

Study of Ephesians – Acts 19:21-41

Bellevue Church of Christ – Spring & Summer 2013

(IV) The Defenders of Artemis (21-41)

Macedonia & Achaia

*Philippi & Corinth

*Collecting money for poor Christians in Jerusalem

-1Co 16:1-4
-2Co 8 & 9
-Rom 15:25-27

First mention of Timothy since returning from Macedonia to join Paul in Corinth during his second missionary journey -Acts 18:5

Artemis

-Near-Eastern mother-goddess of fertility

-Artemis worship was prevalent in Asia Minor. There were at least 33 shrines to her in Ephesus.

-The Temple of Artemis was considered one of the 7 wonders of the ancient world. Believed to have been 425 feet by 225 feet and had pillars 60 feet high.

-The Temple of Artemis became the primary basis for Ephesus's wealth.

Artemis was worshipped throughout the Greco-Roman World.

"of the Ephesians"
Shows their pride.

The theater in Ephesus could hold approx. 25,000 people

Probably refers to events earlier in ch 19, but is also the completion of Paul's evangelism effort in the eastern part of the Roman Empire.

Paul knew of the dangers that awaited him in Jerusalem
-Rom 15:30-32

21 Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome."

Rom 15:23-24

Likely that Paul had a number of companions travelling with him.
-v. 29
-Silas? Titus?

22 And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.

2Tim 4:20

23 About that time there arose no little disturbance concerning the Way.

Acts 14:28, 15:2

No Little Disturbance

-1Co 15:32 "fought with beasts at Ephesus"

-2Co 1:8-11 "we felt that we had received the sentence of death"

-Rom 16:4 Priscilla and Aquila had "risked their necks for my life"

24 For a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen.

25 These he gathered together, with the workmen in similar trades, and said, "Men, you know that from this business we have our wealth."

Acts 19:10 "all the residents of Asia heard the word of the Lord"

26 And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, saying that gods made with hands are not gods.

Enraged

-θυμός (thymos) - fury, wrath, anger, rage

-Denotes a burst of intense anger or displeasure. The workers have an explosive reaction.

27 And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship."

28 When they heard this they were enraged and were crying out, "Great is Artemis of the Ephesians!"

"Crying Out" -Imperfect tense implies repeated action.

29 So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel

Why?

-To free his companions?

Traveling companions of Paul from Derbe and Thessalonica -Acts 20:4; 27:2

30 But when Paul wished to go in among the crowd, the disciples would not let him.

-Paul was a Roman citizen, and had experienced some success in front of officials.

-Acts 16:35-40, 18:12-17

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Asiarchs

-The upper class civic rulers who were in charge of the administration of Ephesus.

-Paul's message reached every level of society

The underlying theology of Judaism and Christianity challenges the pagan gods. Both argue there is no God but Yahweh (Deut 6:4-5)

³¹And even some of the Asiarchs, who were *friends of his*, sent to him and were urging him not to venture into the theater.

³²Now some cried out one thing, some another, *for the assembly was in confusion*, and most of them *did not know why they had come together*.

What started as a united effort in support of Artemis has now turned into mass confusion.

³³Some of the crowd prompted Alexander, whom the **Jews had put forward**. And Alexander, motioning with his hand, wanted to make a defense to the crowd.

³⁴But when they recognized that **he was a Jew**, for about two hours they all cried out with one voice, "*Great is Artemis of the Ephesians!*"

Town Clerk

-The chief executive of the city. The clerk manages the records and accounts for a Roman city and is the representative between the city and Rome.

Review & Thesis

³⁵And when the **town clerk** had quieted the crowd, he said, "Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky?"

A legal argument - history cannot be contradicted

³⁶Seeing then that these things **cannot be denied**, you ought to be quiet and do nothing rash.

³⁷For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess.

Temple robbers

Arguments

³⁸If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. *Let them bring charges against one another*.

³⁹But if you seek anything further, it shall be settled in the regular assembly.

⁴⁰For we really are in danger of being *charged with rioting today*, since there is no cause that we can give to justify this commotion."

Sacred Stone

-Refers to the legend that Zeus sent Artemis' stone or from the sky.

-Could have been a meteorite.

Blasphemers

-Luke has recorded how God displayed the His true power through the work of Paul, rather than a smear campaign against Artemis (compare vv. 11-20)

⁴¹And when he had said these things, *he dismissed the assembly*.

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Macedonia and Achaia

1 Corinthians 16:1–4 (ESV)

¹ Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. ² On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. ³ And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. ⁴ If it seems advisable that I should go also, they will accompany me.

2 Corinthians 8 (ESV)

¹ We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, ² for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. ³ For they gave according to their means, as I can testify, and beyond their means, of their own accord, ⁴ begging us earnestly for the favor of taking part in the relief of the saints— ⁵ and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. ⁶ Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. ⁷ But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also.

⁸ I say this not as a command, but to prove by the earnestness of others that your love also is genuine. ⁹ For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. ¹⁰ And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it. ¹¹ So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have. ¹² For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. ¹³ For I do not mean that others should be eased and you burdened, but that as a matter of fairness ¹⁴ your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. ¹⁵ As it is written, “Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

¹⁶ But thanks be to God, who put into the heart of Titus the same earnest care I have for you. ¹⁷ For he not only accepted our appeal, but being himself very earnest he is going to you of his own accord. ¹⁸ With him we are sending the brother who is famous among all the churches for his preaching of the gospel. ¹⁹ And not only that, but he has been appointed by the churches to travel with us as we carry out this act of grace that is being ministered by us, for the glory of the Lord himself and to show our good will. ²⁰ We take this course so that no one should blame us about this generous gift that is being administered by us, ²¹ for we aim at what is honorable not only in the Lord’s sight but also in the sight of man. ²² And with them we are sending our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever because of his great confidence in you. ²³ As for Titus, he is my partner and fellow worker for your benefit. And as for our brothers, they are messengers of the churches, the glory of Christ. ²⁴ So give proof before the churches of your love and of our boasting about you to these men.

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2 Corinthians 9 (ESV)

¹ Now it is superfluous for me to write to you about the ministry for the saints, ² for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year. And your zeal has stirred up most of them. ³ But I am sending the brothers so that our boasting about you may not prove empty in this matter, so that you may be ready, as I said you would be. ⁴ Otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated—to say nothing of you—for being so confident. ⁵ So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance for the gift you have promised, so that it may be ready as a willing gift, not as an exaction.

⁶ The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. ⁷ Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. ⁸ And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. ⁹ As it is written, “He has distributed freely, he has given to the poor; his righteousness endures forever.”

¹⁰ He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. ¹¹ You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God. ¹² For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God. ¹³ By their approval of this service, they will glorify God because of your submission that comes from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others, ¹⁴ while they long for you and pray for you, because of the surpassing grace of God upon you. ¹⁵ Thanks be to God for his inexpressible gift!

Romans 15:25–27 (ESV)

²⁵ At present, however, I am going to Jerusalem bringing aid to the saints. ²⁶ For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. ²⁷ For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

Dangers in Jerusalem

Romans 15:30–32 (ESV)

³⁰ I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, ³¹ that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, ³² so that by God’s will I may come to you with joy and be refreshed in your company.

Must See Rome

Romans 15:23–24 (ESV)

²³ But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, ²⁴ I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while.

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Timothy & Erastus

Acts 18:5 (ESV)

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

2 Timothy 4:20 (ESV)

²⁰ Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus.

No Little

Acts 14:28 (ESV)

²⁸ And they remained no little time with the disciples.

Acts 15:2 (ESV)

² And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question.

Riot in Ephesus (No Little Disturbance)

1 Corinthians 15:32 (ESV)

³² What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die."

2 Corinthians 1:8–11 (ESV)

⁸ For we do not want you to be unaware, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. ⁹ Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. ¹⁰ He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again. ¹¹ You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many.

Romans 16:4 (ESV)

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.

All of Asia

Acts 19:10 (ESV)

¹⁰ This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.

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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.

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¹ 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*.²

² 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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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.³

Enraged

θυμός (thymos), οὔ (*ou*), ὁ (*ho*): n.masc.; ≡ DBLHebr 678, 2771, 2779; Str 2372; TDNT 3.167—**1**. LN 88.178 **fury**, wrath, anger, rage (Lk 4:28; Ac 19:28; Ro 2:8); **2**. LN 25.19 **intense desire** (Rev 14:8; 18:3)⁴

θυμός thumos; from the same as 2366; *passion*:—angry tempers(1), fierce(2), indignation(1), outbursts of anger(1), passion(2), rage(2), wrath(9).⁵

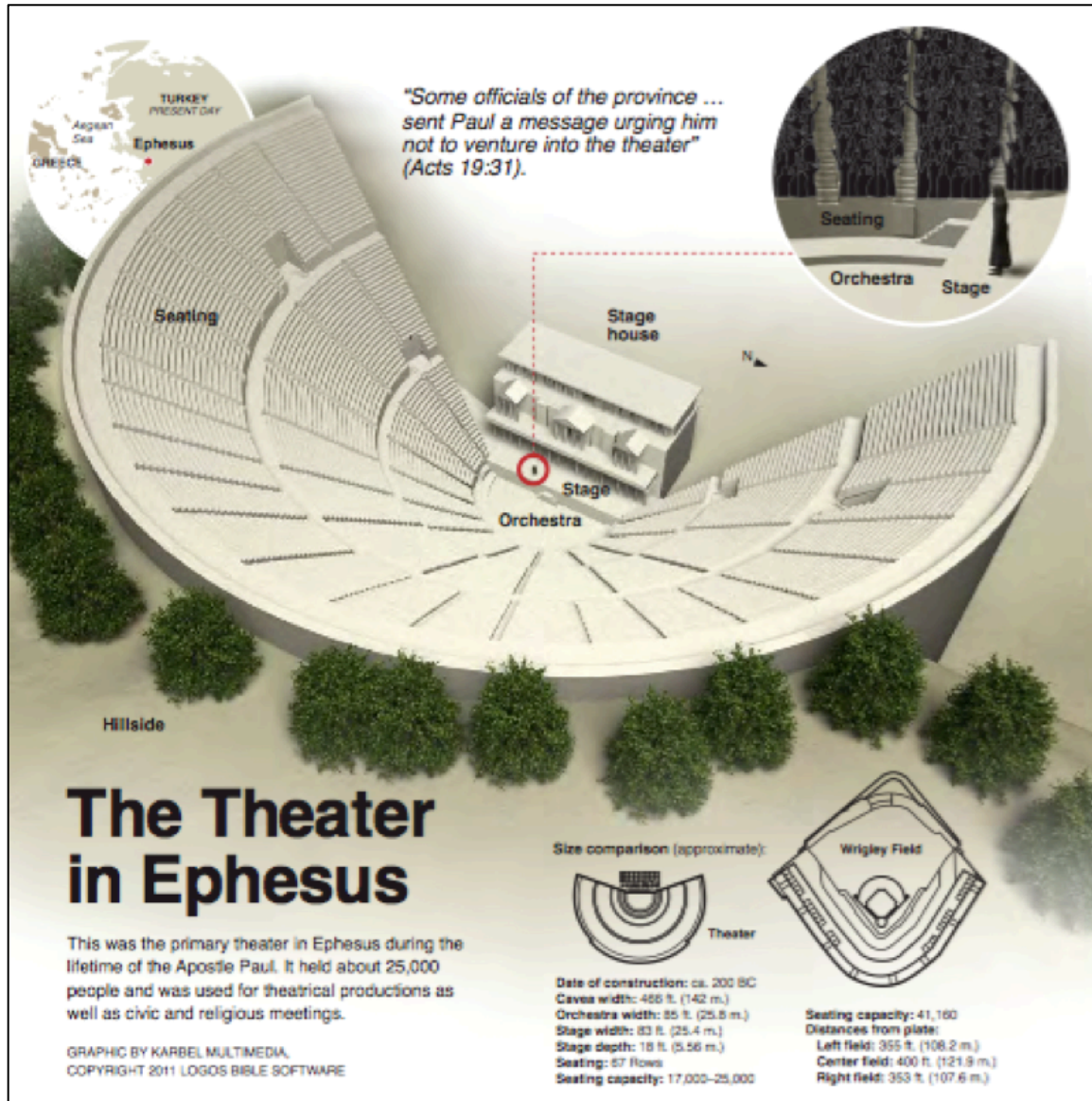
³ Reddish, M. G. (2003). Ephesus. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen & T. C. Butler, Ed.) (498). Nashville, TN: Holman Bible Publishers.

⁴ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

⁵ Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition*. Anaheim: Foundation Publications, Inc.

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Theater in Ephesus



Why Go Among the Crowd?

Acts 16:35–40 (ESV)

³⁵ But when it was day, the magistrates sent the police, saying, "Let those men go." ³⁶ And the jailer reported these words to Paul, saying, "The magistrates have sent to let you go. Therefore come out now and go in peace." ³⁷ But Paul said to them, "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out." ³⁸ The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens. ³⁹ So they came and apologized to them. And they took them out and asked them to leave the city. ⁴⁰ So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed.

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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.

Asiarchs

ASIARCH In Acts 19:31 some of the Asiarchs (Gk. *asiarchēs*), described as friends of Paul, warn him not to risk his life by going into the Ephesian theatre during the riotous demonstration in honour of Artemis. The league (*koinon*) of cities of the province of Asia was administered by the Asiarchs, who were chosen annually from the wealthiest and most aristocratic citizens. From their ranks were drawn the honorary high priests of the provincial cult of ‘Rome and the Emperor’, established by the league with its headquarters at Pergamum in 29 BC. They are further mentioned by Strabo (*Geography* 14. 1. 42) and in inscriptions.

BIBLIOGRAPHY. L. R. Taylor, ‘The Asiarchs’, in *BC*, 5, 1933, pp. 256–262.

F. F. BRUCE.⁶

No God but Yahweh

Deuteronomy 6:4–5 (ESV)

⁴ “Hear, O Israel: The Lord our God, the Lord is one. ⁵ You shall love the Lord your God with all your heart and with all your soul and with all your might.

⁶ Bruce, F. F. (1996). Asiarch. 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.) (95). Leicester, England; Downers Grove, IL: InterVarsity Press.

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Blasphemers

Acts 19:11–20 (ESV)

¹¹ And God was doing extraordinary miracles by the hands of Paul, ¹² so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them. ¹³ Then some of the itinerant Jewish exorcists undertook to invoke the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by the Jesus whom Paul proclaims.” ¹⁴ Seven sons of a Jewish high priest named Sceva were doing this. ¹⁵ But the evil spirit answered them, “Jesus I know, and Paul I recognize, but who are you?” ¹⁶ And the man in whom was the evil spirit leaped on them, mastered all of them and overpowered them, so that they fled out of that house naked and wounded. ¹⁷ And this became known to all the residents of Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled. ¹⁸ Also many of those who were now believers came, confessing and divulging their practices. ¹⁹ And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver. ²⁰ So the word of the Lord continued to increase and prevail mightily.