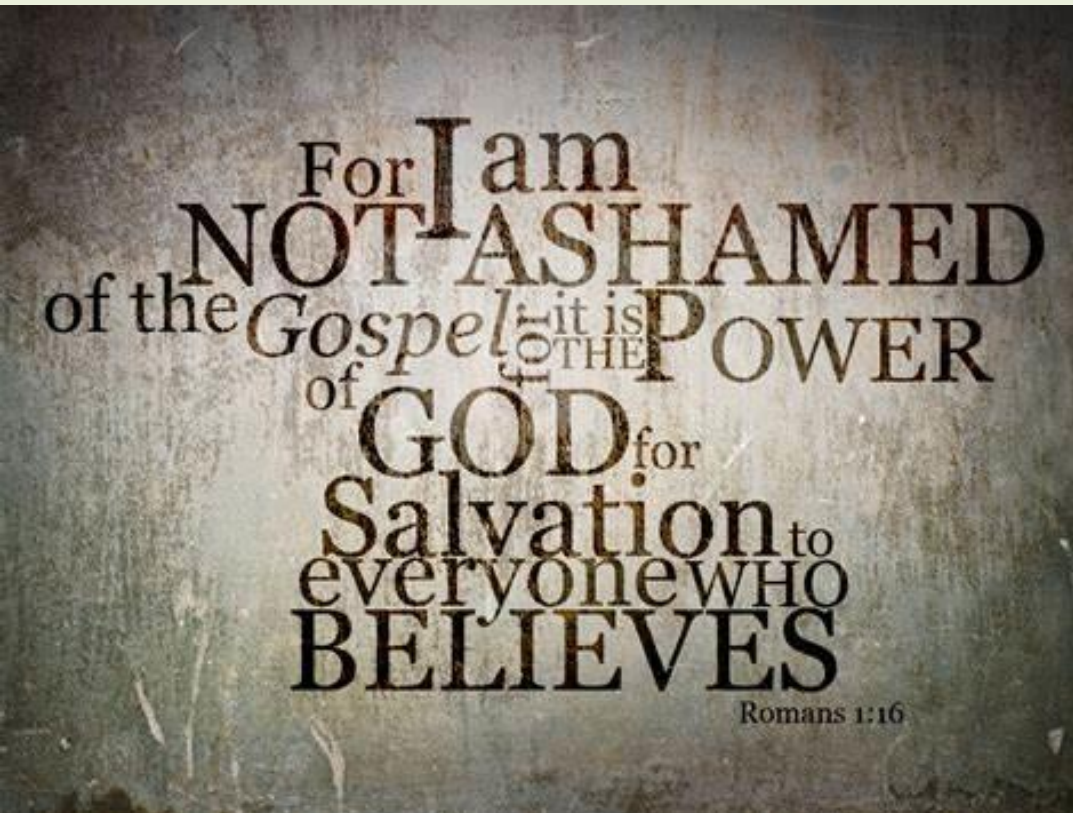


# THE GOSPEL IN US

## 1 CORINTHIANS 15:1

The power of Christianity is the gospel. The gospel is not good news because it makes us feel good about ourselves it usually doesn't. The gospel is 1<sup>st</sup> a message of repentance. Its initial message is that we are broken as individuals and as societies. This can only be solved when we as individuals admit we are thinking wrong and bring our thoughts, actions and relationships into alignment with God's mind and purpose – this is repentance. The problem is that humans all have a sin nature and desire self-aggrandizement, self-fulfillment and selfish pleasures. Then we tend to elevate these desires of our sin nature above the will of God. The gospel is the answer to this problem.



## 1 CORINTHIANS 15:1

**1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,** 2 by which also you are saved, if you hold fast that word which I preached to you — unless you believed in vain.

3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He rose again the third day according to the Scriptures, 5 and that He was seen by Cephas, then by the twelve. 6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. 7 After that He was seen by James, then by all the apostles.

8 Then last of all He was seen by me also, as by one born out of due time.



# COMPASSION FOR THE HEARTCRY OF A MOTHER

## LUKE 7:11-15



In Hebrew the main word for “**compassion**” comes from a word meaning “**womb**”. This word is “racham”. This word is used 133 times in the Old Testament. It reflects an **intense emotion that comes from the depths of a person** and is best described as the intense sense of care that a mother has for her child.

There are 2 other words used that are translated compassion one means “**pity**” while the other reflects the concept of “**consoling**”.

# COMPASSION FOR THE HEARTCRY OF A MOTHER

## LUKE 7:11-15



In the Gospels the primary word used for Jesus' compassion is "splagchnizomai" it means **"to feel from the guts"** or internal organs. It is sometimes translated "heartfelt". This word is strangely used only in the Gospels reflecting Jesus' emotion. It is used once in James as part of a compound word meaning **"much compassion"**. There are 4 other words translated compassion at times. One means **"mercy"**; one means **"pity"**; one means **"to have a measured emotional response"**; and the final one means **"sympathy"**.



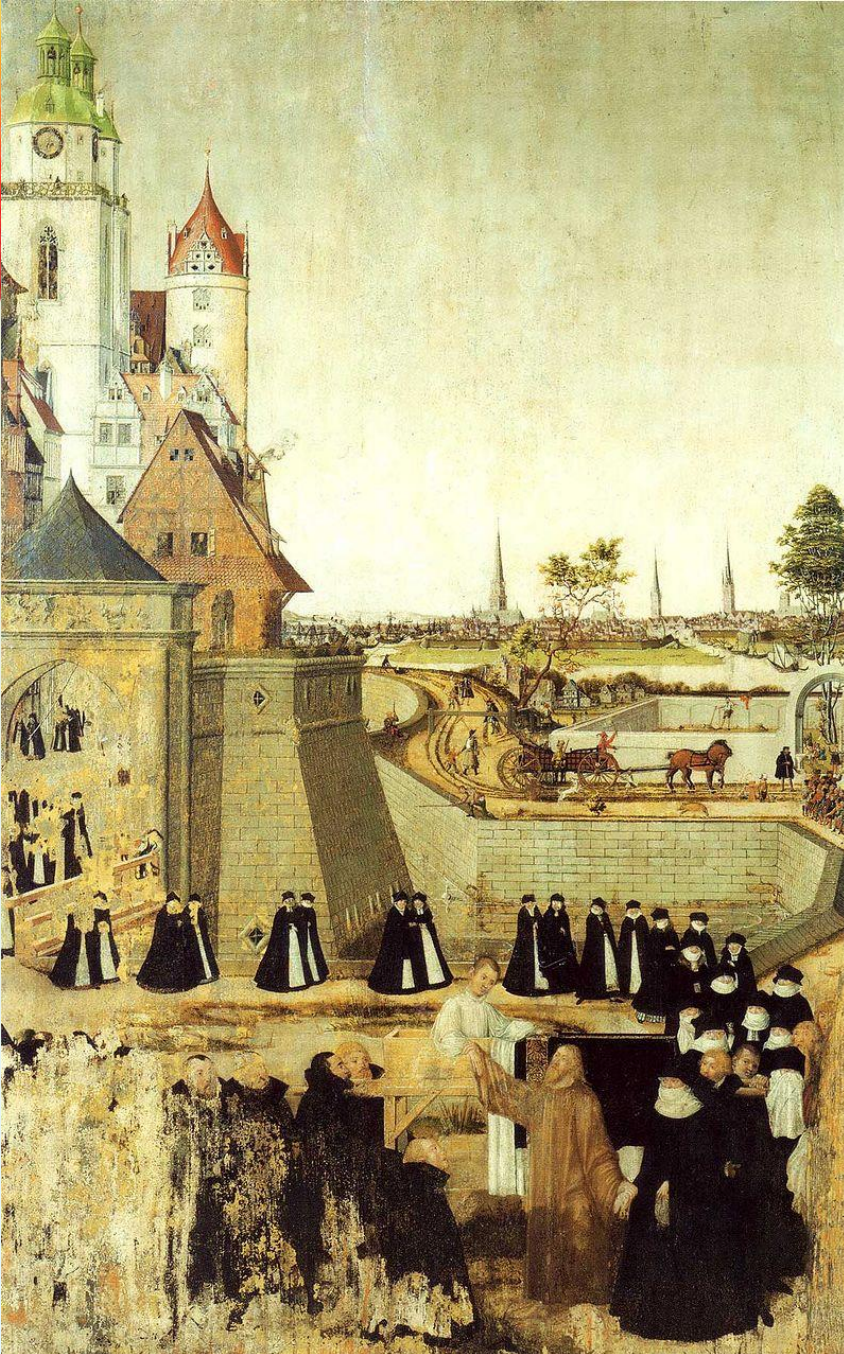
## LUKE 7:11-15

11 Now it happened, the day after, *that* He went into a city called Nain; and many of His disciples went with Him, and a large crowd. 12 And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.

13 When the Lord saw her, He had **compassion** on her and said to her, "Do not weep." 14 Then He came and touched the open coffin, and those who carried *him* stood still. And He said, "Young man, I say to you, arise."

15 So he who was dead sat up and began to speak. And He presented him to his mother.





# COMPASSION FOR THE HEARTCRY OF A MOTHER LUKE 7:11-15

We want to remake the the past in the image of what we want it to be. In the middle ages this story in the gospels took on the setting of a large city, even in the 1800s when people began to get to know the Palestine the paintings continued to reflect a large town rather than a small village. Jewish burials had to take place the same day as death and by sundown. Mourners had to be hired ointments paid for and the body wrapped in a shroud with spices and perfumes to cover the odor of decay. Burial for Jewish people was always outside of town in a separated location.

“Resurrection of the Widow’s Son from Nain”  
Lucas Cranach, The Younger [1569]





# COMPASSION FOR THE HEARTCRY OF A MOTHER LUKE 7:11-15

This small Arab village in what was Galilee near the foot of Mt. Tabor is the likely the town of Nain. It was even smaller in the time of Jesus. We tend to think that these events were larger than life. But in reality, they happened in the everyday experience of people's lives.

The powerful truth of the Greek word for “compassion” used in Luke 7:11-17 reflects the gut level nature of this feeling. Compassion comes from the center of who we are not what we wish we were. Our struggle with compassion is that often we are so self-absorbed that we can not be authentic. Jesus unlike us was completely authentic. His passion for people was not mixed up with selfish desires and fears of weakness. **Exodus 33:18-23**

**Series: The Gospel In Us – 1 Cor. 15:1**

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## EXODUS 33:18-23

18 And he [Moses] said, “Please, show me Your glory.”

19 Then He [the LORD] said, “I will make all My goodness pass before you, and **I will proclaim the name of the LORD before you**. I will be gracious to whom I will be gracious, and I will have **compassion** on whom I will have **compassion**.”

20 But He said, “You cannot see My face; for no man shall see Me, and live.”

21 And the LORD said, “Here is a place by Me, and you shall stand on the rock.

22 “So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

23 “Then I will take away My hand, and you shall see My back; but My face shall not be seen.”





# COMPASSION FOR THE HEARTCRY OF A MOTHER LUKE 7:11-15

This small Arab village in what was Galilee near the foot of Mt. Tabor is the likely the town of Nain. It was even smaller in the time of Jesus. We tend to think that these events were larger than life. But in reality, they happened in the everyday experience of people's lives.

In Exodus 33 God describes his nature with 2 words both can be translated as compassion, the one translated here as compassion means “from the womb”. The other word is also can be translated as “compassion”, it basically means “pity”. For God, His nature demands that He be concerned for His creation and its brokenness...especially humans. Yet there is also a visceral feeling for humanity that is at the heart of the Gospel. It is incomprehensible.

## ISAIAH 49:13-16

13 Sing, O heavens! Be joyful, O earth! And break out in singing, O mountains! For the LORD has comforted His people, And will have **mercy** on His afflicted.

14 But Zion said, “The LORD has forsaken me, And my Lord has forgotten me.”

15 “Can a woman forget her nursing child, And not have **compassion** on the son of her womb? Surely they may forget, Yet I will not forget you.

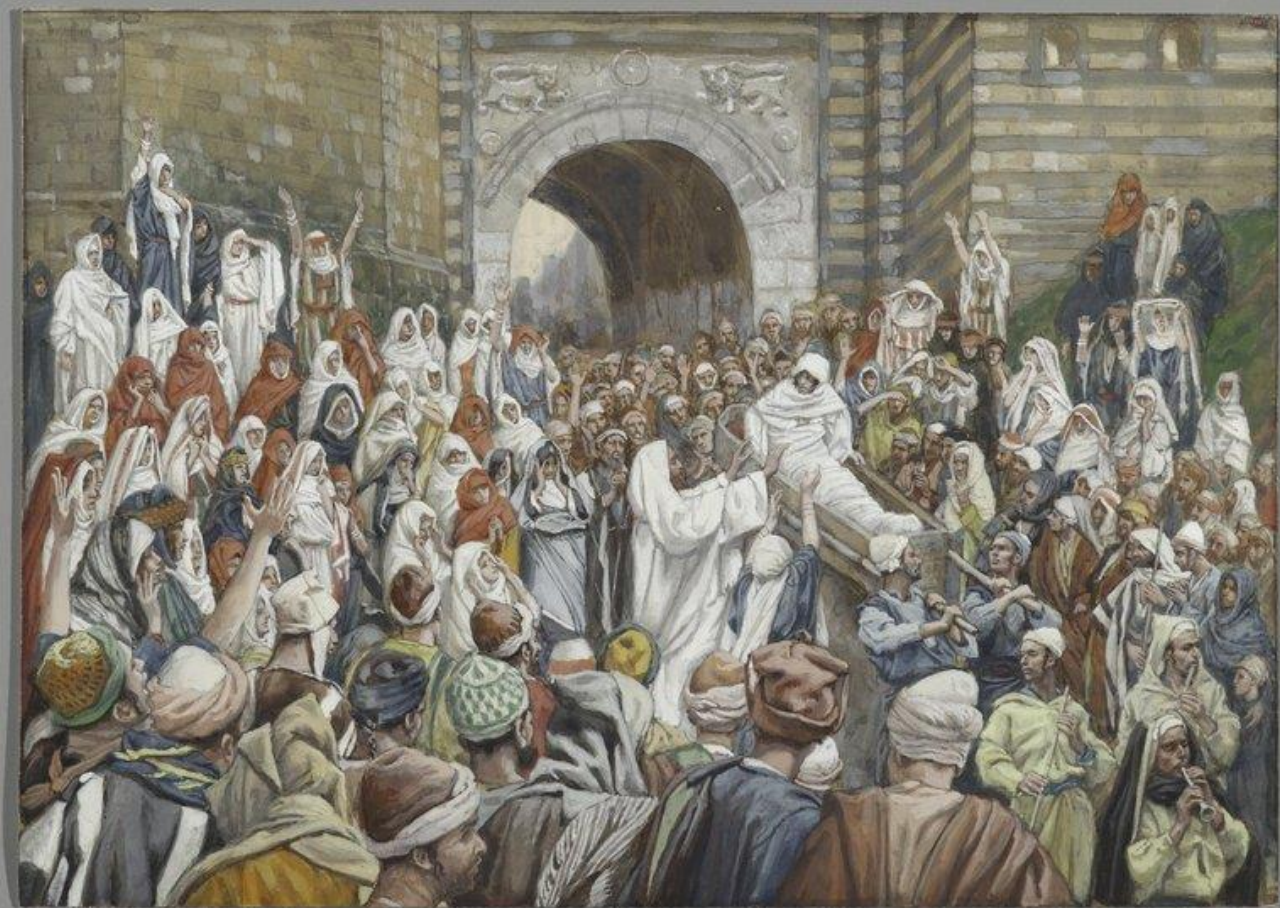
16 See, I have inscribed you on the palms of *My hands*; Your walls are continually before Me.

17 Your sons shall make haste; Your destroyers and those who laid you waste Shall go away from you.



# COMPASSION FOR THE HEARTCRY OF A MOTHER LUKE 7:11-15

Isaiah 49:13-17 the word “racham” is translated as both “mercy” and “compassion”. God here identifies with a mother. He says that he can not forget Israel because His visceral compassion like that of a mother for the child of her womb drives His intention toward His people. The Gospel is founded on this aspect of God's nature. When we think about God's love, we don't think about it in these terms. Luke 7:11-15.



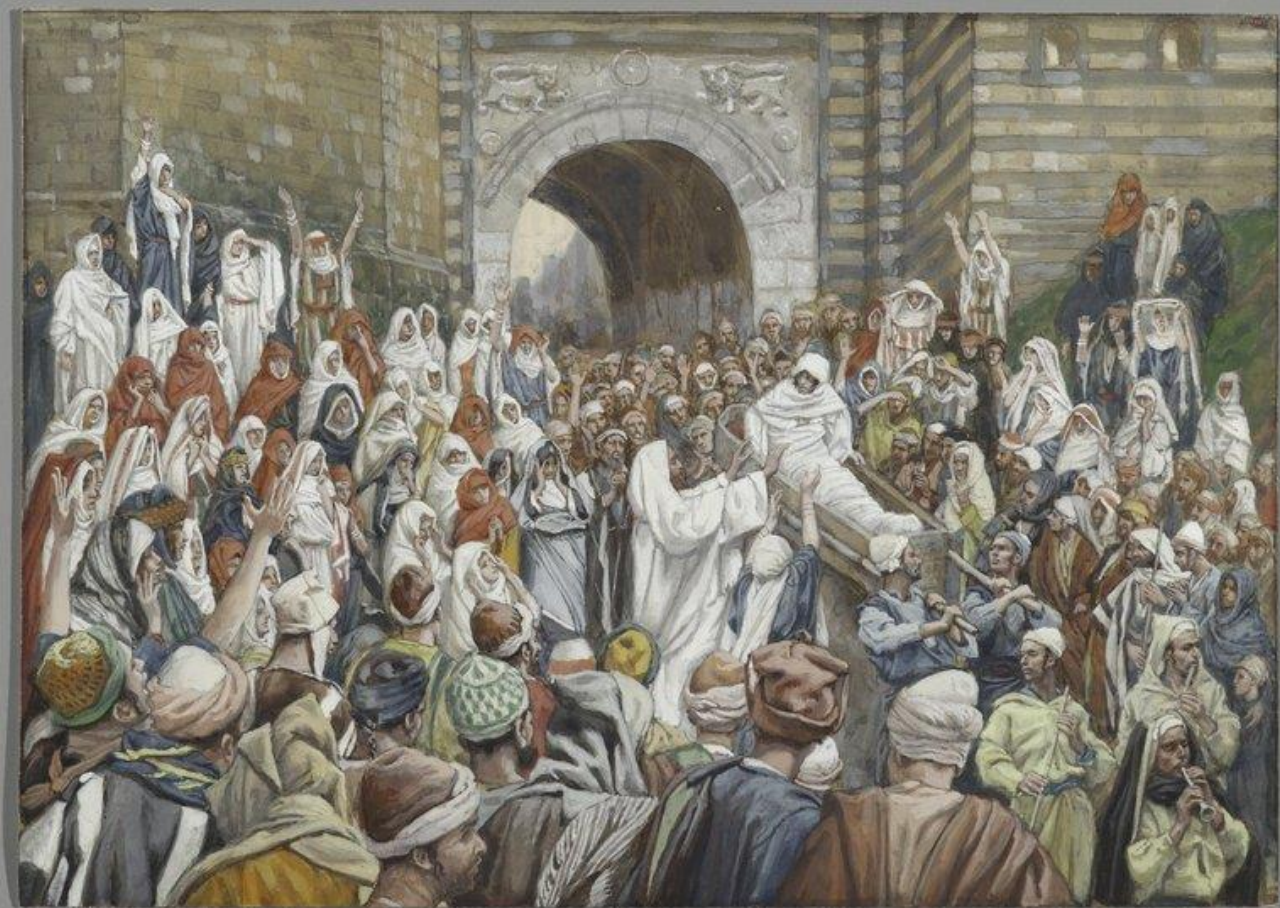
This painting by James Tissot probably reflects the crowd that followed Jesus but places the setting again in a large community.



# COMPASSION FOR THE HEARTCRY OF A MOTHER LUKE 7:11-15

When Jesus arrives he is thronged by the crowd following him. They are undoubtedly oblivious to the small funeral procession of a mother for her only son. She has lost her husband and now her son. To the crowd, the only important thing is Jesus, yet Jesus does 5 things driven by his compassion.

- **He saw her, when no one else did.**
- **He spoke to her, when all were ignoring her.**
- **He came out of his way to be there with her.**
- **He touched the coffin though it would make him ceremonially unclean.**
- **He addressed the need in her life.**



This painting by James Tissot probably reflects the crowd that followed Jesus but places the setting again in a large community.





Everett Swanson, a Chicago Evangelist in 1951 visited Korea to preach to the troops. While there he watched as trucks picked up bundles off the street that he took for bundles of rags. On closer inspection he discovered they were orphan children who had frozen to death  
**Series: The Gospel In Us – 1 Cor. 15:1**

## COMPASSION FOR THE HEARTCRY OF A MOTHER LUKE 7:11-15

Everett Swanson came back from Korea with a passion, he had gone there to evangelize the American troops, but found orphans of war dying in the streets uncared for and unloved. He began mentioning them in his evangelistic meetings and people began to give him funds for the orphans. In 1953 he began the “Everett Evangelistic Association” to handle the growing ministry of an orphanage, provide food, clothing, housing and an education for these street children. In 1963 the organization had grown so quickly that he felt that it should not be identified by his name but reflect the heart of Jesus Christ. He renamed it “Compassion International” after for the “gut level” compassion of Jesus for the crowds in Matthew 15:32.

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## COMPASSION FOR THE HEARTCRY OF A MOTHER LUKE 7:11-15

The wonder of God's compassion through Jesus Christ in the Gospel is that it get inside each of us. It becomes a gut level response to people. We lose our self-centeredness and begin to see those in need, we go to them, we speak to them and touch the struggle, death and evil in their lives and we do something about it. That is the wonder of the compassion bound up in the Gospel. James reminds us against the backdrop of a Roman culture and other ancient cultures that did not value compassion that it is at God's very heart and the center of our calling. **James 1:25-27**



## JAMES 1:23-27

25 But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

26 If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion *is* useless.

27 Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, *and* to keep oneself unspotted from the world.

# COMPASSION FOR THE HEARTCRY OF A MOTHER LUKE 7:11-15



“The Young man of Nain”by Anton Robert Leinweber [1845-1921] – This painting reflects the small village setting yet the pressing crowd. Jesus hold the widow’s hand while raising her son.

**Series: The Gospel In Us – 1 Cor. 15:1**

We are called to be authentic in our faith. That means we are called to see people and their needs and to involve ourselves in the situations. That is what it means for the Gospel to get inside of us. What is wonderful about organizations like Compassion International is that it works in and through Christian churches in desperate parts of the world. Partnering with fellow Christians to meet the needs, transform lives and share the Gospel that changes hearts. We are God’s people we should have His heart.

**Malachi 3:5-6**

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## MALACHI 3:5-6

5 And I will come near you for judgment; I will be a swift witness Against sorcerers, Against adulterers, Against perjurers, Against those who exploit wage earners and widows and orphans, And against those who turn away an alien — Because they do not fear Me,” Says the LORD of hosts.

6 “For I *am* the LORD, I do not change; Therefore you are not consumed, O sons of Jacob.

# ***THE GOSPEL***

Jesus is concerned  
about the heartcry  
of each of us.

*Series: The Gospel In Us – 1 Cor. 15:1*

COMPASSION FOR THE  
HEARTCRY OF A MOTHER  
LUKE 7:11-15



Remember  
you are  
called to a  
“womb”  
level  
compassion.

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