

I. Paul's Friends
(1-3)

Acts 18:18,24-28
Rom 16:3,4
I Cor 16:19
II Tim 4:19

II. Paul's Faithfulness
(4-5)

Acts 17:14-15
I Thess 3:6-10
II Cor 11:9
Phil 4:14-15

Matt 10:5-16
Acts 13:48-51

III. Paul's Fruit
(7-8)

I Cor 1:14-17
Rom 16:23

IV. Paul's Father
(9-11)

Didn't promise a lack of difficulty, but a lack of harm.

V. Paul's Foes
(6, 12-17)

Since Achaia was a senatorial province, it was governed by a proconsul.

Gallio is mentioned in an inscription at Delphi recording the words of Claudius.

Same Sosthenes?
I Cor 1:1

Rebuilt by Julius Caesar in 46 B.C. Became capital of the province of Achaia in 27 B.C.

1 After this Paul left Athens and went to **Corinth**.
2 And he found a Jew named **Aquila**, a native of **Pontus**, recently come from Italy with his wife **Priscilla**, because **Claudius** had commanded all the Jews to leave **Rome**. And he went to see them,
3 and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade.

4 And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.

5 When **Silas** and **Timothy** arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that **the Christ was Jesus**.

6 And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles."

7 And he left there and went to the house of a man named **Titius Justus**, a worshiper of God. His house was next door to the synagogue.

8 **Crispus**, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul **believed and were baptized**.

9 And **the Lord said to Paul** one night in a vision, "**Do not be afraid**, but go on speaking and do not be silent,

10 for I am with you, and no one will attack you to harm you, for I have many in this city who are my people."

11 And he stayed a year and six months, teaching the word of God among them.

12 But when **Gallio** was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal, *Most likely had just become proconsul*

13 saying, "**This man is persuading people to worship God contrary to the law**."

14 But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint.

15 But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things."

16 And he drove them from the tribunal.

17 And they all seized **Sosthenes**, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.

Decree from Claudius in 49 AD
Approx. 20,000 Jews in Rome
Seutonius-"Life of Caludius"

Acts 2:9
I Peter 1:1

Acts 20:34
I Cor 9:1-18
I Thess 2:9
II Thess 3:7-10

It was Paul's custom to visit the Synagogue when going to a new city

*Salamis (13:5)
*Antioch (13:14)
*Thessalonica (17:1)
*Berea (17:10)
*Athens (17:16-17)
*Ephesus (19:1,8)

Not the first converts in Corinth
I Cor 16:15

Acts 23:11;
27:23-26

Confirmed by the event that followed

Introducing a new mode of worship and a new religion, which was unauthorized by the Roman laws
(Acts 16:20-21)

Larger Jewish synagogues often had more than one ruler. Could have succeeded Crispus after his conversion.

Acts Chapter 18 (1-28)

Acts 18:2,3
Rom 16:3,4
I Cor 16:19
II Tim 4:19

Rom 16:1,2

18 After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him **Priscilla and Aquila**. At *Cenchreae* he had cut his hair, for he was under a **vow**.

Acts 18:9-10
'Do not be afraid'

Antioch of Syria:
-Paul's home-base of operations (v.22)

Possibly a Nazirite Vow
-Num 6:1-21
-Such a vow had to be fulfilled at Jerusalem

19 And they came to **Ephesus**, and he left them there, but he himself *went into the synagogue* and reasoned with the Jews.

Ephesus:

-The major commercial center and capital of the Roman province of Asia

20 When they asked him to stay for a longer period, **he declined**.

21 But on taking leave of them he said, "**I will return to you if God wills**," and he set sail from Ephesus. < Acts 19:1

-Acts 16:6 - Paul had earlier been prevented from travelling to Asia.

22 When he had landed at Caesarea, he *went up and greeted the church*, and then went down to *Antioch*. < v.18

'went up and greeted the church' - Most likely in Jerusalem (Jerusalem was 2,490 ft above sea level)

23 After spending some time *there*, he departed and *went from one place to the next* through the region of Galatia and Phrygia, strengthening all the disciples.

Paul's Third Missionary Journey
-Compare to beginning of 2nd Missionary Journey (Acts 16:6)

24 Now a **Jew** named **Apollos**, a native of **Alexandria**, came to **Ephesus**. He was an *eloquent* man, *competent in the Scriptures*.

Alexandria:

-Established in 331 BC

-Greek economic and commercial center founded by Alexander the Great

-Capital of Egypt until it was conquered by Arab forces in AD 641

Priscilla and Aquila:

- A wife and husband who assisted Paul in his missionary work (Acts 18:2-3)

- They helped establish the church in Ephesus / met in their house (1 Cor 16:19)

- They put their lives in danger for Paul's sake, possibly during the riot in Ephesus (Acts 19; Rom 16:3-4)

- Stayed in Ephesus for four or five years before returning to Rome

25 He had been instructed in the way of the Lord. And being *fervent in spirit*, he spoke and *taught accurately* the things concerning Jesus, though he knew only the baptism of John.

Apollos:

-1Co 1:12,3:4-6,21-23, 4:6,16:12; Tit 3:13

(1) Eloquent
(2) Competent in the Scriptures
(3) Fervent in spirit
(4) Taught accurately
(5) Spoke boldly

26 He began to *speak boldly* in the synagogue, but when **Priscilla and Aquila** heard him, they took him aside and explained to him **the way of God more accurately**.

27 And when he wished to cross to Achaia, the brothers encouraged him and *wrote to the disciples to welcome him*. When he arrived, he greatly helped those who through grace had believed,

28 for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

-Still ready to learn "the way of God more accurately."

Corinth

1 Corinthians 2:1-5 (ESV)

¹ And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. ² For I decided to know nothing among you except Jesus Christ and him crucified. ³ And I was with you in weakness and in fear and much trembling, ⁴ and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, ⁵ that your faith might not rest in the wisdom of men but in the power of God.

1 Corinthians 5:1-2 (ESV)

¹ It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. ² And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

Aquila and Priscilla

Acts 18:18-28 (ESV)

¹⁸ After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow. ¹⁹ And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews. ²⁰ When they asked him to stay for a longer period, he declined. ²¹ But on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus. ²² When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch. ²³ After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples. ²⁴ Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. ²⁵ He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. ²⁶ He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately. ²⁷ And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, ²⁸ for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

Romans 16:3-4 (ESV)

³ Greet Prisca and Aquila, my fellow workers in Christ Jesus, ⁴ who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.

1 Corinthians 16:19-20 (ESV)

¹⁹ The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. ²⁰ All the brothers send you greetings. Greet one another with a holy kiss.

2 Timothy 4:19 (ESV)

¹⁹ Greet Prisca and Aquila, and the household of Onesiphorus.

Pontus (Asia Minor)

Acts 2:8-9 (ESV)

⁸ And how is it that we hear, each of us in his own native language? ⁹ Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

1 Peter 1:1 (ESV)

¹ Peter, an apostle of Jesus Christ, To those who are elect exiles of the dispersion in Pontus, Galatia, Cap-padocia, Asia, and Bithynia,

Paul's Visit to Synagogues

Acts 13:5 (ESV)

⁵ When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them.

Acts 13:14 (ESV)

¹⁴ but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down.

Acts 17:1 (ESV)

¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

Acts 17:10 (ESV)

¹⁰ The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue.

Acts 17:16-17 (ESV)

¹⁶ Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. ¹⁷ So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.

Acts 19:1-10 (ESV)

¹ And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. ² And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." ³ And he said, "Into what then were you baptized?" They said, "Into John's baptism." ⁴ And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." ⁵ On hearing this, they were baptized in the name of the Lord Jesus. ⁶ And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. ⁷ There were about twelve men in all. ⁸ And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God. ⁹ But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. ¹⁰ This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.

Same Trade

Acts 20:33-35 (ESV)

³³ I coveted no one's silver or gold or apparel. ³⁴ You yourselves know that these hands ministered to my necessities and to those who were with me. ³⁵ In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

1 Corinthians 9:1-18 (ESV)

¹ Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? ² If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord. ³ This is my defense to those who would examine me. ⁴ Do we not have the right to eat and drink? ⁵ Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas? ⁶ Or is it only Barnabas and I who have no right to refrain from working for a living? ⁷ Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk? ⁸ Do I say these things on human authority? Does not the Law say the same? ⁹ For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned? ¹⁰ Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. ¹¹ If we have sown spiritual things among you, is it too much if we reap material things from you? ¹² If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. ¹³ Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? ¹⁴ In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel. ¹⁵ But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting. ¹⁶ For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! ¹⁷ For if I do this of my own will, I have a reward, but not of my own will, I am still entrusted with a stewardship. ¹⁸ What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.

1 Thessalonians 2:9 (ESV)

⁹ For you remember, brothers, our labor and toil: we worked night and day, that we might not be a burden to any of you, while we proclaimed to you the gospel of God.

2 Thessalonians 3:6-12 (ESV)

⁶ Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. ⁷ For you yourselves know how you ought to imitate us, because we were not idle when we were with you, ⁸ nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. ⁹ It was not because we do not have that right, but to give you in ourselves an example to imitate. ¹⁰ For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. ¹¹ For we hear that some among you walk in idleness, not busy at work, but

busybodies. ¹² Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.

Silas and Timothy Return

Acts 17:14-15 (ESV)

¹⁴ Then the brothers immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. ¹⁵ Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

1 Thessalonians 3:6-10 (ESV)

⁶ But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you— ⁷ for this reason, brothers, in all our distress and affliction we have been comforted about you through your faith. ⁸ For now we live, if you are standing fast in the Lord. ⁹ For what thanksgiving can we return to God for you, for all the joy that we feel for your sake before our God, ¹⁰ as we pray most earnestly night and day that we may see you face to face and supply what is lacking in your faith?

2 Corinthians 11:9 (ESV)

⁹ And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from burdening you in any way.

Philippians 4:14-20 (ESV)

¹⁴ Yet it was kind of you to share my trouble. ¹⁵ And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only. ¹⁶ Even in Thessalonica you sent me help for my needs once and again. ¹⁷ Not that I seek the gift, but I seek the fruit that increases to your credit. ¹⁸ I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. ¹⁹ And my God will supply every need of yours according to his riches in glory in Christ Jesus. ²⁰ To our God and Father be glory forever and ever. Amen.

Shook Out His Garments

Matthew 10:5-15 (ESV)

⁵ These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And proclaim as you go, saying, 'The kingdom of heaven is at hand.' ⁸ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. ⁹ Acquire no gold nor silver nor copper for your belts, ¹⁰ no bag for your journey, nor two tunics nor sandals nor a staff, for the laborer deserves his food. ¹¹ And whatever town or village you enter, find out who is worthy in it and stay there until you depart. ¹² As you enter the house, greet it. ¹³ And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. ¹⁴ And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. ¹⁵ Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

Acts 13:48-52 (ESV)

⁴⁸ And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed. ⁴⁹ And the word of the Lord was spreading throughout the whole region. ⁵⁰ But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district. ⁵¹ But they shook off the dust from their feet against them and went to Iconium. ⁵² And the disciples were filled with joy and with the Holy Spirit.

Crispus and Gaius

1 Corinthians 1:10-17 (ESV)

¹⁰ I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree and that there be no divisions among you, but that you be united in the same mind and the same judgment. ¹¹ For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. ¹² What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ." ¹³ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? ¹⁴ I thank God that I baptized none of you except Crispus and Gaius, ¹⁵ so that no one may say that you were baptized in my name. ¹⁶ (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) ¹⁷ For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

1 Corinthians 16:15 (ESV)

¹⁵ Now I urge you, brothers—you know that the household of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints—

Romans 16:23 (ESV)

²³ Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

The Lord's Encouragement

Acts 23:11 (ESV)

¹¹ The following night the Lord stood by him and said, "Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome."

Acts 27:23-26 (ESV)

²³ For this very night there stood before me an angel of the God to whom I belong and whom I worship, ²⁴ and he said, 'Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.' ²⁵ So take heart, men, for I have faith in God that it will be exactly as I have been told. ²⁶ But we must run aground on some island."

Gallio – Jewish Opposition

Acts 16:20-21 (ESV)

²⁰ And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. ²¹ They advocate customs that are not lawful for us as Romans to accept or practice."

Sosthenes

1 Corinthians 1:1 (ESV)

¹ Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes

Paul Before Roman Tribunal in Corinth

Acts 18:12–17 (ESV)

¹² But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal, ¹³ saying, "This man is persuading people to worship God contrary to the law." ¹⁴ But when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint. ¹⁵ But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things." ¹⁶ And he drove them from the tribunal. ¹⁷ And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.

Many Days Longer

Acts 18:9–10 (ESV)

⁹ And the Lord said to Paul one night in a vision, "Do not be afraid, but go on speaking and do not be silent, ¹⁰ for I am with you, and no one will attack you to harm you, for I have many in this city who are my people."

Priscilla and Aquila

Acts 18:1–3 (ESV)

¹ After this Paul left Athens and went to Corinth. ² And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them, ³ and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade.

Romans 16:3-4 (ESV)

³ Greet Prisca and Aquila, my fellow workers in Christ Jesus, ⁴ who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.

1 Corinthians 16:19-20 (ESV)

¹⁹ The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. ²⁰ All the brothers send you greetings. Greet one another with a holy kiss.

2 Timothy 4:19 (ESV)

¹⁹ Greet Prisca and Aquila, and the household of Onesiphorus.

Cenchreae

Romans 16:1–2 (ESV)

¹ I commend to you our sister Phoebe, a servant of the church at Cenchreae, ² that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

Nazirite Vow

Faithlife Study Bible - The apostle may have taken a Nazirite vow (Num 6:1–21), which sets someone apart for God’s service. Such a vow is usually completed with a sacrifice in Jerusalem, which Luke does not explicitly record. Luke does mention that Paul goes to Jerusalem (v. 22) and he may complete his vow then. Records describe that those who fulfilled the Nazirite vow could shave their head outside of the country and return to Israel to finish the vow. Paul’s vow may have been a personal one bearing certain resemblance to a Nazirite vow. Paul thanks God for His faithfulness through the various trials in the second missionary journey. He also recognizes that his time of specialized service to God was over. The Church’s aggressive mission to fully minister to the Gentiles was complete.¹

Numbers 6:1–21 (ESV)

¹ And the Lord spoke to Moses, saying, ² “Speak to the people of Israel and say to them, When either a man or a woman makes a special vow, the vow of a Nazirite, to separate himself to the Lord, ³ he shall separate himself from wine and strong drink. He shall drink no vinegar made from wine or strong drink and shall not drink any juice of grapes or eat grapes, fresh or dried. ⁴ All the days of his separation he shall eat nothing that is produced by the grapevine, not even the seeds or the skins. ⁵ “All the days of his vow of separation, no razor shall touch his head. Until the time is completed for which he separates himself to the Lord, he shall be holy. He shall let the locks of hair of his head grow long. ⁶ “All the days that he separates himself to the Lord he shall not go near a dead body. ⁷ Not even for his father or for his mother, for brother or sister, if they die, shall he make himself unclean, because his separation to God is on his head. ⁸ All the days of his separation he is holy to the Lord. ⁹ “And if any man dies very suddenly beside him and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it. ¹⁰ On the eighth day he shall bring two turtledoves or two pigeons to the priest to the entrance of the tent of meeting, ¹¹ and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead body. And he shall consecrate his head that same day ¹² and separate himself to the Lord for the days of his separation and bring a male lamb a year old for a guilt offering. But the previous period shall be void, because his separation was defiled. ¹³ “And this is the law for the Nazirite, when the time of his separation has been completed: he shall be brought to the entrance of the tent of meeting, ¹⁴ and he shall bring his gift to the Lord, one male lamb a year old without blemish for a burnt offering, and one ewe lamb a year old

¹ Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ac 18:18). Bellingham, WA: Logos Bible Software.

without blemish as a sin offering, and one ram without blemish as a peace offering,¹⁵ and a basket of unleavened bread, loaves of fine flour mixed with oil, and unleavened wafers smeared with oil, and their grain offering and their drink offerings.¹⁶ And the priest shall bring them before the Lord and offer his sin offering and his burnt offering,¹⁷ and he shall offer the ram as a sacrifice of peace offering to the Lord, with the basket of unleavened bread. The priest shall offer also its grain offering and its drink offering.¹⁸ And the Nazirite shall shave his consecrated head at the entrance of the tent of meeting and shall take the hair from his consecrated head and put it on the fire that is under the sacrifice of the peace offering.¹⁹ And the priest shall take the shoulder of the ram, when it is boiled, and one unleavened loaf out of the basket and one unleavened wafer, and shall put them on the hands of the Nazirite, after he has shaved the hair of his consecration,²⁰ and the priest shall wave them for a wave offering before the Lord. They are a holy portion for the priest, together with the breast that is waved and the thigh that is contributed. And after that the Nazirite may drink wine.²¹ “This is the law of the Nazirite. But if he vows an offering to the Lord above his Nazirite vow, as he can afford, in exact accordance with the vow that he takes, then he shall do in addition to the law of the Nazirite.”

Paul’s Visit to Synagogues

Acts 13:5 (ESV)

⁵ When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them.

Acts 13:14 (ESV)

¹⁴ but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down.

Acts 17:1 (ESV)

¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

Acts 17:10 (ESV)

¹⁰ The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue.

Acts 17:16-17 (ESV)

¹⁶ Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols.¹⁷ So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.

Acts 18:4 (ESV)

⁴ And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.

Ephesus / Second Missionary Journey / Prevented from Going to Asia

Acts 16:6 (ESV)

⁶ And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.

Acts 19:1 (ESV)

¹ And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples.

Alexandria

Alexandria (Ἀλεξάνδρεια, *Alexandria*). Greek economic and commercial center founded by Alexander the Great. Established in 331 BC on the western edge of the Nile Delta. Made the capital of Ptolemaic Egypt under Ptolemy I (ca. 323–283 BC). Remained the capital of Egypt until it was conquered by Arab forces in AD 641 and moved to the south at Fustat. Alexandria was an important cultural and academic center of the Greek world. It had a large Jewish population and a later a Christian population. The city itself occurs in the Bible only in passing reference to people and ships coming from there.²

Apollos

1 Corinthians 1:12 (ESV)

¹² What I mean is that each one of you says, “I follow Paul,” or “I follow Apollos,” or “I follow Cephas,” or “I follow Christ.”

1 Corinthians 3:4–6 (ESV)

⁴ For when one says, “I follow Paul,” and another, “I follow Apollos,” are you not being merely human? ⁵ What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. ⁶ I planted, Apollos watered, but God gave the growth.

1 Corinthians 3:21–23 (ESV)

²¹ So let no one boast in men. For all things are yours, ²² whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours, ²³ and you are Christ’s, and Christ is God’s.

1 Corinthians 4:6 (ESV)

⁶ I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another.

1 Corinthians 16:12 (ESV)

¹² Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity.

² Smith, Z. G. (2012). Alexandria. In J. D. Barry & L. Wentz (Eds.), *The Lexham Bible Dictionary* (J. D. Barry & L. Wentz, Ed.). Bellingham, WA: Logos Bible Software.

Titus 3:13 (ESV)

¹³ Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing.

APOLLOS. An Alexandrian Jew (Acts 18:24). The name is abbreviated from Apollonius. He came to Ephesus in AD 52 during Paul’s hasty visit to Palestine (Acts 18:22). He had accurate knowledge of the story of Jesus, which may have come to him (possibly at Alexandria) either from Galilean disciples of our Lord or from some early written Gospel. He combined natural gifts of eloquence (or learning) with a profound understanding of the OT, and he was enthusiastic in proclaiming such truth as he knew (Acts 18:24–25). The conspicuous gap in his knowledge concerned the outpouring of the Holy Spirit and the consequent rite of Christian baptism. This was made good by the patient instruction of Priscilla and Aquila (Acts 18:26). From Ephesus Apollos went on to Corinth, where he showed himself to be an expert at Christian apologetics in dealing with the Jews (Acts 18:27–28). At Corinth there sprang up factions in the names of Paul, Apollos, Cephas and Christ himself (1 Cor. 1:12). Paul seeks to show that this was not due to himself or Apollos, who were both working together under the hand of God (1 Cor. 3:4–6). All belonged to the Corinthians, including himself and Apollos (1 Cor. 3:21–23), and there could be no cause for party spirit (1 Cor. 4:6). The factions were probably due to the preference of some for the polished eloquence of Apollos. His desire to lessen the controversy may be the reason for his not returning to Corinth despite Paul’s request (1 Cor. 16:12). He is last mentioned in Tit. 3:13 as making some sort of journey.

Since the time of Luther, Apollos has often been suggested as the author of the Epistle to the Hebrews. This is possible, if he used the allegorical exegesis of his native Alexandria, but it is by no means proved.

BIBLIOGRAPHY. H. W. Montefiore, *A Commentary on the Epistle to the Hebrews*, 1964, pp. 9ff.; F. F. Bruce, *New Testament History*, 1969, pp. 304ff.; *idem*, ‘Apollos in the NT’, *Ekklesiastikos Pharos* 57, 1975, pp. 354ff.

R. E. NIXON.³

³ Nixon, R. E. (1996). Apollos. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (57). Leicester, England; Downers Grove, IL: InterVarsity Press.

Appendix A - Ephesus

EPHESUS. The most important city in the Roman province of Asia, on the W coast of what is now Asiatic Turkey. It was situated at the mouth of the Caÿster River between the mountain range of Coressus and the sea. A magnificent road 11 m wide and lined with columns ran down through the city to the fine harbour, which served both as a great export centre at the end of the Asiatic caravan-route and also as a natural landing-point from Rome. The city, now uninhabited, has been undergoing excavation for many years, and is probably the most extensive and impressive ruined site of Asia Minor. The sea is now some 10 km away, owing to the silting process which has been at work for centuries. The harbour had to undergo extensive clearing operations at various times from The 2nd century BC; is that, perhaps, why Paul had to stop at Miletus (Acts 20:15–16)? The main part of the city, with its theatre, baths, library, agora and paved streets, lay between the Coressus ridge and the Caÿster, but the temple for which it was famed lay over 2 km to the NE. This site was originally sacred to the worship of the Anatolian fertility goddess, later identified with Greek Artemis and Latin Diana. Justinian built a church to St John on the hill nearby (hence the later name Ayasoluk—a corruption of *hagios theologos*), which was itself succeeded by a Seljuk mosque. The neighbouring settlement is now called *Selçuk*.

The original Anatolian settlement was augmented before the 10th century BC by Ionian colonists, and a joint city was set up. The goddess of Ephesus took a Greek name, but clearly retained her earlier characteristics, for she was repeatedly represented at later periods as a many-breasted figure. Ephesus was conquered by Croesus shortly after his accession in c. 560 BC, and owed some of its artistic glories to his munificence. After his fall in 546 it came under Persian rule. Croesus shifted the site of the archaic city to focus upon the temple of *ARTEMIS: Lysimachus, one of the successors of Alexander, forcibly replanted it about the harbour early in the 3rd century BC. Ephesus later formed part of the kingdom of Pergamum, which Attalus III bequeathed to Rome in 133 BC. It became the greatest commercial city of the Roman province of Asia. It then occupied a vast area, and its population may have numbered a third of a million. It is estimated that the great theatre built into Mt Pion in the centre of the city had a capacity of about 25,000.

Ephesus also maintained its religious importance under Roman rule. It became a centre of the emperor cult, and eventually possessed three official temples, thus qualifying thrice over for the proud title *neōkoros* (‘temple-warden’) of the emperors, as well as being *neōkoros* of Artemis (Acts 19:35). It is remarkable that Paul had friends among the *ASIARCHS (*Asiarchai*, Acts 19:31), who were officers of the ‘commune’ of Asia, whose primary function was actually to foster the imperial cult.

The temple of Artemis itself had been rebuilt after a great fire in 356 BC, and ranked as one of the seven wonders of the world until its destruction by the Goths in AD 263. After years of patient search J. T. Wood in 1870 uncovered its remains in the marsh at the foot of Mt Ayasoluk. It had been the largest building in the Greek world. It contained an image of the goddess which, it was claimed, had fallen from heaven (*cf.* Acts 19:35). Indeed, it may well have been a meteorite originally. Silver coins from many places show the validity of the claim that the goddess of Ephesus was revered all over the world (Acts 19:27). They bear the inscription *Diana Ephesia* (*cf.* Acts 19:34).

There was a large colony of Jews at Ephesus, and they had long enjoyed a privileged position under Roman rule (*Jos., Ant.* 14.225ff.; 14. 262ff.). The earliest reference to the coming of Christianity there is in c. AD 52, when Paul made a short visit and left Aquila and Priscilla there (Acts 18:18–21). Paul’s third missionary journey had Ephesus as its goal, and he stayed there for

over 2 years (Acts 19:8, 10), attracted, no doubt, by its strategic importance as a commercial, political and religious centre. His work was at first based on the synagogue: later he debated in the lecture-hall of Tyrannus, making of Ephesus a base for the evangelization of the whole province of Asia. The spread of Christianity, which refused syncretism, began to incur the hostility of vested religious interests. It affected not only the magic cults which flourished there (Acts 19:13ff.—one kind of magic formula was actually called *Ephesia grammata*) but also the worship of Artemis (Acts 19:27), causing damage to the trade in cult objects which was one source of the prosperity of Ephesus. There followed the celebrated riot described in Acts 19. Inscriptions show that the *grammateus* ('town clerk') who gained control of the assembly on this occasion was the leading civic official, directly responsible to the Romans for such breaches of the peace as illicit assembly (Acts 19:40). It has been suggested that his assertion 'there are proconsuls' (19:38), if it is not a generalizing plural, may fix the date with some precision. On Nero's accession in AD 54, M. Junius Silvanus, the proconsul of Asia, was poisoned by his subordinates Helius and Celer, who acted as proconsuls until the arrival of a regular successor.

Christianity evidently spread to *COLOSSAE and the other cities of the Lycus valley at the period of Paul's stay in Ephesus (*cf.* Col. 1:6–7; 2:1). It was Paul's headquarters for most of the time of the Corinthian controversy and correspondence (1 Cor. 16:8), and the experience which he describes as 'fighting with wild beasts' happened there (1 Cor. 15:32). This seems to be a metaphorical allusion to something already known to the Corinthians, perhaps mob violence. (There was no amphitheatre at Ephesus, though the stadium was later adapted to accommodate beast-fighting.) G. S. Duncan (*St Paul's Ephesian Ministry*, 1929) has maintained that Paul was imprisoned two or three times at Ephesus, and that all the captivity Epistles were written from there and not from Rome. E. J. Goodspeed (*INT*, 1937), followed by C. L. Mitton and J. Knox, have located at Ephesus the collection of the Pauline Corpus of letters. There are difficulties in the hypothesis of an Ephesian imprisonment which suits the case, and although B. Reicke and J. A. T. Robinson have recently revived the idea that some or all of the captivity Epistles were written from Caesarea, it remains preferable to place them in Rome (see C. H. Dodd, *BJRL* 18, 1934, pp. 72–92).

After Paul's departure Timothy was left at Ephesus (1 Tim. 1:3). The Pastorals give a glimpse of the period of consolidation there. It is thought by many that Rom. 16 was originally addressed by Paul to Ephesus.

The city was later the headquarters of the John who had jurisdiction over the seven leading churches of Asia addressed in the Apocalypse. The church in Ephesus is addressed first of the seven (Rev. 2:1–7), as being the most important church in the *de facto* capital, and as being the landing-place for a messenger from Patmos and standing at the head of a circular road joining the seven cities in order. This church is flourishing, but is troubled by false teachers, and has lost its 'first love'. The false apostles (2:2) are most probably like the *NICOLAITANS, who seem to have advocated compromise with the power of paganism for the Christian under pressure. The Ephesians were steadfast, but deficient in love. Ramsay characterized Ephesus as the 'city of change'. Its problems were the problems of a successful church coping with changing circumstances: the city too had had a long history of shifting sites (*cf.* 2:5b). The promise of eating of the tree of life is here probably set against the background of the sacred date-palm of Artemis, which figures on Ephesian coins.

According to Irenaeus and Eusebius, Ephesus became the home of John the apostle. A generation after his time Ignatius wrote of the continuing fame and faithfulness of the Ephesian church (*Ephesians* 8–9). The third General Council took place here in AD 431 to condemn Nestorian Christology, and sat in the double church of St Mary, the ruins of which are still to be

seen. The city declined, and the progressive silting of its gulf finally severed it wholly from the sea.

BIBLIOGRAPHY. W. M. Ramsay, *The Letters to the Seven Churches*, 1904; J. T. Wood, *Modern Discoveries on the Site of Ancient Ephesus*, 1890; D. G. Hogarth, *Excavations at Ephesus: the Archaic Artemisia*, 1908; *RE*, ‘Ephesos’; G. E. Bean, *Aegean Turkey. An Archaeological Guide*, 1966; E. Akurgal, *The Ancient Ruins and Civilisations of Turkey* 1973.

E. M. B. GREEN.
C. J. HEMER.⁴



Reconstruction of the Artemesion, the great temple of Artemis (Roman Diana) at Ephesus in ancient Asia Minor (modern Turkey) which was begun in 360 B.C. to honor the ancient many-breasted mother goddess of the Anatolian region. The cult was adopted by the conquering Alexander the Great of Greece and renamed Artemis (Roman Diana). The temple was completed by the Greeks and was recorded as one of the seven wonders of the ancient world—four times larger than the Parthenon at Athens.⁵

⁴ Green, E. M. B., & Hemer, C. J. (1996). Ephesus. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (327–329). Leicester, England; Downers Grove, IL: InterVarsity Press.

⁵ Reddish, M. G. (2003). Ephesus. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler, Ed.) (498). Nashville, TN: Holman Bible Publishers.

EPHESUS (Ēph' ə sŭs) One of the largest and most impressive cities in the ancient world, a political, religious, and commercial center in Asia Minor. Associated with the ministries of Paul, Timothy, and the Apostle John, the city played a significant role in the spread of early Christianity. Ephesus and its inhabitants are mentioned more than 20 times in the NT.

Location The ancient city of Ephesus, located in western Asia Minor at the mouth of the Cayster River, was an important seaport. Situated between the Maeander River to the south and the Hermus River to the north, Ephesus had excellent access to both river valleys that allowed it to flourish as a commercial center. Due to the accumulation of silt deposited by the river, the present site of the city is approximately five to six miles inland.

Historical Background The earliest inhabitants of Ephesus were a group of peoples called Leleges and Carians who were driven out around 1000 B.C. by Ionian Greek settlers led by Androclus of Athens. The new inhabitants of Ephesus assimilated the native religion of the area, the worship of a goddess of fertility whom they identified with the Greek goddess Artemis, the virgin huntress. (Later the Romans identified Artemis with their goddess Diana.)

Around 560 B.C. Croesus of Lydia conquered Ephesus and most of western Asia Minor. Under Croesus' rule the city was moved farther south and a magnificent temple, the Artemision, was constructed for the worship of Artemis. In 547 B.C., following the defeat of Croesus by Cyrus of Persia, Ephesus came under Persian control. Disaster struck the city in 356 when fire destroyed the Artemision.

Alexander the Great, who was reportedly born on the same day as the Artemision fire, took over the area in 334 B.C. His offer to finance the ongoing reconstruction of the temple was diplomatically declined. The rebuilt temple, completed about 250 B.C., became known as one of the Seven Wonders of the World.

Lysimachus, one of Alexander's generals, ruled over Ephesus from about 301 to 281 B.C., when he was killed by Seleucus I. Under Lysimachus the city was moved again, this time to higher ground to escape the danger of flooding. City walls were built; a new harbor was constructed; and new streets were laid out. After the death of Lysimachus, Ephesus fell under the control of the Seleucids until their defeat by the Romans in 189 B.C. Rome gave the city to the king of Pergamum as a reward for his military assistance. In 133 B.C., at the death of the last Pergamum ruler, the city came under direct Roman control.

Under the Romans, Ephesus thrived, reaching the pinnacle of its greatness during the first and second centuries of the Christian era. At the time of Paul, Ephesus was probably the fourth largest city in the world, with a population estimated at 250,000. During the reign of the emperor Hadrian, Ephesus was designated the capital of the Roman province of Asia. The grandeur of the ancient city is evident in the remains uncovered by archaeologists, including the ruins of the Artemision, the civic agora, the temple of Domitian, gymnasiums, public baths, a theater with seating for 24,000, a library, and the commercial agora, as well as several streets and private residences. Also discovered were the head and forearm of a colossal statue of the emperor Domitian. Today the Turkish town of Seljuk occupies the site of ancient Ephesus. See *Asia Minor, Cities of; Ephesians, Letter to the; Revelation of Jesus Christ; Timothy, First Letter to.*

Mitchell G. Reddish⁶

⁶ Reddish, M. G. (2003). Ephesus. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler, Ed.) (494–499). Nashville, TN: Holman Bible Publishers.



Ephesus in Paul's Day

Ephesus was a thriving port in the first century, situated on the only major east-west road system in the area. Nearly a century had passed since it had last been invaded. The city was proud and prosperous, and a strong Jewish community thrived there.



GRAPHIC BY KARBEL MULTIMEDIA, COPYRIGHT 2011 LOGOS BIBLE SOFTWARE

Appendix B – Artemis

ARTEMIS. This was the Greek name of the goddess identified with the Latin Diana of classical mythology. The name Artemis is pre-Greek. She first appears in Greek literature as mistress and protectress of wild life. (Cf. W. K. C. Guthrie, *The Greeks and their Gods*, 1950, pp. 99ff.) In Greece proper she was worshipped as the daughter of Zeus and Leto, and twin sister of Apollo. Horror at the pains her mother endured at her birth is supposed to have made her averse to marriage. She was goddess of the moon and of hunting, and is generally portrayed as a huntress, wild dogs in attendance. Her temple at *EPHESUS was one of the seven wonders of the world, and here worship of the ‘virgin goddess’ appears to have been fused with some kind of fertility-cult of the mother-goddess of Asia Minor. The temple was supported on 100 massive columns, some of which were sculptured. Tradition claims that her image fell there from the sky (Acts 19:35), and is thought to refer to a meteorite; Pliny tells of a huge stone above the entrance, said to have been placed there by Diana herself. Her worship was conducted by eunuch priests, called *megabyzoi* (Strabo, 14. 1. 23), and archaeologists have discovered statues depicting her with many breasts. The silversmiths who made small votary shrines, portraying the goddess in a recess with her lions in attendance, or possibly souvenir models of the temple, caused the riot when Paul was ministering there (Acts 19:23–20:1). Their cry of ‘Great is Artemis of the Ephesians!’ (Acts 19:28, 34) is attested by inscriptions from Ephesus which call her ‘Artemis the Great’ (CIG, 2963c; *Greek Inscriptions in the British Museum*, iii, 1890, 481. 324).

See also *DEMETRIUS; Conybeare and Howson, *Life and Epistles of St Paul*, 1901, ch. 16; J. T. Wood, *Discoveries at Ephesus*, 1877.

D. H. WHEATON.⁷

⁷ Wheaton, D. H. (1996). Artemis. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (86–87). Leicester, England; Downers Grove, IL: InterVarsity Press.

ARTEMIS (Är' tə·mīs) Name for the Greek goddess of the moon, the daughter of Zeus and Leto, whose worship was threatened by Paul's preaching of the gospel. Artemis was the goddess who watched over nature for both humans and animals. She was the patron deity of wild animals, protecting them from ruthless treatment and at the same time regulating the rules of hunting activities for humans. She was considered the great mother image and gave fertility to humankind. In the Greek homeland she was usually portrayed by the statues as a young, attractive virgin, wearing a short tunic and having her hair pulled back on her head. In Ephesus and western Asia Minor, she was portrayed as a more mature woman. Her robe is draped in such a way as to expose her bosom, which is covered with multiple breasts, depicting her gift of fertility and nurture. Often standing beside her is a fawn or stag on each side representing her relation to the animal world. The official local statue was carefully housed in a temple honoring Artemis.

The most famous statue was located in the city of Ephesus, the official “temple keeper” for Artemis. Artemis was the chief deity of Ephesus, and her temple was one of the Seven Wonders of the ancient world. The temple ceremonies were carried out by priests who were eunuchs and priestesses who were virgins. They conducted the daily ceremonies caring for the deity and for the gifts brought by worshipers, as well as an annual festival on May 25, when numerous statues of the goddess were carried in procession to the amphitheater in Ephesus for a celebration of music, dancing, and drama. This could be the background of the outcry in Acts 19:28: “Great is Artemis of the Ephesians.”

The statues of the goddess, often miniature models of the temple with an image of the goddess within, were sold widely. In Acts, a silversmith named Demetrius rallied support against Paul's preaching of the gospel for fear that it might damage his business selling statues.

Diana was a Roman deity somewhat similar to the more popular Artemis. As the Roman and Greek divinities met, she was quickly identified with Artemis. See *Ephesus*.⁸

⁸ Artemis. (2003). In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary*. 2003 (C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler, Ed.) (121). Nashville, TN: Holman Bible Publishers.



Artemis (Diana), patron goddess of Ephesus, covered with eggs (or breasts) as symbols of fertility.⁹

⁹ Artemis. (2003). In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary*. 2003 (C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler, Ed.) (121). Nashville, TN: Holman Bible Publishers.