

## Paul's Thanksgiving

1:12-18

**1TI 1:12 I thank Christ Jesus our Lord, who has strengthened [empowered, enabled] me, because He considered me faithful, putting [appointing] me into service [ministry];**

1. His **gratitude** abounded toward Jesus for His great and unmerited mercy.
2. He looked to Jesus for **strength**. (Phil. 4:13).
3. He **lived for Christ**. (Gal. 2:20; Phil. 1:21).
4. "He considered me faithful" - Gr. "pistos" (faithful). He foreknew and trusted how faithful Paul would be in His service.
  - a. Christ knew Paul had persecuted His people, but knew he was acting out of ignorance and believed he was doing the will of God.
  - b. He knew this kind of man had the potential to be a great servant and apostle.
  - c. Christ did not force Paul to serve nor was Paul guaranteed a place in heaven by virtue of his apostleship. (1 Cor. 9:27).
5. "into service"
  - a. The Greek "diakonia" is "ministry, service."
  - b. Paul spent the rest of his life serving the One he had hated and vigorously opposed.

## Reasons He Was Shown Mercy

**1TI 1:13 even though I was formerly [before conversion] a blasphemer [of Christ] and a persecutor [of the church] and a violent aggressor [man]. And yet I was shown mercy, because I acted ignorantly in unbelief;**

- "blasphemer" (blasphemos) - railing, reproachful, blasphemous. He accused God's Son of being an imposter.
  - "persecutor" - He did not personally persecute Christ, but he did fanatically persecute his followers.
  - "violent aggressor" or "insolent" (hubristes) - wantonly violent person., injurious - Rom. 1:30; 1 Tim. 1:13.
  - See Acts 7:58; 8:3; 9:1-4 for Paul's life prior to his conversion.
1. See Acts 22:4, 7; 26:14f; Gal. 1:13, 23; Phil. 3:6.
  2. See Acts 26:9-11; 8:3
  3. "ignorantly in unbelief"

- a. I did not know what I was doing was wrong, for I did not know Christ at the time.
- b. He did not act out of hardness of heart toward God, but out of a sense of duty and of good conscience. (Acts 23:1).
- c. He did not excuse his sin except for the fact he did it in ignorance.
- d. “I was shown mercy” - He did recognize it was “mercy” (not merit) that led to his conversion and forgiveness and apostleship.

**1TI 1:14 and the grace [unmerited favor] of our Lord was more than abundant [overflowed, super abounded], with the faith and love which are found in Christ Jesus.**

- “along with the faith and love that Christ Jesus inspires” Mof.
- “together with faith and love that union with Christ Jesus brings.” Gspd.

### “It Is A Trustworthy Statement”

**1TI 1:15 It is a trustworthy [faithful, reliable] statement [word], deserving full [complete, wholehearted] acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost [worst, first, chief] of all.** 1 Cor. 15:9; Eph. 3:8.

1. “Trustworthy statement”
  - a. Lit. pistos [faithful] *is* ho [the] logos [word]
  - b. 1 Tim. 1:15; 3:1; 4:9; Tit. 3:8; 2 Tim. 2:11.

1TI 1:15 It is a trustworthy statement, deserving [worthy of] full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.
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1TI 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.
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1TI 4:8 for bodily discipline is only of little profit, but <b>godliness is profitable for all things</b> , since it holds promise for the present life and also for the life to come.
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1TI 4:9 It is a trustworthy statement deserving full acceptance. (This verse seems to go with 4:8).
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2TI 2:11 It is a trustworthy statement: For if we died with Him, we shall also live with Him;
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TIT 3:8 This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God may be careful to engage in good deeds. These things are good and profitable for men.
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- a. It is a statement that can be fully trusted.
  - b. Neither the Father or Jesus will change the mission of Christ coming “into the world to save sinners.” (1 Tim. 1:15).
2. “Jesus came into the world to save sinners” - Matt. 1:21; Lk. 19:10; Jo. 3:17; Lk. 15:1, 2.
  3. “whom I am foremost of all”

- a. He was not the most immoral sinner who ever lived, but this is the way Paul felt about himself.
- b. If Paul had not been stopped, Christianity would have had a great set back.
- c. Blasphemy and persecution of Christians is as bad or worse than moral sins.
- d. Paul accepted God's forgiveness, but he always had deep regrets and remorse because he had persecuted the saints.
- e. He did not let his deep regrets and remorse keep him from abounding in service to Christ.
- f. What a powerful lesson for all who accept Christ's gracious invitation . (Matt. 11:28-30).

**1TI 1:16 And yet for this reason [Christ came to save sinners and I sinned in ignorance] I found mercy, in order that in me as the foremost [first, chief], Jesus Christ might demonstrate His perfect [complete, unlimited] patience, as an example [pattern] for those who would believe in Him for eternal life.**

1. Paul was saved as an example that all can be saved. (1 Tim. 2:4).
2. No man is too wicked to be saved.
3. The only ones who cannot be saved are the ones who will not repent. (Lk. 13:3, 5; Acts 17:30; 2 Pet. 3:9).
4. "Eternal life" is the end (reward) of those who believe in Christ. See Tit. 1:2; Mk. 10:29-31; Matt. 19:27-30.

### **Paul's Doxology (Praise)**

Other Doxologies - Gal. 1:5; Rom. 11:33; 16:27; Phil. 4:20; Eph. 3:20, 21; 1 Tim. 6:16; Jude 24..

**1TI 1:17 Now to the King eternal [of the ages], immortal [undecaying, imperishable], invisible, the only God, be honor and glory forever and ever. Amen [so be it].**

- **"King"** (basileus) - king
  - 1) God - Eph. 5:5; Col. 4:11; Phil. 2:6
  - 2) Christ - Col. 1:13; See 1 Cor. 15:24, 25.
  - 3) True of both the Father and the Son, but this context favors Christ. (1 Tim. 1:15, 16). See references to Christ.
- **"eternal"** - (aion) - pl in Greek, ages - **McCord** - "King of the ages"
  1. He is not a temporary monarch like the Roman monarchs, but is the "King eternal."
    - a. "aion" (age) is translated "eternal."
    - b. See. 1 Tim. 6:16 - "who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and **eternal** dominion [might]! Amen.
  - 1) "eternal" is from "aionios"

2) “kratos” is “might, dominion.”

2. 1 Cor. 10:11; Eph. 2:7; 3:9, 11; Rom. 16:25.

1CO 10:11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of **the ages** have come.

EPH 2:7 in order that in **the ages** to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

EPH 3:9 and to bring to light what is the administration of the mystery which **for ages** has been hidden in God, who created all things;

EPH 3:11 This was in accordance with the **eternal** [ages] purpose which He carried out in Christ Jesus our Lord,  
Lit. “according to the purpose of the ages.”

ROM 16:25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long **ages** past,

- **“immortal”** (aphthartos, af thar tos) - “undecaying, imperishable.” He cannot die or decay or even grow old. (1 Tim. 6:16).
  - **“invisible”** (aoratos, a or a tos) - invisible
- a. Col. 1:15; Jo. 4:24; Lk. 24:39; Rom. 1:20; Heb. 11:27.
- b. He was not like the idols of stone and wood present everywhere in the ancient world.
- c. This does not mean God does not have a spiritual body like His Son. (Phil. 3:21).
- 1) Christ sits at the right hand of God. (Acts 2:33; Heb. 1:3).
- 2) See Matt. 5:8.
- **“the only God”** - Rom. 16:27; Jo. 5:44; 17:3. All others are false gods. (1 Cor. 8:5).
  - **“be honor and glory forever and ever”** - Lit. “unto the ages of the ages.” See Acts 17:27, 28.
  - **“Amen”** - (amen) - “so be it.”

### **The Charge Renewed 1:18-20; See 1:3**

**1TI 1:18 This command I entrust to you, Timothy, my son [my true child in the faith], in accordance with the prophecies previously made concerning you, that by them you may fight the good fight,**

- Lit. “child Timothy”
- “the prophecies previously made concerning you”
- “in accordance with the prophetic utterances which pointed to you.” RSV
- “in accordance with what was predicted of you” - TCNT
- “What the prophet said who first directed me to you” Mof.

1. Timothy's appointment, as a companion and helper of Paul, may have been as the result of prophecy. See 1 Tim. 1:18; Acts 16:1ff

- a. It may be that Paul and or some other prophet or prophets had made this prophecy. (Eph. 4:11)..
- b. The fact God wanted him to be a worker should motivate him to "fight the good fight."

2. See Earlier notes about Timothy.

### 3. "that by them you may fight the good fight"

- a. Christianity is a warfare with the devil. (Eph. 6:10-17).
- b. We must "put on the whole armor of God" and contend vigorously against evil.
- c. **It is an endless battle that varies in intensity from day to day.**
- d. Some days are much harder to be victorious than others.
- e. "Faith" in Christ assures victory over the world. (1 Jn. 5:3-5).

### **"Shipwreck In Regard To Their Faith"** Apostatizing from the faith

**1TI 1:19 keeping faith and a good conscience, which some have rejected [spurned, rejected] and suffered shipwreck [destruction] in regard to their faith.**

- **"keeping"** (echo) - Lit "having or holding faith"
- **"faith"** is from "pistis" and denotes faith in God and Christ.
- **"good conscience"** -
  - 1) This is maintained by heeding God's word and accepting God's forgiveness.
  - 2) It is not maintained by rationalizing and excusing what we know to be wrong.
- **"which some have rejected"** - These words suggest the false teachers knew better and were spurning and rejecting "faith and a good conscience."
- **"suffered shipwreck"** (nauageo) - to break a ship in pieces. See 2 Cor. 11:25. "shipwreck" here likely has the idea of **total destruction of faith and means there faith had ended and they were lost.**

1. It is possible to fall from grace. (1 Cor. 10:12; Gal. 5:4; 1 Cor. 9:26, 27; Heb. 3:12).
2. False teachers were probably saying (1) baptism was only resurrection (2) or resurrection of Christ only resurrection.
3. It is possible, in a variety of ways, to make shipwreck of our faith.

**1TI 1:20 Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.** See 2 Tim. 2:17, 18.

- **Hymenaeus and Alexander** - See 2 Tim. 4:14,15.

2TI 4:14 Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds.

2TI 4:15 Be on guard against him yourself, for he vigorously opposed our teaching.

2TI 2:17 and their talk will spread like gangrene. Among them are Hymenaeus and Philetus,

2TI 2:18 men who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faith of some.

- **delivered over to Satan** - 1 Cor. 5:5. This has the idea of being separated from the fellowship of God and His people (the church).

1. Some think this was corporal punishment, but there is no evidence of this.

a.. Ananias & Sapphira. (Acts 5). They were punished with death with no opportunity to repent.

b. See Bar-Jesus (Elymas) who was struck blind - Acts 13:6-11.

2. It more than likely is describing one to be disfellowshipped. (1 Cor. 5:11-13; 2 Thess. 3:14,17).

a. Removed from church. (1 Cor. 5:5).

b. See Rom. 16:17; Tit. 3:10.

**1:20 so that they [the false teachers] may be taught not to blaspheme.**

1. It is blasphemy (speaking evil) against God and Christ to affirm the resurrection is past. (Jn. 5:28, 29; 6:39, 40, 44). See 1 Cor. 15:12-19.

2. God affirms the resurrection will take place when Christ comes again. (1 Thess. 4:13-18; 1 Cor. 15:20-23, 49-58).

3. The hope of this action (discipline) would be to keep the church pure and to bring the person to repentance. (1 Cor. 5:5, 6).

4. “taught not to blaspheme” - These words suggest the disfellowship hopefully would bring them to the truth; whereas, the corporal punishment of death would not give them the opportunity to repent.

5. We do not know if they had reached the point of no return (Heb. 6:6), but it is possible to reach that point.

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