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THE HUMAN AND DIVINE SIDE OF SALVATION

A STUDY OF TIMOTHY
NUMBER 12
I TIMOTHY 1:16

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I Timothy 1:16 "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."

There has to be an end to everything. When I started preparing these papers for our Wednesday night services, I didn't realize the amount of work it would take nor did I realize that these papers would be called for from all across the nation. I am deeply thankful that I took the time to put these Bible studies into print. They are available through the paper ministry and I hope will continue to bless those who take time to study them. This kind of teaching has been going on now for about fifteen years, and counting for about forty studies a year, this means we have gone through about six hundred of these studies together. Even though we have just gotten started in I Timothy, this will have to be our last paper on this great book. But at some later time, some other teacher will pick up this book and teach it to you.

Paul's Own Experience

This first word alla sets up a contrast or transition and instead of translating this "howbeit," we will translate it "Nevertheless." Next, we have dia plus houtos and it means "for this cause," or "for this reason." Next, we have the aorist, passive, indicative of eleeo and in the passive voice, it means to receive or find mercy. So we might translate it "to be graced out." Therefore, thus far we have this: "Nevertheless, for this reason, I have been graced out." The apostle Paul was talking about himself. This is a dramatic aorist that states a present reality. Paul is here telling of his present condition and it has been grace all the way. This passive voice clearly shows that this grace was a free gift he had received. He had experienced living grace, saving grace, super grace, and ultra super grace but he presents it all in one big lump.

Grace For A Purpose

However, Paul wanted to make it quite clear that this grace experience of his was not to be kept just for himself. It was given him so he could share it with others. Therefore, we have the word hina which introduces a purpose clause and we translate it "in order that." Next is en plus ego and protos and it means "in me first." It really refers back to the fact he had presented in the previous verse, that he was the chief sinner of all. So we will read this: "In order that in me the record holder." In other words, Paul held the record for being the worst sinner of all the human race and for all human history. He still holds that record and always will. The worst sinner became the greatest saint, and that's grace. The worst sinner became the greatest believer. Therefore Paul actually holds two world's records. Paul had more peace of mind than any believer that ever lived. Paul is the greatest trophy of God's grace. Paul is the pattern to show what grace can do. He is the prototype, the eternal illustration of the transforming power of Bible doctrine. More than any man that ever lived, Paul was a man of doctrine. Doc-

trine was truly his life. No one ever exploited the areas of doctrine as did this man Paul. He was truly the pioneer of more doctrinal revelation than any other man. All of the other eleven apostles were pitiful when compared to Paul.

The Ability of Christ

The words "Jesus Christ might show forth" come next. The word Iesous meaning Jesus came from the Hebrew "Joshua" and it means Saviour. The word Christos gives emphasis to the second advent and means "the anointed one" or "the anointed ruler." So Jesus is the Messiah, the anointed one as the ruling king. In other words, the Davidic Covenant is fulfilled in this word "Christos." Next we have the aorist, middle, subjunctive of endeiknumi and it means to demonstrate something by means of someone. In other words, Christ illustrated grace by means of Paul. That's what this passage is all about. Jesus Christ demonstrated grace by means of Saul of Tarsus who became Paul the Apostle. This aorist contemplated the verb in its entirety and covers the span of time to eternity. God knew in eternity past that this would happen and that after Christ was able to get Paul's attention on the Damascus Road, he would become the greatest believer in the church age. Therefore Paul became exactly what The Lord knew he would become. For all future time Paul will occupy position Number One as the greatest grace man of all time. Paul was the Number One sinner and became the Number One saint. This aorist tense sweeps the whole field of experience and sums up Paul's entire grace experience. The middle voice here is permissive and means Jesus Christ secures the results of this action. It used Paul to demonstrate grace but used Paul's demonstration in the interest of Jesus Christ. Therefore in this verse so far we have this -- "In order that in me the record holder (foremost sinner) Jesus Christ might have demonstrated all longsuffering..." The word "all" is from hapas and means "entire." Next we have the noun makrothumia and it means patience, steadfastness, endurance. So the best translation is "his entire perfect patience." Next we have "for a pattern" from pros plus hupotuposis and it means a model, an example, a prototype. It means an original from which everything else is to be copied. So we translate this "his entire perfect patience as a prototype."

Paul As An Illustration

1. Being the record holder of sinners, the very worst, Paul, became an example, a model, a pattern, a prototype of God's perfect patience. If God didn't run out of patience with the Apostle Paul, then he won't run out of patience with you.
2. If God can save Paul through the blood of Christ, then God can save anyone. In other words, the worst person in human history has already been saved. Now this may ruin the testimony of some terrible sinner who thinks he was the worst sinner, but we might as well get the thing straight right here. The world's worst sinner of all time has already been saved.

The prototype of the worst sinner in history has already come and gone. He made quite a splash in history.

4. Paul made his record as the worst sinner. Then he believed in Christ and made a new record and became the greatest believer from saturation of doctrine. No one ever knew as much doctrine as Paul. No Old Testament saint knew as much as Paul for no Old Testament saint ever knew anything about church age doctrine - to them it was a musterion. But Paul knew all Old Testament doctrine plus the church age doctrine which had been hidden from them in the past.
5. Like all who believe in Christ for salvation, he, the worst, was saved. The worst sinner was truly saved.
6. The prototype was saved by grace through faith. Thus the pattern for God's grace had once and for all been established.
7. There will never be a person worse than Saul of Tarsus. If the worst person can be saved by Christ's work on the cross, then everybody else who has ever lived could be saved. You can't be the worst sinner because Saul of Tarsus holds that distinction. The one who saved the worst can also save you.
8. The greatest challenge to grace was the foremost sinner named Saul of Tarsus, the record holder.
9. The challenge was met and overcome on the road to Damascus. It is told in Acts 22:6-10. Between the "Who art thou Lord?" and the "What wilt thou have me to do?" -- Paul believed and was saved.
10. But the prototype of grace will stand there as a memorial to grace and let men of all the ages see just how great the grace of God is.
11. Paul, once converted, began to experience grace and went from super grace to ultra super grace. In this grace experience God felt free to reveal more doctrine to Paul than to any other living man. Therefore God gave him the mystery doctrine and he reached another record and became the greatest doctrine man of all time.

Next in this verse we have the words "To those which should hereafter believe." This includes the present, active, participle of mello and it should be translated "to those who are about to believe." This refers to an event that has not yet occurred but is certain to occur and it is contemplated that it will occur. Next we have the present, active, infinitive of pisteuo and it means "to believe." It means "to them that are destined to believe." Paul didn't know who all these believers would be, but God knew. There never was a time when God didn't know who would be saved and how they would be saved. Therefore we are justified in translating this "To those who are destined to believe." God knew how terrible we would be

and yet he saved us and that's grace. Time is no factor as far as God knowing something is concerned. Knowing that you would sin many times, he still saved you. He knew that terrible and shocking sin you would commit and yet he went right on and saved you just the same. That's grace. This was written for all who would ever believe and that means it was written for us.

God Looked Down on Little Rock

As God was getting ready to create Adam and Eve in his omniscience he looked down the corridors of time and saw all those "raunchy" believers in Immanuel Church and in Little Rock. (Outwardly they appeared to be so sweet and pious)...but you know what? God went right on and created Adam and Eve anyhow. It must have been terribly discouraging to God to know what he would one day have to confront here in Little Rock and Immanuel, but God's grace is greater than his discouragement. It just proves that the missing link in the essence of God is what we call a sense of divine humor. Knowing how sorry all of us would be, God went on with the creation process anyhow.

The Position Of Our Belief

We have "on him" but the words are epi and autos and it means "in him." When you have the preposition epi with the locative it emphasizes position. So it says "To them who are destined or about to believe in him." Then we have eis plus zoe plus aiionios and it means "for eternal life." So the entire verse says "Nevertheless, for this reason I have been graced out, in order that in me, the record holder (the foremost sinner) Jesus Christ might have demonstrated his entire perfect patience, as a prototype to them who are destined to believe in him for eternal life."

THE HUMAN SIDE OF SALVATION

1. Clearly stated in this verse the human side of salvation is faith in Jesus Christ. The verb is pisteuo.
2. Faith is a non-meritorious system of perception in contrast to rationalism or empiricism.
3. The present, active, infinitive of pisteuo is a transitive verb and must have a subject and an object either stated or implied. All transitive verbs have a subject and an object.
4. The subjective is in the nominative case and the object is in the accusative case. The subject of salvation is any member of the human race. The object is always the same, namely, The Lord Jesus Christ, the only Savior.
5. All the believing in the world provides nothing but condemnation from God. You can believe in anything, including that fat man Buddha, or that epileptic called Mohammed, or Mary Baker Eddy, or the invisible spirits of Shintoism, or in a thousand other things and all you have is condemnation. But none of those beliefs bring salvation.

However, even a tiny bit of faith placed in Jesus Christ secures for you eternal salvation. In other words, all you have to do is to place your faith in Jesus Christ and you are saved. That's what Paul and Silas said to the jailer. How much faith does it take? Just a little tiny faith placed in Jesus Christ saves you. The amount of faith is not the important thing; the object is the important thing. Faith "in Christ" is the strong thing about salvation. You and I were little weak believers when we were saved, but we were saved because of the power of Jesus Christ, not because of the power of our faith. The power is not in the subject, but in the object.

7. The efficacy of faith lies in the object of faith, namely Jesus Christ.
8. Since Christ accomplished all the work of salvation on the cross the only way of salvation is to believe in him. Therefore faith is not something we do, but is a channel by which we appropriate what God has done for us. This is stated in John 3:16. In John 3:16 God does all the work and we simply believe.

JOHN 6:47 "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

THE DIVINE SIDE OF SALVATION

Let's now turn the coin over and see the divine side of salvation. In eternity past millions of years ago the omniscience of God had the good sense to know that certain members of the human race would believe in Jesus Christ for salvation.

This is the subject of Ephesians 1:3-9.

EPHESIANS 1:4 "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:"

This verse clearly says that we were chosen before the foundation of the world. Why? Because God knew that we would believe in Christ. Don't ever call God stupid because God knew this perfectly. There never was a time when he didn't know this. His omniscience never malfunctioned. No one has ever caught God in a mistake. God doesn't predestine you to be saved. You believe in Christ in order to be saved. He just happened to know you would believe, but he didn't use one ounce of his power to force you to believe. Let me repeat, you are not predestined to be saved or lost. There's heresy Hyper Calvinism is the same as oriental fatalism, it is heresy.

Divine Volition

Divine volition is what we call doctrine. Then we have human volition. We also have Satanic volition. If we line our human volition up with divine volition we will believe in Christ and be saved. But if we line our human volition up with Satanic volition, then we will reject Christ and be lost. God has the good sense to know how every human volition will jump. The sovereignty of God and his predestination never violate our human volition.