**10.]** Here Matthew simply states the fact  
of the healing, apparently not knowing of  
any having been sent.

**11–16.]** RAISING OF A DEAD MAN AT  
NAIN. Peculiar to Luke. NAIN occurs  
no where else in the Bible. It was a town  
of Galilee not far from Capernaum, a few  
miles to the south of Mount Tabor, ‘on  
the northern slope of the ragged and  
barren ri of Little Hermon,’ Stanley.  
A poor village has been found in this  
situation with ruins of old buildings. See  
Robinson, iii. 226. See Stanley’s description, Sinai and Palestine, p. 357, edn. 3.

This is one of the three greatest  
recorded miracles of our Lord: of which  
it has been observed, that He raised one  
(Jairus’s daughter) when *just dead*,—one  
*on the way to burial*,—and one (Lazarus)  
*who had been buried four days*.

**12. being carried out.]** The Jews ordinarily   
buried outside the gates of their  
cities. The kings however of the house  
of David were buried in the city of David;  
and it was a denunciation on Jehoiakim  
that he should be buried with the burial  
of an ass, drawn forth and cast *beyond  
the gates* of Jerusalem. Jer. xxii. 19. “One  
entrance alone Nain could have had; that  
which opens on the rough hill-side in its  
downward slope to the plain. It must  
have been in this steep descent,” &c.  
Stanley, as above.

**14.]** The **bier** was an *open coffin*. There was something  
in the manner of our Lord which caused  
the bearers to stand still. We need not  
suppose any miraculous influence over  
them.

All three raisings from the dead   
are wrought with words of power,—  
‘Damsel, arise,’—‘ Young man, arise,’—  
‘Lazarus, come forth.’ Trench quotes an  
eloquent passage from Massillon’s   
sermons (Miracles, p. 241),—‘ Elie ressuscite   
des morta, c’est vrai; mais il est  
obligé de se coucher plusieurs fois sur le  
corps de l’enfant qu’il ressuscite : il souffle,  
il se rétrécit, il s’agite : on voit bien qu’il  
invoque une puissance étrangère; qu'il  
rappelle de ’empire de la mort une Tae  
qui n’est pas soumise à sa voix: et qu’il  
n'est lui-méme le maitre de la mort  
et de lá vie. Jésus-Christ ressuscite les  
morts comme il fait les actions les plus  
communes: il parle en mattre & ceux -  
qui dorment d’un sommeil éternel: et  
l’on sent bien qu'il est le Dieu des morts  
comme des vivans,—jamais plus tranquille  
que lorsqu’il opère les plus grandes choses.’

**15. he delivered him to his mother]**  
Doubtless there was a deeper reason than  
the mere consoling of the widow, (of whom  
there were many in Israel now as   
before-time,) that influenced our Lord to work  
this miracle. Olshausen remarks, “A reference   
in this miracle to the *raised man  
himself* is by no means excluded. Man,  
as a conscious being, can never be a *mere  
means* to an end, which would here be  
the case, if we suppose the consolation of  
the mother to have been the only object  
for which the young man **was raised**.”  
He goes on to say that the hidden intent  
was probably the spiritual awakening of  
the youth; which would impart a deeper  
meaning to **delivered him to his mother**,  
and make her joy to be a true and abiding