

**“Lessons from the Miracles of Christ”:
Raising the Widow’s Son**

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by W. S. Sadler

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**Sources for Raising the Widow’s Son,
in the order in which they first appear**

- (1) Richard Chenevix **Trench**, D.D., *Notes on the Miracles of Our Lord, Revised, with Additions* (New York: D. Appleton and Company, 1883)
- (2) Charles Haddon **Spurgeon**, “Young Man, Is This for You?” (1888)

Note: Spurgeon delivered this sermon in London on Jan. 15, 1888 and it was published in Vol. 34 of *Metropolitan Tabernacle Pulpit* (1889). I have been unable to access this volume, so have used *The Treasury of Spurgeon on the Life and Work of Our Lord, Vol. IV, The Miracles of Our Lord, 1*, published by Baker Book House in 1979.

- (3) William M. **Taylor**, D.D., LL.D., *The Miracles of Our Saviour, Expounded and Illustrated* (New York: A.C. Armstrong & Son, 1891)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the Sadlers pointedly differ from one another.

- (e) **Red** indicates an obvious mistake.
- (f) **Gold** pinpoints words and themes that will be treated in a later discussion.

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RAISING THE WIDOW’S SON

INTRODUCTION

0.1 *Preceding Events*.—This miracle immediately followed the healing of the centurion’s servant.

[Note: Should be Luke 7:11-17.]

0.2 *Main Reference*.—Luke 7:11-16.

0.3 *Other References*.—None.

[Note: Sadler drew from KJV, not *A Harmony of the Gospels*. This passage makes up §51. of *AHG*.]

0.4 *The Bible Story of the Miracle*.—“And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judaea, and throughout all the region round about.” Luke 7:11-16.

0.5 *Place*.—Nain, just outside the city.

[Note: There is no record indicating that Jesus was “coming down” from Capernaum.]

0.6 *Circumstances*.—Christ was just entering the city,—“coming down,” **as the record would indicate,** from Capernaum, where, the day before, he had healed the centurion’s servant.

SOURCE

[Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (Jn 11:25)]

[*Note:* Both Taylor (p. 174) and Spurgeon (p. 55) say this.]

[*Note:* Trench pinpoints Nain as lying ‘On the northern slope of the rugged and barren ridge of Little Hermon ... One entrance alone it could have had—that which opens on the rough hill-side in its downward slope to the plain (Trench 254).]

[So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory (1 Cor. 15:54).]

“LESSONS FROM THE MIRACLES OF CHRIST”

The funeral train was passing out of the city to the burying-ground. They met—the Prince of Life, and death’s captive. The Master spoke the word fraught with life-giving power; and the young man was immediately raised from the dead, and restored to his sorrowing mother.

0.7 *Great Lesson*.—“I am the resurrection, and the life.”

STUDY OF THE MIRACLE

1.1 *When He Came Nigh to the Gate of the City*.—This miracle was performed at

Nain, twenty-five miles from Capernaum.

As the Master climbed the roadway leading to the gate of the city,

he met the funeral train of the widowed mother’s only son. What a spectacle at the gate of the city!—the procession of Death and the procession of Life!

The funeral train is passing down the incline toward the tombs, while he who is the resurrection and the life leads his little band up the hill, and away from the tombs. Here they meet,

and death is swallowed up in life.

“YOUNG MAN, IS THIS FOR YOU?”
(Spurgeon 49)

Death flies defeated from the gates of the city, while Tabor and Hermon, which both looked down upon the scene, rejoice in the name of the Lord. This was a rehearsal upon 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 (S 50).

[O death, where *is* thy sting? O grave, where *is* thy victory? (1 Cor. 15:55)]

XII: THE RAISING OF THE WIDOW’S SON AT NAIN. (Taylor 174)

Here let it be noted that the source of this miraculous relief was in the spontaneous intervention of the Redeemer. On other occasions he was applied to by the diseased one himself, or by some one in his stead;

but here the sorrowing widow spoke no word (T 179).

She was absorbed in her own sadness, and the interposition of the Lord on her behalf was entirely **unsolicited** (T 179).

The motive of it all was compassion for the widow,

Thus we have a glimpse of that glad hour when the dead in Christ shall hear his voice,

and come forth from their graves,

shouting, “O death, where is thy sting? O grave, where is thy victory?”

1.2 When the Lord Saw Her, He Had Compassion.—

Usually, when Christ had worked wonderful miracles of healing, either the sick person or his friends had asked for assistance.

It was not so in this case.

Unsolicited,

Jesus stepped forward, and called the young man forth from death’s embrace.

It would appear that

the Lord raised this young man to life largely because of the compassion he had on his mother.

and so the climax was that he gave him back to his mother; and who may attempt to describe the joy that filled her heart as once again she folded him in her embrace? (T 183)

“YOUNG MAN, IS THIS FOR YOU?”
(Spurgeon 49)

Besides, it may yet be that our Lord will listen to the silent oratory of your mother’s tears, and that this morning he may bless you for her sake. See how the evangelist puts it:

“When the Lord saw *her*, he had compassion on *her*, and said unto *her*, Weep not.”

And then he said to the young man, “Arise” (S 51).

It is written that

“when the Lord saw *her*, he had compassion on *her*, and said unto *her*, Weep not.”

It was after speaking these comforting words to the sorrowing widow, that he bade the young man “arise.”

Who can tell how many wanderers, dead in trespasses and sins, have been called out of darkness into light,—raised as it were from the dead, because of the sorrowing heart and faithful prayers of a godly mother?

1.3 *Weep Not*.—The widow of Nain was sorrowful of heart and broken in spirit, because she had lost her son; and to-day, throughout the length and breadth of the land, we may find praying mothers, whose hearts are full of grief as they think of their wandering children. The widow of Nain is only a type of a vast army of mothers and widows who mourn their sons and daughters who are away from Christ, dead to noble aspirations and true impulses. This mother at Nain wept in sorrow because she had been deprived of the companionship and help of her son;

and to-day many a godly woman with tears beseeches God to spare the prodigal son, while in her heart she sorrows almost as one who has been forever robbed of his companionship, knowing well that unless a change comes, his sinful life will lead him farther and farther from the narrow path of the righteous, till they are separated for eternity.

1.4 *He Delivered Him to His Mother.*—The weeping mother and the mourning friends were alike powerless to help him who was in the grasp of death, but it took only one word from the Prince of Life to bring back the young man from the dead, and place him again by the side of his mother in the land of the living. Parents, friends, and others may work earnestly and perseveringly for a loved one who is dead in trespasses and sins; they may weep, mourn, and pray; but unless the procession somewhere can meet Jesus, the Life-giver, there is no hope of salvation. Let us seek to point the wandering and erring upward to the “Lamb of God, which taketh away the sin of the world.” Let us encourage them to look and live; to call upon God in their depths of sin, and receive in response the life-giving message, “Arise!”

XII: THE RAISING OF THE WIDOW’S SON AT NAIN. (Taylor 174)

One is curious to know what became of this young man in after days (T 184).

1.5 Who would not like to know how this young man spent his life after his resurrection?

Would it not seem that so wonderful an experience would have brought him very near to God, and led him to live a most exemplary life?

SOURCE

[*Contrast:* Surely, we say to ourselves, he would not spend his life in sinful excess, in self-indulgence, or in godlessness.... Whether this young man did so or not, we cannot tell (T 184).]

“LESSONS FROM THE MIRACLES OF CHRIST”

The answer to this question may be found all around us to-day,—found in the cold and indifferent experience of many a soul whom the Life-giver has raised from death in trespasses and sins, but who has used his life and liberty only as an occasion for additional sin.

W. S. SADLER