

Audio Transcript of Sermon
August 30, 2025
Blessed are the Merciful

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. The account of Moses receiving the ten commandments from God on two tablets of stone is well-known. Moses received these after spending forty days on the mountain, and the length of time was so alarming to the people, that they decided to worship gods of their own devising. When Moses returned to the people, he became so angry with them that he broke the two tablets. That prompted God to recall Moses a second time to again receive the commandments from God, but this time, Moses would have to bring the tablets of stone with him. Moses took the tablets and went to see God, so that God could rewrite the commandments on these replacement tablets of stone. This time, when God passed before Moses, God introduced himself to Moses as not only being the Lord God, but merciful and gracious, patient, having unending goodness and truth, being merciful, forgiving iniquity and transgression of sin, while not necessarily removing the consequences of the sin, and some of those consequences would have a multi-generational impact. Exodus thirty-four verse one.

Exodus 34:1-9

- 1. And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.**
- 2. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.**
- 3. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.**
- 4. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.**
- 5. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.**
- 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,**

7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8. And Moses made haste, and bowed his head toward the earth, and worshipped.

9. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

The interaction on this second visit between God and Moses highlights God's acknowledgment of sin, including the sin that caused Moses to break the original two tablets of stone, but also was used by God to teach Moses that God was merciful and forgiving. Somehow, most of Christianity tends to think of the God that interacted with Moses as being unforgiving and unmerciful, and that concept is not supported by the Bible.

Earlier, when instructions were given by God on what was to be in the holy tent, the sanctuary for God, a precursor to the Holy of Holies of the temple, a golden seat was to be included. When we think of a seat for God, most of us immediately jump to the idea of a judgment seat. In the Bible, the concept of a judgment seat is found within the New Testament. It was after the formation of the church that there is a reference by a Jew of a judgment seat. Jesus and Paul were both taken before the judgment seats of civil authorities. Paul tells us in two instances we will stand before the judgment seat of Jesus Christ, the same Jesus who was tempted in all points as we are yet without sin. But going back to the sanctuary for God, the tent that was to be designed for God before the building of the temple, the seat for God within that tent was called by God, the mercy seat. Exodus twenty-five verse seventeen.

Exodus 25:17-22

17. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

20. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

21. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

God introduced Himself as a merciful God, One who could forgive iniquity and sin, but also One who would allow the natural consequences of sin to remain. God shows mercy to whom God will show mercy, and one of those people was Joseph. Joseph was sold by his brothers into slavery, and eventually he ended up in an Egyptian prison through no fault of his own. Imagine finding yourself in a foreign country's prison. That's probably something we all would want to avoid, while also avoiding imprisonment in our own country. Yet, in this unfavorable circumstance, God showed mercy to Joseph by giving him favor in the eyes of the prison warden. Genesis thirty-nine verse nineteen.

Genesis 39:19-23

19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23. The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

In the Old Testament, certain actions were to be taken when certain sins were uncovered, and when adultery was uncovered, the punishment was death. Stoning became the preferred option to cause death. Jesus was approached by scribes and Pharisees who brought a woman caught in the very act of adultery and they reminded Him that she should be put to death. The passage from Leviticus called for the death of both participants, but only the woman was brought before Jesus, and they wanted to know what Jesus believed. Jesus used silence and wrote on the ground. What was written on the ground is not given to us in the Bible, but Jesus would have known according to Leviticus the man should also be present but wasn't. Maybe he was writing the name of the man or asking where the man was. Maybe he was writing about acts of adultery committed by those men who were present with Him. Eventually, every single accuser of the woman left, and it was only the woman and Jesus. Jesus showed her mercy telling her he would not condemn her, and He told her to leave and sin no more. John eight verse one.

John 8:1-11

- 1. Jesus went unto the mount of Olives.**
- 2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.**
- 3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,**
- 4. They say unto him, Master, this woman was taken in adultery, in the very act.**
- 5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?**
- 6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.**
- 7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.**
- 8. And again he stooped down, and wrote on the ground.**
- 9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.**
- 10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?**

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Jesus taught the merciful are blessed because they will obtain mercy. Jesus was explaining in basic terms if we want mercy to be extended to us by God, we must be merciful to others. Matthew five verse seven.

Matthew 5:7

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

In Old Testament times, God was known to be a God Who showed mercy to the merciful. The person who looked down on others would not be shown this same mercy, and would see the side of God most of us don't want to see. In times of darkness, God would illuminate the pathway forward. In times of hardship, God would support. Strength and power come from God and it is God who makes our way perfect, but it begins with God being merciful to the merciful. Second Samuel twenty-two verse twenty-six.

2 Samuel 22:26-33

26. With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.

27. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.

28. And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.

29. For thou art my lamp, O Lord: and the Lord will lighten my darkness.

30. For by thee I have run through a troop: by my God have I leaped over a wall.

31. As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him.

32. For who is God, save the Lord? and who is a rock, save our God?

33. God is my strength and power: and he maketh my way perfect.

In the psalms we are told of God's mercy. God forgives sins and heals us from disease. He helps those who are oppressed and keeps us from destruction. God is also described as merciful and gracious, having plenty of mercy. Psalm one hundred three verse one.

Psalm 103:1-8

- 1. Bless the Lord, O my soul: and all that is within me, bless his holy name.**
- 2. Bless the Lord, O my soul, and forget not all his benefits:**
- 3. Who forgiveth all thine iniquities; who healeth all thy diseases;**
- 4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;**
- 5. Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.**
- 6. The Lord executeth righteousness and judgment for all that are oppressed.**
- 7. He made known his ways unto Moses, his acts unto the children of Israel.**
- 8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.**

God's name is worthy of praise and blessings from generation to generation. From the majesty that is God to what God does, Who God is, and what He does is awesome and great, full of compassion, gracious, and of great mercy. Psalm one hundred forty-five verse one.

Psalm 145:1-8

- 1. I will extol thee, my God, O king; and I will bless thy name forever and ever.**
- 2. Every day will I bless thee; and I will praise thy name forever and ever.**
- 3. Great is the Lord, and greatly to be praised; and his greatness is unsearchable.**
- 4. One generation shall praise thy works to another, and shall declare thy mighty acts.**
- 5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.**
- 6. And men shall speak of the might of thy terrible acts: and I will declare thy greatness.**
- 7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.**
- 8. The Lord is gracious, and full of compassion; slow to anger, and of great mercy.**

As God is known for His mercy, we have to have mercy as well. We cannot be a person who despises others, because if we despise our neighbors, we sin. Contrasted to those who despise their neighbors who sin are those who have mercy on the poor, which results in happiness for those who have mercy. Proverbs fourteen verse twenty-one.

Proverbs 14:21-22

21. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

22. Do they not err that devise evil? but mercy and truth shall be to them that devise good.

If we want to be the recipient of God's mercy we cannot hide our sins as if they do not exist. We need to confess our sins to God and stop doing what causes sin, and when we do this, we will have mercy. Proverbs twenty-eight verse thirteen.

Proverbs 28:13

13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

If it were not for God's mercy, we would already be destroyed. God has chosen to have compassion on us, and through that compassion we have hope as we quietly wait for salvation. Lamentations three verse twenty-two.

Lamentations 3:22-26

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.

Mercy will be part of the Kingdom of God. Isaiah shows us that through mercy God will lead His people from captivity and comfort them. Through mercy, people will be brought together who were scattered in the desolate and dark places. Isaiah forty-nine verse eight.

Isaiah 49:8-13

8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a

covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11. And I will make all my mountains a way, and my highways shall be exalted.

12. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

Jeremiah writes that God will have mercy on the places where His people live, as He brings them from captivity. From that mercy shown by God will come gratitude from the people, who will be happy and many. Jeremiah thirty verse eighteen.

Jeremiah 30:18-22

18. Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord .

22. And ye shall be my people, and I will be your God.

Hosea writes of a time when the people return to God, ready to be taught by God. During this time, the people know God will spiritually water them as rain brings

water to crops. Though God welcomes this return, He is reminded that their acts of goodness is temporary, like a morning cloud or dew that quickly fades as the sun rises in the sky. The historical temporary ability to do good led to the rise of the prophets, and with the ensuing evil, brought death to many. Through this all, God desires mercy and not sacrifice. He desires knowledge of God more than burnt offerings. If God desires mercy and not sacrifice that should remind us to be merciful instead of being judgmental, because when we are judgmental, it can be like we are without mercy. 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.**

When we think of a lesson taught by Jesus Christ to become perfect like our Father in Heaven is perfect, we can look at the parallel account in Luke where we see we are to be merciful as our Father is merciful. Mercy means loving our enemies and doing good to those who hate us. Mercy means when others curse us, we bless them. When we are spitefully used, we pray for them. Mercy also means when we are taken advantage of, instead of seeking to get even, we accept what has happened seeking no repayment. Mercy means however we would want to be treated is how we will treat others, and we extend that to even our enemies. 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 was forming the group that would become His disciples, Jesus explained that he called the sinners to repentance and not the righteous, because Mercy was sought instead of sacrifice. 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.

God has shown us mercy by calling us at this time, and it is God's choice on whom He will have mercy and compassion. God's calling came to us through this mercy and compassion and not because of anything we did. With God when it comes to

who He will call, it is not about spiritual desire and aptitude of who is called. When God calls, it is about God's mercy. If there has ever been any wonder why God has called us at this time, it is because at this time God has chosen to show mercy to us, and it is God's prerogative for whom He will show mercy and call, or for whom He will harden their hearts because there is no calling for them at this time. 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.

Paul shared with Timothy that when he was called on the road to Damascus, it was an act of mercy by God that brought mercy to him. Before his calling he lived a life contrary to God, but with his calling he now lived a life reflective of the mercy he had been given, through the death and resurrection of Jesus Christ. First Timothy one verse twelve.

1 Timothy 1:12-17

12. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen.

Having been called from this world to a life where mercy is extended to us, we need to live our lives where we are not conformed to this world. The world we live in is not a world of mercy, but we are to be living our lives where we are transformed by the renewing of our mind, and mercy helps to bring about that renewal. Mercy is a gift of the Holy Spirit, and mercy will come to some of us easier than to others. Whatever mercy we do have, we must have that mercy with cheerfulness. Romans twelve verse one.

Romans 12:1-8

- 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**
- 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**
- 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**
- 4. For as we have many members in one body, and all members have not the same office:**
- 5. So we, being many, are one body in Christ, and every one members one of another.**
- 6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;**
- 7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching;**
- 8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.**

The mercy that we have been given through our calling and forgiveness of sin should empower us to live our lives as God would expect. We also reject the dishonesty and evil found in this world. It should be through us that the light shines brightly in the darkness, not for our sake or glory, but for the glory of God. Second Corinthians four verse one.

2 Corinthians 4:1-6

- 1. Therefore seeing we have this ministry, as we have received mercy, we faint not;**
- 2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.**
- 3. But if our gospel be hid, it is hid to them that are lost:**
- 4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.**
- 5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.**
- 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.**

Titus was reminded that the brethren need to live their lives subject to the laws of man so that they can do every good work. We are not to use the calling we have been given to look down on others who are not yet called, because we all have lived at some point in our life not having yet been given the Holy Spirit. We are to consider that the calling we have been given came through mercy. It is by God's mercy we are saved, and it will be through God's mercy that salvation will be brought to all people. 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.**

For those now in the faith, Jesus Christ is described as our heavenly high priest Who knows what it is to be human, because Jesus lived as a man and was tempted with all type of sin, and yet He did not sin. Jesus knows the challenges of being human and we without a full measure of the Holy Spirit can come before the throne of grace to obtain mercy. Just like there was a mercy seat in the tent of the tabernacle and within the temple of God, which could only be approached once a year on the Day of Atonement, we also have access to a mercy seat, the throne of grace where we can obtain mercy, and we have access to the throne of grace throughout the year. Hebrews four verse fourteen.

Hebrews 4:14-16

- 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.**

As mercy has been extended to us, we need to extend mercy to others. There is no place within the faith we have been given to belittle others, or to respect a person because they have wealth or status. If we do not show mercy to others, we will not have mercy extended to us when we are judged of God, but God will take into account how merciful we have been to others when he is judging us, because mercy rejoices against judgment. James two 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.

Peter calls us a chosen generation, a royal priesthood, a holy nation, and a peculiar people. If people think I have a weird or strange religion because the Sabbath and Holy Days are an integral part of my faith, I wear that with a badge of honor. More than having been given knowledge of the Sabbath and Holy Days that foreshadow God's plan of salvation, we have at this time been given mercy. We have now obtained mercy through the calling we have been given and the opportunity of eternal life that awaits us in the Kingdom of God. Having been given the Holy Spirit, we fight that which is human nature within us as we seek first the Kingdom of God and God's righteousness. We strive to have a good reputation in the community in which we live so that when Jesus Christ does return, they can make a connection to Jesus Christ. We do not use the faith we have been given to rebel against man's laws, but we use the laws of God and our commitment to them to live our lives as responsible, loyal, and law-abiding citizens where we live. First Peter two verse nine.

1 Peter 2:9-17

9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

17. Honour all men. Love the brotherhood. Fear God. Honour the king.

We give thanks to God Who is rich in mercy, and Who through love saved us by the death and resurrection of Jesus Christ. It is through this mercy we have hope of eternal life. Ephesians two verse one.

Ephesians 2:1-5

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;

Jesus pronounced a blessing on the merciful showing how the merciful will obtain mercy. God's mercy has always been available to the people of God. The mercy seat was found in the tent of the tabernacle and within the Holy of Holies of the temple of God. That mercy seat could only be approached on the Day of Atonement. Today, through our heavenly high priest, Jesus Christ, we have access to the seat of grace where we can obtain mercy to find help in time of need. As mercy is made available to us, what remains is for us to choose mercy over judgment, because mercy rejoices against judgment.

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.