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W. O. Vaught

Ouachita Baptist University

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THE SUPER-ABOUNDING GRACE

A STUDY OF TIMOTHY
NUMBER 10
I TIMOTHY 1:14

Dr. W. O. Vaught
Immanuel Baptist Church
Little Rock, Arkansas

I Timothy 1:14 "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

Since grace is brought into view in this great verse, I think we should look carefully at the doctrine of grace.

THE DOCTRINE OF GRACE

I. DEFINITION AND CONCEPT

- A. Grace is best defined in terms of the work on the cross. Grace is all that God is free to do for man on the basis of the work of Christ on the cross. Grace is the genius of God directed toward man. Grace is God's freedom and consistency to express his love toward mankind without compromising his essence. Grace is God finding a way to bless the believer without putting his essence in jeopardy. God is able to give out of total freedom because of the cross. God gives to sinners salvation without placing his essence in jeopardy. Sin was solved on the cross and therefore God is free to save us and bless us without the compromise of his character.
- B. Consequently, grace is the plan of God on behalf of man, beginning at the cross. Grace is both God's plan and God's policy regarding mankind. Grace is the plan, the policy, the function, and the mechanics of God's divine system for blessing mankind.
- C. Grace is the genius of God and doctrine is the revelation of that genius. Satan's genius is evil and God's genius is grace.
- D. Under grace, God does all the work, all the providing, and man does all the receiving; therefore, man receives all the happiness.

Look Now At The Concept Of Grace

1. Grace depends upon the essence and character of God. Therefore, grace depends on who and what God is. Grace is the sum total of all God is able to do for man and still be consistent with his own essence. There is no limit to what God can do for man under the principle of grace. God can't do a thing for you under legalism, under the principle of your own works or your own human good. The only way God is free to bless you is on the basis of his own character and not on the basis of your character.
2. Grace is God's relationship with the believer as well as his own way of salvation.
3. Grace is all God can do for the believer from the moment of salvation to the moment the believer moves into eternity, totally apart from man's merit, man's talent, man's planning, and man's ability. Grace is the genius of God and doctrine is the manifestation of that genius.

Look At The Issue In Grace

1. The great enemy of grace is evil. Evil has many forms. Evil includes many concepts, everything but sin. Sin

and evil often cross paths, but sin and evil are not the same. Sometimes evil is motivated by sin but they are different. Sin is mental, like envy and pride and jealousy and bitterness and hatred. The verbal sins are such things as gossip, maligning, judging. The overt sins are acts of sin.

2. On the other hand, evil falls into many categories like legalism, religion, socialism. So the issue in life is grace versus evil. No sin will ever be committed in history which was not judged on the cross. So the issue in salvation is never sin. The issue is Christ. Evil was rejected at the cross. The only thing that can break a person away from evil is doctrine. You can confess a sin and be forgiven in an instant, but getting rid of evil is a vastly different thing. It takes a much longer period of time to get rid of evil, and doctrine is the only thing that can do the job.

II. GRACE AND THE NEW CONCEPT FOR THE CHURCH

- A. The glorification of Christ by his resurrection, ascension, and his being seated at God's right hand is the strategic victory in the angelic conflict.
- B. This dramatic victory interrupted the Jewish age so the Royal Family of God might be formed to commemorate that victory of Christ. When Christ ascended and was seated at God's right hand, he was seated there alone. He was the only one there with a resurrection body. David was there but not yet in resurrection body. This is true of all the Old Testament saints but they will not have a resurrection body until the end of the Tribulation at the second coming of Christ. But when Christ sat down there, he sat down in his resurrection body in his humanity. He was there alone and there is still only one resurrected human body in the universe. Being alone, Christ wanted company. He plans to have a big party some day and for lack of a better word, we call it "The rapture of the church." The only way you can get into that party is to be royalty. The only royalty now in heaven in resurrection body is Christ. But all the believers of the church age will receive their resurrection bodies and Christ will no longer be alone. The Bible teaches that it is not good that the last Adam should be alone, just as it was not good for the first Adam to be alone. Therefore, the Age of Israel was interrupted by the church age and at that moment, Christ began to call out his own. The moment one is born again he becomes a part of the body of Christ. Once that family is completed, up it goes to be with Christ. At that moment, resurrection bodies will be given to every church age believer, to the dead first, and then to the living. This Royal Family in resurrection bodies will return with Christ at his second advent.

Our Dispensation

Christ interrupted the Jewish age so this Royal Family could be formed. This is now going on and we call it the Dispensation of the Royal Family or the Church age. It is formed by each new convert being baptized by the Holy Spirit. At this moment, the new converts are put under a new contract. This new contract is a GRACE CONTRACT. The members of the

Royal Family never earn anything but they receive all by grace. Grace found a way to take man, who is inferior to angels, and make him superior to angels. Therefore, one of the great aspects of this new contract is sanctification. Never before in history did God take a new believer and baptize him with the Holy Spirit until the church age began. (He breathed on the disciples in the Upper Room and told them to receive The Holy Spirit, but this was a little preview of coming attractions and would be the experience of every believer in the church age.) This is the distinguishing mark of the Royal Family.

Positional Sanctification

Baptism means to be entered into union with Christ and this is called positional sanctification. In this new relationship, the Holy Spirit does the work in us. We share his destiny, and this is predestination. We share his election and we are elected when we believe in him. We share his sonship and his heirship. Everything Christ is, we share. The first time all this began to happen was when the Church Age began. Jesus pointed to this era when he was talking with the woman at the well and said to her, "The hour cometh and now is" and the hour of which he was speaking was the church age. Those who were already saved had this experience on The Day of Pentecost in A. D. 30. The Holy Spirit was the power performing this glorious act.

Satan As An Intruder

Satan came on the scene in the Garden of Eden when man fell. In that experience, Satan took the crown away from Adam and Satan has been the ruler of the world ever since. That is when evil entered the human race. The act of sin came first when the forbidden fruit was eaten, then evil followed and we call it "operation fig leaves." Both sin and evil entered into the world as a result of Satan becoming the ruler of this world. The first Adam lost the victory in the Garden; the last Adam won the victory on the cross. Positionally, all church age believers are higher than angels, and positionally church age believers are the Royal Family of God forever. Each family member has the indwelling of God the Holy Spirit and this is their sign of royalty. We have a security that can never be changed. The Holy Spirit seals the believer in and gives to each believer at least one spiritual gift. This great relationship ends up with what we call "Ultimate Sanctification."

III. THE FIVE STAGES OF THE FUNCTION OF GRACE

1. Saving Grace

This is what Paul has been discussing in I Timothy 1. Every believer has tasted the grace of God at least once in his life. Salvation is called "tasting" in Hebrews 6:4 and I Peter 2:3. Belief in Christ is all that is necessary for this experience to happen. These things are irrevocable and cannot be cancelled or improved. It takes stupid arrogance for anyone to believe he can commit a sin so great that he can cancel out what Christ has done for him. The grace of God can't be cancelled out once it is allowed to operate in the life through personal faith in Christ. We are saved by grace and we can only be blessed by grace. The moment you are saved, you cross a line and

and from that line on, you can only be blessed by grace.

2. Living Grace

This is all God is able to do for the believer through Bible Doctrine. God provides all the believer will ever need, such as air to breathe, food, clothing, shelter, etc. He provides the Bible and a place to worship and a person named Jesus Christ to be our Saviour. He also provides the church and the pastor-teacher. These things are all included in living grace. None of us would be here tonight alive and happy were it not for this living grace. We should thank God every day for living grace. For those of us who refuse to take this living grace, he then provides disciplinary grace.

3. Super Grace and Ultra Super Grace

This is the same thing as spiritual maturity.

I Timothy 1:14 "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." This is exactly what Paul is talking about in the words EXCEEDING ABUNDANT. It is the adult stage of spiritual growth with maximum blessings from God. This is the ultimate in spiritual growth in time and is the basis for the function of the royal priesthood. It is the way in which God can provide maximum blessings which glorify God.

4. Dying Grace

This is the grace which he provides which transfers us from time to eternity. Dying grace is the experience of death under special grace provision. Not all believers experience it. Enoch was a believer and God just reached down and took him and let him step over death. The same happened when he took Elijah in a chariot of fire. But dying grace is better than anything we can experience in this life and he provides it for us and it is because of grace.

5. Surpassing Grace

This is another description for heaven. Surpassing grace is better than the best and is provided only by grace genius of God. This takes us into eternity. This is the final blessing God is able to give.

IV. THE ACCOMPLISHMENTS OF GRACE

1. Grace is the means of growth.

II Peter 3:18 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

2. Grace is the basis for stability.

Hebrews 13:9 "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

I Peter 5:12 "By Silvanus, a faithful brother unto you as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand."

Hebrews 12:28 "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve

- God acceptably with reverence and godly fear."
3. Grace is the basis for all true production.
I Corinthians 15:10 "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me."
II Corinthians 6:1 "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."
 4. The failure to utilize grace.
Galatians 5:4 "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." It really says, "You have drifted off course from grace."
Hebrews 12:15 "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."
 5. The axioms of grace
 - a. God is perfect and his plan is perfect.
 - b. A perfect plan can only originate from a perfect God.
 - c. If mankind can do even one meritorious thing in the plan of God, then that plan is no longer perfect. Imperfection cannot contribute to perfection. We can't contribute to perfection but perfection can contribute to us.
 - d. A plan is no stronger than its weakest link. There are no weak links in God's plan. Neither God The Father, God The Son nor God The Holy Spirit have any weak links.
 - e. Grace excludes all human good and merit, all human legalism, all self-righteousness, and arrogance.
 - f. Legalism is the special enemy of grace. There is no place for legalism in the plan of God.
 - g. All human good is associated with the human sin of pride. Arrogance is where evil and sin cross. Arrogance motivated the first sin in the Garden of Eden. When the serpent said to the woman, "Eat of the fruit and you will be as smart as God," that was an appeal to arrogance.
 - h. There are four areas where pride and arrogance reject grace.
 - (1) The pride of the believer who rejects eternal security. You have to be arrogant to reject eternal security. This is the arrogance of a man who thinks his sins are greater than the grace plan of God.
 - (2) The pride of the believer who succumbs to pressure or adversity. He thinks his pressures and sufferings are greater than the grace of God mentioned in II Corinthians 12:7-10.
 - (3) The pride of evil and reversionism. To assume that your human thoughts and wisdom are greater than Bible Doctrine. Just to think of the arrogance that assumes that personal opinions should come before the Word of God.

- (4) The pride of pseudo-spirituality. The believer who thinks his accomplishments are more significant than the accomplishments of the Holy Spirit in a life.

This review of this doctrine of grace has prepared us for the study of this verse:

I Timothy 1:14 "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." The first word is de and should be translated "moreover." "The grace of our Lord." This is what we have just discussed. "Was exceeding abundant" is the aorist, active, indicative of huper pleonazo. This is a compound verb. Huper means "over" and pleonazo means "to abound." So, it means "to super abound." It is a culminative aorist viewing the action of the verb in its entirety and in its complete results. This is referring to the super grace and the ultra super grace status. This is the ultimate for human life. This is taking the high ground and holding it. So, this says, "Moreover the grace of our Lord had superabounded." Then it says, "with faith" from the word pistis and it means "doctrine."

We will pick up this study at this point next week.