

The God of Compassion: The Compassionate Heart of God

We are going to look at how God sees people who are in bondage to sin in their lives. We are going to look at what God thinks and feels when He finds someone in bondage to the works of the flesh. Or someone who is in a pattern of sinning in their lives.

We want to see the tender heart that God has for people when He finds them sinning.

It is such a beautiful thing when you can see the tenderness of God towards people even when they are in bondage to the works of the flesh. It really impacts our hearts with the love and compassion of God when we can see His tenderness towards people. We can really experience the love of God when we can see His gentleness and kindness towards people who are in a pattern of sinning in their lives.

The compassion of God is something that is designed to impact our hearts. We are not designed to just hear that God is compassionate, and have a knowing in our heads that He is compassionate. But, we are designed with the intent that we can experience His compassion.

You know if God is moved in the deepest part of His being by His compassion for us. Then we can also be moved by His compassion for us in the deepest part of our being. You know where you feel it in THE GUT!

Most of us sit in the place where we have been taught that God is ashamed and disappointed with people who are sinning. That when He comes upon a person in bondage to sin He is filled with anger and frustration. That when He comes upon a person who is struggling with the works of the flesh in their lives that He is dissatisfied with them. And that He comes to fill them with guilt and shame for the place they find themselves. That He comes to them commanding them to stop. And threatens to turn His back on them; to punish them, and withhold His love and His blessing from them until they can clean up their act.

Explain what seat are we sitting in

But what seat are we sitting in when we think of how God sees people who are in bondage to sin?

Are we sitting in the seat of Moses? Or are we sitting in the seat of Jesus.

In the account of the woman caught in adultery in John 8. The Pharisees were sitting in the seat of Moses, and their hearts were filled with anger and punishment and rejection towards the woman who was in bondage to sin. They judged with an unrighteous judgment because they judged her according to the flesh. They judged people according to the fruit that manifests in their lives.

The Pharisees were sitting in the seat of Moses and they judged the woman an adulterer. They condemned her to death, and thought she should be punished for her sin. They did not care about her life. They did not see her value. All they cared about was their agenda to prove Jesus as a false prophet. And if this woman had to die in order to do that. Who cares. She deserved to die anyway.

But, Jesus was sitting in a different seat. He was sitting in the seat of God, and He revealed that God has a completely different heart towards people who are in bondage to sin.

Jesus as the manifestation of God with us judged the woman innocent of the accusations made against her. He told her he found no fault in her. He told her He did not condemn her for her sin.

He revealed the heart of God is not one of condemning people for their sin. But, it is one of tenderness and compassion with a desire to set them free from sin.

You might say well yes greg but Jesus did tell her to go and sin no more. What's interesting about that is that in the same chapter in the context of the account of the woman caught in adultery. Jesus said He judged no one according to the flesh. For some reason when we get down to the part where Jesus says go and sin no more we act as if Jesus was talking about the works of the flesh. If He just finished saying he doesn't judge anyone according to the flesh. When he says go and sin no more he can't be talking about the works of the flesh there. Or a person's outward actions.

Jesus was talking about the persuasion in her heart. Jesus just declared her innocent and removed the sentence of death that was reigning over her. He is saying to her go and be persuaded of what I just said to you about your sin being forgiven, and the sentence of death being removed from you. Go and no longer know yourself according to the flesh for I have never known you according to the flesh. Go and no longer live as if you must provide life for yourself by the works of your hands.

It would be the same as saying go and live as if your sin has been forgiven. Go and live as if the sin and death that was reigning over you has been removed as far as the east is from the west. It would be the equivalent of Jesus saying go and believe on me for salvation from sin and death.

We have been taught a perverted view of how God sees someone who is sinning.

When God sees someone in bondage to sin He sees someone who is full of value and worth. He sees someone that possesses the same value and worth that He possesses. He does not confuse them with the sin they are committing.

He sees someone who is His kind. Someone that has come forth from Him in the same sense that when Adam saw Eve he said Eve was flesh of his flesh and bone of his bone. He sees someone who belongs to Him; that is His people.

He sees someone who thinks they are an orphan in this world and because of this they must protect themselves and provide life for themselves. He sees someone who is in need of a Father. Someone who is in need of care. He sees someone who needs to be Comforted with His love and acceptance. He sees someone who's heart needs to be pampered by the revelation of who He is. He sees someone who needs a revelation that they have a Father in heaven who is their provision for life, and who will only ever be good to them. A Father that will save and protect them from that which destroys their lives.

God is not caught off guard when He finds someone in bondage to sin. He is not taken by surprise as if He says to Himself how could this happen.

He understands how a person could find themselves in bondage to the works of the flesh in their lives. He understands how a person could be stuck in a pattern of sinning. He understands how a person could be in bondage to a lie. He understands why a person could be in bondage through fear.

He understands how the lie can be so strong in their hearts. And how this lie could put them in bondage to the flesh. He sees the trauma and the pain they have experienced at the hands of the serpent and his system in the world. He understands how this trauma can persuade people of lies, and cause them to struggle to trust Him.

He sees into a person's hearts. And He understands how they could be in this place.

When I went to my Grandfather's funeral. I was not angry with him because he passed away. I was not caught off guard that he was in a coffin. I understood how it is that he could be laying in the coffin.

Should your friend be suffering at the hands of some disease or illness. You will not be angry with them because they are suffering at the hands of the disease or illness. You will not say to yourself why dont they just be cured? Why dont they just stop suffering? But, you will be filled with compassion towards them because you are able to understand how it is they can find themselves in that place.

It is the same way with God when He sees people in bondage to sin. He sees how they could believe a lie. He sees the suffering they feel as a result of the lie and the fear in their heart. And His heart is filled with sympathy & a desire to set them free from their suffering.

Paul said the visible things of this world declare the invisible things of God. Everything is wired to declare some aspect of the truth that was made flesh in Jesus. Even in seeing people pass away from this world it reveals to us that life is not found in the flesh or in this world.

We have all felt the compassion of God in our hearts when we have seen people

suffering. Part of the reason for this is to communicate to our hearts the compassion that God feels for people in bondage to sin in their lives.

All of us have felt a wrenching of our gut at the sight or news of another's suffering.

Story of teenager that had aggressive form of cancer and wrote to the family on the back of the mirror without them knowing about it. She was comforting them. You could see her wrestling with the cancer. She said things like maybe life is not about what happens to you but how you lived. Her Dad was the one to find it and he had to stop reading it because it broke his heart.

Now when I think of this I feel something in the deepest part of being. I feel wrenched in my gut. This is the compassion of God for sinners.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Heb 4:15 For we do not have a High Priest Who is unable to understand and sympathize and have a shared feeling with our weaknesses and infirmities and liability to the assaults of temptation, but One Who has been tempted in every respect as we are, yet without sinning.

Heb 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

Heb 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

Heb 5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

Heb 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

Heb 5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Just explain

Not saying God taught Jesus to obey through His suffering. Or that God caused the suffering to teach Jesus to obey. Not saying Jesus was purified by his suffering. This is not teaching that God will bring us suffering to teach us to obey.

What this is saying is that God ordained Jesus as our highpriest. God's will was for

Jesus to be our highpriest. Jesus was able to be obedient to God's will for him to be highpriest through him experiencing the same suffering at the hands of sin and death that mankind experienced at the hands of sin and death.

These verses say we have a sympathetic highpriest. In verse 1-2 it says one of the qualification for a person to be highpriest and to represent the people is they must have experienced the same weakness that the people they represent have experienced.

In fact Jesus could not have been made perfect as our highpriest unless He had felt the same pressure of the lies in the world coming against him that come against us.

He could not have been made perfect as our highpriest unless He could have felt the same pressing in upon by the fear of death that we have felt.

And in fact it goes a bit further. These verses say that what made Jesus qualified to be our highpriest is that He is sympathetic to us when we are in bondage to a lie about our life. He is sympathetic to us when we are afraid to trust Him with our lives. If he was not sympathetic then he could not be our highpriest.

Thayers compassion: 2a) of one who is not unduly disturbed by the errors, faults, sins of others, but bears them gently

How is it that God can understand why a person could be in bondage in their lives?

Jesus is God. So God took on the likeness of our sinful flesh. And absorbed not just one person's sin and death. But He absorbed the sin and death of all people into His body. He could see the fulness of sin and death manifesting in His body. And from that foundation He felt the strength of the lie about His life pressing in upon Him that was common to all people. From that foundation He felt the strength of the fear that is in the world pressing in upon Him that is common to all people.

Example of Gethsemane: we see an example of this suffering at the hands of the lie about his life coming against him. And we see an example of the suffering at the hands of the fear of death coming against him in gethsemane and at the cross.

What came against Jesus in gethsemane was so strong it caused him to sweat blood to resist it. The reason Jesus could have a gethsemane moment. Is because we have all experienced the same pressing in upon in our lives that Jesus felt at gethsemane.

But, there is good news. In the same way that Jesus was strengthened with joy by the Spirit of truth in the midst of this. We are also strengthened with joy in the midst of being pressed in upon by looking to the Truth that was made flesh in Jesus.

God sees how you can be pressed in upon by the lies in the world about your life that have come against you. He sees how you can be pressed in upon by the fear that is in the world.

And He comes and He says to you. Me TOO! You are not alone in this. I understand! I will never turn my back on you. I will never be ashamed of you. But, I will be with you in the place where you are at to heal your heart, and to lead you out of the lies and the fear you are in bondage too.

Because God experienced the same thing we experienced He can look upon a person in bondage to sin and He can say to them I understand how you can find yourself in this place. I understand how you can be in bondage to the lie. I understand how you can be afraid to trust me with your life. This is how God can be filled with compassion towards people in bondage to sin.

You cannot be filled with compassion for someone unless you can first understand their plight, and how it could be that they could find themselves in the place they are in.

Definition of sympathetic: 1. Pertaining to sympathy.

2. Having common feeling with another; susceptible of being affected by feelings like those of another, or of feelings inconsequence of what another feels; as a sympathetic heart.

Sympathy: 1. Fellow feeling; the quality of being affected by the affection of another, with feelings by the affection of another, with feelings correspondent in kind, if not in degree. We feel sympathy for another when we see him in distress, or when we are informed of his distresses. This sympathy is a correspondent feeling of pain or regret.

God does not mock and ridicule someone who is in bondage to sin. He doesn't see them struggling with some sin in their life and say to Himself "why don't they just stop it". He doesn't say within Himself "This again". He doesn't say within Himself "how long will they continue to struggle with this". He doesn't say within Himself "Will they ever get over this". He doesn't come and threaten them with punishment if they don't clean up their act. He doesn't find himself thinking why don't they just trust me. Why don't they just believe. Don't they know I'm God.

He understands why they are in darkness. He understands what causes them to be afraid to trust him. He understands the strength that a lie can have in their hearts. He understands how strong the fear of death can feel to them.

Because of this He does not stand on the outside of our darkness and yell at us to come out. He does not stand outside of our darkness and demand for us to come out. Rather, He comes and sits with us in our darkness. He sits with us in the place where we are afraid to trust him with our lives. He sits with us in the place where we are in bondage to a lie about our lives. And He comforts our hearts with who He is. He comforts our hearts with His goodness and kindness to us. He ministers to our hearts in the areas we are believing lies, and are afraid to trust Him with gentleness and meekness. Because He understands how we can find ourselves in this place.

Galatians 6:1 says that if a man be overtaken by sin to restore them through the spirit of meekness. That word meekness means gentleness. Paul is exhorting them to minister

to people who are in bondage to sin with gentleness. Now if we are to minister to people in sin with gentleness then how much more is it that God ministers to people in bondage to sin with gentleness?

God is not sitting around saying to Himself well they should be farther along now. They are not making the progress we would have liked. He is not sitting around saying well they must not really be saved because they are still in this pattern of sinning.

That would be the carnal mind at work. The fruit of the Spirit is kindness, patience, longsuffering, faithfulness. This is a description of the heart of God for people stuck in a pattern of sinning.

Example of how long it took Abraham to be justified on the mount.

There were approximately 30 years between the time when Abraham first believed & when He was justified on the mount. And Abe was the Father of faith. Not saying it will take this long. Just putting things in perspective.

James 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

For so long we have looked at verses like this from the standpoint of God rejecting people. Or being angry with sinners. But, this verse is really speaking of God loving the proud & desiring to set them free from what is harming them.

What this verse is really saying is that In the day you should take on a persuasion that says you can be exalted by the fruit you can produce. God knows that persuasion will bring death and destruction to your life so He will resist you in that thing.

In the day you sit in the place where you think you can be justified by the good fruit you can get to manifest in your life. He will not agree with you about that thing. Not because He is angry. Or He has turned His back on you. But, as part of His everlasting kindness and mercy to you.

It's like if Beckie comes to me and tells me she wants to put her hand in the fire because she thinks it will be good for her. I will resist her in that thing. I will never agree with her about that being the truth. I will stand opposed to her getting in the fire because I love her. And I don't want any harm to come to her. I will never agree with her that it is good for her to put her hand in the fire.

Habakkuk 1:13 Thou art of purer eyes than to behold evil, and canst not look on iniquity.

One of the things that has caused us a problem in being able to interpret this verse correctly is all the erroneous doctrines we have been taught about the sin nature. And how we have been taught that the nature of man is sinful. Because of this when we read that God cannot look on iniquity we make a subconscious connection to man. As

if to say that man & iniquity are synonymous. But, they are not.

This verse does not say that God can't stand to be in the presence of sinners. It doesn't say that God can't stand to look upon sinners.

Notice this verse never says that God cannot look on man while they are in their sin. It says He cannot look on iniquity. When it says He cannot look on iniquity it is not speaking of the works of the flesh. It is speaking of the wisdom that is sin.

It is not speaking in a literal sense like God must cover His eyes. It is saying that God can never agree with a persuasion that says there is life apart from Him. He can never agree with a persuasion that says man can be justified and have life through the works of their own hands. It is saying God can never bless the belief system that is killing His children.

It is speaking of God rejecting the belief that man can have His quality of life by making flesh their arm. It is saying God can never agree that man is the kind of being that is defined by what they do. He can never agree that the value of man is found in their ability to do what is right. Not because He is a spoiled brat, and wants to take His ball home because we won't play the game the way He wants to play. But, because that logic can never give man life, but will always bring death to the ones He loves. It is because that logic will cause the ones He loves to separate themselves from Him.

Good test of this theology is to look at Jesus because He came to reveal the Father.

Some people will get upset for me even saying that anyone can be a sinner. But, James used the term dinner in his letter & so did the other apostles. The problem is we have such a negative view of what a sinner is because we confuse a person being a sinner with who they are; with their identity. But, a sinner is just someone who is not partaking of the life of God because they are in unbelief in some area of their lives. Yes it's true that God has cleansed all people from their transgression through the blood of Jesus at the cross. But, transgression is not sin in the sense of sin being defined as iniquity dwelling in a person's heart.

When God sees someone in bondage to sin He sees someone who has a persuasion in their hearts that condemns them in His presence. And because He knows that the way unto life being born in them is to feel innocent in His presence. He comes to bring about an emotion of innocence in their hearts concerning their sin.

We sit with this thing where we say we are loving them with the God kind of love but if they don't start producing the right kind of fruit within the time we say we begin to look upon them with eyes of rejection and anger. And we also think this is the way God looks upon them. And we erroneously quote scriptures that speak of practicing sin.... You know it was like 27 years between the time Abe first believed and when he was finally justified on the mount. Not saying never a time or place to speak to

someone about fruit in their life.

*****God has a certain belief in his heart concerning people who are in bondage to sin. And the way he sees them and thinks of them causes Him to feel love and compassion for them in His heart. Not anger and frustration. God does not confuse who a person is, and their value and worth with the sin they are in bondage to. Because of this He feels an intense desire to visit them with His goodness and kindness to set them free.*****

We look at verses like Genesis 6:5-7, and we look at the flood and we misinterpret what happened there. And then define the way that God thinks of people who are bondage to sin through our wrong conclusions of what happened there.

Genesis 6:5-7

Because of the suffering that God saw man experiencing because they were earthy..... He said I will blot out the man that was made from the dust of the ground. I will allow the man that came from the dust of the ground to return to the dust of the ground that he came from. And I will create man in the Spirit so they can never be subject to death and destruction again. It's the same as when God said let us put man out of the garden so they do not now eat from the tree of life in this earthy state; carnal state and live forever suffering at the hands of sin and death.

Not about what God did because he was angry. It's about God saying I will not allow man to suffer at the hands of sin and death. It's about God saying the Adam man will return to the dust of the ground. Just like God moved to put man out of the garden in order to prevent them from eating from the tree of life and being condemned to a life in bondage to the flesh and sin and death.

But, those verses in Noah do not speak of God being filled with anger and rejection towards sinners. They speak of God being grieved in his heart at the great suffering the people were experiencing at the hands of sin and death. He saw that every thought that filled their hearts was that of laboring and toiling to have life, and this. So what this says is that it grieved God's heart that He made man from the dust of the ground. Why? Because in being made from the dust of the ground their lives and their bodies could be corrupted by sin and death. So what God does is He says He will die away the man that was made from the earth to end their suffering. Does not say I will destroy man. Because we know that Noah and his family did not perish. It says I will destroy the man that is earthy. Or that was made from the dust of the earth.

"thou art of purer eyes"

means to be set apart to another Spirit; means to not be set apart unto sin, which is the spirit or vital principle by which satan said he would have life. God is holy means to be

set apart unto. God is set apart unto His Spirit, the Holy Spirit.