

Bible Class**First in the Transgression****1 Timothy 2:14****12th June '25**

The verse for consideration is 14 *And Adam was not deceived, but the woman being deceived was in the transgression.*

Actually, the phrase “first in the transgression” is not in the King James Version. It is not in 43 other translations either, and is only found in one – which is the Worsley New Testament.

So the title is taken from an implied understanding of the words of the Apostle, which can be seen in the context. Paul is talking about the relationship between brothers and sisters in the ecclesia, and authority, and by way of illustration he is comparing the status defined from the beginning – so verse 13: *For Adam was first formed, then Eve.* This is then contrasted with verse 14, and so it can be safe to say that being first in transgression, was what the Apostle was referring to.

The wider context in this chapter is an exhortation to brothers and sisters to behave in a spiritual way. He uses examples – which no doubt were relevant at the time, because there had been problems and issues within the ecclesia. He talks about public prayer – which was to be carried out by the brothers – and key words – to do so – verse 8 *without wrath and doubting.*

This sounds a lot easier than said. Prayer to God, communication with God is the highest honour and privilege. That God has provided a way – through His Son for men and women to communicate with Him, despite our sinful nature, is an act of great grace. We recall how the kings of Persia had rules whereby no one could come and speak to them unless the sceptre was extended towards them, and woe betide anyone who looked upset – for example why Nehemiah and Esther were concerned when they had to approach the emperor.

But how much more should we be concerned and ensure we are in the right frame of mind when approaching the Great God in heaven, the Almighty Creator? Public prayer, when representing the whole Ecclesia is an additional responsibility. Having wrath and doubting in the mind, negates and undermines the effectiveness of prayer, and prayer is only effective on the very basis of faith. Praying when angry or annoyed, or when in the wrong frame of mind, praying when distracted, is an insult to God. Praying in public is a form of mediation, and brothers in Christ must observe this with the gravest of importance, as they are being representatives of Christ Jesus himself.

Verse 9 continues. There are aspects which sisters in Christ must also be mindful of.

IN LIKE MANNER ALSO...With these words, the Apostle Paul is setting the scene for his advice to sisters. That the underlying principles which he has outlined to the brothers applies to sisters as well. The underlying principles are having a Christ- like mind, of showing the personality of Jesus Christ in our lives, but at the same time acknowledging the order of life which God has put in place.

We recall from 1 Corinthians 11, that there is a hierarchy. God, who is head of Christ. Christ who is head of man. Man who is head of woman. The Apostle shows that the relationship between the man and the woman, should reflect that of Christ and the Ecclesia. So that in marriage, but more importantly within the Ecclesia, every brother and sister lives in a spiritual way, and appreciates the ultimate purpose of their existence – is to glorify God, and that this small short little life we live is but a probation for the grand fulfilment of the plan God has been working towards – the union between the Ecclesia and His Son, and the consummation of that marriage is the giving of eternal life, so that as One, they together become the Yahweh Elohim.

Verses like these we are looking at in 1 Timothy 2, are designed to remind us of this higher calling.

In this respect, Paul reminds sisters of their deportment, and how they as visible representatives of Christ, and that they too are a public witness, as well as the brothers. Brothers verbally, and the sisters visibly. He tells sisters that *in like manner* just as he has been exhorting the brothers, their true dress code, the outward adorning is not to be all flashy and fashionable, or revealing and sensual, as the women of the world naturally revert to, but the true adorning is actually – a meek and quiet spirit – meek, we recall is great strength restrained. So whilst women in the Greco Roman world of the day were competing to have the best hair-do, or the brightest clothes, to show off their standing in society, Paul was saying – no, that is not the way.

He talks instead of being clothed with shamefacedness and sobriety... language we might not be too familiar with today. But shamefacedness means reverence, and sobriety means a sound mind, self control. So the personal control, and discipline a brother has to apply to himself in his duties, applies equally to sisters.

But Paul moves on, to explain a difference in role. A difference – and no where does he hint at an inequality. Indeed, he stresses elsewhere that all are one in Christ – male and female, bond and free...

Salvation is equal to each, and each is equally responsible before the throne of Judgement.

We recall the hierarchy mentioned in 1 Corinthians 11. And here Paul explains further. 1 Timothy 2:11-12: *Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

Here Paul talks about authority, and the woman showing deference to the man, indeed, within the Ecclesia to keep silence, nor to teach. It must be understood, that the context is the situation within the

Ecclesia. Elsewhere Paul tells sisters to teach (Titus 2:4)... but in the environs of the home, and so on, but not in the Ecclesia. The Ecclesia is a special, Divinely instituted organisation designed to bring us all to Christ. The hierarchy is there also, designed to ensure all are reminded of the higher purpose and plan of God. It does not mean that sisters are less important, less equal, or to be bossed about, and pushed about and abused.

The Apostle here connects sisters teaching brothers, with usurping authority. The Greek for usurp authority is *authentia*. (Our English word authentic or original is also from this word.) It means to act on one's own initiative.

This means then, that the teaching that is to be done in the Ecclesia, is to be carried out by the brothers, whose initiative is to be derived from the original teaching of the Word of God.

This exactly mirrors the role of Christ and the Ecclesia, as it is his doctrine which is the original. The disciples did not teach at Jesus. It would not have even occurred to any of them.

The Ecclesia has to be run on the same principles if it is to be a chaste virgin unto Christ – 2 Corinthians 11:2

Paul takes his readers back to the Beginning. Verse 13-14: *For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.*

In this first instance of when sin was introduced to the world, the woman who was given as a help – to be suitable for the man, instead became a hindrance. She used her own initiative, ignoring the information which had been giving to her (ignoring the fact that Adam may not of explained it as well as he could) and listened instead to an outside influence – which had no relevance or qualification whatsoever. She decided to ignore her man – Adam, and chose instead to listen to an mere animal. She became the origin of the corrupted command. She took of the forbidden fruit. She

initiated, used her initiative. It is true. She was first in the transgression. She thus undermined the very reason for her existence!! Yet the commandment was not given to her, it was given to Adam. It was his responsibility. She took that headship away from him, as much as he disregarded the responsibility.

So, unpacking this, we have a exact reversal of what God intended. Glorification of the flesh, rather than obedience to His command. A dominant unhelpful woman, and a faithless and disbelieving man.

The Ecclesia is to be a reset. A return to Edenic principles, how God intended the arrangement to be in the first place. The responsibility for teaching then, has to rest with the brothers. Responsibility for standing against and resisting deception lies with them. The sisters role is to be helps – suitable by ensuring that the commands are kept to the letter.

In many churches today, and even among those who bear the name Christadelphian – falsely- the modern worldly serpent whispers have overcome the truth, and those organisations have been deceived, and lost sight of the ultimate purpose of God, and the means He has provided for us poor mortals of being part of it. They champion women speaking, so that the new Archbishop of Canterbury, the head of the Anglican Church is likely to be a woman. Women speaking in churches is very much a common situation, but probably necessary, and the men of those congregations are so corrupt and wicked anyway. But what the world does should be of no concern to those who seek to uphold the Apostolic Tradition. As the Apostolic Ecclesia we must carefully adhere to the teachings of the Apostle, and not lose sight of the reason behind his ordinances and recommendations.

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

The role of the sisters though not so verbal is visible more so. The above verse can equally be rendered she shall be saved through the childbearing. The child bearing was the birth of Jesus Christ. All have been saved through him. But following the spiritual parallel. The sisters in the Ecclesia are to be Mothers in Israel, whereby they adopt the younger women, and guide the novice brothers in private, support the elders, open their doors to the needy, open their minds and Bibles to those who ask, and as in every family are the engine which powers the whole arrangement.

Eve was first in the transgression it is true, but she learned, she repented, and became the Mother of all Living. So all faithful sisters will become part of the Living Ones as one with their male counterparts, around that throne of glory, to be united to the Lord Jesus, and will as immortal sisters be appointed to rule over many cities, and rule with Christ, and queens, as priests for a thousand years.

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