

Mercy

Before the sacrifice we want to judge ourselves right. If we don't we will have to be judged. So we must examine ourselves. It is part of the covenant we made.

For instance, Mt 5:7 says, "Blessed are those who show mercy." So if we do not show mercy, will there be any mercy for us? This is the absolute word of God — the Son of God. The word of God is not something printed on a page. You could tear this Bible up or burn it (except that it would be a waste of money), but it is not the pages there — that's nothing. The Word of God is a person. He is Yahshua. He is the Word of God, and recorded on these pages is what He has said while He was here on earth. The word of God is a Person, a Personality, a Spirit who comes to us. This Bible is only printed pages. The word of God, when He was on earth, became flesh and dwelt among us and He spoke and it is recorded here in the Bible (Jn 1:1-4). His life is a light to men. His life illuminated men. The word of God is conveyed through channels. John the Baptist was one of those channels (Jn 1:6-8). The word of God had not been spoken on the earth for hundreds of years before John the Baptist. He was not the light, but he was the messenger who conveyed the light. The spirit that he had in him was the Word of God. So even when he was in his mother's womb, he leaped when he came in contact with the Messiah who was in Miriam's womb. He carried the Word of God and he prepared the way for Messiah. Those who were baptized by John, they justified God (Lk 7:29). For God had not been known on the earth and all kinds of injustice was happening, and the people who were baptized by John were starting to be merciful.

Blessed be the merciful. We must be merciful. Even the leaders in the Body who do not do anything about unmerciful injustice and turn their heads, they will be judged. All of us will be judged if we are not merciful, compassionate, kind, relieving people when they are in stress, helping them. Has everyone read Mt 5:7? What is mercy? Compassion — he who has mercy is always ready to forgive from their heart. Mt 18:34-35 — It is required of us to forgive from our heart. Why is our Master so hard to say such words as in Mt 18:35, that a person would be turned over to the torturers? Why would that be deserved? Why did he speak that way? Because that person had been forgiven much and received mercy. Therefore those who have been forgiven much and then do not forgive and have mercy, they deserve to be turned over to the torturers. He says that those who show mercy will receive mercy. When? When will they receive mercy? At the judgment. But if a person has shown no mercy, they will not receive mercy at the judgment. Jms 2:13 — Judgment will be without mercy to those who did not show mercy, but to those who did — mercy smiles in the face of judgment. It means that when you go to judgment you will not have fear, you'll smile, you will be able to go without shrinking back because you know you will receive mercy. But if you have been unmerciful, you will have a fearful expectation of judgment (if we haven't grown so dull that we can't even judge ourselves and we don't even know that we should have a fearful expectation of judgment). If we willfully do not have mercy on someone when mercy is due, we will certainly have a fearful expectation of judgment.

Eph 4:2-3 describes mercy — merciful treatment that continues to keep the Body in unity. Know this, that there are going to be injustices in the Body and we have to bear up under unjust treatment (1 Pet 2:18-20). We have to bear up under unjust treatment because this finds favor with God. This is a principle: when there is unjust treatment, you are to bear up under it; then our Father looks upon you with favor. In the same way (1 Pet 3:1), wives are to be submissive to their husbands. The principle here is the same — bearing up under unjust treatment wins you favor with God.

We have overseers in the Body. They have to be good overseers. There are certain people who are responsible over different aspects of the work — crew heads, different people who are responsible in each category. So if they are unmerciful and beat you with a whip in the way they treat you, they are going to have to answer to their Master in heaven (Lk 12:46). There are no wasted words; if you bear up under it, great approval comes to you from God.

1 Pet 2:18 was written because they had slavery on the earth at that time. There is nothing wrong with slavery. It is a good system if there are good and just masters. The world is made up of people with

greater abilities and lesser abilities. Some cannot make a living and some can. Some have a great ability to provide jobs, etc. Some do not have those kinds of abilities so they work for the ones who do — and in the slavery system they work in harmony with their masters and they have food, clothing, protection. They take care of their master's families, their children, they love one another, working together as a family. (This is ideal, of course, as if Satan was bound up.) There is nothing more wonderful than for people with not much ability to have a wonderful master to work under, like a king. The king lives up on the hill, so he can see the enemy approaching. The people live in the valley and they work out in the fields and when the enemy comes, the king has armies to protect the people. You hear about bad kings and it ruins everything, it ruins the whole picture, but there were good kings. Our Master is a good King. In the story we heard about Isaac and Rivkah (Gen 24), they had servants. Her servant served her. Abraham's servant served him. If those servants were set free they would not be able to exist; they would be out in the world somewhere with no justice. But with a good master you have justice. But even if you do have a bad master, you are to bear up under it and our Father who judges righteously will bring justice to all at the judgment. Therefore even though there may be no justice on earth, there will be justice when He returns. Those who bore up under a heavy hand will find favor with God while those with a heavy hand will find no — favor in that day. And for us who are disciples we are to be just like our Master Yahshua was. He is our example and He gave us His Spirit to follow that example (1 Pet 2:23). We are to be no different than He was. And also, wives are to be just like Him under a heavy handed husband whose prayers are hindered (1 Pet 3:1,7). Why are they hindered) 1 Jn 3:22; 5:15. Ever since they did away with slavery in the world, everything went haywire. Not everyone can make a living. So these people have to steal and rob and murder and cheat and swindle to survive. Before they just served and were cared for. It was a good system. Before there was always a perfect balance between those who had abilities and those who did not. The way it is in Gen 24 is the way it should be in the world. That is how it should be. It is not true that all men are created equal. We are not created equal. We were created with different abilities.

Even in the Body there are certain abilities and graces that people have and we have to submit to that, adjust to that and submit to them. But those who are strong must always be giving to those who are weak. Those who have are always giving to those who have not, so in that way there will always be equality — because our Father gives grace in proportion to abilities. There will always be those with greater giftings (1Cor 12:22-27). Everything is determined by our response to His word.

Even in the Body where there is equality, it is not that all men are created equal, for you see in Mt 25:14-30 that there are those with greater abilities and lesser. There are elders and the greater gifted leaders (as masters) and there are least or less gifted (Heb 8:11). And there are heads of work crews. In a way, the crew heads are like the masters and the workers are like their servants, and the head must be kind, compassionate, merciful, loving master. So in the Body, the system is the same as it would be (used to be) in the world, except that there is equality in the Body. If not, then the first are going to be last and the last will be first, if the last now bear up under the pain of unjust suffering (1 Pet 2:19; 2 Tim 2:12). That is if we do not deny Him by our complaint under unjust heavy handed masters (1 Pet 2:21). Do we understand this? God so composed the Body to test the very fiber of our being. If there is no equality in Him, then what? (Eph 3:10). In the Body, no one is concerned about which position they are in because all will get their just reward. So we can work at what we do in peace and be content and not strive. Some people strive to be recognized in the Body, but instead we must have peace and use what we have and be happy being faithful in our one little talent. We are all serving our one Master anyway. We are all receiving grace. We all have talents proportioned to us according to our abilities (Mt 25:15). It all fits together with 1 Cor 12:22-26 — if someone lacks: the strong gives to the weak (Rom 15:1). If someone with more abilities (Lk 12:46) walks over those who lack, then who are they anyway? They will certainly be last. Our Father composed the Body that way deliberately; He was the Master designer of the Body, so that we would all work together in peace — and it would test our hearts to see what is in us. It is so that we could all put up with other people's shortcomings. Eph 4:3,2 — It is only that kind of forbearance that

keeps the Body in unity and those parts of the Body which we consider rather ignoble are the very parts which we invest with additional honor and our unseemly parts, those unsuitable for exposure, are treated with seemliness — modesty and decorum, which our more presentable parts do not require (1 Cor 12:22-25). But God has so adjusted, mingled, harmonized, and subtly proportioned the parts of the whole Body, given the greater honor and richer endowment to the inferior parts which lack apparent importance, so that Jn 17:21-23 would be fulfilled by true believers who received the power of the Spirit. Verse 22 — so there is absolute necessity for the parts of the Body that are considered more weak.

1 Pet 2:23 — Our Master did not revile back but entrusted Himself to Him who judges righteously, and we must be like Him in order to find favor in our Father's eyes. (Sometimes these translations are intellectually stupid. They rearrange all the words to sound a certain way and then you cannot tell what they mean anymore.) So you can see this is a great principle. It is a marvelous thing our Father is showing us here.

Eph 4:2-3 shows how the Body is held together. It is by forbearance because you love one another — that makes unity.

Therefore, blessed are the merciful because they shall obtain mercy at judgment. If we are merciful, when the judgment comes we will receive mercy because He will judge us on how much mercy we have shown. Mercy is full of confidence and gladness and it exalts over facing the judgment. Mercy is kind and compassionate treatment with understanding of your brother's needs. It is when you see a brother in need and your heart goes out to him. (1 Jn 2:17,20,27,28). We can do this in every area of the Body. [For instance, concerning the watchmen and their work loads, being considerate of people who have not had any sleep.] You cannot just keep beating people to make them work more and more. Sometimes we do not have understanding of people. If you do not have any understanding you cannot be compassionate. You will be overlooking that others have needs. This happened in the first church people's needs were being overlooked — so they had to appoint men to make sure the food was being distributed properly.

2 Cor 5:10 — So we are all going to have to stand before judgment someday and be judged for everything we have done, for every word we have spoken (Mt 12:36,37; Mk 7:20-23) even for everything we have ever done in secret (Eccl 12:14). Every good thing and every bad thing will be exposed and judged. (Sometimes we do good things in secret but then if you broadcast it, that is all the reward you will get. The Pharisees were like that. They did their good deeds publicly so that they would be praised.) Eccl 12:14 is why it says your deeds will find you out. Even your thoughts will be brought to judgment.

1 Jn 2:27 says that if we abide in Him, if we are in communion with Him, we will have confidence in the day of judgment since it will enable us [now] to be compassionate and merciful and show mercy when mercy is due. But if we show no mercy, no mercy will be shown to us and we will have only the terrifying expectation of our own judgment — especially if we willfully didn't show mercy (Heb 10:27), sometimes we are too dull and indifferent to notice (1 Jn 3:2-3).

This error of not showing mercy when mercy is due will bring us into judgment because it causes dissension in the Body and hard feelings among the brothers. Nevertheless, we are to bear up under it patiently. But if we are all full of mercy, no one will have to bear up under unjust treatment for all treatment will be merciful and just. But just in case someone is not merciful, let's just bear up under it and keep on keeping on.

Heb 12:15; 3:13-14; 10:24 — We've got to be able to see a person's need and be sure that justice is met. Let's be our brother's keeper. If we have not been merciful and we go ahead and hold our hands up anyway, it means we cannot judge ourselves right and we will be judged (1 Cor 11:27-31). But we will be blessed if we show mercy (Mt 5:7). We are 'the merciful' if we show mercy. We are the "sons of God" if we are "the peacemakers." We are going to see God if we are "the pure in heart." If we do these things we are "the people of God," the edah, the new sons of Jacob, His house (Heb 3:6).