

**Sunday Morning, Nov. 7**  
**Breakout Lecture Session**

**10:25 a.m.**  
**Auditorium**

**The Son of Man & Compassion... Gary Hampton**

The Son of Man "saw a great multitude and was moved with compassion for them" (Mark 6:34). Compassion goes deeper than feeling sorry for someone; it prompts one to act on behalf of another. The tender heart of Jesus moved Him to action, in feeding the hungry, healing the sick, comforting the bereaved, pleading with Jerusalem. His compassion toward us compels us to show compassion toward others.

**Introduction**

1. Though it might seem to be improper for polite conversation, compassion is usually the English translation for *splanchnizomai*, meaning properly "to be moved as to one's bowels, hence to be moved with compassion, have compassion (for the bowels were thought to be the seat of love and pity)" (Thayer 584).
2. It is a fitting description for Jesus, as is seen by the fact that inspired men used it twelve times (Matt. 9:36; 14:14; 15:32; 18:27; 20:34; Mark 1:41; 6:34; 8:2; 9:22; Luke 7:13; 10:33; 15:20).

**I. Jesus Taught About Compassion.**

- A. In answer to the lawyer's question, "And who is my neighbor?"
- B. The father had compassion on the returning prodigal.

**II. Jesus Demonstrated Compassion Toward the Hungry, Sick, Demon-Possessed and Bereaved.**

- A. The Lord had compassion on the hungry multitudes, which led Him to feed the four thousand (Matt. 15:32-38; Mark 8:1-9).
- B. He touched and healed the leper (Mark 1:40-42).
- C. He cast unclean spirits out of those who were demon-possessed (Mark 5:1-20, esp. 19; 9:14-29, esp. 22).
- D. Jesus raised the son of the widow of Nain (Luke 7:11-17, esp. 13).

**III. Jesus Had Compassion for the Lost.**

- A. Our Lord had compassion for the multitudes (Matt. 9:36), because "They were in a bewildered state, like shepherdless sheep, scattered over the hills and faint from running" (McGarvey 363).
- B. The Lord also saw the people as a ripened harvest desperately needing workers to bring it in (Matt. 9:37).
  1. He urged the disciples to pray God to send laborers (Mt. 9:38).
  2. He sent the disciples forth by twos to preach (Matt. 10:1, 5-15).
- C. Jesus had compassion on the multitudes, even in His time of sorrow.
  1. The 12 returned about when Jesus learned of the death of John.

2. He took them aside to rest (Mt. 14:13; Mk. 6:30-32; Lk. 9:10).
3. The multitudes learned of it and followed (Luke 9:11a).
4. Jesus demonstrated compassion by telling them about the kingdom, healing their sick and feeding the five thousand (Matt. 14:13b-21; Luke 9:11b-17).

**IV. Jesus Became a Man Because He Was Compassionate.**

- A. Jesus became a man.
  1. God made man a little lower than the angels (Heb. 2:5-8)
  2. Jesus became a man to taste death for everyone (Heb. 2:9-10).
- B. Jesus became a man so that He might deliver men.
  1. Jesus came to earth to sanctify men (Heb. 2:11-13).
  2. He came to destroy the devil and deliver men from the bondage of death (Heb. 2:14-15).
- C. Jesus is a merciful and faithful High Priest.
  1. Jesus came to give aid to the seed of Abraham (Heb. 2:16).
  2. He came to be a merciful and faithful High Priest (Heb. 2:17).
  3. He came to give aid to those who are tempted (Heb. 2:18).
    - a. *peirazomai*, "referred first to the action of putting someone to the test to see what good or evil is in the one tested, and second, because so many broke down under the test and committed sin, the word came to mean a 'solicitation to do evil'" (Wuest 66).
    - b. *boetheo*, "prop. to run to the cry (of those in danger); hence univ. to help, succor, bring aid" (Thayer).

**Conclusion**

1. Jesus taught the importance of feeling with people.
2. Jesus demonstrated such compassion for many who were in need.
3. Above all, our Lord had compassion for the lost.
4. His compassion was most fully demonstrated by His coming to earth, conquering death and qualifying Himself as a merciful and faithful High Priest.
5. May we all make compassion a part of our lives as we imitate the Master.

**Works Cited**

McGarvey, J. W., and Philip Y. Pendleton. *The Fourfold Gospel*. Cincinnati: Standard, n.d.  
Thayer, Joseph H. *Greek-English Lexicon of the New Testament*. Grand Rapids: Baker, 1977.  
Wuest, Kenneth S. *Word Studies from the Greek New Testament (Vol. 2)*. Eerdmans, 1973.



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