.

that word means to be moved in your inward parts. I mean, he really feels for her in his heart.

This is not the only place where we see this in Jesus, is it? When it comes to the death of Lazarus and he meets with the sisters, he weeps. He weeps over Jerusalem and the unbelief that is there. He feels for her and he then speaks to her. He says to her, verse 13:

“Do not weep.”⁹

Now we sometimes, I think, we think Bible and we so think Bible—which is right—but we don't think Bible in terms of the real context that was there. I want you to see it in your mind's eye. There is this funeral procession heading out of a town and here comes Jesus with a great crowd of people and he sees this woman at the head of the procession and he says to her, “Do not weep.”

I wonder what went through her mind. Why not weep? I mean, unless you realize who is saying this, it could be on the one hand highly offensive. On the other hand, cruelly arrogant and disillusioning. Don't weep. Why not? And if you are a part of the funeral procession you have to wonder to yourself, “Who is this and why is he telling her this? But thanks be to God this is no ordinary man saying to her do not weep. This is God in human flesh saying do not weep. This is compassion being demonstrated. He says this to her, because he is about to do for her an unimaginable kindness. He is going to return her son to her. This is compassion at work and this is not anything new for Jesus.

Matthew 9:36 says:

“When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.”¹⁰

Matthew 14:14:

“When he went ashore he saw a great crowd, and he had compassion on them and healed their sick.”¹¹

Matthew 15:32:

“Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.”¹²

Jesus cares for people. God cares for people.

⁹ Luke 7:13.

¹⁰ Matthew 9:36.

¹¹ Matthew 14:14.

¹² Matthew 15:32.

Can we just pause there for a moment and examine ourselves in light of that and ask ourselves, do we know compassion? Do we know compassion? Do we know our God to be compassionate? Do we believe that about him? Do we see that truth about him and then are we allowing through salvation, through new nature, through the teaching ministry of the Spirit of God, through the influence of the Scriptures, are we allowing the very compassion of our Savior to be built into our own hearts? Do we express the compassion of Christ? Have we learned the heart of our Savior?

When people come in contact with you, do they meet with the law or do they meet with love? Do they meet with compassion? Do they meet with caring? And, by the way, compassion is not just for your friends. Compassion and mercy is an attribute of God that is displayed, as we have already learned in the Sermon on the Mount, displayed toward our enemies if we are to be like our God. In fact, there is a very interesting rebuke found in Luke chapter nine. Just look over there real quickly, Luke chapter nine and look at verse 51. I know you know this, but I want to remind you of if, Luke chapter nine verse 51.

When the days drew near for him to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. But the people did not receive him, because his face was set toward Jerusalem. And when his disciples James and John saw it, they said, “Lord, do you want us to tell fire to come down from heaven and consume them?” But he turned and rebuked them. And they went on to another village.¹³

You see, the ungodly only love those who love them. But it is the character of God to have a love even for the lost, to have a love even for his enemies and to be good to his enemies and to have compassion upon even his enemies. Today the world is full of multi colored blessings and people are experiencing those blessings, not only those who know God through faith in Christ, but even those who curse God have known blessings today from the hand of God because God is good even toward his enemies.

Do you know that kind of character? So we see divine sovereignty. We see divine compassion. Notice a third thing we see in our text. We see divine purity.

“And when the Lord saw her, he had compassion on her and said to her, ‘Do not weep.’ Then he came up...”¹⁴

And he touches this stretcher. He touches this platform that the body was on and the bearers, the Bible says, stood still. They stopped. This is how he stops the procession. He walks up to this group coming out of the town. He says to the mother, “Don’t weep.” And he walks up to that stretcher and the Bible adds this detail for a reason. He touches it and they stop.

¹³ Luke 9:51-56.

¹⁴ Luke 7:13-14.

Now this is not something ordinarily that a Jew would want to do, to touch a stretcher upon which a dead body is resting. In fact, Numbers chapter 19 verses 11-22 specific laws, laws of ceremonial impurity based upon coming in contact with a dead body.

Keep your Bible marker here. Let's just read that real quickly. Go to Numbers chapter 19. I want you to see this. I don't have to read it. I realize you could do it on your own, but I want you to see this. Numbers chapter 19. Look at verse 11.

Whoever touches the dead body of any person shall be unclean seven days. He shall cleanse himself with the water on the third day and on the seventh day, and so be clean. But if he does not cleanse himself on the third day and on the seventh day, he will not become clean. Whoever touches a dead person, the body of anyone who has died, and does not cleanse himself, defiles the tabernacle of the LORD, and that person shall be cut off from Israel; because the water for impurity was not thrown on him, he shall be unclean. His uncleanness is still on him. This is the law when someone dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean seven days. And every open vessel that has no cover fastened on it is unclean. Whoever in the open field touches someone who was killed with a sword or who died naturally, or touches a human bone or a grave, shall be unclean seven days. For the unclean they shall take some ashes of the burnt sin offering, and fresh water shall be added in a vessel.¹⁵

And on it goes. You can read it. I mean, there were specific laws about this. Jesus walks up to this funeral procession and he touches this stretcher. It is something unique to the Son of God that whatever he touches does not communicate actual or ceremonial uncleanness to him. But, rather, whatever he touches becomes clean. We see in Jesus divine purity. He is holy. He is undefiled. He is separate from sinners. He is not a mere man. He cannot become unclean for everything he touches becomes clean. In fact, we have an example of this in Mark chapter one verse 39. It says:

And he went throughout all Galilee, preaching in their synagogues and casting out demons.

And a leper came to him, imploring him, and kneeling said to him, "If you will, you can make me clean."

Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean."

And immediately the leprosy left him, and he was made clean.¹⁶

¹⁵ Numbers 19:11-17.

¹⁶ Mark 1:39-42.

And so we see the sovereignty of God and we see the compassion of God and then we see the purity of God, divine purity. Jesus without any qualms, without any hesitation touches this platform that the body was on and he stops the possession. The bearers stop, which leads to a fourth thing we see in our Lord in these verses. We see divine authority, because, amazingly they just stop. They stand still. They do what he says.

I don't know a better way to say it. When you read the gospel accounts the life of our Lord, you see Jesus getting away with things that no one else could get away with, because there was just this instinctive knowledge in men when they were around him of his personal authority. People were amazed by it. People were mesmerized by it. People were frozen by it, this sense of the personal authority of Jesus. He walks up and he stops them.

There were times when this was even acknowledged. You know this. John chapter seven verse 45. When the chief priests and the Pharisees had sent officers to arrest Jesus and the officers come back and they don't have Jesus and:

“...the chief priests and Pharisees, who said to them, ‘Why did you not bring him?’ The officers answered, ‘No one ever spoke like this man!’”¹⁷

I think about Christ cleansing the temple and they just let him do it. John two verse 13.

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.”

His disciples remembered that it was written, “Zeal for your house will consume me.”

So the Jews said to him, “What sign do you show us for doing these things?”¹⁸

I mean the only thing they really says is, “Do you have a sign that explains that you have the authority to do this? But they don't stop him. They don't arrest him.

Jesus answered them, “Destroy this temple, and in three days I will raise it up.”

¹⁷ John 7:45-46.

¹⁸ John 2:13-19.

The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he was speaking about the temple of his body.

When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.¹⁹

See in our Savior the authority of God. Jesus stops the procession and they stood still.

Fifth, now we come to the good part, divine power. Verse 13.

And when the Lord saw her, he had compassion on her and said to her, “Do not weep.” Then he came up and touched the bier, and the bearers stood still. And he said, “Young man, I say to you, arise.”²⁰

Now just stop there. What is Jesus doing? He is speaking to a dead man. And, as you know, this is not the only time he is going to do this. He does this with Lazarus.

“Lazarus, come forth.”²¹

Jesus is giving a commandment to a dead man. I have been at funeral services where I have watched people in the midst of their grief and in the midst of just their humanness. We have such an association with this house, with a body. And I have seen people speak to a lifeless body in a casket, talk to that lifeless body in the casket, but I have yet to be at a funeral service where I heard somebody tell the body in the casket to do something. Why not? Because we know they are dead and we know they have no power to respond to what we are saying.

In the word of Christ is the power that brought about that result.

“Young man, I say to you, arise.”²²

And what happens? Verse 15.

“And the dead man sat up and began to speak, and Jesus gave him to his mother.”²³

I love the way that is worded. He obeys. In the word was the power that executed the commandment.

¹⁹ John 2:19-22.

²⁰ Luke 7:13-14.

²¹ John 11:43.

²² Luke 11:14.

²³ Luke 11:15.

And, beloved, you know this. The gospel has a commandment, doesn't it? We saw it this morning in John chapter five. The time is coming and now is when the dead will hear the voice of the Son of God and live.

It speaks not only of physical resurrection but spiritual salvation. The gospel contains a commandment. Believe on the Lord Jesus Christ. That is the commandment of the gospel. This is why response, faith response to the gospel can be described as obedience to the gospel, to turn from your sin in faith and trust in Christ. This is what the gospel commands. But men have no power within themselves to obey such a commandment. And the only time a man ever obeys the gospel is when the gospel goes forth in the regenerating power of the Holy Spirit so that God gives, grants what is required even as the Word goes forth. He grants repentance. He grants faith and men believe with what has been granted to them.

We see it illustrated in a physical way in this text. Jesus says, "Arise, young man," and he does it. He has now power in himself to do it, but Christ grants what he commands. And the man sits up and he begins to speak.

Don't you look forward to the day when all those in the graves will hear the voice of the Son of God and obey? And how will that happen one day that all of the dead will head the voiced of Christ at the resurrection? In the same way we see here, divine power.

Psalm 33 verse six says:

"By the word of the LORD the heavens were made, and by the breath of his mouth all their host."²⁴

All that we see, how did it come into existence? God spoke. He said it and it was.

Psalm 33:9.

"For he spoke, and it came to be; he commanded, and it stood firm."²⁵

Men in all of their supposed wisdom imagining some long evolutionary process kicked off, you know, everything coming into being as a result of nothing. And all of man's wisdom, what a fool he is. God spoke and it came to be. He commanded. He tells us how he did it and he was the only one there when it happened.

And right now this entire universe is being sustained by the word of our Savior. Hebrews 1:3. We read it this morning.

"He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high."²⁶

²⁴ Psalm 33:6.

²⁵ Psalm 33:9.

This is the one who sustains the universe, the one who came and lived and died and has been raised and sits at the right hand of God so that by his Word a dead man sits up and by his Word light from God shines into a human heart and God's glory is beheld in the face of God's Son and men are saved.

There is a sixth thing I want you to notice with me. Divine goodness. Verse 15.

“And the dead man sat up and began to speak, and Jesus gave him to his mother.”²⁷

God didn't have to say it to us that way, but he did. Jesus gave him to his mother. Let it sink in to our minds and hearts that there are secondary ends for which God accomplishes things. You know, God can accomplish more than one thing at the same time. And there is no doubt that in everything that God does there is a primary end. The primary end for everything God does is God's glory. That is right. That is at it should be. Anything less would make God not God. But though there is always one primary end, there are multiple secondary ends. And those things are real also. Those things are important also.

Sometimes what I am trying to say to you is sometimes I think so we so focus on the primary end that we don't do justice to the secondary end. This young man is raised from the dead to the glory of God, that God's Son might be made manifest to the world. That is true. But he also did this in his kindness, in his mercy in his compassion to return this only Son to his widowed mother. That was a real motivation, too.

God cares about his glory supremely. And at the same time God cares about a grieving mother. And at the same time God cares about a grieving widow who would have no support. And that would be true even if he had not returned her son to her. But in this case he chose to do so. And we need to know tonight that God cares for us. He cares about the believers who finds himself or herself in need tonight. Child of God, he cares for you. Do you know that? Do you believe that? He cares about your sorrows. He cares about your struggles. And God takes pleasure in demonstrating his mercy. He takes pleasure in demonstrating his goodness. It is his Word that tells us, “Casting your cares upon him, for what? He cares for you.”

That is divine goodness that he would care for us. And yet he does.

The last thing we see in this text is divine presence. Verse 16 says:

“Fear seized them all.”²⁸

I mean, they realized, we have just seen something that has never been seen before, in a sense. And they glorified God. they attributed this to God saying:

²⁶ Hebrews 1:3.

²⁷ Luke 7:15.

²⁸ Luke 7:16.

“‘A great prophet has arisen among us!’ and ‘God has visited his people!’”²⁹

This is a sad thing we see in verse 16. This is a testimony to the sinfulness of man, that you can come face to face with the presence of God and misunderstand what you are facing. They had the sense of a divine visitation. What they didn't recognize is this visitation involved God himself standing right there with them face to face. They recognized something of the presence of God but they thought of this presence in terms of a great prophet, some great communicator on behalf of God, but they did not consider that this was God himself standing right there in their midst. Indeed, God has visited them from on high. They missed it.

Now maybe what was in their mind was the fact that in the Old Testament you have Elijah involved in a resuscitation, someone being raised from the dead, not in the sense of final resurrection, not in the sense of a new body, but a resuscitation. Elijah is involved with that, 1 Kings chapter 17. Elisha also, 2 Kings chapter four.

But I challenge you to read those two accounts—1 Kings 17, 2 Kings chapter four. What you are going to find is it was not like this. When those two prophets were involved in a resuscitation it involved crying out in prayer more than one time, walking away, coming back, laying down on the body, coming back, stretching out on the body. It involved these sorts of things. Jesus simply says, “Young man, get up.” And he does.

Read those accounts and you are going to see we are talking about something very different in this case. This is not just a prayer for resuscitation. This is a command to live. And it is obeyed. This is the Son of God.

So I ask us. There is only one true God, only one. Do we know him? If you are to know this one true God there is only one way. It is in his Son. Jesus said that to us, didn't he, John 14:6.

“I am the way, and the truth, and the life. No one comes to the Father except through me.”³⁰

To see Jesus is to see the Father. To see Jesus is to see god revealed, explained, exegeted. So, child of God, how well do you know your Lord? Do you know your God to be sovereign? Do you rest in his sovereignty today? What is going on in your life that has had you troubled? What is going on in your life that has had you worried, full of anxiety and fear? Have you forgotten that our God is sovereign? And could there be any greater comfort than the knowledge that our God who is all together sovereign is at the same time all together compassionate? Do you know your God to be compassionate? Do you believe that you can cast all of your cares upon him knowing that he cares for you? Do you know your God to be Jesus? Do you recognize in the Son of God the purity and holiness of God? Do you recognize in him the authority of God? Do you recognize in him

²⁹ Luke 7:16.

³⁰ John 14:6.

the power of God so that you honor the Son even as you honor the Father? And in that way God is worshipped and glorified as he should be.

My prayer for you, my prayer for me is what Paul declared when he said, “Oh, that I might know him.” Is that your heart’s desire to know him, to know your God better and better as you know your Savior better and better?” Look at Jesus. Look to Jesus. If you have seen him, you have seen the Father. And all God’s people would say amen.

Let’s pray.

Father, thank you for your Son, our Savior, Lord and King. Thank you that when we see him, we see you. Lord, let us receive the clearest revelation of you we will ever have, the revelation of your Son. Let us know the truth about you and glorify you by trusting you as you are. And I pray for anyone in this room who does not yet have fellowship with you, because they do not have fellowship with your Son. Lord, may they even know look to Christ and trust in him for life? Let us worship you, Lord, not just on a day like today in the midst of a public worship setting, but, Lord, let us worship you each day by looking to Jesus, by fixing our eyes on him as we run this race. We ask for this in Jesus’ name. Amen.