1. **Luke 7:11-17**
* Who all “accompanied” Jesus in this story?
* What might be the purpose of revealing two distinct groups of people?
* Who had died and what was his relationship to the woman?
* Why would this be a serious concern for the widow?
* **1 Kings 17:8-24**
* What similarities and differences can you find between the **Old Testament** Reading and the **New Testament** reading?
* What was different about how the “son” was restored in the **Old Testament** vs the **New Testament**?
* What two signs did the author reveal to authenticate the “son” was restored to life?
* What was different about the Centurion’s story when compared to this one today?
* **Isaiah 26:1-4, 19**
* What is the title of this passage?
* What, if anything, could relate to what we see happening in **Luke**?
* **Footnote Isaiah 26:19**
* Considering the **footnote**, who might the “son” in **Luke** represent?
* Who might the weeping “mother**”** in **Luke** represent?
* What might the **“**coffin**”** in **Luke** represent**?**
* What might the resurrection of this **“son”** represent?
* **Deuteronomy 18:15**
* How did the people in **Luke** respond to this miracle and how does it relate to **Deuteronomy**?
* **Zachariah 14:5**
* Consider this one verse for now from **Zachariah**, what does it promise at the end, which we can see beginning to be fulfilled in **Luke**?
* **Psalm 146:9**
* How does this **Psalm** relate to Jesus’ actions in this story and what did the **Gospel** reading reveal to you today overall?
* **St. Ambrose** (339 AD – 397 AD) *Exposition of The Gospel of Luke 5.89-92*

“And this passage imparts Grace to each, so that we may believe the Divine mercy is straightway moved by the lamentation of a widowed mother, particularly one who is broken by the suffering and death of her only son. For this widow, the throng of the funeral procession acquires the merit of dignity, whereby this widow enclosed in the crowd of the peoples seems to be more than a woman who has by her tears deserved to obtain the resurrection of her only grown son, inasmuch as the **Holy Church** through regard for Her tears calls back to life a younger people from the funeral procession and the ashes of the grave, She who is forbidden to weep for Him to Whom Resurrection is owed. Indeed, he, dead in his coffin, was carried to the grave by the four material elements, but had the **hopes of rising again**, because **he was carried on the wood**. But although this had not benefited us before, yet after Jesus’ touch, it began to benefit life, in order to serve as a sign that **salvation must be poured out upon the people through the yoke of the cross**. Then, having heard the Word of God, the pallbearers, or cruel death who oppressed the human body with the deadly flow of material nature, stood still. For what is this, say that **we lie lifeless in a coffin**, on the instrument of the last rites, when either the fire of unrestrained desire glows with heat, or a cold liquid overflows, or reluctant strength of **our spirits is dulled by a habit of the body**, or our spirit, empty of pure light, feeds the mind with a hardened blemish? These are the pallbearers of our funeral.

(Second excerpt out of section 92) … Although there is grave sin which you cannot wash away yourself with the tears of your penitence, let the **Mother of the Church weep for you**, She who **intercedes for all as a widowed mother for only sons**, for She suffers with the spiritual grief of nature when She perceives Her children **urged on to death by mortal sins**.””

* **St. Cyril of Alexandria** (378 AD – 444 AD) *Commentary on Luke Sermon 36*

”Those persons therefore who were restored to life by the power of Christ, we take as a **pledge of the hope prepared for us of a resurrection of the dead** and these were, this young man, Lazarus of Bethany, and the daughter of the chief of the synagogue. And this truth the company of the holy prophets proclaimed before. For the blessed **Isaiah** said, ‘**The dead shall arise, and those in the graves shall be restored to life, for the dew from Thee is healing to them.**’ And by dew he means the life-giving operation of Christ, which is by the instrumentality of the Holy Spirit.”