

## “Amazing Grace”

### From Gratitude to Glorification

- ❖ In this context we see Paul move from gratitude [v. 12] to glorification [v. 17].
- ❖ The Apostle Paul is going to retell the story of his conversion and commissioning but he is going to sandwich it between two declarations of praise.
- ❖ This praise begins in v. 12 issuing from a heart filled with intense emotion and it rises higher and higher until it finds its end in this sublime doxology (v. 17).
- ❖ The grace, which has been granted us, the goodness of God, must [and does] have the glory of God as its goal. In experiencing the goodness of God we must not forget to exalt His greatness.

- ❖ His kind and merciful thoughts toward us must not in any way abate [hinder, decrease] our high thoughts of Him, but rather increase them. God’s gracious dealings with us should fill us with the admiration of His glorious perfections. We cannot be so focused upon the gift that we forget the giver.
- ❖ Paul exhorts Timothy to -
  - (1) Prevent the spread of false teaching (1:3-11).
  - (2) Prevent spiritual decline [be a good soldier and a good sailor] (1:18-20), and in between these two passages he personally expresses the
  - (3) Power of the gospel of God (1:12-17).

The gospel is the power of God unto salvation for every sinner.

- ❖ His kind and merciful thoughts toward us must not in any way abate [hinder, decrease] our high thoughts of Him, but rather increase them. God’s gracious dealings with us should fill us with the admiration of His glorious perfections. We cannot be so focused upon the gift that we forget the giver.
- ❖ Paul exhorts Timothy to –
- ❖ Aware of the power of the gospel in Paul’s life Timothy and the Church could: (1) *stand for it*, (2) *hold on to it*, (3) *engage in warfare for it*.

### I. Gratitude for God’s Grace Personally (1:12-14)

### II. Gratitude for God’s Grace Generally (1:15-16)

### III. Glorification of the Greatness of God (1:17)

### I. Gratitude for God’s Grace Personally (1:12-14)

#### A. Christ’s work in Paul’s life (1:12)

#### 1. The nature of his thanks – An Attitude of Gratitude (Χάριτι ἔχω):

Paul here uses the linear tense indicating that this is his continual practice. The whole life of the Apostle Paul was permeated by praise, not only for his salvation but also for the privilege of being a servant:

“I continuously have or cherish gratitude.” This is a continual state or condition for Paul. There is a deep consciousness of inability that lies behind this fervent expression of gratitude:

### I. Gratitude for God’s Grace Personally (1:12-14)

#### A. Christ’s work in Paul’s life (1:12)

#### 1. The nature of his thanks – An Attitude of Gratitude (Χάριτι ἔχω):

#### 2. The object of his thanks – Christ Jesus (Χριστῷ Ἰησοῦ):

The one to whom he is grateful is the one who provided the basis for his being entrusted with the gospel.

The fullness of the title may express Paul’s continued reflection on his conversion (cf. Acts 9:5, 20, 22).

### I. Gratitude for God’s Grace Personally (1:12-14)

#### A. Christ’s work in Paul’s life (1:12)

#### 1. The nature of his thanks – An Attitude of Gratitude (Χάριτι ἔχω):

#### 2. The object of his thanks – Christ Jesus (Χριστῷ Ἰησοῦ):

#### 3. The reason for his thanks:

Paul acknowledges his gratitude to Christ for three closely related blessings:

### 3. The reason for his thanks:

#### a) For having imparted strength (τῷ ἐνδυναμώσαντί) (1:12a)

Christ was his Enabler and Qualifier:

#### b) For having deemed him trustworthy or reliable (πιστάτω) (1:12b)

#### c) For having appointed to ministry (θέμενος εἰς διακονίαν) (1:12b)

“Appointment” combines destination and duty:

“Ministry” is service rendered to the Lord in the spirit of love and personal devotion:

The offering of life is the very essence of service:

### I. Gratitude for God's Grace Personally (1:12-14)

A. Christ's work in Paul's life (1:12)

B. Corruption of Paul's life (1:13a)

#### 1. "Blasphemer" (βλάσφημον)

One who is slanderous or uses scurrilous words."  
One who pronounces a defaming judgment (cf. Acts 26:9-11):

This probably means that in his opposition to the new movement he cursed the name of Jesus. Now he realized that this was blasphemy, because Jesus was divine:

### I. Gratitude for God's Grace Personally (1:12-14)

A. Christ's work in Paul's life (1:12)

B. Corruption of Paul's life (1:13a)

#### 1. "Blasphemer" (βλάσφημον)

#### 2. "Persecutor" (διώκτην)

This is a key reason for Jesus' confrontation with Paul (three accounts affirming he was a persecutor – Acts 9:4-5, 22:7-8, 26:14-15):

### I. Gratitude for God's Grace Personally (1:12-14)

A. Christ's work in Paul's life (1:12)

B. Corruption of Paul's life (1:13a)

#### 1. "Blasphemer" (βλάσφημον)

#### 2. "Persecutor" (διώκτην)

#### 3. "Violent aggressor" (ὄβριστην)

A violent and insolent person." It emphasizes the element of outrageous disregard of other men's rights.

It is the strongest of these three terms, climaxing the triad with the meaning "a thoroughly objectionable character.

A triad with an ascending scale rising from words to acts of authorized persecution and of illegal violence.

Here we see the magnitude of Paul's sin but we also see in contrast the magnitude of God's mercy.

### I. Gratitude for God's Grace Personally (1:12-14)

A. Christ's work in Paul's life (1:12)

B. Corruption of Paul's life (1:13a)

C. Converting mercy of God (ἀλλὰ ἠλεήθην) (1:13b-14a)

#### 1. The source of mercy – God (ἠλεήθην) (1:13b)

Paul is not giving an excuse for his former actions, but an explanation of how he could obtain mercy in spite of them (cf. Acts 22:3-4).

### I. Gratitude for God's Grace Personally (1:12-14)

A. Christ's work in Paul's life (1:12)

B. Corruption of Paul's life (1:13a)

C. Converting mercy of God (ἀλλὰ ἠλεήθην) (1:13b-14a)

#### 1. The source of mercy – God (ἠλεήθην) (1:13b)

#### 2. The companion of mercy – Grace (ἢ χάρις) (1:14a)

From abounding sin to super-abounding grace:  
Emphatically at the beginning of the sentence – it was "super-abounded" (ὕπερπελεόνασεν):

♣ "Super" vocabulary is characteristic of the Apostle Paul:

1) Romans 5:20 'grace super-overflows'

2) 2Thess 1:3 'faith super-increases' so also love

3) 2Cor 7:4 'I am super-overflowing with joy' in all our affliction

4) 1Thess 3:10 'we are praying super-abundantly'

5) Phil 4:7 'the peace of God super-passes all understanding'

6) 1Thess 5:13 'esteem them (the leadership) super-abundantly in love'

### I. Gratitude for God's Grace Personally (1:12-14)

A. Christ's work in Paul's life (1:12)

B. Corruption of Paul's life (1:13a)

C. Converting mercy of God (ἀλλὰ ἠλεήθην) (1:13b-14a)

D. Culminating in "faith and love in Christ Jesus" (πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ) (1:14b)

Paul reveals the effect of the super-abounding grace in his heart and life – "faith and love"

Grace floods the soul with these divine gifts:

This faith and this love are "in Christ Jesus," they are centered in Him, these graces are possessed because the mystic union of Christ, the Savior:

### I. Gratitude for God's Grace Personally (1:12-14)

### II. Gratitude for God's Grace Generally (1:15-16)

### II. Gratitude for God's Grace Generally (1:15-16)

A. Christ's work in a faithful saying (1:15a)

The first of five such statements 1Tim 3:1, 1Tim 4:9, 2Tim 2:11, Titus 3:8.

#### 1. The reliability of it – (πιστός ὁ λόγος)

It stands reliable at the head of the sentence without any connecting particle:

It expresses unshakable conviction, entitled to wholehearted and universal personal appropriation with no reservations of any kind:

## II. Gratitude for God's Grace Generally (1:15-16)

### A. Christ's work in a faithful saying (1:15a)

#### 1. The reliability of it – (πιστός ὁ λόγος)

#### 2. The content of it:

a) *The fact of His coming* – (ἤλθεν) *active indicative*

b) *The sphere into which He came* – (εἰς τὸν κόσμον)

“Came into the world sinners to save”:

The juxtaposition of “world” and “sinners” indicates that an ethical concept is attached to “world”:

His coming into the world is not merely a change of location (from heaven to earth), but a change of state and of moral and spiritual environment:

It indicates the supreme sacrifice, the climax of condescending grace:

From the very presence of the Father, Christ was willing to descend deeper and deeper into the realm of sin and misery:

The Lord of glory, pure and holy, voluntarily entered the sphere to which He does not belong, the sphere in which the curse reigns:

## II. Gratitude for God's Grace Generally (1:15-16)

### A. Christ's work in a faithful saying (1:15a)

#### 1. The reliability of it – (πιστός ὁ λόγος)

#### 2. The content of it:

a) *The fact of His coming* – (ἤλθεν) *active indicative*

b) *The sphere into which He came* – (εἰς τὸν κόσμον)

c) *The purpose of His coming:*

### c) *The purpose of His coming:*

#### (1) Who He came for (ἀμαρτωλοῦς)

“Sinner” describes human beings in their need and the state out of which they must be saved.

It describes mankind as disobedient and unrighteous, alienated from God and therefore lost.

#### (2) What He came to do (σῶσαι)

He came to deliver sinners from their sin and from all its guilt and consequences.

This is a deliverance for a new and moral life here and now and for life eternal.

## II. Gratitude for God's Grace Generally (1:15-16)

### A. Christ's work in a faithful saying (1:15a)

#### B. Corruption of Paul's life (1:15b)

“Chief of sinners” (πρῶτος εἰμι ἐγὼ) this because he persecuted Christ's followers so vigorously:

This is not false humility, Paul had fought so stubbornly against the truth and light of Jesus that he now saw himself in the forefront of those whose sins cried out for God's mercy:

## II. Gratitude for God's Grace Generally (1:15-16)

### A. Christ's work in a faithful saying (1:15a)

#### B. Corruption of Paul's life (1:15b)

#### C. Converting mercy of God (1:16a)

“Unlimited patience” (ἔπισσον μακροθυμίαν) is an attitude of moral restraint that holds out under provocation.

This longsuffering held back overdue judgment and offered pardon and forgiveness instead of separation and lost-ness.

## II. Gratitude for God's Grace Generally (1:15-16)

### A. Christ's work in a faithful saying (1:15a)

### B. Corruption of Paul's life (1:15b)

### C. Converting mercy of God (1:16a)

### D. Culminating in “a pattern for those who would believe on Him unto eternal life” (1:16b)

## I. Gratitude for God's Grace Personally (1:12-14)

## II. Gratitude for God's Grace Generally (1:15-16)

## III. Glorification of the Greatness of God (1:17)

## III. Glorification of the Greatness of God (1:17)

### A. Characterized “King of the Ages”

### B. Characterized “Immortal”

### C. Characterized “Invisible”

### D. Characterized “The Only God”

### E. Culminating in “glory and honor Amen”