

1. Last week I taught in part 1Ti 1:2. When time expired we were studying the phrase "mercy and peace." After a brief review we will begin new material at point 2.6.3 on page 3.
2. Before we resume that analysis you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
3. Now that the decks have been cleared for action, let's take a look at an expanded translation of 1Ti 1:1.

1Ti 1:1 Paul, an apostle of Christ Jesus, by the command of God the Father, our Savior and Christ Jesus our hope and guarantor of all that awaits us both in time and eternity,

4. So far we have exegeted that portion of 1Ti 1:2 which in the KJV has been rendered "Unto Timothy, my own son in the faith: grace, ...," noting it might better be translated "**to Timothy my reliable student and mature son in the Christian faith: God's plan ...**"

5. The entire verse has been translated:

KJV- Sentence continues

1Ti 1:2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

6. And now for the phrase "mercy and peace."

MERCY AND PEACE **ΕΛΕΟΣ, ΕΙΡΗΝΗ**

1. **Eleos, Eirene** are better translated "God's plan in action and the peace and stability resulting from His plan."
2. **Eleos**, translated "mercy," is related to grace because it is God's plan in action. God's plan in action is "mercy" because of the grace gift of His uniquely- born Son. Without grace there is no mercy. As we will later see, the same is true for **Eirene**, translated "peace."
 - 2.1 Mercy is often used in Paul's, Peter's, John's and Jude's salutations. (2Ti 1:2, Tit 1:4, 1Pe 1:3, 2Jo 3 and Jude 2)
 - 2.2 **Eleos**, like **Charis**, is declined as a nominative singular in order to show why the Father is to be praised.
 - 2.3 We need to be careful with the word "mercy."

2.4 God is merciful only because His plus-righteousness is satisfied. He is therefore propitiated.

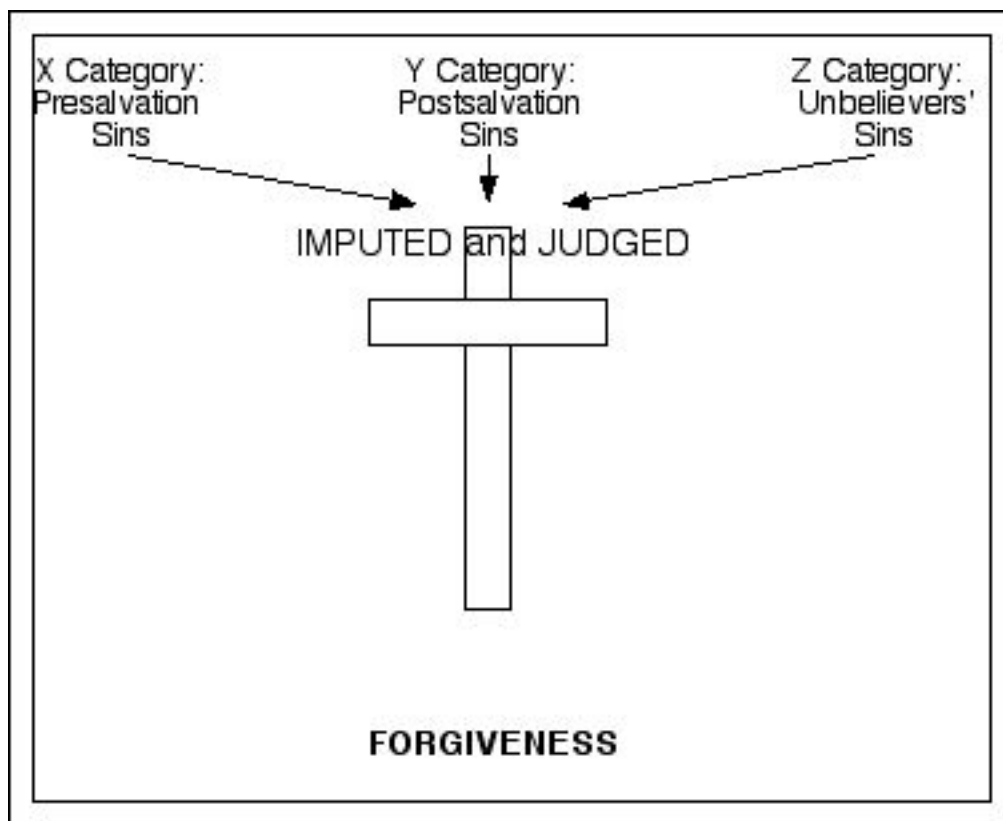
2.5 Without expiation and atonement there is no mercy. Christ's work satisfied God's righteousness, thus God's justice was obligated to do what His righteousness demanded and that is called propitiation.

2.6 Let me give you a few points concerning propitiation.

2.6.1 Three important Greek words are used to teach propitiation. They are **Hilasmos**, translated "propitiation"; **Hilasterion**, translated "mercy seat" or "atonement cover"; and **Hilaskomai**, translated "be merciful."

2.6.2 Let's first look at **Hilasmos**--"propitiation."

1Jo 2:2 And he is the "**propitiation**" for our sins: and not for ours only, but also for the sins of the whole world.



1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the "**propitiation**" for our sins.

2.6.3 And now let's look at **Hilasterion** by way of our tabernacle/temple schematic. Let's first look at what the sacrifices did not do. (Heb 10:3-7)

3. The tabernacle/temple was divided into three areas: a courtyard, a holy place and the holy of holies.

4. The courtyard was a place of preparation and represented the unbeliever's transition from an enemy of God to family of God.

5. The holy place was a place only a priest could go; this area represented the world where the believer-priest functions.

6. The holy of holies represented the third heaven.

7. The symbolism of salvation occurred just outside the holy place where on the brazen altar a perfect animal was sacrificed. The blood was caught and placed in the golden laver. As the animal bled to death, the hand of the one bringing the animal was placed on the head of the animal.

- The animal represented the Messiah to come.
- The perfection of the animal represented the perfect life of the Messiah.
- The blood represented the spiritual death of the Messiah.
- The hand on the animal represented the imputation of sin to the Messiah.

8. Jesus would be the future Messiah--the lamb without spot Who would go to the cross as the perfect sacrifice.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

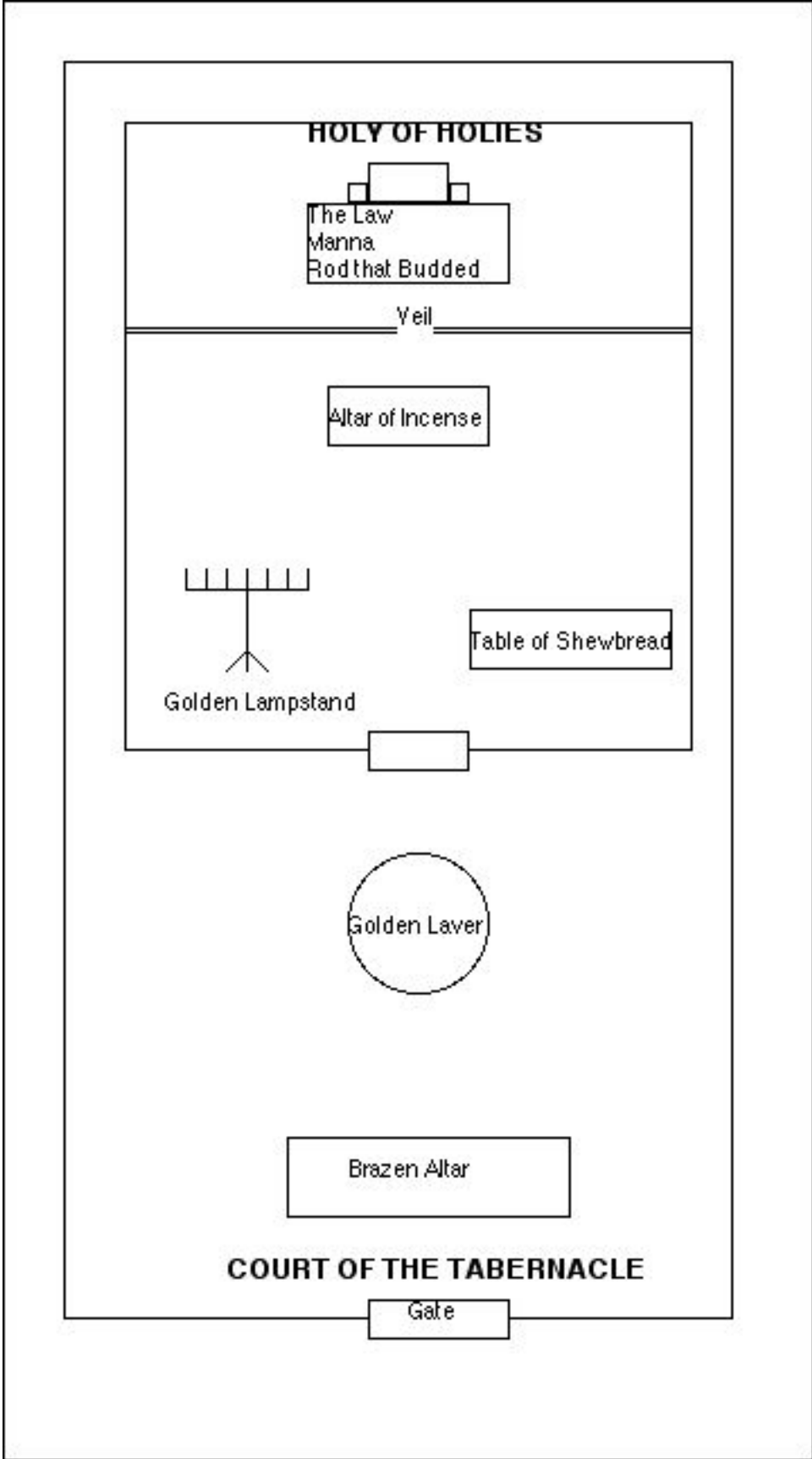
9. All of the sins of the world were poured out on Christ and judged--a fitting reality of the tabernacle/temple liturgy.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.



Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Luk 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

10. Only a priest could enter the holy place just as only a believer can worship God. "I am the way and the truth and the life, no man can come to the Father except by Me."

11. In the holy place there were three utensils: the table of shewbread, the golden lamp stand and the altar of incense.

11.1 On the table of shewbread were 12 loaves of bread. The bread represented the provision and ever-presence of God for the 12 tribes.

11.2 The bread was replaced each week to signify the importance of keeping the weekly sabbath.

Exo 20:8 Remember the sabbath day, to keep it holy.

11.2.1 Today we are to keep every day holy, "redeeming the time because the days are evil." We live our lives a moment at a time using 1Jo 1:9 as our stabilizer. We must use the two power options and grow spiritually; it is a two step process. The two power options are

- the filling of the Spirit and
- the intake of the Word.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

11.3 The lamp stand was the only light in the tabernacle/temple. The light is symbolic of Jesus as the Light of this world.

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Joh 1:5 And the light shineth in darkness; and the darkness comprehended it not.

Joh 1:6 There was a man sent from God, whose name was John.

Joh 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

Joh 1:8 He was not that Light, but was sent to bear witness of that Light.

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Mat 5:14 "You are the light of the world. A city on a hill cannot be hidden.

Mat 5:15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.

Mat 5:16 In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

11.4 The altar of incense was always burning with sweet incense. Exo 30:1-10

11.4.1 The altar was placed in the holy place directly in front of the veil that separated the holy place from the holy of holies.

11.4.2 Only incense was to be burned on this altar, and only that mixture prescribed by God (Exo 30:34-38).

Exo 30:34 Then the LORD said to Moses, "Take fragrant spices--gum resin, onycha and galbanum-- and pure frankincense, all in equal amounts,

Exo 30:35 and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred.

Exo 30:36 Grind some of it to powder and place it in front of the Testimony in the Tent of Meeting, where I will meet with you. It shall be most holy to you.

Exo 30:37 Do not make any incense with this formula for yourselves; consider it holy to the LORD.

Exo 30:38 Whoever makes any like it to enjoy its fragrance must be cut off from his people."

11.4.3 The incense was symbolic of prayer. The incense was carried into the holy of holies (a representation of heaven) by the high priest. This is symbolic of our high priest the Lord Jesus making possible our direct access to the Father.

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens,

Jesus the Son of God, let us hold fast our profession.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

11.4.4 The incense was carried into the holy of holies in the golden censer.

11.4.5 Our direct access to the Father was taught when the veil was split. The rent of the veil took place just after Christ's spiritual death, thus permitting our direct access to the Father in prayer. (Mat 27:50-53)

End Lesson Taught 9-13-09