

The Glory of Motherhood

1 Timothy 2:15

Theme: A woman's godliness in her home causes unsurpassed influence in the church.

Introduction: My message is not popular ... it will raise the ire of most of us who are steeped in the current feminist (or even woke) counter-culture to biblical Christianity. Such a culture is a natural reaction to some of the *unbiblical* ways that the role of women has been viewed even by many Christians. The sovereign plan of God for the role of women is not disdainful, but wise, good, and kind. It is foundational for the health of the church. When women fail in fulfilling their role, society itself crumbles (let alone the family and the church) ... it is that important. This is regardless of how strenuously men seek to "lead." I realize that this message might jar some of us – men and women – and even disturb some. However, on this Mother's Day, as your pastor, I desire to reacquaint you with what God has designed for a woman to know maximum glory - and it is through difficult, exhausting, yes ... even grueling commitment to motherhood. I realize that some women among us are not mothers, but I desire to point out two realities: 1) spiritual motherhood is a real thing – even as there are men who have "sons in the faith," so too, women are able to have "children in the faith;" and, 2) not all women are called to have biological children – even as not all men are called to step into the role of overseers in the church (the context of these comments). Before God gets to the issue of ensuring the integrity of the spiritual leadership of the men who lead the church, He addresses the spiritual impact of godly women in the church and their influences that both produce and qualify leaders for the church. The theme of this message is that a woman's godliness in her home causes unsurpassed influence in the church.

I. The Substantiation of a Woman's Godliness - 2:9-10

A. Her Adornment – v. 9

1. She is to be modest without ostentation and exhibitionism.
2. It isn't that she cannot do her hair, wear jewelry, and nice clothes ... simply it cannot be at the expense or in substitution to the greater concern about her character – cp. [1 Peter 3:3](#).

B. Her Activity – v. 10

1. What a woman should strive have associated with her is behavior that *"... is proper for women making a claim to godliness."*
2. That is, she ought to exercise "good works" – cp. [Ephesians 2:10](#).

II. The Self-Restraint of a Woman's Godliness - 2:11-14

A. Her Attitude – v. 11

1. Any man understands that a woman's insights are equally valuable and often more insightful than his own.
2. These verses have nothing to say about competence but address the issue of how godliness in a woman is displayed within the church.
3. The roles between men and women have been established by God

and are intended to accomplish complimentary halves which make a whole.

4. A woman's attitude, when godly, understands the necessity of restraining herself to remain receptive to leadership – *“A woman must quietly receive instruction with entire submissiveness.”*
5. This speaks of an attitude that refuses to promote herself into a place of leadership or aggressive influence over others within the church.
6. It is the very attitude portrayed by Christ in His incarnation wherein He remained co-equal to the Father and in complete unity with Him.

B. Her Authority – v. 12

1. A godly woman understands that God's intention for her is not to lead or teach in the general assembly where men are present – *“But I do not allow a woman to teach or exercise authority over a man ...”*
 - a) *“teach”* [διδάσκω] - tell someone what to do, think, or behave; to provide instruction in a formal or informal setting.
 - b) *“exercise authority”* [αὐθεντέω] - assume a stance of independent authority so as to provide orders or dictating obligations.
2. Rather than informing others what should be done or thought, a godly woman is to let leaders speak – *“... but to remain quiet.”*
3. *“quiet”* [ἡσυχία] - the emphasis here is not on “silence” but on refraining from disturbing or interrupting those who are speaking – and **displays** a quiet confidence that the Word of God will be adequately heard through that which is being said by the leaders – cp. “ask her husband at home” – cp. **1 Corinthians 14:35**.¹
4. This confidence is in the Word, not necessarily in the men.

C. Her Awareness – vv. 13-14

1. These verses begin with *“For ...”* explaining the reason God established the parameters of the roles the way He did.
2. First, God intentionally determined the order of creation – *“For it was Adam who was first created, and then Eve.”*
3. Adam had nothing to do with it, nor did Eve – God determined who would be the leader.
4. Second, the order of violation of God command resulted in the limitations are part of the consequence – *“And it was not Adam*

¹ “If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.”

who was deceived, but the woman being deceived, fell into transgression.”

5. This does not teach that women are gullible, and men are not.
6. It merely states the fact of “order” and then explains the limitations as part of the consequence of the fall.
7. Women did not forfeit the right to lead through the Fall, the Fall merely demonstrated the importance of the divinely established roles for men and women that already existed based on the creation order.
8. A godly woman is aware of the divinely established roles and finds contentment in the important role God has given her – the influence in the home ...

III. The Satisfaction in a Woman’s Godliness - **2:15**

A. Her Ascendancy – *“But women will be ‘preserved’ [delivered] through the bearing of children ...”*

1. *“Women”* is not in the text – it literally reads: “But she will be delivered ...”
2. The question is ... *“delivered”* [σωθήσεται - future passive indicative 3 pers. singular] from what?
3. It cannot mean from sin, and less likely from the dangers and pains of childbirth; but refers to the condition of being prohibited from positions of leadership in the church.
4. A woman will ascend to a position of influence and leadership, not in the context of the church among men, but in the context of the home with the children God gives to her to rear, evangelize, and disciple.
5. Single women and wives without children remain capable of gaining great honor, and distinguished service to the Lord by seeking to influence children in the way of Christ.
6. As God gives the stewardship of children to women – by either motherhood physically, or motherhood spiritually, their influence in the church becomes foundational as the future leaders of the church or their wives are prepared for life-long ministry and service within the church.
7. This is God’s design – extending even to the qualification for those who actively lead in the church – cp. **1 Timothy 3:4-5; Titus 1:6**.
8. Those children whose lives qualify a man to lead in the church are said to be under the direct influence of a wife and mother who is credited in our text with their continued development and faithfulness in godliness.

B. Her Accomplishments – *“... if they continue in faith and love and*

sanctity with self-restraint.”

1. The interpretational challenge is to understand who *“they”* are who *“continue”* – is it the mothers, or the children born to the mothers?
2. Since *“she will be delivered”* is singular, a reference back to her should be singular as well.
3. Since it is plural, it is best to understand it to refer to the children she raises who possess four characteristics that she instills in them through her effective ministry through the power of God’s Spirit in the home.
4. As a result of her godly influence being used by God’s Spirit, together with the integrity of her husband, her children *“continue”* [μένω] – or persist in living in these characteristics.
5. Hence, the aspiration and accomplishment of godliness through a mother is seen in the following characteristics of her children:
 - a) **Confidence in God** - *“... in faith”* [πίστις] -
 - (1) This refers to the state of believing based on the quality of the one being trusted.
 - (2) It is summarized in **Hebrews 11:6**.
 - b) **Compassion for others** - *“... and love”* [ἀγάπη]
 - (1) The consummate form of “love” is toward God - cp. **1 John 5:3**.
 - (2) The compassion for others and the warm regard for them and interest in them is the fulfillment of this - cp. **Philippians 2:1-4**.
 - c) **Conformity to God** - *“... and sanctity”* [ἀγιασμός]
 - (1) This refers to personal dedication to the interests of God for compatibility, conformity, and consecration.
 - (2) It means a person will know the work of the Holy Spirit in growing in conformity to Christ Jesus - cp. **2 Thessalonians 2:13**.
 - d) **Control of Self** - *“... with self-restraint”* [σωφροσύνη]
 - (1) This is the term used for “soundness of mind” whereby moderation and self-control prevail resulting in “discretion” - cp. **v. 9**.
 - (2) It is used to describe being “sober” - **Titus 2:12**.
6. Immediately after this verse, Paul begins his discussion of the men who are qualified to serve as leaders in the church.
7. These would be the men whose wives are godly influences in their homes and thereby qualified themselves to lead the church.

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