

WOMEN KEEP SILENCE in CHURCH Pt.1: 1 Timothy 2:11-12, EPHEBUS, ARTEMIS, DIANA, IDOLATRY

For the men out there, don't let this scare you away, it is for you too because it is God's Word. We all need to study and rightly divide God's Word to show ourselves approved unto God (**2 Tim.2:15**) and understand hard and difficult passages better. This teaching will be a blessing to the women in your lives and I'm hoping it will enlighten you also.

Let's get right to the Scripture that this sermon is titled for:

1 Timothy 2:11-12 – Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Oh how I have been beat up with this one. From the very start of my ministry I have had mean spirited people beating me up with this passage of Scripture. So many comments and e-mails referencing this passage telling me I don't know God's Word and I'm in sin against Him and on and on. Standing against women in leadership roles in the church has been engrained in so many people. I'm amazed at the women who fight against other women, puppeting this passage of Scripture as well. I have had women in the past tell me that they don't like God or the Bible because of how women are treated. That stems from the passage we just read. It doesn't faze the men because it doesn't apply to them. I'm so thankful for those who have not used this passage as a tool for oppression against women.

Not understanding what Apostle Paul meant here has caused so much hurt within the church. Is God prejudice toward women? Are we second class citizens where the church and body of Christ are concerned? I wonder how many women had a call on their life to serve in ministry and denied it because they sat under wrong teaching. When I received my call I sat down with my pastor at the time to discuss it and he told me to go and get a ministry in a nursing home or in a prison. He rejected me because I was a woman. God used that to get me out from under him and get me in a position to do what He has called me to do. I did have a nursing home ministry for two years at the same time as starting this ministry.

The Baptist denomination stands against women in the role as pastor. I personally know a pastor in the Baptist church that has been to seminary and yet for all that education still cannot rightly divide the passages that seem to be prejudice toward women. The seminaries are not there to rightly divide God's Word and teach truth. They will never teach and speak on many things The Holy Spirit has led me to expose through this ministry. They will never speak about Scripture changes which is called The Mandela Effect. The seminaries are also divided and not teaching sound doctrine. This is done on purpose so there can be contention and division within the body of Christ. I have shown satanic buildings, statues etc. at seminary colleges. Those things serve as demonized objects and gateways drawing the demonic into those places to empower those that have come up with the curriculum and those that are teaching it in those places.

I shared one man's testimony of his class being told on the first day of school by his professor not to read God's Word too long or they would go crazy. Those who are not led by The Holy Spirit will not pick up on these things but this is satan's world and these supposed Christian seminary schools are part of satan's jurisdiction. Just as the Jesuits said they would destroy the church from the inside and they would do it with a message of love. He is using seminary schools to his advantage as well.

Many times with difficult passages, the problem lies in the translation. Sometimes it is in the culture and traditions of the time that we don't understand today in our time. I have often wondered why Apostle Paul put such a thing in Scripture. Why is it there when I know God has called me to Pastor, to preach and teach His Word. And God is not divided, He is not against Himself and He is not a God of disorder and confusion. **(1 Cor.14:33)** This is a great stumbling block used against women.

Today, and for the next few weeks, we are going to take a closer look at the church of Ephesus of ancient times so we can understand what Apostle Paul was talking about. Let's allow The Holy Spirit to shed light on it and minister to us so that we can understand the true meaning that was being conveyed.

Let us first go to the city of Ephesus, the place where Apostle Paul left Timothy to pastor the church that he had planted there. What was happening there, what was the culture and what had the worship been like before Christianity came

there? Remember Apostle Paul was rejected for the most part by the Jews and so he went out to spread the gospel to the gentile nations, the pagans who had not known God or His Word, did not know Christ and His teachings or anything about the covenant of grace.

No doubt Apostle Paul had stirred up the city of Ephesus when he came bringing the gospel message there. He had been teaching and preaching in Ephesus for a few years and this helped the gospel message to spread to all of Asia. Everyone did not appreciate Paul's teaching and message however:

Acts 19:23-41 - And the same time there arose no small stir about that way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians. And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of

churches, nor yet blasphemers of your goddess.

Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

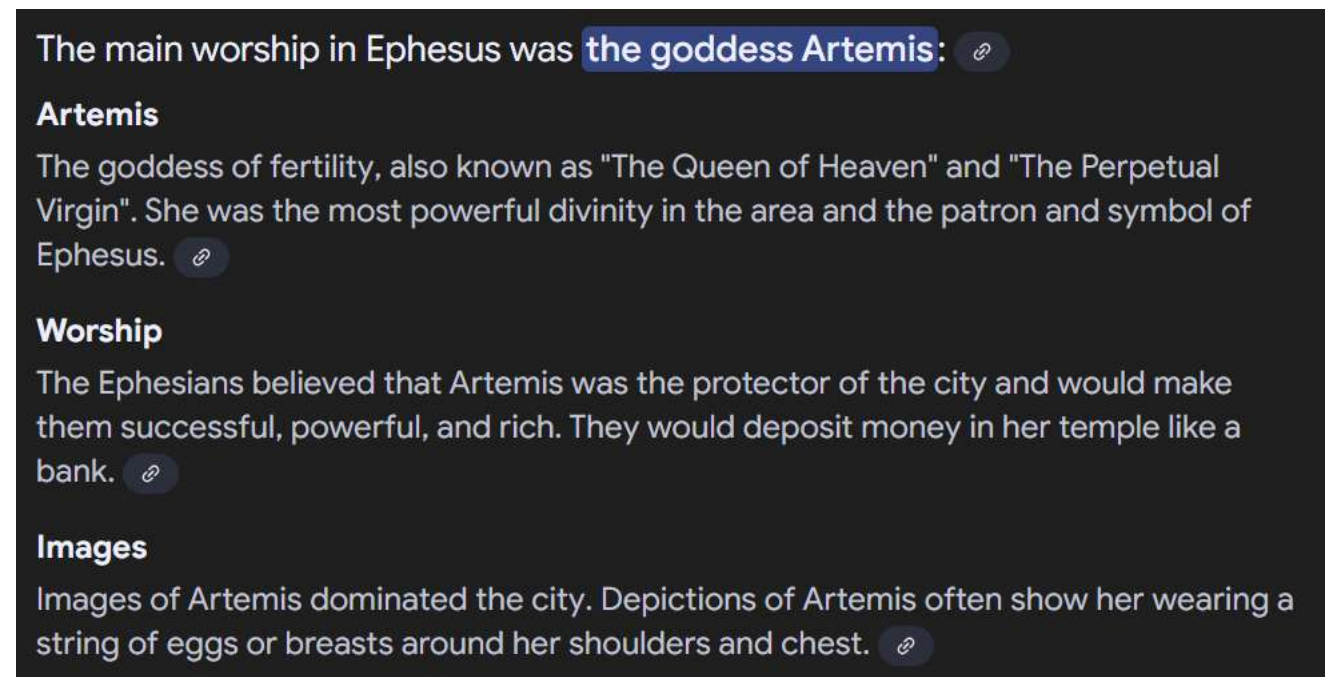
There is a Mandela Effect in the KJV Bible where it says great is Diana of the Ephesians. Diana is the Roman version of Artemis the Greek goddess. Ephesus was a Greek city under a Roman province. So from here on out just know and understand that the false goddess Diana is the same as the false goddess Artemis. Throughout this teaching I will just call her Artemis, that is what is in all the other translations and that is why I believe this was a Mandela Effect to cause confusion about the KJV translation today.

They cried out for two hours for their goddess. They shouted Paul down even though he wasn't even physically there at the time! This gives you insight into how powerful the worship of Artemis was in Ephesus. They were so loyal to her worship and temple.



I made this meme for fb to show the wickedness of easter. Who is Easter? She is gaia, astaroth, Ishtar, artemis, venus, Aphrodite, semiramis, nature, great mother frigga, libertas, eostre, durga, hathor, queen of heaven. She has more names than these and you can see I failed to put Diana on here but she is Diana too.

Let's look into what this false goddess meant to the people of Ephesus:



The main worship in Ephesus was the goddess Artemis:

Artemis – The goddess of fertility, also known as “The Queen of Heaven” and “The Perpetual Virgin”. She was the most powerful divinity in the area and the patron and symbol of Ephesus.

Worship – The Ephesians believed that Artemis was the protector of the city and would make them successful, powerful and rich. They would deposit money in her temple like a bank.

Images – Images of Artemis dominated the city. Depictions of Artemis often show her wearing a string of eggs or breasts around her shoulders and chest.

- **Wild animals:** Artemis was the goddess of wild animals, the hunt, and vegetation. [↗](#)
- **Chastity:** Artemis was one of the three major virgin goddesses, along with Athena and Hestia. She asked her father for permission to remain a virgin and never had children. [↗](#)
- **Unmarried girls:** Artemis protected unmarried girls. [↗](#)
- **Fertility:** In Ephesus, Artemis was celebrated as a midwife to all human and animal births, earning her the title of the great mother goddess. [↗](#)
- **Moon:** In later times, Artemis was identified with Selene, the personification of the Moon. [↗](#)

Artemis was the daughter of Zeus and Leto, and the twin sister of Apollo. She was one of the most widely venerated of the Ancient Greek deities. [↗](#)



Artemis was often depicted as a huntress with a bow and arrows. Her symbols included the golden bow and arrow, the hunting dog, the stag, and the moon. [↗](#)

The Romans identified Artemis with Diana. [↗](#)

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Here is Artemis shown with many breasts or eggs on her chest symbolizing her fertility, fruitfulness, childbirth, animal birth and nurturing nature. Symbolizing that she could provide these things to those that sought to her. She was said to be able to heal women of diseases. You may not be able to see it but at the very bottom there is a bee.



A coin from the Greek city of Ephesus featuring a bee. Artemis' priestesses were called "bees." Artemis must have been the "queen bee".



From Wikipedia.

She was called a goddess of the hunt. She is usually pictured with a bow and arrows. Here she has a deer beside her and the deer is one of her symbols. She was the daughter of Zeus in Roman culture and of Jupiter in Greek culture. She

embodied strength, independence and femininity. This independence sets her apart from the conventional female archetypes of the time. While most women were expected to marry and bear children, Artemis chose a life free from male influence. Her refusal to conform to societal norms not only empowers her character but also resonates with the broader feminist ideals that challenge patriarchal structures.



This statue of her is in the Vatican where she is wearing her moon tiara showing she is also a moon goddess. Here, she is pictured with a hunting dog, dogs are often times shown around her.

Ephesus was also the center of the cult of Artemis, the Greek goddess of chastity and childbirth, and her followers turned to her for help to get through childbirth safely. In fact, “Artemis is regarded as the savior of laboring women.” Part of her myth is her superiority over men which stirred up similar sentiments in her followers. Her cult was so important to the culture of Ephesus that Luke reports a riot breaking out in the city over the fear that Paul’s message of the gospel would discredit Artemis (Acts 19:23-40). They were concerned she would be “robbed of her divine majesty”, so the crowds chanted “Great is Artemis of the Ephesians!” for hours. From the onset of the gospel reaching Ephesus there was conflict between the truth of the gospel and myths surrounding Artemis.

IV. Artemis and the Female Community

Artemis played a crucial role in fostering female bonding and rituals. Many cults dedicated to Artemis were composed exclusively of women, who gathered to worship and celebrate their shared identity. The festivals in her honor, such as the Brauronia, involved rites of passage for young girls, emphasizing their transition into womanhood under Artemis' protection.

The cult of Artemis was characterized by:

- Rituals that emphasized female solidarity and empowerment.
- Participation in communal activities that fostered a sense of belonging among women.
- Opportunities for women to express their individuality and strength.

These practices had a significant impact on women's social status, allowing them to carve out spaces where they could exercise power and agency, albeit within the bounds of religious contexts.

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CLOSING

Artemis was a symbol of female power. Keep these things in mind as this series continues because it is the backdrop for us to understand all that Apostle Paul was speaking to the women of the church of Ephesus. I'm going to continue with some more foundational teaching on Artemis and her temple next week and then we are going to dig into what Apostle Paul said to Timothy and to the women.

I also encourage you to go to the church website and watch the sermon series entitled “Women in the Church”. This current sermon series is like a companion teaching that goes right along with that initial teaching.

PRAYER

<http://www.threeheartchurch.org/index.php/sermons/sermon/167-women-in-the-church-part-one>

<http://www.threeheartchurch.org/index.php/sermons/sermon/168-women-in-the-church-part-two>

<http://www.threeheartchurch.org/index.php/sermons/sermon/169-women-in-the-church-part-three>

Tom Brown Ministries on Can Women be Pastors

http://www.tbm.org/can_women_be_pastors.htm

<https://greek.mythologyworldwide.com/artemis-and-the-concept-of-female-power-in-ancient-greece/>

<https://www.cbeinternational.org/resource/pauls-concern-for-ephesus-a-survey-of-1-timothy-28-15/>

<https://www.cbeinternational.org/resource/women-in-scripture-and-mission-junia-the-apostle/>

<https://kbonikowsky.com/2018/02/26/artemis-worship-instigated-the-restrictions-of-1-timothy-29-15/>