



4. Paul's present and future (1 Timothy 1:16)
  - a. Paul's experience
    - (1) The details of his experience (Acts 9:3-19)
      - a) On the road to Damascus (Acts 9:3-8)
        - i) He saw a light from heaven (Acts 9:3).
        - ii) He fell to the earth (Acts 9:4).
        - iii) He communed with Jesus (Acts 9:4-6).
        - iv) He surrendered to the Lord (Acts 9:5-6).
        - v) He was blinded and led to Damascus (Acts 9:7-8).
      - b) In a house in Damascus (Acts 9:9-16)
        - i) He was three days without sight (Acts 9:9).
        - ii) He was three days without food or drink (Acts 9:9).
        - iii) He was praying (Acts 9:11).
      - c) On the third day before Ananias (Acts 9:17-19)
        - i) He received his sight (Acts 9:17-18).
        - ii) He was filled with the Holy Ghost (Acts 9:18).
        - iii) He arose and was baptized (Acts 9:18).
        - iv) He received meat and was strengthened (Acts 9:19).
    - (2) The demonstrations of his experience
      - a) "Howbeit for this cause I obtained **mercy**"
      - b) "That in me first...Christ might shew forth all **longsuffering**"
  - b. Paul's pattern
    - (1) The beginning of the pattern
      - a) Paul was the **CHIEF** of sinners.
      - b) In him **FIRST**, Christ showed forth all longsuffering.
    - (2) The understanding of a pattern
      - a) The word *pattern(s)* appears fifteen times in scripture.
      - b) Consider the biblical usage
        - i) The tabernacle was made after a pattern showed to Moses (Exodus 25:9, 40; Numbers 8:4). It was a shadow of heavenly things (Hebrews 8:5; Hebrews 9:23).
        - ii) An Israelite king sent the pattern of an Assyrian altar to his priest in hopes of fashioning one for Israel (2 Kings 16:10).
        - iii) The Spirit of God (1 Chronicles 28:12) gave David the pattern for the temple complex and David provided the pattern to Solomon, his son, for the purpose of building (1 Chronicles 28:11, 18-19).
        - iv) Paul's conversion was a pattern to all which would thereafter believe on the Lord (1 Timothy 1:16).
        - v) Titus was to show himself a pattern of good works (Titus 2:7).
      - c) All things considered, a pattern seems to be a plan or a blueprint to be followed. Furthermore, it is especially used where an existing structure is used as a prototype from which a pattern is made. This pattern is then used as the basis for building a new structure.

- (3) The continuation of the pattern
  - a) In Paul—“in me first”
  - b) In others—“to them which should hereafter”
- (4) The results of the pattern—“to life everlasting”
- (5) The explanation of the pattern
  - a) The location of the pattern
    - i) When considering the circumstances of Paul’s conversion, it is quite clear that many of the facets of his conversion were never repeated.
    - ii) While the wording of 1 Timothy 1:16 could be taken one of two ways, the phrase “in me” may unlock the truth intended by the passage and pattern.
    - iii) Concerning the inward work of Paul’s conversion, the followed should be understood:
      - (a) Paul was a blasphemous man (1 Timothy 1:13) who compelled others to do the same (Acts 26:11).
      - (b) He was confronted by the Lord Jesus and his heart was brought under strong conviction (Acts 9:5-6).
      - (c) He believed the risen Saviour (Acts 9:6).
      - (d) He was saved (Romans 10:9-13) and was filled with the Holy Ghost (Acts 9:17; Romans 8:9).
      - (e) He had a heart to obey which began immediately (Acts 9:6) and continued to grow as was demonstrated in his:
        - (i) Prayer (Acts 9:11)
        - (ii) Baptism (Acts 9:18; see Acts 16:30-33)
        - (iii) Preaching (Acts 9:20)
  - b) The emphasis of the pattern
    - i) Certainly one thing that bears mentioning is the mention of God’s longsuffering, which both Paul (1 Timothy 1:16; Romans 2:4) and Peter (2 Peter 3:9, 15\*) seem to draw to our attention.
    - ii) In order to determine the emphasis of the pattern, one would have to be willing to examine other conversion experiences that followed that of the apostle Paul and see any resemblances that may exist.
      - (a) Cornelius (Acts 10:19-48); Note: This conversion story became a point of interest and enlightenment to Peter (Acts 11:1-18; Acts 15:1-11).
      - (b) Lydia (Acts 16:13-15)
      - (c) The keeper of the prison (Acts 16:25-34)
    - iii) All things considered, the pattern seems to be as follows:
      - (a) Faith in the word of God
      - (b) Salvation
      - (c) Reception of the Holy Ghost
      - (d) Baptism



5. Paul's praise (1 Timothy 1:17)
  - a. The recipient of the praise
    - (1) His position—"the King" (1 Timothy 6:15; Revelation 15:3; Revelation 17:14)
    - (2) His attributes
      - a) Eternal (Deuteronomy 33:27; Romans 1:20; Hebrews 9:14)
      - b) Immortal (1 Timothy 6:16)
      - c) Invisible (John 1:18; Romans 1:20; Colossians 1:15; Hebrews 11:27)
    - (3) His identity—"the only wise God" (Romans 16:27; Jude 1:25)
      - a) The only
        - i) One suggestion is that God is the only one that is truly wise.
        - ii) Another suggestion is that God is the only God that is wise.
      - b) Wise God
        - i) His understanding is infinite (Psalm 147:5).
        - ii) His wisdom is deep in riches (Romans 11:33).
        - iii) His wisdom is manifold (Ephesians 3:10).
    - (4) Note: In reality, this praise could apply to the Father or the Son. I would tend to lean toward this praise applying to the Father.
  - b. The nature of the praise
    - (1) Honour
    - (2) Glory
  - c. The duration of the praise
    - (1) For ever
    - (2) And ever
  - d. The agreement to the praise—"Amen"
    - (1) Defining the "Amen"
      - a) A response (Deuteronomy 27:15; 1 Kings 1:36; Nehemiah 8:6)
      - b) A statement (Romans 15:33; Galatians 1:5; Philippians 4:20)
      - c) Various uses
        - i) A statement of understanding and acceptance (Deuteronomy 27:15; Nehemiah 5:13)
        - ii) A statement of approval (1 Kings 1:36)
        - iii) A statement associated with praise (Psalm 106:48; Revelation 7:11-12; Revelation 19:4)
        - iv) A statement requesting action from the Lord (Jeremiah 28:6; Revelation 1:7; Revelation 22:20)
        - v) A statement at the end of a prayer (Matthew 6:13)
        - vi) A title for the Lord Jesus Christ (Revelation 3:14)
    - (2) The purpose of the "Amen"
      - a) The difficult reality
        - i) The idea of saying amen in a congregational setting is predominately mentioned as an Old Testament

- practice (Deuteronomy 27:15-26; 1 Chronicles 16:36; Nehemiah 5:13; Nehemiah 8:6).
- ii) Only one verse indicates that it was an acceptable or common practice for believers to amen in a New Testament worship service (1 Corinthians 14:16).
- b) The goal of the “Amen”
  - i) To proclaim understanding or acceptance (Deuteronomy 27:15; Nehemiah 5:13)
  - ii) To proclaim agreement or approval (1 Kings 1:36)
  - iii) To praise God (Revelation 7:11-12; Revelation 19:4)
  - iv) To request action from the Lord (Jeremiah 28:6; Matthew 6:13; Revelation 22:20)

#### D. A Personal Charge (1 Timothy 1:18-20)

1. The nature of the charge (1 Timothy 1:18)
  - a. The giver of the charge—Paul; “This charge I”
  - b. The recipient of the charge—“thee, son Timothy”
  - c. The weight of the charge—“commit” (see 1 Corinthians 9:17; 2 Corinthians 5:19; Galatians 2:7; 1 Timothy 1:11; 1 Timothy 6:20; 2 Timothy 1:14; 2 Timothy 2:2; Titus 1:3)
  - d. The foundation of the charge—“according to the prophecies which went before on thee” (see 1 Timothy 4:14)
    - (1) The gift was in Timothy.
    - (2) It was given him by prophecy, with the laying on of the hands of the presbytery.
2. The purpose of the charge (1 Timothy 1:18-19)
  - a. Generally—war a good warfare (1 Timothy 1:18; 2 Timothy 2:3)
  - b. Specifically (1 Timothy 1:19)
    - (1) Hold faith; the initial reception of the words of God
    - (2) Hold a good conscience; proper response to knowledge gained
3. The opposition of the charge (1 Timothy 1:19-20)
  - a. The nature of the opposition (1 Timothy 1:19-20)
    - (1) Generally (1 Timothy 1:19)
      - a) They have put away a good conscience.
      - b) They have made shipwreck. Note: This seems to be explained in the context of 2 Timothy 2:17 which states that Hymenaeus taught that the resurrection was already past and, in doing so, he overthrew the faith of some.
    - (2) Specifically (1 Timothy 1:20)
      - a) Hymenaeus
      - b) Alexander
  - b. The response to the opposition (1 Timothy 1:20)
    - (1) Paul delivered them unto Satan. Note: This was also Paul’s suggested response to a fornicator (1 Corinthians 5:1-5).
    - (2) That they may learn not to blaspheme.