

 **Conference**
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***What Paul REALLY Thought
About Women In Ministry***

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***God's Word is coherent:
it does not disagree with itself***

1 Corinthians 11:2 versus 17

“I praise you for remembering me in everything
and for holding to the traditions
just as I passed them on to you.”

(1 Corinthians 11:2)

versus

“In the following directives I have no praise for you,
for your meetings do more harm than good.”

(1 Corinthians 11:17)

1 Corinthians 4:17

“[Timothy] will remind you of my way of life in Christ Jesus,
which agrees with what I teach everywhere in every church.”

1 Corinthians 14:34-35

“Women should remain silent in the churches.
They are not allowed to speak, but must be in submission, as the law says.
If they want to inquire about something,
they should ask their own husbands at home;
for it is disgraceful for a woman to speak in the church.”

Paul's List of Women who are Fellow Workers in God's Kingdom in Romans 16

- Phoebe (deacon and leader) 16:1-2
- Priscilla (leads along with Aquila, taught Apollos - Acts 18:24-26) 16:3-5
- Mary (labored in ministry) 16:6
- Junia (an apostle!) 16:7
- Tryphena, Tryphosa, Persis (labored in ministry) 16:12
- A number of other women are named and praised

Three “Silent” Groups in 1 Corinthians 14

- Speakers in tongues if there is no interpreter (1 Corinthians 14:27-28)
- Prophets if there is a correction (14:29-33)
- Women (actually wives) – stay tuned for the reason! (14:34-35)

All of these have the same Greek word for “be silent” - sigatō (σιγάτω) – even if different words are used in your English translations

1 Corinthians 14:34-35

1 Corinthians 14:34 is not written to all women:
it is written specifically to wives:
they are to “ask their own husbands at home”

The Word “ask” in 1 Corinthians 14:35

The word “ask” is not translated well.

The Greek word is eperōtaō (ἐπερωτάω) and it is used where Jesus is interrogated by the Pharisees and by Pilate, and also where Jesus interrogates those who challenge him.
(examples: Mt 12:10, 16:1, 22:41, 27:11 – used 56 times in total)

The Message of 1 Corinthians 14:34-35

1 Corinthians 14:34-35 continues the instruction about orderly charismatic worship and tells the wives to interrogate their husbands about their prophecy at home, not in the service!

Remember, “the rest” (whole congregation or prophets only) are to judge all prophecy (14:29)

What About 1 Timothy 2:11-12?

“A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet.”

The Purpose of the Pastoral Epistles

Paul's purpose in writing the Pastoral Epistles/Letters
(1&2 Timothy and Titus) is correction of problems
in Ephesus (Timothy) and Crete (Titus)

“As I urged you when I went into Macedonia, stay there in Ephesus
so that you may command certain people not to teach false doctrines any
longer or to devote themselves to myths and endless genealogies.”

(1 Timothy 1:3-4)

Acts: The Back Story

To understand 1 Timothy 2:11-12 we also need to know about Acts 18 & 19 and read 1 Timothy 2:8-15 to see what Paul is really saying.

Acts tells the stories of Timothy, Priscilla and Aquila, and Apollos (Acts 18) and then the struggle in Ephesus: the burning of books of magic and the riots for Artemis (Acts 19)

Violent Men (1 Timothy 2:8)

1 Timothy 2:8 tells the men to stop their violence:

“Therefore I want the men everywhere to pray,
lifting up holy hands without anger or disputing.”

Women who follow Christ, or Artemis?

1 Timothy 2:9-10 tells the women not to dress like worshippers of Artemis:

“I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God.”

Paul's Command to the Women

1 Timothy 2:11 gives the only command in this passage:
a woman must learn (be taught) and it must be with an attitude of calmness,
the same as for rabbis (Paul's own training):

“A woman **should learn** in quietness and full submission.”

Paul's Very Odd Argument

We'll come back to 1 Timothy 2:12 in a bit, where Paul says:

“I do not permit a woman to teach or to assume authority over a man;
she must be quiet.”

First, why does he follow this with 2:13-15 ?!

Paul's Very Odd Argument

“For Adam was formed first, then Eve.
And Adam was not the one deceived;
it was the woman who was deceived and became a sinner.

But women will be saved through childbearing—
if they continue in faith, love and holiness with propriety.”

1 Timothy 2:13-15

Is It Logical? Does It Follow?

These verses start with “For” (gar in Greek), which means that this is the reason for the instruction in verse 12.

But are the following ideas true?

- Since man was created first, women may not teach
- Women are more easily deceived and Eve is responsible for original sin
- Women must bear children to be saved

The Artemis Cult in Ephesus

The followers of Artemis believed and taught that

- Artemis was the source of all life
- Artemis was the source of true knowledge
- Artemis was uniquely the one who could save women in childbirth

Paul is not rejecting the action of teaching by women,
but rather what is being taught in Ephesus
(remember 1:3-4?)

Back to 1 Timothy 2:12

“I do not permit a woman to teach
or to assume authority over a man;
she must be quiet.”

The meaning seems obvious in this English translation.
But there's a problem with the word “authority” – authenteō (αὐθεντέω).

This is the only place it is used in the Greek New Testament.
Paul uses a different word (exousia) 27 times. Why this word here?

The Power of the Male in Rome

The oldest male in a Roman household was called the *paterfamilias*.

He had total control over the household:

its finances and even the life and death of his children.

This authority came from his “authorship” of the family
and was called *patria potestas*.

It was a key piece of Roman law,
and is part of the instruction in 1 Corinthians 11:2-16.

Authority, Murder, or ... ?

The *Wisdom of Solomon*, an apocryphal text
(one of the “extra” books found in Lutheran and Catholic Bibles)
refers in the Greek translation to
“parents who murder (authentas) helpless lives [their children]”
(Wisdom of Solomon 12:6, NRSV)

“Either/Or” or “Action/Result”?

The phrase “teach or (have/usurp) authority” is a Greek construction which can mean “either/or” but can also be used for “action/result.”

For instance, in Matthew 6

“...store up treasures in heaven

...where thieves do not break in and steal.” (v. 20)

“Look at the birds of the air;

they do not sow or reap or store away in barns,
and yet your heavenly Father feeds them.” (v. 26)

What is Paul telling Timothy in 2:12?

“I do not permit a woman to teach in order to claim ultimate authority (of a paterfamilias) over a man; she must be calm.”

Why? Because the teachings of those who follow Artemis are wrong!

Man *was* created first,

Eve *was* deceived,

and *Jesus is your savior*, not Artemis!

Is Paul really anti-women?

NO!! Paul praises women who teach, lead, and work in ministry.

If the Spirit has called you, obey that calling!

“In the last days, God says, I will pour out my Spirit on all people.

Your **sons and daughters** will prophesy,

your young men will see visions,

your old men will dream dreams.

Even on my servants, **both men and women**,

I will pour out my Spirit in those days, and they will prophesy.”

(Acts 2:17-18, quoting Joel 2:28-29)



