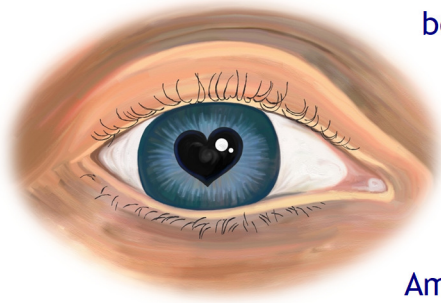




How Merciful Am I?

Matthew 18:33: (NASB) *Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?*



As Christians, we often talk about the necessity of forgiveness. We need to be forgiven, and we need to forgive others. When it comes to talking about mercy, we always seem to focus on God's mercy, and rightly so. God's mercy is a resounding theme throughout the entire Bible. His eternal wisdom and plan could not even exist unless His mercy was, is, and will be in place. If mercy is such an important part of God's plan, and Jesus came and mercifully gave his life for Adam's sin and redeemed the world, what about me? How does mercy fit into my life?

Am I a merciful Christian? What does mercy really mean: How and when to use it?

Merriam Webster:

Mercy: noun

1: compassion or forbearance shown especially to an offender or to one subject to one's power

2: compassionate treatment of those in distress

There are two primary and closely-related words for mercy in the New Testament.

The following is a typical use of these words for mercy:

Luke 18:35,38: (NASB) ³⁵As Jesus was approaching Jericho, a blind man was sitting by the road begging. ³⁸And he called out, saying, Jesus, Son of David, have **mercy <1653> on me!**

Mercy: Strongs #1653 *eleeo*; from #1656; to compassionate (by word or deed, specially, by divine grace)

The King James Version translates this word - have compassion (pity on), have (obtain, receive, shew) mercy (on)

Matthew 9:13: (KJV) *But go ye and learn what that meaneth, I will have **mercy <1656>, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.***

Mercy: Strongs #1656 *eleos*; of uncertain affinity; compassion (human or divine, especially active)

We will see mercy is a focused kind of compassion that deals with a specific part of our lives.

Mercy is being able to work with and through someone's perceived wrong, lack or misstep.



Mercy is about granting an undeserving soul a freeing opportunity.

What is the difference between mercy and forgiveness?

Forgive: Strongs #863 *aphiemi*; to send forth, away

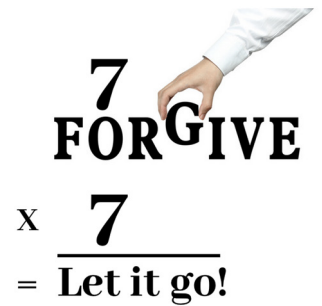


Observation: This word, very broadly used, covers godly and human forgiveness. It most clearly reflects our forgiveness of one another. The following verses precede the Parable of the Unmerciful Servant, which we will feature throughout this episode.



Matthew 18:21-22: (NASB) ²¹Then Peter came and said to him, Lord, how often shall my brother sin against me and I **forgive** <863> him? Up to seven times? ²²Jesus said to him, I do not say to you, up to seven times, but up to seventy times seven.

Forgiveness is **RELEASING THE PERSONAL CONSEQUENCES** of a wrong done to us. It is **NOT** saying all consequences are released, but it is saying we will no longer have the wrong adversely affect us. Forgiveness is about us releasing a wrong done to us. It restores our ability to relate to the wrongdoer and frees us from resentment, which can burn a hole in mercy.



Hint: If we are counting, we have it wrong!

A beautiful description for *mercy*, often used in the Old Testament, is **KINDNESS**.



Magnifying Mercy:

To have mercy on someone
is to open a door of
unearned opportunity.

We now know what mercy is and how it partners with forgiveness. Let's dive into Jesus' parable.

This is going to be a harsh parable.

Who does the unmerciful servant represent in this story?

It is always important to remember that Jesus used real-life circumstances, traditions and examples to make the lessons of his parables more familiar. From our present perspective, the ancient world and its practices were extremely harsh. But to those who lived in that time, it was just about everyday life.



christianquestions.com

Check out our CQ Kids Video: **Why did Jesus Speak in Parables?**

Following Peter's question about forgiveness, Jesus tells the Parable of the Unmerciful Servant:

Matthew 18:23: (NASB) *For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves (bond servants).*

For this reason - Jesus is setting up Peter and the apostles to not only learn about forgiveness, but to understand mercy as well. Perhaps Jesus is saying that to be able to forgive *seventy times seven*, one must have and live by an attitude of mercy. Jesus connected mercy with forgiveness.





(Source: Biblical commentary by Albert Barnes) "Would take account of his servants." To take account means to reckon, to settle up the affairs. Servants here means: probably, petty princes, or, more likely, collectors of the revenue or taxes. Among the ancients, kings often farmed out or sold for a certain sum, the taxes of a particular province. Thus, when Judea was subject to Egypt or Rome, the kings frequently sold to the high priest the taxes to be raised from Judea, on condition of a much smaller sum being paid to them. This secured to them a certain sum, but it gave occasion to much oppression in the collection of the taxes. It is probable that such persons are intended by the word servants.

The bond servants were given authority to collect taxes in a specific region and were paid based on the taxes they collected. They were given the responsibility to handle large sums of money on behalf of someone else, which opened up opportunities for dishonesty.



Question: Who would these bond servants represent?

The key to the answer: What is the meaning of the phrase - *the kingdom of heaven may be compared to?*

Jesus pointed to *the kingdom of heaven* as being with them (his followers) during his earthly ministry:

Mark 1:14-15: (NRSV) ¹⁴Now after John (John the Baptist) was arrested, Jesus came to Galilee, proclaiming the good news of God, ¹⁵and saying, The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.

Jesus' next words in Matthew are calling Andrew and Peter to follow him. He is telling them: I am bringing the kingdom TO you.



The kingdom is described as a present experience of those who are begotten by the spirit:

Romans 14:17: (ASV) *for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the holy spirit.*

The Apostle Paul was telling the called-out followers of Christ they were part of God's kingdom at that time. Their experience was not about physical things. It was about developing *righteousness and peace and joy in the holy spirit*.

The above texts are describing God's own called-out people:

1 Peter 2:9: (NRSV) *But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.*



The kingdom of heaven or the kingdom of God phrase describes the context in which the true church (true followers of Jesus) is developed.

Answer: Jesus is addressing his true followers, as they are his most highly-trusted associates.

The drama unfolds with a ridiculously oversized problem:

Matthew 18:24: (NASB) *When he had begun to settle them, one who owed him ten thousand talents was brought to him. (A sum of millions and millions of dollars!)*

Jesus was telling the story about highly trusted associates. One of them owed the master millions of dollars. He was in trouble.

We see this not as a final judgment of those who follow Jesus but part of the accountability *along the way*. Jesus is using this story to teach us why we should be merciful and forgiving.

Matthew 5:7: (NASB) *Blessed are the merciful <1655> (from <1653>), for they shall receive mercy <1653>.*

Jesus is telling his disciples they are blessed and happy if they are merciful.



Magnifying Mercy:

To be chosen by God
and faithful to Jesus
REQUIRES A MERCIFUL CHARACTER
that needs to be put into practice
right here and right now.



Kindness is an action. We have to be merciful and kind in every part of our lives if we want to be chosen by God to be with him in heavenly glory.

For more on the topic of being chosen for heavenly glory, please search our archives for Episode 1109: What Three Steps Will Get Us to Heaven? (Part II).

It is obvious that this parable is about to get really good and then really bad. Are we ready for its lessons?

Mercy is critical to Christian maturity. How do we wrap our minds around what it really looks like?

Understanding mercy requires examples bigger than ourselves. While the Old Testament overflows with Scriptures that describe God's mercy to His people, this parable makes mercy personal. It powerfully shows people reacting and responding one to another with and without mercy.

Jesus continues to teach the lesson of forgiving our brother up to *seventy times seven*.

A parable is
a story
that delivers
a message.





The drama now gets serious:

Matthew 18:25-27: (NASB) ²⁵*But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. ²⁶So the slave fell to the ground and prostrated himself before him, saying, Have patience with me and I will repay you everything. ²⁷And the lord of that slave felt compassion and released him and **forgave <863> him the debt <1156> (a loan).***

The servant humbled himself before his master and said, *have patience with me and I will repay you everything. The lord of that slave felt compassion and not only forgave him but sent the debt away. He showed incredible forgiveness.*

Does this debt in the parable picture us in adamic sin, unable to pay our debt in order to have life again? Or, is it a picture for us as Christians being called to follow Christ and knowing we are not worthy?

Along the way we do things that are wrong. We all make mistakes. Jesus is talking to Christians about our personal accountability. When Peter says, *if my brother sin against me* - that is showing the Christian connection. We need to look at ourselves and not others.

Jesus is showing the utter magnitude of God's mercy here. We are reminded of it in many texts:

1 Peter 1:3: (Weymouth) *Blessed be the God and Father of our Lord Jesus Christ, who in His great **mercy <1656>** has begotten us anew to an ever-living hope through the resurrection of Jesus Christ from the dead.*

The call to follow Christ is mercy, forgiveness and grace in action - in that order:

Hebrews 4:15-16: (NASB) ¹⁵*For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin. ¹⁶Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

Mercy → Forgiveness → Grace

Mercy is the giving of an unearned opportunity. Adam sinned and God, through His mercy, had a plan to make that better. Sinful man did not deserve Jesus' merciful sacrifice. From that unearned opportunity, forgiveness can come. As Christians, we have that unearned opportunity and are given forgiveness through the blood of Jesus. Once we have mercy and forgiveness, then we can be given grace which is unmerited favor.

Please see our CQ Kids Video: **Why Should We Forgive Others?**

Pray to *receive mercy* - AN UNEARNED OPPORTUNITY so we can find GRACE - UNMERITED FAVOR. We cannot have the favor without first having the opportunity.





Magnifying Mercy:

There is no better way to grasp the power of mercy
THAN TO PAUSE AND REFLECT
 upon how God – our Creator –
 has displayed it to us on a personal level.

Jesus continues the drama of the story and brings home mercy's place by showing the inconsistency of receiving mercy without passing it on:

Matthew 18:28-30: (NASB) ²⁸*But that slave went out and found one of his fellow slaves who owed him a hundred denarii (approximately \$12,000); and he seized him and began to choke him, saying, pay back what you owe. ²⁹So his fellow slave fell to the ground and began to plead with him, saying, Have patience with me and I will repay you. ³⁰But he was unwilling and went and threw him in prison until he should pay back what was owed.*

That first slave was released and forgiven a very large loan. He had a fellow servant who owed him much less. The first slave not only told him to pay back what he owed, but *he seized him and began to choke him*. The first slave received the highest level of mercy and kindness, but when he had the opportunity to do the same, he did not show any mercy in return.

Why this drama? The Pharisees were the religious leaders of the day. Jesus knew the spiritual examples his followers had were grossly lacking in mercy.

This takes place after Jesus called Matthew, the tax collector, to follow him:

Matthew 9:10-13: (NASB) ¹⁰*...Many tax collectors and sinners came and were dining with Jesus and his disciples. ¹¹When the Pharisees saw this, they said to his disciples, Why is your Teacher eating with the tax collectors and sinners? ¹²But when Jesus heard this, he said, It is not those who are healthy who need a physician, but those who are sick. ¹³But go and learn what this means: I desire **compassion <1656>**, and not sacrifice for I did not come to call the righteous, but sinners.*

Matthew is quoting from the following verse where God is judging His disobedient people:

Hosea 6:6: (KJV) *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.*

When we have the opportunity to be the giver, be careful not to be self-centered.



It is easy to look at the unmerciful man in the story with disgust. What do we see when we look in the mirror?

Jesus' parables always have deep and sometimes jarring meanings. What are the lessons here?

As serious followers of Jesus, it is sobering to think he is talking to us in this story. It is easy to think we are above such dramatic character flaws because we have Christ in our lives, but this parable compels us to look deeper. Remember, it is about learning mercy and forgiveness.

Now the drama moves into the conclusion stage, and the conclusion is not very happy:

Matthew 18:31-33: (NASB) ³¹So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. ³²Then summoning him, his lord said to him, you wicked slave, I forgave you all that debt because you pleaded with me. ³³Should you not also have had **mercy** <1653> on your fellow slave, in the same way that I had **mercy** <1653> on you?



This is very similar to the Golden Rule:

Matthew 7:12: (NASB) *In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.*

Kindness is an infinite echo; you need to pass this echo on. — Mother Theresa

For more on this topic, please search our archives: Episode 878: The Ten Commandments and the Golden Rule - Why Bother?

God's mercy to us **MUST** always be remembered when we are in the heat of any moment!

Remember what we have received:

James 5:11: (NASB) *We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of **compassion** <4184> (extremely compassionate) and is **merciful** <3629>.*



Another word for *mercy*:

Merciful: Strong's #3629 *oiktirmon*; compassionate

Compassion: Strong's #4184 *polysplanchnos*; from #4183 extremely compassionate

This is a focused compassion, intent on opening a door of opportunity when it may not be earned.

God is full of kindness and a willingness to give opportunity to the undeserving. This is made possible through the sacrifice of His son, Jesus:

Romans 12:1: (NASB) *Therefore I urge you, brethren, by the **mercies <3628>** of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.*

Mercies: Strong's #3628 *oiktirmos*; from #3627; pity

Our spiritual opportunity is based on God's mercy - should we not be *eager* to be merciful to others? When we talk about God's mercy, we are talking about the sacrifice of Jesus.

We are continually told to be like God in matters of mercy:

Philippians 2:1-2: (NASB) *¹Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the spirit, if any affection and **compassion <3628>**, ²make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.*

A wonderful Scripture on mercy:

Micah 6:8: (KJV) *...what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

Do we *love* mercy? Pause and consider this. We should not grant mercy grudgingly; we should magnanimously look forward to giving others a chance through mercy. We have to *love* mercy in order to do this effectively.

Colossians 3:12-13: (NASB) *¹²So, as those who have been chosen of God, holy and beloved, put on a heart of **compassion <3628>**, kindness, humility, gentleness and patience; ¹³bearing with one another, and **forgiving <5483>** each other, whoever has a complaint against anyone; just as the Lord **forgave <5483>** you, so also should you.*

Forgiving: Strong's #5483 *charizomai*; to grant as a favor

This word is broadly used in the sense of having a big heart - not taking away sin. The word *compassion* here is the same word for mercy in Romans 12:1. Put on a heart of pity, the sense of giving because your heart is *provoking* you to have a heart of godly compassion.



We are using compassion and mercy interchangeably. Compassion, mercy and forgiveness work well together. Love to give others opportunity by showing them mercy and forgiveness.



Magnifying Mercy:

To neglect mercy towards others
is to neglect the very basis of our Christianity.
Our being ambassadors for Christ

FUNDAMENTALLY DEPENDS ON HAVING A MERCIFUL CHARACTER.



Mercy is fundamental to being an ambassador for Christ.

It is obvious that mercy plays a critical role in our lives. We definitely have some serious self-examination to do.

**This lesson has shown itself to be important,
but there is more to it. What does the conclusion reveal?**

Jesus was one never to mince words. When Peter asked him how many times he was to forgive his brother, Jesus saw this as a question of the heart. Telling Peter *seventy times seven* was only the beginning. Jesus knew the hearts of his followers needed much more than a tally - they needed to understand mercy.



This important lesson

was taught by Jesus in many different ways.

This parable adds the serious consequences of violating the sacred charge we have been given to be like God in our mercy towards others:

Matthew 18:34-35: (NASB) ³⁴And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. ³⁵My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.

Forgive his brother from your heart - we have to choose mercy, or we will not be worthy of life.

Handed him over to the torturers - this is NOT saying God tortures people! It is a parable that uses the actual events of Jesus' day to illustrate a lesson. Actual torture would contradict the whole point of mercy.

(Source: Albert Barnes Commentary) Verse 34: Delivered him to the tormentors. The word tormentors, here, probably means keepers of the prison. Torments were inflicted on criminals, not on debtors.

Debtors were incarcerated as a consequence of not paying what they owed.

Parables are stories of real life that picture something else.





This is a fitting judgment, as the unmerciful servant did the same to his fellow servant, only the master here did not inflict any pain on him from his personal rage. The servant who received mercy choked his fellow servant who owed him. This master just turned the debtor over to the authorities.

For more on the false doctrine of eternal torment, please see our three-part series called: **Is the Hell of Christian Tradition Taught in the Bible?** Episodes 1021, 1024 and 1027.

Perhaps we can liken this to a principle we learn elsewhere in the New Testament when there was an immoral brother among the Corinthian brotherhood:

1 Corinthians 5:5: (YLT) *To deliver up such a one to the Adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

This person had sexual relations with someone other than his spouse.

Turning him over to Satan was essentially saying: Let him be left on his own as he has violated God's basic moral principles. Mercy does come into play, as this action proved effective, but the Corinthian church did not recognize their role in accepting him back.

They were supposed to have a role of mercy:

2 Corinthians 2:5-7: (NASB) *⁵But if any has caused sorrow, he has caused sorrow not to me, but in some degree—in order not to say too much—to all of you. ⁶Sufficient for such a one is this punishment which was inflicted by the majority, ⁷so that on the contrary you should rather forgive and comfort him, otherwise such a one might be overwhelmed by excessive sorrow.*

In this case, they properly withdrew fellowship from this immoral person - temporarily. He finally came to a proper understanding of what is not acceptable to God and stopped sinning. Paul taught fellowship should be restored to this one who had repented of his sin and changed his behavior. This was forgiveness and mercy.

The act of forgiveness puts the sin away from us, not allowing whatever the sin was to get in between us any longer. Just because we make mistakes does not mean it is the end - many times it is a beginning for us. It reveals the mess in our own character and gives us something to work with and grow towards.



The Lord's Prayer taught us this mercy AND forgiveness lesson in a very fundamental way:

Matthew 6:11-15: (NRSV) *¹¹Give us this day our daily bread. ¹²And **forgive <863>** us our debts, as we also have **forgiven <863>** our debtors. ¹³And do not bring us to the time of trial but rescue us from the evil one. ¹⁴For if you **forgive <863>** others their trespasses, your heavenly Father will also **forgive <863>** you; ¹⁵but if you do not **forgive <863>** others, neither will your Father **forgive <863>** your trespasses.*

Matthew 6:12: (New English Bible) *Forgive us the wrong that we have done just as we have forgiven those who have wronged us.*



Jesus often taught the principle of doing what we are supposed to do, and God will treat us accordingly. In the parable the order is reversed: God treats us mercifully first and then the individual, in turn, is not merciful.

God is merciful first, which should set us up *to love mercy*. God and Jesus love mercy...do we? (Micah 6:8)

We ask for forgiveness with the forgiveness in mind that we give to others. This is mercy personified!

James 2:12-13: (NASB) ¹²*So speak and so act as those who are to be judged by the law of liberty.* ¹³*For judgment will be merciless to one who has shown no **mercy** <1656>; **mercy** <1656> triumphs over judgment.*

We are to give mercy its honored position in a life of Christian growth and maturity. Our mercy should be in place before judgment because God's mercy was in place first for us.



Magnifying Mercy:

To be merciful is to be godly.
To be merciful is to walk in Jesus' footsteps.
To be merciful is to be faithful.
MERCY MAKES FORGIVENESS WORK.



Proverbs 3:3: (KJV) *Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:*

When we tie something around our neck and carry it with us, where does it hang? Right over our heart. God IS mercy. We would have nothing if it were not for our merciful God. Yes, God is love, but mercy is a critical piece of God's love.

Give others an opportunity, even when it is not deserved. We are to *love mercy* and give opportunity freely and lovingly. We should want to lift up and bond with our brother.

Mercy often shows up at the beginning of an epistle:

2 John 1:3: (NASB) *Grace, **mercy** <1656> and peace will be with us, from God the Father and from Jesus Christ, the son of the Father, in truth and love.*

Grace, mercy and peace - This simple greeting means a lot more now. Mercy should be at the beginning, middle and end of all of our works. Jesus told us how important it is for our daily lives. God's mercy gave ME a chance. How am I showing godliness by giving others the same kind of chance? Mercy is critical for our Christian lives.

*So, how merciful am I?
For Jonathan and Rick and Christian Questions...
Think about it...!*



Join us next week for our podcast on March 30, 2020
Ep. 1119: Does the Coronavirus Fit Into God's Plan?

Bonus Material

Sweet mercy is nobility's true badge. — William Shakespeare

(Source: Henry Alford Commentary) Servants here are not slaves, but ministers or stewards. By the commanding to be sold of Matthew 18:25 they could not be slaves in the literal sense. But in Oriental language all the subjects of the king, even the great ministers of state, are called slaves. The individual example is one in high trust, or his debt could never have reached the enormous sum mentioned. (See Isaiah 1:18.)

New Testament words for merciful:

Merciful: Strongs #1655 *eleemon*; compassionate (actively)

Matthew 5:7: (KJV) *Blessed are the **merciful** <1655>: for they shall obtain mercy.*

Hebrews 2:17: (KJV) *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a **merciful** <1655> and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

Merciful: Strongs #3629 *oiktirmon*; from #3627; compassionate

Luke 6:36: (KJV) *Be ye therefore **merciful** <3629>, as your Father also is **merciful** <3629>.*

James 5:11: (KJV) *Behold, we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord; that the Lord is very pitiful, and of tender **mercy** <3629>.*

Merciful: Strongs #2436 *hileos*; cheerful (as attractive), i.e. propitious; adverbially (by Hebraism) God be gracious! i.e. (in averting some calamity) far be it

Matthew 16:22: (KJV) *Then Peter took him, and began to rebuke him, saying, Be it **far** <2436> from thee, Lord: this shall not be unto thee.*

Hebrews 8:12: (KJV) *For I will be **merciful** <2436> to their unrighteousness, and their sins and their iniquities will I remember no more.*

Merciful: Strongs #2433 *hilaskomai*; middle voice from the same as #2436; to conciliate, i.e. (transitively) to atone for (sin), or (intransitively) be propitious

King James Version translates this word - be merciful, make reconciliation for



Luke 18:13: (KJV) *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be **merciful <2433>** to me a sinner.*

Hebrews 2:17: (KJV) *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation **for <2433>** the sins of the people.*

New Testament words for mercy:

Mercies: Strong's #3628 *oiktirmos*; from #3627; pity

Romans 12:1: (KJV) *I beseech you therefore, brethren, by the **mercies <3628>** of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

2 Corinthians 1:3: (KJV) *Blessed be God, even the Father of our Lord Jesus Christ, the Father of **mercies <3628>**, and the God of all comfort;*

Philippians 2:1: (KJV) *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and **mercies <3628>**.*

Colossians 3:12: (KJV) *Put on therefore, as the elect of God, holy and beloved, bowels of **mercies <3628>**, kindness, humbleness of mind, meekness, longsuffering;*

Hebrews 10:28: (KJV) *He that despised Moses' law died without **mercy <3628>** under two or three witnesses:*

Merciful: Strong's #3629 *oiktirmon*; from #3627; compassionate

Luke 6:36: (KJV) *Be ye therefore **merciful <3629>**, as your Father also is **merciful <3629>**.*

James 5:11: (KJV) *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender **mercy <3629>**.*

Without mercy: Strong's #448 *anileos*; from #2436; inexorable

James 2:13: (KJV) *For he shall have judgment **without mercy <448>**, that hath shewed no mercy; and mercy rejoiceth against judgment.*

There are two main words for mercy:

Mercy: Strong's #1656 *eleos*; of uncertain affinity; compassion (human or divine, especially active)

Matthew 9:13: (KJV) *But go ye and learn what that meaneth, I will have **mercy <1656>**, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*

Matthew 12:7: (KJV) *But if ye had known what this meaneth, I will have **mercy <1656>**, and not sacrifice, ye would not have condemned the guiltless.*

Matthew 23:23: (KJV) *Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, **mercy <1656>**, and faith: these ought ye to have done, and not to leave the other undone.*

Luke 1:50: (KJV) *And his **mercy <1656>** is on them that fear him from generation to generation.*

Luke 1:54: (KJV) *He hath helped his servant Israel, in remembrance of his **mercy <1656>**;*



Luke 1:58: (KJV) *And her neighbors and her cousins heard how the Lord had shewed great **mercy <1656>** upon her; and they rejoiced with her.*

Luke 1:72: (KJV) *To perform the **mercy <1656>** promised to our fathers, and to remember his holy covenant;*

Luke 1:78: (KJV) *Through the tender **mercy <1656>** of our God; whereby the dayspring from on high hath visited us,*

Luke 10:37: (KJV) *And he said, He that shewed **mercy <1656>** on him. Then said Jesus unto him, Go, and do thou likewise.*

Romans 9:23: (KJV) *And that he might make known the riches of his glory on the vessels of **mercy <1656>**, which he had afore prepared unto glory,*

Romans 11:31: (KJV) *Even so have these also now not believed, that through your **mercy <1656>** they also may obtain mercy.*

Romans 15:9: (KJV) *And that the Gentiles might glorify God for his **mercy <1656>**; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.*

Galatians 6:16: (KJV) *And as many as walk according to this rule, peace be on them, and **mercy <1656>**, and upon the Israel of God.*

Ephesians 2:4: (KJV) *But God, who is rich in **mercy <1656>**, for his great love wherewith he loved us,*

1 Timothy 1:2: (KJV) *Unto Timothy, my own son in the faith: Grace, **mercy <1656>**, and peace, from God our Father and Jesus Christ our Lord.*

2 Timothy 1:2: (KJV) *To Timothy, my dearly beloved son: Grace, **mercy <1656>**, and peace, from God the Father and Christ Jesus our Lord.*

2 Timothy 1:16: (KJV) *The Lord give **mercy <1656>** unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:*

2 Timothy 1:18: (KJV) *The Lord grant unto him that he may find **mercy <1656>** of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.*

Titus 1:4: (KJV) *To Titus, mine own son after the common faith: Grace, **mercy <1656>**, and peace, from God the Father and the Lord Jesus Christ our Savior.*

Titus 3:5: (KJV) *Not by works of righteousness which we have done, but according to his **mercy <1656>** he saved us, by the washing of regeneration, and renewing of the holy spirit;*

Hebrews 4:16: (KJV) *Let us therefore come boldly unto the throne of grace, that we may obtain **mercy <1656>**, and find grace to help in time of need.*

James 2:13: (KJV) *For he shall have judgment without mercy, that hath shewed no **mercy <1656>**; and **mercy <1656>** rejoiceth against judgment.*

James 3:17: (KJV) *But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of **mercy <1656>** and good fruits, without partiality, and without hypocrisy.*

1 Peter 1:3: (KJV) *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant **mercy <1656>** hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

2 John 1:3: (KJV) *Grace be with you, **mercy <1656>**, and peace, from God the Father, and from the Lord Jesus Christ, the son of the Father, in truth and love.*

Jude 1:2: (KJV) *Mercy <1656> unto you, and peace, and love, be multiplied.*

Jude 1:21:(KJV) *Keep yourselves in the love of God, looking for the mercy <1656> of our Lord Jesus Christ unto eternal life.*

Mercy: Strong's #1653 *eleeo*; from #1656; to compassionate (by word or deed, specially, by divine grace)

King James Version translates this word - have compassion (pity on), have (obtain, receive, shew) mercy (on)

Matthew 5:7: (KJV) *Blessed are the merciful: for they shall obtain mercy <1653>.*

Matthew 9:27: (KJV) *And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy <1653> on us.*

Matthew 15:22: (KJV) *And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy <1653> on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.*

Matthew 17:15: (KJV) *Lord, have mercy <1653> on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.*

Matthew 18:33: (KJV) *Shouldest not thou also have had compassion <1653> on thy fellowservant, even as I had pity <1653> on thee?*

Matthew 20:30: (KJV) *And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy <1653> on us, O Lord, thou Son of David.*

Matthew 20:31: (KJV) *And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy <1653> on us, O Lord, thou Son of David.*

Mark 5:19: (KJV) *Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion <1653> on thee.*

Mark 10:47: (KJV) *And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy <1653> on me.*

Mark 10:48: (KJV) *And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy <1653> on me.*

Luke 16:24: (KJV) *And he cried and said, Father Abraham, have mercy <1653> on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

Luke 17:13: (KJV) *And they lifted up their voices, and said, Jesus, Master, have mercy <1653> on us.*

Luke 18:38: (KJV) *And he cried, saying, Jesus, thou Son of David, have mercy <1653> on me.*

Luke 18:39: (KJV) *And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy <1653> on me.*

Romans 9:15: (KJV) *For he saith to Moses, I will have mercy <1653> on whom I will have mercy <1653>, and I will have compassion on whom I will have compassion.*

Romans 9:16: (KJV) *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy <1653>.*



Romans 9:18: (KJV) *Therefore hath he **mercy <1653>** on whom he will have mercy, and whom he will he hardeneth.*

Romans 11:30: (KJV) *For as ye in times past have not believed God, yet **have <1653>** now obtained **mercy <1653>** through their unbelief:*

Romans 11:31: (KJV) *Even so have these also now not believed, that through your mercy they also may obtain **mercy <1653>**.*

Romans 11:32: (KJV) *For God hath concluded them all in unbelief, that he might have **mercy <1653>** upon all.*

Romans 12:8: (KJV) *Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth **mercy <1653>**, with cheerfulness.*

1 Corinthians 7:25: (KJV) *Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained **mercy <1653>** of the Lord to be faithful.*

2 Corinthians 4:1: (KJV) *Therefore seeing we have this ministry, as we have received **mercy <1653>**, we faint not;*

Philippians 2:27: (KJV) *For indeed he was sick nigh unto death: but God had **mercy <1653>** on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.*

1 Timothy 1:13: (KJV) *Who was before a blasphemer, and a persecutor, and injurious: but I obtained **mercy <1653>**, because I did it ignorantly in unbelief.*

1 Timothy 1:16: (KJV) *Howbeit for this cause I obtained **mercy <1653>**, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*

1 Peter 2:10: (KJV) *Which in time past were not a people, but are now the people of God: which had not obtained **mercy <1653>**, but now have obtained **mercy <1653>**.*

Jude 1:22: (KJV) *And of some have **compassion <1653>**, making a difference:*

New Testament words for compassion:

Compassion: Strongs #4697 *splagchnizomai*; middle voice from #4698; to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity

(Greek English Lexicon) 1) to be moved as to one's bowels, hence, to be moved with compassion, have compassion (for the bowels were thought to be the seat of love and pity)

Compassion: Strongs #4834 *sumpatheo*; from #4835; to feel "sympathy" with, i.e. (by implication) to commiserate

King James Version translates this word - have compassion, be touched with a feeling of

Compassion: Strongs #4835 *sumpatheo*; having a fellow feeling ("sympathetic"), i.e. (by implication) mutually commiserative

King James Version translates this word - having compassion one of another

Compassion: Strongs #4698 *splagchnon*; probably strengthened from splen (the "spleen"); an intestine (plural); figuratively, pity or sympathy

King James Version translates this word - bowels, inward affection, tender mercy

Compassion: Strongs #3356 *metriopatheo*; to be moderate in passion, i.e. gentle (to treat indulgently)



Hebrews 5:2: (KJV) *Who can have **compassion** <3356> on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.*

Compassion: Strong's #3627 *oikteiro*; also (in certain tenses) prolonged *oiktereo*; from *oiktos* (pity); to exercise pity

Romans 9:15: (KJV) *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have **compassion** <3627> on whom I will have **compassion** <3627>.*

