

Study of Ephesians – Acts 18:18-28 Bellevue Church of Christ – Spring & Summer 2013

Paul's Second Missionary Journey

Paul brought before the Roman tribunal and then released (Acts 18:12-17)

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

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.

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

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

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

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

- *Salamis (13:5)
- *Antioch (13:14)
- *Thessalonica (17:1)
- *Berea (17:10)
- *Athens (17:16-17)
- *Corinth (18:4)

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

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)

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

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.

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

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

Apollos:

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

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.

- (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."

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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.

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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 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

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.

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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.

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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.

Titus 3:13 (ESV)

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

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.

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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.

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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,

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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.

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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.

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EPHESUS (Ἔφῃ ἢ εὔς) 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.

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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.



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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.

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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.

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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.