

(Through the Bible) 1 Timothy 1-2

by Chuck Smith

Paul's sermon emphasizes the importance of the glorious gospel of salvation through Jesus Christ, who came to save sinners, not to condemn them.

Duration: 1:21:02

Scripture: 1 Timothy 1:18

Topics: "Gospel Preaching", "Christian Living"

Description

In this sermon, the speaker discusses the importance of preaching the gospel rather than focusing on the law. He emphasizes that the law is not meant for righteous people, but rather for those who are lawless. The speaker also mentions the need to build up one another and not tear each other down. He shares an example of a minister who had detailed notes on gestures to use during the sermon, highlighting the importance of speaking with authority even when one may not fully understand the topic. The sermon concludes with a reminder that God is on the throne and believers should not be afraid.

Transcript

1st Timothy, Paul, an apostle of Jesus Christ, by the commandment of God our Savior, and the Greek word is the royal commandment of God. It's a word that is used when a king had made a decree. It is interesting that Paul so often introduces himself as an apostle by the will of God.

But here he declares he is an apostle by the commandment of God. The word apostle is one who has been sent out, an idea of an emissary or an ambassador. And that's exactly what Paul saw himself as, an ambassador of Jesus Christ, one whom the Lord had sent out to represent him in an alien country.

We're in a world that's alien to God, but we are God's representatives here. We are here to represent God on this alien planet. And so Paul, one who has been sent out by the royal decree, by the commandment of God, our Savior.

Now there is quite a bit of Old Testament root in the idea of God our salvation. David mentions it in the Psalms. Moses mentions it in Deuteronomy.

Mary in the Magnificat, my soul doth magnify the Lord, my spirit doth rejoice in God, our Savior. And so here is the first time that Paul uses the phrase or the term God our Savior and Lord Jesus Christ our hope. God our Savior, Jesus Christ our hope.

Unto Timothy, my own son in the faith, grace, mercy and peace from God our Father and Jesus Christ our Lord. Timothy lived in Lystra, a city that Paul visited in his first missionary journey. It is thought that Paul perhaps stayed in the house of Timothy on his first missionary journey.

He knew his mother and grandmother. He knew how they had instructed Timothy in the word. He mentions Eunice and Lois.

Timothy was just a very young boy in Paul's first journey to Lystra, but evidently at that time made a commitment of his life to Jesus Christ and always held Paul as sort of a hero. Fascinated by this man, he looked up to him. On Paul's second missionary journey, though Timothy was still very young, probably in his mid-teens, he at this time became a companion of Paul and journeyed with him in his missionary endeavors.

And so he is listed in many of Paul's writings. He was sent by Paul to Thessalonica to discover the welfare of the church. He had visited many of these churches with Paul, was familiar with the people.

Paul sent him to Philippi with a letter to the Philippians and he said that he had no one who was like-minded as he was as Timothy. I mean, Timothy was just joined with Paul in heart and in spirit, in calling, in vision. And so now Paul is writing to him and he addresses him as his son in the faith, my own son in the faith.

And so there was this special relationship that existed between Paul and Timothy like that of a father and son. And I believe that Paul saw in Timothy a tremendous potential for one to carry on the ministry once Paul was taken. And so he poured his life into Timothy.

He disciplined Timothy. And this is one of the two letters that he wrote to Timothy of instruction as a father to his son. So, unto Timothy, my own son in the faith, grace, mercy, and peace.

Now, in most of Paul's epistles, he says grace and peace. Two epistles, he adds mercy. This one to Timothy and also his epistle to Titus, there is the addition of mercy.

There is a difference between grace and mercy. Mercy is not getting what's coming to us. God is merciful.

The Bible says as high as the heavens are above the earth, so high is God's mercy towards those that fear him. God is very merciful. And though we deserve the judgment of God, God is merciful.

And though I have no, I have no argument that Hollywood and that area of Los Angeles doesn't deserve the judgment, I believe it does deserve the judgment of God, but God is merciful. I think that God would be totally just in wiping out San Francisco, Hollywood and a lot of these areas, but God is merciful. We don't get what we deserve.

And of course, if I got what I deserve, God would wipe me out too. So who am I to talk about San Francisco or Hollywood? God is merciful. He does not reward us according to our iniquities.

Grace is a positive characteristic of God. Mercy is sort of a negative characteristic in that you don't get what's coming to you. Grace is a positive characteristic that is getting what you don't deserve.

I don't deserve all of the goodness of God. I don't deserve all of the blessings of God. I don't deserve all that God has done for me, but that's grace.

God doing for me what I don't deserve, what I couldn't earn, what I don't and haven't merited. God just pouring out upon me the richness of his love and his goodness and his blessings. That's great.

And realizing that grace of God towards me, my spirit rest and thus I have the peace. So grace, mercy and peace. As I besought thee to abide in still at Ephesus when I went into Macedonia that you might charge some that they teach no other doctrine.

So Paul was called of God to come over to Macedonia. Timothy was with him, but Paul felt a necessity to send him back to Ephesus to instruct the church there. And though he was a young man, Paul encouraged him, don't let anybody despise your youth.

Be an example unto the believer. And so I sent you back to Ephesus that you might charge those that they not teach any other doctrine, neither give heed to fables and endless genealogies, which only create questions rather than godly edifying, which is in faith. Now the end of the commandment or the effect, the sum total of the commandments of God is love out of a pure heart.

A lawyer one day asked Jesus, what is the greatest commandment? He said, thou shalt love the Lord thy God with all thy heart, soul, mind and strength. So that's what Paul's saying. Really the summation of the commandments is loving out of a pure heart.

That's what it's all about. If I'm really following the commandments, that will be the effect. This loving out of a pure heart.

How God does want us to just have this deep love for one another. That's what, that's the, if you want to, if you want to sum up all of the commandments, it's summed up in that loving, loving God and loving one another. That's what it's all about.

That's what God desires of us. Loving with a pure heart, a good conscience and faith unfeigned or a true faith, a good conscience, love. What great characteristics to possess.

Loving from a pure heart, just a good conscience. Paul said, I have a conscience void of offense towards God and then faith that is true, unfeigned. Now some have turned away from this, Paul said, and they've turned aside to vain jangling designed to be the teachers of the law, but they don't understand what they are saying nor the things that they affirm.

Now Paul is warning against endless genealogies, questions that only create confusion or disputes. There's, there are honest questions and there are dishonest questions. There are some people who ask questions only because they want an argument.

They don't want to know the truth. They have a position that they want to espouse. So they want to get you embroiled in an argument.

And so they will ask a question, not really seeking an answer, but seeking an argument. They want you to state your position so that they can then begin to attack your position. That I call a dishonest question.

An honest question is the man who asks desiring to know the answer. Now I personally do not have any time for dishonest questions. And I'll tell you, I've got the gift of discernment when it comes to questions.

Of course, I know that certain groups have certain questions. And when someone comes up and they have the stock questions that they ask, I know exactly where they're coming from. And sometimes I treat

them rather abruptly.

And people saying around that, oh, that poor brother wouldn't know. I said, he didn't want to know anything. He wanted to argue.

I don't want to argue Scripture. I don't think that anything is gained from arguing Scripture, trading verses. And so Paul is saying, avoid these things.

Tell the people to avoid these fables, endless genealogies, questions that are designed. That isn't where it's at. Our purpose should be to build up one another, not to cut at one another, tear down one another, challenge one another.

But the true purpose is to build up one another. And these people, he said, they desire to be teachers and they speak with great authority, but they don't know what they're talking about. A lot of times when you don't know what you're talking about, it's important that you speak with authority.

I read of a minister who had his sermon all outlined, but then he had little notes of gestures that should be used at particular points in the sermon. And so at this particular point, it says extend your arm outward, opening up your palm, you know, to the people. And so these vivid type gestures, and he had all of his notes all the way down, how he was to gesture, where he was to look, when he was to smile, and so forth.

And the whole thing was all programmed out for him. Well, they do that. But down on the page, it said, at this point, yell like everything, because it's a weak point.

And sometimes, you know, when our point is weak, we've got to yell it. We've got to speak with authority. But he said they really desire to be teachers, but they don't know what they're talking about.

They don't know the things that they are affirming to be so. These people were, again, trying to bring the people back under the law. And so Paul said, we know that the law is good if a man use it lawfully.

Don't have any argument with the law. But then Paul comes in and he said, but we know this. The law was not made for a righteous man.

An interesting point. You see, a righteous man doesn't need any law. A man who lives by good principles doesn't need laws.

You don't have to tell that man what he should do and shouldn't do. He does them because he is a righteous man. He is a principled man.

The law is for unprincipled people. And there are a lot of those in the world. And thus we need laws to keep them in check.

In Romans, Paul said, the law is not a terror to a good person. It's only the terror to the evil person. You shouldn't be terrified when you see a policeman, unless you're a bank robber or something.

You see, if you're guilty of violating the law, then the law becomes something that you're frightened of, something that you dislike. But if you're an honest, upright, principled citizen, you appreciate the law. You appreciate those who are enforcing the law because they're making it possible for you to live in this area.

And if it weren't for the law and those who are enforcing the law, we would be living in an intolerable condition. Because there are those out there who need that kind of a bridle. So, you want to be taught the law? You want the law? Paul says all this.

I'll tell you who the law is for. It's not for righteous people. They don't need to be taught the law.

They don't need to be put under the law. But the law is for the lawless, the disobedient, the ungodly, the sinner, for unholy, for the unholy and profane people, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind or for the homosexuals, for the men-stealers, for liars, for perjured persons, and if there be anything that is contrary to sound doctrine. Those are the people who the law is for.

So, you want us to teach the law? Well, what problem do you have, brother? You see, the law isn't for righteous people. We don't have to be rehearsing the law if we live by righteous principles. According to the glorious gospel of the blessed God which was committed to my trust.

Now, Paul says rather than teaching and preaching the law, we are teaching and preaching the glorious gospel, the good news of God. The law is bad news for the people to whom it was sent because it is a restricting thing, a condemning thing, the lawless. But rather than preaching the law, we preach the glorious good news, the gospel of the blessed God which Paul said was committed to my trust.

And I thank Christ Jesus our Lord who has enabled me and counted me faithful, putting me in the ministry. Now, Paul says of the ministry that he was enabled by the Lord. God isn't really looking for ability, though so often when we are looking for someone to fill a position within the church or whatever, we get out the resumes and we look for the graduated magna cum laude, you know, and we are looking for the most talented individual.

God doesn't. God looks for the most available individual and then he enables them to do the work that he would have done. And quite often the choices of God are shocking to us.

You know, it's sort of an interesting thing. He says, you know, God counted him faithful, put him in the ministry. And of course, a steward is required to be faithful.

So God's looking for someone who's available, someone who will be faithful. Years ago when we started Calvary Chapel, just 18 and a half years ago, from the very beginning it seems that God began to bless this group of people that had gathered together. It was definitely something that was ordained of God and born of the Spirit and born of prayer.

And we began to have just an immediate move of God and God began to add people almost immediately. Of course, we started with about 25 the first Sunday. And before we had the 24 long, we were running 50.

And within a year or so, we were running 100. And there were a lot of other small churches in Costa Mesa at that time. And they began to observe what God was doing at Calvary Chapel.

And some of the ministers at that time publicly said to their congregations, if God can do it for Chuck Smith, he can do it for us. I liked that. I understood why it is that God chose me, to encourage others.

For if God can do it for me, he can do it for anybody. And he used that to encourage a lot of the pastors at that time. So Paul the Apostle said that the Lord enabled me.

He counted me faithful. He put me in the ministry. I'm thankful for this.

He committed to my trust the glorious gospel of the blessed God. He said, for before I was a blasphemer, that he was, that is, he was a blasphemer against the church and against Jesus Christ. I was a persecutor.

He stood by while Stephen was stoned, consenting to Stephen's death, encouraging those that were throwing the stones by holding their coats. And then he went down to Damascus from Jerusalem with letters, authorizing him to imprison those who were believing in Jesus Christ. And on his way to Damascus, as he was breathing out murders and threats against the church, is when the Lord got hold of his life.

But before I was a blasphemer, I was a persecutor, I was injurious, but I obtained mercy because I did the right thing. And I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus.

So Paul talks about his own ministry, his call into the ministry. And unlikely a candidate as you could ever hope to find. In fact, I thought that it would be very interesting if Paul the Apostle were to have a resume written of him and sent to some of the churches that are seeking new pastors.

I'm sure that the pulpit committee, in reading his resume, would say, hey, don't even bother finishing. We don't want that fellow. I've been thrown in prison several times.

I've been beaten. I've been stoned. I've created riots.

I have poor eyesight. I'm not much of a speaker. And yet God enabled him, called him, used him.

Paul speaks of having received mercy, but then also he received the grace of our Lord, exceeding abundant grace. Oh, how glorious. Now, this is a faithful saying.

Now, he talked about the glorious gospel that was entrusted to him and this is the gospel. This is the faithful saying. It's worthy of all acceptation.

It's a true saying. It's worthy that every man should accept it. What is that true and faithful saying that everyone should accept? This.

Christ Jesus came into the world to save sinners. That's the gospel. That's the good news.

Christ Jesus came into the world to save sinners. First of all, all men are sinners. Therefore, he came to save all men.

All have sinned and come short of the glory of God. Because all men are sinners, all then were dead in their trespasses and sins. Paul, in writing to the church of Ephesus, said, and you who were dead in your trespasses and sins, were in times past you walked according to the course of this world, according to the prince of the power of the air that even now is working in the children of disobedience, among whom you, all of you, one time lived.

No exception. We were all sinners. We were all alienated from God as the result of our sin.

Our lives were wasted, useless, lost. The glorious gospel, Jesus came into the world to save sinners. Jesus said, I've come to seek and to save that which was lost.

And so this glorious gospel entrusted to Paul is just so simple. Christ Jesus came into the world to save sinners. Jesus said to Nicodemus, I did not come into the world to condemn the world, but that the world through me might be saved.

And he who believes in me is not condemned. But he who doesn't believe in me is condemned already because he hasn't believed in the only begotten Son of God. And this is the condemnation, that light has come into the world, but the men will not come to the light because their deeds are evil and the light makes manifest.

Jesus does not stand as your accuser. He stands there as your savior. Jesus did not make accusations against the sinner.

He only gave invitations, come unto me. All ye that labor and are heavy laden, I will give you rest. If you're a sinner, you don't need to fear Jesus.

He's reaching out his arms to you. He's saying to you, come unto me. I will give you peace.

I will give you rest. I will give you hope. I will give you life.

I came to save you. You see, so many times we see Jesus in the opposite posture. We see him there condemning us, pointing the finger.

Oh, I don't want to be around him. I feel so guilty. You know, I've done so many awful things and on.

And I see Jesus as a judge and as one condemning me, but not so. He said, I didn't come to condemn. The woman taken in the very act of adultery brought to Jesus.

And they said, our law says we're to stone or what do you say? Jesus said, well, I say whoever among you hasn't committed a sin, let him throw the first stone. Then as he wrote on the ground, and I am certain though the Bible doesn't say it, I'm certain he began to write on the ground with his finger there in the dirt. I believe he began to write and enumerate the sins that these people were guilty of probably putting their name, Levi, you know, and start writing out his sin.

And Levi says, oh, I think I better go. My wife's, you know, expecting me home. And so one by one, he wrote their names, began to write their sins.

And one by one, they began to leave from the oldest to the youngest until there was nobody left. And Jesus stood up and he looked at the woman. He said, what happened to your accusers? And she said, well, Lord, I guess I don't have any.

And he said, I don't condemn you either. Go your way. Sin no more.

Oh, what good news. Jesus came into the world to save sinners, not to condemn them. We didn't need that.

We were already condemned. What we did need was a savior. When I am in need, when I'm down, when I'm out, I don't need someone to come and tell me how horrible a person I am and how awful I am.

And I need someone that will take me by the hand and lift me out. Someone that will help me. And that's exactly what Jesus doesn't come along to chastise you and to castigate you for all the evil that you've

done.

He's come along to take you by the hand and lift you. This is the gospel. This is the good news.

Christ Jesus came into the world to save sinners. And Paul added of whom I am chief. Now I'm certain that he could get an argument on that point, but again, Paul did have a lot of indictments against him as far as Jesus Christ was concerned, for he was a blasphemer of Jesus Christ.

He was a persecutor of the church. He had injured many who had called upon the name of the Lord, but he said, how be it for this cause, I obtained mercy that in me first, Jesus Christ might show forth all long suffering for a pattern to them, which should hereafter believe on him to everlasting life. In other words, the Lord chose the most unlikely candidate and saved him.

I mean, if you were living in those days and you saw this young, zealous Paul and you saw how he hated the church and hated Christianity and hated all of the Christians. And if you heard him as he would blaspheme the Christians and just, you know, it was just so filled with venom and all against Christianity and those that were calling on the name of Jesus, you'd say, man, that is the last person in the world that will ever be saved. I mean, there's no hope for that guy, you know, and so Paul says, God chose me to show how long suffering and merciful he is in order that anybody else after me might be encouraged.

Hey, God is willing to reach to the lowest. Jesus Christ will forgive the worst and it should be an encouragement. God set the pattern by reaching down to the bottom and lifting me out and making me his representative, his apostle, his ambassador.

So Paul marveled, constantly marveled that God should call him to minister the truth of Jesus Christ after how he had attempted to destroy this very truth that he was now proclaiming. Now unto the King eternal. Now, Paul, when he's thinking about this, he just carried off into ecstasy.

And so he has to throw in this little benediction. Paul does this every once in a while. He just gets so excited.

He just has to throw in a little bit of praise kind of a thing, you know, and I love it. It happens to me. I, I get so excited with the goodness of God and the grace of God and the blessing of God.

I just, every once in a while I have to throw in a little praise God, you know, and a little benediction kind of a thing. So now unto the King eternal, immortal, invisible, to the only wise God be glory and honor forever and ever. Amen.

So beautiful little benediction here, the King eternal, immortal, invisible, the only wise God, the honor and glory forever and ever. Amen. We are told to give glory unto God, glory and honor and power scribe unto our God.

This charge, Paul said, I commit unto thee son Timothy, according to the prophecies which went before on thee, that you by them might war a good warfare, holding faith and a good conscience, which some having put away concerning faith have made shipwreck of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. So now Paul is charging Timothy and charging him according to the prophecies which went before on thee. Now many times it would seem in the early church they were directed in their ministry by prophecies, by the word of prophecy.

In the book of Acts chapter 13, now the Holy Spirit said, separate unto me Paul and Barnabas for the ministry wherein I have called them. And so they fasted and prayed, laid hands on them and the Spirit sent them forth. But how did the Spirit speak saying separate unto me Paul and Barnabas? Here they were gathered together, praying no doubt, talking about the need of getting the gospel into the world that had not heard.

And the Spirit said, separate to me Paul and Barnabas for the ministry wherein I have called them. How did he say that? I believe that it was spoken through the word of prophecy. Someone in the group was anointed by the Spirit and prophetically declared this.

And thus the Holy Spirit through prophecy said, separate unto me Paul and Barnabas. And the gift of prophecy was used this way in the early church. When Paul was in Caesarea on his way back to Jerusalem, staying at the house of Philip, Agabus, a certain prophet in the church of Jerusalem, came down and took Paul's girdle and tied himself up with it and said, so is the person who owns this girdle to be tied when he gets to Jerusalem.

He prophesied of what was going to take place when Paul got to Jerusalem. They were directed. And so Paul in another place in writing to Timothy said, now stir up the gifts that are in you that were given unto you by the laying on of hands and by prophecy.

So oftentimes when they would lay hands upon people and pray for them, there would be prophecies that would come forth in which the Lord would often show the person the direction of their ministry. Now, this is not something that is limited to the New Testament. As I said, I have not seen a vision or a, um, had a dream that I felt was spiritually significant.

I have had prophecies that were directed to me concerning my ministry when hands were laid upon me and we were in prayer together. And this is a practice of the early church. And it is something that is valid today.

Years ago, when I came to a very discouraging point in my ministry, having been in the ministry for almost 17 years, not really seeing any effective results, discouraged really to the point of leaving the ministry because of the ineffectiveness of my ministry, we were in prayer together and a group of friends waiting upon the Lord. We put a chair out in the middle and we began to pray for people. And finally I sat in the chair and they prayed for me in prophecy.

The word of prophecy came and God began to tell of the ministry that he was going to give to me and of the way that the church would be blessed and the way the church would grow. It seemed at that time, like it was so totally unlikely that time the Lord actually said that he was going to give me a new name, which meant shepherd because he was going to make me the shepherd of many flocks. Before I came down here, a group of people were in prayer as to whether or not I should come down.

They had asked me to come down and to take over here at Calvary Chapel and they were in prayer in regards to it. And the Lord spoke to them through prophecy and said that I was going to be coming down, that the Lord was going to bless the church abundantly, that we were going to, the church would be outgrowing that facility. We would be moving to a new facility on the bluff overlooking the bay and that God would continue to bless until the church would be known around the world.

There would be a national radio ministry and God laid out so many things that have since come to pass through the word of prophecy. So Paul is talking to Timothy about that experience he had when hands were laid upon him by the presbytery and the word of prophecy was given and gifts were given unto Timothy and the calling of God upon his life for the ministry that he was to fulfill. So I charge and commit unto you, son Timothy, according to the prophecies that went before on thee.

Remember those prophecies that were given that you by them might war a good warfare. Hang in there, Timothy. Holding the fee and a good conscience.

Now some have put away the fee and they've become shipwrecked and a couple of them he names, Hymenaeus and Alexander, and he said, I've turned them over to Satan that they may learn not to blaspheme. Now just what he means by that, I don't know, except Satan does desire to destroy us. And you remember when the sons of God were presenting themselves to God and Satan also came with them and God said to Satan, hey, where have you been? And he said, oh, I've been going to and fro throughout the earth up and down in it.

And God said, well, have you considered my servant Job? Good man. And he said, oh yeah, but you put a hedge around that guy and I can't get to him. So in turning them over to Satan, it could be that they are no longer protected by the hedge that God puts around his children.

And I'll tell you, if you're not protected by God against Satan, you're just an open mark. And I, I, I really, my heart goes out to you. I thank God for that protection that he places around us, his children, that edge.

And, and perhaps Paul just said, Lord, take away the hedge. They, they want to dabble with it, let them get burned so that they'll learn not to dabble. Now I exhort, Paul said, therefore, that first of all, supplications, prayers, intercessions, and the giving of thanks be made for all men.

So we are exhorted to pray for each other, to intercede, supplications, intercessions, the giving of thanks, and then for kings and for those that are in authority, that we may lead a quiet and peaceable life in all godliness, honesty. Now, I believe that it is important that we pray for our leaders in government. I believe that we should be holding our president up in prayer.

What an awesome responsibility that man has. I personally cannot understand why anybody would want to be president of the United States. I mean, that has to be one thankless job.

He needs prayer. We need to pray for those who sit in the House of Representatives. We need to pray for the congressmen, the senators, national, statewide.

Now, the purpose of the prayers is that we might lead a quiet and peaceable life in all godliness and honesty. The real purpose of government is not to tax people. The real purpose of government is to preserve the good.

That's the purpose of government, the preservation of good. And all laws should be designed for the preservation of good, because there are these evil influences and powers, and government is actually ordained for the purpose of preserving the good, keeping out the evil. And when a government no longer is fulfilling that function, the evil that they allow will ultimately destroy that government.

Just study your history books and you will see it is true over and over and over again. Most governments began with the high ideal of the preservation of good, but in time, the corrupt forces moved in. The laws

were liberalized to where good was no longer being preserved, but evil was being allowed, being tolerated, and then being protected by the laws.

And the next thing was that the evil then overthrew the government. We are at the stage here in the United States where the evil is now being protected. It is being mandated by law, protection of the evil, being mandated by our laws.

And the next state is the fall of that government. So we need to pray. Pray for the kings, those that are ruling over us.

For this is good and acceptable in the sight of God, our Savior, who will have all men to be saved and to come unto the knowledge of the truth. What an opposite picture many people have of God, who look at him as one who wants to damn everybody. In fact, they go around asking him to.

And so people get in their minds and associate in their minds, God judging and condemning everyone. How opposite that is to the truth of God's nature, who would have everyone to be saved. Listen to God crying unto the people through Ezekiel the prophet, as he said, turn now, turn now, for why will ye die, saith the Lord? Behold, I have no pleasure in the death of the wicked.

Peter said, God is not willing that any should perish, but that all should come to repentance. Here, Paul tells us that God desires that all men be saved. The God of salvation who desires that all men should be saved and to come to the knowledge of the truth.

And what is the truth? There is one God and one mediator between God and man, the man Christ Jesus. When Job was having all of his afflictions, he lost his possessions, he lost his children, he lost his health, lying in the misery, covered with boils, lying in the ashes. His wife looking at him in this miserable state said, honey, why don't you just curse God and die? Get it over with.

I can't stand to see you suffer like this anymore. His friends came to comfort him, but rather than being a comfort, they became accusers, condemners. One of his friends said, why don't you just get right with God and everything will be okay? He said, thanks a lot, pal.

What do you mean, get right with God? Who am I that I could stand before God and justify my case? He said, I go out and I look up at the stars and I realize how vast and great God is. And here am I, just a really nothing here on this planet. God is so great and I am so small.

I try to find Him. I look here, I look there, I look around. I know He's around here, but I don't see Him.

And how can I stand before God to declare my innocence or to justify my case? With God so vast and I so nothing, there is no daysman between us who can lay his hand on us both. Job saw the problem of man trying to communicate with God or trying to touch God. It's the trying to bridge over the great gulf between infinity and the finite.

The only way Job can see it happening is that there be a daysman between who can touch us both. And in answer to the cry of Job, Paul said, there is one God and one mediator between God and men, the man, Christ Jesus. Through Jesus Christ, the cry of Job is answered.

He is the daysman who can touch God and can touch man. For he was in the beginning with God and all things were made by him and without him was not anything made that was made. And he became flesh

and he dwelt among us.

And we beheld his glory as if the only begotten son of God, one God, one mediator between God and man, the man, Christ Jesus. Now, what does that mean? That means that if you want to come to God, don't come to me. I'm not a mediator between God and you.

If you want to come to God, you must go to Jesus Christ. He alone is the mediator between God and man. You can't go to another man.

You can't go to the saints. You can't go to Mary. There's only one mediator, the man, Christ Jesus.

And he is the only one that can bring you in touch with God. He said, I am the way, the truth, and the life, and no man comes to the Father but by me. A very radical, exclusive claim.

One God, one mediator, the man, Christ Jesus. But, thank God there is a mediator. Oh, how thankful I am I can come to God.

Jesus stands there and puts his hand upon God, but he also reaches down and puts his hand upon me and he brings me in touch with God. I touch God through him. For he was in the form of God and thought it not robbery to be equal with God, and yet he came in the likeness of man that he might touch me.

And so, God touched man through Jesus and in turn, man can touch God through Jesus. One God, one mediator, who gave himself a ransom for all to be testified in due time. You see, we were all sinners and as a sinner, I was totally unable to redeem myself.

Nothing I could do to save myself. Nothing I could do to make myself righteous. There's nothing that I could do that could atone for my past guilt.

Now, you might say that there are high sinners and there are low sinners. There are good sinners and there are bad sinners, but they're all sinners. And really, it doesn't matter if you're a good sinner or a bad sinner.

None of us can redeem ourselves, but Jesus gave himself as the ransom. He died for us and in our place. Where unto, Paul said, I am ordained a preacher and an apostle, and I am telling you the truth in Christ.

I wouldn't lie to you. I am a teacher of the Gentiles in faith and in truth. It is to proclaim this testimony of Jesus Christ that I've been called as an apostle, as a preacher, and I'm speaking the truth.

I'm a teacher of these things. I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting. Now, this is one posture in prayer, lifting up your hands in prayer.

And there are times when I pray, I lift up my hands unto God. I do that more when I am praying the Lord than I do when I'm, you know, making requests. Some people find it difficult to lift their hands unto the Lord.

And if you do, there's no problem. God understands that you've got to hang up and he'll listen to you just as much. There are a lot of discussion about the position of the body in prayer, which position is most effective.

You know, when I was a little kid in Sunday school, they used to always say, now everyone bow your heads, fold your hands, and close your eyes. We're going to pray. So, I really thought that you couldn't pray unless your eyes were closed.

And a lot of times I'd peek to see who was praying, and I'd say, he didn't pray, his eyes were open, you know. Of course, they'd always nail me, and they'd say, how did you know? But I assumed that because their eyes were open, they weren't praying. But I found that I can pray with my eyes open.

But I found that it's better if I close them, because if my eyes are open, then I'm oftentimes distracted by what I see, and my mind is taken off in my prayer. I realize now that the teachers told us to fold our hands so we wouldn't be poking the one next to us when their eyes were closed, you know. And so, I can see the wisdom in telling the children to bow your heads, close your eyes, fold your hands.

And I can understand the wisdom in that. But yet, you know, you don't have to have that position to pray. Some people say, well, you've got to be kneeling.

Paul said, before whom I bow my knee. And kneeling is a good posture for prayer. It sort of says something.

It was a position that was more popular, probably, during the time when the King James Bible was translated, when they would come before the king, and they would kneel before the king. It was just the posture that a person would take, which did signify a posture of surrender and honor to the king. And so, I'm coming before the king of the universe, and so I can see where kneeling is a good posture that might express, you know, this honor and all that I wish to give to him.

But I also found that if I kneel by the side of my bed and put my hand, my face in my hands there at the bed, and I start to pray, I find that quite often I can fall asleep in that comfortable position. Good position to pray in, but it's also a fairly good position to sleep in if you're tired enough. And so, I have found that it helps me many times if I walk while I pray.

I find that it's good if I will pray aloud, because if I just pray in my heart or in my mind, I find that my mind has a tendency to wander over on other subjects. And pretty soon, I'm back in Kauai, catching that wave that I missed. I got the extra kick this time, and I really got a good slide.

And so, in just praying in my mind, my mind has a tendency to wander from the prayer. So, I find that by praying aloud, by articulating my needs, my request, that it does keep my mind from roaming off in other subjects. And so, I love to just take a walk and talk with the Lord.

It's very enjoyable to me to just take a walk and just talk to the Lord and just pour out my heart and my soul to Him as we're just sort of walking together. I have discovered that it isn't the position of my body that's important for prayer, but the position of my heart. That's what God is looking at.

He's not paying any attention to whether or not my hands are lifted, or I'm kneeling, or my head is bowed, and hands folded, and eyes closed. What's the attitude of my heart, the position of my heart? That's what's important in prayer. So, men, here's for you.

Pray everywhere, lifting up holy hands without wrath and doubting. Women, well, adorn yourselves in modest apparel. There are fashions and styles that are designed to be sexually provocative.

As a Christian woman, I do not believe that you should be wearing such styles. Jesus said, if a man looks upon a woman and desires her in his mind, he has committed adultery. And thus, to wear a style of clothing that would so display your body as to create a lust or desire, you're causing some man to sin.

You don't want to do that. Modest apparel. Now, I don't believe that you, you know, should go to the other extreme to wear your apparel, you know, immediately marks you as some kind of a weirdo.

You know, I think that there is just a lot of modest, beautiful styles. And I don't think that this in any way should inhibit your shopping. You can spend plenty of money on clothes that are not of the provocative nature.

Stay out of Frederick's. Women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair, gold or pearls or costly ring. Now, this certainly has to be read in the context of the day in which Paul was writing and of the styles of those days and styles change from time to time.

I think that the best guide is just moderation. I think that as a Christian, I should not seek to be ostentatious in my dress. And I think that this goes for the men as well as the women.

Now, I think that there are some pretty wild hairstyles. I've seen them on TV that, you know, are extremes. I don't think that we ought to be spending a lot of money to remain fashionable with the latest hairstyles and or some of them are not the latest hairstyles.

They go back a ways, but they're very fancy indeed and costly. I don't believe in a lot of fancy jewelry myself. I think that there is a better way to spend our money.

Met a man today who had a very beautiful Rolls Royce. No doubt he was desperate for transportation. No, he was trying to say something.

Gold chain with a big gold pendant with diamonds in it. Gold, wide gold wristwatch with his name and diamonds on it. Of course, he had his name on the license plate of his Rolls Royce.

He's trying to say something. I sort of felt sorry for him to be lacking in self-confidence to have to say it with jewelry or something else. You know, I'm successful.

I've got it made. I'm in the one million club. It's sort of sad indeed.

So, moderation. That which becomes women who are professing godliness. That's how you ought to dress.

I mean, so that it doesn't take away from that beauty that glows upon a woman who is walking with Jesus Christ. You know, there are times in a woman's life when she glows with beauty. I think that there is just something really about pregnancy.

I think that women rarely are as beautiful as they are when they are pregnant in sort of the last stages. There seems to be just sort of a glow. There's just something beautiful about it.

And when a woman is walking with the Lord, there's just that glow of beauty about their lives. There's just that special little touch of God upon them, which I'll tell you, L'Oreal or none of the rest can duplicate. I don't care how much you spend.

That beauty of the countenance of a woman who is walking with the Lord is something that is to be desired. It's glorious to behold. Now, Paul brings up a very controversial issue here.

He said, Let the women learn in silence with all subjection. For I do not allow a woman to teach nor to usurp authority over the man, but to be in silence. There are certain things that I wish Paul had not written.

Paul is notice prohibiting the woman to teach or to usurp authority over the man. And that would be in spiritual things and in spiritual issues. Yet in writing to Titus, Paul said, Let the older women teach the younger women.

There is a place of teaching for women. The teaching of the younger women, how to love their husbands, how to keep their homes and to walk in godliness and righteousness. And my wife has taken that as her calling here at Calvary to teach the younger women, having raised now the family and being freed from the obligation of having the children at home.

She's now free to share with the younger women those secrets that she has learned in walking with God and seeking to raise a godly family. Paul mentions to Timothy how he had been taught in the scriptures by his mother and his grandmother. And so the teaching of the children was largely the responsibility of the mothers.

The only thing that is prohibited here is the teaching of men and usurping authority over them in spiritual things. That's the only thing that was being prohibited here by Paul. He is not prohibiting a woman sharing with men.

Paul in writing to the Corinthians mentions the women praying or prophesying in a public assembly and he doesn't come down on them for that. He doesn't say that that's prohibited. And he that prophesies speaks to the church for edification, for comfort, for exhortation.

And I see these as areas where women can minister effectively. In fact, I think that they really are, most of them, tremendous exhorters, especially if they've been married. We had one little woman in Huntington Beach who had a marvelous gift of exhortation.

A little grandmotherly woman. But she could stand up and say, now you know, life isn't always easy. We face a lot of trials, but the Lord is on the throne.

And so often we forget that God is on the throne and we must remember that. And she could just start exhorting and man, you'd feel like going out and conquering the world. You know, I'm not afraid of anything.

God is on my side. God is ruling. And she had a beautiful gift of exhortation.

Just the area of teaching or usurping authority over the man is the only thing that Paul comes against here. And so let's be careful not to broaden out from what Paul has said. Now, Paul isn't talking about a local cultural situation because he goes back to the beginning and he said, Adam was first formed and then Eve.

The man was made first, then the woman. And Adam was not deceived, but the woman was the one that was deceived. Notwithstanding, she shall be saved in childbearing if they continue in the faith and love and holiness with sobriety.

Now, Paul points out the fact that Satan came and deceived Eve. The suggestion is that women are more susceptible to being deceived in spiritual things than are men. That's the suggestion that is made.

It is interesting that many of the cults have been headed up by women. It is interesting if you'll look in the paper at the advertisements for the religious science churches and the advertisements for the theosophy and so forth, that so often women are the ones that are teaching in these off-branch kind of cults. In the parables of the church, the kingdom parables in Matthew's gospel, a woman hid, put the leaven in the three loaves.

In the church that we'll be covering in the book of Revelation, the church of Thyatira, it was the woman Jezebel who the church allowed to teach and to bring them into this idolatry. So, a woman's place is not that of a teacher or the usurper of authority over men in these spiritual matters. Now, Paul said, notwithstanding, she shall be saved.

The word there is preserved in childbearing. One of the greatest fears of a woman in those days when she became pregnant is that of death during the birth of the child, for there was a very high rate of death of the mother in childbirth. And thus, there was always a mixed feeling when a woman realized that she was pregnant.

There was that feeling of joy and exultation. We're going to have a baby. But there was that underlying fear.

I wonder if I will survive the birth of the child because so many died in childbirth because of their limited medical knowledge and facilities. So, Paul is encouraging them that the Lord will be with them during childbirth. They will be preserved.

You don't have to fear that you're going to die in childbirth. The Lord will preserve you and keep you through this experience if you just continue in the faith and in love and in holiness with sobriety. You don't need to fear death during the delivery of your child.

Now, may the Lord enrich your hearts in His love and in His truth that you may walk in fellowship with Him in a way that is pleasing unto Him, that the Lord will minister to you in a very special way in your hour of need, that He will come and take you by the hand and comfort you in your time of sorrow, that you just might experience in these days a greater realization of God's love and of God's touch upon your life as He ministers to you through His abundant mercy and grace in Christ Jesus. May God be with you, watch over you, and keep you in His love. In Jesus' name.

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