



SEE MORE JESUS • WANTTOSEEMORE.COM

What Does the Bible Say About Mercy? — Part 2 • KJV Scriptures with Strong's Numbers

PART 2 • A NEW STUDY BUILT ON FOUNDATIONAL BIBLICAL DOCTRINE

Mercy — Foundational Biblical Doctrine

OPENING WORD

Listen. Every god that men have made must be flattered, paid, and pleased. But when the living God stood on the mountain and told us his name, he did not begin with thunder. He did not begin with a threat. He called himself merciful first, before anything else. Then he said something hard to believe: mercy is not just a thing he does. It is a thing he delights in. It is his joy — like a father's joy when his child comes running home. His mercy is not an old supply running low. It is set out fresh every morning, before you even wake, because it flows from a faithfulness that cannot fail. Now hear how that mercy turns and looks at you. The God who delights in mercy asks you to love the very thing he loves — to show mercy to your brother the way he shows it to you. He is not hungry for your gifts while you hide your guilt. He would rather have one honest, broken heart than a thousand burnt offerings. So how does a guilty man come in? Not by climbing. Not by working for it. By confessing — by owning the sin instead of covering it — like the broken man who stood far off, too ashamed to lift up his eyes, and only asked for mercy. That man went home right with God, while the religious man went home empty. Now there is a throne you may come to boldly — not to be judged, but to be helped. And the mercy you find there does not shake your hand and walk away. It follows you. Down every road, through every fall, all the days of your life it follows you — all the way home, and home is his house, and the door never shuts. That is the God this study sets before you. Search it out.

THREE QUESTIONS THIS STUDY ANSWERS:

1. When God proclaimed his own name, what did he name first — and what does he delight in?
2. What does the LORD require of a man — and how does a man who has sinned obtain mercy?
3. Where does mercy meet a man now, and how far will it follow him?

THE FOUNDATION ALREADY LAID — MERCY

- **MERCY (CHESED) = THE MERCY THAT FLOWS FROM COVENANT RELATIONSHIP (GENESIS 19:29; PSALM 136).**
- **RACHAM = THE DEEP LOVE THAT FLOWS FROM THE GREATER TO THE LESSER (GENESIS 32:9-12).**
- **THE MERCY OF GOD WILL TAKE A MAN AS FAR AS HE IS WILLING TO GO — AND WILL REMAIN UNTIL HE IS FULLY PERSUADED OF GOD'S LOVING CARE (GENESIS 19:17-22, LOT AT ZOAR).**
- **A MAN IS NOT WORTHY OF THE LEAST OF ALL THE MERCIES — MERCY IS A GIFT, AND THE GIFT BRINGS THANKSGIVING (GENESIS 32:10).**
- **THE ULTIMATE AIM OF MERCY IS SALVATION — THE COMPLETING OF GOD'S LOVE (GENESIS 32:11-12).**
- **O GIVE THANKS UNTO THE LORD — HIS MERCY ENDURETH FOR EVER (PSALM 136:1-26).**

This Part 2 confirms the same truth from a fresh set of witnesses.

GREEK KEYWORDS

- “mercy” — G1656 eleos** — compassion, mercy — kindness that stoops to the afflicted and acts
the mercy of God is never a feeling only; it moves — it is promised, performed, obtained, and found at a throne
- “be merciful” — G2433 hilaskomai** — to be propitious, to make propitiation — the mercy-seat family of words
the tax collector's whole prayer hangs on this one word: he asked to be met at the place of blood — and went down justified
- “mercies” — G3628 oiktirmos** — pity, compassions — mercy multiplied into the plural
God is not the Father of one mercy but the Father of mercies — fresh ones, morning by morning

HEBREW KEYWORDS

- “mercy” — H2617 chesed** — covenant lovingkindness, steadfast mercy
the foundation's own word carried forward — the mercy that flows from covenant relationship and cannot quit
- “merciful” — H7349 rachum** — full of tender compassion; from the same root as the womb (rechem)
when God proclaims his own name, this womb-deep word comes FIRST — the deep love of the greater for the lesser
- “pardoneth” — H5375 nasa** — to lift, to bear, to carry away
mercy does not overlook sin — it lifts it off the sinner and carries it away (the scapegoat's own word, Leviticus 16:22)
- “have mercy” — H2603 chanan** — to be gracious, to bend or stoop in kindness to one beneath you
David's cry after his great sin — grace stooping all the way down to a guilty man

OPENING ANCHOR

Micah 7:18 Who is a God like unto thee, that pardoneth [H5375 nasa] iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy [H2617 chesed].

WHO IS A GOD LIKE UNTO THEE? → HE RETAINETH NOT HIS ANGER FOR EVER + HE DELIGHTETH IN MERCY.

(My personal thoughts — “pardoneth” here is the Hebrew nasa (H5375, to bear): to lift, to bear, to carry away. Mercy does not act as though the sin is not there — it lifts the sin off the man and carries it away. The scapegoat carried all their sins away with this same word (Leviticus 16:22).)

I. THE NAME PROCLAIMED — MERCIFUL AND GRACIOUS

A. Exodus 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful [H7349 rachum] and gracious [H2587 channun], longsuffering, and abundant in goodness [H2617 chesed] and truth, (7) Keeping mercy [H2617 chesed] for thousands, forgiving [H5375 nasa]

iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

THE LORD PASSED BY AND PROCLAIMED → MERCIFUL AND GRACIOUS, LONGSUFFERING, ABUNDANT IN GOODNESS AND TRUTH + KEEPING MERCY FOR THOUSANDS, FORGIVING INIQUITY AND TRANSGRESSION AND SIN.

(My personal thoughts — when God proclaims his own name, "merciful" — rachum (H7349, merciful), the womb-root word — comes FIRST, before all else. Mercy is the front door of the name of God.)

B. Psalm 86:15 But thou, O Lord, art a God full of compassion [H7349 rachum], and gracious, longsuffering, and plenteous in mercy [H2617 chesed] and truth.

THOU ART A GOD FULL OF COMPASSION, AND GRACIOUS → PLENTEOUS IN MERCY AND TRUTH.

C. Psalm 86:5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy [H2617 chesed] unto all them that call upon thee.

GOOD, AND READY TO FORGIVE → PLENTEOUS IN MERCY UNTO ALL THEM THAT CALL UPON THEE.

D. Nehemiah 9:17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful [H7349 rachum], slow to anger, and of great kindness [H2617 chesed], and forsookest them not.

THEY HARDENED THEIR NECKS → BUT THOU ART A GOD READY TO PARDON + FORSOOKEST THEM NOT.

E. 2 Corinthians 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies [G3628 oiktirmos], and the God of all comfort;

BLESSED BE GOD = THE FATHER OF MERCIES, AND THE GOD OF ALL COMFORT.

II. THE MEASURE OF MERCY — NEW EVERY MORNING, HIGH AS THE HEAVEN

A. Lamentations 3:22 It is of the LORD'S mercies [H2617 chesed] that we are not consumed, because his compassions [H7356 racham] fail not. (23) They are new every morning: great is thy faithfulness.

NOT CONSUMED, BECAUSE HIS COMPASSIONS FAIL NOT → NEW EVERY MORNING + GREAT IS THY FAITHFULNESS.

(My personal thoughts — "compassions" is the Hebrew racham, kin to rechem, the word for the womb: mercy as deep as a mother's love, from the one above to the one beneath — and it never fails, and it is new every morning.)

B. Psalm 103:8 The LORD is merciful [H7349 rachum] and gracious, slow to anger, and plenteous in mercy [H2617 chesed]. (9) He will not always chide: neither will he keep his anger for ever. (10) He hath not dealt with us after our sins; nor rewarded us according to our iniquities. (11) For as the heaven is high above the earth, so great is his mercy [H2617 chesed] toward them that fear him. (12) As far as the east is from the west, so far hath he removed our transgressions from us.

NOT DEALT WITH US AFTER OUR SINS → AS THE HEAVEN IS HIGH ABOVE THE EARTH, SO GREAT IS HIS MERCY + AS FAR AS THE EAST IS FROM THE WEST, SO FAR HATH HE REMOVED OUR TRANSGRESSIONS.

C. Micah 7:19 He will turn again, he will have compassion [H7355 racham] upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

HE WILL TURN AGAIN, HE WILL HAVE COMPASSION → ALL THEIR SINS → CAST INTO THE DEPTHS OF THE SEA.

D. Deuteronomy 4:31 (For the LORD thy God is a merciful [H7349 rachum] God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

THE LORD THY GOD IS A MERCIFUL GOD → HE WILL NOT FORSAKE THEE, NOR FORGET THE COVENANT.

III. MERCY REQUIRED — WHAT THE MERCIFUL GOD ASKS OF A MAN

A. Micah 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy [H2617 chesed], and to walk humbly with thy God?

WHAT DOTHTHE LORD REQUIRE OF THEE → DO JUSTLY, LOVE MERCY, WALK HUMBLY WITH THY GOD.

B. Hosea 6:6 For I desired mercy [H2617 chesed], and not sacrifice; and the knowledge of God more than burnt offerings.

I DESIRED MERCY, AND NOT SACRIFICE → THE KNOWLEDGE OF GOD MORE THAN BURNT OFFERINGS.

C. Proverbs 3:3 Let not mercy [H2617 **chesed**] and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: (4) So shalt thou find favour and good understanding in the sight of God and man.

BIND MERCY AND TRUTH ABOUT THY NECK, WRITE THEM UPON THE TABLE OF THINE HEART → SO SHALT THOU FIND FAVOUR.

D. Zechariah 7:9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy [H2617 **chesed**] and compassions [H7356 **racham**] every man to his brother:

EXECUTE TRUE JUDGMENT → SHEW MERCY AND COMPASSIONS EVERY MAN TO HIS BROTHER.

IV. MERCY OBTAINED — CONFESS, CRY, COME BOLDLY

A. Proverbs 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy [H7355 **racham**].

HE THAT COVERETH HIS SINS SHALL NOT PROSPER; WHOSO CONFESSETH AND FORSAKETH THEM → SHALL HAVE MERCY.

B. Psalm 51:1 Have mercy [H2603 **chanan**] upon me, O God, according to thy lovingkindness [H2617 **chesed**]: according unto the multitude of thy tender mercies [H7356 **racham**] blot out my transgressions.

HAVE MERCY UPON ME, O GOD → ACCORDING UNTO THE MULTITUDE OF THY TENDER MERCIES BLOT OUT MY TRANSGRESSIONS.

C. Luke 18:13 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 [G2433 **hilaskomai**] to me a sinner. (14) I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

GOD BE MERCIFUL TO ME A SINNER → THIS MAN WENT DOWN TO HIS HOUSE JUSTIFIED.

(My personal thoughts — "be merciful" here is not the common word for mercy. It is hilaskomai (G2433, be merciful) — the mercy-seat word, the propitiation word. The tax collector asked God to meet him the way God met Israel above the sprinkled blood — and that man went down to his house justified.)

D. Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy [G1656 **eleos**], and find grace to help in time of need.

COME BOLDLY UNTO THE THRONE OF GRACE → OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED.

MOUTH OF TWO — THE SAME NAME, ESTABLISHED IN THE MOUTH OF TWO AND A THIRD

Joel 2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful [H7349 **rachum**], slow to anger, and of great kindness [H2617 **chesed**], and repenteth him of the evil.

REND YOUR HEART, AND TURN UNTO THE LORD → FOR HE IS GRACIOUS AND MERCIFUL, SLOW TO ANGER.

Jonah 4:2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful [H7349 **rachum**], slow to anger, and of great kindness [H2617 **chesed**], and repentest thee of the evil.

I KNEW THAT THOU ART A GRACIOUS GOD, AND MERCIFUL → THEREFORE I FLED.

THE SAME NAME, TWO HEARTS: JOEL → REND YOUR HEART, AND TURN UNTO THE LORD; JONAH → I FLED BEFORE UNTO TARSHISH.

Psalm 145:8 The LORD is gracious, and full of compassion [H7349 **rachum**]; slow to anger, and of great mercy [H2617 **chesed**].

THE LORD IS GRACIOUS + FULL OF COMPASSION + SLOW TO ANGER + OF GREAT MERCY.

(My personal thoughts — in the mouth of two witnesses the word is established, and here a third mouth confirms it. A threefold cord is not quickly broken. The prophet who turned, the prophet who fled, and the psalm that sang all proclaim the very same name. The name stands sure, no matter the heart of the man who hears it.)

THE SHADOW AND THE FULFILLMENT

Shadow Micah 7:20 Thou wilt perform the truth to Jacob, and the mercy [H2617 chesed] to Abraham, which thou hast sworn unto our fathers from the days of old.

THOU WILT PERFORM THE MERCY TO ABRAHAM = SWORN UNTO OUR FATHERS FROM THE DAYS OF OLD.

Fulfillment Luke 1:72 To perform the mercy [G1656 eleos] promised to our fathers, and to remember his holy covenant;

TO PERFORM THE MERCY PROMISED TO OUR FATHERS → TO REMEMBER HIS HOLY COVENANT.

(My personal thoughts — the mercy sworn from the days of old is the mercy performed when Christ came. It is covenant mercy, kept to the letter.)

CLOSING

Psalm 103:17 But the mercy [H2617 chesed] of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

THE MERCY OF THE LORD IS FROM EVERLASTING TO EVERLASTING UPON THEM THAT FEAR HIM.

Psalm 23:6 Surely goodness and mercy [H2617 chesed] shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE → I WILL DWELL IN THE HOUSE OF THE LORD FOR EVER.

(My personal thoughts — here is the whole study in one line: when God told his own name, he said MERCIFUL before he said anything else, and everything that follows is that first word working itself out. Mercy is not a mood that comes and goes. It is new every morning, higher than the heaven is above the earth, and it removes the sin as far as the east is from the west. The God who is so full of it asks but one thing of the man he made — to love the thing he loves, and to show it to his brother. When a guilty man will not cover his sin but confesses it, and comes not climbing but crying, mercy meets him — and it does not leave him at the door. It follows him all the days of his life, until it has brought him home to the house of the LORD. The mercy that is from everlasting to everlasting does not stop before it has finished the man it began.)

7 QUESTIONS

1. **Micah 7:18 — he retaineth not his anger for ever, because he delighteth in:**
 - a) sacrifice
 - b) mercy
 - c) burnt offerings
2. **Lamentations 3:22-23 — his compassions fail not; they are new every:**
 - a) morning
 - b) generation
 - c) day
3. **Micah 6:8 — what doth the LORD require of thee, but to do justly, and to love mercy, and to:**
 - a) offer burnt offerings
 - b) bind them about thy neck
 - c) walk humbly with thy God
4. **Proverbs 28:13 — But whoso confesseth and forsaketh them shall:**
 - a) not prosper
 - b) have mercy
 - c) find favour
5. **Hebrews 4:16 — come boldly unto the throne of grace, that we may:**
 - a) be justified rather than the other

- b) dwell in the house of the LORD
- c) obtain mercy, and find grace to help

6. Psalm 103:11 — for as the heaven is high above the earth, so great is his mercy toward:

- a) them that fear him
- b) the remnant of his heritage
- c) all them that call upon thee

7. Luke 18:13-14 — God be merciful to me a sinner: I tell you, this man went down to his house:

- a) exalted
- b) abased
- c) justified

ANSWER KEY: 1-b, 2-a, 3-c, 4-b, 5-c, 6-a, 7-c

HOW THIS STUDY BRANCHES

→ HOW THE SHADOW BRINGS LIGHT: THE NAME SPOKEN ON THE MOUNTAIN — MERCIFUL AND GRACIOUS (EXODUS 34:6) — WAS THE SHADOW. THE SAME MERCY PERFORMED WHEN CHRIST CAME (LUKE 1:72) IS THE LIGHT. THE NAME GOD ONCE PROCLAIMED IN A CLOUD, HE AT LAST SHOWED IN A FACE.

→ HOW THE NEW COVENANT MAKES IT PLAIN: UNDER THE LAW HIS MERCY WAS KEPT FOR THOUSANDS AND SWORN TO ABRAHAM. IN CHRIST THAT SWORN MERCY IS PERFORMED, AND A THRONE OF GRACE IS OPENED WHERE ANY MAN MAY COME BOLDLY (HEBREWS 4:16). THE COVENANT MERCY BECAME AN OPEN DOOR.

→ HOW THE WORDS MATTER: "MERCIFUL" IN THE NAME IS RACHUM (H7349, MERCIFUL), THE WOMB-WORD, AND IT STANDS FIRST. "PARDONETH" IS NASA (H5375, TO BEAR), TO LIFT AND CARRY AWAY. "BE MERCIFUL" ON THE TAX COLLECTOR'S LIPS IS HILASKOMAI (G2433, BE MERCIFUL), THE MERCY-SEAT WORD. THE WORDS THEMSELVES PREACH THE WAY IN.

→ HOW THIS TOUCHES JEW AND GENTILE: THE MERCY SWORN TO THE FATHERS OF ISRAEL AND THE MERCY CRIED FOR BY A DESPISED TAX COLLECTOR ARE THE SAME MERCY (LUKE 1:72; 18:13). MERCY WAS NEVER SHUT UP BY BLOOD OR BY WORTH — WHOEVER CONFESSES AND FORSAKES FINDS IT (PROVERBS 28:13).

→ HOW THIS APPLIES TO YOU: COME THE TAX COLLECTOR'S WAY — NOT CLIMBING, NOT PERFORMING, BUT CONFESSING. UNCOVER THE SIN YOU WOULD HIDE, AND MERCY WILL COVER WHAT YOU UNCOVER. AND ONCE YOU HAVE IT, IT FOLLOWS YOU HOME.

→ WHAT THIS MEANS FOR ETERNITY: GOODNESS AND MERCY FOLLOW ALL THE DAYS OF THIS LIFE, AND THE ROAD ENDS IN THE HOUSE OF THE LORD FOR EVER (PSALM 23:6). THE MERCY IS FROM EVERLASTING TO EVERLASTING (PSALM 103:17) — IT DOES NOT FAIL OR END BEFORE IT HAS BROUGHT YOU IN.

→ RABBIT TRAIL: THE THRONE OF GRACE WHERE MERCY IS OBTAINED (HEBREWS 4:16) OPENS ONTO THE MERCY SEAT WITHIN THE VEIL — FOLLOWED FURTHER IN THE LIVING IT OUT STUDY (EXODUS 25:17-22; HEBREWS 9:5).

→ POSSIBLE REVELATION: THE TAX COLLECTOR'S "GOD BE MERCIFUL" IS NOT THE COMMON WORD FOR MERCY — IT IS THE MERCY-SEAT WORD, THE PROPITIATION WORD. HE ASKED GOD TO MEET HIM AT THE PLACE OF BLOOD, AND HE WENT DOWN TO HIS HOUSE JUSTIFIED. MERCY HAS ALWAYS HAD A MEETING PLACE. (MY PERSONAL THOUGHTS)

WHAT MUST YOU DO TO BE SAVED?

Look at our Bible study — "What Must I Do to Be Saved"