

MOTHER'S DAY 2010
SAVED IN CHILDBEARING
1 Timothy 2:9-15

INTRO: Let us begin this message this morning by a reading of 1 Timothy 2:8-15 (read). Today is a day we set aside to acknowledge mothers. It is easy to go through life and forget of the task God has set out for mothers. Childbearing is the second highest honor God can bestow on women. The only exception to this is the honor of having been called by God to remain single and glorify God by a life wholly devoted to God (1 Cor. 7:34). Make no mistake about it, motherhood is a very huge honor, bestowed by God on women. When God originally created man and woman He instructed them to fill the earth. That takes motherhood.

You may have heard the saying, "The hand that rocks the cradle rules the world." I might add there is the potential danger in childbearing of having the one that rocks the cradle ruin the world, by a life that is not continued in faith and love and holiness and self control. You see, in verse 9 Paul sets out three areas of danger for women, in general. It is that they might dress themselves immodestly, and be overly concerned with their external appearance. Here there are three areas women struggle as the Apostle Peter sets out and these are her hair, her clothing and jewelry. These all have to do with external appearance. And so Paul, in verse 9 instructs them with this general principle, that they are to attend to such matters in a manner proper for women professing godliness with good works.

Then in verses 11-14, the Apostle carefully instructs women on the place God has chosen for them with regard to headship. She is to learn in silence. She is not to be an instructor of men, or exercise authority over him. The reasons for these instructions go back to creation. We could spend a lot of time here on the principles set out but the bottom line is God made the male first in order to teach that he is to be the head of the home. And when woman sets herself over the man, she falls into deception. It is ever her danger.

And then, having pointed out these matters, the Apostle says, "Nevertheless, she will be saved in childbearing if they continue in faith, love, and holiness with self control." This verse is our text for this morning. Here we

have motherhood. Here we have Mother's Day. This text sets out for us a major proposition and it is this: "She will be saved in childbearing." But then it sets out the conditions that must exist for this proposition to be true. She must continue in faith, love, holiness and self control.

I. THE PROPOSITION

And so we begin with the proposition that women will be saved in childbearing. I have mentioned this verse from time to time in preaching but have never given a message on it and so some of you will be familiar with how I view this most controversial verse. There are numerous views on this verse which I do not wish to discuss for the sake of the purpose of this message.

A. The Doctrine Involved

So I want to begin by explaining what I believe is meant by the clause 'she will be saved in childbearing.' The doctrine involved is the doctrine of salvation. And the question is, how can childbearing save a woman? Are all women who bear children saved then by it? We know the answer to that. First of all, Scripture is abundantly clear that salvation is not by works (Eph. 2:8-9). Nothing could be much clearer than that! Salvation, for both men and women, is by grace through faith. It is never different.

So, our question now is how a woman is saved by childbearing. Let me answer by saying that the doctrine of salvation has many doctrines within it such as justification, sanctification, glorification, conversion and more. Furthermore, it has three tenses. For example, justification happens the moment a person repents from sin and receives Christ by faith. Initial justification is complete in that moment. And justification delivers us from the penalty of sin. We are no longer on the road to hell!

But there is another, a very crucial doctrine in salvation called sanctification. It is my firm persuasion that God did not primarily give His Son into the hands of wicked men to be crucified to save us from hell. Hell is a consequence of sin. Christ

died for us 'primarily' to save us from our sins! The angel that came to inform Joseph, the husband of Mary, about why she was with child said to him, "...and you shall call His name Jesus..." which means 'Savior'. Why? The verse answers like this, "...for He will save His people from their sins" (Matt. 1:21). That process of saving people from their sins is called 'sanctification' or being made holy.

There is yet another tense in salvation, and that is when we finally go to be with the Lord, either in the 'catching up', the rapture; or at death. This is called glorification. So salvation has three tenses; past, present and future. In the first we are delivered from the penalty of sin. In the second, we are delivered from the power of sin. In the last we are delivered from the very presence of sin.

B. The Matter Involved

Now, this is very important to understand in order to interpret the verse we are looking at this morning. So we want to look at the matter involved in this passage. What is in view, as I understand this verse, is not past tense salvation or future tense salvation, but present tense salvation.

Let me explain. The process of salvation or sanctification takes place in every day life. It is a life-long process. At every new age we meet new difficulties. God wants us to conquer at every new stage. The trials of a young lady of six are different from those at 16, or 26, or 46, or 66, or 76. And in every stage, God wants her to find Christ sufficient to deliver her from the present trials and difficulties and responsibilities.

So, after sin in the Garden of Eden, God said to the man that the earth would bring forth thorns and thistles. And it would be his job, in the midst of thorns and thistles, or flat tires and engine troubles to provide for his family. In the midst of all such trials, he would be saved, that is sanctified, present tense salvation. In his life's work, God would conform him to the image of His Son, Jesus. This would be God's general means of conforming the man into the image of His Son, Jesus.

If it was not for life's trials, he would not become what God intended him to be. Sin had made this a necessity.

The woman, on the other hand, would find her sorrow multiplied in childbearing. In pain she would bring forth children. God would use the trials brought about in the home to make her like Jesus, present tense salvation. Yes, she would be saved in childbearing. This is the general means used by God in the lives of women to conform them to Christ-likeness.

Today women often don't want to bear children. They want a career. Does she want to escape God's means to conform the woman to Christ? Then God has to use the means He uses on the man on her. And she will find that world more unfriendly to her nature than that which God chose for her!

II. THE CONDITIONS

A. An Explanation of the Condition

We now come to the conditions prefaced by the little word 'if' in our verse. Now let me give a little explanation of the Greek language here. There are four classes of conditions. The condition we have in this verse is one of possibility. It is possible for a woman to fail to continue in faith and love and holiness with self control. So Paul says "A woman will be saved IF..." The word 'to continue' is the Greek word 'menno' meaning to 'remain'.

There is something else of note in this verse. The apostle makes an interesting change of 'person' in the verse. In the first part of the verse he uses the first person singular pronoun 'she'. In the second part he changes that to the third person plural 'they'. In brief it reads like this, "She will be saved in childbearing if they continue..." The reason for that, I think, is that the first part speaks to woman kind in general. However, the particulars are applicable to every individual woman. All must continue in faith, love and holiness with self control.

With regard to the tenses in salvation, past tense salvation is conditional. This holds true for all. They are saved only IF they repent and receive Christ as their Savior. It is by faith and faith alone. Present tense salvation is conditional. Saved people are only delivered from the power of sin as long as they go on trusting. That is why the word 'to believe' is almost always given in the present tense. It is to believe, and to go on believing.

Now what the Apostle is seeking to avoid in our text is that women might tend to think they will be saved by childbearing alone, but it is childbearing in faith. The Christian woman's life is to be lived by faith. How do you overcome the trials and the difficulties brought on by childbearing, child rearing and all other child related difficulties? By faith! Faith, faith, faith. That is the Christian life. Sanctification is not by doing right. It is by believing right. And believing right ends up in doing right! (Eph. 2:8-10).

So, what are the major hurdles a woman faces in being delivered from the power of sin? For this the Apostle gives four major points in explaining the conditions.

B. An Explanation of the Conditions

1. Continue in faith

The very first and crucial matter for a woman to be saved in childbearing is to be a woman of faith. This was the secret of Sarah, Abraham's wife. It is trust in God. Let me ask you, every mother here; do you trust where you are is where you should be? Do you trust the Lord with your circumstances? Do you trust Him with your children, your husband? Do you commit every new difficulty in the home to God and then trust Him for it? Do you trust the Lord to lead your husband?

Let me read for you here 1 Peter 3:1-6, "Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your chaste

conduct *accompanied* by fear. Do not let your adornment be *merely* outward--arranging the hair, wearing gold, or putting on *fine* apparel-- rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God. For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

Godly women who exercise faith will live in ways foreign to those of the world. Women who trusted in God, like Abraham's wife Sarah grew in obedience to God in areas of life important for godly women! They cultivated a meek and quiet spirit. This is the kind of life faith brings about in godly women!

2. Continue in love

The second thing the woman is to continue in is love. This is agapee love. This is the love that acts, more than it feels. This is the love that does. Motherhood requires many actions. Let me take you to a passage that I think may sum up to a degree what love is for a mother.

For this we go to Titus 2. Paul instructs older men, older ladies and younger ladies and younger men in one brief passage. When it comes to the ladies he gives precise instructions in 2:3-5. To get the context a bit I will read 2:1-5, "But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things-- that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed."

Now it may surprise you that the word 'love' that occurs twice in this passage is not agaptee love. It is more the friendship kind of love. But I think the whole passage may be summed up as agaptee love. You see, the older ladies have a very important task in the church. I think that real love, on the part of those mothers who no longer have children at home will act like this: they will be reverent in behavior, not slanderers, not given to much wine, teachers of good things and admonishing younger women in godly behavior.

I cannot take time to define these words in detail. Older women are to be reverent in behavior. Then they are not to be slanderers. The word is *diabolos*. We get our word 'diabolical' from this. It largely has to do with tearing others down with words. Then they are not to be given to much wine. In Bible times when they sat down to talk, grape juice was the greatest treat. We might read this passage like this in our day, "Not given to much tea, or coffee." Why? Because of the talk. When older women are over at this neighbors and then that one and they talk and talk, this lends itself to ungodliness. Furthermore, they are to be teachers of good things. What this is Paul spells out in the next two verses. Rather than being busy bodies, they ought to be caught up with helping younger women in their busy life as mothers.

Paul then tells us what they are to teach the younger women. You see, Paul does not say that the Bible trained women are to teach the younger. No, it is the older women. Why? Because of their experience. And they are to pass that experience down to the younger women. Look at it in verses 4-5 (read).

And I expect that learning to do these things and others may be what Paul had in mind when he said that they are to continue in love. For example, mothers, do you know how to love your children? Do you know how to discipline when your child disobeys? If not, you do not know how to love your child. Do you spank until they cry? Then you

do not love your child. You must spank until they give in. There is the act of disciplining children. Now that does not only belong to the mother, but mothers must learn to discipline.

Are you a mother who disciplines her children, or do you 'love' them too much? Do you love your children enough to require obedience? When you ask them to do something, do they do it? Or are they, in your opinion, too young to understand? And then when they are bigger, did they just have a bad day? Do you call for obedience? How much obedience? 25%? 50%? 75%? 75% obedience is disobedience! Do you count to three before you do something? That allows for 66% disobedience.

Let me read a few Proverbs for you. Proverbs 13:24 He who spares his rod hates his son, But he who loves him disciplines him promptly.

Proverbs 22:15 Foolishness *is* bound up in the heart of a child; The rod of correction will drive it far from him.

Proverbs 20:30 Blows that hurt cleanse away evil: as *do* stripes the inner depths of the heart.

Proverbs 23:13-14 Do not withhold correction from a child, For *if* you beat him with a rod, he will not die. You shall beat him with a rod, And deliver his soul from hell.

Proverbs 29:15 The rod and rebuke give wisdom, But a child left *to himself* brings shame to his mother.

I want to express to both fathers and mothers, if you do not know how to discipline until you win, you do not know how to love your child. Oh, what pain the real love of a mother costs.

3. Continue in holiness

Third, she is to continue in holiness. Do you know what word this is? It has the same root as the word 'sanctification'. It is the continual process of overcoming sin or becoming holy! I ask

you, dear mother, do you wrestle with sin? I can answer for you. I am a man. I am a pastor and I wrestle with sin. And no sooner have we overcome one area of sin, and we face another. Sin abounds on every hand at every age and at every stage. I ask you, dear mother, do you wrestle with sin 'until you overcome'?

I ask you, do you yell at your children? Do you allow yourself to get exasperated? Or do you discipline in time? Yes, I know. You had very little sleep. The baby is sick and on and on. Sometimes it will tax you until there is no more tax money left! And at the end of the day, you go to bed a defeated mom. Oh, holiness! Where is it? It is born in the middle of those kinds of days! Do you wish for those days to disappear? Don't. Rather ask God to give you victory in those days.

4. Continue with self-control

Now it is worthy of note that a woman is to continue IN faith, IN love and IN holiness. But the last preposition is WITH. All three areas, faith, love and holiness are to be practiced WITH self control. The older KJV translates this word as 'sobriety' instead of self control. The original word is *sophrosune*.

Now what does this word *sophrosune* mean? This word comes from a word made up of two words. The first is *sozw*, which means *to save*. The second word is *phreen*. In my studies I have concluded that the word *phreen* is the data processor of the mind. Like a computer the mind has two major parts. That area where all data is stored, called the *nous* and that area that processes all data, called the *phreen*. This is the 'thinker' part. And if I put this word, *sophrosunee* in literal terms I would say it is 'saved thinking'. It is right thinking.

For another look at this word, go back to 1:9. The KJV says here a woman is to adorn herself in modest apparel with shamefacedness and sobriety. The NKJV says she is to adorn herself with propriety and moderation. That word *moderation* is

the same word here translated self-control. That word translated 'shamefacedness' or 'propriety' speaks literally of 'with downcast eyes'. The Online Bible says it has, 'a sense of shame or honour, modesty, bashfulness, reverence, regard for others, respect.'

Ladies are to deal with their hair, their clothing, and jewelry with right thinking or self control or sobriety. Vine's Dictionary says of this word that it denotes 'soundness of mind'. He quotes Bishop Trench who says, "it is that habitual rein on all the passions and desires, which would hinder the temptation to these from arising, or at all events from arising in such strength as would overbear the checks and barriers which aides (shamefastness KJV in 2:9 or propriety NKJV) opposed to it."

Now this kind of right thinking is to govern the woman's faith, her love, and her sanctification. Women who are saved in childbearing are to continue in faith, in love and in sanctification and each of these areas is to be governed by sobriety, or self control or right thinking. It is to guide the mind to think like a Christian woman should think. In 2:9, this kind of thinking was especially with regard to external appearance. In this verse it is unlimited. A woman is to have her life guided by this kind of thinking in every area of life, not only in how she dresses.

You see, how we think determines how we live. So the Bible says, "As a man thinks in his heart, so is he." How we think determines how we dress and how we do everything else in life. A godly mother must guard her thinking.

CONCL: And so, let me briefly conclude these thoughts on Mother's day. First, if you are a mother, you are a highly honored woman. And second, I remind you this morning, that in general, God has chosen to conform woman kind to the image of His dear Son through motherhood. In the midst of a very busy life as a mother with many frustrations and difficulties and trials, she is to learn to live in faith, in love and in sanctification with each of these areas

controlled by godly thinking. God bless each mother here
and may He make you as Sarah, Abraham's wife.