

# Further up, Further in

## Resources for Continued Study



LOOKOUT  
MOUNTAIN  
PRESBYTERIAN  
CHURCH

### “THE POWERFUL COMPASSION OF JESUS”

For individual study or group discussion

DATE: March 27, 2022

SPEAKER: Joe/Brian

SERIES: Gospel of Luke

PASSAGE: Luke 7:11-17

As we resume our study in the *Gospel of Luke*, we continue to see Jesus showing compassion to those around him—those whom the culture deems unworthy and unlovable—in order to bring consolation and restoration to their needy lives. Note that not the son, but the widow, occupies a central role in today’s text. She represents another example of the marginalized in Luke’s account, widows who were among the most oppressed or neglected in Jewish society.

- The death of an only son of a widow would mean a life of uncertainty and financial calamity. In today’s narrative, explain how there is more than one person who is healed and brought back to life.

In verse 13 we read, “And when the Lord saw her, he had compassion on her and said to her, ‘Do not weep.’” Jesus encounters a widow who is mourning the loss of her only son and has compassion on her. Her cries of lament fall on the ears of the only One who could understand the deepest longings of her heart, and he consoles her by saying, “Do not weep.” CCEF faculty member Aaron Sironi summarizes Jesus’ compassion: “*The answers to our deepest questions are not found in having just anyone who can hear and see our urgent need...all of us need the One who listens to our cries. We need this One who leads us out of prison-like isolation and into his kingdom of grace! Jesus is the One who hears and transforms us.*”<sup>1</sup>

- How can the church bring consolation through compassion to the marginalized and the oppressed? (Isaiah 58:7; Matt. 25:35-36; Luke 3:11) Jesus’ words, “Do not weep” to a bereft widow must have sounded strange in the moment they were spoken, but soon his consolation leads to the resurrection and restoration of her son. In the middle of her lamentation, we find the prophecies of Zechariah and Simeon fulfilled as the Lord’s tender mercy visits the widow in the depths of her sorrows (Luke 1:78-79) with the arrival of the Consolation of Israel (Luke 2:25) who wipes “away every tear from their eyes, and death shall be no more” (Revelation 21:4).
- Luke 7:11-17 is one of three instances in Christ’s ministry where he raises people from the dead (See also John 11:1-44 and Luke 8:40-56). What similarities and differences do you see between the three accounts?

Jesus approaches the funeral bier, touches it, and commands the young man to arise (v.14). Note that the perfection of his touch is not stained by the curse of death, because Jesus is the death of death. (2 Timothy 1:10; Hebrews 2:14-15)

- Why do the funeral bearers stop when Jesus touches the bier? Why would this be surprising? (cf. Numbers 5:2, 19:11; Leviticus 21:11)
- What does this say about Jesus’ willingness to meet us where we are (2 Corinthians 5:21; Galatians 3:13; Romans 8:3-4)?

The compelling impact of Jesus in verses 16-17 elicits heart-stopping awe from the crowd. The people call Jesus a “great prophet” because they recall how both Elijah and Elisha raised sons from the dead. (1 Kings 17:22; 2 Kings 4:35)

- How is this miracle an expression of God’s power in the divinity of Christ, signifying the coming of salvation and the Kingdom? (John 11:25-27)

Covenant College professor and author, Kelly Kapic, in his theological and pastoral meditation, *Embodied Hope: A Theological Meditation on Pain and Suffering*, encourages us to “look at the resurrected Jesus” so that we too can “find courage to live through our pain, questions, and struggles. Looking at the risen Messiah we are brought to worship the one God who so loved his people that he became one of his people, took on true flesh and blood, including our pains, hunger, and weakness. He took it all the way to the grave...Looking at the risen Christ we discover the depth of God’s love, his solidarity with us, and his compassionate power, which will make all things new through Jesus, the firstborn from the dead.”<sup>2</sup>

## Family Dinner Table

The *Big Idea* for our sermon today emphasizes how *Jesus brings true consolation in our deep losses and ultimate restoration to our needy lives*. But how does he do this today? How do Christians live amidst our brokenness with hope? In an article called *Restoration: The Promise of the Resurrection*, Pastor Petar Nenadov quotes Tim Keller:

“Tim Keller expounded on Luke 24 and the uniqueness of the resurrection of Jesus. He commented on verses 40-43, where we read: *and when he [Jesus] said this, he showed them his hands and feet. And while they still disbelieved for joy and were marveling, he said to them, ‘Have you anything to eat?’ They gave him a piece of broiled fish, and he took it and ate before them.*

“Keller argued that these seemingly minor details about food make a major point. Jesus—body and spirit—was raised from the dead. He did not merely appear to his followers in a dream, nor did he simply ‘live on’ in the memory of those who loved him. He is risen from the dead! The fact that Jesus could show the disciples his hands and feet, and that he could eat broiled fish, demonstrates that the hope of the resurrection includes renewed physical bodies in a renewed physical world. ‘The resurrection promises us more than consolation for the suffering and death we experience in this world; it promises us restoration,’ he said. ‘The resurrection means nothing is truly lost.’

“As Christians we don’t believe that all good things must come to an end. We believe that all that is genuinely good and of God will never end. The good news is better than the bad news is bad.”<sup>3</sup>

- Discuss as a family how Jesus’ resurrection impacts you? If you no longer have to fear death, how will this impact the way you live?
- Discuss whether or not you can be a true disciple of Christ and be dispassionate toward people in need. (James 1:27)

### PRAY FOR HOME MISSIONS

Hope for the Inner City

### PRAY FOR WORLD MISSIONS

Elsbeth & Lewis, serving N.K.  
defectors through education

<sup>1</sup>Sironi, Aaron. “When Nobody Else Listens, God Listens.” Christian Counseling & Educational Foundation, 24 June 2020, <https://www.ccef.org/when-nobody-else-listens-god-listens/>.

<sup>2</sup>Kapic, Kelly. *Embodied Hope: A Theological Meditation on Pain and Suffering*. IVP Academic, and Imprint of InterVarsity Press, Downers Grove, IL, 2017, p. 108.

<sup>3</sup>Nenadov, Petar. “Restoration: The Promise of the Resurrection.” The Gospel Coalition, 5 May 2013, <https://www.thegospelcoalition.org/article/restoration-the-promise-of-the-resurrection/>.