

COMPASSION OF GOD

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1. THE SPLANKNA OF CHRIST

Matthew 14:14 - And Jesus went forth, and saw a great multitude, and was moved with compassion towards them and He healed their sick.

It looks as if Jesus was touched in the heart before He healed. But if we examine the scriptures very carefully, it is more than just being touched. There was something moving and stirring like a life force within Him. It was as if there was an explosion of God's love flowing in Him and causing the healing to come forth.

The Compassion That Feeds

Matthew 15:32f - Then Jesus called His disciples and said, "I have compassion on the multitude, because they have been with Me for three days, and have nothing to eat, and I will not send them away fasting, lest they faint on the way. (cf also Mark 8:2ff)

Earlier it was a healing miracle. Now it is a feeding miracle. Before every feeding miracle, there was a compassion that Jesus had for His people. You could copy everything Jesus did, say everything Jesus said and try all the right things but if you do not have compassion, there is a huge power gap and vacuum. The compassion that Jesus had drew on the miracle working power of God. The people ate from the compassion of Jesus.

The multiplication of the bread and fishes was a creative miracle. The key to creative miracles and the key to all miracles is the compassion that needs to flow in our lives for that miracle to work.

The Compassion That Heals

Mark 1:40-42 - And there came up a leper up to Him, beseeching Him, and kneeling down to Him, and saying to Him, "If You will, You can make me clean. And Jesus moved with compassion, put forth His hand, and touched him, and said to him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.

Matthew 15:30-32 - And great multitudes came unto Him, having with them those who were lame, blind, dumb, maimed and many others, and put them down at Jesus' feet; and He healed them. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be well, the lame to walk, and the blind to see; and they glorified the God of Israel. Then Jesus called His disciples to Him, and said, "I have compassion on the multitude, because they continue with Me three days now ...

When Jesus saw the sick, there was a stirring within His spirit. Compassion rose up in His heart, and it is in His compassion that the people could get their miracle. But the miracle came from His spirit first.

We see creative miracles of the leper and maimed being made whole - these are creative miracles. I believe that before the outpouring in this planet earth, a great revival that God is going to bring forth, we will see a stirring of compassion. Compassion must flow in our hearts before we can see creative miracles.

The Compassion That Labors

Matthew 9:36-38 - But when He saw the multitudes, He was moved with compassion on them, because they were faint, and were scattered abroad, as sheep having no shepherd. Then He said to His disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

When He saw the multitudes, He was moved with compassion for them because they were weary and scattered like sheep having no shepherd. And He talked to them about laborers that need to go out. That implies that the laborers that go forth must have the same compassion that Jesus had.

QUALITIES OF COMPASSION

Compassion as a Life Force

The word compassion comes from the Greek word *splankna*. *Splankna* has a long Greek history. Originally that word *splankna* came to be used to refer to the inward parts of an animal sacrifice, the entrails, kidneys, liver, lung, which are the best parts. Later it came to mean the total sacrifice of the animal inside and outside. It was the inward part of the inward being. Later it was translated to creative form, a life-giving womb.

The word compassion is a mysterious word. It is not mercy (*eleeo*) or sympathy (*simpatheo*, or suffering with) or pity (*pathos*). It is much deeper than mercy or sympathy or pity.

Compassion as Flow of Affection

Philippians 1:8 - For God is my witness, how greatly I long for you all with the tender mercies (bowels or *splankna*) of Jesus Christ.

Compassion is just not an attitude. It is not deep feelings or affections. Compassion is a commodity. It is a life force, tangible force, not a state of being but it is a substance of being. Compassion is the spark to dynamite, to the power of God that is going to be released. It is the power inherent in the womb of Jesus that can release the power and creative force of God.

Philemon 7 - For we have great joy and consolation in your love, because the hearts (bowels - *splankna*) of the saints are refreshed by you, brother.

We can refresh and impart a fresh anointing to a fellow Christian by a show of affection. *Splankna* like a commodity can be freshened up or be made stale with Christian fellowship or bad companionship respectively.

Sometimes when you are conversing with fellow Christians about works of mercy and outreaches, there may be some who may be critical or cynical and end up running down the workers or people coming for help. Be careful. Such people may seriously damage your *splankna* so that slowly you don't feel compassion anymore for people in need. On the other hand, coming in contact with Christians who do street rescue work

or reading the lives of great men and women of God who do much charity work may stir up your splankna to want to do the same. Your splankna can be refreshed or can be hardened. A hardened splankna is useless to the Lord, and the Lord can not anymore release the creative miracle-working power out of your splankna.

Philemon 12 - Whom I have sent again, you, therefore, receive him, that is, my own heart (bowels - splankna).

Individual persons can be the object of our splankna or compassion. We can be so filled with splankna for a person that that person becomes as if a son or daughter. Onesimus was Paul's splankna, his own implantation, the embodiment of Paul himself. What was Paul saying? Onesimus was a slave who ran away from his master. Rather than sending him back straightaway to his master, Paul kept him and trained him and taught him the ways of God. Not only that, but Paul poured his whole heart and soul into molding him, praying for him, interceding for him. His splankna was literally exercised in much tears and compassion and intercession for Onesimus until Onesimus became a useful Christian for his master. Thus Paul wrote to Philemon to accept Onesimus back, who has been transformed by Paul's splankna. You may be training up Christians at home or in school or in a Bible College, but your work is not completely done until you exercise your splankna in interceding for them and covering them with much secret tears of prayers and intercession.

Philemon 20 - Yes, brother, let me have your joy in the Lord; refresh my heart (bowels - splankna) in the Lord.

The word heart means the essence of the matter, and comes from the word cardia. The word splankna also have that meaning but it has a deeper strength and power. Cardia says I would like that. Splankna says, "I want it." They may have the same thoughts, but they carry different strengths. The phrase, "He is bold" speaks of cardia. "He has guts," speaks of splankna. Splankna includes aspects of the heart but the heart doesn't exclude some aspects of splankna. Splankna is something powerful; it is raw power.

Compassion as Feelings of the Spirit

The body has feelings. The mind has consciousness. The spirit has splankna. There are three realms of consciousness – body, soul and spirit consciousness. Splankna is the consciousness of the spirit man.

A normal body has feelings; otherwise it is paralyzed. The mind can think, analyze, reason, visualize otherwise it is retarded. When you are born again, your spirit has consciousness of splankna, it has consciousness of things in the spirit world. It can be there 24 hours if you develop it in God.

Sometimes we move into the body realm to do physical things; sometimes we go into the soul realm to do mental things. Sometimes we go into the spiritual realm to do spiritual things. The conscious state of the spirit is the love and compassion of Jesus Christ.

Sometimes when you pray, you enter into the splankna but not all the time. Sometimes

when you come to church, you feel the feeling of emotions, you know something deeper is rising in you. You may be the type who don't cry but when you worship the Lord, something stirs up inside you and you begin to weep. As you weep and cry you feel His love, and you also feel His love for other people. It is more than empathy or sympathy but you feel it. Then when you go back to your daily duties, you feel less of it. But when you go back to your prayer closet you reach that stage again, that state of splankna. You feel the love and affection Jesus felt for the world. You feel the love of God for the world,

When we enter into the state of splankna, our spirit man begins to vibrate with the same resonance as God. We begin to feel the same heart as God has for His people. It is a vibrating, feeling, fire burning with His love for His people. It is a life giving force within you. Unless we can feel, know and experience splankna, we can not move in the power of God.

For example, in leading praise and worship, you can practice your vocal cords and guitar chords and be conscious of the music, background noise, your efforts in playing, be conscious of what people think. You may have so many conscious states in that one act of playing. As you begin to play, you not only prepare yourself in the natural but also in the spirit to enter into the splankna. As you enter into that state, you just do not see the people, you also see their needs, the pains and the hurts. You feel a vibrating force and love that comes from the spirit man. With each word you utter or sing, you are giving a dosage of love to the people with your whole being. The people can not define it but they can sense something different. In preaching, you can prepare all you want to give a good speech or good talk but it is different when the splankna burns within you. When you speak, people can feel the pulsating love coming from you to them. It is a state and a substance. That's splankna, the compassion of Jesus Christ.

When some worship leaders first begin to lead in praise and worship for a church service, they would spend the whole week practicing and praying and preparing themselves for the Sunday service. They do so, so that they may be channels of God's grace and anointing during the service. They are exercising their splankna. But after many months and even years of leading in worship, they prepare themselves less and less until they come to a point that it is just another routine, another job to do. They have lost the tenderness of their splankna as they had in the early days. Be careful of coming to this stage where even doing a service for God can come from a cold or lukewarm heart.

The same goes for preachers. Young preachers just starting out in the ministry would often spend much time studying and praying and preparing themselves for the service. They too are exercising their splankna as they feel the vibrations of God's love for the church and pouring many hours in weeping and intercession. But as time goes along, because of their experience and years of delivering so many messages that they are able to speak at a moment's notice, they settle down to another routine, another job to do, and another chore. There are no more the secret tears; the weeping over lost souls, the feeling of God's love. They have become established in their own reputation and self-glory but knows not that the glory has departed from them. There is no more splankna in their messages.

Compassion Can be Increase or Decreased

1 John 3:17 - But whosoever has this world's good, and sees his brother have need, and shuts up his compassions (splankna) from him, how will the love of God dwell in him?

It is possible to suppress your splankna. When a tuning fork is struck, it will send out vibrations and begin to resonant another tuning fork of the same note. Likewise, God's Spirit is full of compassion, and will send out vibrations to our spirit man when we are in synchrony with Him. We will enter into the same state of compassion that God has.

How we move with splankna depends on how we walk with God's heart. How we move with God's hand depends on how we synchronize with God's heart. God's heart represents His compassion, God's hand His power. How much of God's hand we tap on depends on how much we tap on His heart.

When we move into this state of compassion, this splankna can not keep still. You can not say that you have compassion, and not do anything for the plight of people and the suffering you see. When you have compassion, you are moved. Jesus was moved with compassion. Compassion has a strong compelling moving force that will drive you to do something and not let you rest until you see it is done. When you see a brother in need, compassion will begin to rise up. But 1 John 3:17 indicates that you can shut up your compassion or splankna. It is possible to keep suppressing that splankna to rise up from within you whenever you see a brother in need. When you do so, you are effectively cutting off the love of God from dwelling in you. Paul says that if I do not have love, I am nothing. The more you suppress your splankna from operating, the more you are making yourself nothing in the eyes of God. The more you exercise your splankna, the more you are making yourself something in the eyes of God. So you have the world's goods - so what? - you are nothing if you don't move with compassion and help your brother in need.

It is just not mercy. If it is mercy, it is just like a judge on a judgment seat. All the trials are completed, the sentence given but the judge on the judgment throne says that you are pardoned. But splankna is when you get off the judgment throne, walk down to the pardoned person, embrace him and help him walk the new life. That's the difference between eleo and splankna.

When you have splankna in your spirit, it will affect your soul, your mind and thoughts.

Your mind filled with thoughts of anger and resentment will turn to love and compassion for people. You can not come into God's presence and be so touched by His love and compassion and then come out and hate people. Can not! You are so touched that you are melted in your heart like ice in the heat. You have been so touched and loved by God that you feel His love over and over again and when you come out you feel that love coming out to people again.

Splankna moves you to act, to do something, to perform something. Moving, vibrating with love like an overcharged generator. The moment you touch it, sparks come out. So much splankna and power is stored up in Jesus Christ.

The reason why Kathryn Kuhlman witnessed such powerful miracles in her meetings constantly is because she keeps on exercising her splankna. After a night's meeting when there were so many miracles taking place, you would have thought that she would be happy and contented. No, instead, when she goes home, she would not think of those miracles only but she would think of the many who did not receive any miracle, or healing or touch from the Lord. She would weep and pray and intercede for them. She would keep asking, "Why was this person not healed? Why is that person not touched?" and then she would weep for them. That was how her splankna grew. As her splankna grew, creative and powerful miracles continue to flow from her spirit. How often she would say when she sees a person suffering from some painful disease that she wished that disease would come on her that the person may walk away free and healed of that sickness. You can see her heart that is filled with pulsating, vibrating splankna.

Compassion Has Degrees

2 Corinthians 6:11-13 - O you Corinthians, our speech to you is candid, our heart is wide open. On our part there is no constraint, but there is constrain in your affections (splankna). In fair exchange (I speak as unto my children) open wide your hearts (splankna) to us.

Paul's splankna has grown to such a degree that there were no more restrictions. However the Corinthians' splankna towards Paul was still restricted and was degrees less than Paul's. We can either continue to grow in splankna, or stifle the splankna or decrease the splankna.

Paul felt how much he loved the Jews. Agape is God's love. Splankna is God's love actualized and experienced in your spirit and soul and body and touches every part of your being. Paul said that if it were possible, he would have gone to hell that the Jews may go to heaven. Paul felt a compulsive love for the Jews. When you feel the splankna, the needs and the life of people, you bring about the power of God in meetings.

Matthew 18:27 - Then the master of that servant was moved with compassion (splankna), and loosed him, and forgave him the debt.

Matthew 18:33 - Should you not also have compassion (eleeo) on your fellow servant, even as I had pity on you?

Splankna involves eleeo and pathos. If you can not reach the stage where you have splankna, why don't you have at least eleeo? Before you can have splankna, you must have eleeo.

People have a natural pity. You feel a sense of pity for people even before you were born again. When you are born again, you feel mercy for people, loving your enemy but that is not splankna. When you move in splankna you feel the vibrating force of

God's love. In mercy, love is imparted. In splankna love is flooding. You talk of the force of love in splankna. You talk of forgiveness of sins in mercy. Mercy renders the forgiveness. Splankna renders the force.

Brother Dhinakaran, an evangelist from India, has a powerful ministry where he preaches to multitudes in his Jesus Calls crusades. He sees many powerful miracles in his miracle rally. Sometimes when he sees the crowds, his heart would be moved with compassion, and he senses something rising up from within, and when he couldn't stand it anymore, he cries out, "Jesus." That is when miracles break out all at once over the auditorium or crusade field. That is the release of splankna. He once shared that the secret of developing compassion or splankna in his life is he spends many hours meditating and weeping over the sufferings of Jesus for the world. In that way, his splankna is constantly exercised and filled to overflowing with the divine love of God.

2. DEVELOPMENT OF COMPASSION

In John 15, Jesus moves through three levels of phileo or friendship. The first level is in verses 1-8: You are the branch and you are the vine. The relationship of the branch is that of command. The branch receives the nutrition from the roots through the vine. Receive and produce. The branch does not have a talking relationship with the roots. They only have a working relationship. That is the first level of phileo between the branch and the vine. Jesus gives the command and you do the work. He tells you, you listen. Listening to the vine will lead to a working relationship.

Jesus moves them further from verse 9 onwards. In verse 10: If you will keep my commandments you abide in my love as I have kept my Father's commandment and abide in my Father's love. Now all these lead to agape - abiding in His love.

He moves them further in verse 13: Greater love has no one than this, than to lay down one's life for his friends. You are My friends if you do whatever I command you. Jesus is using the word phileo, the Greek word for friends. No longer will I call you servants for a servant does not know what his master is doing. The servant only receives the commands and fulfills it. Of course God wants you to be a servant. Do you know that the first level that God puts you through is servanthood? He tests your heart. He tests your willingness to serve. When you begin to serve, you progress to the second level of phileo, which is friendship.

I do not call you servants any longer for a servant does not know what his master is doing. But I call you friends for I have made known to you whatever I have heard from the Father. In other words secret, infinite things are shared with you. That is the same second level that Jesus was bringing Peter to.

The third level is found in verse 18: If the world hates you, you know that it hated Me before it hated you. He is bringing them to the third step. Are you willing to share not only in the power of His resurrection but also in the fellowship of His sufferings? Are you willing not only to take His crown and wear it but also take His cross and carry it? Are you ready to share the rewards of being in Christ but also the ridicule and persecution of being in Christ? That is the third level. Are you ready to lay down your life and suffer for Him?

If you examine your relationship with different people, you will realize that there are different levels. With certain people, your relationship is that of phileo. With some others you begin to move into the level of relationship. With that it is very few where you could share the intimate things of your heart. But very few of us can move into the third area. For us the third area is found in 1 John 3:16. John 3:16 is Jesus for us: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 1 John 3:16 is we for the others: By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.

Jesus talks about persecution in the third phase of John 15:20 - Remember the word that I said to you, 'A servant is not greater than his master. If they persecuted Me, they will also persecute you. At the different levels of relationship with people, you will find people willing to have fellowship with you. Because in the early days of the

ministry, when you get a lot of flak and a lot of persecution, very few people want to fellowship with you, because they will get the persecution that you get. Many people are willing to move into the first two levels of phileo but very few people are willing to move into the third level. Whenever a minister of God is controversial, whenever someone moves into the new things of God, very few will stand up for it. They will only stand up for it only when the controversy has died off and the controversy has become popular. In the early days when tongues speaking were new, there were many people who didn't want to associate with these tongues speaking people. They will look at you with a strange eye, and do not want to associate with you because you are a tongue talker. But now it has become established and many people in high places now speak in tongues.

The real test of a friend is when you are in need and when you are unpopular but right. And not many people are willing to stand with you because of the persecution they will receive because of you. When you become friends, you not only partake of the fellowship but you partake of the other person's sufferings. If they say bad things about that person, they will also say bad things about you because you associate with him. That is why we need to discern what is right and what is wrong and what level of phileo we are willing to go through. The third level is difficult for most people.

But through these three levels will splankna develop to its fullest capacity. When you develop agape to its fullest, then you will experience splankna easier. Which is why to have specific love for one person is important. You develop love. In life there are relationships between husbands and wives, between family members, between working colleagues. In heaven all these cease to exist and we become a big family in God. In heaven there is no marriage but one big giant family in God. But God is teaching that in whatever relationship you are in, if you can love one human being then you even love the others. If we can not love one human being you can not love the other 5 billion. If you can not show love to your loved ones, don't ever say you love the world - God's Word says you can not. Usually those with family problems find it hard to relate to people. The moment they overcome their problems and begin to love with agape love, they begin to love the others.

You will notice that those who are able to establish good relationships in the church have it flowing in the family. But if you have grief and hurts in your family, you will find it hard to relate to people in the church. You can not run away. You find that you find new pastures, you will bring your problems into the new pastures, So if you have a problem loving one individual, you will have a problem loving all the rest. That is why we have to learn to love individually and then multiply it not divide it. Sometimes we find a particular individual who is our troublemaker but we must love him. But we say he is my enemy. Jesus says love your enemy. But I find it difficult. But is it commanded of you? But once you overcome this one person and begin to love him, then you will develop splankna easier. Once you love a tough nut, you will love all the nuts easier. It is important to learn how to love people because we grow in love. But that guy is worse than a nut - then what is he? Spanner. Learn to love that spanner and then you will love all the other spanners in life.

The capacity develops differently. It starts with people staying under the same roof. If you have not resolved a difference with a brother or sister, forever you will never love

the others deeply. You ask why don't God give me easier persons to love. Don't ask God to change circumstances, ask God to change you. Be thankful, for there are others in worse situations than you.

In order to understand the development of into agape, we need to understand the Old Testament word for compassion, which is *rahamim* or mercies. There is another word for mercy, which is *aleo*. But *racham* has a tenderness which *aleo* doesn't have. The Hebrew word for *splankna* is *rahamim*, and it is used to refer to the womb or inward part.

Genesis 49 - When God told Moses He will have mercy on whom He choose to have mercy, He uses the word *racham*. Just to show from an example from the Bible how *splankna* can develop into agape love, it goes through all the three processes of *phileo*. Genesis 49:22 - Joseph is a fruitful bough, a fruitful bough by a well. His branches run over the wall. We will see how *splankna* develops in Joseph's life. The key word is in verse 25 when Jacob speaks a blessing on Joseph. "By the God of your father who will help you, and by the Almighty who will bless you, with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb." The word womb is from the Hebrew word *rahamim*. *Splankna* and *rahamim* are creative force. We have seen how *splankna* refers to loins, womb and reion. Blessings of *splankna* and *rahamim*, Jacob is pronouncing a powerful blessing on Joseph. You know that in Israel, Joseph had two tribes coming from his loins. And Manasseh and Ephraim became the numerous and the largest tribes in Israel fulfilling the blessings of God. *Rahamim* will produce works of God, will produce fruitfulness, power of God.

We know from these verses Joseph develop the seed of *rahamim* or *splankna* in his life. Despite the fact that Joseph's brothers tried to kill him and he could have been annihilated, Joseph became two tribes in Israel. These are powerful blessings from God. We are not talking about developing physical seed, but developing from your spirit. Do you know why the children of Abraham became numerous? It is because Abraham had it in his spirit. The children of Abraham were in Abraham's spirit. Abraham saw the stars and the dust and he saw the multitude of his children. We are not just talking of biological seed but spiritual seed - the seed of *splankna*. The seed of your works, the seeds of your ministry, the seed of your future success, the seed of what your life will do to other people's lives is in your spirit. And if you want it to develop, it has to flow in *splankna* for nothing can flow without *splankna*. We are the compassion of God. That seed is dry, and take that seed and put in a place without water, air and that seed will not grow. It may die. But when that seed is planted in our spirit and that seed grows, that *splankna* will produce anything in life.

Joseph at the peak of his life and work struggled to develop *splankna* or *rahamim* in his life. There were three records of his relationship with his brothers after he was made governor of Egypt. Genesis 42:7 - Joseph had to learn to develop compassion. *Splankna* includes mercy but mercy does not include *splankna*. Joseph, when he was 17, was rejected and sold by his brothers. If anyone had to struggle with unforgiveness, Joseph was the one. Would it be easy to forgive your flesh and blood brothers and sisters who sold you off as a slave and almost killed you. He was partly responsible for this, but there was tremendous rejection that he went through. Not only

was he severed from his brothers but also he was severed from his father's umbilical cord. His father loved him like a pet. Slightly spoiled, but deeply loved. When sold to the Ishmaelite, he was cut off from the protection, from the companionship. Joseph started reigning at the age of thirty. At the time of the famine seven years later, he may have seen his brothers when he was thirty-nine years old, two years later. Here come his brothers who did not recognize him. When Joseph saw them, he acted like a stranger to them. And he spoke roughly to them. He remembered the hurts, the grief, and the rejection. You can be kind or rude when you carry out your job. Many are rude in their secular jobs. Friendliness is not automatic. It is something you learn. And there he is, his brothers came, and "YES, WHAT DO YOU WANT?!!" When you meet such a person like that you would rather not do business. But the brothers needed food, so they have to put up with this rude Egyptian governor.

"WHERE DO YOU COME FROM?" "We come from the land of Canaan to buy food." When Joseph recognized his brothers, he remembered the dream. He was struggling with compassion. Compassion is not automatic. It was something you have to release from your spirit and allow God's spirit to work in you. He was struggling to love his brothers. He didn't show love when he met his brothers. When he recognized his brothers, Joseph said, "You are spies." They were shocked. They had a rough treatment. "You have come to see the nakedness of the land." "No, no, my lord, we have come to buy food." Verse 14: It is as I spoke to you, you are spies. Verse 17: So he put them all together in prison three days. He gave them the rough prison treatment. Now this is his chance to get back his own. His brothers now miserable, worn out, broken down and were really humbled. Verse 21: Then they said to one another, "We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us." They were fearful, and talking about the wrong things they have done. They didn't know that Joseph understood their language. But something started happening in Joseph's life. Verse 24: And he turned himself away from them and wept. It is recorded that he cried for the first time. Crying. You know why? Because compassion, rahamim is now coming out. He cried because he was touched and because he saw that his brothers knew right from wrong.

The brothers were discussing in the Hebrew language, look what we have done to our little brother, and this is what is happening to us, When the brothers discussed their wrong ways, he was touched in the core of his being. The anger, the rejection he suffered now faded away before his eyes. All the hardness of the heart melted in his heart and now became tender mercies. You can be sure that from that day onwards he was not rough with his brothers anymore. Because he began to move in the first level where when persons began moving in right commandments, you began to feel compassion for them. He was the first level of phileo, where he gave the orders and the brothers did the doing. He gave them the food, and that was the first level he felt rahamim flowing out.

Some years later his brothers came back with the youngest brother Benjamin. When Benjamin came back, Joseph began to experience a deeper level of phileo coming out. Do you know that when you start hating one person, you begin to hate all the others? Many of these serial killers show a history of a life of deprivation, of rejection, of deeply wounded by others. When all those things are happening, the anger is seeping

inside. Because of one ill treatment by one person, father, mother, uncle etc, that anger is channeled out to a multitude of innocent victims. Innocent people die just because they are angry with one person. Learn this principle - if you are angry at one person, you will be angry at the world. Love one person, and you will love the world. Joseph began to feel the second level of phileo love.

In Genesis 43:29 he didn't speak roughly with them but asked about their father. He lifted his eyes and he saw Benjamin, his mother's son. Benjamin was his little brother when Joseph was sold. Now when he sees his little brother again, that tender love started welling up in him. If you will succeed to love one person, you will love the rest. That is why do not talk about your ministry to the world unless you get your love right to your own family members. Verses 29-30: Is this your younger brother of whom you spoke to me? God be gracious to you, my son. Now his heart yearned for his brother. His phileo love is growing. He began to feel that love for his brother. So Joseph made haste and sought somewhere to weep. Second time he cried.

The second time he cried had a different reason from the first time he cried. The first time he cried was because of the wrong things his brothers did and how they have amended their ways. The second time he cried was because he felt love for his brother. How he wanted to hold his brother. He quickly made haste and cried, washed his face and then came back. You know what was happening - splankna beginning to burst forth and grow. The fountain of love is growing stronger. Joseph had no intention of going back to his father if he could keep his younger brother with him. He had a plan to keep his younger brother with him. But something took place that touched his heart further and finally released the storehouses of rahamim, compassion, and splankna in his life. In Genesis 44 Joseph trapped Benjamin by secretly concealing a silver cup in his bag and arrested him. Verse 17: But he said, far be it from me that I should do so, the man in whose hand the cup was found, he shall be my slave. And as for you, go up in peace to your father. Joseph was now able to love his younger brother so much that he wanted him, by hook or by crook. Verses 18-34: Judah wanted to take the place of Benjamin. If Benjamin had to be a slave, Judah will be a slave. If Benjamin has to die, then Judah will die. This touched Joseph's heart the most. Joseph saw a love that was willing to lay down his life for others - third level of phileo love. When Joseph saw that love that was willing to suffer and die, Joseph could not stand it anymore. In Genesis 45:1 Joseph could not restrain himself before all those who stood by him and he cried out, "Make everyone go out from me." And he wept aloud. The third cry is when the phileo love burst out into the agape love that God wants, because agape love is the kind of love that can lay down his life for others. And when Joseph saw Judah confront with love, the very opposite of what they have done to him, the floodgates of his soul opened, and the splankna of his life flowed out. He has reached the third level of phileo love, which is the end result of splankna and rahamim.

3. THE EXPERIENCE OF COMPASSION

Compassion is the rhema of God's love. Just as rhema and logos are related, rhema the specific Word and logos is the living or written Word, so is compassion and agape are related. Compassion is the specific love and agape is the living love of God, both one and the same substance.

Matthew 14:13-14 - When Jesus heard it He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. And when Jesus went out He saw a great multitude, and He was moved with compassion for them, and healed their sick.

Compassion is an experience of the spirit. It is a spirit consciousness. Just as the body has feelings, the soul has thoughts and emotions; our spirit has compassion with a consciousness of God. Whenever we sense God, we sense love, for the two are one. We are talking of a specific compassion of God that comes before God does a mighty work. Before a healing or miracle, you will sense flowing through you the compassion of Jesus Christ.

What happens in the experience of compassion? Compassion is a spiritual experience. It may affect your feelings and thought life, but primarily it is a spiritual experience. We want to describe and qualify what is compassion, what is feeling, what is our soul desires so that we can sense from God whether it is compassion, sympathy or pity. We can divide it and qualify it and experience it more and more.

Mark 6:34 - 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.

You immediately begin to sense that compassion is linked to a shepherd's heart. Having a shepherd's heart does not mean that you are called to be a pastor. You may be an apostle, a prophet, an evangelist and teacher and still have a shepherd's heart. You could be a businessman and still have a shepherd's heart. Without being called to the pastoral office, a person can have and possess a shepherd's heart. The gist of a shepherd's heart is compassion.

So Jesus was moved with compassion, and Mark described what Jesus saw. He saw that the people were like sheep without a shepherd. Only a shepherd can see people like sheep. So the shepherd's heart in Jesus was coming out. He saw the people scattered like sheep without a shepherd. Would they need Him? Would they have other under shepherds to take care of them? We need to develop a shepherd's heart. A shepherd's heart is directly related to splankna, to compassion of Jesus Christ. A few people in the Bible seem to move with this compassion. You see immediately the depth of the shepherd's heart. It is just not a general feeling of knowing what the people need, how they are suffering, but you see the details of how compassion is described.

Verse 35 - When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour is late. Send them away, that they may

go into the surrounding country and villages and buy themselves bread; for they have nothing to eat.

The disciples only saw the people as people. But when Jesus saw the people, He saw them I like little sheep, little lamb. The disciples saw the inconvenience. They saw the multitudes and saw how much it would cost to minister to them. They thought that it is better to disperse them, otherwise they would be stuck with them. That is the only thing they saw, but Jesus only saw sheep. That is compassion. “You give them something to eat,” that’s the shepherd talking.

They said, shall we go and buy two hundred denarii of bread and give them something to eat? (verse 37). They are always looking at the inconveniences, what it would cost them. Secondly, they said that even if we have the money, where are the shops to buy from? Look how inconvenient. Logical thinking. It is argumentative and logical in the natural world. The problem is that they did not have compassion.

Matthew 15:32 - Now Jesus called His disciples to Himself and said, “I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way.

This miracle followed the one recorded in Matthew 14:14-16 - And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. The disciples said, send the multitudes away. Jesus said, You give them something to eat. Apparently after the first miracle in Matthew 14, the disciples still did not learn compassion by the time the second miracle came round. In Matthew 15, they are doing the exact same thing as if they have forgotten the miracle. In Matthew 15:32 Jesus said I do not want to send them away hungry, lest they faint on the way. The disciples replied, where could we get enough bread in the wilderness to fill such a great multitude. Now I would understand that if they had not seen the possibility of the miracle, they could ask that question. But the fact is that they have just seen a miracle in Matthew 14. They are only seeing their own inconveniences. There is a difference between having compassion and doing their work.

Once in my neighborhood, my neighbor and I saw a woman with bleeding hands and decided to transport her to the hospital. Immediately, my neighbor asked me, “Whose car shall we take?” He was obviously thinking that the blood drops would stain his car. Do you think of compassion or do you of your own conveniences? The disciples were thinking of their own conveniences.

When you experience compassion, you forget your own needs and get occupied with the needs of another. See it is a consciousness that comes into our lives that drove Jesus Christ to disregard His own needs and minister to our own needs. There were suffering in meeting our needs. Our needs came before His own needs.

Matthre 15 - In order to first experience compassion, Jesus Christ knew their past and what they have been through. Verse 32 - they have now continued with Me three days and have nothing to eat, and this was a desert. Didn’t the disciples thought of all this? Yes, they did, but they thought of their own stomach more. There were 4000 people and the disciples suggested send them away. Jesus knew their past, and Jesus knew

that to send them away, some of them may faint and be in danger of dying. So He knew their present and He discerned their future.

Compassion is moving into a person's consciousness when you know a person's past through fellowship and an experience of God, accept a person as he is and know the danger in their lives and still have compassion for them. Take for example the life of David. In the Old Testament, the word for mercy and the word for compassion are different, and are sometimes mistranslated and used interchangeably. The Hebrew word for compassion is racham, translated as tender mercies to make it different from the normal mercy.

In 2 Samuel 24:14 just to show how David understood tender mercies or racham. After he fell into sin by numbering the Israelites, David said to God. I am in great distress. Let us fall into the hands of God, for His mercies are great. The word here is racham - for His compassion is great. David knew that the compassion of the Lord would deliver him. What is the difference between mercy and compassion? Mercy is given to you when you are guilty and you are pardoned. The judgment that is supposed to come upon your life is averted or removed. That's mercy! But compassion is to understand and to feel like a shepherd feeling for the sheep. Mercy only ministers to your guilt but compassion ministers to your needs.

Do you know that you could have needs without guilt although some people because of their guilt they have needs? In other words because of sin some people enter the permissive will of God and got into situations where God can not bless them and they are in need. But there are other situations where it is not because of all those neglect, of sin or of breaking God's commandment. Every human being born into this earth has different needs - spiritual needs, mental needs, physical needs. Even without falling out of God's will, you have needs continually in your life that need to be met for you to do whatever God wants you to do.

So compassion ministers to the needs while mercy only minister to the penalties of your guilt. Mercy pardons them but that doesn't meet your need. In mercy you have only one area of your needs met, that is, your judgment, your need of pardon and mercy is removed. But compassion is a shepherd's heart reaching out to say, "This is my sheep, I know them by name and they know my voice."

And what David was tapping on, as he came in prayer to God, was saying, " God, I am not just seeking Your mercy and Your forgiveness for my guilt. But God, I will fall into Your Hands, You are my Shepherd. You will not only remove my guilt but because of Your Shepherd's heart, I know that I can trust You. And he says, 'I would rather fall into the hands of God in His rahamim (compassion) than in the hands of men.' So here is a man who understood compassion and David even though he was a king and a prophet, he understands a shepherd's heart. And he cares for people like a shepherd. For he himself, once upon a time, was a shepherd. He was a shepherd boy and he knew what taking care of sheep is like. There were things that David did that other kings never did. The difference was he had a shepherd's heart. For other kings take care of the king's business, he went further than that. He thought of what was going to happen after he died and Solomon takes over his place, and he start taking care of those needs, especially in providing materials for the building of the Temple. Why, he was a shepherd! And he thought about all these other men who followed him.

You will know very carefully that King David unlike other kings, he shared whatever he had. When there were these people at Ziklag when he came back, half of the troop didn't want to share with the other, King David made a rule, 'You must share!' King David in Adullam's Cave, in the Book of 1 Samuel, his own parents came to be taken care by him. That's a shepherd's heart all the time in him wanting to take care. He cared for his soldiers, he cared for his people, that's a shepherds heart.

Now, how did he move into that shepherd's heart? What is involved? I want you to understand and observe that a shepherd's heart enter into what I called the consciousness of a multitude or a person. In other words you sense their past, you sense their present, you sense their future, a consciousness of their needs come upon you. It's just like when you began to talk with people, sometimes a shepherd's heart comes out: I want to find out how do you come here, do you have transport going back? We may not be able to offer to transport but at least I know I can look into that. Things like that do show you care and have a shepherd's heart. Like for example the Sunday schoolteachers had a meeting and I asked my wife, "How was it?" She said, "Poor attendance." So I asked whether was the transportation looked into and she said, "Nobody asked." I said, "Nobody will ask regarding transportation because some may be too shy." That's a difference between an organizer and a shepherd. If you are a shepherd, if the sheep don't come to you, you go to the sheep. Find out their needs, find out why they didn't come and find out what are the problems that prevent them from coming. And if they need transport, arrange the transportation, get somebody to go right to the door and pick them up and remind them of the time of the meeting. There's a difference between an organizer and a shepherd. The difference is compassion. You look more personally into a person's need and you want to be concerned in all those areas - that's a shepherd.

David had a shepherd's heart but this is the price that he paid for a shepherd's heart. You see a shepherd enter into the consciousness of somebody else's life. In other words, they begin to make it so much to the other person's life, that all they see is a ministry to that person. 1 Samuel 31:6 - 'So Saul, his three sons, his armor bearer, and all his men died together that same day.' That was a final battle. Saul by that time was David's enemy. He was pursuing David, hoping to kill David and twice David had a chance to kill him and David didn't. You would have thought that in 1 Samuel 31, when Saul died, David would rejoice, 'Bless God, now I can be king!' In actual fact that is what is true. If Saul dies, David will be king. But David was not interested in the kingdom alone, he had a shepherd's heart. A lot of people in David's position would rejoice, 'Oh, hallelujah, now he is out of the way!'

But in 2 Samuel 1:17, first of all, David revenged Saul. There's somebody who came and said, 'Hey, you know I have just killed Saul and verse 6: he said, 'I happened by chance to be on Mount Gilboa, there was Saul, leaning on his spear; and indeed the chariots and horsemen followed hard after him. And when he looked behind him (in verse 7), he saw me and called to me. And I answered, 'Here I am. And he said to me, 'Who are you?' So I answered him, "I am an Amalekite. " He said to me again, 'Please stand over me and kill me, for anguish has come upon me, but my life still remains in me.' So I stood over him and killed him ...

You would have thought that the man, the Amalekite who killed Saul thought this way that if he brings the news to David with proof that King Saul has died, David would reward him. For everybody knows that David was to be the next king. The prophecy is quite well known except people don't want to fulfill it, that's all. Even the Israelites who continue after King David rule in the southern kingdom, even the ten tribes knew after Abner died they came and they said, 'Did not the Lord said David will be the king.' They saw it all the time except that they did not want it. They knew that David was to be king. Everybody know even the Amalekite and he thought if I could bring King Saul's things to David to show him that I killed him, I will be rewarded. He was in for a surprise because David had a shepherd's heart. He was not just having a kingly heart; he had a shepherd's heart.

And how is it that this story in 2 Samuel chapter 1 and 1 Samuel chapter 31 doesn't seem to coincide. Because in 1 Samuel 31, King Saul told his armorbearer to kill him but the armorbearer was afraid and King Saul sort of committed suicide and fell on his own sword. So how do the two stories coincide? So what happen is if you look carefully, the keyword is 2 Samuel 1:9 but my life still remains in me.' So the word 'life still' is an illustration that he had been wounded in some way where he was dying but not dead yet. So that tells you that in 1 Samuel 31, that even though he committed 'harakiri' fell on his own sword and he still had some life in him. And that was when the Amalekite came and finished him off at Saul's request.

But David said, 'No.' First of all, you see that David did not reward anyone for killing Saul which normally is done. Besides that in 2 Samuel 1:17, David cried for Saul and Jonathan. How many people will cry over their enemies? David cried for Saul. And in his crying, he never mentioned anything that Saul had done to him. In the natural, David could have been a very bitter man. You know why? Think about all the good things David did to Saul. When David was just a young boy in 1 Samuel 16, King Saul had a need. King Saul was troubled by evil spirit, goes crazy. Then of all the musicians, he was chosen. And he used to sit down and see this crazy Saul been tormented by demons - screaming! And David would sit down with compassion, with love and he would soothe all the trouble of the King of Israel. And he would play his psalm. And he did that regularly! The Bible tells us that he constantly comes all the way to the king's palace, minister to the king and then he was still responsible as a shepherd boy, he had to go back again. 1 Samuel 17:15 - look at the relationship that he had established, "But David occasionally went and returned from Saul to feed his father's sheep at Bethlehem.' So that tells you he got two jobs now because of King Saul. He is used to that.

He would possibly enjoyed being alone in the mountain with his sheep just singing away his own songs. But now he had to minister to the king himself and he used to come to the palace, sing for the king until the king was soothed and enjoyed himself 'Ah..h..h, that's nice, David!' Then when the king was recovered David went back. And sometime later, they received word, ' David, David, Saul is mad again!' David has to come all the way and played his harp again. When King Saul was okay, he went back again. Occasionally, he kept going back, to and fro, all for the sake of that man called Saul.

And then there he was in the next incident we see that he was in a battle and he saw Goliath. And he volunteered himself. Did you know that Saul and his whole army was virtually defeated even before the fight? And because of David who risked his own life for something that the king himself should have done. He risked his entire life because he believed in God and the covenant that God has made with Israel. And by virtue of his victory over Goliath, Saul appointed him into the army but there was something here. I want you to know that while David was serving King Saul, Saul never knew him at all. Saul only heard his music playing and he slept. How do I know? Saul never had a shepherd's heart. 1 Samuel 17:55 - 'When Saul saw David going out against the Philistine, he said to Abner, 'Abner, whose son is this youth? Did you know that David was helping him all the time and he did not even know David's name and David's father's name. That tells you that Saul was not a shepherd. He did not have a shepherd's heart.

Now, in a ministry, I meet thousands of people and I can not remember everybody's names but people who are close to me, who have fellowship with me, who have walked with me and worked with me, I know them by name. David was very close to Saul. He was the one who played, personally, music to him and he never knew his name, his father's name. In fact he had to ask, 'Ah, whose boy is this?' And then he asked David again in verse 58, 'Whose son are you, young man?' And David said, ' I am the son of your servant Jesse the Bethlehemite.' It's interesting to see how Saul never knew him. But David knew Saul and ministered to Saul. By virtue of his success in Chapter 18, David was promoted and now he is serving Saul.

Think about all these things that David did for Saul and when the day came, when Saul started pursuing him, don't you think that in a natural, he would be a very bitter man. For the greatest hurt you feel, of when you have loved and you have given and is not appreciated and rejected. In the natural, David would have been a bitter man. The strange thing is that throughout his entire life he never had one word of bitterness against Saul. Twice he had the chance to kill Saul and he could not, his heart would not let him. Why his heart would not let him? He had a shepherd's heart. He had cared for Saul. He had loved Saul and he couldn't do that to him. How could you kill the one you loved? But a lot of people out there can. They are like Ammon, one moment he loved, the next moment after he has abused his half sister, his love changed to hate. Absalom's sister had to say, 'You know, the second thing you did is even worse than the first.' But yet a lot of people's love can change to hate very quickly. Because it's not the love based on agape and compassion.

Think about the many marriages that are breaking down. How many marriages you have talked to who are broken down and you hear the things that the husband and wife said to one another. And just to think that once upon a time they walked down the aisle together, pledging their love for one another. How did their love change to hate? Because they may have love in the natural soul realm but they never have compassion. Compassion will never turned or changed into hate. That's the difference.

And once David had this compassion for Saul. This is what compassion does. Compassion, the experience of compassion for a person is such that whatever nonsense or whatever the person does, you never speak evil, you never think evil but you still loved that person. And hear me very carefully, it's easy to speak of a person's

fault or evil or guilt but never do that, if you desire long life and want to see good day. It's better to keep quiet, even in private sharing. I know a lot of people who is very nice. Normally nice people, once you get them alone, and they pour their hearts out to you, all the evil comes out not that they are evil but all the wrong things, the part of their hurt, their bitterness, their pain, is still not good enough. You say, Bro. if I don't pour out my hurt than who do I pour it to? Him. Him. For if you desire to see long life and have many good days, keep your mouth from guile. So where is the place for correction then. Correction is direct and not indirect. If you want to correct a person, sit with them face to face and talked.

Look at King Saul, he did some of the most horrible things, he sought after David's life, he killed the priests, he went wild with rage and King David in 2 Samuel 1, never felt any bitterness and that's a shepherd's heart of compassion. Never felt any bitterness. Instead 2 Samuel 1:19 tell us, look at what song David composed for Saul and Jonathan, "The beauty of Israel is slain on your high places!" What beauty? See compassion sees the beauty in a person. Compassion sees the past, understand the person's weaknesses and strengths. How the mighty have fallen!

Verse 21: "O mountains of Gilboa, Let there be no dew nor rain upon you Nor fields of offerings. For the shield of the mighty is cast away there! The shield of Saul, not anointed with oil.

Verse 23: 'Saul and Jonathan were beloved and pleasant in their lives. In the natural you can not say he was pleasant. Saul was a rough, tough man who was very rash but David with compassion said he was pleasant. So is that a lie? No, that's a shepherd's talk. The sheep could be rough, tough and behave like a goat, the shepherd would still reach out and touched the sheep and love the sheep, that's compassion. And says, '...in their death they were not divided; they were swifter than eagles, they were stronger than lions.'

Verse 24: 'O, daughters of Israel, weep over Saul. Noticed he remembered the good things Saul did while people would forget what he did. Who clothed you in scarlet, with luxury; Who put ornaments of gold on your apparel.'

David could still remember all those good things. We all know that when a man of God falls which many have fallen in the past three years, everybody remember the bad things and forgotten the good things they did. You could have a huge big history of whiteness of the good things done. One black dot and everybody sees it. But a shepherd's heart is not like that. You could have serve rarely for 33 years, 35 years, you make a mistake on your 35th year and the world blot you out but not a shepherd's heart. The shepherd remembers your 34 years and still has compassion for you and still ministers to your needs.

In the Book of Psalms 23, it sort of expresses the shepherd's heart, and which is an expression of compassion. Now David was on the receiving end because the Lord was his Shepherd but the basic teaching is there, that whatever the shepherd does to the sheep, that's what compassion does to people. Says in verse 1, 'The Lord is my shepherd, I shall not want.' Now we have said that compassion ministers to needs. Now notice here, compassion reaches beyond needs to minister to wants. You go the second mile, it's just like a man of God comes to town and stays in our church office,

we could just put them up in the office, give them their food allowances, arrange luncheon for them, pick them up and drop them for the meeting. In doing that you would have 'taken care of his necessities and his needs' but that is not the second mile yet. Praise God ! My wife has the heart to do that! When she heard Jacob Kurien was coming, she went to the room, double check, make sure it is clean. She said she wants to buy flowers for the room but we do not have the budget for it. But I said, 'Good, no problem! I am with you all the way. Husbands, sometimes you got to support your wife! So 'no problem', went there, check everything up. And check this and that. See compassion does not minister to the needs; it ministers to the wants. Think about it, here you are from US and you are thousands of miles away from home, you left your home, you left your children behind, you are traveling about 9 months a year and you have been staying in hotels, after hotels, room after room, you have been taken care by people. What a difference when you go to a place and somebody remembers at least to put some flowers in the vase, writes a little welcome note, spray some fragrance and so on. That is compassion meeting not only your needs but your wants as well.