

## **SAVED THROUGH CHILDBEARING**

If taken out of context, 1 Tim.2:15 could be very confusing. Paul did not write it to be confusing, just the opposite. He wrote it to be enlightening to all believers and especially to Christian women.

Once again Paul's context and Greek grammar become important to understanding 1 Tim.2:15. (2 Pet.3:16)

In the context of 1 Tim,2:9-15, the Greek word *gune* (woman) is used or insinuated in very verse but 1Tim.2:13.

- In 1 Tim.2:9-10 *gune* (woman) is **plural**. Paul is addressing Christian women collectively.
- In 1 Tim.2:11-14 *gune* is singular. Paul is addressing the Christian woman individually.
- In 1 Tim.2:15 *gune* is not used but insinuated.

**In 1 Tim.2:15a, the woman that is insinuated is singular.**

“**But** (de) [adversative conj. in contrast to 1 Tim.2:14] **she** shall be preserved (f.p.ind.**3ps**) [delivered or saved] through the bearing of children.”

**In 1 Tim.2:15b, the woman that is insinuated is plural.** Once again Paul is addressing Christian women collectively.

“If (3cc) **they** continue (meno/ a.a.subj.**3pl**) **in** (en+loc. of sphere) faith (pistis) and love (agape) and sanctification (hagiasmos) with (meta+gen of accompaniment) self-restrain (sophrosune).”

**This lesson will study four aspects of understanding what Paul meant by  
“But women shall be preserved through the bearing of children.”**

### **1. Paul attached 1 Tim.2:15 to 2:14 to teach us how spiritually advancing women believers are connected to deliverance from the transgression of Adam's sin by giving birth to Christ.**

It is interesting that the first prophecy of the seed, Christ, was directed to the woman and not the man (Gen.3:15-16).

It is also interesting that the **first gospel** was directed to satan and not the man nor the woman.

**Protoevangelism** (first gospel): “But I (God) will put enmity between you (satan) and the woman (Eve) (Gen.3:20), and between your seed and her seed; He (Christ) shall bruise you on the head, and you shall bruise Him on the heel.” (Gen.3:15) [Angelic Conflict into human history]

Then God set up the genealogy of Christ through the seed of man (Gen.5: Matt.1:1-17; Luke 3:23-38) until Isa.7:14. With Isa.7:14, God brought the seed of the woman back into messianic prophecy (Matt.1:20-23) [virgin conception] (Luke 1:31-35).

**2. The father of all the dying and the mother of all living produced fallen human race (Rom.3:23; 5:12; 6:23).**

- Adam became the transmitter of the seed of fallen mankind (Gen.5; Rom.5:12-21; 8:3).
- Eve became the carrier for childbirth of the seed of the Savior of fallen mankind (Gal.4:4) (1 Tim.2:15).

(Gal.4:4) “But when the fullness of the time came, **God sent His Son, born of a woman**, born under the Law.” (Luke 1:31-35; John 1:10-14)

**3. When Eve ate from the tree of knowledge, she fell under the judgment of the transgression of “dying you shall die” (Gen.2:17; 1 Tim.2:14).**

But because of her participation in the revolt against the Eternal Plan of God, she along with others conspirators were given additional judgments until the Second Coming of Christ (Gen.3:14-19).

It is interesting that the serpent, satan and Adam were placed under the ‘ARAR’ Curse judgment, but not Eve (Gen.3:14-19).

Eve was given the pain in childbirth judgment. “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.” (Gen.3:16)

**4. The place of great pain became the place of great blessing with the birth of Jesus Christ (Luke 2:11-14).**

Jesus introduced this doctrinal principle to His disciples in upper room discourse when teaching on His death, burial and resurrection (John 16:16-22) [“little while”] (John 16:16-19) given prior to “truly” (John 16:20-22).

(John 16:21) “Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of **the joy that a child has been born** into the world.”

The final prophetic seed of the woman became the Suffering Savior and Victor over satan with Mary. (Luke 1:30-38; Isa.53:5; Heb.2:14-15)

Elizabeth captured this doctrinal concept in her hymn, Eulogium (Luke 1:42-45)

**“BLESSED ARE YOU AMONG WOMEN, AND BLESSED IS THE FRUIT OF YOUR WOMB.”  
(Luke 1:42)**

During the New Covenant, pain in childbirth is a biblical sign much like the sign of rainbow.