

C. The Pattern of Paul's Life (1 Timothy 1:12-17)

1. Paul's praise (1 Timothy 1:12)
  - a. The demonstration of Paul's praise—"I thank Christ"
    - (1) A lack of thankfulness demonstrates an unwillingness to glorify God (Romans 1:21; see also 2 Corinthians 4:15).
    - (2) Giving thanks is the will of God for the believer (1 Thessalonians 5:18).
    - (3) The fruit of our lips giving thanks is identified as a sacrifice of praise (Hebrews 13:15).
  - b. The person of Paul's praise
    - (1) Christ Jesus
    - (2) Our Lord
  - c. The purpose of Paul's praise
    - (1) Counted faithful
      - a) Note the order.
        - i) It precedes being placed into the ministry.
        - ii) It precedes the enabling for the ministry.
      - b) How was Paul counted faithful?
        - i) Why is haste the enemy of Bible study?
          - (a) God counted Paul faithful.
          - (b) Haste might allow us to assume that the faithfulness was during Paul's ministry; however, the faithfulness was prior to Paul being put into the ministry.
        - ii) What transpired between Paul's conversion and call?
          - (a) Paul's conversion happened in Acts 9:1-8.
          - (b) Three days later (Acts 9:9), Ananias was told "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake" (Acts 9:15-16).
        - (c) The timing of Paul's call
          - (i) It is possible that Paul received some of his charge immediately and directly from the mouth of the Lord (Acts 26:16-18).
          - (ii) In the least, Paul was promised to receive his charge while in Damascus (Acts 9:6; Acts 22:10) which most likely came from the mouth of Ananias (Acts 22:12-16).
          - (iii) Perhaps Paul's calling is separate from his entrance into the ministry. If this is the case, maybe Paul was not PUT into the ministry until after his time in Arabia (Galatians 1:17).
          - (iv) Regardless of the scenario, it still brings about a question.



- iii) When was Paul counted faithful?
  - (a) Was it between Paul's conversion and his placement into the ministry?
  - (b) Was it during Paul's conversion?
  - (c) Was it prior to Paul's conversion? While we might struggle with this possibility, it would not be uncommon for the Lord to call a man to serve Him based upon the testimony of service that man held in another field. If this is true, the principle is that faithfulness is a virtue that can be applied to something righteous, unrighteous, or neutral.
- (2) Put into the ministry
  - a) The description of his ministry (1 Timothy 2:7; 2 Timothy 1:11)
    - i) Apostleship
    - ii) Preacher
    - iii) Teacher
  - b) The identity of his ministry
    - i) Dispensing the gospel of the grace of God (1 Corinthians 9:17)
    - ii) Declaring the word of reconciliation (2 Corinthians 5:19)
    - iii) Preaching the gospel of the uncircumcision (Galatians 2:7)
    - iv) Declaring the glorious gospel of the blessed God (1 Timothy 1:11)
    - v) The preaching of His word (Titus 1:3)
  - c) The audience of his ministry (Acts 9:15)
    - i) Gentiles
    - ii) Kings
    - iii) Israel
- (3) Enabled
  - a) The enabling follows the call, which follows initial faithfulness.
    - i) Doctrinally, this is presented in Luke 16:10.
    - ii) Practically, this can be seen in David's life. Before, he was placed over God's sheep, he was faithful in tending to his own father's sheep (1 Samuel 17:34-36).
  - b) At best, the enabling accompanies the placement into ministry. In the least, the enabling follows the placement and is ongoing.
    - i) Doctrinally, this is presented in 2 Corinthians 3:5-6 and 1 Thessalonians 5:7.
    - ii) Practically, this can be seen in the life of the apostle Paul (1 Corinthians 15:10; 2 Corinthians 9:8).
  - c) The fact that the enabling comes from God, excludes man's right to boasting (1 Corinthians 4:7).



2. Paul's past (1 Timothy 1:13)
  - a. His past endeavours
    - (1) He was a blasphemer (Galatians 1:14; see Acts 13:45; Acts 26:11; Romans 2:24).
    - (2) He was a persecutor and injurious (Galatians 1:13; Acts 8:3; 1 Corinthians 15:9).
      - a) He destroyed (Acts 9:21; Galatians 1:23).
      - b) He imprisoned (Acts 8:3; Acts 22:4, 19; Act 26:10).
      - c) He killed (Acts 22:4, 20; Acts 26:10).
      - d) He persecuted (Acts 9:4; Acts 22:4-8; Acts 26:11-15; 1 Corinthians 15:9).
      - e) He beat (Acts 22:19).
  - b. His obtaining of mercy (see 1 Timothy 1:16)
    - (1) He obtained mercy of the Lord.
    - (2) He did what he did ignorantly in unbelief.
      - a) Understanding sins of ignorance
        - i) A sin of ignorance was one committed without knowledge (Leviticus 4:13-14, 22-23, 27-28; \*Numbers 15:24; Isaiah 63:16; Romans 10:2-3).
        - ii) The key to a man's forgiveness in such cases was that he obeyed the Lord when the sin came to his knowledge.
          - (a) "Or if his sin, wherein he hath sinned, COME TO HIS KNOWLEDGE; he shall bring his offering" (Leviticus 4:23)
          - (b) "Or if his sin, which he hath sinned, COME TO HIS KNOWLEDGE: then he shall bring his offering" (Leviticus 4:28)
        - iii) This could be the testimony of the apostle Paul in Romans chapter 7.
          - (a) He confessed that he had not known sin, but by the law (Romans 7:7).
          - (b) Sin, taking occasion by the commandment, wrought in him all manner of concupiscence (Romans 7:8).
          - (c) He was alive without the law once: but when the commandment came, sin revived, and he died (Romans 7:9).
          - (d) Sin, taking occasion by the commandment, deceived him, and by it slew him (Romans 7:11).
      - b) Ignorance and the Jewish people
        - i) Through ignorance, they slew the Lord Jesus Christ (Acts 3:12-21).
        - ii) They were ignorant of God's righteousness (Romans 10:3).
        - iii) Ignorance is not a viable excuse for unbelief (Acts 17:22-31).



3. Paul's praise (1 Timothy 1:14-15)
  - a. For grace extended (1 Timothy 1:14)
    - (1) The source of the grace—"of our Lord"
      - a) Definitively explaining the concept of God's grace has always proven insurmountable to teachers and preachers of God's word.
        - i) Sometimes, we simply define it as God giving us good things we do not deserve.
        - ii) Sometimes, we define it using an acrostic; **G**od's **R**iches **A**t **C**hrist's **E**xpense.
      - b) Regardless of how we define it, the passage at hand teaches a truth found throughout scripture that God's grace is manifested and applied in the person of Jesus Christ (see also John 1:14, 17; Romans 5:1-2).
    - (2) The magnificence of the grace—"exceeding abundant"
      - a) Consider the uniqueness of the statement. God used two words conveying similar meanings to signify the overflow of God's grace.
      - b) Consider the doctrinal truth taught both here and elsewhere.
        - i) The law entered that the offence might abound; where sin abounded, grace did much more abound (Romans 5:20).
        - ii) God's grace hath abounded to many (Romans 5:15).
        - iii) We have received the abundance of grace by Jesus Christ (Romans 5:17).
        - iv) The abounding grace enables us to abound to every good work (2 Corinthians 9:8).
        - v) The eternal ages will continue to unveil the exceeding riches of His grace (Ephesians 2:7).
    - (3) The companions of the grace
      - a) Faith
      - b) Love
  - b. For Christ's coming (1 Timothy 1:15)
    - (1) The import of the saying
      - a) This is a faithful saying (see also 1 Timothy 4:9; 2 Timothy 2:11; Titus 3:8).
      - b) It is worthy of all acceptance. Note: Application of this statement in the lives of its hearers is dependent upon their acceptance.
    - (2) The nature of the saying
      - a) Christ Jesus came into the world
      - b) To save sinners; Note: This should clarify the intended purpose of Christ's first coming (see Luke 19:10).
    - (3) The beneficiaries of the saying
      - a) Sinners
      - b) Of whom Paul was chief; Note: To fully understand this truth, we will have to consider Paul's words in verse 16.