

Audio Transcript of Sermon  
November 19, 2022  
Mercy

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Mercy. Without mercy and forgiveness of our sins there would be no hope for us because all that is done for us through the death and resurrection of Jesus Christ has elements of mercy and forgiveness of our sins. The Bible has many instances of mercy being afforded a person, often through some act of contrition. Sometimes in the Bible, mercy was shown to the average person, and sometimes mercy was shown to the king. For today's study we start by looking at King Ahab, a man who was evil and did evil in the sight of God. Ahab was so evil that when Elijah came to visit him, Ahab immediately identified Elijah as his enemy and Elijah told Ahab that God had sent him because Ahab had sold himself to work evil. Instead of being focused on doing good, Ahab had completely sold out to doing evil. Elijah told Ahab that he would suffer the same fate of Naboth, who was killed by Jezebel, wife of Ahab. In addition to that punishment, his heirs would not possess the kingdom, and be isolated within the kingdom.

Even though Ahab was evil and did evil in the sight of God, when Ahab heard what Elijah was telling him, Ahab repented, and God had mercy on him. Instead of the punishment coming to Ahab, it would come to Ahab's children. First Kings twenty-one verse seventeen.

#### **1 Kings 21:17-29**

**17. And the word of the LORD came to Elijah the Tishbite, saying,**

**18. Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.**

**19. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.**

**20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.**

- 21. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,**
- 22. And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.**
- 23. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.**
- 24. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.**
- 25. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.**
- 26. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.**
- 27. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.**
- 28. And the word of the LORD came to Elijah the Tishbite, saying,**
- 29. Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.**

In another account, Manasseh was known for the evil he did during his reign as king. Ascending the throne at twelve, Manasseh lived a lifetime of evil worshipping the gods with a small “g” of other countries, even within the temple of God. Manasseh did not worship the God of Israel, but the pantheon of gods with a small “g” of the surrounding nations. His actions as King led the nation down the wrong path and into captivity with the Assyrians. It was at that low point in his life that Manasseh saw the need to repent, and God had mercy on him, restoring him to his position as King at Jerusalem. It was only after all of this happened that Manasseh understood that the God of Israel was God. Second Chronicles thirty-three verse one.

## **2 Chronicles 33:1-13**

**1. Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:**

- 2. But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.**
- 3. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.**
- 4. Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.**
- 5. And he built altars for all the host of heaven in the two courts of the house of the LORD.**
- 6. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.**
- 7. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:**
- 8. Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.**
- 9. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.**
- 10. And the LORD spake to Manasseh, and to his people: but they would not hearken.**
- 11. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.**
- 12. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,**
- 13. And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.**

In another instance, the widow of a prophet came to Elisha sharing her concern that debt collectors had come wanting to take her sons into servitude to repay the debt. As a widow, she was left with absolutely nothing except a pot of cooking oil, probably olive oil. Elisha told her to borrow every possible pot she could find, to go to neighbors to beg them to borrow their pots, and to borrow many, many pots, more pots than she could ever possibly think she would need. She was told to take the oil she had and pour it into the pots, and through a miracle of God in an act of mercy, that one pot of oil filled all of the pots of oil. Once all of the pots were filled with oil, Elisha told her to sell the oil and to use the money to repay the debt. Second Kings four verse one.

### **2 Kings 4:1-7**

**1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.**

**2. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.**

**3. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.**

**4. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.**

**5. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.**

**6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.**

**7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.**

We have all benefited from mercy shown to us by God throughout our life. Through the mercy of God we have gotten through difficult and challenging times, just like these people from the Old Testament got through their difficult and challenging times. For those who sinned, there was repentance, and yet it was mercy of God and not the repentance of the individual that resolved the

challenging situation. Similarly, difficult, and challenging circumstances do not solely arise from sin. The widow with a pot of oil faced an unexpected death resulting in an unpaid debt, a circumstance of time and chance. Whatever difficult and challenging situations we have in our lives, we need to remember that God is able to bring mercy to our situation in a manner determined by God. In each of the accounts we read from the Old Testament, it was God who determined how mercy would be extended. The person is never in a place to demand a specific type of mercy from God. When faced with difficult and challenging circumstances we can take comfort in the words of Lamentations which remind us that because of God's mercies, we are not consumed, knowing that God is good to those who wait for him and who seek him. Lamentations three verse nineteen.

### **Lamentations 3:19-26**

**19. Remembering mine affliction and my misery, the wormwood and the gall.**

**20. My soul hath them still in remembrance, and is humbled in me.**

**21. This I recall to my mind, therefore have I hope.**

**22. It is of the LORD'S mercies that we are not consumed, because his compassions fail not.**

**23. They are new every morning: great is thy faithfulness.**

**24. The LORD is my portion, saith my soul; therefore will I hope in him.**

**25. The LORD is good unto them that wait for him, to the soul that seeketh him.**

**26. It is good that a man should both hope and quietly wait for the salvation of the LORD.**

Contrast God who extends mercy to the world we live in where mercy is sometimes seen as weakness as the world demands its justice, a system of justice that is out-of-step with what is expected in the Bible. The world we live in is a world where financial gain is the order of business and the desire of the people. There is nothing wrong with financial gain, but sometimes people want to inject financial gain into faith. In some areas of Christianity there is what is called the prosperity gospel, if you are close to God, God will bless you financially. Then there are others who link faith to finances and money. In the early church, Peter and John were sent to Samaria because they had heard that word of the gospel had reached them. Peter and John soon found out that even though they had been baptized in the name of Jesus that they hadn't yet received the Holy Spirit because nobody had prayed over them.

A local named Simon thought that religion could be a good money-making opportunity, and wanted to know how much it would cost him to purchase rights to pray over people so that they could receive the Holy Spirit. Simon saw faith as transactional and not relational. He wanted to buy his relationship with God instead of developing a relationship with God. Simon didn't understand that God is not for sale. Because Simon thought God was for sale and didn't have pure thoughts regarding his relationship with God, he was told that he would die along with his money, which prompted Simon to ask for mercy. Acts eight verse fourteen.

#### **Acts 8:14-24**

- 14. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:**
- 15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost:**
- 16. For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.**
- 17. Then laid they their hands on them, and they received the Holy Ghost.**
- 18. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,**
- 19. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.**
- 20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.**
- 21. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.**
- 22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.**
- 23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.**
- 24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.**

Mercy is not for sale. We cannot buy mercy with gifts of money or property. Mercy is extended to those whose heart is right with God, and Simon's heart wasn't initially right with God because he thought he could buy God. James gives us a mercy test. If we pass this test, we should expect mercy from under

reasonable circumstances. Let's pick up the narrative on this mercy test by reading James two starting with verse one.

### **James 2:1-13**

- 1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.**
- 2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;**
- 3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:**
- 4. Are ye not then partial in yourselves, and are become judges of evil thoughts?**
- 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?**
- 6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?**
- 7. Do not they blaspheme that worthy name by the which ye are called?**
- 8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:**
- 9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.**
- 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.**
- 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.**
- 12. So speak ye, and so do, as they that shall be judged by the law of liberty.**
- 13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.**

James shows us that when we sin, we are living a life without mercy. Sin is a selfishly focused act without regard for others, and James shows us that as we live our life without having mercy on others we cannot expect to receive mercy from others and from God. When God showed mercy to Ahab and Manasseh, there was an act of repentance, and when mercy was show to the widow whose husband died whose sons were being threatened with indentured servitude,

mercy was shown to her, and based on what James teaches us, because she must have been merciful to others.

There are many in the world today who do not comprehend mercy. Some are thoroughly cruel and take delight in the harm they bring others. Some have had a hard life and only know to treat others with the cruelty and harshness that life has shown them. As Christians, we might even have to extend mercy to those who do not comprehend mercy. Peter had a question about forgiveness, and an act of forgiveness is linked to mercy. Without mercy, there is no forgiveness, and without forgiveness there is no mercy. Jesus told Peter that the mercy we have for others is not something we count, but should be unlimited. Jesus then gave a parable to help Peter understand His point.

In the parable, a king considered those who owed him money, and wanted to sell the people into indentured servitude to satisfy the debt. One of those people came before the king begging for his freedom with a promise to repay and the king had mercy on him and forgave the debt. That very same person whose debt was forgiven was unwilling to forgive those who were in debt to him. One of those people asked this person for mercy and instead of being given mercy was thrown into prison. Word of this got back to the king who originally extended mercy who reversed the mercy that had been given delivering this man to the fate he did not want to have. Matthew eighteen verse twenty-one.

#### **Matthew 18:21-35**

**21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?**

**22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.**

**23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.**

**24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.**

**25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.**

**26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.**



**27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.**

**28. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.**

**29. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.**

**30. And he would not: but went and cast him into prison, till he should pay the debt.**

**31. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.**

**32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:**

**33. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?**

**34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.**

**35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.**

We cannot expect mercy and forgiveness from God if we are unwilling to extend mercy and forgiveness to others. That totally flies in the face of what most people expect. Most see mercy and forgiveness not as something that should be unlimited, but something more akin to a quid-pro-quo relationship, where one gives mercy and forgiveness only because mercy and forgiveness were given to them. God extends mercy and forgiveness to us when we show mercy and forgiveness to others, and that should highlight to us how different that is than typical human nature. We live in a woke world where mercy and forgiveness is solely extended through a quid-pro-quo relationship. Those who do not live up to the woke standard are not extended mercy and forgiveness, unlike with God where we are told to have forgiveness and mercy for others, even those with whom we do not agree.

During the time of Jesus, the religious elite castigated Jesus because of the people with whom He was seen. The Pharisees once directed a question to the disciples about this in earshot of Jesus, and Jesus took liberty to respond explaining that even though they were the religious elite, they didn't understand mercy and its

significance over acts of repentance. Jesus told them it was better for them to have mercy and forgiveness than to expect others to have acts of repentance. Similarly, it is better for us to extend mercy and forgiveness rather than expect acts of repentance by others. Matthew nine verse nine.

### **Matthew 9:9-13**

**9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.**

**10. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.**

**11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?**

**12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.**

**13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.**

Jesus was referencing Hosea where God clearly states that mercy is desired, not sacrifice, and the knowledge of God is desired more than burnt offerings. Hosea six verse one.

### **Hosea 6:1-6**

**1. Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.**

**2. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.**

**3. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.**

**4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.**

**5. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.**

**6. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.**

Isaiah writes that while God may be a God of judgment, God is merciful and does not forget the cries of His people, knowing that when given the knowledge of God, God's people will turn from this sinful world focusing their attention and devotion to Him. Isaiah thirty verse eighteen.

### **Isaiah 30:18-26**

**18. And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.**

**19. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.**

**20. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:**

**21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.**

**22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.**

**23. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.**

**24. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.**

**25. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.**

**26. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.**

David knew of God's mercy and wrote about it through his many Psalms, showing that God is merciful to those who extend mercy and showing displeasure to those who show displeasure to others. Psalm eighteen verse twenty.

### **Psalm 18:20-28**

**20. The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.**

**21. For I have kept the ways of the LORD, and have not wickedly departed from my God.**

**22. For all his judgments were before me, and I did not put away his statutes from me.**

**23. I was also upright before him, and I kept myself from mine iniquity.**

**24. Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.**

**25. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;**

**26. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.**

**27. For thou wilt save the afflicted people; but wilt bring down high looks.**

**28. For thou wilt light my candle: the LORD my God will enlighten my darkness.**

Proverbs show that when the wicked show mercy, their mercy can be perverse and linked to cruelty. The mercy we show can never be a choice between the lesser of two evils. Proverbs twelve verse ten.

### **Proverbs 12:10-12**

**10. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.**

**11. He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.**

**12. The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.**

To the Ephesians, Paul wrote of the need to set aside anger and malice to be tenderhearted forgiving one another. Paul told them to have mercy. Ephesians four verse thirty-one.

### **Ephesians 4:31-32**

**31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:**

**32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.**

The Romans were told to exclude revenge from their thought processes, and to treat those who have brought harm to them as any other person. That concept is foreign to most people who live today. Romans twelve verse seventeen.

#### **Romans 12:17-21**

**17. Recompense to no man evil for evil. Provide things honest in the sight of all men.**

**18. If it be possible, as much as lieth in you, live peaceably with all men.**

**19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.**

**20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.**

**21. Be not overcome of evil, but overcome evil with good.**

Hebrews warns us about allowing a root of bitterness to spring up within us. If we allow evil to become part of our life, we limit the power of God within us and like Esau can find that we lose out on our birthright. Hebrews twelve verse fourteen.

#### **Hebrews 12:14-17**

**14. Follow peace with all men, and holiness, without which no man shall see the Lord:**

**15. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;**

**16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.**

**17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.**

Hebrews also tells us that we have Jesus Christ as our high priest who is very merciful to us as we approach Him for mercy. Hebrews four verse eleven.

### **Hebrews 4:11-16**

**11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

**12. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.**

**13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.**

**14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.**

**15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.**

**16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**

We have mercy through Jesus today, because God has had mercy on us by his choice, just like Paul reminded the Romans. Romans nine verse fourteen.

### **Romans 9:14-18**

**14. What shall we say then? Is there unrighteousness with God? God forbid.**

**15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.**

**16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.**

**17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.**

**18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.**

Having mercy for others is the key to receiving mercy. That is one of the reasons why Jesus called the merciful blessed. Matthew five verse seven.

### **Matthew 5:7**

**7. Blessed are the merciful: for they shall obtain mercy.**

To whom do we show mercy? We show mercy to our enemies, to those who hate us, who publicly defame us. We do so knowing we may never get anything in return, because mercy is never a quid-pro-quo relationship. It certainly isn't with God the Father who has shown us all mercy. There is nothing we could ever do to equal the mercy we have been given by God. Luke six verse twenty-seven.

### **Luke 6:27-36**

- 27. But I say unto you which hear, Love your enemies, do good to them which hate you,**
- 28. Bless them that curse you, and pray for them which despitefully use you.**
- 29. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.**
- 30. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.**
- 31. And as ye would that men should do to you, do ye also to them likewise.**
- 32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.**
- 33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.**
- 34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.**
- 35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.**
- 36. Be ye therefore merciful, as your Father also is merciful.**

We have been given our calling through an incredible act of mercy, not through anything we have done, and we must extend mercy to others without regard to any type of payback, because we are totally unable to repay the mercy that God has shown us.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.