

Program: SS Panel 2025 1 Q

Quarterly title: God's Love and Justice

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Lesson Title: #4 God is Passionate and Compassionate

For Lesson Dates: *January 18-24, 2025*

Section title: Tuesday - The Compassion of Jesus

Record date: Tuesday October 22 , 2024

Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

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Question:

>[=] Story:

Lesson 4

January 18-24

God Is Passionate *and* Compassionate

SABBATH AFTERNOON

Read for This Week's Study: *Ps. 103:13, Isa. 49:15, Hos. 11:1–9, Matt. 23:37, 2 Cor. 11:2, 1 Cor. 13:4–8.*

Memory Text: " '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' " (*Isa. 49:15, NKJV*).

TUESDAY

January 21

The Compassion of Jesus

*****READ*****

In the New Testament, the same kind of imagery as in the Old is used to depict God's compassion. Paul refers to the Father as the "Father of mercies and God of all comfort" (2 Cor. 1:3, NKJV). Further, Paul explains in Ephesians 2:4 that God is "rich in mercy" and redeems humans "because of His great love with which He loved us" (NKJV).

In various parables, Christ Himself repeatedly uses terms of visceral (relating to deep inward feelings rather than the intellect), gut-wrenching emotion to depict the Father's compassion (Matt. 18:27, Luke 10:33, Luke 15:20). And the same language that depicts divine compassion in the Old Testament and New Testament is also used in the Gospels to depict Jesus' compassionate responses to those in distress.

Read Matthew 9:36, Matthew 14:14, Mark 1:41, Mark 6:34, and Luke 7:13. See also Matthew 23:37. How do these verses shed light on the way Christ was moved by the plight of people?

Matthew 9:36 36 But when He saw the multitudes, **He was moved with compassion** for them, **because they were weary and scattered, like sheep having no shepherd.**

moved with compassion; G4697 (Mounce) σπλαγχνίζομαι
splanchnizomai

12x: **to be moved with pity or compassion**, Mat 9:36; Mat 14:14; Mat 20:34; Luk 7:13; **to be compassionate**, Mat 18:27.

they were weary and scattered:

From:>> Robertson's word pictures: Were distressed and scattered (*ēsan eskulmenoi kai erimmenoi*). Periphrastic past perfect indicative passive. **A sad and pitiful state the crowds** were in. Rent or mangled as if by wild beasts. *Skullō* occurs in the papyri in sense of plunder, concern, vexation. **“Used here of the common people, it describes their religious condition.** They were harassed, importuned, bewildered by those who should have taught them; hindered from entering into the kingdom of heaven ([Mat 23:13](#)), laden with the burdens which the Pharisees laid upon them ([Mat 23:3](#)). *Erimmenoi* denotes men cast down and prostrate on the ground, whether from drunkenness, Polyb. v. 48.2, or from mortal wounds” (Allen): This perfect passive participle from *rhiptō*, to throw down. The masses were in a state of mental dejection. No wonder that Jesus was moved with compassion (*esplagchnisthē*).

Matthew 14:14 14 And when Jesus went out He saw a **great multitude**; and He was moved with compassion for them, and healed their sick.

moved with compassion; G4697 (Mounce) *σπλαγχνίζομαι*
splanchnizomai

12x: to be moved with pity or compassion, [Mat 9:36](#); [Mat 14:14](#); [Mat 20:34](#); [Luk 7:13](#); to be compassionate, [Mat 18:27](#).

Mark 1:41 41 Then Jesus, **moved with compassion**, stretched out *His* hand and touched him, and said to him, “I am willing; be cleansed.”

moved with compassion; G4697 (Mounce) *σπλαγχνίζομαι*
splanchnizomai

12x: to be moved with pity or compassion, [Mat 9:36](#); [Mat 14:14](#); [Mat 20:34](#); [Luk 7:13](#); to be compassionate, [Mat 18:27](#).

Mark 6:34 34 And Jesus, when He came out, saw a great multitude and was **moved with compassion** for them, because they were like sheep not having a shepherd. So He began to teach them many things.

>> **Notice the background**

Mrk 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

Mrk 6:31 And he said unto them, **Come ye yourselves apart into a desert place, and rest a while:** for there were many coming and going, and they had no leisure so much as to eat.

Mrk 6:32 And they departed into a desert place by ship privately.

Mrk 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

Mrk 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

**moved with compassion; G4697 (Mounce) σπλαγχνίζομαι
splachnizomai**

12x: to be moved with pity or compassion, [Mat 9:36](#); [Mat 14:14](#); [Mat 20:34](#); [Luk 7:13](#); to be compassionate, [Mat 18:27](#).

Luke 7:13 13 When the Lord saw her, He had compassion on her and said to her, "Do not weep."

**moved with compassion; G4697 (Mounce) σπλαγχνίζομαι
splachnizomai**

12x: to be moved with pity or compassion, [Mat 9:36](#); [Mat 14:14](#); [Mat 20:34](#); [Luk 7:13](#); to be compassionate, [Mat 18:27](#).

Matthew 23:37 37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing!

REF:>> In the lamentation of Christ, the very heart of God was pouring itself forth in his representative. This was the separation struggle, the mysterious farewell of the long-suffering love of the Deity; it was the expression of abused, rejected love. Christ's representation is a most striking one. He would have gathered his chosen people together as a hen gathers her chickens under her wing. He would have given them protection, they would not have been left defenseless. When the hen sees that her brood is in danger, she calls them under her sheltering wings. She will resist any enemy that may approach. She will die rather than that those who have fled for protection under her sheltering wings

should suffer. This will Christ do for those who fly to him for refuge. He will gather his children together under his mediatorial wings, and there they will be safe. RH February 22, 1898, par. 11

]]> remember these things happened for our example

Over and over in the Gospels, Christ was said to be moved to compassion by people in distress or in need. And He not only felt compassion, He addressed the people's needs, as well.

And yes, Jesus also lamented over His people. One might imagine the tears in Christ's eyes as He looks out over the city—" 'How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!' " (*Matt. 23:37, NKJV*). Here, we see that the lament of Christ matches closely with that depicted of God throughout the Old Testament. **In fact, many biblical scholars note that the imagery of a bird taking care of her young is imagery only used of divinity in the ancient Near East.** Here, many see an allusion to the imagery in Deuteronomy 32:11, of God as a bird hovering over, protecting, and taking care of its young.

There is no greater example of God's great compassionate love for us than Jesus Himself—who gave Himself for us in the ultimate demonstration of love. Yet, Christ is not only the perfect image of God. He is also the perfect model of humanity. How can we model our lives after the life of Christ, focusing on the felt needs of others, and, thus, not merely preaching God's love but showing it in tangible ways?

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Additional Notes

Divine pity marked the countenance of the Son of God as He cast one lingering look upon the temple and then upon His hearers. In a voice choked by deep anguish of heart and bitter tears He exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens

under her wings, and ye would not!" This is the separation struggle. In the lamentation of Christ the very heart of God is pouring itself forth. It is the mysterious farewell of the long-suffering love of the Deity. DA 620.1

In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease. DA 587.1

That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered. DA 587.2

The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced upon Israel, those who reject the reproofs and warnings of God's Holy Spirit, may read their own condemnation. DA 587.3

In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject His message and His messenger. The very means He uses for their recovery becomes to them a stone of stumbling. DA 587.4