

**Matt 24:5-12** “For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. **And because iniquity shall abound, the love of many shall wax cold.** But he that shall endure to the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

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## **Introduction:**

**Heb 10:24** “And let us consider one another to provide unto love and to good works.”

- Did Jesus have a compassionate attitude and ministry?
- Does Jesus expect you to demonstrate compassion in your ministry?
- Do you demonstrate true compassion in your ministry?
- Are compassionate ministries more effective than uncompassionate ministries?
- Do you demonstrate or show a level empathy in your ministry, but stop short of demonstrating Christ like compassion?
- If compassionate ministries are important, how can you encourage compassion in others and in the Lord’s church?

It is my hope that the time devoted to this topic will be valuable and helpful to you in the ministry. I trust that even the consideration of this topic will help you evaluate your actions and set the proper tone in conducting your life for the Lord’s work. While personality types, dispositions, and traits make service in certain areas easier for some and harder for others, a saved child of God’s heart has been changed. If properly cultivated, the love of Christ dramatically improves our ability to demonstrate compassion to a degree that we can all have compassionate ministries. Paul’s words are as true today as they were to the Thessalonian church in, “we have confidence in the Lord touching you, that ye both do and will do the things which we command you.” as “the Lord direct your hearts into the love of God”<sup>i</sup>. When compassion is properly cultivated, we can be an effective tool to support fellow believers and better reclaim this world from sins bringing forth fruit that is thirtyfold, sixtyfold, and hundredfold<sup>ii</sup>.

A called man of God is engaged in warfare<sup>iii</sup>. We are fighting the “good fight of faith”<sup>iv</sup> to win-over for the hearts and minds of all of humanity. Jesus has given us our charge in the great commission and we are to go. How we carry out that charge is as important as a battlefield map. We need to use the word of God being led by his spirit<sup>v</sup>. Paul instructs Timothy that the inspired word of God is profitable for doctrine, reproof, correction and instruction in righteousness, so that the man of God would be complete and his life be fully furnished into all good works<sup>vi</sup>. For you to have a productive ministry, I believe you must demonstrate, exercise, and embrace the trait of compassion.

In our study, we want to look at the traits that define the important role that true, genuine, Godly compassion can play to advance your ministry. First, we want to create a contrast between the characteristics of wax-cold and compassionate ministries so that we can become properly furnished men of God. Second, we want to examine the devices that our adversary uses to create and use wax cold ministries. Satan is the god of this world and a worthy and stronger adversary. This is why we need God's protecting and delivering hand to counter his assault on our hearts<sup>vi</sup>. Third, we want to examine biblical teaching and Jesus's example regarding compassion. If we are called to be a heavenly representative for Christ, we need to know what He expects of us, so that we might better emulate Him. In closing, we want to focus on examining, and in some cases reclaiming our first love. Our Savior came to this Earth to offer the hope of deliverance from this sin-cursed world. The Lord demonstrated great compassion and love towards us by leaving his rightful place in heaven to die upon the cross for our sins.

## **Part 1: The contrast between the characteristics of “wax cold” and compassionate ministries.**

### **Word Study:**

The wax cold ministry is a ministry without the love of Christ. A key word study is important if we are going to better understand the what God expects from us. It's helpful to look at the antonyms of compassion to define what we are not to be. Then we can better contrast and define the words passion, compassion, and empathy.

### **Defining a “Wax Cold Ministry”:**

Words opposite (antonyms) of compassion provide us the perfect definition of a “Wax Cold Ministry or Church”. Antonyms are apathy, unconcern, indifference, detachment, disdain, cold-heartedness and hard-heartedness. These traits should never be associated with the church that Jesus loved and died for<sup>vii</sup>.

One immediate question is, “Who, in their right mind, would want to be a part of any relationship, family business, marriage, pastor, or church that could be defined in these terms?”

I'm afraid that upon close inspection of our lives, much too often, we can all be described in these terms. These are the attributes that do not come from the “Father of Lights<sup>ix</sup>”, but Satan. These characteristics should be avoided and if left unchecked can completely devour churches, families, and the work that the Lord has called you to do.

### **Defining Passion, Compassion, Empathy:**

Passion (Latin: passio):

*Passion means to suffer.* Christ's death was one of extreme suffering in all aspects. When Christ went to the cross, He was forsaken by all humanity, and most importantly He suffered as He was forsaken by God the Father. He did more than bore upon his back the sins of any one of us, He bore upon His back the sins of entire world. Can one imagine how much wrongdoing that collectively from Adam to now, humanity has done? And Jesus became our substitute or atoning sacrifice and

without Christ there would be no forgiveness for sins. His body was broken with thorns, stripes and nails and none of our sufferings will ever compare to the suffering or “His Passion” upon the cross.

Many years ago, there was a movie created by Mel Gibson called *The Passion of the Christ*. When the movie first came out, many of us went immediately to our bibles to see if the word Passion was found in the Word of God. The word Passion is used only once in the Bible. Acts 1:3 states, “To whom also he shewed himself alive after his passion by many infallible proofs...”. This singular use of the word is a testament to the truly powerful suffering of Christ. According to Vine’s Expository Dictionary of New Testament words (Vine’s), the scriptures are unique as the word structure indicates that Passion’s translation is a noun versus a verb or as translated “His passion”<sup>x</sup>.

### **Compassion (Latin: to suffer with):**

Com (Latin) means “with, together, union, merge, in association, and with intensive force”.

Passion (Latin) means “To Suffer”.

Compassion (Latin Compound Word): com and passion mean to suffer with, to “suffer together”, to “suffer in association with”.

*Compassion (noun):* 1. A suffering with another; painful sympathy; a sensation of sorrow excited by the distress or misfortunes of another; pity; commiseration. **Compassion is a mixed passion, compounded of love and sorrow**; at least some portion of love generally attend the pain or regret, or is excited by it. Extreme distress of an enemy even changes enmity into at least temporary affection (*Verb*): To Pity<sup>xi</sup>.

***In other words, compassion is a word that expresses a mixed emotion of both love and sorrow that results in someone taking action(s) to attempt to assist or relieve the suffering of another. True compassion is more than just words, and involves action. For true compassion to exist there must be an intensive force or action taken to help assist the other individual.*** Vine’s describes compassion in active terms as **being moved or yearning**.

### **Empathy (English):**

Empathy is a newer English word coined in 1908 to better describe as a part of experimental psychology as “in-feeling.” Over the years the word empathy has changed with Websters now defining empathy as the capacity for participating in the feeling or ideas of another. As our society increasingly avoids true compassion, we expect that the use of the words compassion and empathy will be increasingly interchanged. There is a distinct difference between these two words which are important to the believer. God expects our Christian walk to be more than a “mere participation” in the feelings of another. God expects us to demonstrate compassion.

Empathy is a first step in attempting to reach others; however, Jesus went much deeper than just the surface. Being a follower of Jesus requires more than kind words and “participating in other’s feelings.” We must actively show the deepness and richness of the love of Christ towards others. Our gospel is not passive but is active. Prayer, caring for the sick, comforting the downtrodden, supporting others in their walk with Christ are all part of your responsibilities. Paul encouraged the Galatians to “Bear ye one another’s burdens, and so fulfil the law of Christ.”<sup>xii</sup>

## **Part 2: Devices our adversary uses to create “Wax Cold Ministries”:**

**2 Co 2:11** “Lest Satan should get an advantage of us: for we are not ignorant of his devices.”

Job in his physical pain and emotional suffering spoke of a truth that is intellectually accepted and practically observed, “Man that is born of a woman is of few days, and full of trouble.” James, the half-brother of Jesus, encourages us to consider life and not worry about tomorrow because life is “but a vapor and will soon pass away<sup>xiii</sup>. If life is both brief and troublesome, then what will our response be to these great fundamental truths?

Solomon prayed for an “understanding heart to judge thy people; that I may discern between good and bad<sup>xiv</sup>”. God answered Solomon’s prayer by giving him “a wise and an understanding heart<sup>xv</sup>”. Solomon’s extensive searches for the meaning of life concludes that most of humanities pursuits can be classified as vanity. However, in his search, he also came to life’s one great answer which is to “Fear God, and keep his commandments: for this is it the whole duty of man.<sup>xvi</sup>”

### **The study of our adversary and enemy:**

While the focus of God’s word is appropriately Christ, the bible also provides context for our present struggle, the battle between good and evil. The bible helps us to understand the unseen forces at play in our lives and in this world. From the Serpent in the garden, until now, the battle for our heart and mind plays our every day.

Satan is a fallen angel. The bible indicates that he was an angel cast from heaven<sup>xvii</sup> and that he is seeking to devour<sup>xviii</sup>. Without God’s loving hand, mercy, and grace, in our lives our adversary which is more powerful than us can destroy us. Satan has already been defeated by Christ’s triform wound of His Death, Burial, and Resurrection. The wound to Satan’s head, as prophesied in Genesis<sup>xix</sup>, is fatal and his time is now drawing to a close.

While it’s certainly possible that God can remove his protecting hand from us just like Job, it is far more likely that each of your lives will face a series of troubles and trials. God will test you to build your faith in him and Satan will tempt you desiring to tear you down. Our adversary the great red dragon has attempted a coup against God in Heaven, with a third of the angels. Satan and his forces are now cast from heaven<sup>xx</sup> and in spiritual warfare against Christ and his followers. We are not to be given over to a spirit of fear. God’s people will be victorious as “and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.<sup>xxi</sup>” We are to have a spirit of power and love in Christ<sup>xxii</sup>.

### **The desire of Christ’s adversary:**

What is Satan’s primary objective? He is the god of this world and is fighting against anything that would give glory and honor to the true and the living God. He has nothing to lose so he will fight with all his might and power.

During the testing of Jesus, Satan went directly to Jesus while he was in a weakened human state, in an attempt to cause him to disobey the will of God the Father. Satan worked in the heart of

Judas, the Roman Government, and false religion in the hopes that the betrayal and death of Jesus might destroy him, only to find that this act fulfilled the plan of God.

First, he is described as the accuser of the brethren and approached God in an attempt to destroy Job. He does not act in our interests.

Second, he works against God and the convicting power of the Holy Spirit up to the point of someone's salvation. He does not want humanity saved and is not acting in interests of men's souls.

Third, he tempts the saved towards disobedience in all cases as to destroy our lives, our families, and churches. He accomplishes this in the following two ways:

1. He has many intellectual and emotional devices in an attempt to steal our influence. Science, politics, governments, money, power, and religions, are some of his strategies.
2. Hardheartedness individually and collectively in the church.

### **The beating of our spiritual sword into a plowshare through a cold heart:**

Micah provided a prophecy that in the last days the Lord's people would no longer be a nation or people of God that would war but that they would "beat their swords into plowshares, and spears into pruning hooks."<sup>xxiii</sup> Paul encouraged us to put on God's full armor which includes the "sword of the Spirit, which is the word of God"<sup>xxiv</sup>. The Hebrew writer further states that "the world of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is the discerner of the thoughts and intents of the heart"<sup>xxv</sup>.

The word of God never changes, but our hearts can. The way the we present the gospel to a lost and dying world can. Sin in the camp is dangerous as not only you will suffer, but those around you. Unrepentant sin is a cancer that if left untreated will harden the pliable wax of our heart

**Pro 4:33** 'Keep thy heart with all diligence; for out of it are the issues of life'

Charles Spurgeon often in his sermons addressed the problems of hardness of heart and the unrepentant natures of both lost and saved. It is likely one reason for his ministerial effectiveness as both lost and saved have to be willing to examine the very intent of our hearts.

*"HARDNESS of heart is a great and grievous evil. It exists not only in the outside world, but in many who frequent the courts of the Lord's house. Beneath the robes of religion many carry a heart of stone. It is more than possible to come to baptism and the sacred supper, to come constantly to the hearing of the Word, and even, as a matter of form, to attend to private religious duties, and yet still to have an unrenewed heart, a heart within which no spiritual life palpitates, and no spiritual feeling exists. Nothing good can come out of a stony heart; it is barren as a rock. To be unfeeling is to be unfruitful. Prayer without desire, praise without emotion, preaching without earnestness— what are all these? Like the*

*marble images of life, they are cold and dead. Insensibility is a deadly sign. Frequently it is the next stage to destruction. Pharaoh's hard heart was a prophecy that his pride would meet a terrible overthrow. The hammer of vengeance is not far off when the heart becomes harder than an adamant stone.*

*Many and great are the advantages connected with softness of spirit. Tenderness of heart is one of the marks of a gracious person. Spiritual sensibility puts life and feeling into all Christian duties. He that prays feelingly, prays indeed; he that praises God with humble gratitude, praises him most acceptably, and he that preaches with a loving heart has the essentials of true eloquence. An inward, living tenderness, which trembles at God's word, is of great price in the sight of God.<sup>xxvi</sup>*

### **Keeping us Cold-hearted: Tools of Christ's adversary:**

Paul considered Timothy as a "son in the faith" and wanted to do everything he could to support him in the work of the Lord. Paul warned about the cold-hearted nature of this world and the fruits not of the spirit. The following list of traits are indications of wax cold hearts that have no evidence of the fruit of the spirit:

**2 Ti 3: 1-7** "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

Paul encouraged Timothy in a subsequent verse to "continue thou in the things which thou hast leaned and has been assured of, knowing of whom thou hast learned them<sup>xxvii</sup>". Brothers in faith, I urge you not to get discouraged and hard-hearted as God is still command and in charge.

### **Traits of uncompassionate ministries and the solutions:**

**I Jo 4:19** "We love Him, because He first loved us"

We live in a complex world in where our families struggle with family issues, financial stress, sexual abuse, the death of loved ones, alcohol use and abuse, drug addiction, children born out of the confines of marriage, and broken homes. All of these problems lead to a host of issues that result in the grieving and hardening of our hearts. Similar to Lot's struggles, our society appears to be accepting an increasing level of wickedness. While God turned the cities of Sodom and Gomorrah in to ashes, the bible indicates that he made an example to those that should live after ungodly. God delivered Lot but he and his family was "vexed with the filthy conversation of the wicked" and unlawful deeds that vexed (tormented) his righteous soul<sup>xxviii</sup>. In other words, he left Sodom with a wax cold heart.

We find that it is increasingly difficult to exercise the right level of discipline and forgiveness in our churches because we are not spiritually directed. Churches largely err because we don't

understand the purpose of discipline, are overly legalistic in our approach, or choose to ignore issues because they are just too difficult to address. The time for us to correct these matters is now for the world needs His Church to show-up in great power.

Our solution is that we have spirit-filled churches. Our goal should obedience to the commands of our Lord and Savior Jesus Christ and reaching the hearts and minds of all humanity to advance His cause. Jesus asked, if a man that has 100 sheep loses one of them, will he not go out and search until he find and retrieve the one that is lost<sup>xxix</sup>?

The following are some descriptions of compassion:

- Compassion is addressing sin, not avoiding it.
- Compassion is providing the opportunity for reconciliation and proper forgiveness.
- Compassion is an opportunity to show to others the love of Christ.
- Compassion involves true and pure motives.

### **Compassion, discipline, and the Corinthian Church:**

The Corinthian church provides great guidance related to the compassion of church discipline. In the first Corinthian letter Paul encourages the church to exclude a member for wrong doing. In the second letter, Paul encourages the church to forgive this person and take them back into the church. This one circumstance demonstrates how the same church, with the same person, can be wrong by first ignoring sin and then overreacting by becoming unforgiving. Both errs indicate and demonstrate a lack of compassion.

**2 Co 2:7** “So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.”

While we can't ignore sin, God suffers long with us not willing that any should perish, but that all come to a place of repentance<sup>xxx</sup>. We too should be long suffering and work to reclaim those that are struggling in sin, that we might reclaim them for Christ. Timothy was aware of Paul's doctrine, manner of life, purpose, faith, longsuffering, charity, and patience<sup>xxxi</sup>. We should compassionately demonstrate these same characteristics in the Lord's church today.

### **Being Job's "friend":**

Sometimes we can demonstrate empathy, but we fall short of the compassion needed to truly help the individual. A great biblical example of this was Job's friends. While they attempted to “walk a mile” in his shoes, Job's friends generally appeared void of spiritual understanding and true compassion. While it's obvious that his friends cared for him based on the amount of time spent with Job, evidence indicates that they often provided unspiritual advice and at times were a hinderance to Job and his suffering.

God does not call us to empathy. He calls us to be compassionate believers. He will give us a desire to help others suffering in unfortunate circumstance, regardless of the reason.

## Part 3: Our response to Jesus's compassionate example

**Eze 11:19** "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:"

### Our response is compassionately repent:

If you are saved, God has saved a part but not all of you. As a result, you have not broken free from the need to repent. Paul experienced sadness and sorrow for his wrongdoing as the "wretched man that he was<sup>xxxii</sup>". For all the good work that Paul did in the ministry, he found a part of him working against his very efforts in Christ. Therefore, we are called to a life of repentance.

After acknowledgement of a need for repentance, we need the Lord to search, try and know our thoughts so that he can help remove our wicked ways.<sup>xxxiii</sup>

### Our response is to compassionately fight:

God did not heal us from our sins only to serve ourselves. He's called us to serve others so that they might see the love of Christ in us. The worst thing you can do is be counted as one of the nine when ten were cleansed. Let us lay hold of the good fight of faith and eternal life that our profession may be witnessed by many.

**Jos 10:25** "And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight."

### Our response is building compassionate Churches:

The first message given to a church in Revelations was the church at Ephesus. While this church had many things in order, they had left their first love. It appears that their hearts were waxing cold from the loss of their first love - Christ. They were praised for their works, labor, and patience. The Ephesian Church was correctly recognized for their rejection of evil and false teachers. They were applauded for laboring and not fainting. However, they had left their first love and were encouraged to repent quickly and do the first, more important works before the candlestick was removed.

Paul, in writing to the Ephesian church warns of traits not originating from the spirit which were being desirous self-glory, provoking and envy<sup>xxxiv</sup>. Paul encourages us to not "give place to the devil" that our communication should be pure let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice<sup>xxxv</sup>.

Paul encouraged them:

**Eph 4:20-24** But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

Our church covenant states: "We further reengage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy



in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay.

**Our response is to compassionately heal and recover our families:**

Elder James Keen in his book Shooting for the Mark, wrote in a chapter entitled *Compassionate Leadership* that **“One of the unfortunate portrayals of male headship in the home is that of a domineering dictator who views his wife and children as possessions to be managed rather than people to be nurtured, loved and protected. This is not the headship taught in God’s Word, but is a satanic twist to the scriptural teaching of servant-leadership.”** The chapter provides important guidance and encouragement for husbands and fathers on how to lead their homes.

**Our response is to compassionately work with the downtrodden:**

Jesus provided a wonderful parable of compassion in the Good Samaritan. While, the parable does not indicate that the man that was robbed, and severely wounded was a Jew, it does indicate that this man was traveling from Jerusalem to Jericho. First a priest and then a Levite walked by the man, but did not so much as walk on the same side of the street. The Samaritan was an example of compassion. Though he would have been considered inferior by birth, and of the wrong religious background, he had compassion on the man by the side of the road.

While all three men had somewhere to be, the Samaritan gave of himself, binding up his wounds, pouring in his oil and wine, place him on his donkey, and brought him to an inn to care for him. The Samaritan demonstrated true compassion as praised by Jesus Christ in his teachings.

**Our response is to compassionately work with the prodigals:**

Many people in their lives may find themselves in a similar path as the prodigal son. He took his great inheritance and wasted this substance with riotous living. He found himself in the worst of situations, as a Jew taking care of the swine. While starving, he came to himself and realized that he could go back to his father and repent. He was willing to work as one of his father’s servants.

The reception that he received was not what was expected as “His father had compassion and ran, and fell on his neck, and kissed him.”<sup>xxxvi</sup> His father, just like our heavenly father, demonstrated compassion towards the son as he brought forth the best robe, put a ring on his hand, and shoes on his feet. His son which “was dead, and is alive again; he was lost, and is found.”

**Our response is compassionate Christian counseling:**

First, as we consider Christian counseling, we sometimes attempt to relate another’s experiences with our own. However, we must recognize that most of the time we are unable to understand what another person is experiencing. Inability to relate does not exempt us from trying to spiritually assist another. Many times, people just need loving council, prayers, and direction. What this world needs are saved, spiritually connected Christian advisors. Men in the ministry that provide truly compassionate counsel that can advise others through listening to God.

Ministers may find it difficult for us to understand inward challenges such as depression, anxiety, psychological disorders, post-traumatic stress, drug and substance abuse, and generational differences.

Our inability to understand such challenges increasing may limit our ability to understand and relate to the struggles that others are having. While some challenges that others face may be imposed, such as loss of a loved one or family member, sexual abuse, broken home, or difficult family circumstances. Other challenges may be self-created through disobedience, drug and substance abuse, guilt and sin.

A few practical considerations in compassionate counseling include:

- Try to imagine being in the other person's situation
- Stop self-referencing
- Listen generously
- Allow for sufficient time
- Find an appropriate time and place so that you do not place your ministry in question
- Practice presence
- Try to relax judgements (God's judgement and self-guilt may be sufficient judgement)

Jesus gave His apostles the power to cure illness and cast out devils, but on one account they faced a limit in their ability to perform this deed. When they asked Jesus for the reason of their limitation, he responded that, "this kind can come forth nothing, but by prayer and fasting". If we are to help others, we must go with power, in prayer, willing to sacrifice self (fast) to make a difference. There are certainly some "difficult cases" in this lost and dying world.

While the gift of healing was a mark that the disciples had directly walked with Jesus, we also should have evidence to provide that we have spiritually been with Christ. One does not have to look far to identify a life in trouble. Many people have a significant need for God's presence in their lives and we should have both practical and spiritual solutions through Christ. Compassionate prayer, patience, and longsuffering will likely be necessary to point people to healing in Christ. **There are always solutions in Christ.**

## Closing:

Effective Gospel ministries **must** embrace true compassion. Collectively, our ability to do this will glorify God and likely improve our effectiveness in reaching others. While compassionate ministries may result in more personal hardship and pain, compassion plays an important role in the advancement of the gospel.

We are **not** called to be apathic, unconcerned, indifferent, detached, cold and hard-hearted Christians. We are called to demonstrate that we have experienced the love of Christ in our lives. We are called to be representatives of Jesus Christ. Furthermore, we have a responsibility to be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sakes hath forgiven us. Paul describes the fruit of the spirit as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance<sup>xxxvii</sup>. These are attributes that arise from compassionate hearts.

We need to ask ourselves, are our hearts wax-cold or is it made of clay that is moldable by the Holy Spirit? As we have had first-hand experience of Christ compassion, may we all travel with Jeremiah down to the potter's house. Let our prayer be "O Lord, thou art our father, we are the clay and thou our potter, and we all are the work of thy hand"<sup>xxxviii</sup>. While in the latter times, the love of many will wax cold, there will be some that will compassionately endure until the end. May that be you.

**1 Jo 3:16** “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”

**1 Jo 3:18** “My little children, let us not love in word, neither in tongue; but in deed and in truth”.

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<sup>i</sup> 2 Th 3:4-5

<sup>ii</sup> Mat 13:8

<sup>iii</sup> 1 Ti 1:18

<sup>iv</sup> 1 Ti 6:12

<sup>v</sup> Rom 8:14 “For as many as are led by the Spirit of God, they are the sons of God.”

<sup>vi</sup> 2 Ti 3:17

<sup>vii</sup> Heb 12:15 “Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby may be defiled”

<sup>viii</sup> Eph 5:25 “Husbands, love your wives, even as Christ also love the church and gave himself for it.”

<sup>ix</sup> Jas 1:17 “Every good gift and every perfect gift is from above, and coming down from the Father of lights ...”

<sup>x</sup> Interestingly, the Latin Vulgate’s word choice of *passionum* translated in 2 Cor 1:6 is similar to *passionem* in Acts 1:3. The connection between the two verses is worthy of study and 2 Cor 1:5-6 indicates that we should suffer with Christ.

<sup>xi</sup> Daniel Websters 1828 Dictionary

<sup>xii</sup> Gal 6:2

<sup>xiii</sup> Jas 4:14

<sup>xiv</sup> I Kings 3:

<sup>xv</sup> I Kings 3:12

<sup>xvi</sup> Ecc 12:13

<sup>xvii</sup> Isa 14:12

<sup>xviii</sup> I Pet 5:\*

<sup>xix</sup> Gen 3:15 “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and though shalt bruise his heel.”

<sup>xx</sup> Rev 12:8 “And prevailed not; neither was their place found any more in heaven.”

<sup>xxi</sup> Rev 12:11

<sup>xxii</sup> 2 Ti 1:7

<sup>xxiii</sup> Mic 4:3

<sup>xxiv</sup> Eph 6:7

<sup>xxv</sup> Heb 4:12

<sup>xxvi</sup> “How Hearts are Softened”; Charles Haddon Spurgeon, September 18, 1887

<sup>xxvii</sup> 2 Tim 3:14

<sup>xxviii</sup> 2 Pet 2-8

<sup>xxix</sup> Luke 15:4-6

<sup>xxx</sup> 2 Pet 3:9

<sup>xxxi</sup> 2 Tim 3:10

<sup>xxxii</sup> Rom 7:24

<sup>xxxiii</sup> Psa 139:23-24

<sup>xxxiv</sup> Gal 5:26 “Let us not be desirous of vain glory, provoking one another, envying one another.”

<sup>xxxv</sup> Eph 4:31-42

<sup>xxxvi</sup> Luk 15:20

<sup>xxxvii</sup> Gal 5:22-23

<sup>xxxviii</sup> Isa 64:8