

~MERCY (1690)

[Hebrew, *ra-chamim'*, Greek, *e'le-os*]

- Yehowah's Mercy
- Not Limited To Judicial Action
- Mankind's Need
- Not To Be Presumed Upon
- Not Governed By Human Standards
- Seeking God's Mercy
- Gifts Of Mercy
- Mercy Exults Triumphantly Over Judgment
- The Mercy Of God's High Priest
- Merciful Treatment Of Animals
- Mercy And Kindness

- An expression of kind consideration or pity that brings relief to those who are disadvantaged, tender compassion, also, at times, a lightening of judgment or punishment.
- Mercy is a frequent translation of the Hebrew *ra-chamim'* and the Greek *e'le-os*, verb, *e-le-e'o*. An examination of these terms and their usage helps bring out their full flavor and sense.
- The Hebrew verb *ra-cham'* is defined as meaning, to glow, to feel warm with tender emotion, to be compassionate. [A Hebrew and Chaldee Lexicon, edited by B. Davies, 1957, p. 590]
- According to lexicographer Gesenius: The primary idea seems to lie in cherishing, soothing, and in a gentle emotion of mind. [A Hebrew and English Lexicon of the Old Testament, translated by E. Robinson, 1836, p. 939]
- The term is closely related to the word for **womb** or can refer to **bowels**, which are affected when one feels warm and tender sympathy or pity.
- Look from heaven and see out of your lofty abode of holiness and beauty. Where are your zeal and your full might, the commotion of your inward parts, and your mercies? Toward me they have restrained themselves. (Isaiah 63:15)
- For you are our Father. Although Abraham himself may not have known us and Israel himself may not recognize us, you, O Yehowah, are our Father. Our Repurchaser of long ago is your

name. (Isaiah 63:16)

- Is Ephraim a precious son to me, or a fondly treated child? For to the extent of my speaking against him I shall without fail remember him further. That is why my intestines have become boisterous for him. By all means I shall have pity upon him, is the utterance of Yehowah. (Jeremiah 31:20)
- In the Scriptures *ra-cham'* is used only once by man toward God, the psalmist saying; I shall have affection, form of *ra-cham'*, for you, O Yehowah my strength.
- I shall have affection for you, O Yehowah my strength. (Psalms 18:1)
- Between human's, Joseph displayed this quality when his inward emotions form of *ra-chamim'*, were excited toward his brother Benjamin and he gave way to tears.
- When he raised his eyes and saw Benjamin his brother, the son of his mother, he went on to say; Is this your brother, the youngest one of whom you have spoken to me? And he added: May God show you his favor, my son. (Genesis 43:29)
- Joseph was now in a hurry, because his inward emotions were excited toward his brother, so that he looked for a place to weep and he went into an interior room and gave way to tears there. (Genesis 43:30)
- And the king proceeded to say; You men, sever the living child in two and give the one half to the one woman and the other half to the other. (1 Kings 3:25)
- At once the woman whose son was the living one said to the king, for her inward emotions were excited toward her son, so that she said; Excuse me, my lord! You men, give her the living child. Do not by any means put him to death. All the while this other woman was saying; Neither mine nor yours will he become. You men, do the severing! (1 Kings 3:26)
- When people were subjected to the possibility of being dealt with harshly or unfeelingly by captors.
- And you must forgive your people who had sinned against you

- and all their transgressions with which they transgressed against you, and you must make them objects of pity before their captors and they must pity them (**1 Kings 8:50**)
- If you will without fail keep dwelling in this land, I will also build you up and I shall not tear you down, and I will plant you and I shall not uproot you, for I shall certainly feel regret over the calamity that I have caused to you. (**Jeremiah 42:10**)
 - Do not be afraid because of the king of Babylon, of whom you are in fear. Do not be afraid because of him, is the utterance of Yehowah, for I am with you, in order to save you and to deliver you out of his hand. (**Jeremiah 42:11**)
 - And I shall give to you mercies, and he will certainly have **mercy** upon you and return you to your own soil. (**Jeremiah 42:12**)
 - Or by officials of superior authority.
 - And may God Almighty give you pity before the man, that he may certainly release to you your other brother and Benjamin. But I, in case I must be bereaved, I shall certainly be bereaved! (**Genesis 43:14**)
 - Ah, Yehowah, please, let your ear become attentive to the prayer of your servant and to the prayer of your servants who take delight in fearing your name, and, please, do grant success to your servant today and make him an object of pity before this man. Now I myself happened to be cupbearer to the king. (**Nehemiah 1:11**)
 - Accordingly the true God gave Daniel over to loving-kindness and to **mercy** before the principal court official. (**Daniel 1:9**)
 - They desired and prayed to become objects of pity or **mercy** before such ones, hence, to be treated with favor, gentleness, consideration.
 - Here I am arousing against them the Medes, who account silver itself as nothing and who, as respects gold, take no delight in it. (**Isaiah 13:17**)
 - And their bows will dash even young men to pieces. And the fruitage of the belly they will not pity, for sons their eye will not

feel sorry. (Isaiah 13:18)

· Yehowah's Mercy

- The terms most frequent use is with regard to Yehowah's dealings with his covenant people. God showing pity, *ra-cham'* toward these is compared with a woman showing pity toward the children of her womb and with a father showing **mercy** toward his sons.
- Can a wife forget her suckling so that she should not **pity** the son of her belly? Even these women can forget, yet I myself shall not forget you. (Isaiah 49:15)
- As a father shows **mercy** to his sons, Yehowah has shown mercy to those fearing him. (Psalms 103:13)
- Since the nation of Israel frequently strayed from righteousness and came into sore straits, they often became especially in need of **merciful** help. If they showed a right heart attitude and turned to Yehowah, he, though having been angry with them, would express compassion, favor, goodwill.
- And nothing at all should stick to your hand of the thing made sacred by ban, in order, that Yehowah may turn from his burning anger and may indeed give you **mercy** and he may certainly show you **mercy** and multiply you, just as he has sworn to your forefathers. (Deuteronomy 13:17)
- Yehowah your God must also bring back your captives and show you **mercy** and collect you again from all the peoples where Yehowah your God has scattered you. (Deuteronomy 30:3)
- You yourself will arise, you will have **mercy** on Zion, for it is the season to be favorable to her, for the appointed time has come. (Psalms 102:13)
- For a little moment I left you entirely, but with great mercies I shall collect you together. (Isaiah 54:7)
- 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)

- This is just as the days of Noah to me. Just as I have sworn that the waters of Noah shall no more pass over the earth, so I have sworn that I will not become indignant toward you nor rebuke you. (**Isaiah 54:9**)
- 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**)
- And foreigners will actually build your walls, and their own kings will minister to you, for in my indignation I shall have struck you, but in my goodwill I shall certainly have **mercy** upon you. (**Isaiah 60:10**)
- His sending his Son to be born in Israel was evidence of a coming daybreak of divine compassion and **mercy** for them. (**Luke 1:50-58,72-78**)
- The Greek *e'le-os* conveys some of the sense of the Hebrew *ra-chamim*'. Vine's Expository Dictionary of Old and New Testament Words says: *ELEOS* is the outward manifestation of pity, it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it.
- The verb *e-le-e'o* generally conveys the idea of feeling sympathy with the misery of another, and especially sympathy manifested in act. [1981, Vol. 3, pp. 60,61]
- Hence, the blind, the demon-possessed, the leprous, or those whose children were afflicted were among those who evoked *e'le-os*, the expression of **mercy**, pity.
- As Jesus was passing along from there, two blind men followed him, crying out and saying; Have **mercy** on us, Son of David. (**Matthew 9:27**)
- And, look! A Phoenician woman from those regions came out and cried aloud, saying; Have **mercy** on me, Lord, Son of David. My daughter is badly demonized. (**Matthew 15:22**)
- Lord, have **mercy** on my son, because he is an epileptic and is ill, for he falls often into the fire and often into the water. (**Matthew 17:15**)

- Now as he was boarding the boat, the man that had been demon-possessed began entreating him that he might continue with him. (Mark 5:18)
- However, he did not let him, but said to him; Go home to your relatives, and report to them all the things Yehowah has done for you and the **mercy** he had on you. (Mark 5:19)
- And as he was entering into a certain village ten leprous men met him, but they stood up afar off. (Luke 17:12)
- And they raised their voices and said; Jesus, Instructor, have **mercy** on us! (Luke 17:13)
- In response to the plea, Have **mercy** on us, Jesus performed miracles relieving such ones. He did so, not in a routine, apathetic way, but **moved with pity**.
- But the crowd sternly told them to keep silent, yet they cried all the louder, saying; Lord, have **mercy** on us, Son of David! (Matthew 20:31)
- Moved with pity, Jesus touched their eyes, and immediately they received sight, and they followed him. (Matthew 20:34)
- The Gospel writer here using a form of the verb *splag-khni'zo-mai*, which is related to *splag'khna*, literally meaning, **intestines**.
- This very man, therefore, purchased a field with the wages for unrighteousness, and pitching head foremost he noisily burst in his midst and all his **intestines** were poured out. (Acts of Apostles 1:18)
- This verb expresses the **feeling** of pity, whereas *e'le-os* refers to the active **manifestation** of such pity, hence an act of **mercy**.

•• Not Limited To Judicial Action

- In English the word **mercy** quite generally conveys the idea of refraining, exercising restraint, such as in the administering of punishment, this restraint being motivated by compassion or sympathy.

- Thus, it frequently has a judicial flavor, as when a judge shows clemency in softening the judgment upon a wrongdoer. Since God's exercise of mercy is always in harmony with his other qualities and righteous standards, including his justice and trueness
- 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**)
- 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**)
- And since all men are by inheritance sinful and worthy of receiving sins payment of death
- That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned. (**Romans 5:12**)
- If errors were what you watch, O Yah, O Yehowah, who could stand? (**Psalms 130:3**)
- For there is the true forgiveness with you, in order, that you may be feared. (**Psalms 130:4**)
- Incline your ear, O my God, and hear. Do open your eyes and see our desolated conditions and the city that has been called by your name, for not according to our righteous acts are we letting our entreaties fall before you, but according to your many mercies. (**Daniel 9:18**)
- Owing to no works in righteousness that we had performed, but according to his **mercy** he saved us through the bath that brought us to life and through the making of us new by Holy Spirit. (**Titus 3:5**)
- It is clear that the pardoning of error, or the lightening of judgment or punishment, is frequently involved in God's exercise of **mercy**.
- Show me favor, O God, according to your loving-kindness. According to the abundance of your **mercies** wipe out my transgressions. (**Psalms 51:1**)

- Thoroughly wash me from my error, and cleanse me even from my sin. (**Psalm 51:2**)
- Him who is forgiving all your error, who is healing all your maladies. (**Psalm 103:3**)
- Who is reclaiming your life from the very pit, who is crowning you with loving-kindness and **mercies**. (**Psalm 103:4**)
- To Yehowah our God belong the **mercies** and the acts of forgiveness, for we have rebelled against him. (**Daniel 9:9**)
- 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**)
- He will again show us **mercy**, he will subject our errors. And you will throw into the depths of the sea all their sins. (**Micah 7:19**)
- However, it can be seen from the preceding information that the **Hebrew** *ra-chamim*, and **Greek** terms, *e'le-os*, are not limited to forgiveness or restraint in applying a judicial penalty.
- Pardon of error of itself is not the **mercy** generally portrayed by these terms, but, rather, such forgiveness opens the way for that mercy. In expressing mercy, God, of course, never ignores his perfect standards of justice, and for this reason he has provided the ransom sacrifice through his Son Jesus Christ, making possible the forgiveness of sins with no violation of justice.
- God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance. (**Romans 3:25**)
- So as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus. (**Romans 3:26**)
- **Mercy**, then, most frequently refers, not to a negative action, a holding back, as of punishment, but to a positive action, to an

expression of kind consideration or **pity** that brings relief to those who are disadvantaged, in need of **mercy**.

- This is well illustrated in Jesus parable of the Samaritan who saw the traveler lying by the roadside, robbed and beaten. He showed himself **neighbor** to the man because, moved with pity, he acted **mercifully** toward him, **treating his wounds and caring for him**.

- But, wanting to prove himself righteous, the man said to Jesus; Who really is my neighbor? (**Luke 10:29**)

- In reply Jesus said; A certain man was going down from Jerusalem to Jericho and fell among robbers, who both stripped him and inflicted blows, and went off, leaving him half-dead. (**Luke 10:30**)

- Now, by coincidence, a certain priest was going down over that road, but, when he saw him, he went by on the opposite side. (**Luke 10:31**)

- Likewise, a Levite also, when he got down to the place and saw him, went by on the opposite side. (**Luke 10:32**)

- But a certain Samaritan traveling the road came upon him and, at seeing him, he was moved with pity. (**Luke 10:33**)

- So he approached him and bound up his wounds, pouring oil and wine upon them. Then he mounted him upon his own beast and brought him to an inn and took care of him. (**Luke 10:34**)

- And the next day he took out two denarii, gave them to the innkeeper, and said; Take care of him, and whatever you spend besides this, I will repay you when I come back here. (**Luke 10:35**)

- Who of these three seems to you to have made himself neighbor to the man that fell among the robbers? (**Luke 10:36**)

- He said; The one that acted mercifully toward him. Jesus then said to him; Go your way and be doing the same yourself. (**Luke 10:37**)

- No forgiveness of wrongdoing or judicial proceedings were involved.

- Hence, the Scriptures show that the mercifulness of Yehowah God is not a quality that comes into play only when persons are, in effect, on trial before him because of having committed some particular wrong. Rather, it is a characteristic quality of God's personality, his normal way of reacting toward those in need, a facet of his love.

- Blessed be the God and Father of our Lord Jesus Christ, the Father of tender **mercies** and the God of all comfort. (2 **Corinthians 1:3**)

- He that does not love has not come to know God, because God is love. (1 **John 4:8**)

- He is not like the false gods of the nations unfeeling, non-compassionate gods. Instead, Yehowah is gracious and **merciful**, slow to anger and great in loving-kindness. Yehowah is good to all, and his mercies are over all his works.

- Yehowah is gracious and **merciful**, slow to anger and great in loving-kindness. (**Psalms 145:8**)

- Yehowah is good to all, and his **mercies** are over all his works. (**Psalms 145:9**)

- Good and upright is Yehowah. That is why he instructs sinners in the way. (**Psalms 25:8**)

- That you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. (**Matthew 5:45**)

- For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? (**Matthew 5:46**)

- And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? (**Matthew 5:47**)

- You must accordingly be perfect, as your heavenly Father is perfect. (**Matthew 5:48**)

- And saying; Men, why are you doing these things? We also are human's having the same infirmities as you do, and are declaring the Good News to you, for you to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them. (**Acts of Apostles 14:15**)
- In the past generations he permitted all the nations to go on in their ways. (**Acts of Apostles 14:16**)
- Although, indeed, he did not leave himself without witness in that he did good, giving you rains from heaven and fruitful seasons, filling your hearts to the full with food and good cheer. (**Acts of Apostles 14:17**)
- He is **rich in mercy**, and the wisdom proceeding from him is **full of mercy**.
- But God, who is rich in **mercy**, for his great love with which he loved us. (**Ephesians 2:4**)
- But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of **mercy** and good fruits, not making partial distinctions, not hypocritical. (**James 3:17**)
- **His Son, who revealed what his Father is like;**
- No man has seen God at any time. The only-begotten god who is in the bosom position with the Father is the one that has explained him. (**John 1:18**)
- **Showed this by his own personality, speech, and acts. When crowds came out to hear him, and even before seeing their reaction to what he would say; Jesus was moved with pity** form of *splag-khni'zo-mai* because they were skinned and thrown about like sheep without a shepherd.
- Well, on getting out, he saw a great crowd, but he was moved with **pity** for them, because they were as sheep without a shepherd. And he started to teach them many things. (**Mark 6:34**)
- On seeing the crowds he felt **pity** for them, because they were skinned and thrown about like sheep without a shepherd. (**Matthew 9:36**)

- Now when he came forth he saw a great crowd, and he felt **pity** for them, and he cured their sick ones. (**Matthew 14:14**)
- But Jesus called his disciples to him and said; I feel **pity** for the crowd, because it is already three days that they have stayed with me and they have nothing to eat, and I do not want to send them away fasting. They may possibly give out on the road. (**Matthew 15:32**)

·· **Mankind's Need**

- Obviously, mankind's basic and greatest disability comes from sin, inherited from their forefather Adam. Thus, all are in dire need, in a pitiable state. Yehowah God has acted mercifully toward mankind as a whole by providing the means for them to become free from this great disability and its consequences of sickness and death.
- Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many. (**Matthew 20:28**)
- However, when the kindness and the love for man on the part of our Savior, God, was manifested. (**Titus 3:4**)
- Owing to no works in righteousness that we had performed, but according to his **mercy** he saved us through the bath that brought us to life and through the making of us new by Holy Spirit. (**Titus 3:5**)
- This spirit he poured out richly upon us through Jesus Christ our Savior. (**Titus 3:6**)
- That, after being declared righteous by virtue of the undeserved kindness of that one, we might become heirs according to a hope of everlasting life. (**Titus 3:7**)
- And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's. (**1 John 2:2**)
- **As a merciful God, he exercises patience because;**
- Yehowah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does

not desire any to be destroyed but desires all to attain to repentance. (2 Peter 3:9)

- **Yehowah is desirous of doing good toward all, he prefers this.**
- **And therefore Yehowah will keep in expectation of showing you favor, and therefore he will rise up to show you **mercy**. For Yehowah is a God of judgment. Happy are all those keeping in expectation of him. (Isaiah 30:18)**
- **When the very people in Zion will dwell in Jerusalem, you will by no means weep. He will without fail show you favor at the sound of your outcry, as soon as he hears it he will actually answer you. (Isaiah 30:19)**
- **He finds no delight in the death of the wicked, and not out of his own heart has he afflicted or does he grieve the sons of men, as in the destruction of Judah and Jerusalem.**
- **Say to them; As I am alive, is the utterance of the Sovereign Lord Yehowah, I take delight, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living. Turn back, turn back from your bad ways, for why is it that you should die, O house of Israel? (Ezekiel 33:11)**
- **For not to time indefinite will Yehowah keep on casting off. (Lamentations 3:31)**
- **For although he has caused grief, he will also certainly show **mercy** according to the abundance of his loving-kindness. (Lamentations 3:32)**
- **For not out of his own heart has he afflicted or does he grieve the sons of men. (Lamentations 3:33)**
- **It is the hardheartedness of persons, their obstinacy and refusal to respond to his graciousness and **mercifulness**, that obliges him to take a different course toward them, causes his **mercies** to be **shut off** from flowing toward them.**
- **Has God forgotten to be favorable, or has he shut off his mercies in anger? (Psalms 77:9)**
- **This bad people who are refusing to obey my words, who are**

walking in the stubbornness of their heart and who keep walking after other gods in order to serve them and to bow down to them, will also become just like this belt that is fit for nothing. **(Jeremiah 13:10)**

- **And I will dash them one against another, both the fathers and the sons, at the same time, is the utterance of Yehowah. I shall show no compassion, nor feel any sorrow, and I shall not have the **mercy** to keep from bringing them to ruin. **(Jeremiah 13:14)****
- **Look! The day of Yehowah itself is coming, cruel both with fury and with burning anger, in order to make the land an object of astonishment, and that it may annihilate the lands sinners out of it. **(Isaiah 13:9)****
- **Or do you despise the riches of his kindness and forbearance and long-suffering, because you do not know that the kindly quality of God is trying to lead you to repentance? **(Romans 2:4)****
- **But according to your hardness and unrepentant heart you are storing up wrath for yourself on the day of wrath and of the revealing of God's righteous judgment. **(Romans 2:5)****
- **And he will render to each one according to his works. **(Romans 2:6)****
- **Everlasting life to those who are seeking glory and honor and incorruptibleness by endurance in work that is good. **(Romans 2:7)****
- **However, for those who are contentious and who disobey the truth but obey unrighteousness there will be wrath and anger. **(Romans 2:8)****
- **Tribulation and distress, upon the soul of every man who works what is injurious, of the Jew first and also of the Greek. **(Romans 2:9)****
- **But glory and honor and peace for everyone who works what is good, for the Jew first and also for the Greek. **(Romans 2:10)****
- **For there is no partiality with God. **(Romans 2:11)****

· **Not To Be Presumed Upon**

- **While Yehowah has great **mercy** toward those who draw near to him in sincerity, he will by no means exempt from punishment those who are unrepentant and really deserving of punishment.**
- **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**)**
- **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**)**
- **A person cannot presume on God's **mercy**, he cannot sin with complete impunity or be exempted from the natural results or outworking of his wrong course of action.**
- **Do not be misled! **God is not one to be mocked**. For whatever a man is sowing, this he will also reap. (**Galatians 6:7**)**
- **Because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. (**Galatians 6:8**)**
- **Now Miriam and Aaron began to speak against Moses on account of the Cushite wife whom he had taken, because it was a Cushite wife he had taken. (**Numbers 12:1**)**
- **And they kept saying; Is it just by Moses alone that Yehowah has spoken? Is it not by us also that he has spoken? And Yehowah was listening. (**Numbers 12:2**)**
- **And the man Moses was by far the meekest of all the men who were upon the surface of the ground. (**Numbers 12:3**)**
- **And Yehowah's anger got to be hot against them, and he went his way. (**Numbers 12:9**)**
- **And the cloud turned away from over the tent, and, look! Miriam was struck with leprosy as white as snow. Then Aaron turned toward Miriam, and, look! She was struck with leprosy. (**Numbers 12:10**)**

- **Immediately Aaron said to Moses; Excuse me, my lord! Do not, please, attribute to us the sin in which we have acted foolishly and which we have committed! (Numbers 12:11)**
- **Please, do not let her continue like someone dead, whose flesh at the time of his coming out of his mother's womb is half eaten off! (Numbers 12:12)**
- **And Moses began to cry out to Yehowah, saying; O God, please! Heal her, please! (Numbers 12:13)**
- **Then Yehowah said to Moses; Were her father to spit directly in her face, would she not be humiliated seven days? Let her be quarantined seven days outside the camp, and afterward let her be received in. (Numbers 12:14)**
- **Accordingly Miriam was quarantined outside the camp seven days, and the people did not pull away until Miriam was received in. (Numbers 12:15)**
- **Why did you despise the word of Yehowah by doing what is bad in his eyes? Uriah the Hittite you struck down with the sword, and his wife you took as your wife, and him you killed by the sword of the sons of Ammon. (2 Samuel 12:9)**
- **And now a sword will not depart from your own house to time indefinite, as a consequence of the fact that you despised me so that you took the wife of Uriah the Hittite to become your wife. (2 Samuel 12:10)**
- **This is what Yehowah has said; Here I am raising up against you calamity out of your own house, and I will take your wives under your own eyes and give them to your fellowman, and he will certainly lie down with your wives under the eyes of this sun. (2 Samuel 12:11)**
- **Whereas you yourself acted in secret, I, for my part, shall do this thing in front of all Israel and in front of the sun. (2 Samuel 12:12)**
- **David now said to Nathan; I have sinned against Yehowah. At this Nathan said to David; Yehowah, in turn, does let your sin pass by. You will not die. (2 Samuel 12:13)**

- **Notwithstanding this, because you have unquestionably treated Yehowah with disrespect by this thing, also the son himself, just born to you, will positively die. (2 Samuel 12:14)**
- **Yehowah may mercifully show patience and long-suffering, giving persons the opportunity to correct their wrong course, though manifesting disapproval, he may not completely abandon them but may mercifully continue supplying them a measure of aid and direction.**
- **Yes, when they had made for themselves a molten statue of a calf and began to say; This is your God who led you up out of Egypt, and they went on to commit great acts of disrespect. (Nehemiah 9:18)**
- **You, even you, in your abundant **mercy** did not leave them in the wilderness. The pillar of cloud itself did not depart from over them by day to lead them in the way, nor the pillar of fire by night to light up for them the way in which they should go. (Nehemiah 9:19)**
- **For this you gave them into the hand of their adversaries, who kept causing them distress, but in the time of their distress they would cry out to you, and you yourself would hear from the very heavens, and in accord with your abundant **mercy** you would give them saviors who would save them out of the hand of their adversaries. (Nehemiah 9:27)**
- **But as soon as they were at rest, they would again do what is bad before you, and you would leave them to the hand of their enemies, who would tread them down. Then they would return and call to you for aid, and you yourself would hear from the very heavens and deliver them in accord with your abundant **mercy**, time and again. (Nehemiah 9:28)**
- **Although you would bear witness against them to bring them back to your law, they themselves even acted presumptuously and did not listen to your commandments, and against your own judicial decisions they sinned, which, if a man will do, he must also live by means of them. And they kept giving a stubborn shoulder, and their neck they hardened, and they did not listen. (Nehemiah 9:29)**

- But you were indulgent with them for many years and kept bearing witness against them by your spirit by means of your prophets, and they did not give ear. Finally you gave them into the hand of the peoples of the lands. (**Nehemiah 9:30**)
- And in your abundant **mercy** you did not make an extermination of them or leave them, for you are a God gracious and merciful. (**Nehemiah 9:31**)
- But if they do not respond, his patience has its limits and he withdraws his **mercy** and acts against them for his own names sake.
- That is why Yehowah will not rejoice even over their young men, and upon their fatherless boys and upon their widows he will have no **mercy**, because all of them are apostates and evildoers and every mouth is speaking senselessness. In view of all this his anger has not turned back, but his hand is stretched out still. (**Isaiah 9:17**)
- The loving-kindnesses of Yehowah I shall mention, the praises of Yehowah, according to all that Yehowah has rendered to us, even the abundant goodness to the house of Israel that he has rendered to them according to his mercies and according to the abundance of his loving-kindnesses. (**Isaiah 63:7**)
- And he went on to say; Surely they are my people, sons that will not prove false. So it was to them that he came to be a Savior. (**Isaiah 63:8**)
- During all their distress it was distressing to him. And his own personal messenger saved them. In his love and in his compassion he himself repurchased them, and he proceeded to lift them up and carry them all the days of long ago. (**Isaiah 63:9**)
- But they themselves rebelled and made his Holy Spirit feel hurt. He now was changed into an enemy of theirs, he himself warred against them. (**Isaiah 63:10**)
- 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**)

- **And they will certainly die, the great ones and the small ones, in this land. They will not be buried, neither will people beat themselves for them, nor will anyone make cuts upon himself or make himself bald for them. (Jeremiah 16:6)**
- **And they will not deal out to them any bread on account of mourning to comfort someone over the dead, neither will they give them the cup of consolation to drink on account of one's father and on account of one's mother. (Jeremiah 16:7)**
- **And you must enter no house of banqueting at all to sit down with them to eat and to drink. (Jeremiah 16:8)**
- **For this is what Yehowah of armies, the God of Israel, has said; Here I am causing to cease out of this place before the eyes of you people and in your days the voice of exultation and the voice of rejoicing, the voice of the bridegroom and the voice of the bride. (Jeremiah 16:9)**
- **And it must occur that, when you tell to this people all these words and they actually say to you, On what account has Yehowah spoken against us all this great calamity, and what is our error and what is our sin with which we have sinned against Yehowah our God? (Jeremiah 16:10)**
- **You must also say to them, On account of the fact that your fathers left me, is the utterance of Yehowah, and they kept going after other gods and serving them and bowing down to them. But me they left, and my Law they did not keep. (Jeremiah 16:11)**
- **And you yourselves have acted worse in your doing than your fathers, and here you are walking each one after the stubbornness of his bad heart in not obeying me. (Jeremiah 16:12)**
- **And I will hurl you out from off this land into the land that you yourselves have not known, neither your fathers, and there you will have to serve other gods day and night, because I shall not give you any favor. (Jeremiah 16:13)**
- **Therefore here I am causing them to know, at this one time I shall cause them to know my hand and my mightiness, and they will have to know that my name is Yehowah. (Jeremiah 16:21)**

- Then he went on to tell this illustration. A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it, but found none. (Luke 13:6)
- Then he said to the vinedresser; Here it is three years that I have come looking for fruit on this fig tree, but have found none. Cut it down! Why really should it keep the ground useless? (Luke 13:7)
- In reply he said to him, Master, let it alone also this year, until I dig around it and put on manure. (Luke 13:8)
- And if then it produces fruit in the future, well and good, but if not, you shall cut it down. (Luke 13:9)

•• Not Governed By Human Standards

- It is not up to human's to try to establish their own standards or criteria by which God should show **mercy**. From his heavenly vantage point and in harmony with his own good purpose, with his own long-range view of the future and his ability to read the heart, he shows mercy to whom he will show **mercy**.
- But he said; I myself shall cause all my goodness to pass before your face, and I will declare the name of Yehowah before you, and I will favor the one whom I may favor, and I will show **mercy** to the one to whom I may show **mercy**. (Exodus 33:19)
- For he says to Moses; I will have **mercy** upon whomever I do have **mercy**, and I will show compassion to whomever I do show compassion. (Romans 9:15)
- So, then, it depends, not upon the one wishing nor upon the one running, but upon God, who has **mercy**. (Romans 9:16)
- For the Scripture says to Pharaoh; For this very cause I have let you remain, that in connection with you I may show my power, and that my name may be declared in all the earth. (Romans 9:17)
- So, then, upon whom he wishes he has **mercy**, but whom he wishes he lets become obstinate. (Romans 9:18)

- However, Yehowah showed them favor and had **mercy** upon them and turned to them for the sake of his covenant with Abraham, Isaac and Jacob, and he did not want to bring them to ruin, and he did not cast them away from before his face until now. (**2 Kings 13:23**)
- And said; These last put in one hours work, still you made them equal to us who bore the burden of the day and the burning heat! (**Matthew 20:12**)
- But in reply to one of them he said; Fellow, I do you no wrong. You agreed with me for a denarius, did you not? (**Matthew 20:13**)
- Take what is yours and go. I want to give to this last one the same as to you. (**Matthew 20:14**)
- Is it not lawful for me to do what I want with my own things? Or is your eye wicked because I am good? (**Matthew 20:15**)
- At (**Romans Chapter 11**) the apostle discusses God's display of unparalleled wisdom and **mercy** in giving to the Gentiles an opportunity to enter the heavenly Kingdom.
- The Gentiles were outside the commonwealth of God's nation, Israel, and hence previously not the recipients of the **mercies** resulting from covenant relationship with God, and they also lived in disobedience to God.
- Namely, us, whom he called not only from among Jews but also from among nations, what of it? (**Romans 9:24**)
- It is as he says also in Hosea: Those not my people I will call my people, and her who was not beloved, beloved. (**Romans 9:25**)
- And in the place where it was said to them, you are not my people, there they will be called sons of the living God. (**Romans 9:26**)
- And I shall certainly sow her like seed for me in the earth, and I will show **mercy** to her who was not shown **mercy**, and I will say to those not my people; You are my people, and they, for their part, will say; You are my God. (**Hosea 2:23**)

- Paul explains that Israel first had the opportunity but that they were, for the most part, disobedient. This resulted in opening up the way for Gentiles to become part of the promised kingdom of priests and a holy nation.
- And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. (**Exodus 19:5**)
- And you yourselves will become to me a kingdom of priests and a holy nation. These are the words that you are to say to the sons of Israel. (**Exodus 19:6**)
- Paul concludes; For God has shut them all up together Jews and Gentiles in disobedience, that he might show all of them **mercy**. Through Christ's ransom sacrifice, the Adamic sin working in all mankind could be removed for all those exercising faith, including Gentiles, and through his death on the torture stake the curse of the Law could also be removed from those under it, the Jews, so that **all** could receive **mercy**.
- The apostle exclaims,
- For just as you were once disobedient to God but have now been shown **mercy** because of their disobedience. (**Romans 11:30**)
- So also these now have been disobedient with **mercy** resulting to you, that they themselves also may now be shown mercy. (**Romans 11:31**)
- For God has shut them all up together in disobedience, that he might show all of them **mercy**. (**Romans 11:32**)
- O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! (**Romans 11:33**)
- For God loved the world so much that he gave his only-begotten Son, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. (**John 3:16**)
- Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, God made you alive together

with him. He kindly forgave us all our trespasses. (**Colossians 2:13**)

- And blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake. (**Colossians 2:14**)
- Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: Accursed is every man hanged upon a stake. (**Galatians 3:13**)

· Seeking God's Mercy

- Those desirous of enjoying the flow of God's **mercy** must seek him, showing a right heart condition by abandoning their wrong ways and harmful thoughts
- Search for Yehowah, you people, while he may be found. Call to him while he proves to be near. (**Isaiah 55:6**)
- Let the wicked man leave his way, and the harmful man his thoughts, and let him return to Yehowah, who will have **mercy** upon him, and to our God, for he will forgive in a large way. (**Isaiah 55:7**)
- They must properly fear him and show appreciation for his righteous precepts.
- As a father shows **mercy** to his sons, Yehowah has shown mercy to those fearing him. (**Psalms 103:13**)
- Let your mercies come to me, that I may keep living, for your Law is what I am fond of. (**Psalms 119:77**)
- Many are your **mercies**, O Yehowah. According to your judicial decisions, O preserve me alive. (**Psalms 119:156**)
- My persecutors and my adversaries are many. From your reminders I have not deviated. (**Psalms 119:157**)
- And for generations after generations his **mercy** is upon those who fear him. (**Luke 1:50**)

- **And if they deviate from the righteous course they have been following, they must not try to cover it over but must confess it and manifest genuine contrition and heartfelt sadness**
- **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 sacrifices to God are a broken spirit, a heart broken and crushed, O God, you will not despise. (Psalms 51:17)**
- **He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy. (Proverbs 28:13)**
- **Another absolute essential is that they themselves be merciful. Jesus said,**
- **Happy are the merciful, since they will be shown mercy. (Matthew 5:7)**

•• Gifts Of Mercy

- **The Pharisees showed an unmerciful attitude toward others and were rebuked by Jesus with the words;**
- **Later, while he was reclining at the table in the house, look! Many tax collectors and sinners came and began reclining with Jesus and his disciples. (Matthew 9:10)**
- **But on seeing this the Pharisees began to say to his disciples; Why is it that your teacher eats with tax collectors and sinners? (Matthew 9:11)**
- **Hearing them, he said; Persons in health do not need a physician, but the ailing do. (Matthew 9:12)**
- **Go, then, and learn what this means, I want mercy, and not sacrifice. For I came to call, not righteous people, but sinners. (Matthew 9:13)**
- **At that season Jesus went through the grainfields on the Sabbath. His disciples got hungry and started to pluck heads of grain and to eat. (Matthew 12:1)**

- **At seeing this the Pharisees said to him; Look! Your disciples are doing what it is not lawful to do on the Sabbath. (Matthew 12:2)**
- **He said to them; Have you not read what David did when he and the men with him got hungry? (Matthew 12:3)**
- **How he entered into the house of God and they ate the loaves of presentation, something that it was not lawful for him to eat, nor for those with him, but for the priests only? (Matthew 12:4)**
- **Or, have you not read in the Law that on the Sabbaths the priests in the temple treat the Sabbath as not sacred and continue guiltless? (Matthew 12:5)**
- **But I tell you that something greater than the temple is here. (Matthew 12:6)**
- **However, if you had understood what this means, I want **mercy**, and not sacrifice, you would not have condemned the guiltless ones. (Matthew 12:7)**
- **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)**
- **He placed **mercy** among the weightier matters of the Law.**
- **Woe to you, scribes and Pharisees, hypocrites! Because you give the tenth of the mint and the dill and the cumin, but you have disregarded the weightier matters of the Law, namely, justice and **mercy** and faithfulness. These things it was binding to do, yet not to disregard the other things. (Matthew 23:23)**
- **As noted, while such **mercy** could embrace judicial clemency, such as the Pharisees might have opportunity to show, perhaps as members of the Sanhedrin, it was not limited to this. More basically it referred to active manifestation of pity or compassion, deeds of mercy.**
- **In case some one of your brothers becomes poor among you in one of your cities, in your land that Yehowah your God is giving you, you must not harden your heart or be closefisted toward your poor brother. (Deuteronomy 15:7)**

- For you should generously open your hand to him and by all means lend him on pledge as much as he needs, which he is in want of. (**Deuteronomy 15:8**)
- Watch out for yourself for fear a base word should come to be in your heart, saying; The seventh year, the year of the release, has come close, and your eye should indeed become ungenerous toward your poor brother, and you should give him nothing, and he has to call out to Yehowah against you, and it has become a sin on your part. (**Deuteronomy 15:9**)
- You should by all means give to him, and your heart should not be stingy in your giving to him, because on this account Yehowah your God will bless you in every deed of yours and in every undertaking of yours. (**Deuteronomy 15:10**)
- For someone poor will never cease to be in the midst of the land. That is why I am commanding you, saying; You should generously open up your hand to your afflicted and poor brother in your land. (**Deuteronomy 15:11**)
- This **mercy** might be expressed in material giving. But to count with God, it must be properly motivated, not be mere enlightened selfishness.
- Take good care not to practice your righteousness in front of men in order to be observed by them, otherwise you will have no reward with your Father who is in the heavens. (**Matthew 6:1**)
- Hence when you go making gifts of **mercy**, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Truly I say to you, They are having their reward in full. (**Matthew 6:2**)
- But you, when making gifts of **mercy**, do not let your left hand know what your right is doing. (**Matthew 6:3**)
- That your gifts of **mercy** may be in secret, then your Father who is looking on in secret will repay you. (**Matthew 6:4**)
- Material things were among the **gifts of mercy** form of *e-le-e-mo-sy'ne* in which Dorcas abounded.
- But in Joppa there was a certain disciple named Tabitha, which,

- when translated, means Dorcas. She abounded in good deeds and gifts of **mercy** that she was rendering. (**Acts of Apostles 9:36**)
- At that Peter rose and went with them. And when he arrived, they led him up into the upper chamber, and all the widows presented themselves to him weeping and exhibiting many inner garments and outer garments that Dorcas used to make while she was with them. (**Acts of Apostles 9:39**)
 - And doubtless also among those of Cornelius, whose gifts together with his prayers brought a favorable hearing with God.
 - A devout man and one fearing God together with all his household, and he made many gifts of **mercy** to the people and made supplication to God continually. (**Acts of Apostles 10:2**)
 - The man gazed at him and, becoming frightened, said; What is it, Lord? He said to him; Your prayers and gifts of **mercy** have ascended as a remembrance before God. (**Acts of Apostles 10:4**)
 - And said; Cornelius, your prayer has been favorably heard and your gifts of **mercy** have been remembered before God. (**Acts of Apostles 10:31**)
 - Jesus said the failure of the Pharisees was in not giving as **gifts of mercy** the things that are inside.
 - Nevertheless, give as gifts of **mercy** the things that are inside, and, look! All other things are clean about you. (**Luke 11:41**)
 - Thus true **mercy** must proceed from the heart.
 - Jesus and his disciples were notable especially for their **merciful** giving of spiritual gifts of far greater value than material things.
 - Jesus said to them; I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all. (**John 6:35**)
 - Now Peter and John were going up into the temple for the hour of prayer, the ninth hour. (**Acts of Apostles 3:1**)
 - And a certain man that was lame from his mother's womb was

being carried, and they would daily put him near the temple door that was called Beautiful, in order to ask gifts of **mercy** from those entering into the temple. (**Acts of Apostles 3:2**)

- When he caught sight of Peter and John about to go into the temple he began requesting to get gifts of **mercy**. (**Acts of Apostles 3:3**)
- But Peter, together with John, gazed at him and said; Take a look at us. (**Acts of Apostles 3:4**)
- So he fixed his attention upon them, expecting to get something from them. (**Acts of Apostles 3:5**)
- However, Peter said; Silver and gold I do not possess, but what I do have is what I give you. In the name of Jesus Christ the Nazarene, walk! (**Acts of Apostles 3:6**)
- With that he took hold of him by the right hand and raised him up. Instantly the soles of his feet and his anklebones were made firm. (**Acts of Apostles 3:7**)
- And, leaping up, he stood up and began walking, and he entered with them into the temple, walking and leaping and praising God. (**Acts of Apostles 3:8**)
- **Members of the Christian congregation, particularly those acting as shepherds therein;**
- Therefore, to the older men among you I give this exhortation, for I too am an older man with them and a witness of the sufferings of the Christ, a sharer even of the glory that is to be revealed. (**1 Peter 5:1**)
- Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly. (**1 Peter 5:2**)
- **Must cultivate the quality of **mercy**. Both in material and in spiritual ways their mercy should be exercised with cheerfulness, never begrudgingly.**
- Or he that exhorts, let him be at his exhortation. He that distributes, let him do it with liberality. He that presides, let him

do it in real earnest. He that shows **mercy**, let him do it with cheerfulness. (**Romans 12:8**)

- The faith of certain members of the congregation may become weak, causing them to become spiritually ill, even to express doubts. Because these approach the danger of spiritual death, their fellow Christians are exhorted to maintain the flow of **mercy** to these and help them to avoid a destructive end.
- While continuing to show **mercy** to some whose actions have not been proper, they need to be careful not to fall into temptation themselves, being conscious that they must not only love righteousness but also hate what is bad. Hence their **mercy** does not imply any condoning of wrong.
- Also, continue showing **mercy** to some that have doubts. (**Jude 1:22**)
- Save them by snatching them out of the fire. But continue showing **mercy** to others, doing so with fear, while you hate even the inner garment that has been stained by the flesh. (**Jude 1:23**)
- If anyone catches sight of his brother sinning a sin that does not incur death, he will ask, and he will give life to him, yes, to those not sinning so as to incur death. There is a sin that does incur death. It is concerning that sin that I do not tell him to make request. (**1 John 5:16**)
- All unrighteousness is sin, and yet there is a sin that does not incur death. (**1 John 5:17**)

See Also GIFTS OF MERCY

•• Mercy Exults Triumphantly Over Judgment

- The disciple James states; For the one that does not practice **mercy** will have his judgment without **mercy**. **Mercy** exults triumphantly over judgment.
- For the one that does not practice **mercy** will have his judgment without **mercy**. **Mercy** exults triumphantly over judgment. (**James 2:13**)

- **The context shows that he is developing the thoughts expressed earlier as to true worship, including the expression of **mercy** in caring for those afflicted, and in not showing favoritism and discriminating against the poor in favor of the rich.**
- **The form of worship that is clean and undefiled from the standpoint of our God and Father is this. To look after orphans and widows in their tribulation, and to keep oneself without spot from the world. (James 1:27)**
- **My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? (James 2:1)**
- **For, if a man with gold rings on his fingers and in splendid clothing enters into a gathering of you, but a poor man in filthy clothing also enters. (James 2:2)**
- **Yet you look with favor upon the one wearing the splendid clothing and say; You take this seat here in a fine place, and you say to the poor one; You keep standing. Or; Take that seat there under my footstool. (James 2:3)**
- **You have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so? (James 2:4)**
- **Listen, my beloved brothers. God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? (James 2:5)**
- **You, though, have dishonored the poor man. The rich oppress you, and they drag you before Law courts, do they not? (James 2:6)**
- **They blaspheme the fine name by which you were called, do they not? (James 2:7)**
- **If, now, you practice carrying out the kingly Law according to the scripture; You must love your neighbor as yourself, you are doing quite well. (James 2:8)**
- **But if you continue showing favoritism, you are working a sin, for you are reprovved by the Law as transgressors. (James 2:9)**

- **His following words also indicate this, as they deal with the needs of brothers in a naked state and lacking the food sufficient for the day.**
- **Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? (James 2:14)**
- **If a brother or a sister is in a naked state and lacking the food sufficient for the day. (James 2:15)**
- **Yet a certain one of you says to them; Go in peace, keep warm and well fed, but you do not give them the necessities for their body, of what benefit is it? (James 2:16)**
- **Thus, too, faith, if it does not have works, is dead in itself. (James 2:17)**
- **Hence, his words correspond to those of Jesus, that it is the merciful who will be shown **mercy**.**
- **Happy are the merciful, since they will be shown **mercy**. (Matthew 5:7)**
- **And forgive us our debts, as we also have forgiven our debtors. (Matthew 6:12)**
- **Then his master summoned him and said to him; Wicked slave, I canceled all that debt for you, when you entreated me. (Matthew 18:32)**
- **Ought you not, in turn, to have had **mercy** on your fellow slave, as I also had mercy on you? (Matthew 18:33)**
- **With that his master, provoked to wrath, delivered him to the jailers, until he should pay back all that was owing. (Matthew 18:34)**
- **In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts. (Matthew 18:35)**

- **When brought into judgment by God, those who have been merciful showing pity or compassion, and giving active aid to those in need will, in turn, be shown **mercy** by God, and thus their mercy will in effect triumph over any adverse judgment that might otherwise be leveled against them. As the proverb states;**
- **He that is showing favor to the lowly one is lending to Yehowah, and his treatment He will repay to him. (**Proverbs 19:17**)**
- **The point made by James is corroborated by many other texts.**
- **If I used to hold back the lowly ones from their delight, and the eyes of the widow I would cause to fail. (**Job 31:16**)**
- **And I used to eat my morsel by myself, while the fatherless boy did not eat from it. (**Job 31:17**)**
- **For from my youth he grew up with me as with a father, and from the belly of my mother I kept leading her. (**Job 31:18**)**
- **If I used to see anyone perishing from having no garment, or that the poor one had no covering. (**Job 31:19**)**
- **If his loins did not bless me, nor from the shorn wool of my young rams he would warm himself. (**Job 31:20**)**
- **If I waved my hand to and fro against the fatherless boy, when I would see need of my assistance in the gate. (**Job 31:21**)**
- **Let my own shoulder blade fall from its shoulder, and let my own arm be broken from its upper bone. (**Job 31:22**)**
- **For disaster from God was a dread to me, and against his dignity I could not hold out. (**Job 31:23**)**
- **Outside no alien resident would spend the night, my doors I kept open to the path. (**Job 31:32**)**
- **The wicked one is borrowing and does not pay back, but the righteous one is showing favor and is making gifts. (**Psalms 37:21**)**
- **All day long he is showing favor and lending, and so his offspring are in line for a blessing. (**Psalms 37:26**)**

- **The man is good who is gracious and is lending. He sustains his affairs with justice. (Psalms 112:5)**
- **The one despising his own fellowman is sinning, but happy is he who is showing favor to the afflicted ones. (Proverbs 14:21)**
- **He that is holding the one of little means in derision has reproached his Maker. He that is joyful at another's disaster will not be free from punishment. (Proverbs 17:5)**
- **As for anyone stopping up his ear from the complaining cry of the lowly one, he himself also will call and not be answered. (Proverbs 21:13)**
- **He that is giving to the one of little means will have no want, but he that is hiding his eyes will get many curses. (Proverbs 28:27)**
- **May the Lord grant **mercy** to the household of Onesiphorus, because he often brought me refreshment, and he did not become ashamed of my chains. (2 Timothy 1:16)**
- **May the Lord grant him to find **mercy** from Yehowah in that day. And all the services he rendered in Ephesus you know well enough. (2 Timothy 1:18)**
- **Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased. (Hebrews 13:16)**

•• **The Mercy Of God's High Priest**

- **The book of Hebrews explains why Jesus, as the High Priest far greater than any priest of the Aaronic line, had to become a man, suffer, and die.**
- **Consequently he was obliged to become like his brothers in all respects, that he might become a **merciful** and faithful High Priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people. (Hebrews 2:17)**
- **For in that he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test. (Hebrews 2:18)**

- Because of having the record of Jesus life, his words and deeds, those addressing themselves to God through Jesus can do so with confidence.
- For we have as High Priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. (**Hebrews 4:15**)
- Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain **mercy** and find undeserved kindness for help at the right time. (**Hebrews 4:16**)
- Jesus sacrificing his own life was an outstanding act of **mercy** and love. In his heavenly position as High Priest, he gave evidence of his mercifulness, as in his dealings with Paul or Saul, showing him mercy because of Paul's ignorance. Paul states;
- Although formerly I was a blasphemer and a persecutor and an insolent man. Nevertheless, I was shown **mercy**, because I was ignorant and acted with a lack of faith. (**1 Timothy 1:13**)
- But the undeserved kindness of our Lord abounded exceedingly along with faith and love that is in connection with Christ Jesus. (**1 Timothy 1:14**)
- Faithful and deserving of full acceptance is the saying that Christ Jesus came into the world to save sinners. Of these I am foremost. (**1 Timothy 1:15**)
- Nevertheless, the reason why I was shown **mercy** was that by means of me as the foremost case Christ Jesus might demonstrate all his long-suffering for a sample of those who are going to rest their faith on him for everlasting life. (**1 Timothy 1:16**)
- Even as Jesus Father, Yehowah God, showed **mercy** many times to Israel in saving them from their enemies, freeing them from their oppressors, and bringing them into a peaceful, prosperous state, so, too, Christians may have firm hope in the mercy to be expressed through God's Son. Hence Jude writes.
- Keep yourselves in God's love, while you are waiting for the **mercy** of our Lord Jesus Christ with everlasting life in view. (**Jude**)

1:21)

- **God's wonderful **mercy** through Christ encourages true Christians not to give up in their ministry and to carry it out in an unselfish way.**
- **That is why, since we have this ministry according to the **mercy** that was shown us, we do not give up. (2 Corinthians 4:1)**
- **But we have renounced the underhanded things of which to be ashamed, not walking with cunning, neither adulterating the word of God, but by making the truth manifest recommending ourselves to every human conscience in the sight of God. (2 Corinthians 4:2)**

•• Merciful Treatment Of Animals

- **The righteous one is caring for the soul of his domestic animal, but the **mercies** of the wicked ones are cruel. (Proverbs 12:10)**
- **Says; The righteous one is caring for the soul of his domestic animal, but the **mercies** of the wicked ones are cruel. Whereas the righteous person knows the needs of his animals and has a feeling for their welfare, the wicked persons **mercies** are not stirred up by these needs.**
- **According to the selfish, unfeeling principles of the world, the treatment of one's animals is based only on what benefit one might gain from them. What the wicked person would consider adequate care might actually be cruel treatment.**
- **Later on he said; Let us pull out and go, and let me go in advance of you. (Genesis 33:12)**
- **But he said to him; My lord is aware that the children are delicate and sheep and cattle that are giving suck are in my charge, and should they drive them too quickly for one day, then the whole flock will certainly die. (Genesis 33:13)**
- **Let my lord, please, pass on ahead of his servant, but may I myself continue the journey at my leisure according to the pace of the livestock that is before me and according to the pace of the children until I shall come to my lord at Seir. (Genesis 33:14)**

- **The righteous persons concern for his animals finds precedent in God's own care for them as part of his creation.**
- **But the seventh day is a Sabbath to Yehowah your God. You must not do any work, you nor your son nor your daughter, your slave man nor your slave girl nor your domestic animal nor your alien resident who is inside your gates. (Exodus 20:10)**
- **You must not muzzle a bull while it is threshing. (Deuteronomy 25:4)**
- **You must not see the ass of your brother or his bull fall down on the road and deliberately withdraw from them. You should by all means help him raise them up. (Deuteronomy 22:4)**
- **In case a birds nest happens to be before you in the way, in any tree or on the earth with young ones or eggs, and the mother is sitting upon the young ones or the eggs, you must not take the mother along with the offspring. (Deuteronomy 22:6)**
- **You should by all means send the mother away, but you may take the offspring for yourself, in order, that it may go well with you, and you may indeed lengthen your days. (Deuteronomy 22:7)**
- **And I shall certainly give vegetation in your field for your domestic animals, and you will indeed eat and be satisfied. (Deuteronomy 11:15)**
- **He is making green grass sprout for the beasts, and vegetation for the service of mankind, to cause food to go forth from the earth. (Psalms 104:14)**
- **All of them, for you they keep waiting to give them their food in its season. (Psalms 104:27)**
- **And, for my part, ought I not to feel sorry for Nineveh the great city, in which there exist more than one hundred and twenty thousand men who do not at all know the difference between their right hand and their left, besides many domestic animals? (Jonah 4:11)**

· **Mercy And Kindness**

- Other words closely associated with and frequently used in connection with the Hebrew term *ra-chamim'* and Greek *e'le-os* are the Hebrew *che'sedh*.
- Remember your **mercies**, O Yehowah, and your loving-kindnesses, for they are from time indefinite. (**Psalms 25:6**)
- Answer me, O Yehowah, for your loving-kindness is good. According to the multitude of your **mercies** turn to me. (**Psalms 69:16**)
- 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**)
- 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**)
- And the Greek *kha'ris*.
- To Timothy, a genuine child in the faith. May there be undeserved kindness, **mercy**, peace from God the Father and Christ Jesus our Lord. (**1 Timothy 1:2**)
- Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain **mercy** and find undeserved kindness for help at the right time. (**Hebrews 4:16**)
- There will be with us undeserved kindness, **mercy** and peace from God the Father and from Jesus Christ the Son of the Father, with truth and love. (**2 John 1:3**)
- Meaning, respectively, loving-kindness, **loyal love**, and **undeserved kindness**. *Che'sedh* differs from *ra-chamim'* in that it stresses devotion or loyal loving attachment to the object of the kindness, whereas *ra-chamim'* lays emphasis on the tender sympathy or pity felt.
- Similarly the principal difference between *kha'ris* and *e'le-os* is that *kha'ris* expresses especially the idea of a free and undeserved gift, thus emphasizing the free-heartedness and generosity of the giver,

whereas *e'le-os* stresses the merciful response to the needs of those afflicted or disadvantaged.

- Thus, *kha'ris*, **undeserved kindness**, was shown by God to his own Son when he kindly gave *e-kha-ri'sa-to* him the name that is above every other name.
- For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name. (**Philippians 2:9**)
- This kindness was motivated not by pity but by God's loving generosity.

See Also KINDNESS