

1. Last week I taught a 4th of July special lesson and we celebrated our Lord's Table. We are now ready to begin an analysis of 1Ti 1:12.
2. Before we resume our exegesis you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
3. Now we are ready to continue our analysis of Paul's letter to Timothy, but first an expanded translation of 1Ti 1:8-11.

1Ti 1:8 But we know the Mosaic law is most certainly good, if it is used lawfully, 1Ti 1:9 you have certainly been taught and now know that the Mosaic law was not established for the mature believer but instead it is for those who break the law, for those who are undisciplined and habitually reject authority, for those easily influenced by evil, for those dominated by their old sin natures, and for those who strike or murder their parents, and murderers in general, 1Ti 1:10 for fornicators and adulterers, for homosexuals, for kidnappers, for habitual liars, for perjurers and anything else which is contrary to God's protocol, 1Ti 1:11 which such sound doctrine conforms to the glorious gospel of our blessed God, concerning which I have been entrusted.

4. I want to review some of that learned and then begin new material at point 5 on page 2.
5. By way of introduction, we learned the Mosaic law has two extant purposes today. The two are
 - to lead unregenerate man to Christ Gal 3:24
 - and to provide the foundation upon which a nation's laws can be built. 1Ti 1:8-10
6. A nation that builds its laws on the Mosaic law will provide peace and stability for its citizens.
7. Paul now looks back on his apostolic ministry and thanks God for enabling him to be the one who would reveal the mystery doctrines of the Church Age.

KJV - New Sentence

1Ti 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

NIV

1Ti 1:12 I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service.

Introduction

1. Paul's testimony is divided into two parts: verses 12-14 and verses 15-16.
 2. These parts run parallel. Paul's pre-conversion condition is stressed, and in each part the turning point and contrast come with the words "but I received mercy."
 3. It is striking that in all of Paul's recorded words only here does he give thanks directly to Christ, and only here does he use the eloquent language appropriate to the deep thankfulness he feels as he recalls his own salvation and calling.
- 3.1 As a general principle all prayer is to be to the Father in the name of the Son; however, we would be wise to keep in mind Paul received his call directly from the Lord Jesus Christ on the road to Damascus.

4. Let's look at these verses in the NIV.

1Ti 1:12 I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service.

1Ti 1:13 Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief.

1Ti 1:14 The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

1Ti 1:15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners-- of whom I am the worst.

1Ti 1:16 But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life.

5. Now let's see what we can learn from the Greek in 1Ti 1:12.

KJV - New Sentence

1Ti 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

AND I THANK Εχω χαρις

1. **Echo Charis** is better translated "I, Paul, keep on having and holding a mental attitude of thanksgiving ..."
2. **Echo** is a verb parsed as a 1st person singular, present active indicative followed by the noun **Charis**, declined as an accusative singular.

3. The verb **Echo** means "to have and to hold." The word **Charis** is used as the direct object of the verb **Echo**. **Charis** is the common word for grace and means "all that God is free to do for you and for me on the basis of the cross without in any way compromising His (God's) integrity."

4. **Charis** is often used for that which God does for us. In the broader sense it should be considered as "God's plan for the believer."

5. Paul makes clear that our salvation is a free gift of God.

Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by **grace** ye are saved;)

Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Eph 2:7 That in the ages to come he might shew the exceeding riches of his **grace** in his kindness toward us through Christ Jesus.

Eph 2:8 For by **grace** are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

6. Grace also connotes a favor bestowed or a feeling of gratitude, e.g., in Rom 6:17 it is translated "thanks."

Rom 6:17 But "**thanks be**" to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted.

7. In this respect **Charis** sometimes signifies "to be thankful," e.g., in Luk 17:9 we find it rendered "doth he thank that servant?" Many of us think God ought to thank us for our service. But as we will see in several Scriptures, it is we who need to thank God for the opportunity of serving Him.

Luk 17:7 "Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, 'Come along now and sit down to eat'?

Luk 17:8 Would he not rather say, 'Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink'?

Luk 17:9 **Doth he thank that servant** because he did the things that were commanded him? I think not.

Luk 17:10 So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'

8. In our verse we see it is used of Paul's thanksgiving to Christ Jesus for being given a ministry to the Gentiles.

Rom 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

Rom 11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

Rom 15:15 I have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me

Rom 15:16 to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

1Ti 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

9. Paul in 1Ti 1:12 expresses his thanks to God for counting him worthy to spread the mystery doctrines of the Church Age.

Let's review our Doctrine of the Mystery.

1. The Greek word **Musterion** is that which is primarily known to the **Mustes**, "the initiated."

2. In the New Testament "**Musterion**" denotes not the mysterious but that which is outside the range of unassisted apprehension.

3. Comprehension, and thus apprehension, is made possible only by divine revelation, in a manner and at a time appointed by God and to those only who are illumined by His Spirit.

Col 1:26 the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints.

4. There was an inkling of the mystery protocol in the Kingdom Age.

Mar 4:10 When he was alone, the Twelve and the others around him asked him about the parables.

Mar 4:11 He told them, "The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables.

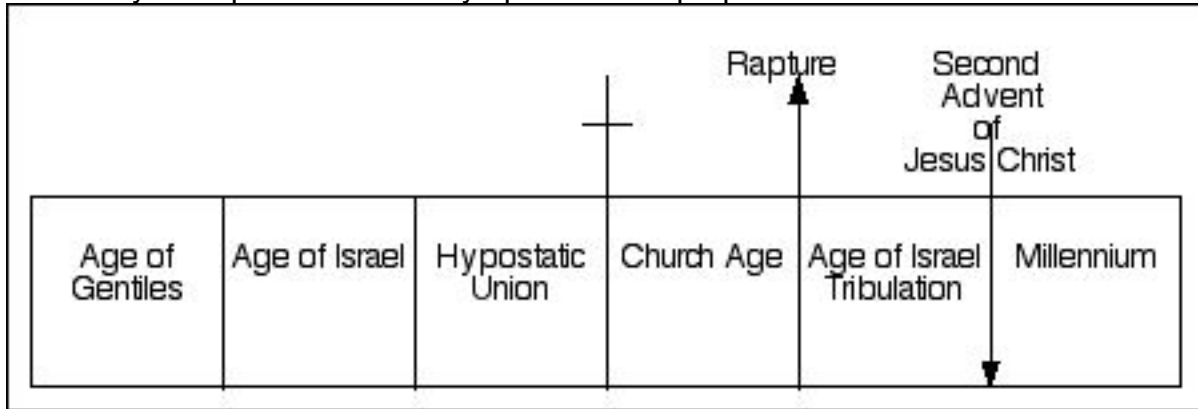
5. The mystery, as used in the Epistles, refers to doctrines not provided in other dispensations.

Eph 3:2 Surely you have heard about the administration of God's grace that was given to me for you,

Eph 3:3 that is, the mystery made known to me by revelation, as I have already written briefly.

Eph 3:4 In reading this, then, you will be able to understand my insight into the mystery

of Christ,
 Eph 3:5 which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.



6. Both the prophets of old and even angels desired to know the mystery doctrines available to us. We are VIPs!

1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.
 1Pe 1:10 Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care,
 1Pe 1:11 trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.
 1Pe 1:12 It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

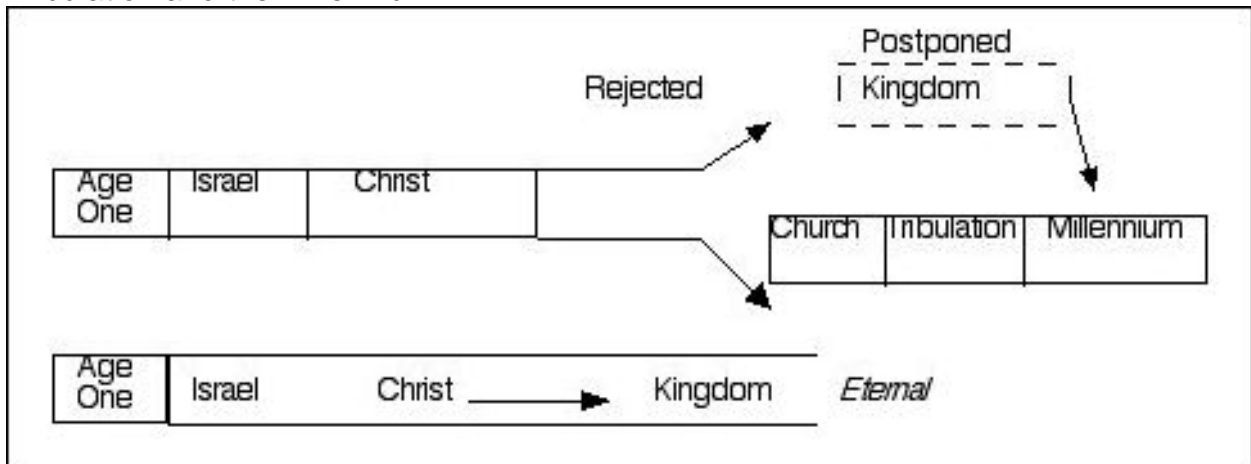
7. The mystery doctrines were not revealed in the Old Testament.

Rom 16:25 Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past,
 Rom 16:26 but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him--

GENTILES				ISRAEL	KINGDOM
Positive Volition	Negative Volition	Noah's Family	Jewish Patriarchs	Jewish Client Nation	+
Creation of man	Fall of Adam	Flood	Abraham	Moses and the Exodus	Birth of Christ

7.1 Israel's Old Testament view of the dispensation chart is certainly different from our view. They expected to go from the Age of Israel to a forever Kingdom.

7.1 As we know Israel rejected their Messiah, thus the need for the Church Age the Tribulation and the Millennium.



8. Israel (true Israel--believing Israel) will learn the mystery later in the Tribulation and Millennium. True Israel is defined in Rom 9:6-13.

Rom 11:25 I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.

Rom 11:26 And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In

Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

Rom 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

9. The mystery was known in eternity past and is part of God's divine decrees.

1Co 2:7 No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began.

1Co 2:8 None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

1Co 2:9 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"--

1Co 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

1Co 2:11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

1Co 2:12 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

1Co 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1Co 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

Lesson Taught 7-11-10