

Family Group Outline – March 15th, 2026

WHAT'S HAPPENING AT MBC:

1. Our Good Friday service is on April 3rd at 6:30pm. And then on Easter Sunday, we will have no Sunday School. Instead, after the worship service we will enjoy appetizers and dessert on the lanai together.
2. On Sunday April 12th and 19th during the Sunday School hour, we will have our “Who We Are” Classes here in the Sanctuary.
3. To prepare for the preaching of the word on this coming Lord’s Day, we would encourage you to meditate on the passage ahead of time. This Sunday’s sermon will be from 1 Corinthians 13:8-13.

WHAT WE BELIEVE: *Of the Righteous and the Wicked* - We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death. Mal. 3:18; Prov. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34- 35; Rom. 6:16; Rom. 1:17; 7:6; 1 John 2:29; 3:7; Rom. 6:18, 22; 1 Cor. 11:32; Prov. 11:31; 1 Pet. 4:17-18; 1 John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Psa. 10:4; Isa 55:6-7; Prov. 14:32; Luke 16:25; John 8:21-24; Prov. 10:24; Luke 12:4-5; 9:23- 26; John 12:25-26; Eccl. 3:17; Matt. 7:13-14.

WISDOM: “I am not what I ought to be, I am not what I want to be, I am not what I hope to be in another world; but still I am not what I once used to be, and by the grace of God I am what I am.” - John Newton

WORD: “Steadfast Love”, 1 Corinthians 13:7

Suggested questions:

1. Read 1 Corinthians 13:7. Was there anything that particularly challenged, impacted, or confused you from this Sunday’s message?
2. What does it look like to have a love that bears all things and endures all things?
3. How does faith and hope in God effect how we relate to our fellow church members? Can you think of times when you failed to have sufficient faith and hope for a fellow Christian?

DIGGING DEEPER: Loyal-Love (Hesed)

<https://learn.ligonier.org/articles/loyal-love-hesed>

Loyal-Love (Hesed)

Iain Duguid

In the Old Testament, *hesed* is a central theological term. It is a key attribute in the Lord's self-description in Exodus 34:6–7, as well as an obligation that is placed on all of His people in Micah 6:8. Yet because there is no exact English equivalent, it has proved hard for Bible translators to render it accurately. In various versions, it appears as “kindness,” “faithfulness,” “mercy,” “goodness,” “loyalty,” and “steadfast love.” In what follows, we shall explore how love and loyalty are combined in this one word.

Normally, *hesed* describes something that happens within an existing relationship, whether between two human beings or between God and man. In human relationships, *hesed* implies loving our neighbor, not merely in terms of warm emotional feelings but in acts of love and service that we owe to the other person simply because he is part of the covenant community. God's people are to do justly, to love *hesed*, and to walk humbly with their God (Mic. 6:8).

An example of this that radically redefines the boundary of the community of obligation is the parable that our Lord Jesus told about the good Samaritan (Luke 10:30–37). A good neighbor had an obligation to help a community member who was in trouble. Yet this obligation to show *hesed* was repudiated by the priest and the Levite, who passed the wounded man on the other side of the road. In this instance, the true neighbor was the Samaritan who “showed mercy” to the stranger (v. 37). Not coincidentally, the Greek word for “mercy” is the same one normally used to translate *hesed* in the Greek Old Testament.

Similarly, *hesed* can describe loyalty to one's obligations to God. This includes faithful actions toward other members of the covenant community, for how can we say that we love our covenant Lord if we ignore His commands to love our fellow vassals (1 John 4:20)? The person who is *hasid* (from *hesed*) is loyal to his God and appeals to the Lord to show him similar faithfulness in return (Ps. 4:4; Ps. 32:6). The name *Hasidim* has thus been ascribed to the strictest Jews in contemporary Judaism.

Yet the most precious use of the word *hesed* in the Old Testament is as a description of what God does. Having entered a covenant relationship with His people, God bound Himself to act toward them in certain ways, and He is utterly faithful to His self-commitment.

The psalmist is convinced that instead of the covenant curse he deserves, the Lord's faithful love and goodness will hunt him down relentlessly instead.

Psalm 136 explores what the Lord's *hesed* means in its broadest possible terms, for each line concludes with the words: “his *hesed* endures forever.” Because of the Lord's *hesed*, He created the universe, and He rules it daily through His providence (Ps. 136:5–9, 25). Because of His *hesed* toward Israel, He redeemed them out of Egypt and brought them through the Red Sea and the wilderness into the Land of Promise. For the same reason, He hurled the Egyptians into the sea and struck down the Canaanite kings before them (vv. 11–21). Both His deliverance of His people and His destruction of their enemies are aspects of

the Lord's faithfulness to His promise to make Abraham a mighty nation, blessing those who bless him and cursing those who curse him (Gen. 12:1–3).

Even when His people sin against Him and face the consequences of their sin, they may still appeal to the Lord's hesed, as the writer of Lamentations does in the midst of the destruction of Jerusalem in 586 BC. Surrounded by the evidence of the Lord's faithfulness to judge wickedness, rebellion, and sin, he casts himself on the unchanging character of God, affirming, "The hesed of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness" (Lam. 3:22–23).

In Psalm 23:6, the psalmist declares that the Lord's goodness and hesed will pursue him all the days of his life. The word pursue normally describes the action of pillaging armies and covenant curse, but the psalmist is convinced that instead of the covenant curse he deserves, the Lord's faithful love and goodness will hunt him down relentlessly instead.

The fullness of the Lord's hesed is seen in the cross: there the true hasid, Jesus Christ Himself—the only human ever truly to be loyal to the Lord and to His neighbor in every aspect of life—was treated as the covenant breaker and cursed for sin so that we who are unfaithful might be clothed in His faithfulness and thus redeemed. In this way, God's original covenant purpose to have a people for His praise was faithfully accomplished.

The Lord's hesed will never let us go. In the midst of life's trials and tragedies, we may cry out to our loving Lord in confidence that nothing in all creation can ever separate us from the loyal love that chose us before time began, is sanctifying us in the present, and will faithfully bring us to our eternal home (Rom. 8:28–30).

1 Corinthians 13:7

⁷Love bears all things, believes all things, hopes all things, endures all things.