



# **WELCOME TO BIBLE HOUSE OF GRACE**

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## **1 Timothy 2**

(2020)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

# 1 Timothy 2.

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## Topics.

- Pray for kings and those who are in high positions of authority.
- One mediator between God and men.
- Christ who gave himself as a ransom for all.
- Pray, lifting holy hands without anger or quarrelling.
- Women should adorn themselves modestly.
- Women are not to teach or to exercise authority over a man.
- Adam was not deceived, but the woman was.
- Women will be saved through childbearing.

**The previous chapter:** in the previous chapter Paul stated that he was the worst of all sinners and warned against religious men who enter into vain discussions over myths and endless genealogies and by them cause contentions. He talked of the King of ages, immortal, invisible, the only God and of prophecies made to Timothy. Then told Timothy to wage the good warfare and that he has delivered Hymenaeus and Alexander, who had made shipwreck of their faith over to Satan.

**NOTE:** for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

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## 1 TIMOTHY 2:1-4

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### Pray for Kings and all who are in High Positions.

- **1 Timothy 2:1-4:** First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, <sup>2</sup>for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. <sup>3</sup>This is good, and it is pleasing in the sight of God our Saviour, <sup>4</sup>who desires all people to be saved and to come to the knowledge of the truth.

**Supplications:** means a petition or request it carries the idea of begging and binding oneself to another.

**Intercessions:** means to arbitrate or negotiate and carries the idea of mediating on behalf of another.

Paul's statement, "Pray for all people" includes enemies as well as family and friends (Matt 5:44) it embraces brothers and sisters in Christ, unbelievers, Jews and Gentiles, rich and poor, high and low, bond and free and all sorts of every rank and quality and especially those in great positions of authority, power and influence (religious or secular). We are told to pray for all people for the following three reasons:

1. The Bible tells us, "God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16) this shows us that no one is excluded from the offer of God's mercy and grace and therefore it is right and proper that we should pray that mercy and grace should be rendered to all so that they may be saved.

2. The words, "Pray for all people" carries the idea that we are to wish the best for others in contrast to wishing evil upon them. Some years ago, on a TV program titled, "The Amazing Race," two Christian women were close to winning the million-dollar prize, but there was a couple in front of them so the women prayed that God would give the leading car a flat tyre or an accident. Obviously this is contrary to the Spirit of God nevertheless it is a good example that clearly contrast what Paul means when he said, "Pray for all people" (i.e., pray for peoples well-being in contrast to praying harm and hurt upon them) it means that we should pray from a spirit of charity without wrath, malice, or anger directed at any person.
3. Paul says, "Pray for all people" especially kings and those who are in high positions so that we may lead a peaceful and quiet life. In this context Paul's words not only carries with them the idea of doing all we can to ensure peace, but also shows how far the Christian religion should be from being a sect (i.e., praying and caring only for the well-being of their own members and not for those outside the Kingdom of God). It shows that the underlying spirit of the global and universal church of Christ should be one of love and the desire of peace for all mankind.

**Give thanksgivings for all people:** Paul tells us to "Give thanksgivings for all people" (v2). This is because Christ died for the whole human race and therefore through the Lord all can receive God's love, mercy, grace and forgiveness of sin and eternal life to everlasting glory. The words "Give thanksgivings for all people" most likely carries the idea of thanking God that all people can be saved and receive God's love, mercy, grace and kindness and that no one who humbles themselves regardless of their status or lack of it in life will ever be rejected by Christ because the forgiveness and grace of God is available to all through faith.

**NOTICE:** Paul does not say, "Pray that we maybe successful and grow rich under the kings and those in high places" (v2), but that we and others would live a quiet and peaceable life. God Himself declared, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. 33:11) and Paul in this letter states that, "God desires that all people would be saved (v4). These verses clearly show that God's eternal desire is not the death and destruction of any, but the welfare and salvation of all. Since this is God's desire it should also be the desire of all who are in God's Kingdom. This is the reason Paul tells Timothy and by extension all of us to "Pray for all people". This does not mean that God has decreed planned or purposed that all mankind would be saved; but his heart desires that they would.

**Praying for kings and those in high positions of authority:** at the time Paul told Timothy to "Pray for all people" most religious leaders were enemies of the church and kings were heathens, enemies to Christianity and persecutors of those who confessed to believe in the Lord, yet Paul says, "Pray for all people." This is because it is for the public good that there should be civil government, and proper persons entrusted with the administration of it and it is for this reason we ought to pray, even though we ourselves maybe suffering under them.

To understand the principal behind Paul's words, "Pray for all people" it helps to shine a floodlight on the opposite attitude and consider the alternative which is to mentally wish the worst upon them and plot evil against them, clearly no brother or sister in Christ is called to harbour these types of destructive attitudes in their hearts, mind or their thinking.

- These verses show that the things that please God is for people to live a peaceful, quiet, godly and dignified life in every way and that all would be saved (1 Tim 2:1-4).

Though we are to "Pray good toward all people" that does not mean we do away with administering justice upon the wicked especially religious leaders who use their congregations for their own gain and kings and those who have great influence over others who oppress and treat cruelly

those they rule over, but it does me we carry out justice from a heart attitude of protecting the innocent in contrast to having vengeance, wrath or the craving for revenge in our hearts. The writer of Ecclesiastes wrote:

- Keep the king's command, do not take your stand in an evil cause against him because the king does whatever he pleases since his word is supreme, the wise heart will know the proper time and the just way even though man's trouble lies heavy on him.

These words of wisdom show that the words, "Pray for all people" (v2) does not mean that we stand idly by while the innocent suffer at the hands of others, but that whatever we do it should be done in wisdom with a right heart attitude at the right time and in a proper manner.

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## 1 TIMOTHY 2:5-8

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### One Mediator between God and Men.

- **1 Timothy 2:5-8:** For there is one God, and there is one mediator between God and men, the man Christ Jesus, <sup>6</sup>who gave himself as a ransom for all, which is the testimony given at the proper time. <sup>7</sup>For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth. <sup>8</sup>I desire then that in every place the men should pray, lifting holy hands without anger or quarrelling.

These majestic and awe-inspiring eternal words follow Paul's previous statement Pray for all people which show that Paul had the global world in mind when he was speaking. The outstanding words, "There is one mediator between God and men, the man Christ Jesus (v5) are magnificent because they shine a brilliant floodlight on the fact that no one needs a religious building, a priest, or anything else to be in communion with God and saved to eternal life. God's Son the Lord Jesus Christ said, "Whoever comes to me I will never cast out" (John 6:37). Jesus is the royal path and the only High Priest any man and woman needs to be in a right union with God.

**Christ who gave himself as a ransom for all:** (v6) these words are the most perfect example of love and the most splendid and humbling of all Scriptures since they clearly show how much Christ loves us. The apostle Paul wrote this with the global world in mind despite the fact we are full of sinful dysfunctions and aberrations dwelling within our bodies (i.e., self, ego, pride, greed and lustful thoughts etc.,) Christ died for us, he laid down his life that we could be made righteous by faith apart from the law, self-effort and works. In spite of our corrupted fallen nature God counts our faith in Christ as our righteousness it is imputed to us as a pure and free gift this is what the words, "Christ gave himself as a ransom for all" mean. Though some of us might die for a friend or loved one, Christ died for us while we were ungodly, meaning indifferent to God and His ways and in many cases blasphemers. Consider the following words of Paul:

- God shows his love for us in that while we were still sinners, Christ died for us (Romans 5:8).
- While we were enemies we were reconciled to God by the death of his Son, how much more, now that we are reconciled, shall we be saved by his life (Romans 5:10).

These two verses shine a brilliant spotlight on the truth that God loved us long before we loved Him. Though some of us might die for a friend or loved one, Christ died for us while we were ungodly and indifferent to God and His ways and in many cases blasphemers, because of a lack of perceiving this great love God has toward us that these two verses (and others like them) shine a spotlight on some in the Christian faith tend to determine whether God loves them by their good or bad circumstances. They feel if life is charmed and blessed God loves them, but if it suddenly takes a turn for the worse and trouble comes, they feel God has withdrawn his love, but this is superstition and judging God according to the fickle

circumstances of this world. When anyone who believes in Christ doubts God's love all we have to do is look back to the bloodstained cross and see what it cost the heart of the Father to save us and how much his Son suffered to redeem us and spiritually crown and cloth us with a royal and majestic robe of righteous so that we could be justified and granted eternal life in everlasting glory apart from self-effort and strictly adhering to ceremonial rites and holy days or keeping religious customs and traditions.

**Pray, lifting holy hands without anger or quarrelling:** Paul says "In every place men should pray, lifting holy hands without anger or quarrelling" (v8) following are two aspects to these words of Paul:

1. I think the best way for me to explain this aspect of Paul's words is to share an unexpected privilege I had when watching a T.V. program on religion. A group of about fifteen men from different nations and various faiths were discussing a difficult set of Scriptures; slowly the discussion entered into contention and waving arms began to express the frustration and aggression in some of the men. The leader of the group obviously a spiritual man instantly stopped the meeting and had everyone stand and pray for peace. After a short time of prayer, the tension dissipated and the conversation was resumed in an atmosphere not only free of aggression, but full of love, grace and peace. This leader truly understood the difference between praying in the Spirit and praying in the flesh (from self, ego and pride) and was clearly not only sensitive to the Spirit of the Lord being present in that meeting, but also sensitive to when the Spirit of the Lord was about to completely leave the meeting. James in his letter wrote:

- This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic.<sup>16</sup> For where jealousy and selfish ambition exist, there will be disorder and every vile practice.<sup>17</sup> But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.<sup>18</sup> And a harvest of righteousness is sown in peace by those who make peace. (James 3:15-18).

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Obviously, the leader of the religious meeting I had the privilege to see had not only read these words of James, but perceived what they meant.

2. Many brothers and sisters in churches today while singing praises and worshipping God freely lift their hands as an expressing of their gratitude, joy and happiness in Christ and as an expression of surrender to God and thanksgiving for Christ's dying and suffering for them.

Sadly, many who hold to the first view teach against those who practise the second saying they are too emotional, while some who hold to the second view reject those who hold to the first saying they are bound by intellect. The sadness in this is that both views are correct since God Himself is delighted when his eyes see holy hands being lifted up to him in a spirit and atmosphere of peace, praise, thanksgiving and worship no matter whether it is a prayer meeting, a discussion or a worship service if it is being done in peace God is delighted. Many times, Paul in his greetings to brothers and sisters in Christ prays, "May the God of peace be with you all" clearly showing that God loves peace regardless of how it is expressed.

(Rom. 15:33) (Rom. 16:20) (Philip. 4:9) (1 Thess. 5:23) (Heb. 13:20).

**NOTE:** though this is about praying and worshipping in public the principle applies to all forms of prayer. We must pray without wrath or malice and without disputing or anger toward any person, whenever and wherever we pray we must pray in charity and in faith.

## Women Should Adorn Themselves Modestly.

- **1 Timothy 2:9-10:** likewise, also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, <sup>10</sup>but with what is proper for women who profess godliness—with good works.

Paul now proceeds to focus on women and public prayer. The word 'likewise' links us back to what Paul has said about the men praying in public and about lifting holy hands without anger or quarrelling (v8) so Paul's focus is still public prayer and worship. In these verses Paul is teaching that when women join in public prayer they should pray in the same manner as the men, meaning they should pray with purity of heart and without murmuring and without resentment and bitterness towards others. It should be kept in mind that the focus of the following instructions that Paul gives concerning the proper dress attire is upon women attending public worship and prayer meetings and not to any private services and duties. If a woman is invited to visits the Queen of her country, she is obviously going to dress appropriately for such an honourable occasion, but if she wore the same apparel to serve the poor on the street her apparel would be most un-appropriate. Likewise, it would be un-appropriate for a woman to wear a bathing costume on a building site whereas at the beach it is acceptable, with these facts in mind it should be easy to see that the focus here is dressing appropriately for the occasion to which the woman is attending, which here, is public worship and prayer.

When we consider the era, Paul lived in it is easy to see why there was the need for such instruction, at this time the rich and the poor, the noble and the lowly were all coming together to worship the Lord. Added to this woman of the East payed much attention to the hair, they plaited it with great care and arranged it in various forms, according to the prevailing fashion, and often ornamented it with spangles or with silver wire or tissue interwoven. Gentile women spent a vast amount of time to arranging the hair in plaits over their heads, with bands of gold and the Jews had women specifically for the purpose of decorating the hair. Grecian and Roman dresses were often highly ornamented both with gold and precious stones; and, among the Grecian and Roman women, the hair was often multi-coloured, crisped and curled in the most complex manner. Paul is not saying that the mere platting of the hair or the wearing of simple jewellery and a nice dress is forbidden, since the true idea of what Paul is saying is that women should not dress to excite improper passions and desires or to attract attention and flattery, but rather appear in apparel suitable to the place and the occasion so that her appearance would be offensive to no class of persons, in contrast to wearing dresses which are made of expensive materials and laden with time consuming workmanship decorated in gold and precious stones and complemented with costly accessories and ornaments of pearls and such like things which characterized the rich and wealthy worldly females of Paul's era. The underlying theme of what Paul is saying is excess (i.e., it would not be proper for a woman to come to public worship and prayer in dirty rags and filthy garments or provocative clothing just as it is not proper to come adorned in excessively expensive dresses, hairstyles and accessories).

Paul is not forbidding all use or wear of such things by women whose circumstances allow it and upon proper occasions and at proper times such dress is appropriate for the occasion. In the Old Testament earrings and bracelets of gold, and jewels set in silver and gold, and costly raiment, were sent by Abraham, and given to Rebekah, and worn by her, who was a woman professing godliness but however justifiable such a dress may be at other occasions, it is improper at the time of public prayer and worship. Paul by the use of the word 'adorn' shows that he is not opposed to ornament or adorning, provided it is of the right kind. God has made the world full of beauty, and he has shown in each flower that he is not opposed to true ornament. There are multitudes of things in creation which appear to be designed for mere ornament or made merely because they are beautiful. The underlying thought of what Paul is saying here is that women when attending public prayer meetings and worship services

should not imitate the extravagance of those who dress to attract the eye of admiration and the tongue of flattery or dress to attract sensual attention. The words, "With good works" (v10) means doing anything that helps others, but this does not only apply to women since all who belong to the family of Christ are called to good works and helping others, not to add to their salvation since that is complete in Christ, but because it is the right and loving thing to do, it fulfils the Royal Law, "Love thy Neighbour as yourself" (James 2:8) and it not only honours God and the name of the Lord Jesus Christ, but also brings a good testimony to the global body of Christ.

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## 1 TIMOTHY 2:11-12

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### **Women are not to Teach or to Exercise Authority over a Man.**

- **1 Timothy 2:11-12:** Let a woman learn quietly with all submissiveness. <sup>12</sup>I do not permit a woman to teach or to exercise (Usurp in KJV) authority over a man; rather, she is to remain quiet (be in silence in KJV).

**Quietly:** (silence in KJV) can refer to quietness and silence of noise and speech or to stillness as opposed to bustling rushing and hurrying.

**Usurp:** refers to a worker who acts for themselves it carries the idea of dominating and taking and assuming authority over others its primary meaning is summed up in the words, "Do your own thing" (i.e., to act for yourself) and take authority over others by dominating them. In view of other portions of the Scriptures Paul's words, "I do not permit a woman to teach or usurp authority over a man; rather, she is to be in silence" (v12) is a difficult passage especially since we know that:

- During the Old Testament era Huldah was a prophetess (1Kings 22:14).
- Deborah was both a judge and a prophetess (Jude 4:4).
- Joel predicted that in the Christian dispensation the sons and daughters should prophesy (Joel 2:28).
- Peter declared that this was fulfilled on the Day of Pentecost (Acts 2:4).
- The daughters of Philip prophesied (Acts 21:9).
- Paul gives directions concerning women prophesying in (1Cor 11:5).

Certainly, it was a Jewish ordinance that women were not permitted to teach in the temple or the synagogues nor were they to ask questions. The Jewish rabbis taught that:

- A woman should know nothing except those things that concern the matters of her work.

And that:

- It was better for the words of the law to be burned, rather than that they should be delivered to women.

These teachings express much of the Jewish mindset until the time of the Gospel when according to the prediction of Joel, the Spirit of God was to be poured out on the women as well as the men, that they might prophesy, and it is evident in the New Testament writings that they did prophesy. But this appears to contradict Paul's statement, "Women should keep silent in the churches." But what if Paul's words are meant to be understood in another sense?

**Usurp authority:** the words, usurp authority carry the idea of lording it over the man and literally means, to be an autocrat (i.e., a dictator, tyrant, despot and absolute ruler). In the mind of Paul, it appears authoritative teaching and ruling was united, one was not separated from the other, which means that those who were teaching were ruling, but this is not our

concept of teaching today, many teach without ruling the primary principal of teaching should be, "Let all things be done in order, decency and let all be in submission one to another out of love" (Eph. 5:21). It must be remembered that during Paul's generation a woman was given no authority not only in the religious community, but also in secular society.

**The key word:** in Paul's statement, "I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet" (1 Tim. 2:12) is "I" this is Paul's opinion and not, "Thus saith the Lord" when we put Paul's statement in the context of the Corinthian assembly where he made the same statement (1 Cor. 14:34-36) when correcting the behaviour of the brothers and sisters in the Corinthian church it is very easy to see why he would say such a thing since amongst the brothers and sisters in the Corinthian congregation it appears that dominating and forceful women were standing up in the congregation and debating, arguing and quarrelling over what was being said. Paul not only rebukes them, but tells them if they don't agree with what has been said they should remain quiet and wait until they get home and talk to their husband (or if single talk to a friend) about the matter in question rather than disrupt the meeting.

The primary reason Paul says a woman should not teach in church appears to be because he links it to her usurping authority over men which was certainly the situation in the Corinthian church. To condemn a faithful sister who is gifted with a brilliant grasp of the word of God, the ability to share it in a manner that inspires those listening and who has a humble heart before Christ and before the congregation because of these words of Paul is in my opinion misrepresenting what Paul is saying, this most likely stems from reading Paul's words with a legalistic mind and isolating the verse rather than setting it within the context of other New Testament Scriptures.

**Women usurping authority over the man:** it was perfectly impolite, unseemly and inappropriate for women to be contending with men in public assemblies, on points of doctrine and cases of conscience, etc. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, that she was not to obey that influence; on the contrary, she was to obey it. All that Paul is opposing here is their questioning, finding fault and disputing, etc., amongst the congregation (as Jewish men were permitted to do in their synagogues) and any attempts to usurp authority over the man, by setting up their judgment in opposition to them. It is special acts of disobedience and arrogance, etc., that Paul had in mind when he stated, "Women should keep silent in the churches" (v34) and not of woman who in proper decency serves the Lord in faithfulness and humility as we all should.

**NOTE:** there have been throughout history some churches that took such a legalistic stance on Paul's words, "Women should keep silent in the churches" (v34) that women were made to remove their shoes before entering a church so they would remain silent while in other congregations sisters were forbidden to speak to their family or friends while inside a church building. These are simple examples of how easy it is to read more into a verse than was originally intended.

**The church and buildings:** The Bible teach that a church is anywhere Christians gather together in Christ's name, with or without a building (there is no mention of church building in the New Testament). Many established churches in the Western nations have over the years sent faithful sisters out as missionaries to third world countries especially to remote places where there were no church buildings or established Christian traditions.

Many of these women not only taught both men and women, but also established bible schools and led many of those living in spiritual poverty to the Lord. Naturally the church who sent them greatly rejoiced in the work these sisters in Christ were doing overseas, yet when they returned

to their home church building other than share their testimony to the congregation they in many cases are not permitted to teach in their home church based on the words of Paul, "Women should keep silent in the churches" (v34) which for me raises the following two questions:

- 1 Have we allowed opulent and religious church buildings to blind us to the real church?
- 2 Are we being hypocritical by allowing women to teach in third world countries and not our own churches in the West?

In doing this it appears that we are saying to our sisters and all those outside looking in (not by our words, but by our actions) "It is O.K., for sisters to teach men who we consider being the lessor (because they are in extreme poverty), but you cannot teach us in the west since we are superior to those who are poverty stricken which causes me to wonder, "Have we totally missed what Paul was saying and rather than being led by the Spirit are following the letter of the law?" Especially when I ponder the vast spiritual insights these faithful sisters would have gained in establishing churches in non-materialistic countries in which the people were just happy if they got food and shelter for their families. I have no-doubt these humble, self-sacrificing and faithful sisters could teach me much and I would be very happy for them to do so.

**SUMMARY:** from the meaning of usurp it appears that the type of women Paul has in mind is non-submissive dominating women who are acting for themselves rather than submitting or listening to anyone and thereby usurping and taking the authority over the men. Paul is warning against these types of non-submissive women who desire to have the authority and do their own thing and who do not submit to others because they are in danger of not only being deceived themselves, but also of leading those who follow them astray. Paul in his letter to the Ephesians wrote; "the will of the Lord is that every brother and sister in Christ is filled with the Spirit and together make melody to the Lord with all their heart submitting to one another out of reverence for Christ" (Eph. 5:18-21).

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## 1 TIMOTHY 2:13-15

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### **Adam was not Deceived, but the Woman Was.**

- **1 Timothy 2:13-15:** For Adam was formed first, then Eve; <sup>14</sup>and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup>Yet she will be saved through childbearing (parentage) —if they continue in faith and love and holiness, with self-control.

Paul's words "Adam was not deceived, but the woman was" are often used as a blanket statement to prove that no woman ever born can be trusted to stand against deception because the first woman was deceived and therefore only men should be trusted to teach the word of God, yet there are multitudes of men throughout history (just look at the prophets and priests of Israel during the Old Testament and remember who it was that plotted the murder of Christ and look at the multitude of false religions worldwide that are all lead by men). Added to these certain religious men are in such high places of authority and so deceived that they declare war on nations believing they are in God's will while other religious men kill innocent civilians. These facts shine a brilliant spotlight on the truth that being a man does not protect against being deceived. Paul in his letter to the Corinthian brothers and sisters wrote:

- I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ (2 Cor. 11:3)

This fear of Paul's was directed to both men and women in the church at Corinth clearly showing that deception is not limited to sisters in Christ only. So, what is Paul saying? Should all women even the faithful, self-sacrificing and submissive women who unlike Eve value God's word as

their most treasured possession be banned from teaching and sharing God's word or is what Paul is saying still in the context of the self-serving and dominate women of the previous verses who refuse to submit to any authority and to women who like Eve had self-ambition and self-exaltation seated on the throne of her heart and therefore sadly believed the lie because she wanted to be like God (Gen. 3:5-6). Certainly, a sister in Christ should never usurp authority over any man, but in the light of the following Scriptures it is doubtful that this means that a humble submissive and faithful sister in Christ cannot teach the word of God. Since the principle under the Gospel is one of submitting to another in love. Jesus said to his twelve disciples:

- You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them, but it should not be so among you. But whoever would be great among you must be as your servant, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many (Matt. 20:25-28) (Mark 10:42-45).

And Paul in his letter to the Corinthians said:

- Not that we lord it over your faith, but we work with you for your joy, for you stand firm in your faith (2 Cor. 1:24).

And to the Ephesians he wrote:

- The will of the Lord is that every brother and sister in Christ filled with the Spirit would submit to one another out of reverence for Christ (Eph. 5:18-21).

Perhaps in the light of these statements and the fact that there have been many exceptions and many noble cases to the honour of women, in which they demonstrate a power of resistance to temptation superior to man in many traits of character, the words, "Adam was not deceived, but the woman was" (v14) should not be held over all women as a blanket statement banning them from sharing and teaching the word of God when they are in a humble spirit of submission to those they are teaching as we all should be regardless of whether we are male or female. The spirit of this website is, "Teach it, don't demand it" and always be humble enough to be corrected." I personally cannot comprehend the Lord Jesus Christ condemning anyone (male or female) who with this attitude of humbleness teaches his words that have the power to save to eternal life especially when I put it in the context of the awe-inspiring and humbling words Jesus himself spoke, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

**Women will be saved through childbearing:** women will be saved through childbearing does not apply to the birth of a child, since no woman can be saved to eternal life simply by giving birth to children. The idea of what Paul is saying not only goes far beyond giving birth to natural children but reaches back to Eve who gave birth to Abel who the seed line of Christ came from. The ongoing bloodline of Christ came through multitudes of women, with the ultimate woman the Virgin Mary giving birth to the Lord Jesus Christ the Saviour of the world, which is why Paul states:

- Woman will be saved through childbearing (v15).

Are words of comfort, why? Because the reason women will be saved through childbearing is because it was a woman who gave birth to the Christ, without women bearing children none of us would be saved, thus in this sense not only women, but all of us are saved through woman giving birth, and the words:

- If they continue in faith and love and holiness, with self-control (v15).

Imply that if women do remain in the faith and self-control in contrast to the dominant un-submissive women of the previous verses they will be resurrected to eternal life. This warning not only applies to women, but

all of us since whoever choses to dominate others and forsake their faith by denying Christ and turn to the ways of the world will lose their eternal inheritance regardless of whether they are male or female. For further information see:

- 1 Corinthians 14:34-36.

In, Commentary New Testament (ON WEBSITE MENU).

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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