

1. Should Christians have blind faith?
2. Why does it matter that Jesus feels compassion?
3. Why is Jesus' power to raise the widow's son relevant for us today?
4. What conclusions do the crowds draw from what Jesus did that day?
5. What is the problem of evil, and how might you respond to someone who views the problem of evil as a barrier to faith in Jesus?

For such grief, there is only one helper: but there is a helper.

Charles Spurgeon, "Young Man, Is This For You?"

The narrative before us records a fact, a literal fact, but the record may be used for spiritual instruction. All our Lord's miracles were intended to be parables: they were intended to instruct as well as to impress: they are sermons to the eye, just as his spoken discourses were sermons to the ear. We see here how Jesus can deal with spiritual death and how he can impart spiritual life at his pleasure. Oh, that we may see this done this morning in the midst of this great assembly!

Charles Spurgeon, "Young Man, Is This For You?"

The battle is short and decisive; no blows are struck, for death has already done his utmost. With a finger, the chariot of death is arrested; with a word, the spoil is taken from the mighty, and the lawful captive is delivered. Death flies defeated from the gates of the city. This was a rehearsal on a small scale of that which shall happen by-and-by, when those who are in their graves shall hear the voice of the Son of God and live: then shall the last enemy be destroyed. Only let death come into contact with him who is our life, and it is compelled to relax its hold, whatever may be the spoil which it has captured. Soon shall our Lord come in his glory, and then before the gates of the New Jerusalem we shall see the miracle at the gates of Nain multiplied a myriad times.

Charles Spurgeon, "Young Man, Is This For You?"

Such a miracle is a sort of acted parable of what Christ will do at His second coming (1 Thess. 4:13–18). Some may raise the objection: Why doesn't the Lord raise bunches of people now? For the same reason He didn't do it then, when He was on earth—it's not time yet. Jesus restored some people from death to life in the days of His flesh, but He didn't go around emptying cemeteries and putting morticians out of business. These episodes, as at Nain, were clues, pointers, previews of what is yet to come. Even the very description of dead believers in 1 Thessalonians 4:16 pulsates with hope: they are 'the dead in Christ.' They may be dead, but they are still united to Christ! What happened that day in Nain won't take away the misery and sadness of death for us, but, rightly understood, it should take away its despair and horror.

Dale Ralph Davis, *Luke: The Year of the Lord's Favor*.

"I don't know why God allows evil things to happen, but I'm glad that He did allow one evil thing to happen—He allowed Jesus to die on the cross. That was, from the human perspective, an evil thing. He was an innocent man who died at the hands of angry, threatening people. This is fact. We know that it happened. And we also know that, three days later, this Jesus rose from the dead. I could prove this to you with historical, archaeological, and other kinds of evidence, but I won't take the time to do so now. This one historical fact that we do know outweighs, for me at least, the many other things that I don't know about God. "From God's perspective, this was a good thing. Because Jesus rose from the dead, I know there's life after death for those who follow Him. That guarantee of eternity makes the pains of this life seem a bit more bearable. As the New Testament says, 'I consider that our present sufferings are not worth comparing with the glory that will be revealed in us' (Rom. 8:18). What I know outweighs what I don't know.

Randy Newman, *Questioning Evangelism*.