

Gratitude: Spiritual Gifts: Showing Mercy, Romans 9:15; Daniel 9:4-18

Romans 9:15 starts out with the future active indicative of the verb: *eleo* - “*I will have mercy.*”

future: Predictive; Paul shows through Jacob that God will impute blessings to those who advance to spiritual maturity

active: The justice of God produces the action of the verb by blessing the mature believer.

indicative: Indicates the reality of imputed blessings to the mature believer. Next, we have the accusative singular indefinite pronoun: *hos* + the indefinite particle: *an* - “*whomever.*”

Then comes the second use of the verb, the present active subjunctive of: *eleo* - “*I show mercy.*”

present: Customary; denotes what habitually occurs in the life of the mature believer.

active: God produces the action through showing mercy or by expressing lovingkindness at salvation.

subjunctive: Potential; refers to the development of the Eternal Logos in the soul and the advance to experiential sanctification.

“I will have mercy in the future on whomever I show mercy.”

Or, *“I will show lovingkindness in the future on whomever I show lovingkindness.”*

The second statement begins with the future active indicative of the verb: *oiktrio* - *Compassion*. Refers to sympathy, readiness to help, compassion.

This is a reference to logistical grace support even in times of rebellion. Therefore, it implies longsuffering.

future: Predictive; indicates that following salvation, the justice of God will unfailingly provide logistical grace support to the believer.

active: God produces the action of the verb by supplying logistical grace through His justice under concept of longsuffering.

indicative: Declarative; the reality of divine imputation of logistical grace in all circumstances. This followed by the second use of the verb, this time the present active subjunctive of: *oiktrio* - “*... on whomever I show compassion.*”

present: Customary; what habitually occurs in the life of the person who expresses faith in Christ.

active: God produces the action at faith alone in Christ alone by guaranteeing logistical support to the new believer.

subjunctive: Shows contingency of one’s faith along in Christ alone.

Romans 9:15 CTL - I will have mercy [lovingkindness through imputation of escrow blessings] on whomever I show mercy [lovingkindness]. I will have compassion [longsuffering through logistical grace support] on whomever I show compassion [reconciliation].

ANALYSIS

From Exodus 33:19 and Romans 9:15 we see an emphasis on two aspects of divine integrity: lovingkindness and longsuffering. Romans 9:16 continues the discussion of the issue of mercy and compassion by emphasizing that these acts of God's grace are dependent entirely upon His sovereignty and are independent of any human thought, decision, or action beyond confession of sin. Further, mercy is never dependent upon any human energy, action, or quality. "*God will have mercy on whomever He shows mercy.*" Because God expresses his forgiveness through mercy and compassion, then the believer may be confident that He will always continue to do so.

To illustrate, Daniel offered a supplication to God on behalf of the Jewish Diaspora retained in Babylon and Chaldea. In that prayer a number of the principles we have recently studied are mentioned by Daniel. Let's note a few:

Daniel 9:4 - I prayed to the Lord my God and confessed and said, "Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness [*hesed*] for those who love Him and keep His commandments,

Daniel 9:5 - we have sinned, committed iniquity, acted wickedly, and rebelled, even turning aside from Your commandments and ordinances."

Daniel 9:9 - To the Lord our God belong compassion [*rahamim: mercy*] and forgiveness [*seliha*], for we have rebelled against Him;

Daniel 9:10 - nor have we obeyed the voice of the Lord our God, to walk [*halakh*] in His teachings which He set before us through His servants the prophets.

Daniel 9:13 – As it is written in the law of Moses [**Leviticus 26—the 5 Cycles of Discipline**], all this calamity has come on us; yet we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to Your truth.

Daniel 9:14 - Therefore, the Lord has kept the calamity in store and brought it on us; for the Lord our God is righteous [*saddiq*] with respect to all His deeds which He has done, but we have not obeyed His voice.

Daniel 9:15 – "And now, O Lord our God, who has brought Your people out of the land of Egypt with a mighty hand and has made a name for Yourself, as it is this day—we have sinned, we have been wicked.

Daniel 9:18 - O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion [*rahamim: mercy*]."

In Daniel 9:4 Daniel recognizes the principle of divine integrity. God is forever loyal to His plan. Once He issues a covenant to his children, He stands by it.

Lovingkindness is an expression of unconditional love to a rebellious people and which is manifest by forgiveness of confessed sins, enumerated beginning in Daniel 9:5. Daniel then recognizes the presence of mercy as part of divine integrity to which is also associated the principle of forgiveness. (Daniel 9:9) The need for lovingkindness, mercy, and forgiveness is caused by a state of national rebellion in opposition to the revealed Word. (Daniel 9:10)

As a result of negative volition, the Israelites did not “*walk in His teachings*,” the verb *halakh* which we recently studied in the Old Testament doctrine of walking. Daniel 9:13 vectors a not-so-recent study of the five cycles of discipline which are systematically administered to a Client Nation in the throes of rebellion.

Neither individual divine discipline nor collective national discipline are administered unless habitual rebellion to the Word of God is established. These are administered in grace with the objective of goading the recalcitrant believer back into the fold.

In Daniel 9:15 Daniel points out that God was the mighty One who brought the entire Jewish nation out of Egyptian slavery by means of the Exodus. The crescendo of Daniel’s prayer for the Diaspora occurs in Daniel 9:18 where his supplication is based not on “*any merits of our own, but on account of Your great mercy.*”

From Exodus 33:19, Romans 9:15, and the illustration in Daniel 9, we come to realize that God’s show of mercy to us involves His continuing unconditional love, logistical grace support, patient forgiveness, and loyalty to His predetermined plan. This becomes the model for us in executing the Christian way of life and helps identify the function of the spiritual gift of showing mercy. Showing mercy is a spiritual gift which allows God to express His lovingkindness and compassionate mercy to members of the Royal Family through certain believers. Those who have this gift are able to express words of encouragement to those who are going through their own *Jornadas*.

We all make mistakes; we all confront testing. The gift of showing mercy applies the principles of unconditional love, kindness, and mercy to such people thus giving them the motivation to recover from illness, or to stand fast in the face of testing, or otherwise deal with their exigency with greater resolve.

The gift of showing mercy does not contain any of the divine prerogatives such as forgiveness or delay of punishment, but it does convey the kindness associated with divine integrity. The mandate issued to those with the gift also sheds a little further light on the subject.

Romans 12:6 - Since we have gifts that differ according to the grace given to us, let us each exercise them accordingly:

Romans 12:8 - ... he who shows mercy, with cheerfulness