

Happy Sabbath! We are switching to a new Google Doc. Please use this link to follow along:

FOUB Cincinnati OH 2024 - Google Docs

**Sermonette voice-to-text
9/28/2024: Ray Clore “I Desire Mercy and Not Sacrifice”**

Well, good afternoon brethren, welcome since the

East, it's nice to see you all here everyone on the webcast on the phone cast just a kind of an interesting. Piece of information, we typically have between 6 and 700 connections on our webcast and you can pretty much assume that that's not individuals washing a lot of that's congregations today, probably a few more because of the storms we've had. So

that combined with the 200 people here in the room. We have a lot of people worshipping on this service, so that's a fantastic feeling, at least from a song leaders perspective. I hope it is from you too. So so let's get things started if you'd all please stand. We'll start by singing number 54, The Lord eternal reigns.

**Taken from Psalm 145, verse
90. Lord, thou art my God
and king.**

**Herman. Almighty glorious
Father in Heaven, we love
you, adore you, we thank
you. We hunger for your
feasts coming up. We are
waiting for the fruits of the
Spirit, the Lovejoy, Peace, the
Bread of Life, the Wine of the
Covenant, and the main
course, the Lamb of Your Son**

**Jesus Christ, oh God of
comfort, comfort those of us
who suffered loss and help
us imbibe your Holy Word.
Nourish us that we will stand
against the evil and thank
you. Bless this assembly in
the name of Jesus Christ, our
Lord, our King, our Savior,
Amen. Thank you all very
much for the sermon. That
message we'll hear from Mr.
Ray Klore. Thank you very
much, Mr. Japhet, and happy**

Sabbath, brethren. It's good to be together. Well, you know, a few weeks ago I was doing my morning Bible study, my morning Bible reading, and I was in the book of Hosea and I was reading through Hosea chapter 6 and came across this very well known phrase, I desire mercy and not sacrifice. And this sort of, you know, as one does, sort of sets off the light bulb and

**goes, you know, I've, I've
heard that before. I think, I
think Jesus said that. And so
I went ahead and I looked
that up where he where he
mentioned that in the New
Testament. And so I'd like to
go to the first instance of
when he quoted the prophet
Hosea. So if you would rather
to start this message,
let's. Turn to Matthew Chapter
9 and we'll read Matthew**

Chapter 9 verses 9 through 12 together.

Matt 9:9-12

You'll certainly recognize this scene. So go ahead and start in verse 9, it says. Then as Jesus passed on from there, he saw a man named Matthew sitting at the tax office, And he said to him, Follow me. So he arose and followed him. Now as it happened, as Jesus sat at the table in the house, that

behold, many tax collectors and sinners came and sat down with Him and his disciples. And when the Pharisees saw it, they said to his disciples, Why does your teacher eat with tax collectors and sinners? When Jesus heard that, he said to them, those who are well have no need of a physician, but those who are sick. But go and learn what this means. I desire mercy

and not sacrifice. For I did not come to call the righteous, but sinners to repentance. So brethren, today let's follow the instruction of our Lord and Savior Jesus and go learn what this means. I desire mercy and not sacrifice. So he was quoting Hosea. Let's go back to to Hosea and and let's get the context and let's see. You know where this comes from and what the prophet Hosea

was talking about to help us understand what this means. So Hosea chapter 6, we're going to start in verse one to make sure we get the context. Isaiah 6 verse one. And let us return to the Lord, for He has torn, but He will heal us. He has stricken, but he will bind. Or excuse me, he is stricken, but He will bind us up. After 2 days He will revive us on the third day He will raise us up, that we

may live in His sight. Let us know, let us pursue the knowledge of the Lord, His going forth as established as the morning. He will come to us like the rain, like the latter and former rain to the earth. So let's just stop right there and understand what we've read here. The prophet is exhorting his audience. He says we must repent. We must repent. Let's return to the Lord. Who bandages?

Who heals people? A physician? A doctor? And clearly here the doctor is The Lord. Jesus said people were sick, needed a doctor. And as a giver of life, the prophet says that God will heal us quickly. In three days, Can you imagine if you got a wound and in three days you were all better? You know Jesus did that Sometimes He healed instantaneously. Clearly this is talking about

**the Lord as the
physician. Hosea says we
need to know God. We need
to pursue the knowledge of
the knowledge of the Lord.
Excuse me? Not just book
knowledge, but experiential
knowledge. Says he will come
like the morning. His coming
is established as the
morning. Well, that's pretty
certain. That is something
that's definitely going to
come. So the Lord's coming**

is certain. It is 100% and he will come like the rain. You know, we haven't had a lot of rain here in Cincinnati in over a month. And the grass was getting brown and dry and crispy. And it's so wonderful to have this rain because what does it do? It refreshes us. It washes things clean. It brings life. Says he's going to come like the latter in the former reign to the earth. So let's go on a chapter. Excuse

me, verse 4. Here's where God starts to speak. Oh Ephraim, what shall I do to you? O Judah, what shall I do to you? For your faithfulness is like a morning cloud. And like the early dew, it goes away. So their faithfulness, like the morning cloud, when it gets hot, sun comes out, it evaporates. The conditions aren't right, it goes away. It doesn't exist anymore. Like the dew, it's just small. It's on

that blade of grass. And in a few hours when the sun gets hot, it evaporates and it goes away. And that's what Israel's faithfulness was like. Verse 5 says, Therefore I have hewn them by the prophets, I have slain them by the words of my mouth. And your judgments are like light that goes forth. So here's God is saying, I don't want to physically destroy you. You have so little faith. What am I

going to do with you? You know I'm at my wit's end. So I've decided to cut you. I've decided to kill you with my words. I spoke to you. I warned you, I revealed truth to you. I illuminated righteousness to you by my judgments, my decisions, and my decrees. And here it is, verse 6, for I desire mercy and not sacrifice and the knowledge of God more than burnt offerings, the brethren,

if God desires mercy. Let's be clear about what this word really is because this is an English translation of Greek and Hebrew. When it said in verse 4 your faithfulness is like a morning cloud. That word faithfulness and for I desire mercy and not sacrifice of verse 6 is the same word. It's the word hesed in Hebrew. Hesed is a really hard word to translate and translators have had

such a hard time. They came up with a new word to try to make it make sense in English and they came to this word loving kindness. They put 2 words together to try to get the sense of it. They translated it as mercy. They translated it as faithfulness as we've seen in this passage. It's also been translated as Steadfast Love, and that's the one I like personally. I think Loyal Love

is a really great translation and it really resonates with me because that's really what it's about. It's about loving somebody so much that you want to make a commitment to them and then because you made that commitment, you follow through on that commitment because you love them. You know, the idea of marriage and the marriage bond and the marriage covenant that that I think

**really captures what hesed is
it's you love someone that
you want to commit to them
and you want to continue to
fulfill that commitment
because of your love. So
that's what hesed is. It's loyal
love. So God didn't want to
give up on Israel and
metaphorically sacrificed
them instead. He spoke to
them, He warned them, He
taught them, He gave Israel
His words, and if they would**

have accepted him, it would have acted like a sword that would have cut out that wicked and evil spirit in their life out of their human heart. It's only when they persisted in their Wickedness that he did have to execute justice and judgment and destroy them as a nation, exile them as a people. But that was never his desire. It's never what he wanted. And he's never given up on Israel. He's

always preserved a remnant of his people to whom he shows his loyal love. So now that we have seen what's in Hosea and what Jesus was quoting, let's turn our attention back to the passage in Matthew Chapter 9. And let's take a look at the Pharisees to whom Jesus was speaking. He said I desire loyal love, not sacrifice. And this was in response to the question,

Why does your teacher eat with tax collectors and sinners? Well, he said, I want them to repent. That's what he was basically saying. I have loyal love to these people. You know, there's two ways to eliminate sin. And if there's a third one or more, please tell me afterwards. I would love to know. But I think there's only two ways to eliminate sin. One is to stop sinning. The other ways to

eliminate the source of the sin AKA the Sinner. Now Jesus was trying to get them to stop sinning. The Pharisee solution was to get rid of the sinner. They rejected them, these people, they disavowed them. They excluded them from the community. The Pharisees had absolutely nothing to do with these people at all. And that was a big problem because these people, even though they

were sinners and traitors to their nation, collecting taxes for the Romans. They were still part of the covenant community of Israel. So the Pharisees were not showing loyal love to these people, to their fellow countrymen. They'd given them over to condemnation and destruction. They actively hated them. And what's sad about this is the Pharisees thought they were pleasing

God. They thought they were doing the right thing. But they were breaking the greatest commandment, which is twofold, to love God with all your heart, with all your soul, with all your strength. And the second is like it, you should love your neighbor as yourself. And why is the greatest commandment twofold? Well, of course, because when you love your neighbor, that's how you

**show you that you love God.
They're intricately
connected. Let's just see that
point made clear in Scripture.
Let's turn to 1st John chapter
4, verse 20 and we'll read that
real quickly. First John 4,
verse 20. Not the Gospel.
John the Epistle of John.
First John 4:20. If someone
says I love God and hates his
brother, he is a liar. For he
who does not love his
brother whom he has seen,**

how can he love God whom he has not seen? And this commandment we have from him, that he who loves God must love his brother also. They are intricately tied together. Now let's notice another detail in the story. Notice that when the Pharisees saw Jesus doing something that they thought was wrong and inappropriate, they asked his disciples. They didn't ask him. I think

that's an important detail and when we can easily overlook, they asked his disciples. Now, when you're at, let me ask you a few questions. Who are you acting like when you have a disagreement with a brother or sister in Christ who is a covenant, a covenant member with you and because of your disagreement, you ignore them, you avoid them, you don't interact with them.

Maybe you go report them to the the minister immediately. What did Jesus tell us to do in Matthew 18:15? He said first you go to the person humbly to try to better understand the situation and see if you can come to a resolution one-on-one. Why? Because He desires loyal love, not sacrifice. Or who are you acting like when you faithfully keep the weekly

Sabbath, all the annual holy days, faithfully calculate and pay your tithes, promptly come to church dressed in your best? As soon as you see someone you don't really like, you avoid them and you ignore them. God wants us to peacefully and positively resolve our conflicts with each other, so as much as it depends on you, try to make that happen. Now, if you're on the Pharisee side, you might

say something like, well, we shouldn't be hanging out with tax collectors and sinners, right? I mean, you're known by the company you keep. Isn't that true? Yes, that's true. Another phrase I've heard, which is also true is if you swim and polluted waters, you're going to get sick. That's also true. So what, should you hang out with sinners or should you not hang out with sinners?

You know, Jesus is showing us an example here. I think the important difference is the purpose that he was hanging out with the centers. He wasn't there to enjoy the sin with them. He was there as their physician. Now a doctor wants to help sick people, but I'm pretty sure that the doctor is not interested in getting sick themselves. They're there to help. And you know, they talk

about bedside manner, which is very important for a doctor. He's there to help them. And if the Pharisees were to do it, they'd probably have a horrible bedside manner. They'd say, sit down, dummy. You know you're sick because your own bad choices. You've not taken the medicine. I told you, don't come back here again until you, you know, fly right and aim straight, right? Do you

think they come back to you for help? No. So Jesus is there as the physician. He's got a good bedside manner. He's there to give them the truth. He's there to help them repent. And what's amazing is we're trying to be like that. The audacious claim that we want to be like God. We're all trying to be like God. That's nuts, brethren, if you think about it, anyone in the world says you're trying

to be like God. You must be pretty arrogant. That's an audacious claim to make it. That's exactly what we're trying to do. We're trying to be like God. We're trying to reflect his character of loyal love. So two quick scriptures before we wrap up, brethren, that show us the character of God, which is what we should be striving to reflect on our own lives. And you don't have to turn there

**because I'm going to go
really quick and I'm going to
read this in the English
standard version. But Joel
chapter 2, verse 13 says
this. Rend your hearts and not
your garments. Return to the
Lord your God, for He is
gracious and merciful, slow
to anger, and abounding in
steadfast love. Hessed. And
he relents over disaster.
Brethren, we can ask
ourselves more**

**questions. Are we merciful?
Are we gracious? Are we
slow to anger? Are we
abounding in loyal love to
our covenant community? If
we're not, we need to work on
that, and with God's help, we
can do it. Micah verse 7,
excuse me, Chapter 7, verse
18. Who is a God like you,
pardoning iniquity and
passing over transgression
for the remnant of his
inheritance? He does not**

**retain his anger forever
because he delights in loyal
love and steadfast love. So
this is the character of God.
God is love, God is loyal love.
And to know God is to know
loyal love. That's to know one
of the aspects of God and to
be like him, so hesed. That's
what God wants. He doesn't
want sacrifice, he wants loyal
love. So in conclusion,
brethren, now that we've
learned what this means**

academically. Let's go learn what this means in real life with our personal interactions with others. I desire loyal love, not sacrifice, and the knowledge of God more than burnt offerings. Our love for God is shown in this physical world by loving our neighbor. And the covenant partners who have entered into the same covenant that we have. If we have broken or damaged

relationships with each other, brethren, let's do what we can to repair them, because by this will all men know that we are Jesus's disciples when we have love for one another.

From the announcement bulletin. Oh, before we go to the announcement bulletin, I have a very happy announcement to make. We have a new member of the

**body of Christ. Melody Porter
was baptized last evening.**

**You may pass. And there were
three generations of God's
God's church there, God's
people. Together at the
baptism. In fact, John
Lebisinaire, her grandfather,
did the actual baptism. I
helped assist, but he he did
the baptizing. We both laid
hands on her. But also Mr.
Lubisaner has had baptized
his own daughter, Joy,**

several years earlier, as well as her husband, Clint. So it's that was a very special time to be together. With the Porter family and everyone was there and it was just a very wonderful opportunity. So we were very happy for Melody and appreciate the fine example that she sets. OK, from the announcement bulletin, we did have Youth Instructions Sabbath School today and it was I went to a

**couple of the classes and
really enjoyed enjoyed seeing
the children engaging and
the wonderful stickers they
had of millennial animals that
were not eating each other
but looked friendly. So that
was good. Tomorrow we'll be
having the memorial service
for Mr. Don Peabody and we
know that you've been
praying for the family, for
Laura, and certainly really
love and appreciate the**

Peabody family. So we'll be having the service tomorrow at 1:00 PM here at the Home Office. One of the things that are two of the things that Don really enjoyed was coffee and chocolate chip cookies and. And also he was very fond of deviled eggs, which he would also make share bring here for the snacks. So there will be some refreshments tomorrow in honor of Don and we look

**forward to getting together
and celebrating his life
tomorrow, so. Please join us
at 1:00 tomorrow afternoon
right here. We're putting
together the feast baskets
this week and I guess we're a
little still short on donations,
so if anyone would like to
donate, you can go ahead
and read the announcement
and do so. But we do want to
do this for our those who are
shut in and may not be able**

**to attend the feast this
year. Those in Cincinnati,
there's an announcement
here regarding signing up for
the luncheon and other
things, so please take note of
that. Also, the winter
volleyball signups, October
5th is the deadline for that.
The Food Bank Dr. is next
Sabbath, so keep that in mind
as you prepare for the week
throughout the week. Of
course, the Feast of**

Trumpets is Thursday and we have the announcement regarding the fall holy day schedule here for you. We'll have two services, one at 10:30 AM and another at 2:30 PM at the Dayton Vineyard Church will be combining with the Dayton congregation. So we're looking very much forward to all of us getting together on the Feast of Trumpets. Adult choir

rehearsals next week as well. And I'll just refer you to the rest of the announcements. They're they're written down for you, so you can refer to these and go from there. So that takes care of our announcements. We do have the privilege of having special music, which I'm sure will be very special. It's from our Cincin.Choir today they will be singing by Faith, written by Getty and Townend

and arranged by Michael Lawrence. They will be accompanied on the piano by Mr. Tim Cloudis. And then after the special music we'll hear from longtime elder here in the Cincinnati congregation, Mr. Darris Mcneely.

Sermon from third row, low mic volume: Life happens, doesn't it? Sometimes we as adults, straight off of that

narrow way, go off into a ditch to one side or the other, or maybe even take a detour. On another path for a period of time. Sometimes, you know, life happens, but also what we can say is church happens. Church. Church Acts. Problems in the Church. What's in the church? Visions. Evil in the church. Church happens. And then the whole.

