

1. Last week I taught in part 1Ti 1:2. When time expired we were studying the phrase "grace, mercy and peace" by way of the Doctrine of Hezekiah. After a brief review we will begin new material at point 2.1.11 on page 2.
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 ...," noting it might better be translated "**to Timothy my reliable student and mature son in the Christian faith ...**"
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 "grace, mercy and peace."

GRACE, MERCY AND PEACE **χαρις, ελεος, ειρηνη**

1. **Charis, Eleos, Eirene** are better translated "God's plan, God's plan in action and the peace and stability resulting from His plan ..."

2. Let's look at the meaning of each of these.

2.1 **Charis** technically means "God's plan."

2.1.1 Grace is also all that God is free to do for you and for me on the basis of the cross without in any way compromising His integrity. Grace depends upon Who and What God is and not who and what we are.

2.1.2 The plan of God was designed in eternity past, a plan which included full knowledge of all that would occur, including all of our choices and actions.

2.1.3 The Father's plan also included all of the choices and actions of our Savior during His hypostatic union. (Acts 2:23, Rev 13:8, Eph 1:4-5)

2.1.4 The plan of God is totally based on His grace, i.e. all that He is free to do for us on the basis of the cross. After salvation we are to grow in grace by means of a knowledge of Him. (Eph 2:8-10, 2Pe 1:4 & 3:18)

2.1.5 The beneficiary of the plan of God is the believer. Before time God saw all of our choices, the good, the bad and the ugly and from His sovereignty designed circumstances for our benefit, all of this without in any way violating the first divine institution--volition.

2.1.6 The plan of God is revealed through His Word which is the mind of Christ, or doctrine. (Mat 4:4, Rom 12:2 & 1Pe 4:1)

2.1.7 The plan of God can sometimes cause disillusionment. Disillusionment tends to intensify jealousy, boredom, self-pity, loneliness and bitterness.

2.1.8 Disillusionment is really anger against God's "perfect plan." To become disillusioned with the plan of God requires supreme arrogance. God gave us an example in the Old Testament, a king named Hezekiah, a pretty good king, but like us he was plagued with frailty.

Isa 38:3 "Remember, O Lord, how I have walked before you faithfully and with wholehearted devotion and have done what is good in your eyes." And Hezekiah wept bitterly.

2.1.9 God let Hezekiah live and mess up so we could learn from his errors. The plan of God is perfect. The perfection of His plan must always be accepted by faith. Rom 8:28 compared to 1Th 5:18 sums up the attitude we need, or better said, the doctrinal perspective we must grasp and apply.

2.1.10 Hezekiah was not ready to accept the plan of God and cross over the golden bridge to eternity. Hezekiah was not ready to transport. He had things to do and apparently felt he was the only one who could do them.

2.1.11 Let's contrast Hezekiah's attitude with Christ's attitude. Remember both are questioning God. From Hezekiah's negative example and Christ's positive paradigm we can learn how we are to think and act.

Isa 38:1 In those days Hezekiah became ill and was at the point of death. The prophet Isaiah son of Amoz went to him and said, "This is what the LORD says: Put your house in order, because you are going to die; you will not recover."

Isa 38:2 Hezekiah turned his face to the wall and prayed to the LORD,

Isa 38:3 "Remember, O LORD, how I have walked before you faithfully and with wholehearted devotion and have done what is good in your eyes." And Hezekiah wept bitterly.

Isa 38:4 Then the word of the LORD came to Isaiah:

Isa 38:5 "Go and tell Hezekiah, 'This is what the LORD, the God of your father David, says: I have heard your prayer and seen your tears; I will add fifteen years to your life. Isa 38:6 And I will deliver you and this city from the hand of the king of Assyria. I will defend this city.

Isa 38:7 "'This is the LORD'S sign to you that the LORD will do what he has promised: Isa 38:8 I will make the shadow cast by the sun go back the ten steps it has gone down on the stairway of Ahaz.'" So the sunlight went back the ten steps it had gone down.

Mat 26:39 Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."

2.1.12 Very often in our prayer life we are going to find ourselves asking God to do certain things. Only God knows the perfect answer and the answer often is going to be no. A no from God is perfect and part of His plan for our lives. It is our job to accept God's answer and make the best of it.

2.1.13 Most Christians don't have the foggiest idea about what to do when God says no to their most fervent prayers. And yet the Scripture is clear. We are by faith to adopt an attitude of thanksgiving.

2.1.14 Eternity future becomes ours as the ultimate gift of God. Poor Hezekiah was fighting to hang on to his treasured existence in the devil's world.

Joh 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Phi 1:21 For to me, to live is Christ and to die is gain.

Phi 1:22 If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know!

Phi 1:23 I am torn between the two: I desire to depart and be with Christ, which is better by far;

2.2 **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."

2.2.1 Mercy is often used in Paul's, Peter's, Jude's and John's salutations. For example:

2Ti 1:2 To Timothy, my dearly beloved son: Grace, **mercy**, and peace, from God the Father and Christ Jesus our Lord.

Tit 1:4 To Titus, mine own son after the common faith: Grace, **mercy**, and peace, from God the Father and the Lord Jesus Christ our Saviour.

1Pe 1:3 Praise be to the God and Father of our Lord Jesus Christ! In his great **mercy** he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead,

2Jo 1:3 Grace, **mercy** and peace from God the Father and from Jesus Christ, the Father's Son, will be with us in truth and love.

Jude 2 **Mercy**, peace and love be yours in abundance.

2.2.2 **Eleos**, like **Charis**, is declined as a nominative singular in order to show why the Father is to be praised.

2.2.3 We need to be careful with the word "mercy."

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

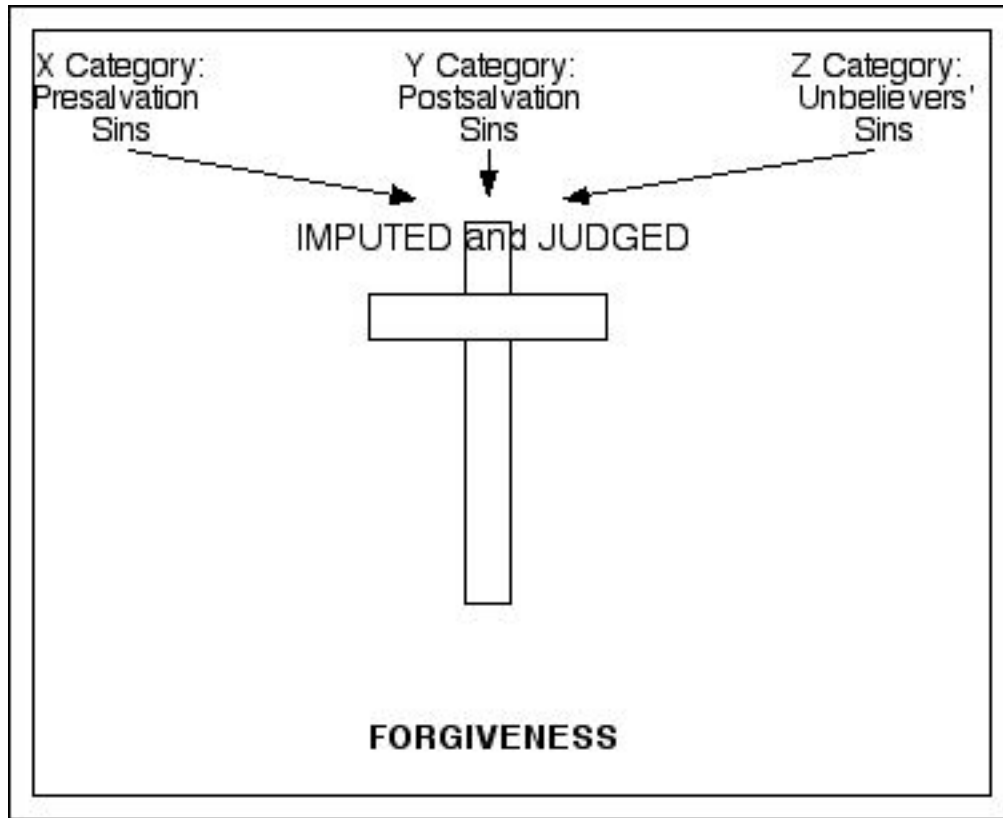
2.2.5 Without expiation and atonement there is no mercy. Christ's work satisfied God's righteousness, thus God's justice was obligated to do what His righteousness demanded and that is called propitiation.

2.2.6 Let me give you a few points concerning propitiation.

2.2.7 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."

2.2.8 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.

2.2.9 And now let's look at **Hilasterion**.

End Lesson Taught 9-6-09