

The Mercy of God

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Date: 13 October 2020

Preacher: David Antwi

[0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Father, we thank you for the privilege and opportunity to come around and gather around your word. Thank you for keeping us alive and giving us access to your word for your word is life.

As I teach your word, I pray that heaven will grant me utterance to boldly declare the mysteries of the kingdom. And as the mysteries of the kingdom are being taught, let somebody's eye be enlightened.

Let sinners be convicted. Let the discouraged be strengthened and encouraged. Let the weak receive strength. Let the sick be healed.

Let your glory come to bear. Let your word be made alive. The word of life. The word of faith. The word of truth. And the word of grace.

[1 : 04] We thank you for this privilege. In Jesus name. Amen. Hallelujah. Accessing. Provoking. Activating. Engaging. The mercies of God.

God is a God of mercy. And we believe God for mercy. Lamentations chapter 3 verse 22 and 23. Hear the word of the Lord. It says, It is of the Lord's mercies that we are not consumed because his compassion fails not.

It is of the Lord's mercies that we are not consumed because his compassion fails not. Because his compassion fails not. They are new every morning.

Great is thy faithfulness. Hallelujah. Today, I'm happy to announce to you there are new mercies. There are new mercies. New mercies of God. For it is of the Lord's mercies that we are not consumed.

We are not consumed because of the Lord's mercies. And I see that same mercy increasing over your life more and more. Day after day. Week after week. Month after month.

[2 : 11] And guess what? Year after year. The Lord's mercies will keep you going. The Lord's mercies will keep you going. In Jesus name. Amen. So one of the best things that we can do for ourselves is to provoke, activate and engage God's mercies.

Because if you can engage the mercies, you will be okay. Now, before I even go further into it. What do we mean by mercy? When we say mercy, what do we mean by mercy? Mercy is to excuse somebody or someone of a deserved judgment.

So you are excused of a deserved judgment. The dictionary puts it this way. Forgiveness and compassion shown towards someone whom is within one's power to punish or harm.

So showing forgiveness or mercy towards someone whom is within your power to punish or harm. That is mercy. So to show that person forgiveness or compassion is what mercy is.

Mercy is an event to be grateful for because it prevents something unpleasant or provides relief from harm. Mercy is an event to be grateful for because it prevents something unpleasant or provides relief from harm.

[3 : 32] So it's an event to be grateful for. That's why we say journey mercies. Hallelujah. I pray that you will receive mercy. You and your household. You and your family. May you obtain mercy in the name of Jesus.

May mercy abound towards you in the name of Jesus Christ. Mercy is a necessary requirement for thriving in life. Hallelujah. And so when we talk about God's mercy, we in effect are talking about the act of God in dealing with humans, not on the basis of the negative they deserve.

Or I also put it this way. The act of God in excusing people of judgment deserved in dealing with them. So when God is dealing with you, he excuses you, that act of excusing you from the judgment you deserve, from the punishment you deserve, from the harm he's supposed to, he's okay, he's right in allowing to come to you.

From that, that ill or malady you deserve. When God is dealing with you, he is dealing with you, the act of excusing you from what you deserve when he's dealing with you.

That's what we mean by mercy. In Psalm 103 verse 10, Bible says that he has not dealt with us according to our sins. He did not deal with us according to our iniquities.

[5 : 00] Psalm 103 verse 10. God has not dealt with us according to what we deserve. Psalm 103 verse 10. It says, He has not dealt with us after our sins, not rewarded us according to our iniquities.

For as the heavens are higher above the earth, so great is his mercy towards us. The reason why he hasn't dealt with us according to our sins or after our iniquities is because as the heavens are higher than the earth, so great is his mercy.

The Bible says that for us, heaven is higher above the earth, so great is his mercy towards them that fear him. God's mercy is great towards us.

That is why he has not dealt with us according to our sins or according to what we deserve. And I pray that day after day, day in, day out, may you receive mercy and provoke the mercy of God in the mighty name of Jesus Christ.

So when we talk about mercy, one of the things I also would appreciate for us to understand is that mercy cannot be earned or deserved. And mercy is the prerogative of the one who shows mercy.

[6 : 13] So you can tell me, if I'm showing mercy to you, you can tell me, you owe me, you have to do it. No, mercy is not owned to the one, the recipient or the object of mercy.

You don't, I don't owe you mercy. For instance, if you owe me a thousand pounds and I am coming to collect my thousand pounds, I don't, if I choose to collect it or not, maybe I say, okay, let me leave it for today.

I'll collect it next week. Now I can choose to collect it next week, next two weeks, next three weeks. It's my prerogative. I've not done you any wrong. If I say, okay, I need it now or I'll do it next week or next week. It's my prerogative.

So in the same way, mercy is the prerogative of the subject of mercy or the one who gives mercy.

All right. So it's, secondly, that means that mercy is not the merit.

Okay. Mercy is not the merit of the recipient of mercy. It's not your merit. It's not your right. So God does not owe anybody mercy. If he chooses not to give mercy to anybody, he hasn't done anything wrong.

[7 : 15] I think Jesus actually told a parable of a master who went to employ laborers to come and work in his field. Some came in the morning and he negotiated the price with them.

Matthew 22, I think so. And then later on in the day, he went in the afternoon. He went and saw some people walking around, loitering in time. He said, okay, can I employ you? Come, I'll employ you to work in my field.

And he negotiated the same pay with them. So he says that you work, I'll pay you, let's say, 500 pounds at the end of the day. He brought someone later on in the afternoon and the person later on in the day.

And he says, you to come and work, I'll pay you the same amount. And then after the third, later on, he went to see a third group. He brought them in to come and work. And when the day was over, he paid 500 to the one he negotiated 500 with.

He paid 500 to the one who came in in the midday or during the middle of the day and paid 500 to the one who came late. And then those who came first said, why did you pay us 500?

[8 : 14] And he paid those people 500 too. He said, excuse me, have I done you any evil? Don't I have the right to do what I want to do with my money? Don't I have the right to do what I want to do with my money?

I negotiated to pay you this amount. And is that not what I paid you? I don't owe you. I can choose to give you more, but I can choose to give you less because it's your right to get what you have.

But if I choose to give you more, it's not your right. It's mercy. It's my right. So mercy is the right of the one who gives the mercy. So you can say, God does not owe anyone mercy.

He owes all of us judgment, fairness. If you want fairness, you will get it. I'll get into that in a minute. So mercy is the prerogative of the one who, the giver of mercy.

All right. The one who receives mercy is not their right or is not a merit. Okay. Mercy is not a right nor a merit. It's the only, it's the right of the one who gives.

[9 : 11] He can choose not to. The Hebrew word for mercy is *keset*, which sometimes when you read the Old Testament, it's translated as love and kindness. It's at that time, it's translated as goodness.

It's translated as kindness. It can also be translated as the faithfulness or the mercy or mercy or mercies. Okay. Or love.

So it's been, it can be translated in various varying ways in the Old Testament. That's the *keset*. Okay. The Hebrew word *keset*. In the Greek, the Greek word for is *eleo*, *eleo*, *eleo*, which is usually translated mercy.

All right. So anytime you are reading your Old Testament, for instance, the scripture I just read, his mercies are new every morning. Some translations will use his loving kindness. It's the same.

It's the mercy of God, which he chooses to lavish on us. Praise, praise God. So mercy can, so the first point is that God has mercy. God is, the mercy of God is his prerogative.

[10 : 15] The second point is that it's not the right of the recipients. The mercy is not the right and the merit of the recipients. And then the third point is how mercy can be expressed in different ways or use different ways in the Old Testament to express mercy, which is the *keset*.

And then the fourth point I also want to make, which is a valid one, is that mercy can be provoked. It can be activated. You can be, it can be procured.

Okay. It can be engaged. You can, there are things people, a person can do to provoke the mercy of God towards him, even though it's not a right and it's God's prerogative. There is a way we, there are things that a person can do to provoke the mercy of God.

And then my five, the fifth point I want to say with regards to this is that mercy is an action taken in response to man's wretchedness. When it comes to, when it comes to the mercy of God, it's an action taken in response to man's wretchedness.

So we are so wretched, God decides to do something about it in our interest to favor us. So it's, it's an action taken in response to man's wretchedness. It's very important to understand how, how pivotal mercy is when it comes to dealing with God.

[11 : 27] The God who is not a merciful God is not a God of the Bible. The God of the Bible is a merciful God because God is a merciful God. That's why we have the gospel. Bible says in my previous teaching, I spoke briefly about Ephesians chapter two, and I mentioned how verse four, Bible said, but God, verse one to three talks about our precarious and unsuitable conditions.

We were dead. We were children of wrath, being under the influence of the God of this world or the part that is at work. We were just like the children, we were children of wrath, just like others, children of disobedience and all these were, these things were prevalent in our lives.

But Bible says that, but God, hallelujah. What did he say about God? God who is rich in mercy. God is rich in mercy. God is rich in mercy.

He's a rich God. God is a rich God, rich in mercy, or you can say rich in loving kindness. All right. Tender mercies. God is rich in mercy. So anytime anyone is dealing with God, please remember you are dealing with a God who is rich in mercy.

That is very important. That is why whilst you are busy condemning the other person, remember that God is a God of mercy because you may be condemning the person, but the person is busy procuring, accessing, provoking, imploring, or entreating God's mercies.

[12 : 46] And when you call on God for mercy, most of the time he answers. God is a God of mercy. Don't forget blind Bartimaeus in Mark chapter 10, verse 46.

The Bible said as he was coming, there was this blind man, blind Bartimaeus sitting by the roadside begging for arms. And when he heard verse 47, he heard that it was Jesus of Nazareth passing. He cried out.

He cried out. And he said, Jesus of Nazareth, thou son of David, Jesus, thou son of David, have mercy on me. He didn't ask for money. He asked for mercy. It's always good to know when to ask for mercy.

The book, sometimes you will be asking for some things. You are praying for some things and miss the opportunity to pray for mercy. When this is one of the things I discovered is good to do. When you hear good news, please, before you even cry, just ask God, God, have mercy.

God, you must learn how to, as always, how to say, God, have mercy. Lord, have mercy on me. Lord, have mercy on me. Yes, you made a mistake, but you have to learn how to say, God, have mercy on me.

[13:48] You don't like the news you heard. God, have mercy on me. You don't like what is going on around you, negative events that seem to be happening, not in your favor. Lord, have mercy on me. Your boss called you and you have made a terrible mistake at work.

It can cost you your job. It can cost your company thousands of pounds. Lord, have mercy on me. Your husband, there's something going on with your husband and you said something that you shouldn't have said. Lord, have mercy on me.

You said something to your mother you shouldn't have said. To your wife you shouldn't have said. To your dad you shouldn't have said. To your friend you shouldn't have said. That can cost you so much. Lord, have mercy on me. We have to, I want to bring your attention to the fact that mercy works and every one of us must desire to always cry out for mercy.

Blind Matthew Miles cried out for mercy. He asked for nothing but mercy, nothing but mercy, nothing but mercy. Oh God, that you will help us and give us grace to call on mercy.

As I said in our previous teaching, that mercy goes farther than grace. Okay, mercy goes farther than grace. Mercy is what reaches out to the wretched state of man.

[14:59] It comes further. Grace, to bring you in a place where the grace of God, the favor of God can work on you. The favor of God can be lavished on you. Grace means give me what I don't deserve. Mercy means don't give me what I deserve.

Hallelujah. So mercy's place, don't give me, I deserve judgment. I deserve harm. I deserve punishment. Please don't give me what I deserve. And you who deserve judgment, why do you want God to show you goodness?

And so mercy must reach out to you and bring you from that wretched state of deserving judgment, punishment, and harm to the state where the grace of God cannot work on you. I see grace working on you. I see you receiving grace in your life, in your family, in your marriage, in your career, in your health, in your business.

Receive grace in your ministry. Receive grace in your ministry. Receive grace. You know, Paul said that Ephesians chapter 3 is unto me, verse 8, who am less than the least of the saints.

Was this grace given that I might preach the unsatchable riches of Christ? The grace was given to me. You need grace to do ministry. But guess what? When you are in a certain state, grace can reach out to you.

[16:02] What you need first is mercy. So Paul, in 1 Timothy chapter 1, verse 12, he says that, I thank God that he counted me faithful, putting me into the ministry. And watch this, verse 13, me, who was an injurious person and persecuted.

I persecuted the church, but I obtained mercy. Did you see that? He was in the state of persecuting the church. It was mercy that reached out to him and brought him to a place where he can receive grace to do ministry.

Hallelujah! Hallelujah! Mercy. You in your state, in your sinful state, in the things you are doing against God, things you have done against others, the bad things you have done.

Thank God that God is a God of mercy. God is a God of mercy. My brother, yes, they said you did what you did. Yeah, you did what they said you did. But guess what? You can cry out for mercy and the mercy of God will take you further.

The mercy of God will save you, will excuse you. God is, oh, oh, God is a gracious God and a merciful God. Why don't we say God is a merciful God?

[17:01] What does it mean? He's full of mercy. He has a lot of mercy. In fact, one day I was teaching and I was telling some people that the mercy of God endures forever. So what does that mean?

It will outlast, out endure what you might be going through. Most of the time in the Old Testament, you saw them always crying to God for mercy. In 2 Chronicles 20, verse 21, when Jehoshaphat and Judah, the whole of Judah, when they were going to fight, the armies that were coming against them, the king of Ammon and all those guys who were coming against them.

Bible said, they said, go. They went to the battle and they appointed singers who should sing to the beauty of God, the holiness of God, God's holiness. And as they sang, they sang and said, for his mercies endure forever.

His mercies are everlasting. God's mercies are everlasting. That's all. Praise the Lord for his mercies endure forever. Hallelujah. Oh, how we would teach our children to learn how to say praise the Lord.

Why? For his mercies endure forever. Praise God. In spite of what is going on in your life, around your life, it's good to learn how to say praise the Lord. Why? Because his mercies endures.

[18:10] It will outlast your condition. It will outlast the predicament you are going through. It will outlast the negative circumstances around you. Why? Because the mercy of God endures forever.

It will out endure what the enemy is trying to impose on your marriage and your family and your career and your finances. I see God's mercies working for you in the mighty name of Jesus. So as they went to fight, they didn't appoint the army first.

They appointed singers. Face your future with praising God for his mercies. Hallelujah. Don't praise him just because you want to praise him. Praise him because he's a God of mercies. His mercies endures forever.

As we go into the rest of the year, brothers and sisters, let's learn how to praise God because his mercies endures forever. There's so much uncertainty in the air, but there's one thing that is certain. Hallelujah. Even in spite of the uncertainties, there's one thing that is certain. That is the mercy of God. And so we can face the future praising God for his mercies that are certain mercies that endure forever.

[19:12] Praise the Lord for his mercies endure forever. In fact, in the book of Psalm 100 verse 5, this is how they say it. They didn't just say, praise the Lord, his mercies endures forever. They said, God is good and his mercies endures forever.

For the Lord is good and the Lord is good and his mercies endures forever. Psalm 100 verse 5, God is good and his mercies endures forever.

Psalm 106 verse 1, God is good and his mercies endures forever. Psalm 107 verse 1, God is good and his mercies endures forever. Hallelujah. Psalm 118 verse 1, God is good and his mercies endures forever.

Psalm 118 verse 29, God is good and his mercies endures forever. Hallelujah. Psalm 136 verse 1, God is good and his mercies endures forever. Psalm 136 verse 2, his mercy endures forever.

136 verse 3, his mercy endures forever. Verse 4, his mercy endures forever. Verse 5, 6, 7, 8, 9, 10, his mercy endures forever. His mercy endures forever. His mercy endures forever. Verse 11 to verse 20, his mercy endures forever.

[20:16] His mercy endures forever. His mercy endures forever. Verse 21, his mercy endures forever. Verse 22, his mercy endures forever. Verse 23, his mercy endures forever. Verse 24, his mercy endures forever.

Verse 25, his mercy endures forever. Verse 26, his mercy endures forever. His mercy. The mercy of God endure forever.

The mercy of God endure. I see the mercy of God enduring in your family. Everybody will see that you are receiving mercy and enjoying mercy. I see that happening for you. His mercy endure forever.

In 1 Chronicles 16, verse 34, it said God is good and his mercy endure forever. In 2 Chronicles 7, we normally read chapter 7, verse 14, if my people who are called by my name.

But chapter 7, verse 3, it says that God is good and his mercy endures forever. That is why if his people who are called on his name shall humble themselves and turn from their wicked ways and seek his face and pray.

[21:13] Hallelujah. God is good and his mercy endures forever. In the book of Micah, chapter 6. Thank you, Jesus. Micah, chapter 6, verse 6. I'm reading from King James. It says that, Wherewith shall I come before the Lord and bow myself before?

It says that, With what shall I come before the Lord and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old?

Will the Lord be pleased with thousands of rams, with ten thousand rivers of oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul?

It's like, what shall I do that I can't even approach God and I can get God's favor? I can get God's interest. What is it that I should do? Is it money? Is it offerings?

Is it sacrifice? What can I do? What should I do? Verse 8. He has shown you, oh, mortal, oh, mortal, what is good? God has shown you what is good. Oh, tell me what God has shown me what is good.

[22 : 19] Watch this. And what does the Lord require of you? To act justly, to love mercy, and to walk humbly with your God.

He said, this is all he wants. Love, do righteously or do what is right. Okay, so do what is right. He says that to do justly, that's what is right.

To love mercy, to walk humbly before your God. To do what is right, love mercy. He said, you have to love mercy. These are the things God takes notice of.

You have to love. What does it mean to love mercy? You are showing mercy and you are receiving mercy. Your mind, when you are dealing with God, you have mercy on your mind. Mercy on your mind. See, when you love mercy, you don't deal with people mercilessly.

And when you love mercy, every time you are going to God, you have mercy on your mind. Why? Because God is a merciful God. God is rich. Bible says, Ephesians, but God who is rich in mercy.

[23 : 17] God who is rich in mercy because of the love with which he loved us. Even when we were dead in our transgression, he was able to reach out to us because of his mercies. In Hebrews chapter 4 verse 16, he says, therefore, let us come boldly before the throne of grace.

He said throne of grace. When we go to the throne of grace, what are we supposed to receive? Mercy first. Mercy. Mercy for our mess. Our mess.

Mercy for our mess. Mercy for your mess. We need mercy. Every day when you wake up, when you do something wrong, when you go wrong, when you say what you shouldn't have said, don't forget to say, mercy, Lord.

Lord, have mercy. Sometimes when people are even praising you, they don't know you. They don't know the things that are not good in your life. As they praise you, you say in your heart, mercy, Lord. Mercy, Lord. Mercy, Lord. Hallelujah.

Hallelujah. Mercy, Lord. Mercy, Lord. They don't know the things you have said about them. They don't know the things you have been watching. They don't know the things. You say, oh, you're trying. That's so good. You're so good. You're saying, mercy, Lord. Mercy, Lord.

[24 : 16] As they praise you, even if there's nothing wrong in your life, you have to say mercy. Mercy. Plead the mercy of God. Cry out for the mercy of God by giving him praise and saying, mercy, Lord. Have mercy. I'm but a human being.

I'm but frail. I'm but imperfect. Mercy, Lord. Mercy, Lord. I see God showing somebody mercy. If I were you, I would shout, mercy. Hallelujah. Hallelujah. So now, one of the things I also want to draw to our attention is that our salvation is a function of mercy.

Our salvation is a function of mercy. Hallelujah. Salvation is a statement of mercy. In Ephesians chapter 2, verse 4, it says that, but God, who is rich in mercy?

When we're dead in our translations, made us alive. So, God reached out to us to make us alive by his mercy. It's an act of mercy. In 1 Timothy chapter 1, I quoted it earlier on.

1 Timothy chapter 1, verse 13 and verse 16. He said, talking about Paul, he was talking about himself. He said, who was before a blasphemer? Who was before a blasphemer and a persecutor and injurious, but I obtained mercy?

[25 : 21] No, I obtained because I did it ignorantly and in unbelief. He said, I obtained mercy when I was an unbeliever. What I obtained was mercy. Verse 16. How be it for this cause, I obtained this.

Let me read from verse 15, actually. Verse 15 says that this is a faithful saying and worthy of all acceptations that Christ came, Christ Jesus came into the world to save sinners of whom I'm chief. I'm chief. Chief. He said, I'm chief sinner. Okay. What was that? The end of the story? No.

However, how be it for this cause, I obtained mercy.

Why did I obtain mercy? Because of the fact that I'm a chief sinner, I obtained mercy. Okay. So salvation actually in itself is a statement of faith. Look at Titus. Titus chapter 3, verse 5.

Titus chapter 3, verse 5 says that not by the works of our, let me read from verse 4. But after that, the kindness and the love of God, our Savior, to us man appeared.

[26 : 17] Not by the works of righteousness, which we have done, but according to his mercy, he saved us by the washing of regeneration.

He saved us. How did he save us? According to his mercy. That means that he reached out to places where no one can come and reach, can reach us. Where we are, your condition, some of us, when people get to know who you have actually been, they won't like you.

They won't like you. What you have done, what you said about them, the things that you have covered up, they won't like you, but thank God for mercy. That God, because of his mercy, God,

because of his mercy, can still reach out to you and show you mercy to love you, to like you, to work for you, to help you.

I see God helping you. I know you've made some mistakes, but listen, I see God helping you. Why? Because of his mercy. This morning, this day, wherever you are, wherever you are in the world, it can be morning, afternoon, evening, midnight.

Right? This morning, this afternoon, this day, I want you to know, in spite of what you've gone, where you've gone wrong, and the things you did, which you should have done, which you are sorry about, which you are not happy about, if you can cry out to God for mercy, mercy is coming to you.

[27 : 34] May you receive mercy. May mercy cover you where the enemy is about to strike you. May mercy say no. May mercy defy, may mercy defend you. May the mercy of God defend you.

May the mercy of God defend you. May. Bible says that God showing mercy to a thousand generation. That's the, the, um, when, when, uh, uh, uh, uh, Mary, the mother of Jesus in Luke chapter one from verse 45 that was when he, she sang the Beatitude.

He said, God shows mercy to, let me read it. Thousand generations. He shows mercy because his mercy endures forever. I see you obtaining mercy.

I see you obtaining mercy. He says that, verse 36, And Mary said, My soul that magnified the Lord, and my spirit rejoiced in God my Savior, for he has regarded the low state of his mind, and made him remember the statement.

I may not read it back, but remember this statement. He has regarded the low state, the low state. If you have a Bible underline, the low state. He has regarded the low state of his handmaid, talking about humility of his man handmaid.

[28 : 42] For behold, from henceforth all generations shall come in blessing. He that is mighty has done great things, and holy is his name. Watch this, verse 50. And his mercy is on them that fear him from generation to generation.

His mercy is from them that fear him. God, throughout generations, there's always mercy. God will always show mercy to the people who fear him.

Amen. So, remember, our salvation is a function of mercy. Let me just show you 1 Peter. In the book of 1 Peter, chapter 1, verse 3.

1 Peter, chapter 1. Blessed be God, the Father, God, blessed be the God and Father of our Lord Jesus Christ, who, according to what? His abundant mercies. His abundant mercy, sorry.

His abundant mercy has begotten us again unto a lively hope. We have been born again. We have been born again. How? Because of his abundant, which, which, according to, according to his rich mercy, abundant mercy, God is rich in mercy.

[29 : 47] So, our being born again, our salvation, is a statement of God's riches, rich mercies, abundant mercies. Hallelujah. Abundant mercy. And in the book of Romans chapter, you will like this, Romans chapter 15.

Sorry. Okay, Romans, we'll go to Romans 15, 9 later, but let's start from 9, 15. We'll go to 15, 9 later, okay? But look at Romans 9, 15. Romans chapter 9, verse 15. Let's read 23, then I'll come to 15.

23 says that, and that he might make known the riches of his, the riches of his glory on the vessels of mercy, which he had for prepared unto glory.

He said, God's plan is to make known the riches of his glory on the vessels of mercy. Who are the vessels of mercy? Those he has saved. We are the vessels of his mercy.

We have been predetermined, predestined to receive a certain type of mercy for our salvation. We are vessels of mercy. Vessels are meant to contain. We are vessels of God's mercy.

[30 : 47] Hallelujah. Look at verse 15, as I said earlier. Verse 15 says that, for he said to Moses, Moses, I will have mercy. Ooh, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

So then it is not of him that will, neither is it of him that run, but that runneth, but it's of God who shows mercy. May God show you mercy. In your family, in your marriage, in your career, in your health, may God show you mercy.

May God show you mercy. May God show you mercy. It says that, and bye shows mercy. Verse 16 again. So then it's not of him that wills, neither is it of him that runneth, but it's of God who shows mercy.

Verse 18. Therefore, has he mercy on whom he will have mercy and whom he will he hardeneth. So God will have mercy.

Mercy is his own prerogative. He determines his own choice. He determines to show, okay, I'll show you mercy. Mercy covers the flaws. It will cover your flaws and make you look so wonderful.

[31 : 46] I pray that may you receive mercy. That interview you are going, may God show you mercy. That interview you are going for, yeah, I mean you, may God show you mercy. As you go and sit before the panel, may God show you mercy.

In that court case, may God show you mercy. Mercy in your ministry. Things have gone wrong. Things you have said you shouldn't have said, done you shouldn't have done. May God show you mercy. Pastor, may God show you mercy in your ministry.

May you receive mercy. He said, God said, I will have mercy on whom I will have mercy. And I will have compassion on whom I will have compassion. It's not of him that wills. Neither is it of whom that runs, but it's of God who shows mercy.

May God show you mercy. Ministry is a function of mercy. After salvation, the next thing I want you to know. So, salvation is a statement of mercy. But not only that, ministry is also a function of mercy.

In 1 Corinthians 4, verse 1. 2 Corinthians 4, verse 1. You need to see this. It says that, therefore, seeing we have this ministry, as we have received mercy, we faint not.

[32 : 50] We have this ministry as we have received mercy. In 1 Timothy 1, verse 12, Paul speaks about how God trusted him and putting him into the ministry.

He said, who, he was a blasphemer, persecutor, an insolent person or injurious. However, he obtained mercy. He's in ministry because he obtained mercy.

Ministry is a function of mercy. Ministry is not merit. It's mercy. If someone's ministry is doing well, it's because the person is enjoying a certain dimension of mercy. Okay?

So, remember, ministry is mercy. 1 Corinthians 7, verse 25. Paul said that, now, concerning virgins, I have no commandments of the Lord.

Yet, I give my judgment as one that has obtained mercy of the Lord to be faithful. I've obtained mercy of the Lord to be faithful. Ministry is a function of mercy.

[33 : 46] I see you obtaining mercy in Jesus' name. When Paul was writing his pastoral letters, all the letters he writes, his salutation is, Grace and peace be upon you.

Grace and peace. Grace and peace. The Jewish salutation greetings is always, Shalom, Shalom, Shalom. He said, Grace and Shalom. Okay? Keres, Shalom.

Keres and Shalom. Keres, Shalom. Keres, Shalom. But when he called to the pastoral epistles, those who are actually in ministry and doing ministry, talking about Timothy.

1 Timothy 1, verse 2. He says that not only grace and peace. He said, Grace, mercy, and peace. He adds mercy. Because ministry is a function of mercy.

So, Keres, Elyu, Shalom. Keres, Elyu, Shalom. Keres, when it comes to ministers, the one in ministry needs mercy.

[34 : 43] The one, he said, Timothy, my son. Mercy. Grace, peace, and peace. Grace, mercy, and peace. Mercy. And in 2 Timothy 1, verse 2. 1 Timothy 1, verse 2. 1 Timothy 1, verse 2.

Same thing. Grace, peace, and mercy. Or grace, mercy, and peace. Mercy. And in Titus 1, verse 4. The same. Say mercy. Grace, peace, and mercy. Mercy. Mercy. Mercy is needed for ministry.

For you to be able to do anything worthwhile for God. To be a blessing to people. Boy. Man of God. Woman of God. You need mercy.

We, I believe that if you want to do well in ministry, you must be someone who always cries out for mercy. You must be constantly crying out, asking God for mercy. You must be a blind Bartimaeus, a Bartimaeus type of Christian who always, a minister, who always says, Lord, Lord Jesus, have mercy on me.

Lord Jesus. And Bible says, blind Bartimaeus said, Lord Jesus. And the people, verse 48, the people around him, Mark chapter 7. Sorry, Mark chapter 10. I'm sorry. The people around him kept telling him, keep quiet.

[35 : 48] You are making noise. You are disturbing. Keep quiet. But Bible said, he shouted. He cried out. He cried out the more. Cry out for mercy. And when you cry out for mercy, God will not turn the deaf ear to your cry of mercy.

That's one cry God cannot ignore. The cry for mercy. The cry for mercy. God does not ignore the cry for mercy. God does not ignore the cry for mercy.

Why? Because he's a merciful God. He's a merciful God whose mercy endures forever. Whose mercy endures forever.

He is a mercy fool. He is so loaded with mercy. If you cry out for mercy, he will have mercy on you. Anyone who cries out for mercy will have mercy on you.

Quickly. How do you engage? How do you engage the mercy of God? How do you provoke them? What are the things you can do to actually provoke or command and engage, activate more of mercy to flow towards you?

[36 : 48] There are things you can do to flow towards, to make mercy flow towards you. Number one is cry out unto God, as I said, or prayer. Hebrews chapter 14 verse 6.

He said, let us come boldly before the throne of grace. So come, approach God. Engage God. He said, exercise your spirit in accessing God. That's prayer. Exercising one's spirit in approaching God.

Approach God. So pray. Pray. Ask for mercy. Cry out for mercy. God never turns down the cry for mercy. God does not turn down the cry for mercy.

Remember this. Because anyone who is crying for mercy puts themselves in a certain state.

Actually, I'm going to show you a scripture in Luke. When you cry out for mercy, ask God for mercy.

Cry out for mercy. You want mercy? Cry out for mercy. You need mercy? Cry out for mercy.

Because it's only people who are in a mess who can cry out for mercy. Who consider themselves, remember as I told you, sorry, Mary.

[37 : 50] He says that, for he has regarded the low state. You are in a low state. And mercy works when you are low. Mercy works well. Mercy works well with the humble.

Mercy works well when you are in a mess. And you cry out, out of your mess. Out of your mess.

Out of the pit of mess. You have cried out to God. God, who is rich in mercy.

So even when we were dead in our transgressions and our sins. Because God, who is rich in mercy, did something about our dead state. We couldn't help ourselves. But he took a step.

Because we are so low. When you are low, cry out for mercy. So number one, how do you engage the mercy of God? How do you provoke the mercy of God? How do you activate the mercy of God? How do you procure the mercy of God? Number one, pray. Pray. In the book of Luke chapter 1, chapter 18, from verse 10. Beautiful parable. Verse 9 says that, He spoke this parable unto certain which trusted in themselves that they were righteous and despised others.

[38 : 55] He spoke a parable. One of the things I found out about Jesus' parables is that Jesus' parables, most of the parables, when he's going to compare, it's always like there's no middle ground. So, in this parable we are going to read, you'll find out something in a minute.

But there's no middle ground. Usually it's said, some are on the narrow road or the narrow path or the wide road. Or narrow path and the wide road. Some separate the sheep from the goat, the wheat from the chaff.

You see what I'm talking about? The sheep from the goat, the wheat from the chaff. One man, two men. One builds his house on a rock, the other builds on the sand. You don't say, okay, I'm building on a sandy rock.

No, or rocky sand. No, sand or rock. Broad way or narrow way. You are in the light or darkness.

You are a sheep or you are a goat. You are wheat or tare.

You are lost or saved. There's no middle ground. So, Jesus is, most of his parables, just clear. The prodigal son, the one who went away and the one who stayed at home.

[39 : 58] Lazarus and the rich man. There's no middle ground. Heaven and hell. This is interesting. So, Jesus told the parable. Oh, two sons. You remember two sons the father sent to go and work in his vineyard?

One said, I will go, but he didn't go. The other one said, I won't go, but went. Two sons. Two sons. Why didn't he take many sons? Two sons. You know. So, most of these parables, Jesus said, were pointing to one of two extremes.

Two shall be in the field. One shall be taken. That is not even a parable. But let's go back to 18.

Verse 10. Two men went into the temple to pray.

They didn't go to play. It's sad that many people go to churches to play. Play. Instead of pray. He said, my house shall be called a house of prayer.

But you have made it a den of tea, not a house of playing. Playing. Some people think being in church is fanfare.

[40 : 57] It's warfare. We need more agonizers. People who agonize in prayer. More than organizers who organize events. Praying and calling on the name of God.

Oh, God, deliver us from Corona. Oh, God. We come against the Corona. Oh, God. Yeah. Agonizers. The kingdom needs more agonizers than organizers. So, it says that they went to pray. One was a Pharisee and the other a publican. Other translations or, for instance, I think the end of you is likely to say a tax collector. See, when you hear stories like this, usually we distance ourselves from it because this is talking about 2,000 years ago.

About 2,000 miles away from us. So, it's like kind of, it's not relevant. Whenever did you go to the high street and saw a tax collector? Or a publican?

What's that? Or you went, have you ever seen a Pharisee? Actually, we're actually frail. So, you know, we have these ideas of a Pharisee tax collector. It's removed from us.

[42 : 00] But I think it's good to understand the terms of a Pharisee. Who actually a Pharisee in those days when they spoke about a Pharisee? The nature of a Pharisee. You know, a Pharisee is somebody who really cares about the things of God.

Okay. A Pharisee is a man who means business with God. Means business. Because in those days, the society was becoming so liberal.

So, you either go against the liberal approach of society and stick with the conservative way. And you have a lot of enemies. People don't like you. So, Pharisees were very lonely people. People didn't like them. Because they say you are antisocial. You don't come for parties. You don't go and drink with us. When we are going to the pub, you don't come. When we are going to nightclubs, you don't come. And you don't do this.

You don't even, you don't do bad things with us. You don't smoke with us. You don't drink with us. You don't womanize with us. You don't, you know, do one night stand just like us. You think you are the only one.

[43 : 01] And sometimes you have people in church who are behaving, who are misbehaving in this way. In other words, living like sinners. Okay. Sanctified, like, but behaving like pigs.

Bible says a dog returns to his form. In 2 Peter 2, verse 22. A pig goes back to the mat. Some people who are born again goes back to this way. And they have the audacity to tell those of us who are trying to do it right now.

You are self-righteous. I find it so funny. Bible says that the grace of God that brings salvation has appeared to all men. Then verse 12 says, teaching us that denying worldly lusts or godliness and worldly lusts.

About three things he mentioned. We should live soberly in the world. Why do we, you see, you are born again, but you say it doesn't matter how you live. But the grace that saves you tells you that some things you can't be doing. Pharisees were people who were deemed very antisocial. They actually meant business with God. A Pharisee is a religious person whose number one career, he makes religion his number one career.

[44 : 05] His number one priority is to do what will please God. A Pharisee, number one priority is to make sure he doesn't live for now. He lives for the judgment of God coming. He lives for what, how God will judge him.

He lives for the life after. That's a Pharisee. So Pharisees were very, actually, kind of good people. But they were so extreme. Okay. They disciplined themselves.

Pharisees fast twice a week. Twice a week, every day. And when they plant some stuff in their garden, and maybe pepper, pepper, or some garden eggs, or whatever, cucumbers grow.

They go and give 10% to their temple. They give it. They are so meticulous because they don't want to break the law of God. So they are so focused.

It's like so focused. And how about a tax collector? You don't know who a tax collector is. A tax collector knows that when an enemy or a foreign nation occupies your nation and they are ruling you.

[45 : 04] Romans, what they used to do was they would appoint some people amongst the populace. They say, okay, they look for, in every nation and every community, there are people who sell their mother, sell their father, sell their friend, their sister, sell their whatever allegiance.

They will sell it for money, to make money. They don't care. And you always have people like that. So when the Roman masters, when they come and take over a place, they don't send a specialist to come and collect taxes because they claim so much from you.

They collect every little you have. They collect everything and they strip you of your resources. And they don't do it themselves. They look for one of you who is mean enough and disloyal enough to his people and doesn't care about his people, can't even abuse his own family to get money.

They will choose you and you go and volunteer yourself. And then they give you the authority to collect as much money as you can, taxes from the people. And when you collect it, you send it to Rome.

But Rome will tell you, this is their quota. So every month, let's say you are supposed to bring 10,000 every month. You are free if you can get 50,000. The rest of the 40,000 is yours. And the Roman soldiers will be backing to defend you.

[46 : 22] If anybody fights and misbehaves towards you, the soldiers will brutally handle them. So they were feared by, hated by society.

You people, you are traitors. And they were rich. That's why Zacchaeus. He said anything I'll collect it from anybody, I'll give to them. Luke chapter 19. And in Luke, I think, Jesus, John the Baptist, in Matthew chapter 3.

He says, what you have extorted from people, go and give it back to them. Because tax collectors were always collecting money. So they were public enemies, number one. So you have this extreme goody goody people who think everybody's dirty.

And so they didn't even want to relate with everybody for a see. And you have this bad, bad, bad, bad, bad worst type of people who were public enemies, number one. They're all anti-social. People didn't like them.

They didn't have friends in the society. One extreme. One is extreme right. And the other one extreme left. People didn't like them in the society. Which of them would you like to live near you?

[47 : 23] To be your neighbor? Just be honest. Which of them would you want to be your neighbor? I know you say you want the Pharisee. Because he's a good guy. He won't even hurt you. Even if your friends fall into his house, he will do it.

He will repay it himself. He's such a good person. Over good. Over good. And super spiritual. Super righteous. You will like him. But guess what? Who God chose to be his neighbor?

God chose the tax collector. Let's read the text and see. Very interesting point. Therefore, as he stood and prayed. I want you to notice seven differences. Eight differences in their prayers.

Eight differences in both of their prayers. Let me read it and I'll mention the differences. Therefore, as he stood and prayed. Because both of them went to pray. Pray that with himself. God, I thank you that I am not as other men.

Other men are extortionist. And just adulterous. Three things after the Ten Commandments. He said, I'm not like that. I don't do all those three things. Even this publican with the tax collector.

[48 : 27] And I fast twice. I fast twice in the week. I give tithe of all that I possess. And the publican standing afar off would not lift up so much as his eyes onto heaven.

But smote his breast saying, be merciful unto me, a sinner. I tell you. This Jesus. This Jesus. He said, I tell you. I don't know what Jesus is telling us now. I don't know what he might be telling you.

Listen, somebody. I tell you. This man went down to his house. Justified rather than the other. For everyone who exalts himself shall be abased. And everyone who humbles himself shall be exalted. Don't forget what Mary said. He has regarded the lowly state. Just before Jesus died. Do you know who he communicated with? Just before he died. The thief. The criminal on the cross.

He gave him assurance. Guess what? Just after he resurrected. The first person he met. Mary Madeline. Who used to be a prostitute with devils inside him. Interesting. In the Jewish times.

[49 : 27] The women did not have regard for the prostitute. If you're a woman, you're a prostitute. Other women don't respect you. They don't have regard for you. In the same way. Men also didn't have regard for tax collectors. And prostitutes and tax collectors were the lowest of the law.

In the society. They didn't like them. Guess what? But Jesus told the Pharisees. I think somewhere in Matthew. I think it's in Matthew. So Matthew chapter 21. Somewhere there.

It says that the tax collectors. Jesus and prostitutes. Will enter the kingdom of God. Before you Pharisees. Tax collectors. Because God will always. His mercy will reach out.

To the one. Who is low. And cries for mercy. So what's the point here? Jesus. The guy went to pray. And his prayer. He said Lord have mercy on me a sinner. What are the eight differences in their prayer? Number one.

The length of their prayer. The Pharisee's prayer was very long. The sinner's prayer didn't have much. Tax collector. He said short prayer. Number two. The Pharisee. The Pharisee's prayer was from the head.

[50 : 25] I don't do this. This is what I don't do. I don't do. He was talking about facts. But the. The. Tax collector's prayer was from his heart. He's feeling. Please. I can't say anything.

This is the condition I'm in. Wow. Wow. Number three. The Pharisee's prayer was focusing on the negative things. I don't do this. I don't do this. For goodness sake. What are you doing? What do you do?

I don't do this. I don't do this. While the tax collector said. He said. He prayed a positive prayer. He said. I am this. I am a sinner. This is who I am. He was real.

That's what I am. That's what I am. I am a sinner. That's what I am. The other one said. I don't do this. He was negative. I don't do. But the other one was positive. This is what I am. Number.

Number four.

The Pharisee's prayer was about himself. Bible said. He just prayed with himself. Can you imagine? And then. Do you know his prayer? I. I. Every statement started with. I. I.

[51 : 20] I. I. He was the subject. God was the object. I. I. How about the. The tax collector. He wasn't the subject. God was the subject. He was the object.

He said. Have mercy. God. You should do something. Have mercy upon me. A sinner. Wow. Look at the. Fifth point. The Pharisee's prayer. Was comparing himself with somebody. See.

When you compare with yourself. Others. You become proud. Or you become envious. What do they have? You don't have. You become envious. What you have. They don't have. You are proud. When you compare yourself with others. There are people in church who say. I'm always better than these other ones.

You have to be careful. Don't compare yourself with others. Compare yourself with Christ. The standard of Christ. And there are people in the world. Who say. Even though I don't go to church. I'm better than this one. Listen. You are better. You might be better than.

Somebody in the eyes of men. But God. Christ is our standard. So. When you start comparing yourself with people. You always fall below the standard of God. And so. This Pharisee was comparing himself.

[52 : 15] The Republican. They didn't compare himself with anybody. Number six. The Pharisee was willing to give, give, give. He said. I give this. I do this. I will. He was.

What else do you want me to give? I will give you. But the task collector. The Republican. He said. Lord. Give me mercy. Give me. He. So the Pharisee said. I'm not in need.

And God gets moved by need. If you are in need. The other one said. God. Have mercy. Give me this. He wants us to come to a place where he's our source.

He's your source. That's one of the ways you provoke mercy. Okay. In your prayers. And then. Number seven. The. The Pharisee. The Pharisee.

Appeal to the justice of God. He said. You see me. I don't do this. I don't do this. I don't do this. I do this. I do. I give. I give. This is what I do. So you have to show me justice. You know. I've done very well.

[53 : 08] The task collector said. Please have mercy on me. He appealed. For mercy. Ah. He appealed. He cried out for mercy. Number eight. The last point. Point seven.

Even says that. The. The Pharisee said. Give me what I deserve. You know. I'm doing well. Give me what I deserve. But the task collector said. Don't give me what I deserve. Have mercy on me. I know.

That's somebody's prayer. When you find mercy. And then number eight. The. The Pharisee assumed. I'm good enough. You know. I'm good enough. But. The.

Task collector admitted. He was not good enough. I don't know where you stand. But Jesus said. I tell you the truth. How. It's not what they did in the temple. How they went home. This other guy.

The Pharisee. Went home the same way he was. He was so religious. He wasn't real. But. The task collector was so real. He went home. Justified. His wife said. How. Where were you? I went to the temple.

[54 : 04] You. Temple. Are you going to collect money from the temple as well? No. What are you going to do? I went to pray. Really? You. Prayed the temple. You can't. You're kidding. You. And what did God say?

God said. It's fine with me now. How? Because I asked for mercy. When you ask for mercy. You will get mercy. So number one. How do you provoke mercy? You. You ask for mercy.

Pray for mercy. Number two. From the text. We saw. That humility matters. You have to be humble. You have to be humble. Once you are humble. You will obtain mercy. Number three.

You have to be merciful. So those who pray for mercy. Ask for mercy. Cry for mercy. Receive mercy. Those who are humble. Receive mercy. Because he said. He has shown mercy to the lowly. Mary's prayer. Said you have. You have showed mercy. Or you have regarded the lowly state of your handmaiden. Number three. Being merciful. Bible says in Matthew 7. 5.

[54 : 57] 7. Blessed are the merciful. For they shall obtain mercy. Matthew 18. 33. Talks about. When God has forgiven you. You also have to forgive your other friend. When you show mercy.

In James chapter 2. Verse 13. It says that. We are supposed to. I think I'll read. James chapter 2. Verse. Verse 13. It says. Mercy triumphs over judgment.

Hallelujah. Thank you Jesus. James 2. James 2. James 2. 13. Says that. For he. He shall have judgment without mercy.

That has showed no mercy. So if you don't show mercy. You also get mercy. Be merciful. I know they hurt you. But have mercy on them. Forgive them. Forgive others for you to be forgiven. Forgive others for you to be forgiven.

In the book of Psalm. In the book of. Psalm 18. Verse 25. It says that. To the merciful. You show yourself merciful. So.

[55 : 55] As you show mercy. You provoke the mercy of God. Show mercy. I repeat it. I repeat it. Matthew 5. 7. Blessed are the merciful. For they shall obtain mercy.

I see you obtaining mercy. How do you obtain mercy? Show mercy to people. People who have offended you. People who you are in the power. To rightfully punish. Rightfully not forgive. Rightfully hold to ransom.

Have mercy. Let them go. And you shall. When you do that. You shall provoke the mercy of God. You engage the mercy of God. So number one. Cry out for mercy. Number two. Humility.

Number three. Be merciful. Number four. Serving God's servant. Or God's people. In 2 Timothy chapter 1. Verse 16 and 17. It talks about this gentleman called Onesiphorus.

He said Onesiphorus. 2 Timothy chapter 1. Verse 13. Verse 16. He said. The Lord have mercy on the household of Onesiphorus. For he often refreshed me. And was not ashamed of my chains.

[56 : 54] Verse 18. The Lord grant unto him that. Verse 17. But when he was in Rome. He sought me out very diligently. And found me. The Lord grant unto him.

That he may find mercy of the Lord. In the day. In that day. And how many things he. Sorry. And in how many things. He has ministered unto me.

At every source. And thou knowest very well. The way he takes care of me. He didn't say the ministry. Me. The servant of God. I am in need. I am doing this work.

And because of the work. I am in this state. But I said. This man refreshes me. He takes care of me. He said. May the Lord show him mercy. Mercy. As you take. You help the servants of God.

People who are doing God's work. Genuinely. You can tell. This is a clean man of God. Genuine man of God. A genuine people of God. Genuine sister in church. Serving the work. You help God's people.

[57 : 47] You serve God. Personally. Helping them personally. Sometimes there is one difference. Between doing something. For the church. And doing things. For the people. Of the church. People who are making the work happen.

You care about them. You honor them. You help. You go out of your way. To help them. May he obtain mercy. Very important. Many people don't know this. So. Serving or helping God.

The servants of God. Or the people of God. And then number four. Is fearing God. Psalm 103 verse 11. It says that. God. Has mercy.

On those who fear him. In. Luke chapter 1. Verse. What I just read. Verse. I think 50 or so. It talks about. Showing mercy. From generation to generation.

To those who fear him. When you fear God. When you are. You watch the way you behave. You know God said. Don't do it. You don't do it. You fear God. He shows you mercy. And then finally.

When. How do you provoke.

[58 : 40] Engage the mercy of God. Genuine and honest. Value system of God himself. The way. You know that. This is the things of God. You are. Bible said. They that observe lying vanities. Shall forsake their own messes.

In. In Jonah. Chapter 2. Verse 8. If you observe lying vanities. You. You. You forsake your own messes. If you follow. Fake gods. Things that.

Replace the system of God. Replace the value of God. You have low view of God. Low value for God. Other things are more important to you than God. You are observing lying vanities. And then 2. If you are not real.

With your states. You know that you need help. You know that. You have. You have sinned against God. You know that this thing you are doing is not. You admit it. And come to God. See. Make God your focus.

And then be real about your case. And so. Genuine and honest value system of God and self. It will provoke mercy for you. This is how to provoke mercy.

[59 : 35] Just 6 ways. Number 1. Cry out for mercy. Or pray. Number 2. Humility. Number 3. Being merciful. Or showing mercy. Number 4. Helping God.

The servants of God. Or the people of God. And then number 4. Fear. The fear of God. And number 5. Genuine and honest value system of God and self.

When you do this. You provoke the mercy of God. God is merciful. I see God showing you mercy. Showing your family mercy. Showing your house mercy. Showing your health mercy. Showing your career mercy. Showing your ministry mercy.

Showing your marriage mercy. Showing your children mercy. It shall be well with you. Because you will never lack mercy. God is good. And his mercies endures forever. God who is rich in mercy. His bountiful mercy.

May it increase towards you. In Jesus name. Amen. We thank God for using the servant. Reverend Dr. David Entry. To share this awesome word. If this message has blessed you in any way. Please spread the word by sharing it.

[60 : 32] And send us an email. To amen at caris.org Remember to stay connected with us. On Facebook, Instagram, YouTube and Twitter. For regular updates. On what God is doing here.

At Caris Ministries. Stay blessed. Thank you.