

Title: Jesus Breaks Up a Funeral

Text: Luke 7:11-17

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Proverbs 3:21-22 tells us that we should *"not lose sight of divine wisdom or understanding. We should keep sound wisdom and discretion for they will add life to our souls and beauty to our lives."* And so, if you have your copy of God's word with you today, and I hope you do, please turn to Luke 7. We're going to be looking at verses 11-17 this morning, which is a passage that shows the complete transformation of hope that Jesus brings to otherwise hopeless situations.

This has got to be one of the most glorious passages in scripture as I've been studying it. And it's because of where it starts and about where it ends. And it all starts with death, particularly the death of a child. The death of a child is a moment that no one wishes for themselves. It is a moment that no one can prepare for. It is sudden and unexpected for a child to die in his or her youth. Like a period that happens before the end of a sentence, you expected more. It's sudden, it's abrupt, it's painful.

I have heard and read from many older than me that for the old to die is one thing, but for the young to die is different. The life seems cut short, the sentence seems incomplete, the story seems unfinished. Now we know that it is different when we consider eternity, but nevertheless, the death of a child carries with it a unique sorrow, a poignant sense of loss and almost palpable feeling of death as it is cast its power over one that would otherwise be so full of life. With the death of a child, you are uniquely reminded of the power of death and the aching sorrow and misery that always accompanies it.

As one pastor wrote, I have conducted many funerals in my life and led many individuals to a graveside, but there is nothing like walking with a weeping mother over to the land where her child's body shall rest in death. It is the very essence of sorrow. It is hard to imagine a more saddening scene. As someone who has had a funeral like this and as someone who has conducted several of them for others, I can attest that that testimony is true.

Well, it is upon such a scene that we find ourselves today in the gospel of Luke 7:11-17. It is a passage that powerfully displays for us the divine mercy and might of Jesus Christ in moments like this. You see, one of the major themes and focus of the gospel of Luke and of all the gospels and indeed of the entire Bible itself is the identity of Jesus Christ. That is especially true here in Luke 7 & 8. In Luke 7:49, in fact, the question is going to be directly asked of Jesus, *"Who is this?"* And again, in verses 19-20, John the Baptist's disciples are going to find Jesus and ask him, *"Are you the one who is to come, or shall we look for another?"* It's the same question, who are you? Well, here in chapter 7 & 8, Luke is going to slowly lay out for us, account by account, a trail of evidence that clearly points to one conclusion concerning Jesus's identity. And that conclusion is this, Jesus is God. And the passage before us today in verses 11-17 delivers powerful evidence towards that conclusion, the most powerful evidence you could see.

For as we will observe here through this recorded account, Jesus possesses divine compassion and power to make a very real difference in the area of sorrow and death and the most hopeless of situations. And all of this will be seen this morning as we study in this passage before us today, the divine moment that begins this passage off in verses 11-12, the divine mercy that is expressed in verses 13-14, the divine might that is revealed from the lips of Jesus in verse 15 and the divine message that is received in verses 16-17. Through all of these events, we are going to observe in each and every detail that Jesus is in fact God. And that his power and presence makes all the difference when it comes to sorrow and death.

And so, with that in mind, if you're able, please stand with me out of reverence and readiness for the word of God as I get to read our passage, our glorious passage before us today from Luke 7:11-17. Luke under the inspiration of the Holy Spirit writes these words for us today, Luke 7:11,

"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.' 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."

This is the word of God by whose appointment the heavens and the earth stand to this day for all things are his servant.

Let's pray.

Father, we thank you so much for the glory of Jesus that is revealed in this historic account. We thank you Father for your word, for it is a lamp to our feet and a light to our path. We thank you that it is the most realistic account of the world in which we live. We thank you that it shows us truly what the state of this world is. And then it shows us truly the difference that Jesus makes. So, Father, I pray that this morning your word would be at work among this congregation. That your spirit would take these divine truths about your son Jesus Christ and minister to us. Minister to the hearts of your people. Minister to those who are yet outside your flock and draw them in by the glory of Christ. Father, I pray that you would raise up here in this place a body of people who do not fear death but who know that Jesus Christ has ended the funeral. Father, may we see in the hands of Christ today a life, a life that is eternal and unending when it belongs to him.

We ask this in Jesus' name, amen.

You may be seated.

So, the setting for this amazing account before us today is given in verses 11-12 where Luke describes for us the divine moment, very special moment in verses 11-12. We read in verse 11, now *"Soon afterwards,"* that is soon after Jesus' healing of the centurion servant that we saw back in verses 1-10. We see that *"he,"* that is Jesus, *"went to a town, a town called Nain, and his disciples and a great crowd went with him. And as he drew near 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."* I want you to see some of these details that are accounted here in these first opening two verses.

Soon, it says very soon after Jesus demonstrated his authority just north of the Sea of Galilee by healing that centurion servant boy there in Capernaum, Jesus then begins to head 25 miles south to a small, small town called Nain, which is about a day's journey or so away. And Luke tells us that Jesus makes this journey with quite a large company of his disciples and curious onlookers that he had collected along the way. And we need to understand that this would not have been the easiest of journeys to take through Israel, through that hill country, especially since Nain was off the beaten track with no major roads or trade routes running by it or through it. So, you have to ask yourself here, why did Jesus bother leading such a large crowd along such a significant journey to such an obscure town? And the answer is, I believe, is because Jesus was following, as he often did, as you'll see in the Gospels, he was following a divine timetable. This is just yet another reminder that Jesus is not at all like us.

Jesus, as God the Son, lived with a constant awareness of and submission to the divine purposes and plans for his life. This would lead to what I often like to call when studying scripture, especially when it comes to the life of Christ, divine moments. Friends, there is no such thing as coincidences, and that is especially true when you look upon the life of Christ. Everything always had a purpose and a plan behind it. You see this over in John 4:4, when Jesus says on his way to Galilee, *"I have to pass through Samaria."* Well, if you ever take a second and look at a map, you would ask why. There are easier ways to Galilee. But as you read the story there in John 4, you find out it's because there was going to be a woman who had come to a well at the very moment that he arrived there. That is why he had to go through Samaria. He was aware of a divine moment.

You see this again later in Luke 13:33 in this Gospel, where near the end of his ministry, Jesus says, *"I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem."* That is amazing when you think about what Jesus said there. Jesus not only knew that he was going to die, he knew where he was going to die, and he knew how long it would take for him to get there. He knew the divine moment, the divine timetable. How? Because Jesus was divine.

And Luke here is starting to expose that through the opening evidence of this account. As Isaiah 46:9-11 says, *"I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,'... I have spoken, and I will bring it to pass; I have purposed, and I will do it."* So why does Jesus bother taking such a large crowd along such a significant journey to such an obscure town? It's because a divine moment planned from eternity past will happen there, one that is going to be fulfilled for the glory of God.

And what's really interesting is that when Jesus would have left on that day's journey, it is very possible that the young man may not have even been dead yet since Jews never kept a body overnight. They didn't have embalming, so decay would set in immediately. And so, Jews would move very quickly that same day to bury the body. And so, it's very likely that Jesus started heading towards that funeral in Nain before there was even a dead person. And so, Jesus left for Nain at the exact moment required for verse 12 to say this, and *"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."* Perfect timing. Just as Jesus draws near to the gate of this town, this man who had died is being carried out. A divine moment.

And what a scene confronts Jesus and his followers, one of the most poignant displays of sorrow and death imaginable when you take time to think about it. Out comes this dead body, draped in a cloth, and being carried on a bier as verse 14 says in Jewish culture, that was basically a stretcher or a wide plank. And in front of this stretcher walks the forlorn figure of a woman weeping bitterly in sorrow. And around the coffin is gathered a group of professional Jewish mourners who in their flutes and discordant symbols and mournful cries are leading the rest of that crowd in loud, dissonant wails. And in the midst of all of that cacophony, Jesus sees that the wretched figure of that woman is walking alone. Jesus's disciples would have seen it as well. As she was alone with no husband beside her, no children, she was a widow. And when they glanced at the coffin, they realized that he was her only son. His death meant the end of the family line, the end of the family. Without a husband and any sons, she was a widow who is now truly alone without means of provision or protection in that day.

It's kind of ironic with all of those people around her because again, remember, this is a real story of a real person. It means that the very next day when she woke up, no one would be around her at all. There wouldn't be the comforting sound of her husband breathing softly on the pillow next to her, none of her son's footsteps would be moving around the house getting ready for the day. There would be none of that. The next day, there would just be silence. What a picture of sorrow, sadness, loneliness. What a picture of death.

And indeed, might I say what a realistic picture of the world in which you and I dwell. For the misery that's seen here in this account is the same misery that reaches out to every single human soul apart from Christ. As Hebrews 2:15 states, those who are yet unsaved apart from Christ are *"through fear of death subject to lifelong slavery."* Fear of their own death and fear of the death of those around them is like a vice and a shackle that is ever fixed around their throat. Now those in our world often try to ignore this fact and drown it out through thoughts of youth or good health or entertainment or by relegating the true realities of death to dark, distant corners of our society. But in illness or aging or even in the quiet watches of the night, they can still feel that fear's ever tightening grip. The whole world is enslaved and cloaked in the veil of misery and death.

And in light of this reality, we must remember two things this morning before I move on. First, the source of this misery and second, the surety of it. First, we must remember the source of this misery, that all misery that has been brought into this world is a result of sin. When God made everything new at the very

beginning, we hear from Genesis, he made it very what? Good. But then Romans 5:12 says this, *"sin came into the world and death through sin."* Never lose sight of this truth, that this world and therefore our lives are often touched with real misery. And this misery is a direct result of real sin. If there was no sin, there would be no sorrow.

And I want to remind you all of this today so that when you and I are touched by sorrow, we would more vehemently hate sin. Sin is what has broken this world. Sin has. As we often sing at VBS, sin messed everything up, everything up, everything up. I don't know how to sing the, I don't know how to do all the dance moves, but it's true, it's true. Sin is what has broken our bodies and our minds and our relationships and our world. Sin is what killed my daughter and buried her in a grave. Sin is what has ruined what God created as good. And so instead of loving sin and clinging to it and playing with it or ignoring it or arguing with God over it, we should hate it as being the source of all the sorrows in which we live in this fallen world. We should give it no quarter. We should kill it and abhor it as evil wherever it's found. And so, in times of sorrow, we should remember the source of this misery.

And second, we should remember the surety of this misery as well. We live in a world that is lost and ruined by the fall. *"A creation,"* as Romans 8:20-21 says, *"is subject to futility, not willingly, but because of him who subjected it, in hope of that coming day when creation itself will be set free from its bondage to corruption."* Until that day, we need to remember the surety of this misery *"that man is prone to trouble as the sparks fly upward,"* as Job states, and therefore bear with the fallen state of this creation patiently. Regarding the misery of this fallen world and the absolute surety of it, we cannot do anything ultimately about it. But the joyful hope that breaks through in this account is that there is someone who can and will, who can do what none of us can do, who can transform all of our difficult moments into divine moments for his glory and for our good.

And that brings us from the divine moment in verses 11-12 to the divine mercy that is shown in verses 13-14. Look at verse 13, we read, *"And when the Lord saw her, he had compassion on her."* Now that word compassion historically is tied to the guts. You could say that Jesus had a gut reaction of compassion towards her. He deeply and he richly and he intimately felt within himself the sorrow and the pain that that widowed woman was going through. The same idea is brought up again in John 11 at the death of Lazarus when we're told in verse 33, *"When Jesus saw her,"* that is Mary, the sister of Lazarus, *"weeping and when he saw that the Jews had come with her, were also weeping,"* it says, *"he was deeply moved in his spirit."* That word there comes from the word of a horse that is snorting. You might think it's strange, but it's like that Jesus had an involuntary heaving gasp. One that is verse 35 of John 11 makes clear, gave way to tears.

One scholar attempting to translate this word wrote, he gave way to such distress of inward spirit that it made his outer body tremble. Jesus had a physical reaction. He felt the moment. He felt the pain. And so, at this site of this lonely woman, walking in front of her only son's coffin with all of her hope, all of her future, all of her heart about to be buried in a tomb, Jesus's heart goes out to her. This is Jesus. This is who we talk of when we talk of Jesus. He is the God of all comfort and compassion. And his loving affection flows out to this woman. What a beautiful reminder that Jesus's heart, his compassion, and sympathy is

big enough to include every single one of us and every single one of our situations and sorrows. For Jesus never changes. He is the same yesterday, today, and forever. And just like it does to this widow, his loving mercy can reach to any of us no matter the circumstances we're going through.

As I was reminded this week from Lamentations 3:21-23, *"This I call to mind, and therefore I have hope: The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness."* You can count on God's faithful compassion. You can count on Jesus's faithful mercy. He is touched with the feelings of our infirmities. As Hebrews 4:15 says, *"He is a merciful and sympathetic high priest."* As Hebrews 2:17 says, *"His heart is still full of mercy and compassion."* There is no friend nor comforter like our Jesus. His heart breaks over sorrows. His heart breaks over loneliness. His heart breaks over suffering and death and pain that it brings. That's why we read in John 11:35 that while on earth, *"Jesus wept."*

And this morning, I want you to know that Jesus's heart hasn't changed. And it floods out to those of us who are in a divine moment of sorrow and suffering as well. Just like it did that day towards the widowed woman. And thus, in divine mercy, Jesus interrupts this procession of sorrow and death with powerful words. And I want you to see first that in mercy, Jesus commands sorrows to cease. This is the end part of verse 13 where Jesus *"had compassion on her,"* and we hear him say this, he said to her, *"Do not,"* what, *"weep."* Now, if you were to try to say something like that at a funeral, you'd get kicked out. But Jesus can say something like that. But he's not like any of us. When we say things like that, oh, don't cry. It's usually because we don't know how to handle the sorrow and the pain that the other person is going through. But when Jesus says something like this, it's because he does know how to handle it and he's got a plan to do it. And Jesus says, do not weep because he knows what he's about to do.

And so, in mercy, he commands sorrows to cease. And then in the absolute audacity of it all, in mercy, he commands death to cease. In verse 14, it says, and *"he came up."* And so here you have life and death staring at each other. Jesus has come to conquer death and to swallow it up in victory. Here he is confronted with the reality of death. So, what is Jesus going to do in this moment? *"He came up and he touched the bier."* Now, Jesus goes right up to that stretcher with the dead body on it and he touches it. That would have made all the Jews there recoil. That would have made all of them retreat in fear because touching a coffin would have made you ceremonially unclean in that culture. Numbers 19:11 & 16 says that *"Whoever touches a coffin is considered unclean,"* but Jesus cannot be defiled. He is the holy God incarnate.

And as Hebrews 7:26 says, *"he is holy and innocent and undefiled."* Jesus doesn't give way to defilement. Jesus caused defilement to give way before him. And rather than the corruption of death overcoming Jesus, we're going to see Jesus overcomes the corruption of death. And so, Jesus walks right up, he touches that bier of death, and it says, *"the bearers stood still."* I bet they did. Everyone freezes in sheer shock at the audacity of what this man from Capernaum has just done. And in the silence of that moment, Jesus speaks. He says, *"Young man, I say to you, arise."* Now this is very significant. In Jesus's other miracles, Jesus would sometimes do something physical.

We'll see that in the gospel. Sometimes he'll lay his hands on the eyes, or he'll lay his hands on their head or their shoulders, or he'll give some instructions for that person to follow, like go wash in the Pool of Siloam. But in his resurrections, when you study them in the gospels, you'll see that Jesus does nothing of the sort. He just speaks and he causes the dead to rise. I think that Jesus does that to communicate that he himself is the giver of life. There're no gimmicks that are required. He is the *"resurrection and the life,"* as John 11:25 says. And he gives life to whomever he wills, to whoever believes in him. So that when we come to chapter 8 with Jairus's daughter, it is Christ's word, *"Child, arise."* In John 4 with the nobleman's son, it is Christ's word, *"Go; your son will live."* In John 11, at Lazarus's tomb, it is Christ's word, *"Lazarus, come forth."* And here once again with the widow's son, it is Christ's word, *"Young man, I say to you, arise."* And just like that, creative life-giving power explodes in the mouth of creator and that boy's body and soul are reunited in an instant.

Because look at what happens next. After we see this divine mercy, we then see Jesus interrupt this procession of sorrow and death with the divine might mentioned in verse 15. It is a good thing that Jesus said, *"Young man, I say to you, arise,"* for as many other pastors have said before it, if he had not designated it, every single dead person on planet earth would have sprung from the dead on that day. *"Young man, I say to you, arise. And the dead man sat up and began to speak."* That'll break up a funeral real quick. Think of that. Beyond the curtain of death itself, this young man hears Jesus's words of command, and he obeys. The dead man comes to life at the power of the word of Christ. He comes back to life from the dead. And he really did, by the way. He really did. Remember, as the opening words of this gospel tells us, this is a firsthand eyewitness account of something that was shared with Luke. In other words, people really saw this. People really experienced this. This really happened.

As the first century Roman philosopher, Quadratus wrote in his letter to Emperor Hadrian in AD 124. Our Savior's miraculous works, moreover, were always present, for they were real, consisting of those who were healed from their diseases, those who had been raised from the dead, those who had not only seen while they were being healed and raised up, but were afterwards constantly present, nor did they remain only during the surgeon of the Savior on earth, but also a considerable time after his departure. Indeed, this man writes in AD 124, some of them have survived even down to our own times. This man really was raised from the dead. And the whole crowd in funeral procession bore witness to it that day. In a moment, in the twinkling of an eye, heart, lungs, brain, and senses came roaring back. The gray, cold pallor of death on his face flushed with life. His dilated eyes focused on the skies blinked. Then he sat up talking, I wonder what he said. Boo! No, that's what I would say, no. Mom, you don't look so good, right? But talk about a miracle. He was dead and now he was alive.

If you want to know what the gospel is, it's that message right there. Christ's words have the power to cause dead men to rise again. And you and I who have trusted in Jesus Christ bear testimony of that this morning. For as Ephesians 2 teaches us, we were what? *"Dead in our trespasses and sins."* And I've never seen a dead person ever move until Christ says, *"Young man, I say to you, arise."* And there's life. This is the gospel. That he comes to us in death and gives us life. All glory be to Christ. All glory be to Christ. Talk about a miracle. No doubt people screamed. No doubt people freaked out.

But in the midst of that turmoil, look at what happens with the mother. It says at the end of verse 15 that after the *"man sat up and began to speak, Jesus gave him to his mother."* And that shows you the horizontal reason for why Jesus just did that miracle. He had a vertical reason to bring glory to his father through the works of the son. And he had a horizontal reason to restore these to each other. Imagine this mother's utter shock giving way to inexpressible joy as she held in her arms the young man that had been dead just moments ago. Her boy that she'd lost was returned. I'm sure that with this mother, her tears of sorrow were replaced with *"shouts of joy"* as Psalms 126:5 says. And did you notice what happened? Jesus and his compassion commanded sorrow and death to cease and what happened? It ceased. By his divine mercy and power, Jesus interrupts the procession of sorrow and death and replaces it with a parade of joy and life just like Jesus does for all who are his children. The voice of Jesus in this passage is the voice of the future for us. Like the waves of the sea, Jesus has commanded sorrow and death. *"Thus far you shall come, and no further."* And sorrow and death listens to his command.

Brothers and sisters, there is coming a day when at the command of Christ, our experience that we have here of sorrow and misery and death as believers will cease forever. As Revelation 21:4 says, *"He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."* Listen, the ripples of that coming glorious day are seen in the passage right here. Other religions might try to speak to the pressing issues of life, but only Jesus can do something about them. There is a day coming when the *"Lord himself will descend from heaven with a cry of command.... And the dead in Christ will be the first to,"* what, *"rise. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord."* Therefore, comfort one another with these words.

As Jesus says in John 5:28-29, speaking of the final resurrection, *"Do not marvel at this, for an hour is coming when all who are in the tombs will hear the voice of the son of God and come forth, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment."* There is coming a day when Jesus will speak into the depths of the sea. He will speak to the roots of the mountains. He will speak to the scattered dust and molecules of our bodies and you and I will hear. And there is coming a day when everyone will hear. We'd better get ready, especially when we understand that it is *"those who hear his voice now who will hear his voice later at the resurrection of life."* So, we better get ready and listen to Jesus' voice in his powerful word now. What a day this account foreshadows. What a day that will be. Families of those who have believed will be reunited in the presence of Jesus. Your husband, your wife, your mother, your father, your child, your brother, your sister, your friend, will hear Christ's voice and rise. You and I who have trusted in him will rise also. Sorrow and sadness will flee away, and death will be no more because of the divine mercy and might of Jesus. He has interrupted the procession of sorrow and death just as it is in this account. The divine moment, the divine mercy, the divine might.

Finally, that leads to the divine message. Verses 16-17, we see that *"Fear seized them all, and they glorified God, saying, 'A great prophet has arisen among us!' and 'God has visited his people!'"* Now Jesus was more than just a great prophet. He was the great prophet, the one predicted by Moses himself in Deuteronomy 18:15-19. He was the promised Messiah, the Christ. So that is an inadequate description. However, I want

you to know that it is an understandable connection they make, especially when you consider what the prophet Elijah, one of the greatest prophets ever in Israel did in 1 Kings 17:8-24, which we read this morning. That's why we had it as our scripture reading because the parallels of what Jesus does here is just staggering.

In 1 Kings 17, Elijah goes to a small town called Zarephath, just like Jesus goes to a small town called Nain. There Elijah meets a widow at the gate of the city, just like Jesus meets a widow at the gate of the city here. There the widow's only son dies, just like this widow's only son dies. And here's the apex of that story. Beginning of verse 19, if you remember, the son died. Elijah takes him up to his upper room. He begs God to save that boy's life three times. That boy's life comes back again. And then we read this in verse 23, *"Elijah took the child and brought him down from the upper chamber into the house,"* and listen to this, *"delivered him to his mother."* The exact same words that are mentioned here in Luke 7, *"Jesus gave him to his mother."* *"And Elijah said, 'See your son lives.'"* And what was the result of the widow? *"The widow said to Elijah, 'Now I know that you are a man of God, and that the word of the Lord in your mouth is true.'"* That widow came to understand that Elijah was a man of God, a prophet, and that what he spoke was true.

So, it was with the people who saw that miracle in Luke 7 that day. They thought that a great prophet had come. They saw the connection to Elijah. They also recognized that God had visited his people. And that's the message that verse 17 refers to when it says, *"And this report about him spread through the whole of Judea and the surrounding countries."* A great prophet has arisen among us. Yes, not quite. And God has visited his people. Yes, but not on the way that you're thinking. See, this divine message was the truth. It was the divine message that Jesus wanted them to see that day. But in their unbelief, they both got it and missed it entirely at the same moment. They were so close to being right. And yet I want you to see they were yet an eternity away.

As they were thinking, wow, that really is quite amazing. I know. Bringing the dead back to life again. I know. Clearly the power of God. I know. Never seen a prophet do that before. I know. He must be a really great prophet. No. They were correct in noticing the similarities with Elijah, but they were wrong in missing the great difference between the accounts. Jesus is like Elijah, except for one great exception. Elijah had to beg God three times to give life to that boy. Jesus begged no one. He spoke and it happened. All he had to do is say arise and he arose. Jesus is not someone who merely speaks for God. Jesus is God in human flesh. And we see that in this passage. That's what we see. And that is why this passage is written.

So that we would know who Jesus is with his divine moment and his divine mercy and his divine might and his divine message. The conclusion we ought to come to is Jesus is God. What a savior and what a Lord. May you not come to him with any patronizing nonsense that he is merely a good teacher and an example for moral living. He is God who has come to bring the dead to life again. And he promises to do it for everyone who trusts in him. To bring you from spiritual death, the death and condemnation that your sin deserves. He can give you forgiveness and new life if you trust in him. And what he does to your soul, he promises to do to your body someday by the same wonder working power of his own resurrection. Jesus is God, a God of mercy and might. And I want your faith to rest in him.

He hears every individual pain. Each sorrow and each hurt of this world. He is following a divine timeline in your life though all that you might see is misery and sorrow. His mercy and his might is at work. And he is bringing all things to a conclusion where all things will be made new. And you can rest in him. Him who is the resurrection and the life. And his compassion goes out to you. His compassion goes out to each individual pain and sorrow and hurt of this world. And that's why he came to this earth to interrupt the procession of sin and sorrow and death by conquering it all through his life, death, and resurrection. What he did here, he will do everywhere soon. He will make all things new.

And this is the message that you and I need to share with this world. That the God of divine mercy and might has come to help his people. And he has come to help you if you would trust in him. So today if you hear his voice, listen to his word, and arise. Get up you sleeper and Christ will shine on you. Wake up and arise from your unbelief and behold the Christ who is worthy of your trust. Get up from your sin and death and trust in the Lord Jesus Christ and he will save your soul. Get up and hear his word for his word is power and life. He has come and he is coming again.

This is the word of God from Luke 7:11-17, which I consider a great privilege to be able to share with you today, which I now commit to your further study in your faithful obedience until Jesus, our resurrection and our life returns.

To that end, as the men come forward for communion this morning, let's pray.

Father, we thank you for this good news. O father, as we look upon a world that is marked by the corruption that sin brings, illness, disease, weakness, sorrow, misery, death. We thank you that there is good news, a light in a world of darkness. And that light is Jesus who has shown upon us his glory as being the divine God in the human flesh who has come and mercy and might on behalf of all those who trust in him. Father, I pray that each and every soul here today would find solace and rest for their souls in this same Jesus. We thank you that he is the resurrection and the life and that he takes those who are dead in their trespasses and sins, he forgives them of their sins, and he gives them new life in him.

And Father, we thank you that even though we still as believers' dwell in this sinful flesh prone to corruption, we thank you that Jesus has not let go of us. He has a plan, and he will bring it to completion. And one day we will hear the same voice that this boy heard, arise. And in that moment, we will be made fully complete in the presence of our savior. We thank you for the hope that you've given us in Jesus. Help us not to keep it to ourselves. Help us to preach this good news to those who are around us. We ask this for his glory, for the salvation of the lost and for the good of your people in our day.

We ask this in Jesus' name, Amen.

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