

~LOVING-KINDNESS (1900)

[English, loyal love, loving attachment to]

- Lot saw that Yehowah God was magnifying his **loving-kindness** toward him, by removing him from Sodom and Gomorrah.
- Please, now, your servant has found favor in your eyes so that you are magnifying your **loving-kindness**, which you have exercised with me to preserve my soul alive, but I, I am not able to escape to the mountainous region for fear calamity may keep close to me and I certainly die. ([Genesis 19:19](#))
- Abraham told Sarah that the **loving-kindness** she could exercise toward him during their many travels was to tell other men that he was her brother.
- And it came about that, when God caused me to wander from the house of my father, then I said to her, This is your **loving-kindness** which you may exercise toward me; At every place where we shall come say of me; He is my brother. ([Genesis 20:13](#))
- The servant of Abraham asked Yehowah God to exercise **loving-kindness** toward him in his search for a marriage mate for Isaac.
- And he went on to say; Yehowah the God of my master Abraham, cause it to happen, please, before me this day and perform **loving-kindness** with my master Abraham. ([Genesis 24:12](#))
- Later he thanked him for this **loving-kindness** when it was fulfilled.
- And say; Blessed be Yehowah the God of my master Abraham, who has not left his **loving-kindness** and his trustworthiness toward my master. I being on the way, Yehowah has led me to the house of the brothers of my master. ([Genesis 24:27](#))
- And now if you are actually exercising **loving-kindness** and trustworthiness toward my master, tell me, but if not, tell me, that I may turn to the right hand or to the left. ([Genesis 24:49](#))

- **Yehowah God continued with Joseph exercising **loving-kindness** toward him, so that he found favor with the chief officer of the prison house.**
- **However, Yehowah continued with Joseph and kept extending **loving-kindness** to him and granting him to find favor in the eyes of the chief officer of the prison house. (**Genesis 39:21**)**
- **Joseph asked the cupbearer to exercise **loving-kindness** toward him, and mention him to Pharaoh to get him a release from prison.**
- **Nevertheless, you must keep me in your remembrance as soon as it goes well with you, and you must, please, perform **loving-kindness** with me and mention me to Pharaoh, and you must get me out of this house. (**Genesis 40:14**)**
- **Jacob later asked Joseph to exercise **loving-kindness** toward him by not burying him in Egypt.**
- **Gradually the days approached for Israel to die. So he called his son Joseph and said to him; If, now, I have found favor in your eyes, place your hand, please, under my thigh, and you must exercise **loving-kindness** and trustworthiness toward me. Please, do not bury me in Egypt. (**Genesis 47:29**)**
- **Yehowah God led his people out of Egypt through his **loving-kindness**.**
- **You in your **loving-kindness** have led the people whom you have recovered; You in your strength will certainly conduct them to your holy abiding place. (**Exodus 15:13**)**
- **Yehowah God exercises **loving-kindness** toward the thousandth generation in the case of people who love him.**
- **But exercising **loving-kindness** toward the thousandth generation in the case of those who love me and keep my commandments. (**Exodus 20:6**)**
- **Yehowah God passed before the face of Moses, declaring that he was a God of **loving-kindness**, merciful and gracious.**
- **And Yehowah went passing by before his face and declaring; Yehowah, Yehowah, a God merciful and gracious, slow to anger**

and abundant in **loving-kindness** and truth. (**Exodus 34:6**)

- **Yehowah God is a God of **loving-kindness**, but will not grant exemption from punishment.**
- **Preserving **loving-kindness** for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation. (**Exodus 34:7**)**
- **Yehowah, slow to anger and abundant in **loving-kindness**, pardoning error and transgression, but by no means will he give exemption from punishment, bringing punishment for the error of the fathers upon sons, upon the third generation and upon the fourth generation. (**Numbers 14:18**)**
- **Moses asked Yehowah God to forgive his people according to his great **loving-kindness**.**
- **Forgive, please, the error of this people according to the greatness of your **loving-kindness**, and just as you have pardoned this people from Egypt onward until now. (**Numbers 14:19**)**
- **Yehowah God exercises **loving-kindness** to the thousandth generation in the case of those who love him.**
- **But exercising **loving-kindness** toward the thousandth generation in the case of those who love me and keep my commandments. (**Deuteronomy 5:10**)**
- **And you well know that Yehowah your God is the true God, the faithful God, keeping covenant and **loving-kindness** in the case of those who love him and those who keep his commandments to a thousand generations. (**Deuteronomy 7:9**)**
- **And it must occur that, because you continue listening to these judicial decisions and you do keep them and do carry them out, Yehowah your God must keep toward you the covenant and the **loving-kindness** about which he swore to your forefathers. (**Deuteronomy 7:12**)**

- Rahab exercised **loving-kindness** to the spies of Israel, and asked that they reciprocate toward her father's household.
- And now, please, swear to me by Yehowah that, because I have exercised **loving-kindness** toward you, you also will certainly exercise loving-kindness toward the household of my father, and you must give me a trustworthy sign. (**Joshua 2:12**)
- At that the men said to her; Our souls are to die instead of you people! If you will not tell about this matter of ours, it must also occur that when Yehowah gives us the land, we also shall certainly exercise **loving-kindness** and trustworthiness toward you. (**Joshua 2:14**)
- The men of Israel did not exercise **loving-kindness** in return toward the house of Gideon, for all his goodness exercised toward them.
- And they did not exercise **loving-kindness** toward the household of Jerubbaal, Gideon, in return for all the goodness that he had exercised toward Israel. (**Judges 8:35**)
- Naomi told her daughters-in-law to return to their homeland and may Yehowah God exercise **loving-kindness** toward them there.
- Finally Naomi said to both of her daughters-in-Law; Go, return, each one to the house of her mother. May Yehowah exercise **loving-kindness** toward you, just as you have exercised it toward the men now dead and toward me. (**Ruth 1:8**)
- At that Naomi said to her daughter-in-Law; Blessed be he of Yehowah, who has not left his **loving-kindness** toward the living and the dead. And Naomi went on to say to her; The man is related to us. He is one of our repurchasers. (**Ruth 2:20**)
- Boaz felt that Ruth had exercised **loving-kindness** better, by not going after any of the young men of Israel in marriage.
- At that he said; Blessed may you be of Yehowah, my daughter. You have expressed your **loving-kindness** better in the last instance than in the first instance, in not going after the young fellows whether lowly or rich. (**Ruth 3:10**)

- Saul exercised **loving-kindness** toward the Kenites because they had done similarly toward Israel, when they came forth out of Egypt.
- Meanwhile Saul said to the Kenites; Go, depart, go down from the midst of the Amalekites, that I may not sweep you away with them. As for you, you exercised **loving-kindness** with all the sons of Israel at the time of their coming up out of Egypt. So the Kenites departed from the midst of Amalek. (1 Samuel 15:6)
- David blessed the men of Jabesh-gilead because they exercised **loving-kindness** toward Saul by burying him.
- Hence David sent messengers to the men of Jabesh-gilead and said to them; Blessed may you be of Yehowah, because you exercised this **loving-kindness** toward your lord, toward Saul, in that you buried him. (2 Samuel 2:5)
- And now may Yehowah exercise toward you **loving-kindness** and trustworthiness, and I too shall exercise to you this goodness because you have done this thing. (2 Samuel 2:6)
- Yehowah God promised not to remove his **loving-kindness** from the house of David, like he removed it from the house of Saul.
- As for my **loving-kindness**, it will not depart from him the way I removed it from Saul, whom I removed on account of you. (2 Samuel 7:15)
- David looked for anyone of the house of Saul to exercise **loving-kindness** toward.
- And David proceeded to say; Is there yet anyone that is left over of the house of Saul, that I may exercise **loving-kindness** toward him for the sake of Jonathan? (2 Samuel 9:1)
- And the king went on to say; Is there nobody of the house of Saul anymore, that I may exercise toward him the **loving-kindness** of God? At this Ziba said to the king; There is yet a son of Jonathan, lame in the feet. (2 Samuel 9:3)
- And David went on to say to him; Do not be afraid, for without fail I shall exercise **loving-kindness** toward you for the sake of Jonathan your father, and I must return to you all the field of Saul your grandfather, and you yourself will eat bread at my

- table constantly. (2 Samuel 9:7)
- David exercised **loving-kindness** in return for acts of **loving-kindness** toward him.
 - At this David said; I shall exercise **loving-kindness** toward Hanun the son of Nahash, just as his father exercised loving-kindness toward me. Accordingly David sent by means of his servants to comfort him over his father, and the servants of David proceeded to come into the land of the sons of Ammon. (2 Samuel 10:2)
 - It was a common blessing to ask for Yehowah God to exercise **loving-kindness** toward another.
 - Yesterday was when you came and today shall I make you wander with us, to go when I am going wherever I am going? Go back and take your brothers back with you, and may Yehowah exercise toward you **loving-kindness** and trustworthiness! (2 Samuel 15:20)
 - Absalom said that the **loving-kindness** of Hushai's was to go with his companion.
 - At this Absalom said to Hushai; This is the **loving-kindness** of yours toward your companion, is it? Why did you not go with your companion? (2 Samuel 16:17)
 - Yehowah God is the one doing great acts of salvation for his king David, and exercising **loving-kindness** to his anointed one.
 - The One doing great acts of salvation for his king and exercising **loving-kindness** to his anointed one, to David and to his seed for time indefinite. (2 Samuel 22:51)
 - David wanted to exercise **loving-kindness** toward the sons of Barzillai, because they helped him when his son Absalom was chasing him.
 - And toward the sons of Barzillai the Gileadite you should exercise **loving-kindness**, and they must prove to be among those eating at your table, for that was the way they drew near to me when I ran away from before Absalom your brother. (1 Kings 2:7)

- Solomon told Yehowah God, that he had exercised great **loving-kindness** toward David his father, by giving him the throne of Israel.
- At this Solomon said; You yourself have exercised great **loving-kindness** toward your servant David my father according as he walked before you in truth and in righteousness and in uprightness of heart with you, and you continued keeping toward him this great **loving-kindness**, so that you gave him a son to sit upon his throne as at this day. (1 Kings 3:6)
- Solomon showed in prayer, that Yehowah God was a God of great acts of **loving-kindness** toward his people Israel.
- And he went on to say; O Yehowah the God of Israel, there is no God like you in the heavens above or on the earth beneath, keeping the covenant and the **loving-kindness** toward your servants who are walking before you with all their heart. (1 Kings 8:23)
- The escaping Syrians heard about the kings of Israel, that they were kings of **loving-kindness**, so they sought refuge in them.
- So his servants said to him; Here, now, we have heard that the kings of the house of Israel are kings of **loving-kindness**. Please, let us carry sackcloth upon our loins and ropes upon our heads, and let us go out to the king of Israel. Perhaps he will preserve your soul alive. (1 Kings 20:31)
- David gave thanks to Yehowah God for his goodness, for his **loving-kindness** is to time indefinite.
- Give thanks to Yehowah, you people, for he is good, for to time indefinite is his **loving-kindness**. (1 Chronicles 16:34)
- And with them Heman and Jeduthun and the rest of the select men that were designated by names to thank Yehowah, because to time indefinite is his **loving-kindness**. (1 Chronicles 16:41)
- Yehowah God promises to continue in **loving-kindness** toward Solomon, David's heir.
- I myself shall become his father, and he himself will become my son, and my **loving-kindness** I shall not remove from him the way I removed it from the one that happened to be prior to you. (1

Chronicles 17:13)

- David exercised **loving-kindness** toward Hanun, because his father Nahash exercised **loving-kindness** to David.
- At that David said; I shall exercise **loving-kindness** toward Hanun the son of Nahash, because his father exercised **loving-kindness** toward me. Accordingly David sent messengers to comfort him over his father, and the servants of David proceeded to come into the land of the sons of Ammon to Hanun to comfort him. (**1 Chronicles 19:2**)
- Solomon showed that Yehowah God had exercised great **loving-kindness** toward David his father, and also to himself making him king.
- At that Solomon said to God; You are the One that exercised great **loving-kindness** toward David my father and that have made me king in place of him. (**2 Chronicles 1:8**)
- At the temple dedication while the trumpets were blaring and the singers were singing and the people were praising Yehowah God for his **loving-kindness** to time indefinite, the house itself became filled with a cloud.
- And it came about that as soon as the trumpeters and the singers were as one in causing one sound to be heard in praising and thanking Yehowah, and as soon as they lifted up the sound with the trumpets and with the cymbals and with the instruments of song and with praising Yehowah, for he is good, for to time indefinite is his **loving-kindness**, the house itself was filled with a cloud, the very house of Yehowah. (**2 Chronicles 5:13**)
- Solomon then said, that there was no God like Yehowah God who was keeping the covenant and the **loving-kindness** toward his servants who serve him with all the heart.
- And he went on to say; O Yehowah the God of Israel, there is no God like you in the heavens or on the earth, keeping the covenant and the **loving-kindness** toward your servants who are walking before you with all their heart. (**2 Chronicles 6:14**)
- And all the sons of Israel were spectators when the fire came down and the glory of Yehowah was upon the house, and they immediately bowed low with their faces to the earth upon the

pavement and prostrated themselves and thanked Yehowah, for he is good, for his **loving-kindness** is to time indefinite. (2 Chronicles 7:3)

- And the priests were standing at their posts of duty, and the Levites with the instruments of song to Yehowah that David the king had made to thank Yehowah, for his **loving-kindness** is to time indefinite, when David would render praise by their hand, and the priests were loudly sounding the trumpets in front of them, while all the Israelites were standing. (2 Chronicles 7:6)
- Further, he took counsel with the people and stationed singers to Yehowah and those offering praise in holy adornment as they went out ahead of the armed men, and saying; Give praise to Yehowah, for to time indefinite is his **loving-kindness**. (2 Chronicles 20:21)
- Jehoash did not remember the **loving-kindness** that Jehoiada his father had exercised toward him.
- And Jehoash the king did not remember the **loving-kindness** that Jehoiada his father had exercised toward him, so that he killed his son, who, when he was at the point of dying, said; Let Yehowah see to it and ask it back. (2 Chronicles 24:22)
- Hezekiah as king, did many acts of **loving-kindness** which are written in the book of Isaiah.
- As for the rest of the affairs of Hezekiah and his acts of **loving-kindness**, there they are written in the vision of Isaiah the prophet, the son of Amoz, in the Book of the Kings of Judah and Israel. (2 Chronicles 32:32)
- Josiah also did many acts of **loving-kindness** according to what is written in the Law of Yehowah God.
- As for the rest of the affairs of Josiah and his acts of **loving-kindness**, according to what is written in the Law of Yehowah. (2 Chronicles 35:26)
- The people began praising Yehowah God for his **loving-kindness** toward Israel is to time indefinite.
- And they began to respond by praising and giving thanks to

- Yehowah, for he is good, for his **loving-kindness** toward Israel is to time indefinite. As for all the people, they shouted with a loud shout in praising Yehowah over the laying of the foundation of the house of Yehowah. ([Ezra 3:11](#))
- Ezra felt the **loving-kindness** of his God in his relations with all the counselors and princes of the king.
 - And toward me he has extended **loving-kindness** before the king and his counselors and as respects all the mighty princes of the king. And I, for my part, strengthened myself according to the hand of Yehowah my God upon me, and I proceeded to collect out of Israel the head ones to go up with me. ([Ezra 7:28](#))
 - Yehowah God extended **loving-kindness** toward Ezra and the returning exiles before the kings of Persia.
 - For we are servants, and in our servitude our God has not left us, but he extends toward us **loving-kindness** before the kings of Persia, to give us a reviving so as to raise up the house of our God and to restore its desolated places and to give us a stone wall in Judah and in Jerusalem. ([Ezra 9:9](#))
 - Nehemiah thanked Yehowah God in prayer for his **loving-kindness** expressed toward those loving him, and keeping his commandments.
 - And I went on to say; Ah, Yehowah the God of the heavens, the God great and fear-inspiring, keeping the covenant and **loving-kindness** toward those loving him and keeping his commandments. ([Nehemiah 1:5](#))
 - So they refused to listen, and they did not remember your wonderful acts that you performed with them, but they hardened their neck and appointed a head to return to their servitude in Egypt. But you are a God of acts of forgiveness, gracious and merciful, slow to anger and abundant in **loving-kindness**, and you did not leave them. ([Nehemiah 9:17](#))
 - And now, O our God, the God great, mighty and fear-inspiring, keeping the covenant and **loving-kindness**, do not let all the hardship that has found us, our kings, our princes and our priests and our prophets and our forefathers and all your people from the days of the kings of Assyria down to this day, seem little

before you. (**Nehemiah 9:32**)

- **Nehemiah asked Yehowah God not to wipe out his acts of loving-kindness that he performed in connection with the house of his God.**
- **Do remember me, O my God, concerning this, and do not wipe out my acts of loving-kindness that I have performed in connection with the house of my God and the guardianship of it. (Nehemiah 13:14)**
- **And I went on to say to the Levites that they should be regularly purifying themselves and coming in, keeping guard of the gates to sanctify the Sabbath day. This, also, do remember to my account, O my God, and do feel sorry for me according to the abundance of your loving-kindness. (Nehemiah 13:22)**
- **The young woman Esther was pleasing to the eyes of the king of Persia, and so she gained loving-kindness before him.**
- **Now the young woman was pleasing in his eyes, so that she gained loving-kindness before him and he made haste to give her, her massages and her appropriate food, and to give her seven selected young women from the king's house, and he proceeded to transfer her and her young women to the best place of the house of the women. (Esther 2:9)**
- **And the king came to love Esther more than all the other women, so that she gained more favor and loving-kindness before him than all the other virgins. And he proceeded to put the royal headdress upon her head and make her queen instead of Vashti. (Esther 2:17)**
- **Any man leaving off from loving-kindness toward his fellowman, is not in fear of Yehowah God either.**
- **As regards anyone who withholds loving-kindness from his own fellow, he will also leave off even the fear of the Almighty. (Job 6:14)**
- **Job felt that he had experienced loving-kindness at the hand of his God throughout his life, for he had cared for Job and guarded his spirit.**
- **Life and loving-kindness you have worked with me, and your own**

care has guarded my spirit. (**Job 10:12**)

- **Job showed that Yehowah God uses the water of the heavens and turns them around to effect his purpose, either for a rod of discipline, or for **loving-kindness** toward his people.**
- **Whether for a rod or for his land or for **loving-kindness**, he makes it produce effects. (**Job 37:13**)**
- **The Psalmist showed that in the abundance of **loving-kindness** he would come into Yehowah God's house.**
- **As for me, in the abundance of your **loving-kindness** I shall come into your house, I shall bow down toward your holy temple in fear of you. (**Psalms 5:7**)**
- **The Psalmist asked Yehowah God to save him for the sake of God's own **loving-kindness**.**
- **Do return, O Yehowah, do rescue my soul. Save me for the sake of your **loving-kindness**. (**Psalms 6:4**)**
- **The Psalmist trusted in Yehowah God's **loving-kindness**, and was joyful in his salvation.**
- **As for me, in your **loving-kindness** I have trusted. Let my heart be joyful in your salvation. (**Psalms 13:5**)**
- **The Psalmist showed that Yehowah God was exercising **loving-kindness** toward his anointed one, to David.**
- **He is doing great acts of salvation for his king and exercising **loving-kindness** to his anointed one, to David and to his seed to time indefinite. (**Psalms 18:50**)**
- **The king is trusting in Yehowah God, even in his **loving-kindness**.**
- **For the king is trusting in Yehowah, even in the **loving-kindness** of the Most High. He will not be caused to totter. (**Psalms 21:7**)**
- **David stated that goodness and **loving-kindness** would certainly follow him all the days of his life, as he dwelt in the house of Yehowah his God.**

- Surely goodness and **loving-kindness** themselves will pursue me all the days of my life, and I will dwell in the house of Yehowah to the length of days. (**Psalms 23:6**)
- The Psalmist asked Yehowah God to forget the sins of his youth, and remember him through **loving-kindness** for the sake of his own goodness.
- The sins of my youth and my revolts O do not remember. According to your **loving-kindness** do you yourself remember me, for the sake of your goodness, O Yehowah. (**Psalms 25:7**)
- All the paths of Yehowah God are **loving-kindness** and trueness, toward those observing his covenant and following his reminders.
- All the paths of Yehowah are **loving-kindness** and trueness for those observing his covenant and his reminders. (**Psalms 25:10**)
- The Psalmist showed that the **loving-kindness** of his God was in front of his eyes, and that he had thus walked in his truth.
- For your **loving-kindness** is in front of my eyes, and I have walked in your truth. (**Psalms 26:3**)
- The Psalmist rejoiced in Yehowah God's **loving-kindness** for he had seen his affliction and many distresses.
- I will be joyful and rejoice in your **loving-kindness**, in that you have seen my affliction; You have known about the distresses of my soul. (**Psalms 31:7**)
- The Psalmist asked for the face of his God to shine upon him, and to save him in his **loving-kindness**.
- Do cause your face to shine upon your servant. Save me in your **loving-kindness**. (**Psalms 31:16**)
- The Psalmist blessed Yehowah God, for in a city under stress, he exercised his **loving-kindness** toward him.
- Blessed be Yehowah, for he has rendered wonderful **loving-kindness** to me in a city under stress. (**Psalms 31:21**)

- The wicked ones experiences many pains, but for the one trusting in Yehowah God, **loving-kindness** surrounds him.
- Many are the pains that the wicked one has, but as for the one trusting in Yehowah, **loving-kindness** itself surrounds him. (**Psalms 32:10**)
- Yehowah God is a lover of righteousness and justice, and with his **loving-kindnesses** the earth is filled.
- He is a lover of righteousness and justice. With the **loving-kindness** of Yehowah the earth is filled. (**Psalms 33:5**)
- The Psalmist asked for the **loving-kindnesses** of Yehowah God to be upon his people.
- Let your **loving-kindness**, O Yehowah, prove to be upon us, even as we have kept waiting for you. Of David, at the time of his disguising his sanity before Abimelech, so that he drove him out, and he went away. (**Psalms 33:22**)
- The Psalmist stated that the **loving-kindnesses** of Yehowah God reaches up to the heavens, his faithfulness up to the clouds.
- O Yehowah, your **loving-kindness** is in the heavens. Your faithfulness is up to the clouds. (**Psalms 36:5**)
- The Psalmist felt that this quality of **loving-kindness** on the part of his God toward men was precious, and so in the shadow of his wings the Psalmist would take refuge.
- How precious your **loving-kindness** is, O God! And in the shadow of your wings the sons of men themselves take refuge. (**Psalms 36:7**)
- The Psalmist asked thereafter for God to continue his **loving-kindnesses** toward those knowing him, and extending his righteousness to those upright in heart.
- Continue your **loving-kindness** to those knowing you, and your righteousness to those upright in heart. (**Psalms 36:10**)
- The Psalmist showed, that he had not hidden Yehowah God's **loving-kindnesses** and trueness in the big congregation.

- Your righteousness I have not covered over within my heart. Your faithfulness and your salvation I have declared. I have not hidden your **loving-kindness** and your trueness in the big congregation. (**Psalms 40:10**)
- The Psalmist asked Yehowah God to let his **loving-kindness** and trueness safeguard him constantly.
- You yourself, O Yehowah, do not restrain your pity from me. Let your **loving-kindness** and your trueness themselves constantly safeguard me. (**Psalms 40:11**)
- By day Yehowah God commands his **loving-kindness**, and by night his loyal ones will sing his praises.
- By day Yehowah will command his **loving-kindness**, and by night his song will be with me, there will be prayer to the God of my life. (**Psalms 42:8**)
- The Psalmist asked for Yehowah God to redeem his people for the sake of his own **loving-kindness**.
- Do arise in assistance to us and redeem us for the sake of your **loving-kindness**. (**Psalms 44:26**)
- The Psalmist showed that he and others had pondered over the glorious **loving-kindness** of their God in the midst of his temple.
- We have pondered, O God, over your **loving-kindness** in the midst of your temple. (**Psalms 48:9**)
- The Psalmist asked Yehowah God to show him favor according to his own **loving-kindness**, and abundant mercies.
- Show me favor, O God, according to your **loving-kindness**. According to the abundance of your mercies wipe out my transgressions. (**Psalms 51:1**)
- The Psalmist asked why the wicked one boasts over bad things when the **loving-kindness** of Yehowah God is faithful all day long.
- Why do you make your boast over what is bad, O you mighty one? The **loving-kindness** of God is all day long. (**Psalms 52:1**)

- The Psalmist came to trust in the **loving-kindness** of Yehowah God to time indefinite, even forever.
- But I shall be like a luxuriant olive tree in God's house, I do trust in the **loving-kindness** of God to time indefinite, even forever. (**Psalms 52:8**)
- The Psalmist trusted that Yehowah God would send from heaven help and save him, that Yehowah God would send his **loving-kindness** and trueness.
- He will send from heaven and save me. He will certainly confuse the one snapping at me. God will send his **loving-kindness** and his trueness. (**Psalms 57:3**)
- The Psalmist showed that Yehowah God's **loving-kindness** is great up to the heavens, and his trueness up to the skies.
- For your **loving-kindness** is great up to the heavens, and your trueness up to the skies. (**Psalms 57:10**)
- The Psalmist trusted that the God of **loving-kindness** would cause him to look upon his foes.
- The God of **loving-kindness** to me will himself confront me, god himself will cause me to look upon my foes. (**Psalms 59:10**)
- The Psalmist sang about Yehowah God's strength and joyfully told about his **loving-kindness**.
- But as for me, I shall sing of your strength, and in the morning I shall joyfully tell about your **loving-kindness**. For you have proved to be a secure height for me and a place to which to flee in the day of my distress. (**Psalms 59:16**)
- The Psalmist looked to Yehowah God as his secure height, for he was a God of **loving-kindness** to him.
- O my Strength, to you I will make melody, for God is my secure height, the God of **loving-kindness** to me. (**Psalms 59:17**)
- David asked Yehowah God to assign **loving-kindness** and trueness to his king, that these might safeguard him.

- He will dwell to time indefinite before God. O assign **loving-kindness** and trueness, that these may safeguard him. (**Psalms 61:7**)
- **Loving-kindness** belongs to Yehowah God for he himself will pay back to each one according to his own work.
- Also **loving-kindness** belongs to you, O Yehowah, for you yourself pay back to each one according to his work. (**Psalms 62:12**)
- The Psalmist felt that the **loving-kindness** of Yehowah God was better than life.
- Because your **loving-kindness** is better than life, my own lips will commend you. (**Psalms 63:3**)
- The Psalmist blessed Yehowah God for not turning aside from hearing his prayer, nor leaving his **loving-kindness** toward him.
- Blessed be God, who has not turned aside my prayer, nor his **loving-kindness** from me. (**Psalms 66:20**)
- The Psalmist asked Yehowah God to answer him according to the abundance of his **loving-kindness** with true salvation.
- But as for me, my prayer was to you, O Yehowah, at an acceptable time, O God. In the abundance of your **loving-kindness** answer me with the truth of salvation by you. (**Psalms 69:13**)
- The Psalmist asked Yehowah God to answer him for his **loving-kindness** was good.
- Answer me, O Yehowah, for your **loving-kindness** is good. According to the multitude of your mercies turn to me. (**Psalms 69:16**)
- The Psalmist asked if the **loving-kindness** of Yehowah God had been terminated, or his promises come to nothing for generation after generation.
- Has his **loving-kindness** terminated forever? Has his saying come to nothing for generation after generation? (**Psalms 77:8**)

- The Psalmist asked Yehowah God to show his people his **loving-kindness** and to give them salvation.
- Show us, O Yehowah, your **loving-kindness**, and your salvation may you give to us. (**Psalms 85:7**)
- The Psalmist showed that **loving-kindness** and trueness had met, righteousness and peace also, and they had kissed each other, showing how they go together so well.
- As for **loving-kindness** and trueness, they have met each other, righteousness and peace, they have kissed each other. (**Psalms 85:10**)
- Yehowah is good and ready to forgive, and his **loving-kindness** toward those calling upon him is abundant.
- For you, O Yehowah, are good and ready to forgive, and the **loving-kindness** to all those calling upon you is abundant. (**Psalms 86:5**)
- The Psalmist felt that the **loving-kindness** of Yehowah God was great toward him, for he had rescued his from the grave.
- For your **loving-kindness** is great toward me, and you have delivered my soul out of Sheol, its lowest place. (**Psalms 86:13**)
- Yehowah God is a God slow to anger and gracious, one abundant in **loving-kindness** and trueness.
- But you, O Yehowah, are a God merciful and gracious, slow to anger and abundant in **loving-kindness** and trueness. (**Psalms 86:15**)
- The Psalmist asked if the **loving-kindness** of Yehowah God could be declared in the place of destruction, the grave or Sheol.
- Will your **loving-kindness** be declared in the burial place itself, your faithfulness in the place of destruction? (**Psalms 88:11**)
- The Psalmist would sing about the **loving-kindnesses** of Yehowah God to time indefinite.

- Yehowah's expressions of **loving-kindness** I will sing about even to time indefinite. For generation after generation I shall make your faithfulness known with my mouth. (**Psalms 89:1**)
- The Psalmist stated that **loving-kindness** would stay built even to time indefinite, for Yehowah God keeps his faithfulness firmly established in them.
- For I have said; **Loving-kindness** will stay built even to time indefinite, as for the heavens, you keep your faithfulness firmly established in them. (**Psalms 89:2**)
- The Psalmist showed that righteousness and judgment are the established place of Yehowah God's throne, and that **loving-kindness** and trueness themselves come before his face.
- Righteousness and judgment are the established place of your throne, **loving-kindness** and trueness themselves come in before your face. (**Psalms 89:14**)
- The Psalmist showed that his own **loving-kindness** and faithfulness were toward Yehowah God, and he depended upon Yehowah God to act for him.
- And my faithfulness and my **loving-kindness** are with him, and in my name his horn is exalted. (**Psalms 89:24**)
- The Psalmist showed, that Yehowah God would preserve his **loving-kindness** to David, and that his covenant toward David would be faithful.
- To time indefinite I shall preserve my **loving-kindness** toward him, and my covenant will be faithful to him. (**Psalms 89:28**)
- The Psalmist showed, that his own **loving-kindness** he would not break off from Yehowah God, nor would he prove false with regard to faithfulness.
- But my **loving-kindness** I shall not break off from him, nor shall I prove false with regard to my faithfulness. (**Psalms 89:33**)
- The Psalmist asked where were the former acts of **loving-kindness** of Yehowah God, and his promises made toward David and David's house.

- Where are your former acts of **loving-kindness**, O Yehowah, about which you swore to David in your faithfulness? (**Psalms 89:49**)
- The Psalmist asked for Yehowah God to satisfy his people in the morning with his **loving-kindness**, so that they could rejoice and cry out joyfully all their days.
- Satisfy us in the morning with your **loving-kindness**, that we may cry out joyfully and may rejoice during all our days. (**Psalms 90:14**)
- The Psalmist wanted to tell about the **loving-kindness** of Yehowah God, and of his faithfulness during the nights.
- To tell in the morning about your **loving-kindness** and about your faithfulness during the nights. (**Psalms 92:2**)
- When the Psalmist felt himself faltering, then Yehowah God's own **loving-kindness** kept sustaining him.
- When I said; My foot will certainly move unsteadily; Your own **loving-kindness**, O Yehowah, kept sustaining me. (**Psalms 94:18**)
- Yehowah God remembered his own **loving-kindness** and faithfulness toward the house of Israel.
- He has remembered his **loving-kindness** and his faithfulness to the house of Israel. All the ends of the earth have seen the salvation by our God. (**Psalms 98:3**)
- Yehowah God is good and his **loving-kindness** is to time indefinite, his faithfulness for generations to come.
- For Yehowah is good, his **loving-kindness** is to time indefinite, and his faithfulness to generation after generation. (**Psalms 100:5**)
- The Psalmist chose to sing about the **loving-kindness** and faithfulness of his God.
- About **loving-kindness** and judgment I will sing. To you, O Yehowah, I will make melody. (**Psalms 101:1**)

- The Psalmist showed, that Yehowah God was reclaiming him from death, by crowning him with **loving-kindness** and mercies.
- Who is reclaiming your life from the very pit, who is crowning you with **loving-kindness** and mercies. (**Psalms 103:4**)
- Yehowah God is slow to anger and abundant in **loving-kindness** and mercy.
- Yehowah is merciful and gracious, slow to anger and abundant in **loving-kindness**. (**Psalms 103:8**)
- Just as the heavens are higher than the earth so the **loving-kindness** of Yehowah God is superior to those fearing him.
- For as the heavens are higher than the earth, this **loving-kindness** is superior toward those fearing him. (**Psalms 103:11**)
- The **loving-kindness** of Yehowah God is to time indefinite toward those fearing him.
- But the **loving-kindness** of Yehowah is from time indefinite even to time indefinite toward those fearing him, and his righteousness to the sons of sons. (**Psalms 103:17**)
- Men should give thanks to Yehowah God for his **loving-kindness** is to time indefinite.
- Praise Yah, you people! Give thanks to Yehowah, for he is good, for his **loving-kindness** is to time indefinite. (**Psalms 106:1**)
- The Psalmist showed that his forefathers did not show any insight into the abundance of Yehowah God's grand **loving-kindness**, but they behaved rebelliously.
- As for our forefathers in Egypt, they did not show any insight into your wonderful works. They did not remember the abundance of your grand **loving-kindness**, but they behaved rebelliously at the sea, by the Red Sea. (**Psalms 106:7**)
- Time and again Yehowah God came to feel regret according to the abundance of his grand **loving-kindness**.

- And he would remember concerning them his covenant, and he would feel regret according to the abundance of his grand **loving-kindness**. (**Psalms 106:45**)
- People should give thanks to Yehowah God for his wonderful works for his **loving-kindness** is to time indefinite.
- O give thanks to Yehowah, you people, for he is good, for his **loving-kindness** is to time indefinite. (**Psalms 107:1**)
- O let people give thanks to Yehowah for his **loving-kindness** and for his wonderful works to the sons of men. (**Psalms 107:8**)
- O let people give thanks to Yehowah for his **loving-kindness** and for his wonderful works to the sons of men. (**Psalms 107:15**)
- O let people give thanks to Yehowah for his **loving-kindness** and for his wonderful works to the sons of men. (**Psalms 107:21**)
- O let people give thanks to Yehowah for his **loving-kindness** and for his wonderful works to the sons of men. (**Psalms 107:31**)
- Who is wise? He will both observe these things and show himself attentive toward Yehowah's acts of **loving-kindness**. (**Psalms 107:43**)
- For your **loving-kindness** is great up to the heavens, and your trueness up to the skies. (**Psalms 108:4**)
- The Psalmist asked that the usurer not be extended **loving-kindness**, neither to extend it toward his poor offspring.
- May he come to have no one extending **loving-kindness**, and may there prove to be no one showing favor to his fatherless boys. (**Psalms 109:12**)
- Let the usurer not receive Yehowah God **loving-kindness**, because he failed to exercise **loving-kindness**, but kept pursuing the poor and afflicted man to put him to death.
- For the reason that he did not remember to exercise **loving-kindness**, but he kept pursuing the afflicted and poor man and the one dejected at heart, to put him to death. (**Psalms 109:16**)

- The Psalmist asked Yehowah God to deliver him, for his **loving-kindness** was good.
- But you are Yehowah the Sovereign Lord. Deal with me for the sake of your name. Because your **loving-kindness** is good, deliver me. (**Psalms 109:21**)
- The Psalmist asked for Yehowah God to help him according to Yehowah God's own **loving-kindness**.
- Help me, O Yehowah my God. Save me according to your **loving-kindness**. (**Psalms 109:26**)
- The Psalmist felt humbled seeking nothing for himself, but glory for his God for his **loving-kindness** and trueness.
- To us belongs nothing, O Yehowah, to us belongs nothing, but to your name give glory according to your **loving-kindness**, according to your trueness. (**Psalms 115:1**)
- The **loving-kindness** of Yehowah God proved mighty toward the Psalmist and his people, even his trueness to time indefinite.
- For toward us his **loving-kindness** has proved mighty, and the trueness of Yehowah is to time indefinite. Praise Yah, you people! (**Psalms 117:2**)
- The Psalmist called for Yehowah God's people to give thanks to Yehowah God for his **loving-kindness** and trueness is to time indefinite.
- Give thanks to Yehowah, you people, for he is good, for his **loving-kindness** is to time indefinite. (**Psalms 118:1**)
- Let Israel now say; For his **loving-kindness** is to time indefinite. (**Psalms 118:2**)
- Let those of the house of Aaron now say; For his **loving-kindness** is to time indefinite. (**Psalms 118:3**)
- Let those fearing Yehowah now say; For his **loving-kindness** is to time indefinite. (**Psalms 118:4**)
- Give thanks to Yehowah, you people, for he is good, for his **loving-kindness** is to time indefinite. (**Psalms 118:29**)

- The Psalmist showed that Yehowah God's **loving-kindness** had filled the earth, and asked Yehowah God to teach him his regulations.
- Your **loving-kindness**, O Yehowah, has filled the earth. Teach me your own regulations. (**Psalms 119:64**)
- The Psalmist asked that Yehowah God's own **loving-kindness** would comfort him.
- May your **loving-kindness** serve, please, to comfort me, according to your saying to your servant. (**Psalms 119:76**)
- The Psalmist asked Yehowah God to preserve him alive in his **loving-kindness**, that he might keep the reminders of Yehowah God's own mouth.
- According to your **loving-kindness** preserve me alive, that I may keep the reminder of your mouth. (**Psalms 119:88**)
- The Psalmist asked for Yehowah God to do to him according to his own **loving-kindness**, and to teach him his regulations.
- Do with your servant according to your **loving-kindness**, and teach me your own regulations. (**Psalms 119:124**)
- O do hear my own voice according to your **loving-kindness**. O Yehowah, according to your judicial decision preserve me alive. (**Psalms 119:149**)
- O see that I have loved your own orders. O Yehowah, according to your **loving-kindness** preserve me alive. (**Psalms 119:159**)
- The Psalmist showed that Israel should keep waiting for Yehowah God, for there is **loving-kindness** with him, and abundant redemption.
- Let Israel keep waiting for Yehowah. For there is **loving-kindness** with Yehowah, and abundantly so is there redemption with him. (**Psalms 130:7**)
- The Psalmist called for Israel to give thanks to Yehowah God for his **loving-kindness** is to time indefinite.

- Give thanks to Yehowah, O you people, for he is good, for his **loving-kindness** is to time indefinite. (**Psalms 136:1**)
- Give thanks to the God of the gods, for his **loving-kindness** is to time indefinite. (**Psalms 136:2**)
- Give thanks to the Lord of the lords, for his **loving-kindness** is to time indefinite. (**Psalms 136:3**)
- To the Doer of wonderful, great things by himself: for his **loving-kindness** is to time indefinite. (**Psalms 136:4**)
- To the One making the heavens with understanding, for his **loving-kindness** is to time indefinite. (**Psalms 136:5**)
- To the One laying out the earth above the waters, for his **loving-kindness** is to time indefinite. (**Psalms 136:6**)
- To the One making the great lights, for his **loving-kindness** is to time indefinite. (**Psalms 136:7**)
- Even the sun for dominion by day, for his **loving-kindness** is to time indefinite. (**Psalms 136:8**)
- The moon and the stars for combined dominion by night, for his **loving-kindness** is to time indefinite. (**Psalms 136:9**)
- To the One striking down Egypt in their firstborn ones, for his **loving-kindness** is to time indefinite. (**Psalms 136:10**)
- And the One bringing Israel out of the midst of them, for his **loving-kindness** is to time indefinite. (**Psalms 136:11**)
- By a strong hand and by an arm stretched out, for his **loving-kindness** is to time indefinite. (**Psalms 136:12**)
- To the One severing the Red Sea into parts, for his **loving-kindness** is to time indefinite. (**Psalms 136:13**)
- And who caused Israel to pass through the middle of it, for his **loving-kindness** is to time indefinite. (**Psalms 136:14**)
- And who shook off Pharaoh and his military force into the Red Sea, for his **loving-kindness** is to time indefinite. (**Psalms 136:15**)

- To the One making his people walk through the wilderness, for his **loving-kindness** is to time indefinite. (**Psalms 136:16**)
- To the One striking down great kings, for his **loving-kindness** is to time indefinite. (**Psalms 136:17**)
- And who proceeded to kill majestic kings, For his **loving-kindness** is to time indefinite. (**Psalms 136:18**)
- Even Sihon the king of the Amorites, for his **loving-kindness** is to time indefinite. (**Psalms 136:19**)
- And Og the king of Bashan, for his **loving-kindness** is to time indefinite. (**Psalms 136:20**)
- And who gave their land as an inheritance, for his **loving-kindness** is to time indefinite. (**Psalms 136:21**)
- An inheritance to Israel his servant, for his **loving-kindness** is to time indefinite. (**Psalms 136:22**)
- Who during our low condition remembered us, for his **loving-kindness** is to time indefinite. (**Psalms 136:23**)
- And who repeatedly tore us away from our adversaries, for his **loving-kindness** is to time indefinite. (**Psalms 136:24**)
- The One giving food to all flesh, for his **loving-kindness** is to time indefinite. (**Psalms 136:25**)
- Give thanks to the God of the heavens, for his **loving-kindness** is to time indefinite. (**Psalms 136:26**)
- The Psalmist would bow down at Yehowah God's holy temple and laud his name, because of his **loving-kindness** and trueness.
- I shall bow down toward your holy temple, and I shall laud your name, because of your **loving-kindness** and because of your trueness. For you have magnified your saying even above all your name. (**Psalms 138:2**)
- The **loving-kindness** of Yehowah God is to time indefinite.

- Yehowah himself will complete what is in my behalf. O Yehowah, to time indefinite is your **loving-kindness**. Do not desert the works of your own hands. (**Psalms 138:8**)
- The Psalmist felt, that if a righteous one would strike him it would be a **loving-kindness**, one that he would not refuse.
- Should the righteous one strike me, it would be a **loving-kindness**, and should he reprove me, it would be oil upon the head, which my head would not want to refuse. For still there would be even my prayer during their calamities. (**Psalms 141:5**)
- The Psalmist placed his trust in Yehowah God's **loving-kindness**, asking him to show him the way to walk in life.
- In the morning cause me to hear your **loving-kindness**, for in you I have put my trust. Make known to me the way in which I should walk, for to you I have lifted up my soul. (**Psalms 143:8**)
- The Psalmist asked Yehowah God in his own **loving-kindness** to silence his enemies.
- And in your **loving-kindness** may you silence my enemies, and you must destroy all those showing hostility to my soul, for I am your servant. (**Psalms 143:12**)
- The Psalmist showed that Yehowah God was his **loving-kindness** and his stronghold, in whom he would take refuge.
- My **loving-kindness** and my stronghold, my secure height and my Provider of escape for me, my shield and the One in whom I have taken refuge, the One subduing peoples under me. (**Psalms 144:2**)
- Yehowah God is gracious and merciful, slow to anger and great in **loving-kindness**.
- Yehowah is gracious and merciful, slow to anger and great in **loving-kindness**. (**Psalms 145:8**)
- Yehowah finds pleasure in those fearing him, the ones waiting for his **loving-kindness**.
- Yehowah is finding pleasure in those fearing him, in those

waiting for his **loving-kindness**. (**Psalms 147:11**)

- The congregator asked for his own son to tie **loving-kindness** and trueness upon his throat, and write them upon the tablet of his heart, his seat of motivation.
- May **loving-kindness** and trueness themselves not leave you. Tie them about your throat. Write them upon the tablet of your heart. (**Proverbs 3:3**)
- A man of **loving-kindness** deals rewardingly with his own soul.
- A man of **loving-kindness** is dealing rewardingly with his own soul, but the cruel person is bringing ostracism upon his own organism. (**Proverbs 11:17**)
- The ones devising good, do so through **loving-kindness** and trueness.
- Will not those devising mischief go wandering about? But there are **loving-kindness** and trueness as regards those devising good. (**Proverbs 14:22**)
- By acts of **loving-kindness** and trueness, the error of a man is atoned for, and those fearing Yehowah God turn away from bad.
- By **loving-kindness** and trueness error is atoned for, and in the fear of Yehowah one turns away from bad. (**Proverbs 16:6**)
- The desirable thing Yehowah God sees within earthling man is his **loving-kindness**.
- The desirable thing in earthling man is his **loving-kindness**, and one of little means is better than a lying man. (**Proverbs 19:22**)
- Many men go out and proclaim their own **loving-kindness**, but a faithful man is hard to find.
- A multitude of men will proclaim each one his own **loving-kindness**, but a faithful man who can find? (**Proverbs 20:6**)
- **Loving-kindness** and trueness safeguard the king, and help to sustain his throne.

- **Loving-kindness** and trueness, they safeguard the king, and by **loving-kindness** he has sustained his throne. (**Proverbs 20:28**)
- The one pursuing righteousness and **loving-kindness** will find life, righteousness and glory.
- He that is pursuing righteousness and **loving-kindness** will find life, righteousness and glory. (**Proverbs 21:21**)
- A capable wife opens her mouth in wisdom, and the law of **loving-kindness** is upon her tongue.
- Her mouth she has opened in wisdom, and the Law of **loving-kindness** is upon her tongue. (**Proverbs 31:26**)
- Once these religious nations who presumed upon Yehowah's patience have been removed, it will be a time to establish the throne of his Kingdom in **loving-kindness**.
- And in **loving-kindness** a throne will certainly be firmly established, and one must sit down upon it in trueness in the tent of David, judging and seeking justice and being prompt in righteousness. (**Isaiah 16:5**)
- Grass is a seasonal growth only. Likewise the **loving-kindness** of mankind is like the blossom of the field, which fades away, for it is not enduring, like the **loving-kindness** of Yehowah, which love last forever.
- Listen! Someone is saying; Call out! And one said; What shall I call out? All flesh is green grass, and all their **loving-kindness** is like the blossom of the field. (**Isaiah 40:6**)
- Since the end of the **First Century C.E**, Yehowah has been indignant at the Christian Congregation, for it has not followed his word, nor listened to his appointed servants. It has rejected his faithful slave and apostatized from the truth, and therefore, he has **concealed his face** from them all.
- With a flood of indignation I concealed my face from you for but a moment, but with **loving-kindness** to time indefinite I will have mercy upon you, your Repurchaser, Yehowah, has said. (**Isaiah 54:8**)

- Spiritual Israel will come forth during the start of the Great Tribulation, a very turbulent time. **Mountains, governments,** may be removed, and **hills, lesser governments,** may stagger, but God's **loving-kindness** will not be removed from Spiritual Israel. He will remain at peace with them, and make peace flourish in the earth through them. He will remain with, and fully support his Congregation.
- For the mountains themselves may be removed, and the very hills may stagger, but my **loving-kindness** itself will not be removed from you, nor will my covenant of peace itself stagger, Yehowah, the One having mercy upon you, has said. (**Isaiah 54:10**)
- Jehovah's Witnesses have had true anointed ones in their midst in times past. The faithful ones among them though have passed on to their reward, and there has been a restraining here on earth of the unfaithful ones, until the full number of the anointed is closed.
- The righteous one himself has perished, but there is no one taking it to heart. And men of **loving-kindness** are being gathered to the dead, while no one discerns that it is because of the calamity that the righteous one has been gathered away. (**Isaiah 57:1**)
- Yehowah God remembers the **loving-kindness** and devotion shown by his people who endure trying circumstances in their service of him. However, by dedication the people had agreed to undergo this discipline through the Law Covenant. Thus he viewed the nation as a young woman taken in marriage who must now submit to his headship.
- Go, and you must call out in the ears of Jerusalem, saying; This is what Yehowah has said; I well remember, on your part, the **loving-kindness** of your youth, the love during your being engaged to marry, your walking after me in the wilderness, in a land not sown with seed. (**Jeremiah 2:2**)
- Jeremiah counsel Israel to let the one bragging about himself brag about his having insight in knowing Yehowah God, for he is the one exercising **loving-kindness** among mankind.
- But let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Yehowah, the One exercising **loving-kindness**, justice and righteousness in the earth, for in these

things I do take delight, is the utterance of Yehowah. (**Jeremiah 9:24**)

- Yehowah has likewise taken his peace and **loving-kindness** away from Jehovah's Witnesses, because they have abused fellow anointed ones and disfellowshipped his Christ.
- For this is what Yehowah has said; Do not enter into the house of a mourners feast, and do not go to bewail and do not sympathize with them. For I have taken away my peace from this people, is the utterance of Yehowah, even **loving-kindness** and mercies. (**Jeremiah 16:5**)
- Then from the land of Midian, God sent his prophet Moses to deliver his people, from a land far away. Then he exposed to his people his love, a **loving-kindness** to time indefinite, a love that would never fade with time. He then drew them away from their slavery and brought them into a land spoken of as the Decoration of all the kingdoms, their Promised Land.
- From far away Yehowah himself appeared to me, saying; And with a love to time indefinite I have loved you. That is why I have drawn you with **loving-kindness**. (**Jeremiah 31:3**)
- Jeremiah knew Yehowah personally, and he knew him to be a God of **loving-kindness** or loyal love. Surely he would return to his people just as he had stated. But he also knew him to be a God who brings punishment for the error of fathers into the bosom of their sons after them. He is great and mighty, and fully able to accomplish whatever he counsels. Even a lengthy exile and return to their homeland, was then well within his power to accomplish. His discipline upon the sons of fathers, would then bring about the desired degree of repentance within the sons.
- The One exercising **loving-kindness** toward thousands, and repaying the error of the fathers into the bosom of their sons after them, the true God, the great One, the mighty One, Yehowah of armies being his name. (**Jeremiah 32:18**)
- Yet Yehowah had promised, that there would yet be heard in her cities, the **voice of the bridegroom and of the bride, Christ and his anointed ones**, and they would carry forth a sound of rejoicing and of exultation.

- They would with one voice say; Laud Yehowah of armies, for Yehowah is good. With joyful hearts, ones full of appreciation, they will bring a thanksgiving offering to Yehowah's house, for they will have been repurchased, and returned to their beloved homeland. Now they can prove, that the ways of their God are righteous and true, now they can truly vindicate his name.
- The sound of exultation and the sound of rejoicing, the voice of the bridegroom and the voice of the bride, the voice of those saying; Laud Yehowah of armies, for Yehowah is good, for to time indefinite is his **loving-kindness**! They will be bringing a thanksgiving offering into the house of Yehowah, for I shall bring back the captives of the land just as at the start, Yehowah has said. (**Jeremiah 33:11**)
- Jeremiah saw that it was through the acts of **loving-kindness** that Israel had not come to their complete end when Jerusalem was destroyed.
- It is the acts of **loving-kindness** of Yehowah that we have not come to our finish, because his mercies will certainly not come to an end. (**Lamentations 3:22**)
- Jeremiah knew his God Yehowah and that eventually her would return to Israel with acts of **loving-kindness** and mercy.
- For although he has caused grief, he will also certainly show mercy according to the abundance of his **loving-kindness**. (**Lamentations 3:32**)
- These sons of Judah were actually members of the royal family, that had been taken from Jerusalem before its destruction. They were all given new names. (**Revelation 2:17**) These men represent four men in the modern day Christian Congregation. Who are they? Hananiah prefigured Joseph Rutherford, Mishael prefigured Nathan Knorr and Azariah prefigured Fredrick Franz. Daniel prefigured Charles Taze Russell.
- Russell and his early associates started a Bible study group in Pittsburgh, Pennsylvania, U.S.A. as early as **1870 C.E.** Their express goal was to come to an accurate understanding of the Bible, and what it teaches doctrinally. They wanted to stay free from the corruption of the church systems of Christendom, who disagreed about everything of a religious nature, and to find out clearly, what the Bible really taught.

Thus they stayed away from **higher criticism, evolution,** and the **spirit of this world.**

- Accordingly, the true God gave Daniel over to **loving-kindness** and to mercy, before the principal court official. (**Daniel 1:9**) Because of this fine attitude, Yehowah blessed the efforts of this little group.
- Accordingly the true God gave Daniel over to **loving-kindness** and to mercy before the principal court official. (**Daniel 1:9**)
- Daniel now makes his confession to God, of his nation's sinfulness. Yehowah is a great and fear inspiring one, who removed his people from off their land, because of their wickedness, and brought them to Babylon. He is a keeper of his word, his covenants, and he always extends **loving-kindness** to those loving him, and following in his way
- And I began to pray to Yehowah my God and to make confession and to say; Ah Yehowah the true God, the great One and the fear-inspiring One, keeping the covenant and the **loving-kindness** to those loving him and to those keeping his commandments. (**Daniel 9:4**)
- Then Yehowah God promises to engage these ones to him to time indefinite, in righteousness, in **loving-kindness**, and in justice, with many mercies, for this is the true way of Yehowah God, for then his people will know him accurately, and love him for what he is, glorious!
- And I will engage you to me for time indefinite, and I will engage you to me in righteousness and in justice and in **loving-kindness** and in mercies. (**Hosea 2:19**)
- Why is Yehowah God going to exile his covenant people and break his relationship to them? Because as he states, there is no loving-kindness in their land, nor any true knowledge of him. The people turn away from understanding him accurately and then coming to imitate his wonderful **loving-kindness** in their lives. Their knowledge of the true God is superficial, they have not come to know him intimately, nor do they wish to, for they are living in opposition to his fine ways. So since they are dedicated to him in covenant relationship, he has a legal case against them as a people.
- Hear the word of Yehowah, O sons of Israel, for Yehowah has a legal case with the inhabitants of the land, for there is no truth

nor **loving-kindness** nor knowledge of God in the land. (**Hosea 4:1**)

- Yehowah God through Hosea now asks his people, what can he do for them, when their own **loving-kindness** is like morning clouds that quickly disperse, and like the dew on the vegetation that goes away early. Really they are very unlike his people, for by his very loving-kindness, Yehowah is known among the sons of men. They must learn to imitate him better, to be like him in all their affairs, or else, what can he do for them.
- What shall I do to you, O Ephraim? What shall I do to you, O Judah, when the **loving-kindness** of you people is like the morning clouds and like the dew that early goes away? (**Hosea 6:4**)
- Yehowah then shows, that in **loving-kindness** he takes delight, that his people should express this wonderful quality among themselves, and not in sacrifice to cover over wrongdoing. **Loving-kindness** is a positive quality, whereas sacrifice covers over negative conduct. To be like him, his people need to develop positive qualities of goodness and righteousness, and love of the truth, and express these fine qualities to others. Yehowah God takes far more pleasure in such things, than he does in sacrifice to cover over some previous wrongdoing.
- For in **loving-kindness** I have taken delight, and not in sacrifice, and in the knowledge of God rather than in whole burnt offerings. (**Hosea 6:6**)
- So now, Yehowah counsels Hosea to tell Israel, to sow seed for themselves in righteousness, and if they do, then they can expect to reap in from Yehowah God's great **loving-kindness**. They must plant seeds upon arable land, for it does no good to aimlessly scatter seeds in a wilderness, where there is no water of truth. They need to take advantage of the time Yehowah God has set forth to learn of his ways, and draw close to him in righteousness, until he comes and gives further instruction to them.
- Sow seed for yourselves in righteousness, reap in accord with **loving-kindness**. Till for yourselves arable land, when there is time for searching for Yehowah until he comes and gives instruction in righteousness to you. (**Hosea 10:12**)

- Now Yehowah again addresses Judah, for they are the only remaining faithful part of Israel, and he calls for them to return to their God by keeping true **loving-kindness** and justice in their land. Also he calls upon them to trust in him alone, not turning to political alliances like Ephraim has done.
- And as respects you, to your God you should return, keeping **loving-kindness** and justice, and let there be a hoping in your God constantly. (**Hosea 12:6**)
- He wants them not to make symbolic gestures of repentance, like the ripping of garments, but to tear apart their wicked hearts, and become like their God, who is gracious and merciful, slow to anger, and abundant in **loving-kindness** and truth. If they would do this, then he would certainly feel regret on account of the calamity he intends to bring against them. If they fail to do so, then they simply cannot keep living.
- And rip apart your hearts, and not your garments, and come back to Yehowah your God, for he is gracious and merciful, slow to anger and abundant in **loving-kindness**, and he will certainly feel regret on account of the calamity. (**Joel 2:13**)
- Jonah then showed, that those who are observing the idols of untruth, worshiped by the nations, leave their own **loving-kindness**. Yet true worshipers of Yehowah God know and understand the true loving-kindness of their God.
- As for those who are observing the idols of untruth, they leave their own **loving-kindness**. (**Jonah 2:8**)
- So Jonah prayed to Yehowah God, telling Yehowah God, that he had known while he was still within Israel, that this could happen, and that was why he had run away in the first place, going to Tarshish in the ship. Jonah knew his God, and that he was a God who was gracious and merciful, and full of **loving-kindness**. Surely such a fine God would feel regret, over bringing such a calamity upon so many.
- Hence he prayed to Yehowah and said; Ah, now, O Yehowah, was not this an affair of mine, while I happened to be on my own ground? That is why I went ahead and ran away to Tarshish, for I knew that you are a God gracious and merciful, slow to anger and abundant in **loving-kindness**, and feeling regret over the calamity. (**Jonah 4:2**)

- Micah now asks, who is a God like Yehowah? He is pardoning error, and passing over the transgression of his people Israel, his inheritance. He will surely not hold onto his anger forever, for he is a God delighting in **loving-kindness**. His divine anger will pass, once discipline has been applied, and repentance is shown.
- Who is a God like you, one pardoning error and passing over transgression of the remnant of his inheritance? He will certainly not hold onto his anger forever, for he is delighting in **loving-kindness**. (**Micah 7:18**)
- Then Yehowah God will give to his people the same **loving-kindness** and trueness he exercised toward their forefathers Jacob and Abraham, in fulfilling the promises he made to them so many years previous. He will then walk daily with his people, guiding and instructing them in every affair of life, bringing peace and righteousness to the human family for an eternity.
- You will give the trueness given to Jacob, the **loving-kindness** given to Abraham, which you swore to our forefathers from the days of long ago. (**Micah 7:20**)
- So Yehowah then told his people to effect justice by carrying on their judging in truth, and to carry on with one another **loving-kindness** and mercies.
- This is what Yehowah of armies has said; With true justice do your judging, and carry on with one another **loving-kindness** and mercies. (**Zechariah 7:9**)
- Paul then counsels, that the Law was given for men who are lawless and unruly, ungodly men and sinners, men lacking in **loving-kindness**. Such men are profane, they murder their fathers and mothers, become manslayers, and not righteous people.
- In the knowledge of this fact, that Law is promulgated, not for a righteous man, but for persons lawless and unruly, ungodly and sinners, lacking loving-kindness, and profane, murderers of fathers and murderers of mothers, manslayers. (**1 Timothy 1:9**)