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What Is Faith?

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In a recent issue of a well-known magazine an article described the faith of Bishop Brown, the Episcopal Modernist, as mental content regardless of its basis. It proclaims the acceptance of such views as a complete separation of religion and dogmatism, giving the freethinker the same standing in the Church as the orthodox Christian. Furthermore, it denies the ability of the Church to define the term "faith."

Such views are in harmony with Modernism. However, religion and dogmas cannot be separated any more than heat and light. Correct dogmas are necessary to create correct faith. If one has an erroneous dogma, false faith and a life displeasing to God will follow as a natural consequence. For example, a Catholic has an erroneous dogma about saints; therefore he has an unwarranted faith in the power of the saints and commits wrong acts in worshiping the saints. To have faith in the mercy of God because of the merits of Jesus and to lead a God-pleasing life, it is necessary to believe in the Christian dogma of Christ's divinity.

Mental content is not a guarantee of a God-pleasing faith. Many people are egoistic enough to live in perfect content regardless of God's Word. Their mental, physical, or material advantages create in them a superiority complex resulting in mental content. They may experience this satisfaction in spite of the fact that they live in error and have ideas of decency which are not even in conformity with social ethics.

Moreover, it is a ridiculous statement to accuse the Christian Church of inability to define the term "faith." Christianity has a definite declaration as to the elements which constitute faith. Our Lutheran Catechism defines it in the following manner: "To believe in God is to know and to accept as true what the Scriptures say of God and with firm confidence to trust and rely in God."

To have faith, it is necessary, in the first place, to know God's

Some Notes on Ephesus.

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(Concluded.)

Perfecit opus suum Phidias, etiamsi non vendidit.

(Seneca, *De Beneficiis*, II, 33.)

No. 12 in this section permits a curious glimpse; we realize that Ephesus was also a cultural or academic center: a body of students honors a "sophist" (we would say professor) who had been summoned from Athens by action of the city council of Ephesus, a teacher Soteros by name; students (*μαθηταῖ*) from Ephesus, Rhodes, Kilbianum (in Lydia; Strabo, 629), Hierapolis, Phokaia, Nikaia, Aneyra, Antioch (probably of Pisidia), Kaunos (in Caria). In the time of St. Paul there must have been many *rhetores* in the great capital, such as Tyrannos, who had a *σχολή* in Ephesus, where Paul preached after being shut out from "the synagog." Acts 19, 9. (Strabo studied Letters at Nysa, but Philosophy at Tarsus.)

No. 12 of this series records an *epithet* which the student of Acts 19 may profitably mark. The city is called *ἡ νεωκόρος Ἐφεσίων πόλις*, "the Temple-warden City of the Ephesians." The outstanding function, honor, and service of Ephesus is that she is the curatrix of the temple of Diana.

The secretary, or town clerk, also is mentioned (*γραμματεὺς τοῦ δῆμου*). And it was one who held this office ("the" city clerk, or "recorder," as the British say). He addressed the surging and excited crowd in the theater of Ephesus and strove to calm it; and he, one of the chief officials of the Artemisian metropolis, calls Ephesus precisely by the same designation as our Inscription does: *νεωκόρον τῆς μεγάλης Ἀρτέμιδος*, a turn or term of worldwide familiarity.

In No. 13 T. Flavius Aristobulus is *Asiarches* and city clerk at the same time (*γραμματεύς*); the "council" is called "loyal to the Emperor," while the people (*δῆμος*) are called *νεωκόρος*. (On *Asiarches*, who presided over certain great games and had to be wealthy and socially distinguished, cf. s. v. *Ἄσιάρχης* in Grimm-Thayer.)

The great games of Ephesus were called "Artemisia," when there was, e. g., even competition in comedy-acting, as we see in No. 15. The presiding official at the contests (and so "Asiarch") was named as L. Aurelius Philo, a Greco-Roman combination of nomenclature commonly practised then by the Greeks of the higher class, as the Inscriptions elsewhere (as in Kaibel's collection) demonstrate over and over again. The Artemisia were a great panegyric, we may say *the* festival above all others.

One of the tribes to which *every* full-fledged Ephesian *had to* belong, was the "Augustan" (*Σεβαστή*, Inscr. from the *Augsteum*).

No. 2 of the Inscriptions from the *Augsteum* is particularly in our present quest: "I render thanks to thee, O Lady Artemis (*κύρια Ἀρτεμι*). I, C[aius] Scaptius Frontinus, temple-warden, member of the city council, together with my wife, Herennia Antronia, have gone through the service of an Essene chastily and piously, Theopomitus G. of the sanctuary making the [incidental] libation." As we are interested in the worship of the tutelary great Artemis (Diana), we ask ourselves, What was an *Essene*? Clearly one—if he was like the Essenes among the Jews—who was absolutely consecrated to a life of celibacy. (Josephus, *Bellum Iudaicum*, II, 120 sqq.) Liddell-Scott cite Pausanias (VIII, 13, 1), who, speaking of a sanctuary of Artemis Hymnia near Orchomenos in Attica, says that there priest and priestess were subject to absolute celibacy for life, as well as absolute general seclusion from the community at large, whereas, he adds, at Ephesus the men who "become the feast-providers" (*ἱστιατόρες*) to Artemis *for a year*

were called by the citizens *Essenes*. "They preside over (*ἄγονσι*, carry on) the annual celebration to Artemis Hymnia." Possibly they also provided and caused the proper rehearsal of *hymnoi* to Artemis. They are, says Pausanias, called Essenians by the citizens of Ephesus.

The people of Smyrna had certain joint sacrifices with their Ephesian neighbors. We take up a few Inscriptions found by Wood in Theater No. 1. Who are the *στρατηγοί* of the city, named immediately after the city clerk? Of course, Ephesus, under Roman overlordship, could not wage any wars. I believe that we have here a parallel to Philippi, whose chief municipal magistrates were the *duumviri* of the Roman-Latin system. Cf. Acts 16, 20. 22. 35. 38.

The civil year at Ephesus, it seems, began on the birthday of the goddess, which was the 6th of Thargelion (May). On column 2 there was found by Mr. Wood a curious, but very instructive inscription. There was a certain fund willed by a private person to the goddess, and the interest annually paid towards the maintenance of the worship, one denarius, and one as being the rate of interest and income. A certain Salutarius, especially, seems to have been distinguished for his benefactions. A figure of Artemis, of gold, weighing so many pounds and ounces, was to be conveyed after his death, by the heirs, to the city clerk of the Ephesians, and certain other images, during the general meetings of the citizen body (*ἐν ταῖς ἐκκλησίαις*) were to be placed above the seat of the council. There was also a silver figure of the torch-bearing Artemis (Hecate?) placed on these official occasions; also a silver figure representing the Roman Senate and another representing the Roman people; also a silver figure representing the Equestrian Order (of Rome), to which obviously the donor, Salutarius (most likely a banker), belonged during his lifetime.

Also, there was another fund from an endowment by Salutarius, the income of which was to be paid annually to each member of the city council in the *pronaos* of the great temple, on the birthday of the goddess; also to the chief priest "of the common temple of Asia." Certain payments also were established for the educators of the boys (*παιδονόμοι*). There was also a custom of carrying certain minor and portable images (*ἀπεικονίσματα*) in solemn procession from the temple through the city and bringing them back into the *pronaos*. (It seems these were brought to the brook Selinos or the river Caystros and washed; for this annual celebration we have ample parallels in Central Greece as well as in

Rome.) The purifier of the idols was also remembered, as well as certain “theologi” and “hymn-singers”; the former probably publicly recited myths and legends connected with the story of Artemis.

Salutarius was a Roman, we learn, of the *tribus* Ufentina. He intended, by this endowment (p. 28), to honor both Artemis and the imperial house at Rome. Fines were provided for attempting to change or divert, the fines to go in equal shares to the temple and to the emperor’s fiscus. In that annual procession, under the general charge of the temple-wardens (*τεωποιοί*), the *ephebi* of the city also (the youths of eighteen) were to join in the procession from the Magnesian Gate to the Koressian Gate. We see also that there was a regular supervisor or keeper of the sacred deposits (in the temple): δέ εἰνι τῶν παραθηκῶν. (p. 40.) (The student and lover of St. Paul is reminded, maybe, of the great apostle’s second letter to Timothy at Ephesus, 1, 12: “He is able to keep my παραθήκη up to that day.” Luther: *Beilage*.) We learn further that these minor effigies of the goddess were to be carried in procession at every *ecclesia* from the *pronaos* into the theater, and also when the athletic contests took place. (All this brings us closer to the secular and civic background of Acts 19. I hardly need refer my readers to the excellent volumes of Sir William Ramsay, I dare say.)

How often does not the apostle refer to games and the wreaths of the victor or other prizes, especially when drawing spiritual parallels with Christian faith and life. Again we return to 2 Tim. 4, 7. (Consult Grimm-Thayer s. vv. ἀγών, βραβεῖον, δρόμος, στέφανος, τρέχειν ἐν σταδίῳ. 1 Cor. 9, 24.) Now, in No. 8 of the Inscriptions in the Great Theater (p. 54) there is preserved a list of contests and places, especially in boxing, of “beardless” youths as well as of men: at Ephesus, “the great Ephesia,” where the victor was allotted a triumphant public entry (*εἰσελαστικά*); the Didymaean at Miletus; the Augustan Zeus games at Laodicea for all comers; the common games of “Asia” at Ephesus (where an Asiarch functioned as patron and president); others at Pergamum; others at Puteoli, near Naples; Asclepian games at Pergamum in the stadium; Olympian games at Tarsus. (p. 62.) Another *single* athlete left a wonderful epigraphic record (p. 70; No. 20 in Woods excavations) at Rhodes, Ephesus, Athens, Trallis; Capitoline games at Rome, Augustales at Naples, at Nicopolis (Actium), *viz.*, the Actian games (established by Emperor Augus-

tus in commemoration of his victory over Antony, September 2, 31 B. C.), the Nemean at Argos, the Artemisia at Ephesus, the Apollonia at Hierapolis, the Olympia at Pisa (in Elis), the Dia at Laodicea, the chrysanthine at Sardis, the Olympia at Smyrna. At my second appearance at the Olympian games in Pisa (Elis) I was honored with a statue and with membership in the council.

Passing to sepulchral data, we observe (as one may see also in Kaibel's collection, *passim*) that sometimes an altar was erected near the tomb or sarcophagus. No. 1 in elegiac distichs. Father, Antichthon Marcellinus; son, Marcellinus. I translate but one passage: "Others honor thy tomb, Marcellinus, with wreaths, libations, tears, and songs." All this in Greek; the warning at the end in Latin. The final subscription again, by the Lady Philumena, in Greek. An elaborate tomb was generally called *ηρῷον*, the sarcophagus, *σορός*. No. 15 was for Pomponia Faustina, *κοσμήτειρα* (adorner) of Artemis. Wood Englishes "fire-woman." No. 18 is interesting: Calpurnianus, born on the Rhine, later an inhabitant of Prusias (in Bithynia), studied eloquence (*λόγοι*) for five years at Ephesus; died there at twenty. Studying is here called *σχολάζειν*.

The great apostle often worked at tent-cloth weaving. Probably all such vocations were to some extent organized in guilds. So in No. 4 of Inscriptions from the city and suburbs we have an honor voted or bestowed by "the Guild of Woolcarders," *ἡ συνεργασία* [we might call it union] *τῶν λαραγίων* (*lanarius* treated or inflected as a Greek word). No. 9 tells us that Publius Vedius Papianus made "the most holy Ephesian goddess Artemis" his heiress.

In No. 16 we learn that certain men from Rhodes have earned the franchise of Ephesus and that the Essenes shall draw later for their assignment to "Tribe" and "Thousand."

I conclude this study with what seems to me to be an overwhelming inference: none but a worshiper of Artemis could have and hold all the civil rights and the full franchise of an Ephesian. Clearly the Jews could not, nor, I dare say, the Christians who were organized in the first Christian *ecclesia* by Paul of Tarsus.

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