

Our God Of Love

Context

After the 10 Commandments were given on Mt. Sinai, "Then Moses entered the cloud as he went up on the mountain. And he stayed on the mountain forty days and forty nights." ([Exodus 24:18](#)).

After those 40 days (Ex24-32), "Moses turned and went down the mountain. He held in his hands the two stone tablets inscribed with the terms of the covenant {the 10 commandments}. They were inscribed on both sides, front and back. 16 These tablets were God's work; the words on them were written by God himself. 17 When Joshua heard the boisterous noise of the people shouting below them, he exclaimed to Moses, "It sounds like war in the camp!" 18 But Moses replied, "No, it's not a shout of victory nor the wailing of defeat. I hear the sound of a celebration." 19 When they came near the camp, Moses saw the calf, made of gold, and the dancing, and he burned with anger. He threw the stone tablets to the ground, smashing them at the foot of the mountain." ([Exodus 32:15-19](#)).

Eventually, Jehovah called Moses back up the mountain: "Then Jehovah told Moses, "Chisel out two stone tablets like the first ones. I will write on them the same words that were on the tablets you smashed. 2 Be ready in the morning to climb up Mount Sinai and present yourself to me on the top of the mountain. 3 No one else may come with you. In fact, no one is to appear anywhere on the mountain. Do not even let the flocks or herds graze near the mountain." ([Exodus 34:1-3](#))

Core Text

[Exodus 34:4-8](#) So Moses chiseled out two tablets of stone like the first ones. Early in the morning he climbed Mount Sinai as Jehovah had commanded him, and he carried the two stone tablets in his hands. 5 Then Jehovah came down in a cloud and stood there with him; and proclaimed the name of Jehovah. 6 Then, Jehovah passed in front of Moses, proclaiming, Jehovah! Jehovah, the God of compassion and mercy! I am slow to anger and filled with unfailing love and faithfulness. 7 I lavish unfailing love to a thousand generations. I forgive iniquity, rebellion, and sin. But I do not excuse the guilty. I lay the sins of the parents upon their children and grandchildren; the entire family is affected— even children in the third and fourth generations. 8 Moses immediately threw himself to the ground and worshiped.

Mercy & Grace Over Justice

Let's look again at these characterizations of our loving God, Jehovah, in [Ex34:6-7](#) =>

1. compassionate
2. merciful
3. slow to anger
4. filled with unfailing love
5. filled with faithfulness
6. lavishing consistent love to a thousand generations
7. forgives iniquity
8. forgives rebellion
9. forgives sin
10. Justice: punishes the guilty, affecting their children, even to the fourth generation.

Here we saw nine manifestations of the merciful grace of our loving God, Jehovah, and just one manifestation of the Justice of our loving God. And even though punishment can be felt "to the fourth generation", He lavishes love to "a thousand generations"

In the following quote, note that the words "Jehovah" and "Yahweh" are two different pronunciations of the same Hebrew word, יהוה?

"The portrait of God as markedly weighted toward love and forgiveness in Exodus 34 offers Christians tremendous insight into Yahweh... In two ways Yahweh's character and disposition (his glory) lean significantly in one direction compared to another.

The first sense of disproportionate weighting can be seen in the declaration of Yahweh's name and reputation being composed of an unequal grouping of attributes." (William J. Webb and Gordon K. Oeste, *Bloody, Brutal and Barbaric?* 308-309)

*"It is the darkness of misapprehension of God that is enshrouding the world. [People] are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth... The last rays of merciful light, **the last message of mercy to be given to the world, is a revelation of His character of love.**" ([source](#))*

More Examples of the Love of God and His Only-born Son

The Bronze Serpent ([Numbers 21:4-9](#))

After the Israelites sinned by speaking against God and Moses, God sent venomous serpents as judgment, but then provided immediate mercy through the bronze serpent. Anyone who looked at it in faith would live—a simple act of grace that saved those who deserved death.

David and Bathsheba (2 Samuel 11-12)

David committed adultery and murder, yet when confronted by Nathan the prophet and genuinely repentant, God forgave him and spared his life despite the Law's demand for death. Though consequences remained, God's mercy allowed David to continue as king and ancestor of the Messiah.

Manasseh's Repentance ([2 Chronicles 33:1-20](#))

Perhaps Judah's most wicked king—who practiced child sacrifice, witchcraft, and filled Jerusalem with innocent blood—genuinely repented in captivity and God restored him. This demonstrates that no sin is beyond God's mercy when met with true repentance.

Rahab the Prostitute (Joshua 2, 6:22-25)

A Canaanite prostitute in a city under divine judgment received mercy, salvation, and was grafted into Israel's lineage (she became an ancestor of Jesus). Her faith, despite her past and pagan background, brought grace.

God Spares Nineveh (Jonah 1-4) The whole book of Jonah - four short chapters.

At the time that Jehovah came to Jonah, asking him to prophesy against that city, Nineveh was perhaps the most-wicked city known.([Jonah 1:2](#)) Jonah didn't seem threatened by their evil ways. Instead, according to [Jonah 4:1-2](#), he was afraid that Jehovah would forgive Nineveh, causing Jonah's prophesy of destruction to not be fulfilled. That's why he "ran away to Tarshish!"([Jonah 4:2](#)). And sure enough, Nineveh did repent, after Jonah finally gave them the warning of God. And sure enough, Jehovah forgave them, saving the lives of over "120,000 people living in spiritual darkness, not to mention all the animals."([Jonah 4:11](#)). So, why did Jehovah forgive this wicked, yet repentant, city? Jonah told us why => "I knew that you are **a merciful and compassionate God, slow to get angry and filled with unfailing love. You are eager to turn back from destroying people.**"([Jonah 4:2](#)) Jonah should have been grateful. But instead, he was very angry, saying, "**Just kill me now, Jehovah! I'd rather be dead than alive if what I predicted will not happen.**"([Jonah 4:3](#)).

The Woman Caught in Adultery ([John 8:1-11](#))

Religious leaders brought a woman caught in the act of adultery to Jesus, creating a trap: if He forgave her, He'd violate Moses' Law commanding stoning; if He condemned her, He'd contradict His message of mercy. The accusers were legally correct—adultery carried the death penalty for "**both the man and the woman**" ([Leviticus 20:10](#)).

Jesus responded by writing on the ground (contents unknown) and saying, "**Let him who is without sin among you be the first to throw a stone at her.**" One by one, the accusers left, convicted by their own consciences. Notably, the man involved in the adultery was absent—revealing their hypocrisy and selective justice.

Alone with the woman, Jesus asked, "Woman, where are they? Has no one condemned you?" She replied, "No one, Lord." Then came His remarkable words: "**Neither do I condemn you; go, and from now on sin no more.**" Once again, the grace and mercy of the Father and Son triumphs over justice.

The Prodigal Son ([Luke 15:11-32](#))

This parable epitomizes mercy over justice. The rebellious son squandered his inheritance and dishonored his father, yet received full restoration without punishment—only celebration. The father ran to embrace him before any confession was complete.

The Thief on the Cross ([Luke 23:39-43](#))

A criminal justly condemned received paradise with no time for good works or restitution, only faith expressed in his final moments. Jesus' response shows salvation is purely grace, not earned merit.

Zacchaeus ([Luke 19:1-10](#))

A corrupt tax collector who had defrauded many received Jesus' fellowship before making restitution. Mercy came first; transformation followed. Jesus declared salvation had come to his house based on faith, not works.

Peter's Restoration ([John 21:15-19](#))

After denying Christ three times—a betrayal deserving permanent dismissal—Peter was fully restored and commissioned to lead the church. Jesus asked about love, not penance, showing grace rebuilding what failure destroyed.

Paul's Conversion (Acts 9)

Saul was actively murdering Christians when Christ appeared to him with mercy instead of judgment. The chief persecutor became the chief apostle, demonstrating that God's grace can transform the most unlikely candidates.

The Unmerciful Servant ([Matthew 18:21-35](#))

While this parable warns against withholding mercy, it first illustrates a servant forgiven an impossible debt (10,000 talents—millions of dollars). The king's initial forgiveness represents God's extravagant, unreasonable mercy.

Faith & Works

[James 2:14-26](#) What good is it, dear brothers and sisters, if you say you have faith but don't show it by your actions? Can that kind of faith save anyone? 15 Suppose you see a brother or sister who has no food or clothing, 16 and you say, "Good-bye and have a good day; stay warm and eat well"—but then you don't give that person any food or clothing. What good does that do? 17 So you see, **faith by itself isn't enough**. Unless it produces good deeds, it is dead and useless. 18 Now someone may argue, "Some people have faith; others have good deeds." But I say, "**How can you show me your faith if you don't have good deeds?** I will show you my faith by my good deeds."... 25 **Rahab the prostitute** is another example. She was shown to be right with God by her actions when she hid those messengers and sent them safely away by a different road. 26 **Just as the body is dead without breath, so also faith is dead without good works.**

Summary

Here are some common elements of these stories:

- Guilt is real and acknowledged (not minimized)
- Punishment would be legally justified under God's Law
- Repentance or faith is present (even if minimal)
- God chooses mercy as His "delight" ([Micah 7:18](#))

The pattern throughout Scripture is that "mercy triumphs over judgment" ([James 2:13](#)), not because God is unjust, but because His ultimate nature is love. "**For this is how much God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.**" ([John 3:16](#))

[Micah 7:18-19](#) Where is another God like you {[Jehovah\(vs.17\)](#)}, who pardons the guilt of the remnant, overlooking the sins of his special people? You will not stay angry with your people forever, because **you delight in showing unfailing love**. 19 Once again you will have compassion on us. **You will trample our sins under your feet and throw them into the depths of the ocean!**

This, my friend is "Our God Of Love".

Desiring to live by every word that comes from the mouth of Jehovah ([Deut8:3; Matt4:4](#))

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