

Chapter 11

Covenant Breakers,
Without Natural Affection,
Implacable,
Unmerciful

In Romans 1:29-32, are the results of what we read in verse 28, a reprobate mind. In the last two lessons, we've looked at “*without understanding*”, which is the absence of reason, rationale, and the inability to think. It is a reckless, senseless state of mind, without discernment. In the last lesson, we saw it is to be without conscience. That brings us to the next thing in verse 31, covenant breakers. Without understanding, covenant breakers.

A covenant breaker is a person without principle. It is a lack of integrity, moral character, decency, goodness, honor, propriety, discretion. We read of “integrity of heart” in Genesis 20:5-6, 1st Kings 19:4. Those who are covenant breakers are filled with this lack of “integrity of heart”. It's an ongoing process, increasing all the time, becoming more and more common that people do not have principle, integrity, moral character. That's why it's very difficult to trust people today because they lack this principle, they lack a moral compass.

We read of “integrity of heart”. That is of course where it must begin. This integrity is within, which is the same as integrity of heart. In Psalms 7:8, it says, “*The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity [that is] in me.*” I believe integrity is something that we are taught. Most of us here, if not all, were taught integrity by our parents. There was a time when the schools taught integrity, but those days, for the most part, are gone. Integrity is not taught in schools. It is not taught in the home, for the most part, because the parents do not have integrity so they wouldn't know how to pass on principles of good character to their children. As a result, it becomes a very common thing. These covenant breakers do not have integrity of heart, they do not have integrity within.

We see that if we have integrity within, if we have integrity in our heart, then we walk in integrity, that is we practice it. Notice in Psalm 26:1, “*Judge me, O LORD; for I have walked in mine integrity.*” The Integrity is within and

now we walk, we practice integrity. Then in verse 11, "*But as for me, I will walk in mine integrity:*" The "but" is a contrast to verse 10, "*In whose hands [is] mischief, and their right hand is full of bribes. But as for me, [In spite of what others are doing as for me.] I will walk in mind Integrity:*" Why? Because integrity is within. But these covenant breakers don't have integrity within. These are individuals that can sign a document, sign a contract with no intention of honoring their contract. None whatsoever. They give their word and it doesn't even cross their mind that, "You know, I ought to do what I said I would do." They don't have integrity within, they do not practice integrity.

In Proverbs 11 we see that integrity is a guiding principle. It must be within us and it guides us. It guides our life. Proverbs 11:3 says, "*The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.*" The integrity of the upright shall guide them. It is a guiding principle. But again, the mind becomes reprobate, people become covenant breakers, they lack this integrity, they do not have this guiding principle within them.

It speaks of a people without conscience, acting in disregard of their word of the promise. The result of this lack of integrity is people do whatever is convenient, whatever is expedient in order to fulfill their desires, whatever that is, it doesn't matter. Whatever will fulfill their desires, they have to lie, they have to cheat, they have to steal; none of that matters because, "I'm going to fulfill my desires and my ambitions without any regard to others, without any regard to vows, without any regard to contracts." Then, of course, you have lawyers who are lacking integrity and they defend these people who have no integrity. You have people with no integrity defending those with no integrity. The result of course is crookedness, dishonesty and evil doing. A people without conscience, a people without a moral compass, acting in disregard to their vows or their word. They behave in an untrustworthy and fraudulent way.

Beware of the individual who always has to tell you how honest they are. Beware of that person. They're not only trying to convince you, they're trying to convince themselves. If a person is honest, they don't have to tell you about it. You'll know. If they do not have intent to steal from you will just know that, they won't have to tell you.

The very word covenant breakers implies irresponsibility. People are taught today to be irresponsible. It implies a lack of accountability, it implies a lack of respect. If you sign a contract, and you have no intention of keeping that contract, you have no respect for the person on the other end of that contract. You have no respect for their family. You have no respect for them whatsoever. It shows a lack of respect, it shows a lack of commitment.

All of these things are so commonplace today. I mean, it's a rare thing to find a person who will take responsibility, and accountability; who respects other people, respects their property, and just respects them as another human being. Try to find somebody that has commitment today. These are rare qualities. This is the result of a reprobate mind. We have an irresponsible society. A society that does not want to be accountable for anything. A society with very little respect. No one has the right to destroy someone else's property. I don't care what their cause is, you just don't have that right. It's a lack of respect. This is why these covenant breakers do not think anything of breaking marriage vows. First of all they didn't mean anything when they said them, so they don't think anything of breaking a marriage vow. They do not think anything of breaking a business contract. Covenant breakers are the result of a reprobate mind and again *being filled with, full of*, so much so that it becomes commonplace. We are in a sad state when these things are common. Everything mentioned in Romans 1:29-32, are commonplace. These are not rare occurrences. These are commonplace. Being *filled with*, that is covenant breakers becomes an epidemic. We are a society of covenant breakers. As a result, we are a society that is drowning in

desecret, fraud, deception, lies, and just untrustworthiness.

Who can you trust? Very, very few, because they do not have principle. They have not been taught to have principles. They have not been taught, "You do what's right. Regardless of what anyone else does, you do what's right." That's our responsibility regardless of what anyone does to us. We are to do what is right. That's our responsibility. It's our responsibility as a human being, and it is certainly our responsibility as a child of God. Just do what's right. How do you know what's right? The word of God. It's pretty plain. It's not that difficult if we do not have a reprobate mind. Those with a reprobate mind do not even know what's right. They have no clue. God help us.

In Romans 1:18-32, we have learned that these verses describe our society. We also realize that someone has to live in the kind of period where the Antichrist is ushered in. I believe we are that people. Everything that is happening is just preparing for the reign of Antichrist. We need to understand that. There is no need to get all bent out of shape and all upset about it, because it is a glorious thing. Again, in Romans 1:28, where we read about the final step of God's judgment, before His cataclysmic judgment, we read. *"And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, [the reason] to do those things which are not convenient;"*

We have spent a lot of time on the reprobate mind. It is illustrated every day. You turn on the radio, you read a newspaper, you watch the news, a reprobate mind is everywhere. I see it in church people. It is everywhere. People have no ability to reason, no ability to think. Then beginning with Romans 1:29, Paul gives the results, or the consequences of this reprobate mind, which we have been going through. In verse 31, we have *"without understanding"*, which we have looked at, followed by *"covenant breakers"*, which we studied in the last lesson, and now you come to *"without natural affection"*. *"Without natural affection"* is not the same as what we read and learned of in Romans 1:24-27. It says there, *"Wherefore God also gave them up [Again, we see here that God handed them over to themselves.] to uncleanness through the lusts of their own hearts, to dishonour [Notice the dishonor.] their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause [Because they did these things.] God gave them up unto vile affections: [Then Paul describes these vile affections.] for even their women did change the natural use into that which is against nature: [Contrary to nature. Contrary to the natural.] And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men*

with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. [or fitting.]" Those verses, of course, describe homosexuality, which we have already spent much time on in previous lessons. However, what we read in Romans 1:31, "*without natural affection*" is not referring to homosexuality. Paul dealt with that in the verses mentioned previously. This is something else.

Let's look at those three words, "*Without natural affection*". three words. "*Without*" means to be destitute of something, the absence of something, a separation, to be void of, *without*. Then you look at the word "*natural*". "Natural" is a God-given instinct, a God-given disposition. "*Affection*" is a feeling of love, a desire towards someone, a lot of care and attachment to someone. Putting these three words together, *without natural affection* means to be destitute, to be void of, to not possess the God given disposition of love, desire, regard, attachment, and devotion toward those that we ought to **naturally** love. It means to be without it, void of that. It is the natural bonds of human affection, gone. They are gone. It is a disregard of natural ties, a disengagement toward those that we ought to naturally be drawn to, a disrespect and disregard toward those we are to naturally love.

Your children were born and you loved them. You loved them even before they were born. There was a love and it's natural. If it isn't, you have a problem. God gives us an instinctive natural love and care for our children, our parents, our siblings. My siblings and I really have very little in common other than we have the same parents and we grew up together. They don't approve of my lifestyle, I don't approve of theirs. But having said that there is a natural affection, there is a love.

Without natural affection. *Without natural* is something that goes beyond the natural. It is a different realm. This is in a different realm than God-given instinct. It is a condition that has the individual void of that which is

God-given by birth.

"Without natural affection" are very, very sad words. It is exhibited more and more in our society all the time. It is certainly manifested in abortion. *Any woman or any man that does not have a problem with abortion is without natural affection, plain and simple.* You say, "Well, what if, what if, what if?" Let me say it again, they are without natural affection. They are void of it. Abortion is the remedy for those who do not want to be inconvenienced by a baby. It is without natural affection.

You take child abuse of all kinds, verbal, physical, it does not matter, it is result of *without natural affection*. You look at the abuse of elderly parents and grandparents, once again it is *without natural affection*. Neglect. Neglect of children, neglect of parents, neglect of grandparents, in the name of, "I don't have time." That's not your problem. Your problem is, *without natural affection*. Your problems are greater than time. All abandonment whether it be of children or parents is without natural affection. Crimes against children. It is *"without natural affection"*. Crimes against parents and grandparents. It is *"without natural affection"*.

You read the newspapers, you watch the news, we could stand all day and give example after example. Someone has a newborn and to just cast it into a dumpster, that's *"without natural affection"*. There are other mental illnesses going on, there is no question. But *"without natural affection"* explains the heinous acts against children by their parents, against parents by their children, and by siblings toward siblings.

"Without natural affection" is a terrible condition. It is a result of God's abandonment, a result of God's judgment of abandonment. We've said over and over, you look at an earthquake, a tornado, a hurricane, so called natural disasters; and people say that is the judgment of God upon that area of the country. That may be so, it may not be so. But there's something worse than that, and that is the judgment that we read of here in Romans 1, when God

leaves people to themselves to do what they do in their sinful nature and then to reap the consequences of it. That is where we are as a nation, as a society.

Without natural affection is a terrible condition which results in great calamity, affliction, distress, and sorrow. In 2nd Timothy 3:1, which is really the parallel to Romans 1, it says, “*This know also, that in the last days perilous times shall come.*” From this verse, we know that in the last days perilous times, difficult, trying, uneasy times shall come; hard times, violent times, threatening times, dangerous times, very stressful times, times that are very hard to bear. Then in 2nd Timothy 3:2-5, you have the results of these perilous times or what makes a time perilous. The list is very, very similar to what we read in Romans 1. Everything following the root cause, which is the first thing Paul mentions, “... *men shall be lovers of their own selves*”, flows from that. “... *covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection,*” There it is again. The dominant characteristic of perilous times is, ***men shall be lovers of themselves***, and Romans 1 explains that it’s because they disregarded God, they love the creature more than the Creator. “*Without natural affection*” stems from self-love. It proceeds from a people so filled with self-absorption, self-gratification, self-service, self-will, self-desire, self-seeking, and self-convenience, that they do not have time or concern for those who they ought to just naturally love, those who they ought to naturally care for, those who they ought to naturally have time for. You take the time. It is not a matter of not having time, it is a matter of taking time, because everybody has the same amount of time. It is a matter of taking the time. It is a matter of reorganizing your plans, reorganizing your schedule. That can be done.

People who have “without natural affection”, or do not have natural affection, view those who they ought to naturally love as a distraction. They are a distraction to their life, they are a distraction to their desire to please self. God

expects us to love ourselves, but this, “*men shall be lovers of themselves*” goes beyond that. God does expect us to love ourselves. Matthew 19:19 makes it clear. “... *Thou shalt love thy neighbour as thyself.*” So God expects us to love ourselves. This *self love* is what causes you to eat, to go to bed, to get out of the way of an approaching truck; because you love yourself and that's a natural self-love. The “*lovers of themselves*” that Paul is talking about in 2nd Timothy 3:2, is something that goes way beyond this natural self-love we ought to have that Jesus is talking about in Matthew 19-19. What Paul is talking about in 2nd Timothy 3:2 is a love that has no room for anyone else and results in “*without natural affection*”. It is a fixation, an obsession with self. There are elderly people who have been abandoned by their children; there are children that have been abandoned by parents; on and on and on we could go; it falls under this category “*without natural affection*”.

Each one of these results is as it says in Romans 1:29, “*Being filled with*”. It is present tense, ongoing; it just continues to increase so much so that it becomes commonplace, so much so that it becomes an epidemic, then it grows into something else.

What we read here in Romans 1:31, is all the result of God leaving a people to themselves. You follow Romans 1; you can look at something happening before your eyes; you can study the Bible, and this is what is going to happen next; because it is a natural progression. People say, “Well, we need to elect so and so to office to stop this.” You don't understand. You don't understand what God is doing. A politician is not going to stop it. If you think that you need to turn your eyes to God and get your eyes off the politicians. The politicians are not the solution, God is the solution.

In the next lesson, we will look at “*implacable*”, which means unable to appease, unable to satisfy.

Continuing our study of Romans 1, beginning with verse 21, where those “... *who hold the truth in unrighteousness*”; continuing on to verse 28, where “*God gave them over to a reprobate mind*.” Following that, in verses 28 to 32, you read of the results of a reprobate mind. These results certainly apply to individuals, but in these lessons we are viewing it more collectively as a society. In the last lesson, we looked in Romans 1:31 at “*without natural affection*”. I do not believe that phrase is referring to homosexuality. That was covered in earlier verses. This “*without natural affection*” proceeds from people so filled with themselves that they cannot love those they ought to naturally love, whether it be their children, their parents, or grandparents. It is **that** *natural affection*. Again, do remember that it is **being** *filled with*, meaning these things are ongoing to the point where they become commonplace and epidemic.

Following “*without natural affection*”, is “*implacable*”. Implacable is a word that you do not hear that much. Even though it is not used that much today, it is a very descriptive word of our time, describing what is going on in society today.

The Greek word which *implacable* is translated from is aspondos [*as'-pon-dos*]. It means without consent or truce. It has reference to those who cannot be appeased, who cannot be subdued, or pacified whether it be in their anger, their enmity, their malice, or their revenge. They are not pacified, not subdued in their own ways. It conveys the idea of an individual that is constantly in enmity, one who refuses to lay aside enmity. I said that to a person once and in a church. I said, “You're implacable.” They said, “I don't even know what that means.” I have known people that are implacable. They refuse to lay aside enmity. You see the implacable person does not want to get over what they see as an offense. They do not want to work things out. They are easily outraged. Implacable people are easily outraged, usually about things that concern them directly, and they

even pursue those who they see as the offender with unending revenge. There are people who spend their life in revenge. They are implacable. That is not a good thing.

Implacable has its roots in ungratefulness, ungraciousness, arrogance, in a resentful spirit that cannot be pleased, cannot be appeased. They are implacable. It is a people that are adamant, hardened, unmovable, inflexible, self-willed, unrelenting, and without remorse, used in the context here, in their rejection of God and in their sin. This is so concerning everything that is mentioned in Romans 1. Implacable. Every now and then you'll hear somebody say, "We're not going to be quiet until ..." They might believe that, but the truth is they won't be quiet even after "until" because they are implacable. They cannot be appeased. You can not sit down and reason with an implacable person. They have been given over to a reprobate mind. They are consumed with whatever it is that they see as an offense.

When I first came to this church, I remember talking to a man. His words to me were, "Well, I will never be at Home Baptist Church because brother Titus offended me." I said, "What did he do?" "Well, it's been a long time, brother Dan. I don't even really remember." That's the person I said to, "You're implacable. Are you listening to what you're saying?" We have a whole society of it. A society that is settled, firmly established in their rejection of God. There are all these people who say we just need to sit down and reason with them. You are wasting your time. They are implacable. We need to understand that.

Now consider this word in relation to everything that is mentioned here. Beginning in Romans 1:21, "*... when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*" You can add "implacable" there. They were firmly established in that. "*Professing themselves to be wise, they became fools,*" You can add "implacable" to the end of that as well. "*And changed the glory of the uncorruptible God into an image made like to*

corruptible man, and to birds, and fourfooted beasts, and creeping things." In other words, creation becomes God, and they are "implacable". All these people that want to do away with police, do away with laws, they are humanists and they actually believe that humans will do the right thing. They believe we don't need laws because humans are good, humans are god, and they will just do the right thing. It's foolishness and they are implacable in that, they are firmly established. *"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:"* I believe here we have homosexuality. They're implacable, they're settled in it. You can't reason with them. Then in verse 26, you have vile affections. They did not like to retain God in their knowledge and they are implacable in that. You can't reason with them. They have become adamant in these ways, hardened, immovable, inflexible, and self-willed.

This is one of the reasons we have, basically, a two political party system. They can't meet in the middle on hardly anything because people are implacable. It is almost gone. We can not sit down and reason and come to a middle ground because people are implacable.

Then, when you look at verses 29 through 31 and you see all these sins mentioned that we have been covering in these lessons, in each one of them these people who have been given over to a reprobate mind, are implacable. They are hardened, immovable, inflexible in these things. This is so regardless of the growing and advancing destructive consequences. They can see the destructive consequences, but the problem is they don't see them as consequences of their actions. They blame the destruction on something that does not have anything to do with their action. They can not make the association from their own actions to the results of these actions. That does not connect, that does not commute. They are implacable.

Feeling absolutely no shame, implacable people are angry and they do abominable things. They feel no shame

whatsoever. In Jeremiah 3:3, speaking of His own people, God says, *"Therefore the showers have been withholden, and there hath been no latter rain; [That is a consequence.] and thou hadst a whore's forehead, thou refusedst [That is implacable] to be ashamed."* Refused. That is implacable. Refused to be ashamed. Implacable. In Jeremiah 6:15, *"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush;"* It doesn't say "neither did they". It says neither **could** they blush. This is a serious condition. They are implacable. *"therefore they shall fall among them that fall:"* Jeremiah 8:12, *"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, [again] neither could they blush:"* They are implacable. Zephaniah 3:5, *"The just LORD [is] in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame."* So, they do not feel shame, they have no remorse, they have no repentance because they are implacable.

Notice in Proverbs 1:24-25, *"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof:"* They were implacable. They were not interested in a truce with God. Ecclesiastes 8:11, *"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."* Fully set, firmly established to do evil. They are implacable. We have a whole society of implacable people. Jeremiah 7:13, *"And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;"* They are hardened, implacable. Romans 2:5, says, *"But after thy hardness and impenitent heart treasurest up unto thyself wrath"* That is what the implacable person does, they treasure up themselves wrath.

The result of an implacable person is they of course continue in sin. They get deeper and deeper into sin. We see

this in 2nd Kings 17:14, 2nd Chronicles 28. You see a people that sin more and more. Sin does not decrease, it increases. That is the very nature of sin. It is the very nature of the sinner also. They are implacable, they are firmly established in these things. They become more and more obstinate. The people that reject God become more and more obstinate. They become more relentless in their sinful way. Their disdain for God grows. Their hostility toward God grows. “Well, you need to just come up with some educational programs to fix this.” *It **will not work** because they are implacable.* They are firmly established in these things. The implacable secularist will not be appeased with anything short of God being expunged from every aspect of society. They are not going to be appeased until that happens. We need to understand that.

We need to understand what we are dealing with. We are dealing with implacable people, people that are firmly established in their sinful ways, and becoming more and more established in their ways. An implacable person is not happy. They are never happy, and never will be. We have a society that is very unhappy. People are not happy. Implacable. They're not happy unless something is stirred up. They like to stir things up. We have seen implacable people in churches. They have the same characteristics, and they are going to get offended by everything and refuse to be appeased. If they are somewhat appeased, they are not going to be happy because they want something stirred up. So they are going to stir it up or usually what they do is they get someone else to stir it up. They are implacable.

Implacable is destructive wherever it is. The implacable person looks at everybody else and everybody else is wrong. An implacable church member thinks everybody else is wrong, everybody else has the wrong attitude, the wrong spirit. They believe they are the only one that has the right attitude, the right spirit. They think they are the only one right with God. That's the implacable person. Again, “*being filled with*” and “*full of*” implacable,

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so much so that it is commonplace and an epidemic. It is commonplace in our society and an epidemic. It makes for a miserable society.

You live with an implacable person, you have a miserable house. You have to associate with implacable people at work or whatever, it is miserable. They drag misery with them everywhere they go. Our society is filled with them. Implacable people. It just helps us to understand what we are dealing with in society.

The next thing we have is *unmerciful*. We have a society filled with the unmerciful. Only God can fix what is wrong with this society.

In the last few lessons of this series from Romans 1, you find verses 29-31, which are the results of a reprobate mind. In the last lesson, we studied the word *implacable*, which means that there is a people that is settled and established in the things that are mentioned in verses 29, 30, and 31.

Next is the last word of verse 31, *unmerciful*. The people that have been given over to a reprobate mind are unmerciful, and they are implacable in this, meaning they are firmly established. The word *unmerciful* means a destitution of compassion. If you think about it, there is something very strange about a merciful God and His creation of an unmerciful creature. Every human being is the recipient of the mercy of God. It is a very strange thing to be the recipient of the mercy of God and then turn around and be unmerciful. Yet that is the characteristic of those given over to a reprobate mind; they are unmerciful.

Being the recipient of God's mercy and yet not showing mercy to others is illustrated in the parable of "the unmerciful servant", in Matthew 18:23. The occasion of this parable is Peter asking the Lord how many times he should forgive someone, and Christ answers his question with this parable. Beginning in verse 23, it says, *"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion."* Remember, unmerciful is a destitution of compassion. This certain king was moved with compassion, *"and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took [him] by the throat,*

saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not.” His master was moved with compassion, but he would not. “... but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion [There it is again.] on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

In this parable, we see in verse 30, “*he would not.*” He absolutely refused to show compassion. He would not, he was steadfast. What he did is considered to be wicked. Verse 32, “*O thou wicked servant.*” To be unmerciful is to be wicked. To receive mercy at the hands of God and yet to be unmerciful is wicked. We also see it is unreasonable. Verse 33, “*Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?*” Is that not the reasonable thing to do? Since you have been the recipient of mercy is it not reasonable that you should show mercy on someone else? We see also his lack of compassion prompted anger from his lord. Verse 34, “*... and his lord was wroth.*” So we have this unmercifulness, “he would not.” It's wickedness, it's unreasonable, and it prompts the anger of the Lord. Yet today we have a society filled with unmerciful. We are an unmerciful society overall. I'm not saying everybody is, but in general, we are an unmerciful society with a destitution of compassion.

If unmerciful is a destitution of compassion, I believe we need to understand what compassion is. So, what is compassion? Well, it is a sympathetic consciousness of the

distress or the pain of others. It does not stop there. Included in compassion is a compelling desire to relieve the distress or the need of another. We see here in the parable the lord was moved with compassion, he was compelled; compassion compelled him to do something; compelled him to release this servant from his debt. He was moved with compassion. It includes sympathy and empathy. It's moved, it's compelled to do something.

Compassion is a characteristic of God. In Psalm 78:38, "*But he, [being] full of compassion,*" The next word is a verb, which means He did something; compassion moves you. He "*forgave [their] iniquity, and destroyed [them] not:*" That would be what they deserve; that's mercy. He is full of compassion. Psalm 86:15, "*But thou, O Lord, [art] a God full of compassion, [Notice what goes along with compassion.] and gracious, longsuffering, [That's patience. That's what the servant in the parable pleaded for was for his lord to have patience.] and plenteous in mercy and truth.*" Psalm 111:4, in the latter part of the verse, it says. "*the LORD [is] gracious and full of compassion.*" Psalm 145:8, "*The LORD [is] gracious, and full of compassion; slow to anger, and of great mercy.*" God is a God of compassion.

In Matthew 9:36, we read of the compassion of Jesus Christ, "*But when he saw the multitudes, he was moved [Again compassion compels you. He was moved.] with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*" Jesus was moved with compassion. Compassion moves you. Matthew 14:14. "*And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed [He did something. He was compelled to do something. He healed.] their sick.*" Matthew 15:32, "*Then Jesus called his disciples [unto him], and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will [Again He's compelled.] not send them away fasting, [Why? Because He was moved with compassion.] lest they faint in the way.*" Then in

Matthew 20:34, “*So Jesus had compassion [on them], and [He did something.] touched their eyes: and immediately their eyes received sight, and they followed him.*” From all this we see that compassion feels and compassion acts. Jesus was moved with compassion; He was moved to do something; He was moved to act. Unmerciful is a destitution of compassion; a destitution of seeing the need and refusing to move, to feel anything regarding that need. It goes along with being an unfeeling people.

Christ of course is our example. In Acts 10:36-39, “*The word which [God] sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, [I say], ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:*” He went about doing good; He was moved with compassion. That is Christ. We see it all through the gospels. Jesus sees someone who was blind or lame or whatever and Jesus had compassion, He was moved to heal the blind, even those who are ungodly. He enabled the lame to walk, even those who were ungodly because he had compassion; he was moved with compassion. But we live in an unmerciful society; a society that is not very compassionate.

Beginning in Philippians 2:1, it says, “*If [there be] therefore any consolation in Christ, [And there is comfort in Christ.] if any comfort of love, if any fellowship of the Spirit, [And there is. These things are in Christ.] if any bowels and mercies, [There it is, mercies.] Fulfil ye my joy, that ye be likeminded, having the same love, [The same love you find in Christ. If these things be in Christ, fulfill my joy, being like-minded, having the same as Christ.] [being] of one accord, of one mind. [Let] nothing [be done] through strife*

or vainglory; [If you are moved to do something, do not let your motivation be strife or vainglory; glory to self.] but in lowliness of mind let each esteem other better than themselves." This brings us back to that parable of the unmerciful servant. He was forgiven his debt. When his servant came to him with a debt, he didn't look at that servant thinking, "This man is better than me." No, he thought he was better than him. That's the root of unmerciful. We see here, *"Let each esteem other better than themselves."* If you look at someone and you, "Think they are better than me," you don't have the problem acting on their behalf. But if you look at them as below you, "Well, why should I help them?" There's that lack. *"Look not every man on his own things,"* That's what the man did in the parable. He was just looking after himself. A self-centered society is going to be an unmerciful society; a self-centered individual is going to be an unmerciful individual. *"... but every man also on the things of others."* That's necessary for compassion. *"Let this mind [That mind that has just been described.] be in you,"* It is a mindset. To have compassion involves a certain mindset and involves the mind of Christ; *"Let this mind be in you, which was also in Christ Jesus:"*

In the parable of the "Good Samaritan" we see compassion. The priest and the Levite perhaps had some sympathy for the individual; it is highly doubtful, but perhaps they had some sympathy. You can stretch it and say perhaps they had some empathy, but they had no compassion. They were not moved to do something to help the man who was lying on the side of the road. Nothing in them moved them to do that. But concerning the Samaritan we read in Luke 10:33, the last statement says, *"...he had compassion [on him], ..."* He had compassion; he was moved to do something; then we're told what he did. Notice the verbs in verse 34; he went to him. Because he had compassion, he went to him; he bound up his wounds; he poured in oil and wine; he set him on his own beast; he brought him to an inn; he took care of him. It was

compassion that moved him to do these things.

In “The Sermon on the Mount”, Jesus addresses this issue of compassion when He talks about our neighbor in Matthew 5:43-48. We are to show kindness to our neighbor. In other words, we are to be compassionate to them, even if our neighbor, those who are nearby are enemies. Even if they are enemies, we are to be moved to help them if we can. Jesus said in Matthew 5:43-48, if you only show compassion on those you love you're no better than the lost man. The lost man can do that. To show compassion on your enemy, that takes something else. The Samaritan was moved. Christ as our example. Everything Christ did He did for his enemies; at least they were once His enemies.

We are to be a people of compassion in an unmerciful society. We live in an unmerciful society, and if we're not careful we will get sucked into an unmerciful society where we are not moved to help someone. We are to be a people with compassion.

Proverbs 25:21, *“If thine enemy be hungry”,* give him clothes. Well clothes aren't going to help him. That's not what he needs. *“If thine enemy be hungry, give him bread to eat; and if he be thirsty,”* give him bread. No, he needs drink. *“... give him water to drink:”* Compassion meets a need; compassion is ready to relieve the need. In Isaiah 58:7, *“[Is it] not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?”* He's talking about compassion, mercy. We know that Galatians 6, deals with bearing one another's burdens, but in verse 10, he says, *“As we have therefore opportunity, let us do good unto all”* Not just our friends, not just the people we know, but unto all men. Then he adds the word *“especially unto them who are of the household of faith.”* They are your first responsibility, but you don't neglect the others. Especially. You don't go out and show compassion on those you don't know and then show no compassion and those you do. We see there are

degrees here; especially unto them who are of the household of faith,” which is of course talking about church.

The compassion, the mercy is also a product of heavenly wisdom. We saw that it involves a mindset in Philippians 2. In James 3:17, *“But the wisdom that is from above is first pure, then peaceable, gentle, [and] easy to be intreated, full of mercy and good fruits,”* We come to Romans 1 and we see the word unmerciful. We go to James 3:17 and we see the wisdom that is from above ... full of mercy. What does that tell you? It tells you that there aren't many walking in the wisdom from above and good fruits without partiality and without hypocrisy.

We live in the days that are ushering in the reign of the Antichrist and it is a privilege to live in such days. But, we don't have to be sucked in by everything that is going on around us.