

“Preserved Through Childbearing”  
1 Timothy 2:14-15  
(Preached at Trinity, January 31, 2021)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. In the opening verses of **Chapter 1** Paul describes the heretical teaching that was impacting the Church of Ephesus. Paul had left Timothy in Ephesus to address the problem. In the broader context Paul is instructing the church in how it should function. **1 Timothy 3:14-15 NAU** - "I am writing these things to you, hoping to come to you before long; <sup>15</sup> but in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth."
2. In **Chapter 2** Paul is instructing on the universal nature of the Gospel of Christ, but he is also teaching on prayer and how the church should function in public assembly. In the second half of this chapter addresses the distinction between men and women. Paul takes this opportunity to clarify the behavior of women in public assembly. He describes the distinction between men and women and how it works practically in the church. He is speaking with apostolic authority – “I want the men” “I intend for the men” Praying in public assembly is to be done not by the women but by men.
3. As I stated last time, this is a sensitive topic in the 21<sup>st</sup> Century. In our secular culture most believe there are no distinctions between men and women. The feminist movement has done its work. The Biblical teaching on the differences between men and women seems shocking and sexist must be rejected.
4. But God has made men and women different. There are not only biological differences, there are differences in the role and function of men and women. Last week we explored some of the elements of these distinctions.
5. This morning I want us to follow Paul's reasoning through the end of this chapter. In Paul's defense of his teaching he takes us back to creation. **1 Timothy 2:13 NAU** - "For it was Adam who was first created, *and* then Eve." In other words, at the very beginning God established the pattern of Masculine headship and leadership.
6. Then in the final two verses Paul makes a statement that has been the center of debate for literally hundreds of years. But in today's society it is absolutely incomprehensible. What is Paul saying? In **Verse 15** is Paul suggesting that women can be saved by having babies? These verses raise some important questions and we need to answer them in accordance with God's purposes.
7. Paul uses the fall of Adam and Eve to give clarity on his teaching about male and female distinctions.

I. What was the nature of Eve's sin in the Garden of Eden?

**1 Timothy 2:14 NAU** - "And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression."

A. Satan approached Eve and began to negotiate with her

**Genesis 3:1 NAU** - "Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?"

1. He called into question the validity of God's Word

a. This has been Satan's method from the beginning.

b. Jesus referred to him as a liar and deceiver

**John 8:44 NAU** - "You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies."

c. Satan asks Eve, "Is this what God really said?"

2. Then Satan called into question the truthfulness of God

**Genesis 3:4-5 NAU** - "You surely will not die! <sup>5</sup> "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

a. Satan is telling Eve that God is trying to deceive her. He is saying that God knows that Eve will become like Him if she eats.

b. This is what Satan does as he tempts us. God says there is joy in obedience. Satan tells us God's Law is a curse and a burden. We'll be much happier if we disregard God's Law.

c. This is why people will not receive Christ. They are deceived into thinking it will result in great loss rather than great gain.

3. Eve then weighed all of the options. She evaluated the fruit and determined that eating it would be the best thing for her family.

**Genesis 3:6 NAU** - "When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate."

B. All of this was in violation with God's appointment of Adam as her head

1. God made His covenant with Adam. The only thing Eve knew about it was what Adam had taught her. Adam was Eve's head.

2. Eve did not have the authority to negotiate with Satan. She also did not have the authority to make this great decision. She determined the course of action and then convinced Adam to join her.

C. Eve's problem was she coveted Adam's authority. More importantly, Eve opposed God's authority. She opposed the way God created her as a woman.

1. She was opposed to having to submit to Adam's leadership

2. God corrected her after the fall

**Genesis 3:16 NAU** - "To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."

- a. “He will rule over you” – God tells Eve that Adam’s authority remained unchanged. She had the duty to submit.  
**Ephesians 5:22-24 NAU** - "Wives, *be subject* to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything."
- b. What did God mean, “Your desire will be for your husband?”  
It means in this world of sin submission would always be difficult. Her desire would be to seize the authority of Adam. She would desire to dominate him.
- c. This is the same terminology God spoke to Cain when he was angry that God rejected his offering.  
**Genesis 4:6-7 NAU** - "Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? <sup>7</sup> "If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."  
God is telling Cain, “Sin will seek to dominate you but you must master it.”

## II. What was the nature of Adam’s sin in the Garden of Eden?

- A. God set Adam with the position of leadership
  1. God gave Adam dominion over His creation
  2. God made His covenant with him and made Adam the representative of all mankind.
  3. He brought all of the animals before Adam and allowed Adam to name them. This was a sign of Adam’s authority and dominion.
  4. Adam was the leader of his home. He had the duty to protect and provide for Eve. He also had the duty to lead her with God designated authority.
- B. Adam’s sin was multifaceted
  1. He broke God’s covenant in partaking of the forbidden fruit
  2. But Adam also sinned in relinquishing his authority to Eve. He should have corrected her and refused to partake of the fruit. Instead he listened to her.  
**Genesis 3:17 NAU** - "Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life."
  3. This continues to be the sin of men  
They fail to exercise leadership in their home. They leave raising the children to their wives and fail to give their wives Godly leadership.

- III. What does it mean that woman shall be preserved through the bearing of children?
- A. Is God saying women will be saved through childbirth
1. Part of the problem is with translation  
**KJV** - "Notwithstanding she shall be saved in childbearing"  
**ESV** - "Yet she will be saved through childbearing"  
**NIV** - "But women will be saved through childbearing"
  2. The word is σωζω. It can refer to salvation. In fact, this is the way it is often used.  
**Acts 2:21 NAS** - "And it shall be, that everyone who calls on the name of the Lord shall be saved."  
**John 3:16-17 NAU** - "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. <sup>17</sup> "For God did not send the Son into the world to judge the world, but that the world might be saved through Him."  
**Acts 4:12 NAU** - "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."  
**Romans 10:9 NAU** - "if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved"
  3. Obviously, Paul is not saying that women will achieve salvation by having children. This would be a perversion of the doctrine of Biblical salvation. In fact, it would be a direct contradiction of **Verses 5-6**  
**1 Timothy 2:5-6 NAU** - "For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, <sup>6</sup> who gave Himself as a ransom for all, the testimony *given* at the proper time."
  4. So how is it that Paul is saying ladies can be saved through childbearing?
    - a. There are some who interpret this passage to mean women will be saved through the birth of a child, namely through Jesus Christ, if they continue in faith.
    - b. This is a possible interpretation and fits with Paul's words in **Verse 5**.
    - c. Is this what Paul is saying here? Why would Paul use such an obscure way to describe God's salvation through Jesus Christ our Redeemer?  
 It doesn't seem to fit the context of the contrast between men and women. And it doesn't address the particular nature of Eve's sin.
  5. The idea of being saved doesn't always have to be understood in terms of our salvation. It can refer to deliverance in various ways.
    - a. For example, when the storm rose on the Sea of Galilee the disciples asked Jesus to save them from death.  
**Matthew 8:25 NAU** - "And they came to *Him* and woke Him, saying, "Save *us*, Lord; we are perishing!"

- b. The woman who touched the hem of Jesus cloak desired to be saved from her sickness.  
**Matthew 9:20-21 NAU** - "And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak; <sup>21</sup> for she was saying to herself, "If I only touch His garment, I will get well."
  - c. In **Verse 15** Paul isn't saying they that through childbirth women will be saved in terms of salvation but that they will be preserved from the sin committed by Eve.  
**1 Timothy 2:15 NAU** - "But *women* will be preserved through the bearing of children"
- B. Eve's sin was usurping the leadership and authority of her husband
1. Paul is declaring one of the means of avoiding this sin. The way to avoid this sin and all other sin is to submit to God's will and purpose for your life.
  2. This doesn't mean all women will get married or that all women will bear children. But childbearing is the universal distinction between men and women. It distinguished God's instruction to Eve in contrast to His instruction to Adam.  
 Paul is saying it is important for women to understand their distinct role and function in contrast to that given to men.
  3. God's highest purpose for a woman is to fulfill her place in the home.  
 Paul gives clarity on this in **Chapter 5**  
**1 Timothy 5:14 NAU** - "Therefore, I want younger *widows* to get married, bear children, keep house, *and* give the enemy no occasion for reproach"
  4. In our generation motherhood and homekeeping is seen as inferior, as unimportant and unfulfilling. It is far less appealing than achieving a successful career. This is why young women are marrying later and delaying having children, if at all.
  5. The danger is repeating the sin of Eve over and over. The sin of failing to fulfill the beauty and excellence of being a Godly woman.  
**Proverbs 31:10 NAU** - "An excellent wife, who can find? For her worth is far above jewels."
  5. What is more excellent than to seek to be a Godly woman – to continue in faith and love which are the hallmarks of the Christian life, along with holiness combined with self-control.  
 Self-control is a fitting comparison to God's admonition to Cain:  
 And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

**Conclusion:**

1. Paul is teaching in this chapter that men and women are different and their role and function in this world is different. To abandon this is to abandon what it means to be a man and what it means to be a woman, to lose the virtues of true masculinity and true femininity.
2. Men need to lead and ladies are to submit. This is not demeaning but a display of power—the power to be what God created you to be. There is no higher calling. To seek anything else is to fall into sin.
3. This interpretation is not some sexist teaching. It has been the historic interpretation of the church for most of 2000 years. It doesn't demean women or deny their irreplaceable importance in the home, in the church, and in society as a whole. It simply affirms that God made men and women differently.
4. The way for a woman to avoid the sin of Eve is to see the great value of receiving the unique quality of being a woman in faith and love and holiness with self-restraint. This is one of the ways a woman works out her salvation with fear and trembling.  
**Philippians 2:12-13 NAU** - "So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; <sup>13</sup> for it is God who is at work in you, both to will and to work for *His* good pleasure."