

THE COMPASSIONATE CHRISTIAN

1 PETER 3:8

INTRODUCTION:

1. Christians serve a God of compassion. Therefore, as followers of God we also must have compassion. (Ps. 86.15; 1 Pet. 3.8)
2. Compassion: [Latin: Com – “together”; Pati – “suffer” (Gk: *sumpatheo*)] Lit: “To suffer together” (Heb. 10.32-34; 13.3)
3. In all of our relationships the most compassionate will be best benefitted by the mercy and grace of God.

I. EXAMPLES OF GOD’S COMPASSION

- A. Sending Jonah to Nineveh to warn them of judgment, God relented when the people repented. (Jonah. 4.1-11)
 1. The disappointment of Jonah. (Jonah 4.1-4)
 2. God’s lesson to Jonah on compassion. (Jonah 4.5-10)
 3. The application on Nineveh. (Jonah 4.11)
- B. After Job suffered great loss, God showed Himself merciful.
 1. In all his suffering Job remained faithful. (Job 1.22; 27.5)
 2. After Job repented God restored to Job double of what he had lost. (Job 42.10,11; James 5.11)
- C. After numbering Israel, David appealed to the compassion of God. (1 Chr. 21.1; 2 Sam. 24.1,11-14)

II. THE FAITHFUL ARE FOLLOWERS OF GOD

- A. **EPHESIANS 5.1:** “*Therefore, be imitators of God as dear children.*” Are we imitating God’s compassion?
- B. Who are those who need our compassion?
 1. The alien sinner in need of salvation. (Matt. 9.36-38)
 2. The brother in need of forgiveness. (Matt. 18.21-35)
 3. The suffering in need of love. (Luke 10.25-37)
 4. The weak in need of understanding. (Heb. 4.15; 5.2)
 5. The troubled in need of comfort. (2 Cor. 1.3,4)
- C. The secret to showing compassion is to put yourself in their place, because one day we may be there. (James 2.12,13)
 1. **LUKE 6.31:** “*And just as you want men to do to you, you also do likewise.*”
 2. Compassion is received only where it is given. (Matt. 5.7)

CONCLUSION: MARK 5.19: “*Go home to your friends, and tell them...how He had compassion on you.*”

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MEETING TIMES:

SUNDAY MORNING BIBLE CLASS :	9:00AM
SUNDAY MORNING WORSHIP:	9:50AM
SUNDAY EVENING WORSHIP:	6:00PM
WEDNESDAY EVENING BIBLE CLASS	7:30PM

*Worshipping
God “in Spirit
and truth”
(John 4.23)*

OCTOBER 11TH, 2009

PRAY WITHOUT CEASING

In our modern technological age, we are privileged to be able to keep in constant contact with our loved ones. With cell phones, internet, webcams, instant messaging, and the like there is virtually no time or place where we cannot talk with or see one another.

We find it such a joy and excitement to be able to have such ongoing communications with our loved ones, yet Christians sometimes fail to acknowledge or fail to appreciate the same kind of access to their heavenly Father. The apostle Paul addressing the Thessalonian congregation instructing them to “*pray without ceasing*” (1 Thes. 5.17).

There is not a time when we cannot approach God. He is always within earshot. He is never too busy to hear our prayers. Yet, how many times have we neglected prayer and failed to approach God to ask for spiritual help or to offer thanksgiving and praise? How often have we said that we are just too busy to pray? And so the blessing of prayer goes without being used.

Prayer is not to be used as a means to display our piety before the world (Matt. 6.5). It is not to be used only when we need something. Therefore we are not only to pray when we are suffering or in distress. But as the song says, “Pray when you’re happy. Pray when in sorrow. Pray when you’re tempted. Pray all the time” [Sacred Selections, Hymn 30].

Through the blood of Christ we have been given access to the Father, and through Christ we can have our prayers heard. Are you praying without ceasing?

CLP

HUMAN NATURE

GENESIS 1:26

INTRODUCTION:

1. Man is distinct from all other created being in that he has been made in the image of his Creator. (Ps. 139.14) "I'm only human."
2. Human nature helps to define those innate characteristics which define us as human beings. (Rom. 1.26,27; 2.14; James 5.17)
3. Why is human nature a spiritual issue? How we understand human nature effects what we do and how we live.

I. DEFINES THE ROLE OF MAN BEFORE GOD

- A. Whether sports figures, rock stars, or religious icons, we tend to exalt man higher than we ought. (2 Thes. 2.3,4)
 1. Does Mary deserve the honor of being the mother of God? (Micah 5.2; Matt. 22.42-45; 12.46-50; Luke 1.38)
 2. The apostles never accepted the worship of those who witnessed their miracles. (Acts 10.25,26; 14.13-15)
 3. Therefore, Jesus forbids religious titles. (Matt. 23.6-12)
- B. Human nature defines our role before God as one of humility and submission. (Ps. 8.4,5; Acts 12.21-23)

II. DETERMINES MAN'S SPIRITUAL CONDITION

- A. Human nature is offered as an explanation for the mistakes and sins that man commits. (Rom. 3.23; Eph. 2.3)
- B. The problem with human nature as a reason for sin.
 1. It opposes Biblical teachings. (Ecc. 7.29; Ezek. 28.15)
 2. It makes God imperfect. (Gen. 1.26; Acts 17.28,29)
 3. It frees man of responsibility. (Rom. 5.12; Ezek. 18.20)
- C. The true nature of man which determines his spiritual condition is volition. (Deut. 30.19; Ps. 119.30)

III. DESCRIBES THE NATURE OF CHRIST

- A. **JOHN 13.3:** "...had come from God, and was going to God"
- B. In order to become the Savior of the world, Christ would first have to become human. (John 1.1-3,14; Heb. 2.9)
 1. Through living as a man, He learned to be a sympathetic High Priest. (Heb. 2.14-18; 4.15; Matt. 26.37-39)
 2. Through suffering Christ learned obedience. (Phil. 2.5-8)

CONCLUSION: Being created in His image, human beings are the most blessed of all creation.

DID GOD COMPELL DAVID TO SIN?

2 Samuel 24 contains the record of David numbering Israel against the will of God to which God punished David by sending a severe plague on the land (2 Sam. 24.1ff). The very first verse contains a puzzling statement: **2 SAMUEL 24.1:** "*Again the anger of the Lord was aroused against Israel, and He moved David against them to say, "Go, number Israel and Judah."* Did God compel David to number Israel and sin?

The inspired word is clear that God does not tempt man to sin (James 1.13). However, the Bible is also equally clear that God allows us to be tempted (1 Cor. 10.13). And when God allows one to be tempted and does not intervene or prevent it, the text often gives God the credit for the temptation.

Consider the example of Job. When Satan entered into the presence of God, He accused Job of being faithful only because God protected him (Job 1.9,10). However, Satan suggested that if His protection was removed, Job would curse God to His face. (Job 1.11). At that point God gave Satan permission to strike Job (Job 1.12). Indeed Satan struck Job taking away his possessions and his family, but "*in all this Job did not sin nor charge God with wrong*" (Job 1.22).

When Satan approached God again, God reminded him that Job "*still holds fast to his integrity although you incited Me against him to destroy him without cause*" (Job 2.3). Notice that it was not Satan who was credited for bringing tragedy to Job, but God. Although it was Satan who actually brought these things against Job, it was God who took credit, for He allowed Satan to do so.

How does this apply to our text? It was not God who compelled David to sin by numbering Israel. God merely allowed Satan to tempt him. How do we know? The parallel text states in **1 CHRONICLES 21.1:** "*Now Satan stood up against Israel, and moved David to number Israel.*" It was Satan who tempted David, but because God gave permission, He is given credit.

God does not tempt man to sin, but he allows man to be tempted. The skeptic attempts to discredit the word of God. But when his arguments are examined in light of a careful study of the text, his arguments fall by the wayside. CLP