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Articles

Atlantis – what they don't tell you
by Jonathan Gray (New Zealand)

YES? WHERE?

"Just where did it go down?" asked Dale.

"Where did WHAT go down?" I asked.

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“Atlantis” that’s what,” responded Dale. He swatted a blowfly and continued. “Look, I’m hearing so many theories, but how much is true?”

“You really want it direct?”

“Sure.”

“The truth is, all we have for Atlantis is a legend. Yet, where there is smoke, there is fire. Legends are usually based on a core of truth, even if the final story becomes garbled or embellished.”

We went out under the big oak tree and sprawled on the grass.

“Okay, come clean,” challenged Dale.

“Very well,” I said, “two possibilities are worth noting, in regard to Atlantis, both of them are fascinating.”

Firstly, there are some similarities between the story of Atlantis and what we know concerning the pre-Flood world. It is possible that this story is a recollection of the highly technological world that was destroyed during the Great Flood.

Secondly, since the tectonic upheavals of the Flood there have been some violent readjustments as the earth's crust settles back to equilibrium.

Such releases of stress have included some significant vertical droppings or raisings of land.

It is quite reasonable, therefore, to presume Atlantis to have been a real location which suffered submersion since the Flood.

Often Plato is taken as asserting a date of 9,600 BC. That could be looked at a little more carefully.

There may be good reason to conclude that Plato’s account of Atlantis referred to a calendar period of 9000-time increments, which, according to another Greek writing were months, not years as translated in so many documents.

Several astronomers have also supported the month interpretation for the 9000 number.

This would fit comparatively well with geological events presumed to have occurred in the Mediterranean region around 1500 BC.

It has been suggested by some researchers that details in the Atlantis story are consistent with the geography of nations in the Mediterranean area around that time.

Not understanding this fact could well have been why Plato located the event outside the Pillars of Hercules, in the Atlantic Ocean.

The location most often theorized for Atlantis was the Azores, in the Atlantic Ocean, which fit most closely with Plato’s description.

The Pillars of Hercules to which he referred may be a reference to Gibraltar.

Furthermore, the Azores, of volcanic origin, consist of the same geological formations mentioned by Plato, namely red, white, and black rock, and contain hot and cold springs.

Although small volcanic islands may have risen and sunk within recent times, however, it has never been proved that a large island mass has existed in the vicinity of the Azores.

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Cores from the bottom of the Atlantic near the Azores show evidence of vulcanism of a pattern characterized only by land volcanoes.

This may more reasonably suggest small volcanic islands than a large land mass that sank.

TWO MAIN PROBLEMS: SIZE AND DATE

The main problems in solving the Atlantis riddle are the time factor and the size of the island described by Plato.

THE TIME FACTOR

Plato dates the disaster that destroyed Atlantis 9,000 years before Solon's time, or 12,000 B.C. But Plato's dates do not conform to other evidence.

The Atlantis Plato described is very similar to a Mediterranean type of culture not noticeably different from that readily understood by Solon and Plato.

There is also a mention of a war between Atlantis and the Greeks, and the descriptions of chariots and galleys. The 9,000 [years] is perhaps not an exaggeration but an error in dating.

LAND SIZE

If we are considering an island-based empire in the Mediterranean, the size of the island or islands constitutes a further problem.

Many authorities have reasoned that if Plato's Atlantis was based on historical fact, it referred to the island-based Minoan sea-trading empire of Crete.

The difficulty in this thesis was in reconciling the statistics given by Plato with the geography of Crete and its associated islands.

The size of the plain, as given by Plato, was three thousand by two thousand stadia, or roughly 340 by 230 miles. This plain is much larger than the plain of Messara in Crete, or of any plain on mainland Greece.

The ditch was stated to have been 10,000 stadia or 1,100 miles long, and was divided into 60,000 lots of land, each one a square mile in area.

The leader of each lot was required to furnish for the war between Greece and Atlantis one sixth of a war chariot, two horses and riders, one light chariot, a foot soldier with shield, a charioteer, two heavily armed men, two archers, two slingers, three stone shooters, three men, and four sailors to man the ships, of which there were 1,200.

According to this formula, the military forces of Atlantis would have comprised 1.2 million men, an army far larger than any civilization could have possibly mustered.

But what if Solon had erroneously translated the symbol for 100 as 1,000? The two symbols in Cretan script are almost identical. (Dr. Angelos Galanopolous, a Greek seismologist, first suggested this error in translation as a means to resolve the problem of dates.)

Instead of 9,000 years, we would have 900 years before Solon. The disaster would have occurred about 1500 B.C.

If the size of the plain were reduced by a factor of ten, to 34 by 23 miles, it would approximate closely the size of the plain of Messara on Crete.

It has been reckoned that the Royal State of Atlantis, and the Citadel, or Capital, refer actually to two islands; the larger would be Crete and the Island of the City would be Thera.

Again, reduced by a factor of ten, the dimensions given by Plato fit Thera almost exactly.

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Reduced by ten, the 60,000 lots become 6,000; 1,200 ships become 120 ships, and the size of the army is reduced to 120,000 men, which would conform with the kind of military power exercised in the Mediterranean in the second millennium B.C.

These figures would seem to make sense in connection with the Minoan sea empire of Crete, with its capital city on Thera.

Further, it has recently been found that around 1500 B.C., a colossal volcanic eruption occurred on the island of Thera, which completely destroyed the center of the island.

The ensuing tidal waves, earthquakes, and deposits of volcanic ash wrought havoc throughout the entire Mediterranean basin, Egypt, the Palestine coast, Turkey, and mainland Greece, and virtually destroyed the civilization of Crete.

A FOURTH-HAND ACCOUNT

From our distance in time it is impossible to be certain as to the authenticity of the Atlantis legend or the precise time of the destruction of this legendary kingdom.

However, there are reasonable grounds for placing the event (assuming it occurred) within the post-Flood era.

Plato told the story of Atlantis, an island 'beyond the Pillars of Hercules' (Gibraltar), which sank suddenly below the sea about 9,000 years earlier.

Plato wrote his story around 360 BC. He received the story fourth-hand, before writing it down. Plato's version is the sole source of the account.

About 600 BC, an Egyptian priest told it to the Greek Solon (638-559 BC). Solon told it to young Critias (his grandson) when he was a ten-year-old boy. Young Critias eventually retold it to his friend Plato.

ALTERNATIVE DATES FOR ATLANTIS

If there was a tenfold discrepancy in the translation of the Egyptian scripts by Solon, then the symbol representing 100 was rendered as 1000.

The same sort of confusion in modern times is seen in the contrast between the American billion (a thousand million) and the English billion (a million million).

This cutting of all figures used in Atlantis to 1/10 of their value, would enable Atlantis to fit into the Mediterranean.

Plato, confused by the exaggerated figures of Atlantis, was forced to place Atlantis outside the Pillars of Hercules because it would not fit into the Mediterranean.

Immanuel Velikovsky makes this pertinent observation: "Critias the younger remembered having been told that the catastrophe which befell Atlantis happened 9,000 years before. There is one zero too many here." Numbers we hear in childhood easily grow in our memory, as do dimensions.

When revisiting our childhood home, we are surprised at the smallness of the rooms, we had remembered them as much larger.

"Whatever the sources of the error, the most probable date of the sinking of Atlantis would be in the middle of the second millennium, 900 years before Solon, when the earth twice suffered great catastrophes." (Immanuel Velikovsky, *Worlds in Collision*. p. 152)

Whether or not Velikovsky's final conclusion is correct, his reasoning is plausible.

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According to Robert Charroux, Constant Basir, referring to the Melpomene of Herodotus, mentions someone who, in 2350 BC, visited both the mainland of Atlantis and a maritime Atlantis. (Robert Charroux, The Mysterious Unknown. p. 119)

An ancient history book, the Oera Linda Boek, dating primarily from AD 803, but added to for 500 years, bears this postscript: “Written in Liuwert (Ljuwert) in the 3,499th year after Atland (Atlantis) sank, or 1256, the year of the Christian reckoning.” This placed the sinking of Atlantis in 2244 BC.

The Egyptian priest claimed that Atlantis existed (and perished) before the beginning of Egyptian civilization. This could adequately explain the excessively early date given for Atlantis’ destruction.

Careful research supports a date for Egypt’s founding which is very soon after that given in the above mentioned Oera Linda Boek for the destruction of Atlantis.

On the other hand, it should also be borne in mind that all the ancient kingdoms were fond of exaggerating their antiquity in competition with each other.

The Egyptian method was by adding up the number of years in the reigns of all their kings, as preserved in the king-lists.

As several kings had reigned simultaneously in various parts of Egypt on many occasions, this totting-up led to wildly inaccurate figures.

The Greek historian Herodotus, visiting Egypt a mere 150 years after Solon, was given by this method an authoritative date of 12,040 BC for the founding of Egyptian civilization.

Contending for a More Pure Flow of Prophetic Ministry

by Eddie Hyatt (Tulsa, Oklahoma)



Sue and I once stopped for the night in Pennsylvania coal country. I turned on the water to take a bath and it came out very dark. The water source was pure, but the pipes through which the water flowed were tainted with coal dust.

And so, it is with the gifts of the Holy Spirit, including prophecy. The Holy Spirit and His gifts are pure, but they flow through frail and fallible human vessels. In over 60 years of observing and participating in prophetic ministry, I have seen

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individual pride, personal doctrine, feelings, and misconceptions dirty the water of the Holy Spirit as He flowed through sincere, but flawed, human vessels.

This, of course, is why prophetic ministry is so tenuous. It is why we are instructed in Scripture to “test the spirits” and to “judge” prophetic utterances.

In this article, I am addressing 3 popular misconceptions that dirty the flow of prophetic ministry. I believe they contributed to so many “prophets” getting it wrong about the 2020 presidential election. Although we will never be “perfect” in our prophetic giftings, correcting these misconceptions can help us move in a more pure flow of the Holy Spirit and His gifts.

Misconception #1

The Gift of Prophecy Gives Me the Ability to Predict the Future

The New Testament gift of prophecy is not a gift to predict the future. It is not a fortunetelling gift. It is a spontaneous manifestation of the Holy Spirit giving the ability to speak forth the heart and mind of God to a particular situation or circumstance. It is about “forthtelling,” not “foretelling” (Hyatt, *Prophets and Prophecy*, 13).

Even in the Old Testament, the purpose of prophecy was not to predict the future. Although their message might contain a future and predictive element, their purpose was not to satisfy human curiosity about the future. Their purpose was to speak the heart and mind of God to His people.

In the Old Testament, we find God raising up prophets especially during times of apostasy and idolatry. The messages of the prophets were messages of repentance, calling the people to turn from their idols and return to their God. After Israel went into captivity because of her sins, the writer of II Kings said,

The LORD warned Judah and Israel through all His prophets and seers: “Turn from your evil ways. Observe My commands and decrees, in accordance with the entire Law that I commanded your ancestors to obey . . .” (II Kings 17:13).

If speaking the heart and mind of God was characteristic of Old Testament prophecy, it is even more so in the New Testament. I Corinthians 14:3 says that prophecy is given for *edification, exhortation, and comfort*. It is given to affirm and encourage, as Paul says in I Corinthians 14:32. Although there can be a future element to prophecy, it is never given to satisfy human curiosity about the future.

An added dimension of New Testament prophecy is the centrality of Christ in its operation. In John 16:14, Jesus said that when the Holy Spirit had come, *He will glorify Me*, and Revelation 19:10 says, *The spirit of prophecy is the testimony of Jesus*.

Those who become preoccupied with predicting the future have moved away from New Testament prophetic ministry and closer to pagan psychics and fortunetellers. It is possible that so many “prophets” got it wrong about the 2020 election because they ministered with this misconception that they had a gift to predict the future.

Misconception #2

Prophecy is a Permanent Gift that I Operate at My Discretion

Those who think they can prophesy at their own discretion—when and where they choose—inevitably give false and misleading prophecies out of their own mind and imaginations. The New Testament is clear that the miraculous gifts of the Spirit, including prophecy, come forth as the Spirit wills, not as we will (I Corinthians 12:11).

A “prophet” gave me a word concerning my “little brother,” about whom he said I was very concerned. He said there was no need for my concern for God had revealed to him that my little brother would be saved. There was just one big problem with his prophecy. I do not have a little brother.

This person was sincere but had been deceived into thinking that he had a gift of prophecy that he could operate at his own initiative. It resulted in him giving many prophecies out of his own human feelings, thoughts, and impressions.

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In I Corinthians 12:7, Paul uses the Greek word *phanerosis*, translated as “manifestation,” to describe Spiritual gifts, including prophecy. It literally means “a shining forth” and refers to something that has been hidden being brought out into the open. Spiritual gifts are “manifestations” of the Spirit.

The use of *phanerosis* highlights the fact that these gifts reside in the Holy Spirit, not in the person. They are manifested by the Spirit, not the individual. If you are a child of God with the Holy Spirit dwelling in you, all these gifts are available to you, but they come forth at His discretion.

My wife, Sue, and I have personally seen these gifts manifest at the most unexpected times and in the most unusual places. For example, we once sat down in a strange restaurant in a strange city where we had agreed to meet the pastor of the church where we would be ministering that week.

When he finally came in and sat down, Sue burst forth with a message in tongues. I had the interpretation, which was a prophetic word for this pastor. He was amazed and asked permission to share what had just happened to the members of his church board with whom he was meeting after our meal. He said the prophetic message precisely confirmed a challenging proposal he was going to submit to them that day.

We did not plan that, nor could we ever duplicate it. We cannot use the Holy Spirit; we can only allow Him to use us. The key is to nurture a sensitivity to the Holy Spirit, avoid grieving Him with unseemly words and behavior, and be ready to respond to His most gentle promptings.

Misconception #3

“Prophet” is a Title I Wear in Front of My Name

America’s founders understood the inherent dangers of handing out honorific titles. In Article I, Section 9 of the U.S. Constitution, they forbade the American government from granting honorific titles of nobility to anyone and forbade anyone holding a government office from accepting a title or office from a foreign state without the consent of Congress.

Honorific titles can lead to pride and give individuals an inflated idea of their importance. The Bible continually warns against pride and reminds us that it was pride that led to the downfall of Satan. I once heard the Holy Spirit say to me, while ministering in a prophetic church, “The stronghold of deception is pride.”

This is why the early church avoided titles and is why you will never see anyone in the NT with a title in front of their name. Although certain individuals, such as Agabus, are referred to as prophets, they are never called “Prophet Agabus.” In a similar way, Luke mentions Paul by name more than 120 times and not once does he say, “Apostle Paul,” but merely “Paul.” In 2 Peter 3:14, Peter refers to *our beloved brother Paul*. In Rev. 1:9, John the apostle, in his letter to the churches, refers to himself as *your brother and companion in tribulation*.

This obvious avoidance of titles is understandable in light of the words of Jesus in Matthew 23:6-12 where He warned His disciples about adopting titles that would lift them above their fellow believers. He said,

But you, do not be called “Rabbi”; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. But he who is greatest among you shall be your servant.

In the Old Testament, God raised up prophets to be his mouthpiece to His people, but on the Day of Pentecost, a prophetic community came into existence. In the New Testament Church all believers are expected to be filled with the Holy Spirit. All have the potential to hear God and to function prophetically.

In the New Testament, there is no indication of an elite group of prophets who hear God for the rest of the church. Dr. Gordon Fee is, therefore, correct when he says that those who are referred to as “prophets” in the New Testament are merely those who prophesy more than the other members of the prophetic community (Hyatt, *Prophets and Prophecy*, 108),

Robert Morris, Founder and Senior Pastor of Gateway Church, obviously understands this. He told of an individual telling him that he needed a “prophet” on his staff. Morris said he replied, “I don’t need a prophet; I have the Holy Spirit.”

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Jesus said the reason His followers should avoid titles is that *you are all brethren*. I can see the benefit of titles in a church or ministry organization to help people understand the various functions and roles, but the adoption of titles for no other reason but to give status and prestige goes against the spirit of the Gospel and is a violation of the teachings of Jesus.

Summation

God has promised that in the last days He will pour out His Spirit on all flesh with sons and daughters prophesying (Acts 2:17). Prophecy, however, is a cooperation between the human and the Divine, which is why it is tenuous and must be tested and evaluated. Dealing with the above misconceptions can help us be more finely tuned vessels through which the Holy Spirit can flow with His gifts, resulting in a more pure flow of the Holy Spirit in the days ahead.

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A Blast from the Past

Paul and Women Teachers: Understanding 1 Timothy, Chapters 1 & 2 (Copyright) by Dianne D. McDonnell (Arlington, Texas)

Paul has a problem. He left Timothy behind in Ephesus to deal with false teachers-both men and women. "As I urged you when I went into Macedonia, stay there in Ephesus so that you may **command certain ones** ("men" is not in the Greek text but "tisin" meaning ones) **not to teach false doctrines** any longer nor to devote themselves to **myths** and endless **genealogies**. These promote **controversies** rather than God's work..." 1 Timothy 1:3-4, New International Version Bible quoted throughout.

The situation has gotten so bad that Paul writes the young minister Timothy that he must **command** some to stop their false teaching of "myths and genealogies". He describes the situation further.

1 Tim 1:6-7 "Some have wandered away from these (a pure heart, a good conscience, and faith) and turned to meaningless talk. They want to be teachers of the law, but **they do not know what they are talking about** or what they so confidently affirm."

Paul complains that these would-be teachers don't know what they are talking about yet are expressing their wrong opinions confidently. Then Paul launches into a discussion of sin and the law that seems to be refuting concepts taught by these wrong "teachers of the law". We see only Paul's half of this communication; we do not have the message from Timothy that explains the current problems in Ephesus that Paul is responding to.

What was Ephesus like?

Ephesus was a wealthy city that revolved around the massive Temple of Diana, one of the seven wonders of the ancient world. Understanding the religion of Diana, also known as Artemis, is very important in understanding the background of the Ephesians. Notice in the passage below that Diana/Artemis was believed to protect women during childbirth.

"Artemis of the Ephesians' was not a Greek divinity, but Asiatic. This is shown by the fact that **eunuchs** were employed in her worship-- a practice quite foreign to Greek ideas. She was not regarded as a virgin but as mother and foster-mother, as is clearly shown by the multitude of breasts in the nude effigy. She was undoubtedly a representative of the same power **presiding over conception and birth** that was adored in Palestine under the name Ashtoreth. Her worship, **frantic and fanatical** after the manner of Asia, was **traced back to the Amazons**. Her temple at Ephesus was one of the wonders of the world, but its great glory was the 'image which fell down from heaven' (Acts 19:35)." New Unger's Bible Dictionary published by Moody Press of Chicago, Illinois, 1988.

Thousands of women died in childbirth or in illnesses following childbirth. A goddess that could supposedly protect them would have a very loyal following.

How were men attracted to this religion of a multi-breasted goddess? Ritual prostitution was a part of the worship of

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Diana. Paul may be fighting these sexual practices when in chapter 1:20 he addresses "adulterers and perverts" and then urges Timothy to "fight the good fight (against wrong doctrines), **holding on to the faith and a good conscience.**" Some who have rejected faith and a good conscience (meaning they are engaged in sinful practices) are Hymenaeus and Alexander whose teachings are blasphemy.

Next Paul urges prayers for peaceful lives. Recorded in Acts 19:24-41 is Paul's violent conflict with Demetrius, a silver craftsman making shrines to Diana and the city-wide riot that followed. Paul probably has this specific episode in mind when he urges church members at Ephesus to offer "prayers...that we may live peaceful and quiet lives..." 1 Tim 2:1-2. The word he uses for peaceful, (heesuchion from hesuchios, Strong's 2272), is the male form of the word and it translates as "peaceful". The feminine form of the same word (hesuchia, hay-soo-khee'-ah, 2271); is used twice in 1 Tim. 2:11-12 describing the atmosphere in which a woman should learn and what Paul feels should be a woman's attitude. The same word used in the same chapter should have the same translation, "**peaceful**"-a peaceful learning atmosphere-the same atmosphere Paul urges them to pray for so that they might have undisturbed lives! Instead of being translated as "peaceful" as it is in the male form, the female form of the same word was translated as "**silence**". There are many clues in the second chapter of 1 Timothy that an angry dispute has occurred in church, and **peacefulness** is the exact attribute that Paul advocates for both women and men.

So, in 1 Tim 2:11 when Paul uses the female form of the same word, he is requesting a peaceful atmosphere free of anger and disputing. But let's go on with our understanding of the ideas that Paul and Timothy were fighting at Ephesus.

Myths and Genealogies

Remember when Paul argued against "myths" in 1 Tim 1:4? It was commonly believed at Ephesus that the original founders of the city were Amazons, and that the present residents were descended from these Amazons. An AMAZON was one of a **race of warlike women** who made slaves of the men they captured. According to ancient Greek tradition, The largest city they built was Ephesus. There they built many magnificent temples for the worship of Ares and Artemis." The World Book Encyclopedia, Vol. 1, article by Padraic Colum, pg. 344.

The Amazons are believed by some historians to have been real women whose exploits were magnified into myth. These Amazons are reported to have believed they were not only equal to men, but **far superior to men!** Therefore, proponents of the Amazons' goddess Diana taught female superiority, and this background was causing marital problems for the Christian couples of Ephesus! Paul addresses this problem in Ephesians 5:22 as he urges wives to defer to their Christian husbands. The problem was that Ephesian women had been taught in their pre-Christian days that they were descended from Amazons--a superior female race! This would explain the false teachers devoting themselves to "**myths and endless genealogies**" mentioned in 1 Tim 1:4. The long genealogies linked them to their Amazon predecessors, whom they believed to be real people that founded Ephesus. Paul was convinced that they were mythological.

There is another hint that there were some angry confrontations going on in the Ephesus church when Paul inserts in 1 Tim 2:8, "I want men everywhere to lift up holy hands in prayer, **without anger or disputing.**" Would this comment be necessary if there hadn't been some anger and some disputing going on? Paul is correcting the men who participated in these angry outbursts, urging prayer not anger or arguments!

What was the likely cause of these disputes? The next verses tell us. Some women were dressing immodestly, even indecently, and were dripping with gold and pearls like the prophetesses of Diana. These women were very likely advocating that one old standby of Diana's religion...female domination! Paul upbraids them for their indecent clothing and tells them to "dress modestly, with decency and propriety, not with braided hair or gold or pearls...but with good deeds, appropriate for **women who profess to worship God.**" Did you notice his sideways swipe at "women who profess to worship God"? Paul felt these women weren't truly worshipping God, only professing to worship God!

A Dilemma of Unconverted Wives?

At Pentecost both men and women miraculously spoke foreign languages, Acts 1:14, 2:4. Acts 2:7 should read, "...are not all **these** (The word "men" is not in the Greek in verse 7, 8, 13, or 15) who are speaking Galileans?" Because women were speaking also, Peter felt the day of Pentecost fulfilled the prophecy of Joel 2:28-30. "...Your sons and daughters will prophesy..." Since women spoke languages during Pentecost services, following Pentecost, both men and women members could use their God-given spiritual gifts during church services. **Women were praying and prophesying during services**, 1 Cor 11:5, and a controversy arose over women wearing veils in public.

In this setting, **men bringing unconverted wives to services** could create problems. Were these wives allowed to participate as converted women did? If so, would they teach false doctrines? Was this the case with the wealthy women with low-cut dresses, gold and pearls, who "profess" to worship God, but still are loyal to Artemis and the Amazons? Notice especially 1 Tim 4:7, where **Paul links "godless myths" directly to wives!**

After dealing with the immoral appearance of these women, Paul launches into his decision. **A literal translation**

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from the Greek is: "A wife, in peacefulness, I let learn in all obedience (learning quietly and not causing angry disputes), but to teach a wife (the Greek for wife or woman is the same word, "gune") I am not allowing (Paul uses the present indicative tense), not even to dominate (a) husband, but to be in peacefulness."

Paul is letting an Ephesian wife learn peacefully, obediently, but he is not allowing a wife to teach nor to dominate a husband, but to be in a peaceful state. Were **unconverted wives** the ones who first needed to learn peacefully and who were not presently allowed to teach because they were spreading myths? We lack Timothy's account sent to Paul.

The following chart shows the original order of the Greek words and information about their translation. The simplified, unaccented Greek is followed by English transliterations, and the numbers are from Strong's Greek-Hebrew Dictionary. The English words below the Greek are from accepted Greek-English sources.

THE ORIGINAL ORDER OF THE GREEK WORDS
of I Tim. 2:11-12

Greek	gunh		en	hsucia			
	<i>Gunee</i>		<i>en</i>	<i>heesuchia</i>			
English	#1.	Wife/Woman	in	peacefulness			
Strong's #	1135		1722	2271			
manqanetw		en	pash	upotagh		didaskein	
manthanetoo		<i>en</i>	pasee	hypotagee		<i>didaskein</i>	
#2.	I	let	learn	in	all	obedience	#3.
3129				1722	3956	5292	1321
							to
							teach
de	gunaiki		ouk	epitrepw			
<i>de</i>	<i>gunaiki</i>		<i>ouk</i>	<i>epitrepoo</i>			
#4.	but	wife/woman	not	I	am	allowing	
1161		1135	3756	2010			
oude	auqentein			andro		all	
<i>oude</i>	<i>authentein</i>			<i>andros</i>		<i>all</i>	
nor	#5.	to	sexually	seduce	man	but	
3761	831				435	235	
einai	en	hsucia					
<i>einai</i>	<i>en</i>	<i>heesuchia</i>					
to	be	in	#6.	peacefulness			
1511	1722	2271					

"Gunee" can be translated either wife or woman, Strong's Greek Hebrew Dictionary, 1135, "a woman;...a wife." let learn The w ending indicates "I" as in "I am allowing" two lines below. Basic Greek in 30 Minutes a Day by Jim Found, Page 84. Most translations omit this.

didasko **Jesus** uses a form of the same verb, "didasko" 1321: "Go therefore and **make disciples** of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, **teaching** ("didaskontes" 1321) **them** to observe all that I commanded you; and lo, I am with you always, even to the end of the age." Matthew 28:19-20.

"de" In Greek usage the particle "de" modifies the word that comes directly before it and becomes "but to teach" in this case.

"Gunaiki" translated "**wife**" in I Cor. 7:3 and 27. Can be a wife or a woman. see 1)

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"Oude" translated "not even" in I Cor. 11:14, "Doth **not even** nature teach...."

to dominate - Vincent's Word Studies of the New Testament I Tim. 2:12, "The King James Version 'usurp authority' is a mistake." Strong's: to act of oneself, **dominate**.

"Andros" can mean **husband** or man, Thayer's Greek Definitions, 435. The same word is used in Luke 2:36, "Anna...lived with her husband seven years...."

"A wife, in peacefulness, I let learn in all obedience (not causing angry disputes), but to teach (a) wife I am not allowing (present indicative tense—he is not presently allowing a wife to teach), not even to dominate (a) husband, but to be in peacefulness."

Paul uses the Greek verb form that indicates **present action**, not a command verb form, **for the present** he is not allowing these women of Ephesus to teach.

"Paul does not command the women not to teach. He employs the **present active indicative** for "allow." The present tense in Greek principally denotes continuous present action. It can refer to present necessity and obligation and to potential action. Greek has its own imperative mood which is not here employed. Commands can also be phrased in the aorist or the future indicative. Neither of these tenses is here used. Nor does Paul use the perfect tense to denote an action in the past which has changed the state of affairs. **Paul is saying: 'I am not presently allowing a woman to teach.'**" Beyond the Curse, Aida Besancon Spencer, Pg. 84-85.

An already established universal rule on women not teaching would already be understood by Timothy. Paul would not be writing in the present active indicative mood.

"Paul does not assume that Timothy already knows this rule. Had this rule been established and universal, is it possible that Timothy, who had worked many years with Paul, would not have known it already? Paul often reminds readers of traditions they should know by saying, 'You know,' or 'Do you not know?' or 'According to the traditions which I delivered to you.'" Paul, Women and Wives, Craig S. Keener, Pg. 112.

Wives Dominating Husbands?

The fourteenth Greek word in this passage, "authentain" is used only this one place in the entire New Testament so there is some controversy about its rightful interpretation. Several sources say that the KJV "to usurp authority over a man" is over translated, meaning more is added than is in the original word. Vincent's Word Studies of the New Testament states of 1 Tim. 2:12, "The King James Version 'usurp authority' is a mistake." Strong's defines "authentain" 831, "to act of oneself, **to dominate**".

What were these errant wives teaching? They taught the old doctrine from Diana, female superiority! They were teaching "to dominate a man" (Strong's 831) or more specifically, "to dominate a husband".

Paul uses the first married couple as his example. "For Adam was formed first, then Eve," verse 13. Paul is saying, "Wives can't be superior to husbands! Adam, the first husband, was formed before his wife, Eve! Next Paul argues in 1 Tim 2:14, "And Adam was not deceived, but the woman (wife) being deceived was in the transgression." Not only was Adam formed first, he was also not deceived, but his wife was deceived!

Remember that Diana promised wives protection during the dangerous process of childbirth? Paul deals with this next in 1 Tim. 2:15, "But women (wives) will be saved through (or throughout) childbearing (she will be protected throughout the dangerous process of childbearing) -- if they continue in faith, love and holiness with propriety." The Phillips Bible translates the first part, "Women will come safely through childbirth".

Some think that this passage refers to spiritual salvation, but Paul knew that salvation can come only through Jesus Christ. The literal translation is "But she (the wife) shall be saved throughout the childbearing, if..." Paul is encouraging these women, "You wives don't need Diana to save you during childbirth, God will save you if you stay in faith, love and holiness!" This **reference to a safe childbirth** is another strong proof that he is dealing with wives influenced by the teachings of fertility goddess Diana/Artemis of the Ephesians.

Notice that **childbirth was normally for wives**, not for all women. Paul is concerned with wives who were teaching wrong concepts of female superiority and teaching other women to dominate their husbands. Since he says in verse 10 that the women in question "**profess** to worship God," Paul seems to have misgivings about their real intentions. They claim to worship God, yet he implies that these particular elaborately dressed women with the ornately braided hair may not really be worshipping God. Paul seems to be dealing with problems arising from unconverted wives still clinging to pagan myths and teachings, and these wives are passing myths and false doctrines on to others in the congregation. They are not to teach or practice female superiority anymore!

Again, **what were these wives teaching** that was stirring up controversy? Most likely they taught the old myths that they were descended from Amazon women with long genealogies to prove it! Remember the charge not to devote

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themselves to myths and long genealogies in 1 Tim 1:4 "nor to devote themselves to **myths** and endless **genealogies**. These promote **controversies** rather than God's work-- which is by faith."

There had been an angry dispute in the Ephesus church causing Paul to urge the men: 1 Tim. 2:8 "I want men everywhere to lift up holy hands in prayer, **without anger or disputing**."

Paul has obviously been asked to mediate in a fight over women in Ephesus teaching female domination, and his answer was to stop letting those Ephesian wives teach! At the start of Paul's letter, he had urged "command certain ones not to teach false doctrines any longer". We begin to see that some of these false teachers were female.

Paul tells Elder Women to Teach

Yet in Titus 2:3, Paul tells Titus that elder women should be teachers of the right way of life: "Likewise, teach the older women (elder women) to be reverent in the way they live, not to be slanderers or addicted to much wine, **but to teach what is good**," (or to be a "teacher of the right" way of life).

Paul says elder women are to be "teachers of the right" in the original Greek phrase "kalodidaskalos" Strong's 2567, a teacher of the right. He suggests they start with instructing the younger women, but he does not limit them to teaching only women.

Paul was not against all women everywhere teaching, he was against Ephesian women teaching female superiority as was one of the many problems in Ephesus. Paul argues that Adam was formed before Eve, and therefore wives can't be superior to husbands. Also, he reassures Ephesian wives that God will save them during childbirth!

Paul is reacting to a local problem. He is not dealing with dedicated Christian women teaching the Ten Commandments and true doctrines.

In Paul's second recorded letter to Timothy, 2 Tim. 2:2, he writes, "And the things you have heard me say in the presence of many witnesses **entrust to reliable** 'anthroopois' (**men and women**, Strong's 444-- defined by Thayer's Greek Definitions as 'a human being, whether male or female') who will also be **qualified to teach others**." If a person, male or female, is reliable, sound, and qualified-- then Paul says he or she should teach others God's truth!

There are **many instances of Paul praising women who teach** the truth such as **Priscilla**, see Acts 18:2, 18, 26; 1 Cor. 16:19; and Romans 16:3; **Phoebe**, a "diakonon" servant/minister in Romans 16:1, **Junia** in Romans 16:7, "outstanding among the apostles" **Nympha**, and "her house church"-- the only leader mentioned by name in Laodicea, Col. 4:15. **Also Euodia and Syntyche** who "contended at my side in the cause of the gospel" Phil. 4:1-3. He hails many other women as co-workers in Christ Jesus. Had Paul issued a blanket edict against all women teaching everywhere he would have reprimanded these women instead of praising them!

The Words of Jesus

Jesus tells us "...**whoever** practices and **teaches** these commands (the Ten Commandments), **will be called great** in the kingdom of heaven." Matt. 5:19. Jesus put no gender restrictions on teaching but said "whoever" and promises **greatness** for both men and women who teach the commandments. Paul was not dealing with dedicated Christian women teaching the true gospel, he was dealing with false teachers teaching myths and wrong ideas learned from the religion of the goddess Diana of the Ephesians.

Jesus praised the woman of Samaria that publicly preached the words of Jesus to the men and women of her village. **He did not tell her to stop teaching them** because she was a woman! Jesus praised her and told the disciples that they were harvesting where she had sowed. As a result, "Many of the Samaritans from that town believed in him because of the woman's testimony," John 4:39. Her public witness --her teaching-- resulted in conversions, and **Jesus praised her** and held her up as an example for the disciples!

The words of Jesus are clear commands for **all of us to teach** the true gospel, and we must never be misled by anyone who contradicts Jesus Christ.

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Holy Days 2021

Trumpets - September 7, 2021

Atonement - September 16, 2021

Tabernacles - September 21 to 27, 2021

Last Great Day - September 28, 2021