

“3 TREASURES GIVEN BY GOD”

1 Timothy 1:2

Theme: *The gift of salvation is of inestimable value.*

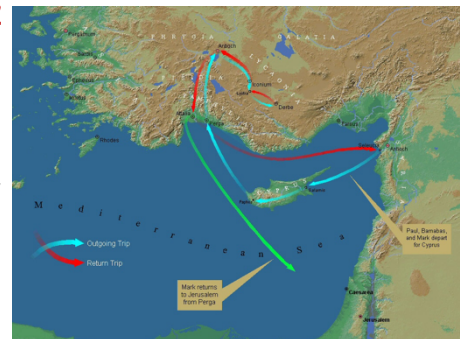
Introduction: Most of us want similar things in life – we aspire to know health, to have comfort and pleasure, to enjoy friends, to excel in a career or job, to be respected & loved by close friends and family, to live a long life, and so on ... Yet for the Christian, our sights are set on things that extend beyond such temporal priorities and aspirations. We yearn to see the glory of God magnified through our lives. We aspire to be found in conformity to Christ Jesus and know great joy as we observe the transformation God is accomplishing through His Spirit’s ministry in our lives using God’s Word. We have met the One who is transcendent and thus our aspirations are eternal. Yet, we walk with the One who is immanent and thus these aspirations are practical as well. In response to God’s grace, we are born again and are true children in the faith, knowing **THREE GREAT TREASURES GIVEN BY GOD** to each of His children. They are unmistakable, dramatic, and of infinite value. They are things given by God Himself and therefore are unavailable to anyone for whom God is not their Father and Christ Jesus is not their Lord. Hence, these treasures are evidence that

the gift of salvation is of inestimable value.

I. THE SHARING IN THE TREASURES

A. The Specific Recipient

1. *“To Timothy ...”* – as we have noted in our overview, *“Timothy”* was the Apostle Paul’s special assistant trusted with some of the most serious and difficult tasks in the protection and nourishment of numerous churches.
2. From what we can tell, *“Timothy”* had been reared by two devout believers in Yahweh – cp. 2 Timothy 1:5; 3:15.
3. Apparently, *“Timothy”* was brought to faith through the evangelistic efforts of Paul during the 1st missionary journey – When Paul visited Lystra – Acts 14:5-7.
4. When Paul returned to Lystra, *“Timothy”* had grown in the faith and was of such a reputation that Paul decided he would be useful to him in his ministry pursuits – Acts 16:1-3.
5. Over the next 15 years, *“Timothy”* would either accompany Paul wherever he went, remain behind when Paul needed someone to



stabilize things, or be sent by Paul to locations where his delegated authority was needed – such as Ephesus.



6. It seems that Timothy would have been in his late teens/early twenties when he began to travel with the Apostle and thus would have been in his early thirties when Paul is writing to him:

- a) *Credibility wasn't granted to a spiritual leader until about the age of 30 in Israel.*
- b) *Paul described Timothy as needing to remain bold despite his youth – cp. 1 Timothy 4:12.*
- c) *Paul instructed Timothy to flee from “youthful lusts” – cp. 2 Timothy 2:22.*

7. Hence, Timothy is a well-taught and equipped young pastor who was facing resistance by false teachers, argumentative members, and hostile community members who dishonored biblical instruction.

B. The Spiritual Requirement

1. The Apostle Paul referred to him as *“my true child in the faith ...”*
2. As noted, Paul viewed *“Timothy”* as a spiritual son – *“child”* [τέκνον] – emphasizes that *“Timothy”* is actually “offspring,” that Paul had given birth to *“Timothy”* spiritually.
3. In describing him as *“my true child”* [γνήσιος] – portrays one who is considered a valid member of the family; legitimate or authentic.
4. Paul's reference is in the sphere of *“the faith”* – this was a spiritual relationship or family.
5. It speaks of how Paul is vouching for the integrity and credentials of *“Timothy”* as a man in whom the characteristics of godliness are not merely external or reputational, but actual and internal – cp. 1 Timothy 6:11.
6. There are many “believers” who give external profession of faith in Jesus, but whose lives fail to display the power of God's grace to transform them into the image of Christ.
7. Those who benefit from the treasures available from God must be valid, authentic, and genuine members of the family who have been born again by means of the Word of grace delivered by the Apostle Paul – just like *“Timothy”* had – cp. Hebrews 3:12-14.

II. THE SUBSTANCE OF THE TREASURES

A. “*grace ...*”

1. The treasures Paul lists in this verse belong exclusively to those who are “true children in the faith” – but the resource for them is only as limited as the One from whom they come!
2. The first of these treasures is “*grace*” [χάρις] – a reference to attitude of favor whereby goodwill is expressed in providing what is completely undeserved.
3. It has been described as “unmerited favor” by theologians who rejoice in the benevolence of God toward sinners who deserve nothing but wrath.
4. “*Grace*” is both initiating of our faith as well as resultant of our faith – cp. *Ephesians 2:8-9; 2 Corinthians 9:8.*
5. Instead, God generously heaps upon us such weighty favors as:
 - a) “*forgiveness*” – *Ephesians 1:7.*
 - b) “*justification*” – *Romans 3:24.*
 - c) “*righteousness*” – *Romans 5:21.*
 - d) “*hope*” – *2 Thessalonians 2:16 and more.*

B. “*... mercy ...*”

1. Paul next calls for “*mercy*” [ἐλεος] – compassion or kindness expressed toward those in misery; pity upon those in suffering – and has been defined as God withholding from someone the wrath they deserve because of pity on them – cp. *Titus 3:5; 1 Peter 1:3.*
2. The way to distinguish “between *grace* and *mercy* is to say that grace pardons while mercy commiserates; grace is God’s love toward the guilty, mercy his love toward the wretched or pitiable; grace concerns the state, mercy the condition.”¹
3. It speaks to that special blessing by the Lord of those who are in distress or help of any kind, reminding us that the Lord is fully aware of the difficulties and situations present in our lives ... and that He cares – *Jude 20-23.*
4. This is something that Timothy likely needed to have as a reminder given the tensions, resistances, and challenges to ministry that he faced from the Ephesians, and that every believer faces as they seek to serve Christ Jesus.

C. “*... peace*”

1. The final treasure referenced by Paul is that which results from the

¹ William Hendriksen and Simon J. Kistemaker, *Exposition of the Pastoral Epistles*, vol. 4, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 55.

“grace” and “mercy” already mentioned – “peace.”

2. *“peace” [εἰρήνη]* – describes the resulting sense of wholeness, tranquility, and assurance from knowing that all is well, or at harmony, with God – *Romans 5:1*.
3. This sense of well-being or assurance is something of which we need reminders so that it will abound – cp. *Romans 15:13; Philippians 4:6-7*.
4. Amid Timothy’s challenges as a pastor, Paul aspired that he would know that great provision of God brought on by several spiritual realities:
 - a) *Jesus Christ Himself is “our peace” – cp. John 16:33; Ephesians 2:13-14*.
 - b) *Peace is a gift given directly from our relationship with Christ – cp. John 14:27*.
 - c) *The Holy Spirit produces “peace” as fruit of His presence advocating the glories and reliance on Christ – cp. Galatians 5:22*.
 - d) *Peace is something to be pursued through our relationship with Christ – 2 Timothy 2:22*.
 - e) *Establishing peace (with God) was one of the principal reasons Jesus came to earth – cp. Luke 2:14*.
5. This harmony those once alienated and at enmity with God could not imagine has been provided to those who enjoy the treasures of God’s grace through the work of Christ Jesus.

III. THE SOURCE OF THE TREASURES – *“... from God the Father and Christ Jesus our Lord.”*

A. The Source Is Inseparable

1. Again, the Apostle refers to *“God the Father”* and *“Christ Jesus”* as united in interacting with men.
2. Here the single preposition inseparably “couples” them together which speaks of their unity of essence even in their individuality.
3. The Trinitarian relationship in view here speaks of the Apostle’s understanding that *“Christ Jesus”* is *“God”* even as *“the Father”* is *“God.”*
4. The bestowal of these blessings is provided by the eager participation of each of the members of the Trinity – all because of the efficacy of the work of Christ Jesus who came to enable the Father to be gracious, merciful, and reconciled to us.
5. The favorable treatment by *“God”* is counted on exclusively by those who have come in repentance and faith to *“God the Father”* through *“Christ Jesus”* – otherwise, God’s kindness is constantly intensifying a sinner’s

liability before God – cp. [Romans 2:4-5](#).

B. The Source is Influential – “... *our Lord*.”

1. One cannot claim to be enjoying grace and mercy and peace with God while rejecting the Lordship of Christ Jesus who is clearly identified here as “*Christ Jesus our Lord*.”
2. “*Lord*” [κύριος] – refers to the one who is the owner and thus has absolute authority.
3. Hence, ignoring the authority of Jesus while seeking to identify Him as Lord is illegitimate and completely rejected by Jesus – [Luke 6:46](#).
4. Paul’s reminder to Timothy that these things come from “*Christ Jesus our Lord*” indicate that to ignore the authority of Christ is to forfeit the treasures provided by Him.

So What?

1. The treasures of grace, mercy, and peace are available exclusively to those who are “true in the faith” – it’s time to evaluate yourself.
2. If you believe (even slightly) that you deserve God’s favor because of what you have or have not done (even praying “the prayer”) – you do not know God’s saving grace.
3. Christ Jesus is Lord – not simply an EMT or Firefighter; He is our God ... and heartfelt submission to Him is a major evidence of grace.

The gift of salvation is of inestimable value.