

7. might have missed by 10 minutes in either direction. In fact, this miracle stands out; it is one of six healings instigated by Jesus; the other five are all Sabbath day healings. ([Mark 3:1ff](#); [Luke 13:1ff](#), [14:1ff](#); [John 5:1ff](#), [9:1ff](#).)
8. The witnesses' reaction of fear, glorification, and belief are similar to those of the Elijah's widow. [1Ki 17:24](#) "And the woman said to Elijah,
9. "Now I know that you are a man of God, and that the word of the LORD in your mouth is truth." (The Hebrew is powerfully emotive)
10. The importance of the people's specific cry must not be missed. Not only do they see Jesus' raising of the Widow's son as sure sign that Jesus is a great prophet like the great Elijah and Elisha of old... but their language reflects the fulfilled promise of God in [Deuteronomy 18:18](#) "I will raise up for them a prophet like you from among their brothers." Compare, [Luke 7:16](#) "A great prophet has arisen among us!"

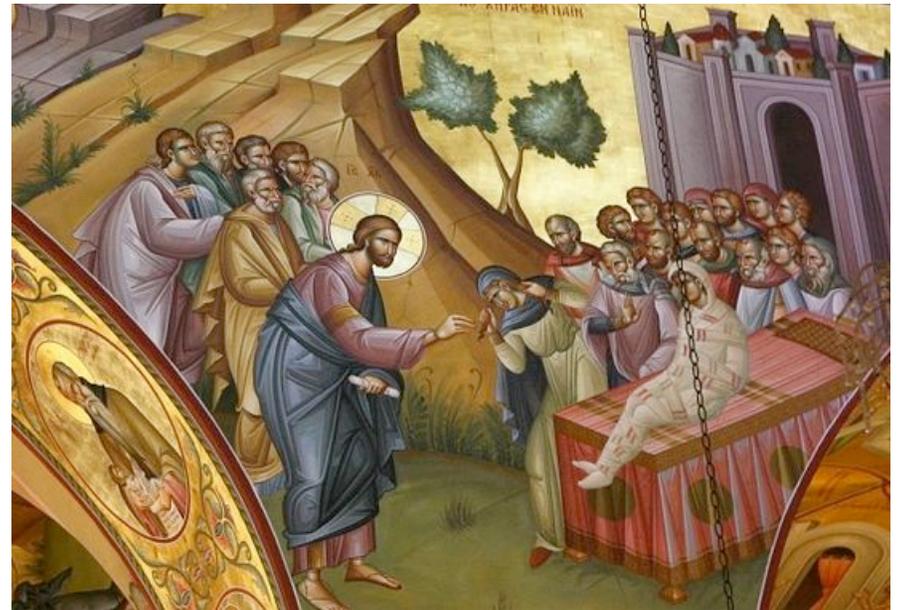
<http://drandrewsargent.com/2014/07/a-prophet-in-nain-lukes-portrait-of-jesus-in-711-16/>



SAINT PAUL ORTHODOX CATHEDRAL

Rector: Rev. Fr. Robert J. Royer Email: robertjroyer@gmail.com
(810) 919-9485 Website: stpaulorthodoxcathedral.org

Sunday, October 7, 2018
19th Sunday after Pentecost, Tone 2



**TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM**

SCRIPTURE READINGS:

Epistle – 2 Corinthians 11:31-12:9

Brothers and sisters: the God and Father of the Lord Jesus, he who is blessed forever, knows that I do not lie. At Damascus, the governor under King Ar'etas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven -- whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise -- whether in the body or out of the body I do not know, God knows -- and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

Gospel – Luke 7:11-16

Soon afterward he went to a city called Na'in, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died 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. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." And he came 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 he 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!"

[A Prophet in Nain: Luke's Portrait of Jesus in 7:11-16](#)

There is an importance of the physical association of Jesus' raising of the widow's son with Elisha's wondrous raising of the Shunammite's. ([2 Kings 4:36-37](#)) Nain and Shunem, not two full miles apart, share the

western edge of the hill of Moreh. I held out this physical association as an important part of the story, which has more to do with Luke's typological portrait of Jesus as prophet, than an exclusive focus on Jesus as a kind and compassion person... though this compassion is part of the typology.

Typology...takes place under an actor's or writer's hand when he or she seeks to replicate the contours and colors of something meaningful from the audience's experience. Typology takes place as a tool of communication that looks backward not forward.

In his article, "Jesus, Prophet Like Elijah, and Prophet-teacher Like Moses in Luke Acts," J. Severino Craotto does an excellent job detailing Luke's interest in Jesus as a prophet in distinction to his interest in Jesus as Christ (Messiah, Son of David). He focuses on three different paradigms for "The Prophet."

- Elijah type I (The helper of the poor and healer)
- Elijah type II (Elijah's future ministry in assumption, return, and forerunner)
- Moses type (Teacher... the ultimate image of the Prophet like Moses promised in [Deuteronomy 18:15-18](#), who is both "every true prophet" and a climaxing "last days" figure.)

In the incident outside of Nain ([Luke 7:11-16](#)), Luke develops the picture of Jesus as an Elijah type I prophet, and either THE or A Moses type prophet. By depicting Jesus in the terms of Elijah, Elisha and Moses, Luke is making important statements about the identity and nature of Jesus.

1. We have already shown that the location of the Nain miracle, parallels a nearly identical miracle by Elisha, helper of widows ([2 Kings 4:1-7](#)), in [2 Kings 4:36-37](#).
2. Elijah, the first helper of widows ([1 Kings 17:1-16](#)), also raises a widow's son in [1 Kgs 17:17-24](#).
3. Luke quotes the LXX version of Elijah's miracle when saying, "and Jesus gave him to his mother." ([Luke 17:15](#)) [1Kings 17:23](#) "and he brought him down from the upper chamber into the house, and gave him to his mother..."
4. Jesus, like Elijah, meets the widow at the city gate ([Luke 7:12](#); [1Ki 17:10](#)).
5. Compassion, as Luke states plainly ([Luke 7:13](#)), is an important part of the story, especially in light of Elijah's, care for the needy, and his cries over the dead boy. ([1Ki 17:20](#)) Jesus' actions are tender. He consoles her first, then, without regard for "cleanness" (remember he is traveling to Jerusalem for festival) He touches the bier. He presents the son to his mother.
6. The accident of this miracle is questionable. Jesus travels 25 miles into Elisha-land and "happens" upon a funeral that he