

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 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 **Eleos**, like **Charis**, is used by Paul to show why the Father is to be praised.
 - 2.2 We must be careful with the word "mercy." God is merciful only because His plus-righteousness is satisfied. He is therefore propitiated, conciliated, mollified and appeased.
 - 2.3 Without atonement by means of expiation 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.

2.4 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."

2.5 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 And now let's look at **Hilasterion** by way of our tabernacle/temple schematic.

2.6.1 Let's first see what the sacrifices did not do.

Heb 10:3 But those sacrifices are an annual reminder of sins,

Heb 10:4 because it is impossible for the blood of bulls and goats to take away sins.

Heb 10:5 Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me;

Heb 10:6 with burnt offerings and sin offerings you were not pleased.

Heb 10:7 Then I said, 'Here I am-- it is written about me in the scroll-- I have come to do your will, O God.'

Heb 10:8 First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them" (although the law required them to be made).

Heb 10:9 Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second.

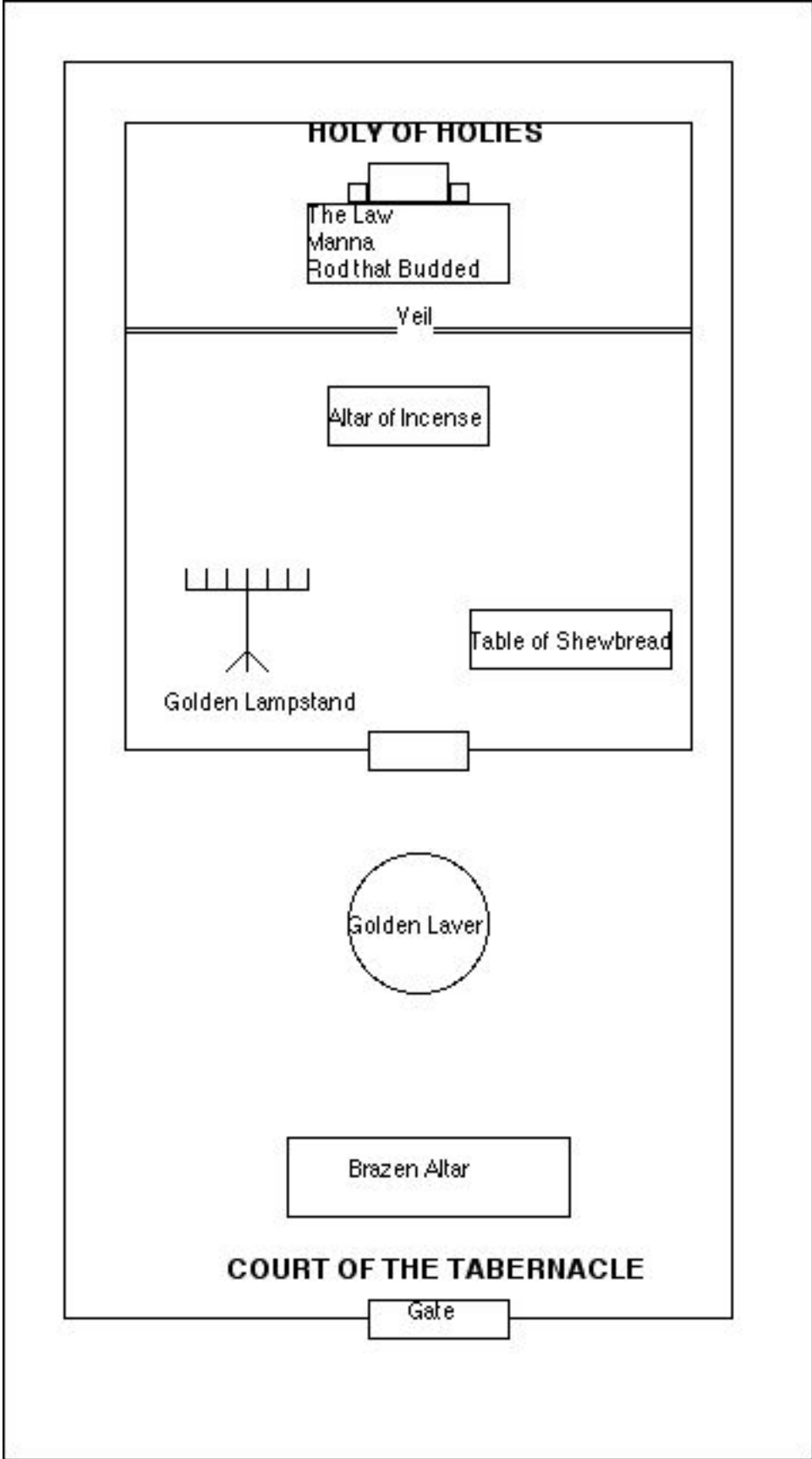
Heb 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days:

Col 2:17 Which are a shadow of things to come; but the body is of Christ.

2.6.2 As we noted last week, the sacrifices with their associated liturgy were teachings aides. As Paul said they were "a shadow of things to come."

3. Now let's return to where we left off last week. We were about to study the meaning of the holy of holies and what took place there. A study of the schematic of the tabernacle/temple will help us understand propitiation.



3.1 The holy of holies was separated from the holy place by a veil. The veil had to be specially constructed and tested. It was a thick curtain that separated the holy of holies from the holy place in both the tabernacle (Exo 26:33) and later the temple (2Ch 3:14).

Exo 26:33 Hang the curtain from the clasps and place the ark of the Testimony behind the curtain. The curtain will separate the Holy Place from the Most Holy Place.

2Ch 3:14 Solomon made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

3.2 The veil was made of blue purple and scarlet material, embroidered with figures of cherubim; the cherubim represented the angelic beings who surround God's throne. (Exo 26:31)

Exo 26:31 "Make a curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim worked into it by a skilled craftsman.

3.3 The thick curtain veiled the presence of God from the officiating priest who daily burned incense and ministered in other ways in the holy place. (Exo 40:26-27)

Exo 40:26 Moses placed the gold altar in the Tent of Meeting in front of the curtain
Exo 40:27 and burned fragrant incense on it, as the LORD commanded him.

3.4 Only on the Day of Atonement could the high priest enter within the veil, to bring incense and to sprinkle blood on the mercy seat. (Lev 16:12, 13 and 15)

Lev 16:12 He is to take a censer full of burning coals from the altar before the LORD and two handfuls of finely ground fragrant incense and take them behind the curtain.

Lev 16:13 He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the Testimony, so that he will not die.

Lev 16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

3.5 At the time of Christ's death the veil of Herod's temple was rent from top to bottom, thus exposing the holy of holies to view. (Mat 27:51)

Mat 27:50 And when Jesus had cried out again in a loud voice, he gave up his spirit.

Mat 27:51 At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split.

Mat 27:52 The tombs broke open and the bodies of many holy people who had died were raised to life.

Mat 27:53 They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people.

3.6 As our High Priest the ascended Christ has entered "within the veil" (Heb 6:19-20),

into the very presence of God on our behalf.

Heb 6:19 We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain,

Heb 6:20 where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

3.7 We may now enter that holy place by virtue of the spiritual death of Jesus, "by a new and living way which He inaugurated for us through the veil, that is, His flesh." (Heb 10:20)

Heb 10:19 Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus,

Heb 10:20 by a new and living way opened for us through the curtain, that is, his body,

3.8 As [Christ's] body was torn on the cross, so the veil between God and man was torn and gave us immediate access to God.

3.9 Inside the holy of holies rested the ark of the covenant.

3.10 The ark was a chest made of acacia wood, about four feet long, two-and-a-half feet wide, and two-and-a-half feet high. The wood represented the humanity of Christ.

3.11 It was overlaid with gold representing the deity of Christ. Rings of gold at each corner were used for poles to carry it.

3.12 The lid of the ark or "mercy seat" was made of pure gold. At each end of the mercy seat was a cherub made of hammered gold. The ark represented Christ as the one covering sin.

3.13 Inside the ark were three articles that represented our collective missing-of-the-mark--sin:

- the broken tablets of the law
- Aaron's rod that budded
- an urn with manna inside

3.14 The broken tablets represented sin, the rod represented rebellion against God and His constituted authority and the manna represented a rejection of God's logistical grace.

3.15 The fate of the ark is a mystery. Jer 3:16 suggests it would be destroyed or captured by the Babylonians. There is a tradition that Jeremiah hid the ark in a cave on Mount Nebo. The search for the ark was the inspiration for the Indiana Jones action drama.

Jer 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

3.16 The meaning of the cherubim or covering angels is subject to much debate. Some say the two are the Father and Holy Spirit respectively. Some say they are representations of the righteousness and justice of God. It is my view the two represent Michael and Gabriel as the two covering angels remaining. The third covering angel, Satan, had fallen in disgrace.

Heb 9:5 And over it the cherubim of glory shadowing the "**mercy seat**"; of which we cannot now speak particularly.

3.17 Once a year the high priest entered the holy of holies to sprinkle blood on the ark. The blood was a ritual teaching the work of Christ on the cross. If the high priest performed his duties properly then the personal sins of the high priest were forgiven, the sins of the citizens were forgiven and the national sins of Israel were forgiven.

4. And now for the word **Hilaskomai**, translated in Luk 8:13 "be merciful" and in Heb 2:17 "to make reconciliation."

Luk 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God "**be merciful**" to me a sinner.

End Lesson Taught 9-20-09