

1 Timothy Chapter 2

1. Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men,

A. Therefore I exhort first of all that supplications,

1. **exhort**- Gr. **parakaleo**- *to call near, exhort, encourage*

- a. The New Covenant is not about harsh commands but loving exhortations based upon what God has already done and provided for us freely by Christ Jesus. It is not about "do this or else", but it is about loving exhortations to do and live out who we already are.
- b. Paul uses this Greek word 62 times in his writings! Many of Paul's directives start with this word. Paul realized the New Covenant is not about leading by intimidation or fear, but from love and godly influence. For a former law man this is remarkable!

2. **first**- Gr. **proton**

- a. Paul said in the last chapter that in him first God showed His patience.
- b. Here, Paul says to first pray for all men. Someone prayed for evil old Saul of Tarsus and God heard their prayers. Saul got saved and turned into Paul though the secret prayers of one or more praying saints!

3. **supplications**- Gr. **deesis**- *specific requests*

- a. Often we are too vague in our prayers. God wants us to be specific in our requests and believe we receive them. [Mark 11:24](#)

B. **prayers**- Gr. **proseuche**- *commune to the face, communion with God*

C. **intercessions**- Gr. **enteuxis**- *to be present with anyone for the purpose of aiding, as an advocate does in a court of justice; hence, to intercede for anyone, or to aid or assist in any manner*

D. **and giving of thanks be made for all men**

1. **giving of thanks**- Gr. **eucharistia**- *to give good grace*

- a. All thanksgiving is a by-product of grace received, processed in the heart, and then returned to God who gave it first. This is called giving good grace back to God.
- b. Thanksgiving releases faith. That is why prayer should be made with thanksgiving. This is saying to God thanks for hearing my prayer and answering it before it has manifested.

2. **made-** Gr. **poieo**

3. **all men-** Gr. **pas anthropos**

- a. This includes sinner and saint, however, prayer for the saints is mentioned almost predominately in the NT over prayer for sinners. The saints need to be strong and effective to reach the sinner.

2. for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

A. for kings and all who are in authority,

1. **kings-** Gr. **basileus**

- a. Notice this says “kings” not presidents. In the time of the bible kings ruled. Most of them were evil and did not know the Lord. We tend to get bent out of shape when a president does not know the Lord and they think that we need a Christian leader for God to do anything. That is false! God moved mightily in church history with some of the most evil rulers known to man- Nero, Diocletian, and Caligula are just a few.
- b. We are to vote and get involved in politics but not to the degree that we put our trust in men and not God. If we are full of fret and worry about our government our focus is off of God and Jesus our KING!
- c. No matter who is elected president in the upcoming election, Jesus is still our KING and is not hindered from moving in our country, protecting, and providing for us His children.

2. **authority-** Gr. **exousia**

B. that we might lead a quiet and peaceable life in all godliness and reverence.

1. **lead-** Gr. **diago-** *to pass or spend time, live*

- a. Notice the goal of praying for our government leaders is that we believers can live quietly, peaceably, godly, and in reverence. The purpose for this is that our resulting beautiful life will be a testimony to all around us of the goodness of God and the reality of Christ and the power His gospel.

2. **quiet-** Gr. **eremos-** *tranquility, quietness, the same word for desert place, solitary*

- a. We all need solitary time for prayer, meditation, and relaxation.

3. **peaceable**- Gr. **hesoukios**- *keeping one's seat (sedentary)*,
 - a. We need to pray that we have a quiet and peaceful government and country so that we can live a godly Christian life in front of others and share the gospel.
 - b. A country in revolution or violence cause people to withdraw and not trust anyone. We want a peaceful trusting environment to share the gospel in.
4. **life**- Gr. **bios**- *everyday natural life*
 - a. Often we see what happens in church as spiritual and what is done outside of church as carnal. No, we are to do all things unto God and they become spiritual. Doing the dishes as unto the Lord is spiritual!
5. **godliness**- Gr. **eusebes**
6. **reverence**- Gr. **semnotes**- *dignified, gravity*
 - a. We should live dignified lives. Dignified means exalted and honored. We should live such an exalted life above the flesh that it becomes honored by all.

3. For this *is* good and acceptable in the sight of God our Savior,

A. **good**- Gr. **kalos**

B. **acceptable**- Gr. **apodektos**- *what is accepted fully*

1. We should live pleasing to the Lord. What pleases the Lord is when we walk by faith, bear the fruit of the Spirit and of redemption, and live lives that are a testimony of the gospel to all around us. [1Ti 5:4](#); [Rom 12:1-2](#), [Rom 14:18](#); [Eph 5:9-10](#); [Phi 1:11](#), [Phi 4:18](#); [Col 1:10](#); [1Th 4:1](#); [Heb 13:16](#); [1Pe 2:5](#), [1Pe 2:20](#)

C. **sight**- Gr. **enopion**- *in one's presence*

1. The kind of lifestyle listed above will not always be acceptable in the eyes of the wicked, but it is always acceptable in the eyes of God our Savior.

D. **God our Savior**

1. All three members of the Godhead are equally God and are our Savior. It took all three members of the Godhead to bring forth redemption and shared in the work of saving us. [Heb. 9:14](#)
2. God the Father devised the plan of salvation, God the Son performed the plan of salvation, and God the Spirit reveals and manifests the plan of salvation.

4. **who desires all men to be saved and to come to the knowledge of the truth.**

A. **desires-** Gr. **thelo**

1. Calvinism and Sovereignty teaching states that everything that happens is God's will and no one can defy God's will. Here we see that God desires all men to be saved, but not all men will be saved. [2 Pet. 3:9](#) God does not always get what He wants! Many people will perish without Christ. [2 Cor. 2:15](#)

B. **all men-** Gr. **pas anthropos**

C. **saved-** Gr. **sozo-** *delivered, made whole, healed*

1. Universalists will say this word saved is just a temporal term that speaks of the benefits of redemption. They say that all men will be reconciled to God in the end, but to be saved [experience the temporal benefits of redemption] in the here and now you must believe upon Christ.
2. This word does not just mean temporal benefits. It is used of being saved from the wrath of God to come! [Rom. 5:9](#)

D. **come-** Gr. **erchomai**

1. Under grace everyone has a choice to come or not come to the full knowledge of the truth [The Word]. There are many who receive salvation but do not come to the full knowledge of the truth [The Word] through discipleship.

E. **knowledge-** Gr. **epignosis-** *full knowledge, revelation knowledge*

1. This is discipleship. God wants people to get born again but then grow as a Christian through the revelation knowledge of the Word of God. This comes by discipleship. We see both aspects of preaching the gospel and teaching converts the Word of God [discipleship] in the Great Commission. [Mar 16:15](#); [Mat 28:19](#)
2. Sinners need preaching. They need the preaching of the gospel. Believers need teaching. They need to be taught the principles and truths of the New Covenant.

F. **truth-** Gr. **aletheia**

1. Thy word is truth... [John 17:17](#)

5. **For *there is one God and one Mediator between God and men, the Man Christ Jesus,***

A. **For there is one God and one Mediator between God and men,**

1. **one God**

- a. God the Father

2. one Mediator

- a. **mediator**- Gr. **mesites**- *one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant, a medium of communication, arbitrator*
- b. Job lamented that there was no mediator between him and God. [Job 9:33](#) God provided one in the person of Jesus Christ. Jesus is the mediator of the New Covenant. [Heb 8:6](#), [Heb 9:15](#), [Heb 12:24](#)
- c. Jesus being 100% God could stand in for God in covenant. Jesus being 100% man could stand in for man in covenant. Jesus is also the covenant itself! [Is. 42:6](#)
- d. No other religion of the earth has a mediator between God and man. Every religion leaves a system of works to achieve to approach God. Christianity is based not upon a system but a person who brings us to God by His grace. In all religions you can take the founder out of that religion and the religion remains. This is impossible with Christianity. It is based upon a relationship with Jesus Christ. You remove Jesus from Christianity then it disappears.
- e. The Law had two mediators- on man's side was Moses and on God's side was angels. [Acts 7:53](#) In the New Covenant you one person- Jesus Christ! [Gal. 3:20](#)

3. men- Gr. **anthropos**

- a. Jesus could redeem men [plural] because mankind is a race that come out of one- Adam. We are all connected to one another in a very large family tree. Jesus was born of a virgin so he was born into the tree that connects all. God could place the sins of all humanity and all that Adam was into Christ and crucify him and this death would account for all he was connected to. [2 Cor. 5:14](#) There is no redemption for the fallen angels because they are not a race. Angels don't give birth to other angels. They are individual creations. Jesus would have to die individually for each of them to redeem them. He died once!

B. the Man Christ Jesus

1. **man**- Gr. **anthropos**- *the general term for mankind*
 - a. Jesus was made just like all of mankind.

b. In the one man we see full God and full man.

2. Christ Jesus

a. Christ is His divine name.

b. Jesus is His human name.

6. who gave Himself a ransom for all, to be testified in due time,

A. who gave Himself a ransom for all,

1. gave- Gr. **didomi**

2. ransom- Gr. **antilutron**- *what is given in exchange for another as the price of his redemption, ransom; antidote, remedy*

a. Jesus gave us the remedy and antidote for sin and its resulting bondage. It was his ransoming blood shed for us! Jesus took our guilty verdict and our resulting sentence which was death. This was done by the cross. In the resurrection God gives those who accept salvation a new verdict of innocent with the resulting sentence of life, blessing, and freedom!

b. Those bound in sin are bound in unrighteousness. It is condemnation- the verdict of guilt that sentences them to bondage in the prison of sin. Those who have not accepted Jesus paying their ransom price and then accepting God's new verdict of innocence and sentence of freedom will stay bound to their sin. Those who struggle in addiction do so because they are held by their sin by the chains of condemnation and guilt. Until they accept Jesus' ransom and new verdict and sentence of innocence and freedom in their heart they will stay bound.

c. The word "addiction" comes from the Greek word **adikia**, which is *translated as unrighteousness* in the Bible. Those in addiction have not fully accepted the gift of righteousness in their heart and the verdict of being declared completely innocent for what they had done. This verdict is given to each child of God when they are born again. It is a permanent verdict because all sins past, present, and future were paid for by the shed blood and death of Jesus. Freedom is the resulting sentence based upon the verdict. It is actually guilt and condemnation in the heart that holds people chained to their sins no matter how hard they try to break free.

d. It is very interesting to note that snake venom is developed from

lamb's blood. The blood of the Lamb is the antidote for the poison of sin and Satan! Hallelujah!!!

3. all- Gr. pas

- a. Jesus paid the ransom price to free all mankind from sin. Calvinism teaches that Jesus only died for a select number, or those who get saved. This is error and unbiblical. Salvation has been purchased for all mankind and those who accept this payment by faith will be saved. [John 1:29](#), [John 4:42](#), [2 Cor. 5:19](#), [2 Cor. 5:14](#), [1 John 4:14](#), [1 Tim. 4:10](#), [1 John 2:2](#), [Heb. 2:9](#), etc.

B. to be testified in due time

1. **testified-** Gr. **maturion-** *to witness of*

2. **due time-** Gr. **idios kairos-** *its own particular season*

- a. Jesus died just at the right time, and now He is being testified in the right time. [Rom. 5:6](#), [Gal. 4:4](#)
- b. God has a due time for all his purposes. There is a due time in our life for all of God's purposes. These are in God's due time, not ours. We need to keep God off the time clock! [Gal. 6:9](#)

7. for which I was appointed a preacher and an apostle—I am speaking the truth in Christ *and* not lying—a teacher of the Gentiles in faith and truth.

A. for which I was appointed a preacher and an apostle

1. **appointed-** Gr. **tithemi-** *to place*

- a. It was the Lord that placed Paul into the ministry as a preacher, apostle, and teacher. Paul did not get to pick what he wanted to be. He was placed there. We also are placed where the Lord wants us. We need to magnify our office we were placed in and not desire the office of another. [Rom. 11:13](#) We are suited for our office. We are ill-suited for someone's else's!

2. **preacher-** Gr. **kerux-** *a herald*

- a. Paul's first call as an apostle was to preach Christ. He was to win the lost by preaching Christ.
- b. Paul was graced to preach Christ. [Eph. 3:8](#)

3. **apostle-** Gr. **apostolos-** *sent one with authority*

B. I am speaking the truth in Christ and not lying

1. **speaking-** Gr. **lego**

2. **truth-** Gr. **aletheia**

3. **in Christ**

4. **lying**- Gr. **pseudomai**

- a. This is like saying "as Christ is my witness". I don't think Timothy needed convincing however!

C. **a teacher of the Gentiles in faith and truth**

1. **teacher**- Gr. **didaskalos**

- a. Once Paul did the work of preaching Christ, he then was called to disciple the believers. Discipleship is done by teaching not preaching.
- b. Every preacher who leads people to Christ is also responsible that those converts are disciplined, either personally or by connecting them to others who can and will.

2. **Gentiles**- Gr. **ethnos**- *the nations, non-Jewish nations*

3. **faith**- Gr. **pistis**

- a. The teaching of the New Covenant will establish new believers in Christ.

4. **truth**- Gr. **aletheia**

- a. The teaching of the New Covenant will establish new believers in the truth. Thy word is truth...[John 17:17](#)

8. **I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;**

A. **I desire therefore that the men pray everywhere,**

1. **desire**- Gr. **boulomai**- *to resolve, to purpose*

2. **therefore**

- a. This connects with the last verse. Paul was placed into the ministry and in a teaching position for the church. Now he is going to exercise it in the upcoming verses, by giving teaching and direction to Timothy for the church.
- b. We are placed into leadership by the Lord but we must take the oversight and use that authority. [1 Pet. 5:2](#) If we don't someone who has no business with it will do it.

3. **men**- Gr. **aner**- *a specific word for males*. **Anthropos** means mankind- male or female.

- a. This exhortation is for the men in the congregation. It is a temptation for men to let anger get the best of them and get into fights. This should not happen in church, but unfortunately many a deacon and elder meeting has ended in fist fights.

4. **pray-** Gr. **proseuchomai**

5. **everywhere**

a. No matter how difficult or easy our environment we are called to pray.

B. lifting up holy hands,

1. **lifting up-** Gr. **epairo**

2. **holy-** Gr. **hagios-** *set apart*

3. **hands-** Gr. **cheir**

a. They are to lift up hands set apart for God in praise and prayer, not lifted up ready to throw punches!

C. without wrath and doubting

1. **wrath-** Gr. **orge-** *vengeance*

a. We are not to settle problems in the church with our fists but in prayer.

2. **doubting-** Gr. **dialogismos-** *disputing, arguing*

a. A leader in the church must be gentle and not a fighter. [1 Tim. 3:3](#), [Titus 1:7](#), [2 Tim. 2:24](#)

9. in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,

A. in like manner also,

1. As men can get into verbal and physical fights, women can get into fashion wars! They too must learn to abstain from these.

B. that the women adorn themselves in modest apparel,

1. **women-** Gr. **gune-** *wives or women*

a. There is only one word for woman and wife in the Bible. It is the Greek word **gune**. You must look at the context to see which is being referred to. Many of the verses that legalists have used to keep women out of ministry is not referring to women but to wives with their husbands.

2. **adorn-** Gr. **kosmeo-** *to arrange oneself*

a. We get our word cosmetics from this word.

b. It is ok for women to wear make-up. It is not a sin. In some cases, it would be a sin not to!

3. **modest-** Gr. **kosmios-** *well arranged, seemly, modest, decorous, respectable, well-ordered, regular, fittingly*

a. Paul is not saying that wearing a nice dress or jewelry is wrong. What he is saying here is that a woman's attire should be fitting for the occasion. It should be regular dress for what everyone else is wearing. What Paul is saying is that the church service should not be used as a fashion show! Sometimes ladies will compete with one another on how spectacular their out-fit is. Church is not a fashion show or competition. Just wear nice clothes that fits in with the environment and does not draw attention to yourself. Dressing worse than everyone to look more humble has the same effect. It draws attention to yourself. The attention should be on the Lord not people's outfits!

b. What is fitting is based upon what culture you are in. However, the church should not accept any culture's attire that embraces clothing that is revealing and sensuous. We are getting there in the United States.

4. **apparel**- Gr. **katastole**- *a garment let down, dress, attire*

C. with propriety and moderation,

1. **propriety**- Gr. **aidos**- *modesty, reverence, regard for others, respect*

a. A woman's appearance should show reverence for God and herself. It also should regard others. They should not dress in a way to cause others to stumble in any way.

2. **moderation**- Gr. **sophrosune**- *soundness of mind, prudence, discretion*

D. not with braided hair or gold or pearls or costly clothing

1. **braided hair**- Gr. **plegma**- *plaiting the hair*

a. In Paul's day women of the day would often make great creative designs with their hair and add in gold and pearls to show off it off. They made their hair-do's into works of art. Again, Paul is not saying you should not braid your hair or have a nice hair-do. He is saying don't try to make it a masterpiece to be awed over by others. Again, make yourself look nice, but not in order to stand out.

2. **gold**- Gr. **chrusos**

3. **pearls**- Gr. **margarites**

a. These often were added to the hair-dos to stand out.

4. **costly clothing**- Gr. **poluteles himatismos**- *very expensive clothing*

a. These very expensive clothes were ornate and would stand out. Those who could not afford such clothing would feel inferior and be ashamed of their inferior clothing. This should not take place in

church!

b. Bottom line of this verse: ***At church dress to fit in, not stand out.***

10. **but, which is proper for women professing godliness, with good works.**

A. **but,**

B. **which is proper for women professing godliness,**

1. **proper-** Gr. **prepo-** *what is suitable*

2. **women-** Gr. **gune-** *wives or women*

3. **professing-** Gr. **epagello-** *to announce*

a. Our actions should line up with our words.

b. Our actions will announce more loudly than our mouth ever will.

4. **godliness-** Gr. **thesebeia-** *reverence towards God*

a. We show respect to God when we show respect to those made in His image. Trying to out-do others in your dress and appearance does not do that.

b. Godliness is not shown by women by their out-fits but by the quiet gentle spirit which in God's sight is of great price. [1 Pet. 3:4](#) This is more valuable to God than an expense dress.

C. **with good works**

1. **good-** Gr. **agathos-** *intrinsic good*

2. **works-** Gr. **ergon**

11. **Let a woman learn in silence with all submission.**

A. **woman-** Gr. **gune-** *wife or woman*

1. Again, there is only one word in the Greek language for woman and wife. It is **gune**. You must see by context which is being referred to. In this section the context is of a wife not a woman in general. Adam and Eve are used as an example of what Paul is talking about. Adam and Eve were a married couple not just a man and woman in general.

B. **learn-** Gr. **manthano**

C. **silence-** Gr. **hesuchia-** *to be still or quiet*

1. In the early church men and women did not sit all together like today.

Men and women were separated from each other and sometimes by a divider. Paul is saying it is not proper for a wife to whisper over to her husband during the service to ask about or discuss with him about what is being taught. It is best to quietly listen to what is taught and then discuss the message at home. It is very distracting to others to have

people talking during a service. It is selfish and disrespectful to others. Don't be that person.

D. submission- Gr. **hupotage-** *to arrange under*

1. Submission is something that is always freely offered by someone. If it is forced, then it is slavery. God never makes us submit to Him. He never commands for us to submit to Him. We must decide to submit. This means we arrange ourselves under His authority which always benefits and blesses us. In a proper authority/submission relationship the one that submits is blessed and benefited by it.
2. Women are not commanded here to be submissive to men in general. This is speaking of the marriage relationship. Men do not have authority over all women. They have authority in their own marriage and home. Some religions teach that all men are superior to all women. These are very oppressive and are demonic.
3. Submission only works among equals. There is submission in the Godhead. They are all co-equal, but not the same in authority. The Son submits to the Father. The Spirit serves Christ and the Father. A husband and wife are equals before God but there is authority and submission to have order. A boss and worker are equals in the eyes of God but one is in authority to have order and direction in the business.

12. And I do not permit a woman to teach or to have authority over a man, but to be in silence.

A. And I do not permit a woman to teach or to have authority over a man,

1. **permit-** Gr. **epitrepo-** *to give permission, allow*
2. **woman-** Gr. **gune-** *wife or woman*
 - a. Again you must look at context to see if this is speaking of a wife or a woman in general. Here it is used of a wife.
3. **teach-** Gr. **didasko**
 - a. It is not good for a wife to turn to her husband during a sermon and tell him he needs to be doing what is being taught or telling him how to he needs to be doing it better.
4. **have authority-** Gr. **authenteo-** *to govern, exercise dominion over one, domineer*
 - a. God has given the husband to be the head [authority] of his wife and household in natural matters. Jesus is the spiritual head of all his children whether male or female. A husband is not the

spiritual head of the wife. He is the natural head of the wife in matters pertaining to this life. A wife does not need to go through her husband to talk to or receive from Christ. Every believer whether male or female has equal access to Christ their spiritual head. This is the priesthood of every believer. However, it is out of divine order for a wife to govern or domineer her husband. That woman is in pride and will have the flow of grace hindered from coming to her. God gives grace to the humble. [1 Pet. 5:5](#) It takes humility to submit to authority.

5. man- Gr. aner

- a. There are two different Greek words for man and husband. The word for man is **anthropos**. This word can mean mankind- male and female or can be used for a man in general. The word for husband is **aner**. Here we have the word **aner**. This verse should be translated- "And I do not permit a **wife** to teach or to have authority over a **husband**, but to be in silence. Again Adam and Eve are used in example. They were a married couple.

B. but to be in silence

1. silence- Gr. **hesuchia-** *to be still or quiet*

- a. This is the second time this word is used. This is an admonition to the more talkative sex, especially during the church service.
- b. These verses are dealing with the church service. This does not shut out a woman from teaching or preaching if the call is there to do it. This is speaking of the wife/husband relationship.

13. For Adam was formed first, then Eve.

A. For Adam was formed first,

1. Adam- means *red earth*

- a. The first man might have been a red head!

2. formed- Gr. **plasso-** *to mold with the hands*

- a. Most of creation was done by God's words. However, with man he molded and sculpted him out of clay. Man is God's masterpiece! Woman is His piece of resistance!

3. first- Gr. **protos**

- a. This is speaking of his body.

B. then Eve

1. Eve- means *life giver*

2. God gave Adam a wife so he could get a life! A man before he is married is a hunk of dirt. When he gets married he gets a life! I speak tongue in cheek.
3. Again, this is the first married couple. This section of scripture is not talking about men and women in general but husbands and wives.

14. And Adam was not deceived, but the woman being deceived, fell into transgression.

A. And Adam was not deceived,

1. Adam

2. deceived- Gr. **apatao**

- a. Adam was not deceived by Satan. He willfully sided with his wife.

B. but the woman being deceived,

1. woman- Gr. **gune-** *wife or woman*

2. deceived- Gr. **apatao**

- a. The Bible says that Eve gave the fruit to her husband who was with her. He was there the whole time she was talking to the serpent and said nothing. Often men are guilty of doing nothing when the enemy comes against their love ones. They are often out to lunch. Adam and Eve ate us out of house and home! Adam should have protected his wife and taken his authority over the serpent. Alas, he did not!
- b. Mankind was not plunged into sin and death until Adam ate of the forbidden fruit. He was the one who was the head authority over the human race. He was the federal head of the human race.

When Adam sinned and fell, so did mankind. [Rom. 5:12](#)

C. fell into transgression

1. fell- Gr. **ginomai-** *to come to be, or come into a new state of existence*

2. transgression- Gr. **parabasis-** *a stepping by the side, deviation; a transgression, violation of law*

- a. There is a difference between sin and transgression. Sin is anything that violates God's will and nature. Transgression is to violate a given command. God commanded Adam not to eat of the tree. Adam must have told Eve about this and then added don't even touch it so she would not even get close to it. God never said, "Don't touch it". We go down a slippery slope of deception when we start adding or taking away to what God said.

15. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

A. Nevertheless she will be saved in childbearing if they continue in faith,

1. saved- Gr. **sozo-** *to deliver, preserve, make whole*

- a. Paul says this because some might disparage women and their status and importance because of Eve's transgression.
- b. A woman's honor, dignity, and importance will be preserved by having children and then performing the maternal duty of raising them up in the fear and nurture of the Lord.
- c. This word does not mean that a woman is saved eternally by having children and continuing in faith, love, holiness, and self-control. Salvation is not earned. It is a gift that is received by faith. It is not by our works or own holiness. If salvation came that way, then Jesus would not of had to die for any woman. She could just have children and continue in faith, love, holiness, and self-control and be assured of salvation. This is not so.

2. childbearing- Gr. **teknogonia-** *the bearing of children, the rearing of a family maternity (the performance of maternal duties)*

- a. This Greek word does not just mean the act of giving birth, but also the performance of maternal duties such as rearing and training the child in the ways of God.
- b. If a woman has a child but refuses to do the duty of raising that child for God then she is tearing down the role and status of her being a mother and woman.

3. continue- Gr. **meno**

4. faith- Gr. **pistis**

B. love- Gr. **agape**

C. and holiness,

1. holiness- Gr. **hagiasmos**

D. with self-control

1. self-control- Gr. **sophrosune-** *to be of a sound mind, prudence, modesty*

- a. It takes walking in faith, love, holiness, and self-control to raise up children for God. They will learn by example. More is caught than taught.
- b. The woman's honor, role, and status is preserved by mothers who have children and raise them up to serve God and win the lost!