

From that day to this the home has been the centre of society, of education, of political life, of religion, and our Lord began His miracle working in a home. Our Lord showed Himself to be master of inorganic nature by doing in an instant what nature takes a whole season to achieve. So that miracle points to him literally as master of nature; spiritually, as Lord of the home. The second miracle was not upon inorganic, but organic nature. A boy is sick unto death, and our Lord, twenty miles away, extended His power and lifted the child instantly from its sickness and made the family to rejoice. You get the significance from the words of the Evangelist: That man and his house believed. In the first miracle the Lord performed the act as Lord of the joys of the home; in the second, of the sorrows of the home. He led the faith of the father and household through that very miracle of healing, to a point beyond the benefit it conferred immediately upon the child; it extended to the whole family. The third miracle was not upon inorganic or organic nature, but upon an evil spirit. That evil spirit was cast out. And our Lord passes from nature in the first miracle to man in the second, and to the invisible world in the third. There is the climax in those first three miracles. Take three others, the only ones recorded where our Lord raised people from the dead. In the first place the miracle is wrought upon a child. The mourners are expelled, the father and mother retained, and these constitute the company and spectators. Our Lord touches the child. That very thing has its significance. We have the very phrase now which has so much significance in our religious work: Come in touch with the Master; come in touch with your Sunday School scholar.

The next miracle goes a step further. It is a young man. They are bearing his body upon a bier from the little city in which he lived to the cemetery without. Our Lord stops the procession and touches the bier, and sends the young man home with his widowed mother. From the bed to the bier; from the child of twelve to the young man.

The third is that of Lazarus, His friend. I can't think of Lazarus as being less than thirty-five or forty years of age. He was older than these others. He had been four days in the grave. His body had already begun to enter upon dissolution and decay. Our Lord does not touch anything then. He stands aloof from the tomb and speaks in a loud voice and bids Lazarus come forth. From the bed to the bier, from the bier to the tomb.

I think all these miracles are signs. I have no doubt that some writer will go a step further and show that the miracles of our Lord are not only signs, but that in their true relation, they, themselves, constitute a body of doctrine.

Why should our Lord put His fingers into the ears of one man in order to heal his hearing? Why did he twice touch the eyes of one man? Why did He do it twice when once would have answered?