

Commentary on 1 Timothy Chapters 1 and 2 by Chuck Smith 6.30.24

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May memory verse Romans 6:8 (NKJV)

Now if we died with Christ, we believe that we shall also live with Him,

June memory verse Romans 6:9 (NKJV)

knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

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With Bible Introductions - 1 Timothy by John MacArthur**

Paul, an apostle of Jesus Christ by the commandment of God our Saviour (1Ti 1:1),

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; 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 Saviour."

and Lord Jesus Christ, our hope (1Ti 1:1); God our Saviour, 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 (1Ti 1:2).

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

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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" (Psalm 103:11). God is very merciful. And though we deserve the judgment of God, God is merciful.

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 grace, and realizing that grace of God towards me, my spirit rests. And thus, I have the peace. So "Grace, mercy, and peace".

As I besought thee to abide still at Ephesus, when I went into Macedonia, that you might charge some that they teach no other doctrine (1Ti 1:3),

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" (1 Timothy 4:12). 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 (1Ti 1:4-5)

Or the effect, the sum total of the commandments of God, is love out of a pure heart (1Ti 1:5),

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, strength" (Matthew 22:37). So

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that's what Paul is 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 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 (1Ti 1:5):

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 offence 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; Desiring to be teachers of the law; but they don't understand what they are saying, nor the things that they affirm (1Ti 1:6-7).

Now Paul is warning against endless genealogies, questions that only create confusion or disputes. 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 is what 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 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 standing around said, "Oh, that poor brother wanted to 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 why --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

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,

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We know that the law is good, if a man use it lawfully (1Ti 1:8);

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 (1Ti 1:9),

An interesting point. You see, a righteous man does not 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.

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 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 menstealers, for liars, for perjured persons, and if there be anything that is contrary to sound doctrine (1Ti 1:9-10);

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 (1Ti 1:11).

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 (1Ti 1:12);

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 and we're looking for the most talented individual. God doesn't. God looks for the most available individual and then He enables him 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 God counted him faithful, put him in the ministry. And of

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course, a steward is required that he be faithful. So God's looking for someone who's available, someone who'd be faithful.

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 ([1Ti 1:13](#)),

That he was; that is, he was a blasphemer against the church and against Jesus Christ.

I was a persecutor ([1Ti 1:13](#)),

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 it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus ([1Ti 1:13-14](#)).

So Paul talks about his own ministry, his call into the ministry. An 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 ([1Ti 1:15](#)),

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 acceptance ([1Ti 1:15](#)),

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 ([1Ti 1:15](#));

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

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sinned, and come short of the glory of God" (Romans 3:23). Because all men are sinners, all then were dead in their trespasses and sins.

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" (Matthew 11:28). 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, you know, and I see Jesus as a Judge and as One condemning me; but not so. He said, I didn't come to condemn.

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 am down, when I am out, I don't need someone to come and tell me how horrible a person I am and how awful I am. 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 (1Ti 1:15).

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,

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 everlasting life (1Ti 1:16).

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, hated all of the Christians. And if you heard him, as he would blaspheme the Christians and just, you know, he 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 longsuffering and merciful He is in order that anybody else after me might be encouraged.

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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 (1Ti 1:17),

Now Paul when he's thinking about this he's 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 has just to throw in a little bit of praise-kind-of-a-thing, you know. And I love it. I --it happens to me. 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, "Oh, praise God," you know and little benediction-kind-of-a-thing. So, "now unto the King eternal,"

immortal, invisible, to the only wise God, be glory and honour for ever and ever. Amen (1Ti 1:17).

So beautiful, little benediction here. "The King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." We are told to give glory unto God. Glory and honour and power ascribe 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 (1Ti 1:18-20).

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

Now this is not something that is limited to the New Testament. As I said, I have not seen a vision or 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 seventeen 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, and 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

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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 flock.

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 faith, and a good conscience; now some have put away the faith 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've put a hedge around that guy. 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 really --my heart goes out to you.

I thank God for that protection that He places around us, His children. That hedge. And perhaps Paul just said, Lord, take away the hedge. They want to dabble with it, let them get burned so that they'll learn not to dabble.

Chapter 2

Now I exhort [Paul said] therefore, that, first of all, supplications, prayers, intercessions, and the giving of thanks, be made for all men (1Ti 2:1);

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 and honesty (1Ti 2:2).

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.

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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.

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 that 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 Saviour; who will have all men to be saved, and to come unto the knowledge of the truth (1Ti 2:3-4).

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" (Ezekiel 33:11).

Peter said God is "not willing that any should perish but that all should come to repentance" (2 Peter 3:9).

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 men, the man Christ Jesus (1Ti 2:5);

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.

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His friends came to comfort him, but rather than being a comfort, they became accusers, condemners. One of his friends, Eliphaz, 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, 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 of 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 is 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" ([John 14:6](#)). 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 ([1Ti 2:6](#)).

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 is 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 you're all sinners. And really, it doesn't

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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.

Whereunto [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 (1Ti 2:7).

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 every where, lifting up holy hands, without wrath and doubting (1Ti 2:8).

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 praising the Lord than I do when I am 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 a 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?

Women, [well] adorn yourselves in modest apparel (1Ti 2:9),

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" (Matthew 5:28). 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, that immediately marks you as some kind of a weirdo. You know I think that there is just a lot of modest, beautiful style and I don't think that this in any way should inhibit your shopping. You can plan, spend plenty of money on clothes that are not of the provocative nature. "Women adorn themselves in modest apparel,"

with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array (1Ti 2:9);

Now this certainly has to be read in the context of the day in which Paul was writing and of the styles in 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 extreme. 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.

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(that which becomes women who are professing godliness) (1Ti 2:10)

That's how you ought to dress so that it doesn't take away from that beauty that glows upon a woman who is walking with Jesus Christ.

Now Paul brings up a very controversial issue here. [He said], Let the woman 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 (1Ti 2:11-12).

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 talk 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.

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 (1Ti 2:13).

The man was made first than the woman.

And Adam was not deceived, but the woman being deceived 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 (1Ti 2:14-15).

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, 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 three, or 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 had 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 (1Ti 2:15),

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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.

And 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

John MacArthur :: Bible Introductions - 1 Timothy

Title

This is the first of two inspired letters Paul wrote to his beloved son in the faith. Timothy received his name, which means "one who honors God," from his mother (Eunice) and grandmother (Lois), devout Jews who became believers in the Lord Jesus Christ (2 Tim. 1:5) and taught Timothy the OT Scriptures from his childhood (2 Tim. 3:15). His father was a Greek (Acts 16:1) who may have died before Timothy met Paul.

Timothy was from Lystra (Acts 16:1-3), a city in the Roman province of Galatia (part of modern Turkey). Paul led Timothy to Christ (1:2, 18; 1 Cor. 4:17; 2 Tim. 1:2), undoubtedly during his ministry in Lystra on his first missionary journey (Acts 14:6-23). When he revisited Lystra on his second missionary journey, Paul chose Timothy to accompany him (Acts 16:1-3). Although Timothy was very young (probably in his late teens or early twenties, since about 15 years later Paul referred to him as a young man, 4:12), he had a reputation for godliness (Acts 16:2). Timothy was to be Paul's disciple, friend, and co-laborer for the rest of the apostle's life, ministering with him in Berea (Acts 17:14), Athens (Acts 17:15), Corinth (Acts 18:5; 2 Cor. 1:19), and accompanying him on his trip to Jerusalem (Acts 20:4). He was with Paul in his first Roman imprisonment and went to Philippi (2:19-23) after Paul's release. In addition, Paul frequently mentions Timothy in his epistles (Rom. 16:21; 2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Philem. 1). Paul often sent Timothy to churches as his

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representative (1 Cor. 4:17; 16:10; Phil. 2:19; 1 Thess. 3:2), and 1 Timothy finds him on another assignment, serving as pastor of the church at Ephesus (1:3). According to Heb. 13:23, Timothy was imprisoned somewhere and released.

Author and Date

Many modernist critics delight in attacking the plain statements of Scripture and, for no good reason, deny that Paul wrote the Pastoral Epistles (1, 2 Tim., Titus). Ignoring the testimony of the letters themselves (1:1; 2 Tim. 1:1; Titus 1:1) and that of the early church which is as strong for the Pastoral Epistles as for any of Paul's epistles.

The evidence seems clear that Paul wrote 1 Timothy and Titus shortly after his release from his first Roman imprisonment (ca. A.D. 62–64), and 2 Timothy from prison during his second Roman imprisonment (ca. A.D. 66–67), shortly before his death.

Background and Setting

After being released from his first Roman imprisonment (cf. Acts 28:30), Paul revisited several of the cities in which he had ministered, including Ephesus. Leaving Timothy behind there to deal with problems that had arisen in the Ephesian church, such as false doctrine (1:3–7; 4:1–3; 6:3–5), disorder in worship (2:1–15), the need for qualified leaders (3:1–14), and materialism (6:6–19), Paul went on to Macedonia, from where he wrote Timothy this letter to help him carry out his task in the church (cf. 3:14, 15).

Historical and Theological Themes

First Timothy is a practical letter containing pastoral instruction from Paul to Timothy (cf. 3:14, 15). Since Timothy was well versed in Paul's theology, the apostle had no need to give him extensive doctrinal instruction. This epistle does, however, express many important theological truths, such as the proper function of the law (1:5–11), salvation (1:14–16; 2:4–6); the attributes of God (1:17); the Fall (2:13, 14); the person of Christ (3:16; 6:15, 16); election (6:12); and the second coming of Christ (6:14, 15).