

Audio Transcript of Sermon  
May 25, 2024  
Kindness and Mercy

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We live in a harsh world where each day it seems like the living gets harder, and it makes no difference if we are called by God the Father or not, because God allows it to rain on the just and unjust alike, and for the sun to rise on the evil and good. We can choose to be on the side of what is good and just, or we can choose to be on the side of what is evil and unjust. How we choose to live will be reflected in what we do and think. When it comes to what we do, others will be impacted, and when others are impacted positively, they will think of us as kind. Should they see our actions as impacting them negatively, we should not be surprised if they think of us as cruel.

Kindness is a theme we can find throughout the Bible and some of the most compelling passages resonate with kindness. We will start our review of kindness by looking at the Book of Ruth, who returned to Israel with her mother-in-law Naomi. By this time, Ruth's sister-in-law Orpah had returned to her family as both Ruth's and her husband had died. Even Naomi's husband was dead. Still living was a close relative named Boaz, and he was very wealthy. Naomi had told Ruth of the practice of gleaning a field, where farmers were expected to leave a remnant of the crop in the corners of the field for the less fortunate. There were no food banks back then and if a person down and out on their luck wanted to eat, they had to earn it by gleaning the corner of the fields. It was while gleaning a field that Ruth met Boaz. Boaz who was much older than Ruth noticed her right away and asked a servant who she was. Ruth two verse one.

**Ruth 2:1-20**

- 1. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.**
- 2. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.**
- 3. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.**

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**4. And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.**

**5. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?**

**6. And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:**

**7. And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.**

Ruth expected no special favors and Boaz insisted that she only come to his field to glean. He explained that the field workers were already told to keep their hands off Ruth, and that she was free to glean as the fields were being harvested, even helping herself to the water for the field workers. Boaz offered this to Ruth in part because she had left the land of her birth to return with her mother-in-law. He even offered her food while she was there gleaning and let the field workers know she was free to glean from harvested crops. Verse eight.

**8. Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:**

**9. Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.**

**10. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?**

**11. And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.**

**12. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.**

**13. Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.**

**14. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.**

**15. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:**

He even went as far as to tell the fieldworkers to purposely leave some of the crop behind making it look as if it fell to the side during the harvest. Ruth stayed the entire day to glean grain. When she got home her mother-in-law asked where she gleaned that day, and when Ruth explained she had gleaned in the fields of Boaz, Naomi gave thanks to God for the kindness shown to Ruth, and to her. Verse sixteen.

**16. And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.**

**17. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.**

**18. And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.**

**19. And her mother in law said unto her, Where hast thou gleaned today? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought today is Boaz.**

**20. And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.**

Kindness is often woven with mercy. In the parable of the good Samaritan, mercy and kindness are shown. Jesus explained how a man travelling from Jerusalem was the victim of an aggravated robbery. He was robbed, beaten, and left for dead. The first to see him was a priest who not only ignored him but went to the other side of the street as if what happened to the man was contagious. Then a Levite came along and did the same thing. Finally, a Samaritan came along and got him to an inn and took care of him that first day. He even gave the inn keeper money to settle the bill and offered to make up any difference later. Even though we might think the priest and Levite would normally do what was right, all who

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listened to the parable knew that it was the Samaritan who did what was right. Today we don't keep track of the Samaritans, but the Samaritans were looked down on, and yet it was this type of person who shined through. Luke ten verse thirty.

### **Luke 10:30-37**

**30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.**

**31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.**

**32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.**

**33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,**

**34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.**

**35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.**

**36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?**

**37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.**

Jesus was the recipient of an act of kindness and memorialized that kindness in the Bible. When Jesus was eating at the house of Simon the leper at Bethany, a woman poured an expensive ointment on His head. The disciples considered it a waste because the ointment could have been sold for a good deal of money to benefit the poor, but Jesus defended the woman explaining she had done something good for Him. Matthew twenty-six verse six.

### **Matthew 26:6-13**

**6. Now when Jesus was in Bethany, in the house of Simon the leper,**

**7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.**

**8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?**

**9. For this ointment might have been sold for much, and given to the poor.**

**10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.**

**11. For ye have the poor always with you; but me ye have not always.**

**12. For in that she hath poured this ointment on my body, she did it for my burial.**

**13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.**

Rahab the harlot showed the spies of Israel kindness by hiding them and keeping them from a certain death. In return, she and her family were shown kindness by having their lives spared when Israel took the city of Jericho. Rahab even went as far as telling a lie to have those searching for the spies leave the city to look in the countryside. Joshua two verse one.

#### **Joshua 2:1-14**

**1. And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.**

**2. And it was told the king of Jericho, saying, Behold, there came men in hither tonight of the children of Israel to search out the country.**

**3. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.**

**4. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:**

**5. And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.**

**6. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.**

**7. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.**

After the search party was gone from the city, Rahab talked with the spies letting them know she was aware that God was giving them the land, and even knew how God had dried up the Red Sea so that they could cross to the other side. She asked that kindness be shown to her because she had shown kindness to them, and the spies agreed. Verse eight.

**8. And before they were laid down, she came up unto them upon the roof;**

**9. And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.**

**10. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.**

**11. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.**

**12. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:**

**13. And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.**

**14. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.**

The examples of kindness from the Bible show that kindness must be part of our life today. When Paul wrote to the Ephesians, among many things, Paul told them to be kind, tenderhearted, and forgiving one another, going beyond just not doing what is sinful. Ephesians four verse twenty-five.

#### **Ephesians 4:25-32**

**25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.**

**26. Be ye angry, and sin not: let not the sun go down upon your wrath:**

**27. Neither give place to the devil.**

**28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.**

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**29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.**

**30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.**

**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.**

When Jesus taught to love our enemies, to do good to those who hate us, and to turn the other cheek, He was teaching us about the kindness and mercy of God the Father, who is kind and merciful even to those who do not deserve kindness and mercy. We are to extend kindness and mercy to those people in our life who do not deserve kindness and mercy. 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 cloak 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.**

When Jesus taught of the old and new wine skin, and how people prefer aged wine over new, we are told it is because the old wine is better. In this passage,

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better is translated from the same Greek word that kind is translated from, and kindness is a better way of life. Luke five verse thirty-six.

#### **Luke 5:36-39**

**36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.**

**37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.**

**38. But new wine must be put into new bottles; and both are preserved.**

**39. No man also having drunk old wine straightway desireth new: for he saith, The old is better.**

When Jesus taught that all who work and are overburdened can come to Him to have rest because His yoke is easy and His burden is light, when things go easy for us, it is as if we have been treated with kindness. In this passage, easy is translated from the same Greek word as kind. Matthew eleven verse twenty-five.

#### **Matthew 11:25-30**

**25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.**

**26. Even so, Father: for so it seemed good in thy sight.**

**27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.**

**28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.**

**29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.**

**30. For my yoke is easy, and my burden is light.**

Kindness is directly challenged by evil. When the words that come out of our mouth are evil, we limit our ability to be kind as the Bible shows that evil communication corrupts good manners. In this passage, good is translated from the same Greek word as kind. First Corinthians fifteen verse thirty-three.



### **1 Corinthians 15:33-34**

**33. Be not deceived: evil communications corrupt good manners.**

**34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.**

Paul explained to the Romans the need to not judge others, explaining that when we judge others, it is like we are despising the goodness, tolerance, and patience of God. In this passage, goodness is translated from the same Greek word as kind. Romans two verse one.

### **Romans 2:1-11**

**1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.**

**2. But we are sure that the judgment of God is according to truth against them which commit such things.**

**3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?**

**4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?**

**5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;**

**6. Who will render to every man according to his deeds:**

**7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:**

**8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,**

**9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;**

**10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:**

**11. For there is no respect of persons with God.**

Peter writes in his first letter of the need to lay aside malice, guile, hypocrisy, envy, and evil speaking and focus on what we are being taught through Jesus

Christ, and in so doing, tasting the graciousness of Jesus. In this passage, gracious is translated from the same Greek word as kind. First Peter two verse one.

### **1 Peter 2:1-5**

- 1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,**
- 2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby:**
- 3. If so be ye have tasted that the Lord is gracious.**
- 4. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,**
- 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.**

In his second letter to the Corinthians, Paul urged them to give no offense in anything so that the ministry is not blamed. Instead of causing offense, Paul urged them to prove themselves worthy to be the ministers of God through patience, sufferings, the stress of daily living, calamities, punishments, imprisonments, uprisings, works, mindfulness, fasting, by being pure, knowledgeable, patient, pure love, and kindness, all through the Holy Spirit. Second Corinthians six verse one.

### **2 Corinthians 6:1-10**

- 1. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.**
- 2. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.**
- 3. Giving no offence in anything, that the ministry be not blamed:**
- 4. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,**
- 5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;**
- 6. By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,**
- 7. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,**

- 8. By honour and dishonour, by evil report and good report: as deceivers, and yet true;**
- 9. As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;**
- 10. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.**

Paul told Titus that when Jesus Christ came this was an act of kindness and love. Those who are called have a responsibility to follow human authority when it doesn't conflict with what God expects of us so that we are ready to do good works, never speaking evil of others, never to physically fight others, but being gentle and quiet showing gratitude for the mercy shown to us through the calling we have been given so that we can be heirs according to the hope of eternal life. Titus three verse one.

#### **Titus 3:1-7**

- 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,**
- 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.**
- 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.**
- 4. But after that the kindness and love of God our Saviour toward man appeared,**
- 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;**
- 6. Which he shed on us abundantly through Jesus Christ our Saviour;**
- 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.**

When we read the passage of the virtuous woman in Proverbs, we see that kindness is part of her virtue. If the virtuous woman is more valuable than precious gemstones, then all that adds to her virtue is equally of greater value, including her kindness. The virtuous woman seeks good and not evil for her husband and family, seeking the very best and not afraid to get her hands dirty,

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never afraid to work long hours to make it all happen. She is shrewd with business and grows the financial worth of the family and using her skills and talents provides for her family. Because of her, her husband is seen as a leader in the community, and she is known to be kind. Proverbs thirty-one verse ten.

### **Proverbs 31:10-31**

- 10. Who can find a virtuous woman? for her price is far above rubies.**
- 11. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.**
- 12. She will do him good and not evil all the days of her life.**
- 13. She seeketh wool, and flax, and worketh willingly with her hands.**
- 14. She is like the merchants' ships; she bringeth her food from afar.**
- 15. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.**
- 16. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.**
- 17. She girdeth her loins with strength, and strengtheneth her arms.**
- 18. She perceiveth that her merchandise is good: her candle goeth not out by night.**
- 19. She layeth her hands to the spindle, and her hands hold the distaff.**
- 20. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.**
- 21. She is not afraid of the snow for her household: for all her household are clothed with scarlet.**
- 22. She maketh herself coverings of tapestry; her clothing is silk and purple.**
- 23. Her husband is known in the gates, when he sitteth among the elders of the land.**
- 24. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.**
- 25. Strength and honour are her clothing; and she shall rejoice in time to come.**
- 26. She openeth her mouth with wisdom; and in her tongue is the law of kindness.**
- 27. She looketh well to the ways of her household, and eateth not the bread of idleness.**
- 28. Her children arise up, and call her blessed; her husband also, and he praiseth her.**
- 29. Many daughters have done virtuously, but thou excellest them all.**

**30. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.**

**31. Give her of the fruit of her hands; and let her own works praise her in the gates.**

Paul explains that among the many aspects of love, love is kind. It also comes with great patience and never envies or thinks highly of itself. Love doesn't think of evil or iniquity but rejoices in the truth, bears all things, believes all things, hopes all things, and endures all things. First Corinthians thirteen verse one.

### **1 Corinthians 13:1-7**

**1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.**

**2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.**

**3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.**

**4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,**

**5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;**

**6. Rejoiceth not in iniquity, but rejoiceth in the truth;**

**7. Beareth all things, believeth all things, hopeth all things, endureth all things.**

Paul wrote to the Colossians and told them to be merciful and kind, to live with humility, to live a quiet life, to have patience, to tolerate each other, and to forgive, to forgive even when there were intense disputes because as Jesus's death and resurrection makes forgiveness of sin a reality in our life, so we must also forgive others, never forgetting love. With this the peace of God can rule our hearts and we can live lives of gratitude.

We have a peace that this world does not have. When this world thinks of peace it thinks of the absence of troubling things. When we think of peace, the peace of God, we have this hope of eternal life and the Kingdom of God knowing that one day in the future there will be no more tears or sorrow. We have this hope that one day all that causes pain today will be no more and will never return, ever. The

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peace that we have is more than just the absence of troubling things in our life. The peace that we have is the complete elimination of troubling things from the lives of everyone, and that will be a peace that this world has never known.

Everything we do is done in the name of Jesus Christ, because through him comes our hope of eternal life through forgiveness of sin made possible by his death and resurrection, and everything we do in the name of Jesus Christ is done giving thanks to God the Father as we live our lives reflecting the peace of God that is in our hearts. Colossians three verse twelve.

### **Colossians 3:12-17**

**12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;**

**13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.**

**14. And above all these things put on charity, which is the bond of perfectness.**

**15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.**

**16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.**

**17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.**

We can be thankful having the peace of God in our hearts knowing not too long ago we were dead in trespasses and sins and not any different than those who are not yet called. The evils that we see within this world were once part of us, and so we are not in a place to judge those who are not yet called, nor are we in a place to judge those who are also called. Instead, we are grateful that the mercy of God was shown to us by acts of kindness. First, Jesus Christ died and was resurrected so we can have eternal life, and then second, for reasons only God knows, we were called. We were not called because of who we were or who we are. We were called by grace and kindness through faith. Having been called, we are expected to do good works, and to walk in those good works. People should see our Christian faith in action before we ever need to let them know about our Christian faith. Ephesians two verse one.

## **Ephesians 2:1-10**

- 1. And you hath he quickened, who were dead in trespasses and sins;**
- 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:**
- 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.**
- 4. But God, who is rich in mercy, for his great love wherewith he loved us,**
- 5. Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;**
- 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:**
- 7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.**
- 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:**
- 9. Not of works, lest any man should boast.**
- 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

Finally, we are told to be kindly affectioned with each other in brother love. We are a spiritual family, but our spiritual family should be caring for each other as human families care for family members. The love that we have cannot be phony love, because phony love is evil at its core. Phony love is a lie that is lived to gain an advantage. Instead of seeking that which is evil, we are to seek that which is good, including to be kindly affectioned with one another in brotherly love preferring each other just the way a human family looks out for its family members.

What we do is done with whatever might we have serving God as we live our lives focused on that which is spiritual never overlooking the physical needs of today. We bless and do not curse. We even bless those who persecute us. We are happy for those who are happy, and we mourn with those who are mourning. We never think highly of ourselves but see ourselves for who we truly are. We spiritually examine ourselves, and that means we spiritually examine ourselves; we do not

spiritually examine others. We never seek to repay evil with evil but rather seek to overcome evil with good as we strive to live peaceably with all people. Romans twelve verse nine.

### **Romans 12:9-21**

- 9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.**
- 10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;**
- 11. Not slothful in business; fervent in spirit; serving the Lord;**
- 12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;**
- 13. Distributing to the necessity of saints; given to hospitality.**
- 14. Bless them which persecute you: bless, and curse not.**
- 15. Rejoice with them that do rejoice, and weep with them that weep.**
- 16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.**
- 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.**

We are called to live a spiritual life while living within a physical world never being overcome by evil but overcoming evil with good. As we strive to live peaceably with all people, those who are of the household of faith, and those who are not yet called, we are to live a life reflecting many spiritual qualities and one of those easy to overlook qualities that will help us is kindness. Kindness fits together with mercy, and when Jesus Christ died and was resurrected so that we can have eternal life, we were shown mercy, and we were also shown kindness.

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.