

BIBLE CLASS 1 TIMOTHY 2 : 14 THE WOMAN FIRST IN TRANSGRESSION

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. ¹³ For Adam was first formed, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived was in the transgression. ¹⁵ Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. Sobriety = in Greek σωφροσύνης = Self-control (1Ti 2:12 - 14)

Under the Law there was one offering that could be made by women, this was the Peace Offering, it was also the only offering in which either a male or female animal could be sacrificed. This surely indicates that the peace offering is the culminating sacrifice. Peace with God is the greatest achievement of all, enjoyed now in measure, but to be fully appreciated when the Lord Jesus and his people are united in the wonder of immortality. Brother Roberts expressed beautifully a reason for the inclusion of the female element in sacrifice: "It certainly shows that woman is not excluded from the work of salvation, though she was not to figure in the first degree. It was a man that God appointed to be the Saviour, yet the **man was to be by the woman**. She was to contribute her part. If woman was the means of man's downfall in Eden, she was the means of his redemption in Bethlehem. "The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Mat 1:20-21).

Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in childbearing" (1 Tim. 2 : 17; R.V., through the child-bearing). "... In this way she (the woman) was admitted to a close fellowship in the work of redemption. Therefore the female animal was allowed a place in the peace offering sacrifice, though not eligible for the sacrifices that directly typified the sin-bearing Man of Sorrows". It is

surely this unique ‘child bearing’ that Paul is referring to in this letter to Timothy. It is certainly not referring to easy passing in child birth. The Lord Jesus speaks of child birth (John 16:21) A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world. But, in the sight of God, brothers and sisters are truly one in Christ.

Writing to the Romans, the inspired apostle Paul commented on the inter-relationship of different parts of the body of Christ. Just as, he said, the body has different members which have a diverse but equally important function, so the ecclesias of Christ, and therefore the worldwide brotherhood in Christ, should have difference of function but essential interdependence. Should your heart, for example, decide to reduce its unseen work in your physical body, you would soon have occasion to experience the truth of the spiritual analogy used in Romans 12:3–8. So it is in the body of Christ: we each have a part to fulfil, and any malfunction will limit the total effectiveness of the work we have to do. And the work of sisters is at the heart of everything.

Eve may have been, with Adam, closely involved in the start of the difficulties that now confront both brothers and sisters, but she was also intended as the means whereby deliverance could be effected. Her words at the birth of Cain, “I have gotten a man from the LORD” (Genesis 4:1), indicate that already she was hoping for the promised seed (3:15) and, long after, the apostle Paul wrote appreciatively of the life line thus afforded for humanity:

“Notwithstanding (what happened in Eden) she (woman) shall be saved through the childbearing (i.e. the bearing of the child of promise), if they (husband and wife) continue in faith and love and sanctification with sobriety” (1 Timothy 2:15, R.V.).

It was through the woman that the seed would come—in fact with no contribution from man—but it would be for man and woman,

together, to avail themselves of the salvation that would thus become available through Christ. *They* must continue in faith, and love, and holiness.

As every son and daughter should know, who was blessed with parents during their formative years, the influence of a mother during childhood can be profound. There is a bond between mother and child which is necessarily different from that with the father, for they are bone of her bone and flesh of her flesh. No wonder it was to be said of Mary, the eventual mother of the promised seed, Jesus, that a sword would pierce through her soul (Luke 2:35) because of what was destined to happen to her son—she was closer to him by birth than anyone else.

Mothers in Israel

Sisters who become mothers, with families of their own, have a responsibility to help their husbands to bring up their own children in the fear and admonition of the Lord (Ephesians 6:4). It had long been a command in Israel that the family circle should be steeped in the things of God. Moses said: And these words, which I command thee this day, shall be in thine heart: **6:7** And thou shalt teach them diligently unto thy children, and shalt talk of them when You sit in your house, and when You walk by the way, and when you lie down, and when You rise up. (Deut. 6:7,8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

All of Paul's plans for his career vanished when he encountered Christ on the Damascus road; after that he perceived himself to be like everyone else—a sinner—and like all those who had been saved from wrath by God's grace, he understood that his life was henceforth to be lived for God. Such was the quality of his dedication that he could say that he no longer lived, but it was as if Christ now lived in him (Galatians 2:20; 2 Corinthians 5:14–18).

Equality of Salvation

Paul did not consider himself unique in the way he lived for Christ, and in daily fellowship with him. He considered this the norm for all who had come to salvation, and said so under the Spirit's guidance more than once. Writing to the Colossians he said:

“Ye have put off the old man with his deeds; and have put on the new man (conduct based on Christ's life-style), which is renewed in knowledge (of God's will) after the image of him that created him: where *there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian* (considered the most Barbarian of all), *bond nor free: but Christ is all, and in all*” (3:9–11).

Colossians was written sometime after Galatians, when Paul was in prison in Rome, but **he had not** of course changed his understanding about the equality of salvation that exists in Christ—it was, and is, the same for all. But, and this is an important qualification in the light of twentieth century discussion about the status of women, the Gospel did not seek to bring about an overnight revolution in social relationships. Greeks remained Greek, and Jews Jewish; the circumcised still carried their external sign, slaves were still in bondage, and Paul counselled them (for example, in Colossians 3:22) accordingly.

The same distinction was there when he wrote to the Galatians. There was liberty in Christ—the theme of the entire letter—but it was liberty to serve God without the earlier restraint imposed by the law given through Moses. Where before the Jews had taken an unreasonable view towards women, now the enlightened apostle said:

“As many of you as have been baptized into Christ have put on Christ. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.* And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise” (3:27–29).

The context of this statement is, once again, that of salvation: how to become related to Abraham, and thus to share his inheritance according to the promises of God. Paul's teaching cannot mean that sisters are no longer sisters, any more than he means slaves are no longer slaves. But, in the sight of God, brothers and sisters are truly one in Christ.

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Motherhood

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But it is not the physical link which is the most vital in the Scriptures of truth, as even Mary was to discover as she sought to develop her own faith. The phrase “and his mother’s name was . . .” (for example, in 2 Kings 8:26; 12:1; 14:2; 15:2; and many more places) introduces us to many sisters in Israel who are often otherwise unknown to us, except insofar as we see their influence and character reflected in the lives of their sons. Sometimes it was a good influence, sometimes it was bad (see, for example, the comment about Ahaziah that “he did evil in the sight of the LORD, and walked in the way of his father (Ahab), and in the way of his mother (Jezebel), and in the way of Jeroboam the son of Nebat . . .”, 2 Kings 22:52). Jezebel seems to have known how important it was to bring her family up in her father’s false faith! But there are more encouraging examples of sons and daughters who grew up in the fear of the Lord because of their early family life, and so it should also be today.

DHH selected and amended