

Audio Transcript of Sermon  
January 24, 2026  
God is Merciful

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We think of God as omnipotent, Whose power is the final determinant of what happens in this universe. Within that power are the merciful attributes of God. Our Father in Heaven Who has all power and Who can decisively determine what happens also has within Him merciful attributes, where when all the power of God is considered and available for use, a decision can be made by God to be merciful instead of to respond with the full power of His might. All of us can benefit from God's mercy because all of us need God's mercy. With God, there is no requirement or anything we could force to compel God to be merciful. God will choose when and where mercy will be extended, and when it comes to extending mercy, God looks to see if the person who may be extended mercy is themselves a merciful person. Jesus taught that blessings came to different people for different reasons, and He taught that it is the merciful who obtain mercy. Matthew five verse three.

**Matthew 5:3-7**

- 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.**
- 4. Blessed are they that mourn: for they shall be comforted.**
- 5. Blessed are the meek: for they shall inherit the earth.**
- 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**
- 7. Blessed are the merciful: for they shall obtain mercy.**

God can extend mercy for any reason of God's choosing, and one reason why God may choose to extend mercy is as a means to litigate sin. We know the wages of sin is death, but the gift of God is eternal life through Jesus Christ. It is through mercy that God calls sinners to repentance. During the Earthly ministry of Jesus Christ, He would eat with tax collectors and sinners, and that prompted pushback from the Pharisees who couldn't understand why Jesus would spend time with these people who the Pharisees saw as being less than desirable. The Pharisees would not be seen with these types of people because they thought it would give people reason to question their

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devotion to faith. Jesus explained that He came not to call the righteous, but sinners to repentance. The Pharisees who equated sin with the need to sacrifice couldn't consider that mercy could be used to forgive sin, even though throughout the Old Testament, mercy was connected to God. Even though sacrifice was a method available to adjudicate sin, mercy was also available and according to Jesus, the preferred method, where mercy was preferred 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.**

Our Father in Heaven is merciful to each of us, and we are to be merciful to others, including our enemies and those who hate us. We are to extend mercy when people curse us or spitefully use us, and we even extend mercy when what is done to us stings. We do this because we treat others as we would want to be treated. We also expect more of ourselves than people who are not yet called, and in showing mercy to others, we extend mercy with no expectation of getting anything from them in return. God showed each of us mercy, and we are to show mercy to others. 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 spitefully 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 we live our lives without extending mercy to others, we should have no expectation that mercy will be extended to us. We should also consider if that approach makes any sense at all. Think about it. God, Who is perfect, is a merciful God who prefers mercy over sacrifice, even though sacrifice was part of the system given by God to Israel. Knowing that God prefers mercy over sacrifice for sin, why would any of us prefer any adjudication of sin over mercy?

We might think we prefer mercy over sacrifice, but there are things we can do to belie that. For instance, if we prefer one person over another because of personal wealth and status, we hold the faith of Jesus Christ with partiality, and if we hold the faith with partiality, that means we have judged others when mercy should have been extended to others. God will choose Whom He will call to the faith and there can be no decision we make regarding whom we will regard as brothers and sisters of faith that is tied to worldly considerations such as personal wealth, or the lack thereof. When we judge others, we fail to extend mercy to others, and if we fail to extend mercy to others, we should have no expectation that mercy be extended by our Father in Heaven to us. 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.**

The idea of God being a merciful God is not exclusive to the New Testament. When God introduced Himself to Israel and taught them how to decorate and furnish the Holy of Holies, He specifically mentioned a mercy seat which would represent His throne. The throne of God, the throne of our omnipotent God could have been given any name by God. If God would have referred to His throne as the throne of omnipotent power, no person of faith would dispute that, because the throne of God is the throne of omnipotent power.

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Even though God's throne is a throne of omnipotent power, God did not focus on almighty aspects of Who God is. God called the representation of His throne, the mercy seat, the seat from which mercy is extended to those in need of mercy. That's how important mercy is to God. 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.**

Hebrews reminds us that what was physically represented in the Holy of Holies on earth was to lead us in our understanding of our relationship to God today. God was merciful to Israel and will be merciful to each of us today. Hebrews nine verse one.

### **Hebrews 9:1-5**

**1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.**

**2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.**

**3. And after the second veil, the tabernacle which is called the Holiest of all;**

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**4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;**

**5. And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.**

When God met with Moses who had brought the two tablets of stone with him so God could inscribe the ten commandments, God could have described Himself to Moses in any number of ways, and with Moses it was God who told Moses that He God was merciful and gracious, patient, and abounding in goodness and truth. God added that He was the God who had mercy for many and forgave sins, and that He was also a God who would let people and their descendants wallow in sin if that is what they really wanted to do. Exodus thirty-four verse one.

#### **Exodus 34:1-7**

**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.**

When God had delivered David from Saul, David spoke the words of a psalm to God, a psalm that included words showing that God is merciful to the merciful. To receive the benefit of God's mercy we ourselves must be merciful to others, but if we think we are better than others, God may have very little mercy on us. Second Samuel twenty-two verse twenty-one.

## **2 Samuel 22:21-28**

**21. The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.**

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

**23. For all his judgments were before me: and as for his statutes, I did not depart from them.**

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

**25. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight.**

**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.**

David, who was a shepherd, described God as a shepherd who protected him in the presence of death and in the face of his enemies. He knew that God's goodness and mercy would follow him all the days of his life. Psalm twenty-three verse one.

## **Psalm 23:1-6**

**1. The Lord is my shepherd; I shall not want.**

**2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.**

**3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.**

**4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.**

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**5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.**

**6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.**

David knew God protected him in the presence of death and in the face of his enemies, and knew that God had tender mercies and was loving and kind to him. He knew God would forgive the sins of his youth, but he also knew God was the God of his salvation, and that he needed to yield himself to God.

Psalm twenty-five verse four.

#### **Psalm 25:4-8**

**4. Shew me thy ways, O Lord; teach me thy paths.**

**5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.**

**6. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.**

**7. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.**

**8. Good and upright is the Lord: therefore will he teach sinners in the way.**

In another psalm, David showed that God was not only good, but ready to forgive, and a God Who had plenty of mercy for those who called on God, who yielded themselves to God. Psalm eighty-six verse one.

#### **Psalm 86:1-5**

**1. Bow down thine ear, O Lord, hear me: for I am poor and needy.**

**2. Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.**

**3. Be merciful unto me, O Lord: for I cry unto thee daily.**

**4. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.**

**5. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.**

David knew God was worthy of praise and was greater than he could ever know. He knew that God's greatness would extend beyond generations. From



generation to generation, people would speak of God's glory and majesty and all the incredible things God has done. David also explained that God is gracious, full of compassion, slow to anger, and of great mercy. In fact, David showed what God does tends to be grounded in mercy. Psalm one hundred forty-five verse three.

### **Psalm 145:3-9**

- 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.**
- 9. The Lord is good to all: and his tender mercies are over all his works.**

Proverbs tells us that God shows mercy to those who confess and forsake their sins. Those who justify their sins will not receive God's 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.**

In Lamentations we are told that it is because of God's mercy we are not destroyed, because God's compassion towards us is unending. It is as if God's compassion renews each day. God is good to those who wait for and seek Him. Lamentations three verse twenty-two.

### **Lamentations 3:22-25**

- 22. It is of the Lord's mercies that we are not consumed, because his compassions fail not.**

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- 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.**

Isaiah tells us that even though God is a God of judgment, God is gracious and merciful. Those who yield themselves to God will be blessed. God's graciousness and mercy will result in happier days ahead, even when adversity is in our future. In the Kingdom of God, God's mercy and graciousness will direct people to live their lives aligned to what God expects, before there is even a need for mercy. 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 anymore, 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.**

In Joel we are told of the need to turn to God with all of our heart, with fasting, weeping, and mourning because God is gracious and merciful. Those who seek a blessing will first be right with God. Joel two verse twelve.

#### **Joel 2:12-14**

**12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:**

**13. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.**

**14. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?**

Micah reminds us that God expects us to do what is just, to love mercy, and to walk humbly with God, and that God wants this more than offering sacrifices in exchange for sins. Micah six verse six.

#### **Micah 6:6-8**

**6. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?**

**7. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?**

**8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?**

Micah also explained that God prefers mercy over anger. God does get angry, but God does not hold onto anger because He prefers and delights in mercy. Being merciful brings God happiness. That is one of the reasons why God has

compassion on people and is willing to forgive sins. Micah seven verse fourteen.

#### **Micah 7:14-20**

**14. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.**

**15. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.**

**16. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.**

**17. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.**

**18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy.**

**19. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.**

**20. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.**

In Deuteronomy, Moses reminded Israel of their journey from Egypt to the promised land imploring them not to become complacent once they took possession of the land where they forgot all that God had done for them. Moses told them if they forgot about God, they would lose control of the promised land and be utterly destroyed as a nation. He also reminded them that God is merciful, and if they returned to God and did what God expected, that God would remember the agreements made with Abraham, Issac, and Jacob, and would not utterly destroy them. Deuteronomy four verse twenty-five.

#### **Deuteronomy 4:25-31**

**25. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of anything, and shall do evil in the sight of the Lord thy God, to provoke him to anger:**

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**26. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.**

**27. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.**

**28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.**

**29. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.**

**30. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;**

**31. For the Lord thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.**

Paul explained that God's mercy and compassion are situational. There should be no expectation that God will have mercy and compassion just because we think God should extend mercy and compassion, but God will have mercy and compassion as God sees fit, and mercy and compassion will be given to those who God decides will receive mercy and compassion. 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 also showed that because God has showed us mercy, we need to live our lives as a living sacrifice and not be like this world. How we live needs to be far removed from how this world is, and needs to be aligned to the will of God. Romans twelve verse one.

### **Romans 12:1-3**

- 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.**

When Paul wrote that it is through Jesus Christ who died for our sins that we have the opportunity for eternal life, that eternal life is a gift of God and not based on anything we did, Paul also explained that this is all possible through God's mercy. Ephesians two verse one.

### **Ephesians 2:1-8**

- 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:**

When writing to Titus, Paul explained that even when we do what God expects of us, when we do works of righteousness, it is not those works of righteousness that saves us, but God's mercy. It was God's mercy that allowed for the death and resurrection of Jesus Christ so our sins could be paid for and to give us a compassionate high priest. Titus three verse three.

**Titus 3:3-7**

**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.**

In Hebrews we are told that it is through Jesus Who is our high priest, that we obtain mercy and grace to help in time of need. Jesus knows what it is to be human and tempted by sin, and Jesus was without sin. Through Jesus, we can obtain mercy. 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.**

In Peter's first letter, he writes that God is full of mercy, and has begotten us again through the resurrection of Jesus Christ from the dead. Through Jesus we have this hope of eternal life that will be given to us during the last time. The mercy that God has for us not only purifies who we are through the challenges of life, but will result in the gift of eternal life being given to us at the return of Jesus Christ. First Peter One verse three.

### **1 Peter 1:3-9**

- 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,**
- 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,**
- 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.**
- 6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:**
- 7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:**
- 8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:**
- 9. Receiving the end of your faith, even the salvation of your souls.**

God is a God of mercy but that doesn't mean that people can disregard what God expects of us, because in God's mercy, God will correct us if we do disregard what God expects of us. God's mercy will get us through the rough times of life and ultimately, God's mercy brings us to eternal life at the return of Jesus Christ. God's mercy endures forever and with God there is always the opportunity for God's mercy to shine on people when they yield to God and do what God expects of them.

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.