

GOD'S RICH MERCY (Part 2)

(Eph.2:4) “**But God** (ho theos/ **nsm**) **being** (eimi/ p.a.ptc.nsm) [**Absolute Status Quo of essence**] **rich** (plousios/ **nsm**) **in** (en+loc. of place) **mercy** (eleos/ lsm), because of His great love with which He loved us.”

God's Rich Mercy is a transitional verse from unsaved status of (Eph.2:1-3) to saved status of (Eph.2:5-10).

- Eph.2:1-3 The Spiritually Dead
- Eph.2:4 The Spiritual Bridge from death to life
- Eph.2:5-10 The Spiritually Alive

Spiritual Bridge
(Eph.2:4)

Spiritually dead
(in Adam/ Eph.2:1-3)

Spiritually Alive
(IN Christ/ Eph.2:5-10)

Col.1:13-14

MERCY: God's mercy meets man's distressed needs without consideration of merit or demerit because of God's great love with which He loved us in Christ (Eph.2:4).

<p>This lesson will study four additional aspects of God's Rich Mercy in part two of our study.</p>
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1. God saves mankind on the basis of mercy, not merit.

(Eph.2:8-9) “For by grace you have been saved through faith; and that **not of yourselves**, it is a gift of God; **not as a result of works**, so that no one may boast.”

(Gal.2:16) “Nevertheless knowing that a man is not justified by works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be **justified by faith in Christ** and not by the works of the Law; since by the works of the Law no flesh will be justified.”

In Luke 18:9-14, the tax collector had it right and the religious Pharisee had it wrong.

- The Tax collector: “God, be merciful to me, the sinner!” (Lk.18:13b)
- The Pharisee: “God, I thank you that I am not like this tax collector!” (Lk.18:11)

2. God's mercy triumphs over His judgment because of the propitious work of Christ on the cross (Jms.2:13b).

(Rom.5:16) “The gift is not like through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in **justification.**”

(Rom.8:1) “Therefore there is now no condemnation for those who are in Christ Jesus.”

(Rom.9:15-16) “For He says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’ So then it does not depend on the man who wills or the man who runs, but on God who has mercy.” (Ex.33:18-23) [Show me Your glory!]

3. God’s mercy was visualized in the Old Covenant (OC) by shadow Christology; The Mercy Seat having been placed on top of the Ark of Covenant (Ex.25:17-21).

The Mercy Seat (kapporeth) [covering for sin/ atonement] (hilasterion) [Propitiation] was the place for the annual (Shadow Christology / Propitiation) atonement of the sins of the Israelites.

The writer of Hebrews shows us how Jesus Christ fulfilled that Old Covenant (OC) Shadow Christology of the propitious mercy atonement in Heb.8-10.

(Heb.10:1) “For **the Law**, since it has only a shadow of the good things to come and not the very form of things, **can never**, by the same sacrifices which they offer continually year by year, make perfect those who draw near.”

(Gal.3:24) “Therefore **the Law** has become our tutor to lead us to Christ, so that we may be justified by faith.”

4. God’s mercy is visualized in the New Covenant by Historical Christology of Jesus Christ becoming the sacrificial lamb of God to take away the sin of the world (John 1:29; 1 Pet.1:18-19; Rev.5:6).

(Heb.9:14-15) “**How much more will the blood of Christ**, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? **For this reason**, He is a **mediator of a new covenant**, so that, **since** a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.”

“How much more than what?”

(Heb.9:13) The sacrificial blood of goats and bulls for the cleansing of flesh vs cleansing of the conscience (Heb.9:14)

(Rom.15:9-10) “For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises to the fathers, **and for the Gentiles** to glorify God for His mercy: **as it is written**, ‘Therefore I will give praise to You among the Gentiles, and I will sing to Your name.’” (2 Sam.22:15; Ps.18:49)

(Titus 3:5) “He saved us, **not on the basis** of deeds we have done in righteousness, **but according to His mercy**, by the washing of regeneration and renewing by the Holy Spirit.”