

**Derek Ramsey says:**

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The grammar of 1 Tim 2:12 is highly ambiguous. Scholarly material on this is readily available. Shoot down, as you will, the following alternative to the KJV, NIV, and CBMW interpretations.

The proper interpretation rests on the rendering of *authentein*, a word only used once in the NT (!). In the hundreds of known uses, it implies aggressiveness and abuse. It does not refer to the normal use of authority (*exousia*). A better rendering would be *to abuse authority in a dominating way*.

The Ephesians were dealing with the cult of Artemis which taught that woman was the originator of man. These women were trying to assert their dominance over men by teaching that man comes from woman. Verse 12 instructs the woman not to teach that she dominates a man due to the superiority of her gender. Now the applicability of verse 13 is obvious: “For Adam was formed first, then Eve” directly contradicting the cultist teaching. Verses 14 and 15 states that Eve was deceived, cursed with painful childbirth, and will be saved through faith in Jesus Christ (a man who came through childbirth).

V.12 is silent on the topic of the normative authority of women. V.14 does not state that men or women are superior. Adam was not deceived, but he received the curse of **death** for *willingly choosing to sin* and took the blame for the fall (Romans 5:12+). The traditional wording of v.15 is troublesome and it is hard to find any consistent teaching on it. Women are **not** saved by giving birth, they are saved through faith in Jesus Christ (it can’t contradict Ephesians 2:8 or 1 Cor 7:34+).

*“If there was any question over what Paul meant when he said women were not to teach, the fact that he opens and closes by saying women are to remain quiet should settle all doubt.”*

It all depends on your presuppositions. The woman (singular in the text) is supposed to be quiet in direct contrast to making her specific aggressive false teachings. The instruction to be quiet has no bearing on the broader issues of women teaching. The text is silent on that point.

*“Paul explains what women should be focused on (having and raising babies)”*

The text does not say that. That is neither a literal interpretation nor is the synecdoche figure of speech universally accepted. This is for good reason as it would potentially contradict 1 Cor 7:34+ where a woman is better off not being married. It’s incoherent to say that it is best for a woman to be simultaneously unmarried and raising a family with her husband, nor does this even make sense in the context. Is it not also the job of a father to raise a family? What does it mean to be ‘saved’?