

1 Timothy

Chapter Two

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1Tim 2:1-4 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, ²for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. ³This is good and acceptable in the sight of God our Savior, ⁴who desires all men to be saved and to come to the knowledge of the truth.

The first chapter concerned doctrine and now Paul writes of the conduct of public worship. The phrase “first of all” reflects the primacy of importance to what follows. The church gathered is to worship God and pray. In these verses he considers the scope of the worship. Note that he writes that the entreaties, prayers, petitions, and thanksgivings be made on behalf of all men. Some translations state these four items as requests, prayers, intercessions, and thanksgivings. The first word generally means making requests for specific needs whereas prayers means bringing those toward whom the needs are being made into the presence of the Lord. The word for petitions means appealing boldly on their behalf. Of course none should ever go before the Lord without offering thanksgivings for all that God has done for His people. The reason for the prayers for those in authority was so Christians may lead a tranquil and quiet life in all godliness and dignity. He then states that all men includes kings and all in authority and remember that those in authority at this time were not exactly friendly toward Christianity! The Roman emperor serving when Paul wrote this letter was Nero who later put Peter and Paul to death. Paul also wrote about those in authority and our reactions to the church at Rome:

Rom 13:1-3 Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. ²Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. ³For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same;

Everyone in authority has been so established by God. We see in both of these writings that the authorities exist to maintain a safe life. We are to be in subjection to those God has placed in authority but we also must always seek to obey God: *Acts 5:29 But Peter and the apostles answered and said, "We must obey God rather than men.* So if those in authority command us to do something in opposition to the Word of God we have His permission to not obey such commands. If those in authority are acting in disobedience to His Word then there are lawful means of opposing such actions but we must remember that God placed those in authority for His purposes. However we must also remember that we do not live in a theocracy. As we studied

in Hebrews, we are aliens in this world and our home to which we are looking forward is the celestial city. We should live here as God's representatives in an alien land and properly represent Him while we live here. But we should talk to God in all four manners mentioned in verse one regarding all those in authority. Living in all godliness and dignity involves all other actions of the body of Christ including evangelism, taking care of fellow Christians, and offering proper apologetics when required: *1 Peter 3:15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;*. We see that the church and state have reciprocal duties as the church is to pray for the state and the state is to protect the church so that it might perform its duties. Verse three states that we are to do those actions before God because such is "good and acceptable in the sight of God our Savior". Of course this should be all the motivation that we need to do His will.

Verse four has caused some controversies over the years: *1 Tim 2:4 who desires all men to be saved and to come to the knowledge of the truth*. Some have taught that this verse teaches universalism but we know that is not true. We see divine election taught in both the Old and the New Testament as seen in these and other verses:

Deut 4:37 "Because He loved your fathers, therefore He chose their descendants after them. And He personally brought you from Egypt by His great power,

Deut 7:6-7 "For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

⁷"The Lord did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples,

John 15:16 "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you.

John 6:44 "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day.

So how do we properly interpret this fourth verse? Commentators have offered several views on this issue. Some state that "desire" is more like His yearning for something rather than his absolute plan. Such a view is consistent with:

Ezekiel 18:23 "Do I have any pleasure in the death of the wicked," declares the Lord God, "rather than that he should turn from his ways and live?"

Ezekiel 33:11 "Say to them, 'As I live!' declares the Lord God, 'I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?'

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

Another example of God desiring something that would not happen is how Jesus lamented over Jerusalem for their refusal to recognize Him as the Messiah:

Matt 23:37-39 "O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. ³⁸"Behold, your house is being left to you desolate. ³⁹"For I say to you, from now on you shall not see Me until you say, 'Blessed is He who comes in the name of the Lord!'"

Luke 19:41-44 And when He approached, He saw the city and wept over it, ⁴²saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. ⁴³"For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, ⁴⁴and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation. "

Remember, of course, that Jesus is God and here He desires that Jerusalem would accept Him as the Messiah but it was not the will of the Father at this time so He deferred to the will of the Father.

Another view that has found some acceptance is that “all men” does not mean every single individual but rather of classes of people. Thus God does not show favoritism toward the Jew or any other class of people but reaches out to all people of every race, creed, and sex. Jesus showed the same meaning in His commissioning of Paul:

Acts 22:14-15 "And he said, 'The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear an utterance from His mouth. ¹⁵'For you will be a witness for Him to all men of what you have seen and heard.

Acts 22:21 "And He said to me, 'Go! For I will send you far away to the Gentiles.'"

Acts 26:16-17 'But arise, and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; ¹⁷delivering you from the Jewish people and from the Gentiles, to whom I am sending you,

Personally I believe that both interpretations of “desire” and “all men” are correct as far as we can determine this side of heaven and that they do provide logical explanations. Some are just content to call this an antinomy, which is a logical contradiction that cannot be resolved. They state that both divine sovereignty and human responsibility, universal offer and electing purpose, the all and the some, the cannot and the will not must all be viewed as true but humble confessing that our finite minds are unable to resolve the logic problem. This is not the same as stating that there is a contradiction between the writings of Paul and those of Jesus. The goal of this mission is not only for people to be saved but that they also come to a correct understanding

of the truth of God. True knowledge will save people from error in their understanding and application of Scripture.

1 Tim 2:5-7 For there is one God, and one mediator also between God and men, the man Christ Jesus, ⁶who gave Himself as a ransom for all, the testimony borne at the proper time. ⁷And for this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.

The word “for” is to explain the reason for the preceding. Many of the world’s religions teach that there are many gods but Scripture informs us that there is only one God as stated early in the Word of God:

Deut 6:4 "Hear, O Israel! The Lord is our God, the Lord is one!

Isaiah 44:6 "Thus says the Lord, the King of Israel And his Redeemer, the Lord of hosts: 'I am the first and I am the last, And there is no God besides Me.

Isaiah 45:5 "I am the Lord, and there is no other; Besides Me there is no God. I will gird you, though you have not known Me;

Isaiah 45:14 Thus says the Lord, "The products of Egypt and the merchandise of Cush And the Sabeans, men of stature, Will come over to you and will be yours; They will walk behind you, they will come over in chains And will bow down to you; They will make supplication to you: 'Surely, God is with you, and there is none else, No other God.'"

Isaiah 45:18 For thus says the Lord, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, But formed it to be inhabited), "I am the Lord, and there is none else.

Isaiah 46:9 "Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me,

Since there is only one God, He is the God of all men (those of all races and creeds). These then are the desires of God but people can resist His desires (*John 5:40 and you are unwilling to come to Me, that you may have life*). When Paul writes “who gave Himself”, he means that He willingly died as a sacrifice for sin. Jesus also stated this purpose:

John 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep.

John 10:18 "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

Paul also includes in his reasoning that there is also only one mediator between God and man and that person is Jesus Christ. An intermediary has to represent both sides equally and only Jesus can do that for only He is God and man. Job yearned for such a mediator: *Job 9:33 "There is no umpire between us, Who may lay his hand upon us both.* Jesus is God eternally and He

became human in the womb of His mother Mary. He was sinless both in His person and in His actions and so is alone qualified to be the mediator between man and God.

We also read that Jesus died as a ransom as He also stated: *Mark 10:45 "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."* The concept of ransom was clear in the time Paul wrote to Timothy. It was a price paid for the release of slaves or captives and Christians were slaves to Satan:

Eph 2:1-2 And you were dead in your trespasses and sins, ²in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

We read then of the three-fold mission of Jesus Christ: His incarnation, atonement, and exaltation. His incarnation was His becoming man, His atonement was His ransom paid by His death on the cross, and His exaltation was His resurrection and ascension to sit at the Father's right hand in heavenly mediation for His people.

There is a difference between 1 Tim 2:6 and Mark 10:45 in that the verse recorded by Mark states that Jesus gave His life for many rather than for all. So we have another conundrum to address relating to the word "all". Did Jesus Christ die for the sins of all people everywhere and in all time or only for a few? The second choice is called limited atonement whereas the former is called universal atonement. The following support limited atonement:

John 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep.

Eph 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;

Both 1 Tim 2:6 and the following seem to support universal atonement: *John 1:29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!"*

Those supporting limited atonement maintain that it would not be just for a person's sins to have been paid for twice; once by the death of Jesus and second by the person's punishment in hell if he did not accept the atoning work of Christ. Those supporting universal atonement maintain that it has been offered to all but it is only effective to those who accept it. It seems that it is best to accept the meaning of "all" discussed previously but neither positional interpretation or counting this also as an antinomy should limit the preaching of the gospel message to everyone everywhere.

Notice at the end of verse six that the testimony of Jesus was given at the proper time. The timing of the three-fold mission of Christ was planned before the foundation of the world as was the commissioning of Paul to spread the gospel message. Paul said that he was appointed as a preacher and an apostle and as a teacher of the Gentiles in faith and truth. He states that he is not

lying probably in defense of the accusations of the false teachers who were denying his apostolic authority as had happened in Corinth¹. Although there are no apostles today, the church should be continuing the preaching and teaching of the Word of God to people all over the world until Jesus comes again.

1Tim 2:8-15 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension. ⁹Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; ¹⁰but rather by means of good works, as befits women making a claim to godliness. ¹¹Let a woman quietly receive instruction with entire submissiveness. ¹²But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. ¹³For it was Adam who was first created, and then Eve. ¹⁴And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. ¹⁵But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

Paul continues his discussion of the public worship of the church in these verses. The “therefore” follows all preceding it so we know why Paul urges the men to pray. Lifting up holy hands means that the people praying have earnestly sought to sanctify themselves and are not presenting themselves in public prayer out of any hypocrisy as condemned by Jesus:

Matt 7:5 "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

Luke 6:42 "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

Jesus also related a teaching regarding proper prayer depending upon the spiritual status of the person praying:

Luke 18:10-14 "Two men went up into the temple to pray, one a Pharisee, and the other a tax-gatherer. ¹¹"The Pharisee stood and was praying thus to himself, 'God, I thank Thee that I am not like other people: swindlers, unjust, adulterers, or even like this tax-gatherer. ¹²I fast twice a week; I pay tithes of all that I get.' ¹³"But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' ¹⁴"I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."

Verse eight does not teach that people praying have to lift their hands during the prayer. In fact, I worry a bit about those who do so for it does look a bit pretentious, especially when comparing

¹ 2 Cor 10:10.

with the teaching of Jesus in Luke. Lifting of hands in prayer can just mean an earnest desire and that is probably the sense of most of those lifting their hands in prayer. The Greek word translated “holy” is “hosios”, which means “devout, pious, pleasing to God”. Certainly one cannot pray effectively unless their lives are clean and committed to God alone. Regarding the praying person acting without wrath and dissension, wrath or anger as some translators use would alienate the mind from proper prayer. Dissension is a rebellious emotion that also would alienate the mind from Godly prayer. Thus the person praying should concentrate on removing hostile human emotions from his mind and tongue and pray as stated in the first two verses of this chapter. Personally I would not lift my hands in such prayer for fear that my vaulted opinion of myself would permeate my prayer causing attention to be drawn to me and not to the Lord.

I have tiptoed around the last verses and now it is time to press on! These verses have caused and continue to cause considerable discord in the visible church. We can deal with verses 9-10 without too much discomfort. Before we do so, let us deal with some hermeneutical principles. The first principle of utmost importance is context, both context within the book being studied and context throughout the Bible. The Bible is the Word of God and He does not contradict Himself. We have already mentioned the possibility of antinomy, which is a logical contradiction that cannot be resolved. Personally I have a hard time admitting such as a conclusion for the Bible is God communicating to us and it seems that such communication should be understandable by our finite minds if it is studied properly. However He does tell us that some things are secret: *Deut 29:29 "The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.* So perhaps there are some antinomies in His communication with us. But context must always be properly applied to any verse or verses.

Proper hermeneutics also considers three obstacles to spontaneous understanding of the original meaning of Scripture: the historical gap, the cultural gap, the philosophical gap, and the linguistic gap. The second principle involves cultural considerations. The hermeneutical question is “Can this concept be brought forward to the present cultural situation?” Some of Scripture can be universal and normative, meaning that it transcends culture and can be taken forward to a future culture exactly as stated. Other Biblical writings may be local and changeable or involving transient cultural situations and is not to be taken forward to a future culture. Several examples of cultural concepts can be readily discovered. One is foot washing², which does contain the principle of servant hood. In Biblical times people walked long distances in sandals and arrived at their location with very dirty feet so foot washing met a need of the people. Such instances seldom happen today. But the principle can be brought forward in actions such as meeting needs

² John 13 and other verses.

of fellow Christians. Another example is greeting fellow Christians with a holy kiss³ but few churches have that practice today. There is a principle here also in that Christians love each other because of their love for Jesus and so a hearty handshake or a kind pat on the back is often done today. Few churches today observe the command for women to wear veils when praying (1 Cor 11:5) for such was cultural and the principle of submission to authority does not have to be visibly observed today. Obviously the perplexing question is “How does one decide which category do portions of Scripture fit?” There are at least three answers to the question.

One approach is that one does not utilize the principle at all and just treats all Scripture to be taken rigidly literally. Then such interpreters will say that all men need to lift their hands when praying, that women never plait their hair or wear jewellery and that there are no circumstances in which women would teach men. Stott⁴ calls this approach “literalism” and rejects it.

The **second approach** is to go to the opposite extreme (gutter ball left) and dismiss both since the Bible was written so long ago that it is totally out of date and irrelevant. So all three of the applications mentioned above are dismissed: men can pray however they wish, women can do with their hair whatever they please and wear whatever suits them, and there is no prohibition of women teaching men at all in any circumstance. There are many people today who take this attitude toward Scripture and even allow practicing homosexual people to be ordained. They state that Paul’s attitude toward women was just Paul’s attitude and not the command of God. Much of the Bible is addressed to particular cultural situations so this approach leads to an almost complete rewriting of the Bible. Stott calls this approach⁵ “liberalism” and also rejects it.

The **third approach** is a mediating position called “the principle of cultural transportation” or “principlizing”. This approach sets the hard goal of determining which parts of Scripture are essential revelation (changeless) and which are cultural (changeable). The cultural verses often do contain principles as addressed above. This approach is more difficult but it allows one to treat the entire Bible with respect as God’s word but realize that some portions do not involve revelation and can be brought forward to another culture in modified form. This approach can then be used to look at the three situations in verses 8, 9-10, and 11-15.

Regarding men praying in public worship (verse 8), they are to pray in holiness and love but their bodily function is immaterial. They must show respect for holy God but they can sit, stand,

³ Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26; 1 Peter 5:14.

⁴ John R. W. Stott, “The Message of 1 Timothy & Titus”, Inter-Varsity Press, 1996, 78.

⁵ Ibid., 78.

kneel, raise their arms, or whatever stance suits the application of their prayers. Holiness and love are ethical but raising of hands is cultural.

Regarding verses 9-10, women in public worship should display modesty, decency, propriety, and good deeds but they clothing and hair style can vary with culture. Women should not dress so as to appear deliberately suggestive or seductive. Decency and modesty are ethical but hairstyles and jewellery are cultural.

The third application involves verses 11 and 12. These verses instruct that in public worship a woman is to learn in quietness, not teaching men and in submission and not in authority over man. So are there any differences between these instructions? Can some of it be treated as normative and some as cultural? It seems that verse 13 allows us to treat the pair of words submission/authority aspect as normative and permanent since they are grounded in creation. The silence/teaching aspect could then be cultural and thus open to transportation to other cultures. We should not be concerned with political correctness but Biblical authority in treating these verses. Is a woman's submission to male authority part of God's purpose and thus normative? We see Paul teaching this again in: *1Cor 11:3 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ*. Also in verses 12 and 13 Paul supplies the normative reason for this in that Adam was formed first and then Eve and this primary right of the first-born carries over into much of the Old Testament teachings although there are exceptions at God's direction. Thus we can affirm that the submission/authority aspect is normative.

The silence/teaching aspect could be cultural as was the wearing of veils: *1Cor 11:10 Therefore the woman ought to have a symbol of authority on her head, because of the angels*, which was a first century cultural symbol of masculine submission that is not necessarily required today. A woman teaching a man does not necessarily symbolize authority over them. Public prophesying by women was not regarded as an improper use of authority (*1Cor 11:5 But every woman who has her head uncovered while praying or prophesying, disgraces her head; for she is one and the same with her whose head is shaved*.). The only problem was the uncovering of her head that did indicate a problem with male authority. The woman whose head was shaved was the prostitute. Priscilla's teaching of Apollos was not inappropriate because this was done in her home with her husband present who shared in the instruction (*Acts 18:26 and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately*.).

Paul's second Biblical basis for his instruction was that Eve was deceived (verse 14). But this does not disqualify women from teaching children⁶ and other women⁷. Eve's falling into

⁶ 1 Tim 5:10; 2 Tim 1:5; 3:15.

transgression was that she usurped Adam's authority and reversed their roles⁸. Thus it seems that women cannot have pastoral authority over men but could teach men, women, and children if she is under the authority of male leadership in the church.

Let us now summarize the interpretation of this set of verses. Men and their public prayers (2:8) have been considered properly above. When men are praying in public worship they must not be harboring any anger or resentment toward anyone but their prayers must be offered in love and holiness. They do not have to lift their hands but their hands and heart must reflect holiness. David sat before the Lord⁹, people are recorded as bowing down or kneeling before God¹⁰, and some people had their faces to the ground¹¹. So when men pray in public worship they should exercise holiness, love, and peace but they can stand, sit, kneel, lift or not lift their hands as deemed appropriate for the circumstances.

Women and their adornment (2:9-10) has also been addressed above. Paul states that they should adorn themselves so he is not opposed to them using appropriate measures to bring out their beauty. There is a universal principle in that they should dress modestly, with decency and discretion (good judgment). He then states that they should not use "braided hair and gold or pearls or costly garments". The problem culturally was that there were hundreds of prostitutes in Ephesus employed in Diana's temple and they were dressed in a manner that made plain their profession. They had their hair done in elaborate manners with jewels every inch or so and their clothes emphasized their physical characteristics making them attractive as prostitutes. John tells us that the church is "prepared as a bride beautifully dressed for her husband"¹² so certainly Paul is not telling the women not to look attractive in their public worship. They just should not look like a woman being seductive in any way that might make men think they are looking for "sexual business". "Christian women should adorn themselves with clothing, hairstyles and jewellery which *in their culture* are inexpensive not extravagant, modest not vain, and chaste not suggestive."¹³ Verse 10 then informs us that women should adorn themselves by "means of good works, as befits women making a claim to godliness". There is a beauty of body and a beauty of

⁷ Tit 2:3.

⁸ Gen 3:6, 17.

⁹ 2 Sam 7:18.

¹⁰ Gen 17:3; 24:26, 48; Ex 22:27; 1 Kings 8:54; 2 Ch 29:30; Is 45:23 = Phil 2:9; Mt 2:11; Luke 22:41, etc.

¹¹ Num 14:5; 16:4, 22, 45; Deut 9:18, 25-26; Mk 14:35, etc.

¹² Rev 21:2.

¹³ John R. W. Stott, "The Message of 1 Timothy & Titus", Inter-Varsity Press, 1996, 84.

character and they should be well-known in the congregation of believers for their Christian character epitomized by their actions within and without the body of believers.

Women and their role (2:11-15) has been addressed above also but such needs a bit more explanation. Several different applications have been made by commentators. **One** is that these verses express Paul's opinion only and not an authoritative command. For justification they note that he writes that "I want" in verses 8 and 9 and in verse 12 he writes "I do not allow" and neither of those implies universal application. However he is writing with his apostolic authority as he states at the beginning of the epistle and in a parallel passage¹⁴ he correlates his permission as both the teaching of the Law and the Lord's command. The **second** is that Paul's instructions apply only to wives and not to women in general. However the whole chapter relates to public worship with verses 8-15 defining gender roles in it so it is unlikely that he inserts something here totally out of context. The **third** limiting suggestion is that such are directed only at noisy interruptions by women and not a quiet, orderly application of their role in the church. Paul does discuss disorder in public worship in 1 Cor 14:34-35 but in both cases he is clearly concerned with more than just noisy interferences in worship. The **fourth** suggestion is that Paul is only forbidding a woman domineering over a man by playing the autocrat. But grammatical studies show that such a use of the Greek verb is not a proper interpretation.

None of these four suggestions can be accepted but rather it is better hermeneutics to conclude as stated earlier that Paul's writing states a universal principle of female submission to male headship and there is a cultural expression involved. So women should submit to the headship of men in the church and not try to reverse sexual roles but they are not necessarily to refrain from teaching men in some subordinate role in the church. In verses 13 and 14 Paul supplies biblical basis for his writings in verses 11 and 12 as discussed above. He further elaborates on the salvation of women in verse 15: *But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.* Context requires that preservation means spiritual rather than physical. Their continuation in faith and love and sanctity with self-restraint are works indication that their faith is real (James). The bearing of children has been the subject of a number of different interpretations for not all women have children and they certainly are spiritually saved. One interpretation makes use of the proper use of the Greek language for there is a "the" in front of children, which should be singular. Thus the emphasis is that a woman will give birth to the Child, Jesus Christ and He is responsible for the salvation of everyone who receives such. Another interpretation that receives wide approval is that, in this culture, a woman who raises children achieves some safety from the social evils of the time and could take her part in the testimony of the local church. This seems to better fit the context of the chapter.

¹⁴ 1 Cor 14:34, 37.