

Mother's Day | Coastal Notes | Luke 7:11–17

BIG IDEA

He sees you before you ask.

INTRODUCTION — TWO KINDS OF INVISIBLE

The widow of Nain was walking in a procession she hadn't _____.
She wasn't asking for anything. She was just _____.

SCENE 1 — TWO CROWDS COLLIDE (vv. 11–12)

Luke 7:11–12 (ESV)

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.

Luke tells us three things about the dead man in one verse:

1. He was _____.
2. He was his mother's _____ son.
3. She was a _____.

In the ancient world, a woman's survival was tied to the men in her household.
When that coffin went into the ground, her _____ went with it.

SCENE 2 — JESUS SEES HER FIRST (v. 13)

Luke 7:13 (ESV)

And when **the Lord** saw her,
he had compassion on her and said to her,
“Do not weep.”

Luke uses the Greek word *splagchnizomai* (splank-NEET-zo-my). It is often translated in your Bibles as _____. However, the meaning is much deeper.

It comes from the word for the inner organs — the gut.

It means something _____ in Jesus before his mind had time to process it.

Jesus does NOT wait for her to:

- Approach him
- Say a word
- Express _____

He moved toward her _____.

“Do not weep” is not a command. It is a _____.

SCENE 3 — HE GIVES HIM BACK (vv. 14–17)

Luke 7:14–17 (ESV)

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.

Luke echoes two Old Testament miracles on purpose:

- _____ raises the widow of Zarephath’s son (1 Kings 17)
- _____ raises the Shunammite’s son (2 Kings 4)

Both passages say: “He gave him to his _____.”

Jesus does what the prophets did — but on his own _____, with two words.

The gift is given specifically to the _____.

HE STILL STOPS

He sees you in the middle of the _____.

He is moved by what you carry before you say a _____.

He speaks to you _____.

He sees you. He _____ you.

Luke 7:15 (ESV)

“...and Jesus gave him to his mother.”

REFLECTION QUESTIONS

1. Where are you in a procession you didn't choose right now?

2. What does it mean to you that Jesus "saw her" before she said a word?

3. What has been taken that you need to trust him to give back?

4. What's Your Mom's Favorite Snack?

Introduction — Two Kinds of Invisible

- chosen
- broken

Scene 1 — Two Crowds Collide (vv. 11–12)

- young
- only
- widow
- future

Scene 2 — Jesus Sees Her First (v. 13)

- compassion
- moved / visceral
- faith
- first
- promise

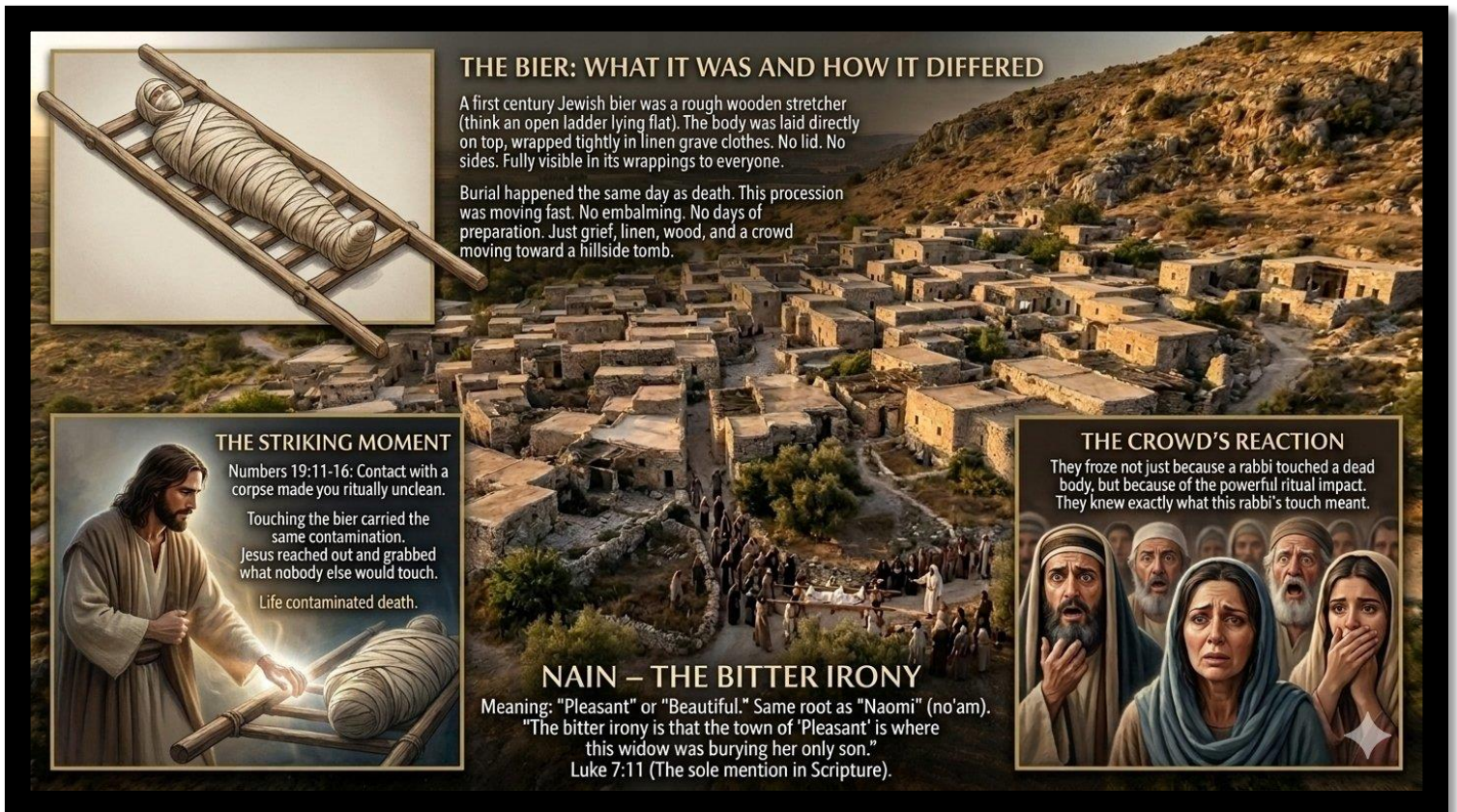
Scene 3 — He Gives Him Back (vv. 14–15)

- Elijah
- Elisha
- mother
- authority
- mother

He Still Stops

- procession
- word
- first
- notices

Bible Nerds Only



THE BIER

A first century Jewish bier was not a coffin. It was an open wooden stretcher — two long poles with crossbeams, like a ladder lying flat — with the body laid directly on top, wrapped tightly in linen grave clothes. No lid. No sides. No sealed box.

The face was sometimes covered with a cloth, but the body was fully visible to everyone in the procession. Burial happened the same day as death, so this crowd was moving fast. No embalming. No days of preparation. Just grief, linen, wood, and a town walking toward a hillside tomb.

When Jesus reached out and touched that bier, the bearers froze — not only because Jesus was touching a corpse, but because Numbers 19:11–16 made contact with the dead ritually unclean for seven days. He didn't hesitate. He grabbed what nobody else would touch. And instead of death contaminating him — his life contaminated the death.

NAIN

The town is called Nain, a Hebrew/Aramaic word meaning *pleasant* or *beautiful* — the same root as the name Naomi (*no'am*).

The bitter irony is woven into the geography: the town of Pleasant is where this widow was burying her only son. Nain appears exactly once in all of Scripture — right here, Luke 7:11. It sits at the foot of the Hill of Moreh in the Jezreel Valley, about 25 miles southwest of Capernaum. On that same hill, centuries earlier, Elisha raised the Shunammite's son in 2 Kings 4. Luke's first century readers knew that landscape. The echo wasn't just literary — it was baked into the hillside.