



## 12. Saved Through Childbearing

1 Timothy 2:11-15  
1 Timothy 3:7 & 14-16  
1 Timothy 1:1-3  
1 Timothy 5:13 & 21  
Acts 19:19  
1 Timothy 4:1  
1 Timothy 6:6 & 16  
1 Timothy 2:1-6 & 9

[illegible]

There is so much confusion over Paul's instructions about women in 1 Timothy 2:11-15. By examining the cultural and religious context of Ephesus, we can get a broader picture of what he had been trying to say. Culturally, Paul was addressing specific problems arising from the collision between Jewish synagogue practices, pagan Artemis worship, and early Christian communities. The passage about women being "saved through childbearing" is most likely a targeted response to former Artemis worshippers who needed proper theological education and assurance that Jesus, not Artemis (the goddess of midwifery), would protect them in childbirth.

Paul's intent was most likely to establish orderly learning environments while affirming women's equal participation in God's mission. Paul's words, when understood in context, become less about silencing women and more about redirecting worship from false gods to Christ, while also ensuring that newly converted women could learn proper doctrine in respectful learning environments.

- Does understanding the specific cultural context of Artemis worship in Ephesus change your understanding of some of Paul's instructions in 1 Timothy?
- Many church leaders viewed women as inherently inferior. How do we examine culturally-influenced interpretations of Scripture? How can we challenge flawed theology with patience and graciousness?
- How does this passage highlight the role of Biblical authority and interpretation?
- Paul was most likely "stealing" local phrases about Artemis and reinterpreting them in light of Christ. What does this approach to ministry - engaging directly with competing religious narratives - teach us about evangelism in pluralistic contexts?
- How does/can the phrase "saved through childbearing" address the practical fears and concerns of new converts?
- How should churches today handle the tension between honoring Scripture's authority and acknowledging that some traditional interpretations may have been influenced by cultural biases rather than Biblical truth?
- What can/should authentic Biblical gender partnerships look like in contemporary church leadership and family structures?