

GOD'S SAVING MERCY

Today's verse: "May mercy (eleos / nsn) and peace (eirene / nsf) and love (agape)/ nsf) be multiplied (a.p.opt.3ps) to you (su / dplm) [advantage]." (Jude 2)

In today's verse, we have three singular subjects of one verb. The writer's intention is to get the reader to review the doctrines of each of these subjects (God's mercy, peace, and love) as they relates to their salvation.

(Jude 3) "Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith."

Today's lesson will study FIVE aspects of the God's Saving Mercy as it relates to our common salvation.

1. In grace salvation, God provides for the redemptive need of mankind under Adam's Original Sin (AOS) (Rom.5:12).

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

The Greek noun for mercy is eleos. Vines says that God's mercy "assumes a need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it." (Vine's Expository Dictionary of Biblical Words, pg.403) (Mark 5:1-20/ 19)

2. God provides mercy without consideration of merit or demerit of the one receiving it.

- **Saving mercy** is how God approaches the sinner's need based on God's love and justice (Rom.3:24-25; 5:8).
- **Saving grace** is how God provides salvation to everyone who believes (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9; John 10:28).

Doctrinal Point: God saves every person on the basis of His mercy not man's merit (Rom.3:21-26).

(Eph.2:4-5) "**But God, being rich in mercy**, because of His great love with which He loved us, even when we were dead in transgressions, made us alive together with Christ (by grace you have been saved)."

(1 Pet.2:10) "For you once were not a people, but now you are the people of God; **you had not received mercy, but now you have received mercy.**" (Rom.11:31-32; 15:9-12)

3. God's saving mercy was visualized in OT by shadow Christology of the Mercy Seat on the lid of the Ark of Covenant for atonement (Ex.25:17-22; Lev.16; 23:26-27; Heb.8-10).

The Mercy Seat was the place of propitiation for sin by atonement, a substitutional sacrifice. (Lev.23:26-32) [Yom Kippur] (Heb.9:5-10, 14-15, 23-28; 10:1-10; 1 Tim.2:5-6; Rom.3:25).

(Ps.25:6) "**Remember, O Lord, your great mercy and love for they are from of old.**" (Isa.63:9)

4. God's saving mercy was transferred to Jesus Christ on the cross at the consummation of the ages (Eph.2:4-7; Heb.2:9, 17; 1 John 2:2; Heb.9:15; 1 Pet.1:3).

To reject the gospel of grace salvation, is to be deprived of God's saving mercy (Eph.2:4-9; Titus 3:5) (Luke 16:22-24) [Judgment].

- Parable of the Pharisee and Publican (Luke 18:9-14; Matt.23.23-24).

5. Jude's desire was for God's mercy to be multiplied (plethuno / a.p.opt.3ps) in the CWL (Jude 2).

God's mercy multiplied in CWL is by cycling faith in trials and tribulations (James 5:10-11; Jude 20-23).

(Heb.4:16) "Let us therefore **draw near with confidence** to the throne of grace, that we may receive mercy and find grace to help in time of need."

When trials, suffering and distress fill the believer's life, confidence of God's mercy as a divine promise brings inner peace (Luke 6:27-36; Ps.85:15-17).

- The Parable of the Good Samaritan (Luke 10:25-37).

(Luke 6:36) "Be merciful, just as your Father is merciful."

God's Saving Mercy is receiving what we don't deserve (grace salvation) because Jesus Christ took our judgment for sin, something we did deserve.

(John 3:18) "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God."