

**Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only )**

**Luke 7: 11-17**

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank God, it's time to read the Bible again. Let's continue to read Luke Chapter 7. We will read verses 11-17 today.

**Verse 11: “ Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd.”**

After leaving Capernaum, Jesus began traveling to various places accompanied by His disciples and a large crowd of followers, and on this occasion, they arrived at a city called Nain, a name which literally signifies a place of pleasantness.

**Verse 12: “And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.”**

The name of this city was Pleasant, and as Jesus was entering the city with His disciples and a large crowd following Him, they happened to encounter something that was not pleasant at all; there was a widow who had only one son, her only begotten son, and he had died. The funeral procession was just at the city gate and met face to face with Jesus' procession. The death of a widow's only son is, from a human perspective, something extremely unbearable and deeply pitiable; therefore, many people from the city were accompanying the widow in this funeral procession.

Under Luke's skillful arrangement, we should be able to see two processions meeting at the gate of a city called Pleasant: one was a funeral procession with absolutely no hope—the widow carrying her dead son to burial; the other was a

joyful procession proclaiming the gospel and bringing good news. These two processions met precisely at the gate of the city of Nain. In fact, this reveals that in the world there are really only two processions. If a person does not know God and does not know Jesus Christ, having no hope of eternal life, then no matter how long he lives, he is in a funeral procession, completely without hope. Yet under God's sovereign arrangement, in a life that seems hopeless, thank the Lord, one day you will encounter this joyful procession of the gospel—Jesus leading His disciples and the crowd of followers to the city gate.

**Verse 13-15: “When the Lord saw her, He had compassion on her and said to her, ‘Do not weep.’ Then He came and touched the open coffin, and those who carried him stood still. And He said, ‘Young man, I say to you, arise.’ So he who was dead sat up and began to speak. And He presented him to his mother.”**

Originally it was a procession without hope, filled with death; but because it encountered Jesus, He was moved with compassion. Jesus commanded the dead young man, ‘Young man, I say to you, arise.’ And he who was dead sat up and began to speak. And He presented him to his mother.

At that time, what Jesus gave was physical life. But if we extend the timeline and view it from the perspective of eternity, in reality every one of us is walking toward death. In our earthly life, no matter how much enjoyment we may have, it is ultimately without hope; one day we will all arrive at the same end. The only hope is that in this procession of death, we encounter Jesus, and He Himself grants us eternal life. Only when we have that eternal life can we truly begin to live on the earth.

During the time Jesus carried out His earthly ministry, in those three and a half years there are three recorded instances of Him raising the dead. This is one of them: at the city of Nain, when He encountered a funeral procession, He raised a widow's son from the dead. What He did was very simple—He merely commanded the young man to arise, and the young man rose from the dead.

Another instance is found in Luke 8:49–56. Jairus, a ruler of the synagogue, had a daughter who died, and Jesus raised her from the dead. The same event is recorded in Mark chapter 5, and Mark’s account is especially vivid. Mark 5:41 says, “Then He took the child by the hand, and said to her, ‘Talitha, cumi,’ which is translated, ‘Little girl, I say to you, arise.’” “Talitha” is a Hebrew term meaning “little lamb,” and “cumi” means “arise.” To the young man, Jesus said, “Young man, arise!” But to Jairus’s little daughter, He said, “Little lamb, arise!” It gives a deeply tender and intimate feeling.

Another instance is in John 11. Jesus’ friend Lazarus became sick and died. Jesus deliberately remained where He was for four more days before returning to the place where Lazarus lived. By that time, Lazarus had already been placed in the tomb. Jesus told them to take away the stone from the tomb, and then He called into the tomb, “Lazarus, come forth!” Because Lazarus was His friend, He called him directly by name. When He said, “Lazarus, come forth!” Lazarus came out of the tomb.

In these three recorded instances of Jesus raising people from the dead, everything is so tender and so ordinary; He simply calls them by the names they were always called, and in this way He awakens them from the dead.

**Verse 16: “Then fear came upon all, and they glorified God, saying, ‘A great prophet has risen up among us’; and, ‘God has visited His people.’”**

Jesus’ earthly ministry—healing the sick, casting out demons, and raising the dead—proved that He is the Lord of life and that life is under His authority. In our human life, we naturally encounter sickness, suffering, and ultimately death. These seemingly natural laws—Jesus, as the Son of God, can intervene in them and can change them. Yet more importantly, through His intervention and through His transforming work, He enables us to realize that beyond this human, temporary, physical life, there is also a spiritual and eternal life. To receive this eternal life is the true blessing. And the purpose of Jesus performing miracles was that people

might give glory to God and come before Him to receive the eternal life that He gives.

What Jesus did in the city of Nain this time was done publicly, before two processions: one was the joyful procession proclaiming the gospel, and the other was the funeral procession, a procession of death without hope. When these two processions intersected, it bore witness to Jesus' great power of life triumphing over death. Therefore, all the people gave glory to God and said, "A great prophet has arisen among us."

The city of Nain is on Mount Morijah, between Mount Tabor and Mount Gilboa, in the same region. In 2 Kings chapter 4, it is recorded that Elisha also raised the son of a Shunammite woman from the dead. Therefore, the people of Nain would have been very familiar with this event. Elisha was a great prophet of Israel who had once raised the son of a Shunammite woman in their city. Now, they witnessed that what had happened in the Old Testament in this city was happening again through Jesus. That is why they said, "A great prophet has arisen among us," and also said, "God has visited His people." This statement was made with the background of the prophet Elisha in mind.

**Verse 17: "And this report about Him went throughout all Judea and all the surrounding region."**

Jesus transformed death into life, giving hope in the midst of despair and bringing joy in the midst of sorrow. He fulfilled this ministry on earth, and today He gives the church the very same ministry.

Do not be deceived by the friends and relatives around you who seem every day to be dressed in splendor and living joyful lives; in reality, the essence of human life is the same: we are all on a train heading toward death. If they do not encounter Jesus and His disciples—which is us, carrying out the ministry of the gospel—they remain in the procession of death. Our task is to bring them from the procession of death into the procession of life, to give them renewed hope, true joy, and genuine

peace. May God help us to see the value of this ministry we have been entrusted with.

Let us pray together: Lord, thank You for the trust and commission You have given us—the mission of the gospel. Help us in our daily lives to bear this glorious testimony of resurrection to the friends and relatives around us. You have given us eternal, imperishable life, and this eternal life brings true joy and genuine peace. We also ask that You especially bless the friends and relatives I carry on my heart, that they may come to know You soon and receive that eternal blessing. We pray in the holy name of Jesus Christ.