

Saved In Childbearing

by Duane Troyer

This sermon emphasizes the importance of recognizing God's perfect design and order in creation, particularly in the roles of men and women. It highlights the beauty and significance of the often unnoticed and humble position of women, encouraging them to find fulfillment and joy in their God-given roles. The message also touches on the idea that God's ways are perfect, even when they may seem mysterious or unfair to human understanding.

Scripture: 1 Corinthians 11:11, Ephesians 5:22, 1 Peter 3:7, Proverbs 16:9, 1 Corinthians 12:28

Topics: "God's Design in Creation", "The Value of Women's Roles"

Description

This sermon emphasizes the importance of recognizing God's perfect design and order in creation, particularly in the roles of men and women. It highlights the beauty and significance of the often unnoticed and humble position of women, encouraging them to find fulfillment and joy in their God-given roles. The message also touches on the idea that God's ways are perfect, even when they may seem mysterious or unfair to human understanding.

Transcript

Amen. God moves in a mysterious way his wonders to perform. I just want to greet everybody in Jesus' name.

I'm thankful, thankful to be here with you, thankful for everybody that's here. Let's stand for a word of prayer. O God in heaven, we thank you for another day, another opportunity to be here.

For all your love and all your mercies to us and for your ways that are mysterious and beyond our comprehension and yet beautiful and perfect and good. And we pray Lord that you would give us the courage and the ability to submit to you in all these ways. And I just pray Lord that you would help us as we look into your word.

That you would bless this message, guide my thoughts, help us to seek truth and peace and to pursue it as if our life depends on it. And we just ask that you would give us ears to hear and hearts to understand. In Jesus' name, Amen.

If you look around creation and observe its mind-boggling diversity and all its different functions, and how it all functions together, how everything in the whole ecosystem, and not just in the whole ecosystem but even smaller than that, each creature and their individual parts, how it all functions together harmoniously,

it speaks of a great, wonderful creator. Did you ever wonder if it works that way because God made it, or if God made it that way because that's how it works? Have you ever just wondered in some of these things, did God just know what works and therefore he spoke it that way and created it that way? Or could he have done it some other way and just because he made it, it works? It's along the same lines of the discussion we've had sometimes. What Jesus preached, is it true because Jesus preached it, or did Jesus preach it because it's the truth? Well anyway, I'll go on with my message here.

Sometimes when I wonder about those things, I'm left a bit mysterious. I'm not sure. But in everything, in everything that has multiple parts that function as a whole, whether it's a God-created ecosystem, or it's our body, or even a man-made mechanism, there's always major parts that immediately catch our attention.

They immediately seem like the big and important parts. They're noticeable at first appearance. But those bigger parts are completely helpless without some lesser parts that are not as noticeable that make them work.

And those lesser parts, though they get some attention and some importance and some recognition and some honor, they don't work at all. If they're not made to work by even some less noticeable parts. It's the way of creation, it's the way of our body, it's the way of machinery.

And so it is in the Kingdom of God and the Church. Paul made mention of this in Corinthians. Where he says, But now God has placed the members, each one of them, in the body just as he desired.

If they were all one member, where would the body be? But now there are many members, but one body. And the eye cannot say to the hand, I have no need of you. Or again, the head to the feet, I have no need of you.

On the contrary, it is much truer that the members of the body which seem to be weaker are necessary. And those members of the body which we deem less honorable, on those we bestow more abundant honor. In Ephesians, Paul says that God has placed in the Church apostles and prophets and evangelists and pastors and teachers.

These we could see as maybe some of these main parts, quickly noticeable, receive great honor. They seem to be the backbone and the arms and the legs, they seem to be that. They receive the greatest recognition.

But what I want to talk about today is a type of people who have an extremely important function in the body. And yet, they go without great recognition or honor. Their duty is service, their work often becomes drudgery, it's behind the scenes.

From within the Church and even Scripture, they almost seem undermentioned. And from without, they're despised. By some, they're pitied as victims.

When they act foolishly, they receive full blame. When they act wise, the honor is often passed to someone else. If you haven't caught on yet, they make up about half of the body.

It's the sisters. Women who have found and contently accept this lowly position that the all-wise God created for them. And that's chiefly who I want to talk to today and encourage.

The woman was made for the man and not the man for the woman, Paul says. Her contributions and service are invaluable, they are priceless. But who gets the honor? The man.

The husband. Is it fair? The world sure doesn't think so. But I don't think it's a big mistake.

And though it's certainly true that ungodly men have taken advantage of this and made it an ugly thing, I think there's possibly some divine, albeit mysterious, wisdom behind this design. You know, Deborah, in the Old Testament, there's a story in Judges about Deborah. She was a great, God-fearing woman.

So much so that when Barak was asked to go fight a battle, he said, I'm not going unless you go with me. He was sure that if Deborah went with him, then God would be with him. That's how great this woman was.

But by the time the Hebrew writer writes about this, who gets mentioned? Barak. Deborah's name is missing. Mary.

She had the highest honor that any woman could have. She gave birth to the Savior of the world. I don't think there's a higher honor that a woman could have.

But when they track the genealogy of Jesus, whose record do they follow? Joseph. And they call him, isn't he the carpenter's son? Joseph gets the honor. He didn't even have any physical contribution to his birth.

And yet, Mary was his. She belonged to him. And Joseph gets the honor.

In Proverbs 31, where it describes these attributes of the virtuous woman, this God-fearing woman, all these great things that a woman does, a virtuous woman does, and who gets the honor? Her husband at the gate gets the honor. Is it fair? It hardly seems like it. And yet, that's precisely what God made the woman for, as a man's helper, to make him great and to bring him honor.

I don't know if it works this way in all societies, but the society I come from, where there's kind of a great network of people that know genealogies. Like if someone comes up and asks a man, wants to figure out who a man is, his first question will be, who's your father? Oh, yeah, and he was the father of so-and-so. And finally, he might ask him, like, who's your wife? But if a man comes up and asks a wife who he is, the first question is, who's your husband? Oh, yeah, so-and-so, and then finally maybe they'll be like, and you were the daughter of so-and-so.

I just used to notice that, and I don't think that's wrong. There's an element of this concept, this principle that I want to talk about today. There's an element of this principle in all of God's creation.

I think nearly all of God's creation shows something of this thing that just hardly seems fair, and yet God made it this way. In all of God's creation that has life and reproduction, there's a male and there's a female. I want to be sensitive about this, but I want to explain some things that are going to lead me to a peculiar verse in the New Testament.

In nature, whether it's mammals, birds, reptiles, fish, insects, and maybe in some cases plants, there's the male species and the female species. They reproduce, and the female always bears the sorrow and the pain of bearing young and giving birth, while the male is admired for his size and beauty. The farmer has cows, and all these cows, they carry young, they give birth.

He milks them twice a day, he gives them a short break, and they birth again, and he milks them again. And yet, when someone comes who's interested, sees this wonderful herd that he has, and wants to build a herd like this, what's his question? What kind of bull do you use? You must have real good genetics, you must have real good sires, or hens. They lay eggs, day after day after day, they go through the pain of laying an egg, and then week after week, they sit on this clutch of eggs, and then they hatch out, and they guard this brood, and they do all these things.

What's the rooster doing? He's just strutting around, crowing, and drawing all kinds of attention to himself. Without more description, you just kind of see this, you see this kind of pattern in what God created. And when you go back to the beginning, when Adam was still alone, without Eve, all these animals went in front of him.

Male and female, they went in front of him, and he gave them all names. But there was no companion for Adam, there was nobody there. There was nothing like what he just saw for himself.

And so, God caused him to sleep, and he made a woman. And he brought it to her, and it says, she is his helper. She made her to help him.

If that wasn't humble and lowly enough, after the woman was deceived and transgressed, and gave to Adam so that he transgressed, there was a sentence given to her. It says, I will greatly multiply your pain and your groanings, and in pain you shall bring forth children. Your recourse will be to your husband, and he shall rule over you.

If I could reword that, to give it the meaning I think he's trying to say here, it says, your lot is going to be full of sorrow and pain. You'll endure all the physical and emotional pain and sorrow that goes with the position of being the one bearing offspring. You're under the authority of your husband.

Your desire shall be to rule over him, but he shall rule over you. The man also has his hardships. There was a curse given to him, and it says, cursed is the ground in your labors.

In toil you shall eat from it all the days of your life, both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground from which you were taken. Though the word hand is not mentioned here, we see that in this curse, this is your lot, Adam.

You're going to be pulling thistles, you're going to be whacking thorns, you're going to be grabbing hoes, you're going to be tilling the ground, you're going to be wiping the sweat off your brow, you're going to be using your hands to carve out your living out of this cursed earth. Now, with those thoughts in mind, let's turn to 1 Timothy 2, and I'll start reading in verse 8. Therefore, I want men in every place to pray, lifting up holy hands without wrath and dissension. Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness.

A woman must quietly receive instructions with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created and then Eve, and it was not Adam who was deceived, but the woman being deceived fell into the transgression.

And here's a peculiar verse. But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint. And the King James says, but women will be saved in childbearing if they continue in faith and charity.

I think it says in holiness and sobriety. So I want to look at this passage a little bit. Let's go back to verse 8. But because it says, therefore, let's go even back a little further.

In verse 4 it says, who desires all men to be saved and to come to the knowledge of truth. This is what Paul is saying that God wants. He wants all men to be saved and to come to the knowledge of truth.

And then he says, for there is one God and one mediator also between God and man, the man Jesus Christ, who gave himself as a ransom for all, the testimony given at the proper time. For this I was appointed a preacher and an apostle. I am telling you the truth.

I am not lying. As a teacher of the Gentiles in faith and truth. Therefore, I want the men every place to pray, lifting up holy hands without wrath or dissension.

I think there could possibly be different ways of interpreting this that could be legitimate. But the thing that was impressed on me as I was thinking about that is that we as men, we accept the position that God has given us. This curse that was given to us where we have to work, and we have to use our hands, and we have to carve out our living.

We accept that. We accept that position without wrath and without doubting. We're willing to lift up holy hands, blameless hands to you.

We accept this. When it says without wrath, I think we should be doing this without having any anger or indignation for this lot that we have. When it says without doubting, according to Strong's, the word means without discussion or without debate.

We accept this. We accept this without debate, without stumbling over this position. We accept this, and we lift up blameless hands in it.

We're not disputing or doubtful about how God created this. And then how do the women express this same thing? How do they express this same acceptance of the position that they have been given? It's by, according to what Paul says here, by proper clothing, by modesty, by discretion, by good works, quietness, submission. These are all things that Paul mentions here, and he ends up by saying this.

She shall be saved in childbearing, if they continue in faith and charity and holiness and sobriety. What does this mean, saved in childbearing? I'm sure, without even trying to look, I'm sure there's a whole host of opinions, and I didn't go track down everybody's opinion, or a lot of opinions about this. But I'm sure we can safely say that it does not mean that if a woman has children, if a woman bears children, that she's saved.

And I'm really sure that we can safely say that if a woman has no children, she can't be saved. I'm real sure of that. Other scriptures bear that out.

God honors and commends singlehood. There's a prophecy that Jesus gave. Maybe it was for a certain time.

I can't tell for sure, but he says, blessed are the barren and the wombs that never bore. I think this statement that Paul says here applies to all women, whether they're unmarried and single, sisters, whether they're mothers with children, whether they're wives who can't have biological children, or whether they're widows. It says, you will be saved in, not from, you will be saved in this lowly, humble, disregarded, unesteemed, honor-lacking position of the child bearer.

And then he closes it off beautifully by saying, you will be saved in or through, depending which translation you use, in or through that position, if you do this in faith, love, holiness, sobriety, and sobriety. When you sisters find your fulfillment and joy of the Lord within this position, it speaks volumes without a single word. It's a loud statement to a crooked world.

This world is always striving about position. It's always clashing and it's always fighting about who's the boss, who's in charge, whose job it is to keep the home, whose job it is to raise the children, whose job it is to make the income. They clash over equal rights, over whose last name they should use.

And in our day this has all degenerated to such an extreme and such a perversion and confusion that they strive over what pronouns to use, what restrooms to use, which gender gets pregnant and which gender runs the workforce. But we, as the people of God, have a settled position about this. We have settled that what God ordered is good.

We're not disputing it. Perhaps there's a mystery that we don't understand fully, but we don't think that it's ugly. We don't think that it's oppressive.

In fact, we think it's beautiful. God is not against beauty. He made women beautiful.

But there's something different between beauty and sensuality. Tertullian, as he was describing this, he said, it's because we are not captivated by the same graces which the Gentiles think to be graces. Perhaps we can't always pinpoint exactly what it is.

What makes this difference? But when we see it, we know it. Like some of the terms used are broad. Modesty is a term and it's broad.

It doesn't tell us for sure whether that's a dress or whether it's some other modest clothing. And I think it can vary from culture to culture, from place to place. Maybe I'll share this.

I once heard Matthew Melioni say something I thought was pretty interesting on a case for why in this culture our women should wear dresses. Though in the world, I don't know, the majority, I would say, of women, as they go about their days, do not wear dresses, and yet we still live in a culture in which whenever this occasion arouses for a woman to show her femininity, whether it's a wedding, an anniversary, like in the world, a wedding, an anniversary, a dance, or whatever the occasion would be that the woman would want to show her femininity, what does she wear? She wears a dress. We are not ashamed that women accept their place of femininity.

But we know, we also know that we can't just pinpoint it, well, then it's a dress. We've all seen plenty of women in dresses that were far from modest. But we know it when we see it.

You know, the one, when we see it, it's sensuality, it's extravagance, it's boldness, it's luxury, it's fearless. And when we see the other, we think of discretion, simplicity, modesty, quietness, good works, wisdom, and the fear of the Lord. Clement of Rome wrote, let us instruct our young men in the lesson of the fear of

God.

Let us guide our women toward that which is good. Let them show forth their lovely disposition in purity. Let them prove their sincere affection in gentleness.

Let them make manifest their moderation of their tongue through their silence. Let them show their love, not in factious preferences, but without partiality toward all them that fear God in holiness. Sisters, your position is priceless.

Your unnoticed service is of great importance. You're kind of like the thumb of your hand. It's just a small part, but it gives the rest of the hand almost all its ability.

Without it, we're severely crippled. And we seldom think about it until it's lost. There's a battle for truth in life, and sisters are no less engaged in it, and they are no less important in the outcome of it.

Humanity's whole purpose is to bring glory to God. And in this, men and women are equal. But how they glorify him is different.

We see this principle in the 1 Corinthians 11 passage where it talks about covering the head. A man should not cover his head. He is the glory of God.

The woman should cover her glory. Is that fair? The world sure doesn't think so. Why did God create it this way? Does it work because he created it? Or did he create it this way because it works? It may be a bit of a mystery, but we know it's good.

With everything that God created, we can say, behold, it was good. Though you're not recognized as one of those that spread the gospel, that preached the word, that furthered the kingdom, that disciplined the saints, you make it possible in many unnoticed ways. In Luke chapter 8, he starts in by saying, soon afterwards, he began going around from one city and village to the other, this is talking about Jesus, and proclaiming and preaching the kingdom of God and the twelve were with him, and also some women who had been healed of evil spirits and sicknesses.

Mary, who was called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Cusa, Chusa, I'm not sure, Herod Stewart, and Susanna, and many others who were contributing to their support out of their private means. It's just a couple little verses in there. It's almost hidden, we gloss over it, but just think about that.

Here was Jesus and the apostles. They were in the spotlight. The whole world was coming to hear them.

They were bringing their sick. They were wanting all kinds of blessings from them. They're the ones who were receiving all the honor.

But who was making it possible? It mentions a few of these women, and then it says others, who were out of their private means supporting them. You keep going, you keep preaching, you keep healing, you keep spreading this kingdom. We'll make sure you have food, we'll make sure you get shoes, we'll make sure you have clothes, out of their own means.

Some of this, it's possible that it was a widow. The one says Joanna, the wife of this man, Herod Stewart. I don't know if she still had a husband, or perhaps if he was Herod Stewart, maybe he kicked her out.

I don't know. But women from various walks of life were pouring themselves in to this Jesus and his apostles. They were women who followed him to the cross.

They were women who followed him to the sepulcher. They were women who announced his resurrection. There were women in that church's first prayer meeting that we read about in Acts.

By the way, I think that prayer meeting lasted 10 days. I'm not quite sure, but it is longer than I've ever sat in a prayer meeting, for sure. Clement of Alexandria wrote, accordingly, he says in a letter, Have we not a right to take about with us a wife that is a sister? I think this is, he's quoting Paul.

Like the other apostles, but the latter, in accordance with their particular ministry, devoted themselves to preaching without any distraction and took their wives with them, and not as women with whom they had marriage relations, but as sisters, that they might be their fellow ministers in dealing with housewives. It was through them that the Lord's teaching penetrated also the women's quarters without any scandal being aroused. I think what he's saying there is like Peter and the other apostles who were married, they took their wives with them.

And it was the wives who shared some things about the gospel to the women in the women's quarters so that nothing scandalous, no evil appearance, no scandalous accusation could come out of there. These women all stayed within their God-given position, yet with a faithfulness and endurance and with love. They followed Jesus and were wholly devoted.

There in Proverbs 31, it says, A woman that fears the Lord, she shall be praised. A fear of the Lord that doesn't allow her to come out from that position. And a fear of the Lord that keeps on displeasing God in that position.

In the 1600s, there was a group in Scotland that was called the Covenanters. And they were particularly disturbed that the king of England should be called the head of the church. One of their leaders was John Knox, and he had a daughter who followed this teaching of his.

And this daughter ended up marrying a man named John Welsh, who also went about preaching the gospel there in England and Scotland, but they refused to call the king of England the head of the church. And so this John Welsh was arrested, and he was kept in an extremely damp, miserable dungeon in southern France for years. He was kept there, and he would write letters that his wife would receive, but by all appearances, he was stuck there.

He was going to die there. And his wife went to King James to appeal for him. And in her appeal, she said, could you... Sorry.

She said, could you at least transfer him to a prison in England that's not quite as harsh, not quite as miserable. And King James said, sure, I can do that. Just get him to say that the king of England is the head of the church.

The story is that she lifted up her apron and said, I'd rather have his head in my apron than have him say that. A woman that fears the Lord, she shall be praised. There are so many ways that sisters can minister.

Dorcas, who I take to be a single sister, she did it by sewing all kinds of things for busy mothers and widows. The older women in Titus are instructed to teach the young women to love their husbands, to love their children, and to be keepers at home. And then there's the obvious teaching your own children.

I think even with a father's participation, sometimes we underestimate the powerful influence of a mother. Even though the children often don't really like her as much as the father. It's not that uncommon.

It's just not that uncommon that they just... Maybe I should not say they don't like her as much. They just... The young children, they're with her day in and day out. And when they're real young, they like her better.

But, you know, dad comes home and he gets covered with hugs and kisses and all kinds of, you know, appreciation. And the mama just seldom gets that. And yet, her influence.

It's a position that's often drudgery. And papa gets the honor. Is it fair? I don't know, but it's the way God made it.

Timothy was... had a really sincere faith, Paul said. And he was a young elder. He was a young leader in the church.

And it was directly contributed to the faith of his mother, Eunice. And that directly contributed to the faith of her grandmother, Lois. And that Walter read out of the wisdom of Sirach.

I'm going to read a couple verses here out of 26, chapter 26. It says, A wife's grace will delight her husband and her skill will put fat on his bones. A silent wife is a gift from the Lord and there is nothing worth as much as a disciplined soul.

A modest wife is blessing upon blessing and there is no scale adequate to weigh a self-controlled soul. Like the sun rising in the Lord's heaven is the beauty of a good wife. In the ordering of her house, like a lamp shining on the holy lampstand, is the beauty of a countenance in the prime of life.

Beautiful feet with a steady heart are like golden pillars on a silver base. I want to wrap things up here. And to the men, I'd like to say what Peter said.

In 1 Peter 3, 7, he says, You husbands, in the same way, live with your wives in an understanding way. As with someone weaker, since she is a woman and show her honor as a fellow heir of the grace of life so that your prayers will not be hindered. I think in King James it says, dwell with them in knowledge.

We have knowledge. We are men. We are not beasts.

We are not bulls and roosters. We have knowledge and we need to honor them. They are fellow recipients of the curse.

They are likewise fellow heirs of grace. I'm going to read a quote here. I slightly modified it.

They are designed not only to gratify us, but also to fix in us all the kind and sociable affections. They were not meant to be the slaves of our arbitrary wills in our brutal moments, but sweet companions of our most reasonable hours and exalted enjoyment. Heaven has endowed them with that peculiar warmth of affection, that disinterested friendship of heart, that melting sympathy of soul, and that entertaining sprightliness of imagination joined with all the sentimental ability of mind that tend to humanize the rough nature, open the reserved heart, and polish the rugged temper that would otherwise make men the dread and abhorrence of each other.

And to the sisters, I would like to say embrace this childbearing position. In spite of the drudgery, the lowliness, the lack of honor, continue in it in faith, in love, in holiness, whatever your husband is called to,

whether it's a... just to use the biblical term there, an apostle, a prophet, evangelist, a teacher, or just a messenger, or whatever all the offices and... I don't even like that, offices, but all the duties that the men have, whatever your husband is called to, make him a great one. Be his helper.

Make him excel. Great will be your honor in the world to come. You know, when I think about the principle that we see through Scripture where Jesus talked about this a lot.

Now, I was kind of looking for maybe some proverbs that talk about this too, and I'm sure there are some, but like how the servant... Jesus said the servant is the greatest of all. He said he that takes the low seat will be invited to the high seat. That whole principle, that whole concept, if I think about that, whose position, when they accept it, is of the most... lowly of servanthood, it's the women.

And I have this... I guess I just want to encourage you, though you think you don't get the honor, there is a day of reckoning coming, and I just have this idea that perhaps, perhaps in the throne of heaven or in the kingdom of heaven, in the ultimate restoration of all things, that there will be many, many women who have gained themselves a seat very, very close to the throne. If that's how it works, throne and seats. You get that idea sometimes.

As Paul said, those members that seem weaker are of great necessity. Did God create it this way because it works? Or does it work this way because God created it? I don't know, but it's very good. Why don't we give thanks? Father, we thank you for all your ways that are wonderful.

We pray, Lord, that we could accept the position that you've created us for, help us as men to lift holy hands without wrath or doubting, and help the sisters to find their position and to be saved in this childbearing position and help them to continue in faith and love and holiness and sobriety. May you add your blessings in Jesus' name. There is neither bond nor free.

There is neither male nor female. For you are all one in Christ. I guess I've had the imagination that in heaven or the afterlife, new heaven or new earth, however you want to say it, that that element won't exist between male and female.

I just have the idea maybe those roles won't be there where women are supposed to be quiet. You stirred up a lot of thoughts and ideas and I don't want to share all of them because it's pretty kind of close. Remember I was telling you about David's census? I thought it's really tied in.

I want to give a message on David's census. Some of the principles were pretty closely related here. One thing I would say, I would have been hoping that the sons and daughters would have also been listening to that.

If it didn't occur to the young men here that all those principles apply in your home. I almost wish Dwayne had maybe said young men, these principles apply to you and young ladies too. There's a beauty in being a young man who honors his parents or their father and daughters as well.

While in the household, young men share a lot of those beautiful things of working so that their parents will be honored. You were talking about the animals and you said the roosters out there strutting. Just because we realize this principle in God's creation and the relationship between a man and a woman.

May it never be that men of God would take that for granted and make assumptions. Be unthankful or bossy or something like that. What a precious... Like God gave Adam a human to be his helper.

Humans are the best things on earth. God has given men their own human to love and to care for them. It should be humiliating to a man that another human, it's their job to help him and to bring him glory.

We should not be anything like a strutting rooster. This beautiful thing of femininity, like you can't... You finally said the word I was thinking the whole time, embrace. You said it at the end.

I wish that women of God would embrace, like see that it's a beautiful role. First you said something like accepted, I was like no, embrace it. It's beautiful.

It's a beautiful thing anyway. Men can't force women to be feminine. Like it's something a woman has to want to be and try to be and exercise herself in.

A man can't boss or force women into giving themselves to the men. I can see how a woman could get discouraged if she gives herself to a man who just takes it for granted and struts around and bosses her. We wouldn't want, as men, we don't want our wives to get discouraged.

Or your children, all this can apply to your children as well, to honor them. Oh, and then maybe... Did he make it this way because it's the way that it works? I think, especially this, God has through his creation pictures of himself and his relationship with men. This would be the ultimate one.

All of us as humans, but men, we give our lives for his, that he would be glorified. I think he created this relationship as a picture to typify ultimately the relationship God wants to have with us. Yeah, I mean... For some reason, maybe the world has taught me this, but I guess as a man I feel bad encouraging women to embrace this thing, but... I just say it again, I wish... The enemy is at war against this thing, the beauty of femininity, the beauty of the difference between male and female.

He wants women to feel used and to want to be equal or be on top or not have that position. I just wish that sisters would recognize that and also be at war against the enemy and to not be discouraged, but to really see its beauty. Thanks, Brother Duane.

I appreciated both the opening and your message. Walter, just one comment. I just really appreciated the idea about thoughts and how they, if not checked, can lead to sin.

And then, yeah, I appreciated the message about femininity. I just had a few thoughts and then a question. Is it not coming through? Is that better? Okay.

Yeah, I guess I'll just start with just to kind of springboard off what Buddy was talking about about embracing the femininity. I have a regular feed of aviation news articles and this is not unique to the aviation industry, but there are often articles that bemoan the fact that there's not a higher percentage of women pilots and what can we actively do to change that and to get more women pilots? And I think that's true in a lot of different industries. And I just find that a little bit ironic, that spirit of independence, just that confusion, Duane, that you were talking about.

I feel like they're best recruits or the ones that they would need to most target would be women who were products of a traditional home, who would be in a position to take advantage of that opportunity. And yet, it's not a self-sustaining thing. I've met other pilots that have the respect of their children, but I've met a lot of pilots that both spouses are pursuing a career, and they do not have the respect of their children, nor are their children even in a position to have any kind of a meaningful job or contribution to society.

I don't know. Hopefully what I'm saying makes sense, but it just seems like the best hope of a lot of those articles is to hijack products of a traditional home where they had the nurture of the mom and turn them into career women who are not in a position to do that, while at the same time belittling and scorning the vocation of a mom or a homemaker. Hopefully that makes sense.

I had other thoughts, too, but I'd just like to give place to others. One question that I had, Duane, I may have missed it, but you were talking a lot about 1 Timothy 2, verse 15. Notwithstanding, she shall be saved in childbearing if they continue in faith and charity and holiness with sobriety.

I thought it was interesting that you looked at that, maybe from your background at one time, as a salvation, like it isn't, and you realize it isn't about salvation, and I kind of missed maybe exactly what it is you're saying that that verse means, and that's my question. From some of the backgrounds Lisa and I came from, that's often, I guess we've known women and we've even thought of it ourselves this way, that they believe this thing, and it is that if they're living a godly life, according to the you know, living with faith and charity and holiness with sobriety, that they won't have a painful childbirth, and so like, when they have a baby, that is some kind of a thermometer of their spiritual walk, and if they have a really hard time with labor, they're failing somehow, and if it goes real smooth, like ah, they've got those things. I just wonder, Duane, if you could maybe in a nutshell say what you were saying that verse means.

Yeah, I wanted to just say amen to the message, and for Buddy, I thought I heard Duane saying toward the end that us men are not animals. Maybe I heard it wrong, but so I thought he took all that away about a man being, strutting around. Anyways.

He was talking about the hens laying eggs, and what's the rooster doing, he's out strutting. Yeah, but then toward the end he said, we're not animals. So, yeah, all these things have, the beauty is, whether it's in the godly order or not, for a man to be out of his place makes things difficult.

For a woman to be out of place makes things difficult. For children to be out of place makes things difficult. When we, all of us, find that humility and that surrender, things are beautiful.

And God's laws cannot be cheated, so it's the choices we have to make. Thank you. May the Lord bless us.

Yeah, that was, that was great, Dwayne. I guess, yeah, before I, I guess first, yeah, I just thank you so much, Dwayne, for that message. That was, that was, I think, very important for all of us.

I'm sure especially for the young men that are teenagers, eventually will have wives, and I think that kind of seed being sown in their hearts is really important. Very sobering. Probably be very helpful in their future marriages.

Yeah, I guess I did want to start. Walter, I took a look at that passage in First Samuel 28, both in the Greek Old Testament and the Hebrew, both, and both of them basically read the same. There's nothing about him sleeping, about Samuel sleeping.

It says that he just brought him up, uses the verb bringing him up, which would imply, I mean, doesn't have to be, but would seem, apply, as the scriptures say. Hades is down. When Korah's rebellion, it said they went down directly into Sheol or into Hades.

It said they brought him up, and then he says, why have you disturbed me, having brought me up? I mean, that's really all it says. I don't know if there's any translations that kind of turn that into a commentary instead of a translation and use the word sleep, but it would be, it would be the translator's opinion rather than actually being in the inspired text and stuff. So, but anyway, so yeah, to this, I just had, like Buddy said, yeah, it generates a lot of thoughts here with Brother DeWayne's message.

It's, yeah, just really, really beautiful in a lot of ways. So yeah, I think this, like this design pattern is just repeated. God does that a lot in nature, that I really appreciate one of the early Christians, the Apostle Barnabas, that just kind of woke me up to the fact that a lot of these things in nature, and I think this is what Paul's talking about in Romans chapter one in some ways, are implying that a lot of things in nature that human beings, if they reflect on them, they'll see these repeated patterns.

Not only does it build faith that that sort of thing suggests a creator rather than modern, or not even necessarily modern, even in ancient times they believed in, you know, evolution and stuff or whatever, but these crazy ideas and things just kind of evolve. But yeah, one of them that I thought of, even though it's not necessarily male and female, it's still the same idea and I think we can see these sort of things in nature. Like, for instance, honey, right? Everybody loves honey.

They look at the bee who has figuratively a male role and then the flower. When people think of honey, nobody ever really thinks about the awesome, you know, I mean, dare I use the word thanks, giving thanks to the flower. But when we think a lot about the bees, ah, the bees doing all this great work and stuff, but we don't really think about the role that the flower had in it.

And I just think a lot of that same pattern exists that points to this idea, as Duane brought out, of the kind of in the background kind of amazing, important role that women have in so many different ways that I think Jesus brought out. I don't really see it so much in the Old Testament. I think it was kind of a revealed sort of thing of, as Duane pointed out, that this upside-down thinking that what is lowly to him that, you know, is exalted, he'll be humbled, and this kind of thing as Jesus talks, and, you know, with some of the ways that he said it, I'm actually forgetting.

But it's just upside-down thinking. And so I think a lot of times we can tend to, what human beings pay attention to and honor and make a direct correlation, I think that's how God is. So whatever human beings are recognizing and honoring, okay, God is paying attention to that and catching that.

But these obscure things, and as Brother Duane brought out, these important, amazing things that women are doing in the background, that God's not so much paying attention to that. And I think there's little things scattered throughout the Scripture, particularly in the New Testament, that if we're paying attention, show that that's not the case. And I think a general principle I see in the Scriptures, like Jesus saying, for instance, in Matthew chapter 6, just to use this as a parallel, where those that are giving alms and they're announcing it with trumpets or whatever, and then they're getting the honor from human beings, well, they've already received their reward.

So I think there's a principle, I think, that's being stored up, treasures in heaven, when Christ comes back, as Brother Duane suggested, for these super important things that the women are doing in God's church that aren't recognized. And I think it takes a lot of faith to keep enduring, pushing forth, and doing it from your heart, not just doing it because there's peer pressure, but now you're doing it from your heart, and you're not being recognized. And it takes a lot of faith to hang in there, but I see that message so strongly in various ways, not just with regard to women, in the New Testament, because God talks about the poor

versus the rich.

Well, in this world, the rich are the ones that are paid attention to, the ones that have the decision power, which is kind of the male-female sort of thing. And all those things, like they're recognized and they're honored and there's attention drawn to it, but then the poor, Jesus said, blessed are the poor, for theirs is the kingdom of heaven. And so that kind of principle of what is lesser in this world and how that's all going to be rectified when the righteous judge, Jesus, shows up on the scene.

So, yeah, I just really appreciate the message, Brother Duane. Thank you so much. Amen.

Thank you, Brother Duane. I appreciate it when you also get teary-eyed and break down, because that makes me get teary-eyed and break down too. But, yes, it reminds me of your lesson on motherhood, which I listen to every so often.

When you did that years ago, motherhood and fatherhood, and we can never give enough thanks for the women, whether we all have mothers. I guess that's why you chose that first song, The Mystery, How God Works in Mysterious Ways. A lot of women, it seems that when they have a lot of, or the world, I guess, when they have bad marriages, it's usually the man.

The man will cheat, or the man will do this, or something like that. And the woman can do all the giving to keep the marriage alive, but she'll get nothing in return. And it's a burden on so many women, especially Christian women, that they do all the giving and seem to get nothing in return.

And it can happen and the other shoe could be on their foot now and then. The man can do all the giving and they get nothing in return too. It's the other way.

Just a few comments on the male of the species. I think Buddy alluded to that. Kind of that, well he said the strut and rooster, but the lion with its mane and the peacock, they're the good looking ones or the honorable ones.

But in the human kingdom, it's the woman. The woman with her long hair and her beautiful face. The woman is the glory in the human kingdom, right? The woman is the pretty one, not the guys.

On the genealogy, and I don't know which one, as you mentioned the men, but my ninth thought of, there are two women mentioned in one genealogy and they happen to be Gentile women. When it talks about, it's Ruth and Rahab. And for Ruth and Rahab, right? And even for David, for David when he committed adultery with Bathsheba, it says the wife of Uriah.

The wife of Uriah. Women have, they get their recognition in certain things like that. Unless I'm wrong.

A world-famous song, I'm not going to sing it, but it's something when no one's around, I'll play it and I'll listen to it. It's called A Hundred Pounds of Clay. He took a hundred pounds of clay and he said, hey listen, I'm going to make something because I know what's missing.

And he took it and he rolled up his big sleeves and he made a woman. Friendship for a man, A Hundred Pounds of Clay. And you probably heard that, I heard it from a Church of Christ elder way back when.

He was so much older than us. And he said that, like you said Brother Dwayne, he brought the animals, had a parade of the animals, and all the animals have, what do you call it? Mates. Mates.

But then there was none for Adam. And then he saw the lady and he gave her the name. And you know what the name was, right buddy? He said, whoa man.

Okay. It wasn't woman, it was whoa man. And okay.

And I remember, it was a true story, it was my Church of Christ preacher way back 30, 40 years ago. It was Mother's Day and the young boy, Billy, was in that thing. And he saw a biker, he was on a holly and he had a big beard, holly, gruffy looking holly and it was a stoplight or something.

And Billy said to his dad, does he have a mother too? And the biker heard him. And the biker looked over at him and said, yeah son, I have a mom too. And he got kind of, kind of shook up when he said, yeah man, yeah boy, I got a mom too.

And so we can, we can expect that everyone has a mother and usually has fond memories of a mother. And I'll just make one last comment about Sarah's mother. She's the fifth of six children and a lot of times her and her younger sister, Christine, would be arguing when they're little girls, you know.

She's two years older so she'd be five and Christine would be three or whatever and they'd be arguing. And the mother, who was a godly woman, she just said, enough is enough, she wanted him. And then she said, your father's going to hear about this when he gets home.

And that was, that was all they had to say. That's, she could have spanked him and disciplined him but she just said, your father is going to hear about this when he gets home. And that brought the worst feeling of dread in her, in her sister Christine.

The Lord be magnified. I just wanted to express my gratitude and say amen and just wanted to give a scripture that would pair with what Buddy was saying about what he thinks that this is a picture too of, and of course, we've read this a hundred times, Ephesians chapter five. Wives, be subject to your own husbands as to the Lord.

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. But as the church is subject to Christ, so also the wives ought to be to their husbands and everything.

And I'll skip down to verse 33 or 32. This mystery is great, but I'm speaking with reference to Christ and the church. Nevertheless, let each individual among you also love his own wife, even as himself.

And let the wife see that she respects her husband. The Lord be magnified. Yeah, amen.

I also wanted to express my gratitude. I really appreciated that. Having so many girls and a lot of good stuff there.

I'm not sure, please forgive me if your version said this, the word helps, but I wanted to read it. I've always wondered about this verse in first Corinthians 12. 28 says in God had set some in the church, first apostles, secondarily prophets, thirdly teachers.

After that miracles and gifts of healing helps governments, diversities of tongues. And then I find it interesting because it addresses all those except for the helps. It says are all apostles or all prophets or all teachers or all workers of miracles have all the gifts of healing.

Do all speak with tongues to all interpret. But covet earnestly the best gifts and yet show unto you a more excellent way. Just in relation to the the sisters being helpers.

Yeah, I really, I just didn't have a whole lot to add. I just wanted to share my appreciation for that. I really want to say glory hallelujah at different parts of these messages, but I've refrained myself.

Hopefully in the future I'll find the courage to do that. I appreciated your message Brother Walter. That helped me.

I think kind of set some things off in my mind. I might share next week for my devotional. And I too had one question.

The man, I don't remember his name who was in prison and his wife asked for a better prison. Whatever. What was the end of that? Did he? Yeah.

Okay. Yeah. To that, in case you didn't hear the last thing I said is the woman held out her apron and said, I'd rather have his head in my apron than to have him say the king of England is the head of the church.

But honestly, I'm not quite sure. As far as I know, John Welsh just stayed there in that prison in France until he died. To me, the real punchline is just what this woman said.

Anyway, and I wanted to answer Max's question. I'm glad you asked because that is that kind of was one of the main things is like to touch on that verse that could possibly have various interpretations that could be legitimate. Although I consider the one you said that you might have had some people influence you or some people that would teach that like if you are these things love, faith, love, have these things, faith, love, sobriety, whatever, that you will be saved from pain and childbirth.

I personally think that's an absurd interpretation. I just I'm just sorry but I just don't think so. It would be about like saying I think that if that if a man had what he has his farm would never grow thorns and thistles.

And what I though there could be others I've heard I've heard of people linking it in with like a woman giving birth to the savior of the world but as I was as I was reading and thinking about the whole passage I just connected the passage with the with the curses that were given to both men and women and that I think Paul is touching on the positions and when when when you know when the curse was given to the woman having having pain and childbirth was only part of it like she was given she was set to a position of of of submission under the authority of her husband and it it is in some level it is equivalent to you know the position as I was pointing out that we see in all nature with male and females females have this lowly position of bearing offspring and it it comes with other things and and so I think what he's saying and I think this applies whether somebody has biological children or not you will be saved in this lowly humble position if you continue in love faith and charity not saved from it like embrace this position and continue in faith and love this and you'll be saved anyway thank you for giving me the opportunity to clarify what again maybe not the only reasonable explanation but I can I just say like what I think the Lord showed me this week just real quick to pick up on what Brother Dewayne is saying here's proof that the interpretation that you have to bear children women have to bear children in order to be saved we know that the tone of half the New Testament Paul wrote thirteen books out of the twenty-seven Paul wrote arguably fourteen I mean I tend to agree with the early church or most of the early church or a lot of the early church said that he wrote Hebrews but anyway so the tone of his letters is that he wants he strives he beats his body making him slave that everyone could be saved and yet in First Corinthians chapter seven he addresses

the widows I mean you could argue well widows they've already had children but but the unmarried and the virgins to remain so and so do we really think that righteous Paul was you know encouraging him to go to hell I mean it's such a ridiculous interpretation of somebody to think that okay Paul in First Timothy two is actually saying that a woman has to bear children in order to be saved because here he's encouraging virgins and unmarried to stay that way which would basically encourage them to not enter the kingdom of God if that was the interpretation so just to be clear yeah I just want to take a moment I appreciate this day where we're kind of recognizing each other a bit and I just really want to thank so much I'm just so grateful to God first of all for brother Will Yoder and his family and they're you know they're in my prayers a lot just appreciate them so much just give me a place to live and how things have turned out just a blessing and brother Norman I just appreciate it it makes me it just reminds me in the Old Testament that there's so many gifts and skills that God has given him to solve all these different various and diverse problems and things that have come up as we're trying to get that place livable and it's really turned out just amazing there on Will's property and even this week the problem that he solved you know again just amazing so I just bless him and his family and appreciate him so much and but yeah I was just starting to think of in the building of the temple and I think even in some things with the Ark of the Covenant I think God the text kind of shows how God gave certain ones gifts to to fashion things and do certain fashion of I don't know if I could use the word art sorts of things in the temple and the Ark of the Covenant and all these sorts of things so that just kind of implies which I think we could all come to this conclusion even without those sorts of things that all of these skills it's a combination of the efforts of human beings but so much so the gifts of God of these things so I appreciate so much that God has really blessed Norman with this diverse skill set of doing so many things it's been such a blessing so yeah one thing that came to my mind I was eating with Brother Ernest down about where I live he was telling me a story about how a Christian man went to visit Gandhi the man from India and he said something like how the man said they were talking about wars and self-defense and how Gandhi said it just doesn't work like that and I was like I was thinking about it and I was like yeah it doesn't work like that and so God another thought that came to my mind was how God's ways are just perfect so it's like when we don't live by his ways there's just no peace there's strife and contention and just it's like it just doesn't work that way you know like God's ways they work and they're perfect thank you for the messages quick thing and I'll look at when I get home Philip's four virgin daughters maybe Breda some of you people in the early Christians know I think they remained virgin all their lives I think and so blessed are the virgins I mean that's us married with people I guess we're weaker but the Lord be magnified Amen appreciate both messages and all the all the comments Duane posed the question does it work this way because that's the way it works or because God said so I believe it can be both it does say wisdom was with him in the beginning and God created this beautiful thing this beautiful order and it works because he commanded it to science hasn't been able to figure it out it hasn't been recreated by the wisdom of man in any way so I'm thankful for that I'm you know I appreciate the message the call to wisdom the call to be wise and discerning to be faithful how much of that really lies within our own choice and then and then to follow that up with with the main message was was that was a thing of beauty in itself that I believe God ordained we couldn't have I don't think our I don't think our preachers today could have got their heads together and said I'm gonna talk about this and then you talk about that and it'll all fit together but it did and it was beautiful as an encouragement I appreciate that the picture of the beautiful the beautiful place of of the sisters in in in the kingdom and as Dwayne pointed out their salvation lies right there they don't need to be looking beyond or outside of that it's the fullness of God's plan is right there for them and it's it's beautiful it's perfect and and our our role in supporting them in that is is also important one one place as if you you know if if you love your wife it's like you're loving yourself flip side of that if you want to be bitter towards your wife your your life will be better it just will so again how

God orchestrated all that saw ahead designed it that way is beyond us but in his wisdom he did so as an encouragement to the sisters there was there was a saying that was brought to my attention this week that that you know if it seems unfair that that that all your hard work you know it's it's the husband that gets the honor it's the you know it's the Dwayne pointed that out very clearly it's a lowly position but as as as as God has placed us in our position we do get the honor but with the honor comes huge responsibility that I wouldn't wish on any sister One saying was, be careful with your praises or you might corrupt even the perfect. Even a perfect man can't. To bear the weight of praise and honor is a hard work.

It will test your humility to the core every time. And so, be thankful that the Lord protects you from that, even if it does seem a bit unfair at times. And then, look forward to that day, as Buddy mentioned.

We don't read of marriage and genders in heaven. And I believe God's Word is true that says the least will be the greatest. So, may the Lord bless you as you store up for yourselves a wonderful treasure in heaven and protect you in your place.

Again, just to appreciate the thought that all that's needed for salvation does lie there. Whether you are married, single, a mother or not, it can be worked out there under that protection that He has for you. Yeah, thank you, Brent.

Either I heard it or I imagined that he was asleep. It doesn't say that. He got up and disgruntled with the idea I had.

I thought for some reason he was disturbed. It does say disturbed, but it doesn't say he was asleep. So, thank you for that.

That's my mistake. Yeah, and thank you for all the comments. I just have one thought here I thought I'd share.

Micah touched on it when he read about where Paul said it's a great mystery, but he's speaking of Christ and the Church. He was speaking about a marriage between a man and a woman, but then he just said it's a great mystery, but I'm speaking about Christ and the Church. In 2 John, he starts writing to the elect lady and her children.

The Church's role is as a woman, as the bride, and Christ is the husband. I was just sitting here thinking about that, and I thought maybe some of the problems that we have is because some of us men don't know how to be ladylike. Yeah, thank you, Norman.

I meant when I was, yesterday or whenever, when I was thinking about it, I thought, oh, I want to add this, like these things that I'm saying. If I get to the point of talking about the role of a woman, let us know this is how the Church needs to respond to Christ. Yeah, I appreciate that.

You know, I know I'm actually talking a lot today. It's kind of ironic that that message I put out on the text message thread about being careful with our words and silence is, they had that Spanish proverb. The guy Justin Waddle, I think is his name, from that Sound Faith channel.

I listened to that message like four times, and yeah, I'm sharing quite a bit today. But I just wanted to share one last thing. I appreciate actually what Norman said because that mystery of Christ and the Church.

Christ analogous to the husband, all of us analogous to the wife. Jesus teaches us to pursue doing good, pursue working righteousness, and yet not seeking honor, but basically to be hidden in a sense. So that role that Duane is describing and bringing out, that seems to be the real, I would argue, the real message of that model that God has designed between a husband and a wife, and the wife doing all these amazing things and yet not really being so recognized that us as a church, as all as disciples of Jesus, that that's the way we're to work righteousness, and yet it's not gonna be so noticed.

So anyway, yeah, thank you, Brother Norman. But yeah, I'm not sure if some of us have put this together. In this passage in 1 Peter 3, and we've already talked a little bit about today, in verse seven, and then eventually down here in verse 10 and 12, he quotes from the Old Testament.

And to me, it's pretty clear that it's not a coincidence that it's only a few verses later that he says this. In verse 10 to 12, where he quotes from the Old Testament, I think it's Proverbs, he says, whoever desires to love life or whoever loves life and wants to see good days, let him keep his tongue from evil. Let him refrain his tongue from evil, kind of like James says, like bridling a horse, and keep it in check that he can keep control of his whole body if he can do that with his tongue.

So keep his tongue from evil and his lips from speaking deceit. Now that, if you haven't thought about this before, is a work of unrighteousness. If you did those things, it's a work of righteousness if you're restrained on those things.

Let him turn away from evil and do good. Do good, work in righteousness. You'll see in a minute why I keep pointing this out.

Let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and his ears are open to their prayers. But the face of the Lord against those who do evil, those that work unrighteousness, he's against them.

He turns his face away from them. And so let's back up to verse seven where he talks about the husband's prayers being hindered. That's exactly what this proverb, or I assume it's a proverb, but anyway, this Old Testament passage, what he's bringing out.

And I would argue that's one of the main reasons why he quotes it. He says, the ears are open to the prayer of the righteous, but his face is against those who do evil. So for our prayers to be, for the husband's prayers to be hindered because he didn't honor the wife, because he didn't show her honor, and he wasn't understanding with her, being considerate of her as being the weaker vessel, that warning is not only talking about your prayers, but it's also saying you're not walking in righteousness.

And if you're not showing your wife honor, if you're not honorably treating her as the weaker vessel, not pompously, and showing and being understanding, is it, I mean, 1 John chapter two, segueing into chapter three, I think it's the last few verses, says those that were righteousness that are in Christ. And so this is very dangerous ground. So probably more emphatically that I'm sharing this is for those young ears, 16, 17, 18 years old that are gonna be getting married, I hope you're listening and hearing what I'm saying.

Because if you fear God, you must treat your wife with honor and be understanding. So anyway, that's it.
■ And her fortune's good steps in the sea ■ ■ And lies upon the slope ■ ■ If it for saints' fresh courage take the clouds ■ ■ Hark it with mercy and shall break in blessings on your head ■ ■ Judge not the Lord by being loathsome, but trust in God alone ■ ■ For his grace behind the crowning providence ■ ■ Behind

the smiling face his furnaces will ripen fast ■ ■ Holding every hour the one name of the bitter days ■ ■
The sweet will be the flower ■ ■ Blind and beaming his sword you will see ■ ■ And scare his work in vain
■ ■ The God is his own interpreter ■ ■ And he will make it through ■

Video: <https://sermonindex2.b-cdn.net/ePwOWqILTGE.mp4>

Source: <https://sermonindex.net/speakers/duane-troyer/saved-in-childbearing/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net