

The Honorific Title ‘Savior’ in Ancient Coins, the Inscriptions of Ephesus, and 1 Timothy

Gary G. Hoag, Ph.D.

Ancient coins provide a modern window into the material world of Ephesus. The letters and images stamped on them contain clues about life and society. Among the words in the numismatic record, we find the honorific title, ‘savior,’ coupled with different images.

The inscriptions of Ephesus represent an abundant source of ancient information. They celebrate the prominence of the city as the first and greatest metropolis of Asia (1.Eph 647, 1541, 1543, 1551, 1555). The epigraphic evidence honors both people and gods using the title, ‘savior.’

Interestingly, the author of 1 Timothy, a letter with Ephesian provenance, also employs the title, ‘savior,’ three times. This study aims to see how the material evidence – coins and inscriptions – can add depth to our knowledge and aid us in reading the three texts in 1 Timothy.¹

This paper engages fresh research linked to this honorific title in four sections: (1) the use of ‘savior’ in ancient coins, (2) the occurrences of ‘savior’ in Ephesian inscriptions, (3) a review of the three texts in which the term ‘savior’ appears in 1 Timothy, and (4) a summary of findings.

(1) The Use of ‘Savior’ in Ancient Coins with Ties to Ephesus

This brief review of coins from the ancient Mediterranean world explains the importance of Ephesus in contributing to the numismatic record. From there, this section explores the use of ‘savior’ (feminine – ΣΩΤΕΙΡΑ / masculine ΣΩΤΗΡ) in extant numismatic evidence.

In 1880, Barclay Vincent Head connected the Artemisium in Ephesus to the earliest numismatic evidence.² During the British Museum excavations in 1904–1905, led by David George Hogarth, the team uncovered coins in the foundations and foundation deposits of the earlier temple phases.³ In 1951, E. S. G. Robinson reported that this temple hoard contained very early electrum issues and provided valuable evidence for establishing the chronology of the earliest coinage.⁴ In more recent times, the Australian Centre for Ancient Numismatic Studies (ACANS) at Macquarie University led by Numismatic Studies Director, Kenneth Sheedy, has featured a digital exhibition known as “The Coinage of Ephesus” that has echoed this sentiment.

Ephesus’ great temple of Artemis has provided evidence for the earliest coins yet known from the ancient world. The first structures in the sanctuary buried deep under the later temples, date back to the eighth century BCE, and from that time on precious objects were used in the cult or dedicated to the goddess by her worshippers.⁵

¹ To aid your study of material evidence, see: *Inscriptions, Papyri, and Other Artifacts*, ed. James R. Harrison and E. Randolph Richards, *Ancient Literature for New Testament Studies* 10 (Grand Rapids: Zondervan Academic, 2024).

² See two classic works by Barclay Vincent Head, “The Coinage of Ephesus” *The Numismatic Chronicle*, Series 3, Vol. 1 (1881), 13–23, and *On the Chronological Sequence of the Coins of Ephesus* (London: Rollin & Feuardent, 1880), 1–85.

³ David George Hogarth, *Excavations in Ephesus: The Archaic Artemisia* (London: British Museum, 1908).

⁴ E. S. G. Robinson, “The Coins from the Ephesian Artemision Reconsidered” *Journal of Hellenic Studies* 71 (1951), 156–167, and Martin J. Price, “Thoughts on the Beginnings of Coinage” in *Studies in Numismatic Method*, ed. C. N. L. Brooke (Cambridge: Cambridge University Press, 1983), 1–10.

⁵ URL: <https://www.mq.edu.au/faculty-of-arts/schools/school-of-humanities/our-research/australian-centre-for-ancient-numismatic-studies/digital-exhibitions/the-coinage-of-ephesus/a-history-of-ephesus-from-coins-the-greek-state/the-earliest-coins-at-ephesus>

Ruth Marie Léger studied the Archaic and Classical era coins found in the Artemisium dated between 687—415 BCE and reported mostly figures of animals and a few human heads.⁶ From the Late Classical Era, dated between 415—133 BCE, she found images of a bee, an eagle or griffin head, a stag, a palm tree, a bow and quiver, the cult statue Ephesia, Herakles, and many heads of Artemis, Arsinoe, and Ephesia.⁷ Roman coins dated between 133 BCE—1 CE revealed images of a bee, a cock, serpents, a stag, Apollo, Artemis huntress, Athena, cult statue Ephesia, Headdress Isis, Hermes, Nemesis, Nike, a winged Gorgon head, a cornucopia, a palm tree, and the heads of Artemis, Arsinoe, and Ephesia.⁸ Through the Hellenistic period, the main imagery seems to shift from symbols related to the goddess to ‘Greek’ and ‘Ephesia’ representations of Artemis.

Frederick E. Brenk suggests, “The tension between the ‘Greek’ and ‘Ephesia’ forms of the goddess continued into the late Empire, though the iconography was constantly changing. Coins tell the story.”⁹ The ‘Greek Artemis’ appears with the head of Artemis ΣΩΤΕΙΡΑ portrayed as ready to hunt or decked out with plaited hair, wearing pearls and earrings, and carrying a quiver over her shoulder. She is often accompanied by a stag or a palm tree. In contrast, ‘Artemis Ephesia’ stands with arms extended wearing a long columnar robe with rows of oval objects on her chest and a crown. She appears with the cult statue, the temple, and/or the statue inside the temple. Legends include ΕΦΕΣΙΩΝ (translated “of the Ephesians”), ΑΡΤΕΜΙΣ ΕΦΕΣΙΑ (translated “Artemis of Ephesus”), ΑΡΤΕΜΙΣ ΕΦΕΣΙΩΝ (translated “Artemis of the Ephesians”),¹⁰ ΝΕΩΚΟΡΟΣ (translated “temple warden”) or ΝΕΩΚΟΡΩΝ. (translated “temple wardens”).

In narrowing the search for coins with ΣΩΤΕΙΡΑ or ΣΩΤΗΡ linked to Ephesus, the ‘Greek Artemis’ appears as ΣΩΤΕΙΡΑ across the ancient world. These two figures at right serve as specimens to illustrate this. Figure 1 on the obverse features Artemis appearing ready to hunt and wearing earrings with a quiver over her shoulder. The obverse features ΣΩΤΕΙΡΑ and the reverse is stamped with ΑΓΑΘΟΚΛΕΟΥΣ ΒΑΣΙΛΕΩΣ (translated “of King Agathocles”) with winged thunderbolt.¹¹ Figure 2 on the obverse features a laureate head of Apollo with lunar eclipse and the script ΣΥΡΑΚΟΣΙΩΝ (translated “of the Syracusans”) and the reverse has a diademed head of Artemis ΣΩΤΕΙΡΑ with plaited hair, wearing pearls and earrings, and carrying a quiver over her shoulder.¹²



Obverse Reverse Figure 1



Obverse Reverse Figure 2

⁶ Ruth Marie Léger, *Artemis and Her Cult*. PhD diss., University of Birmingham, 2015. Appendix 15.1. Archaic—Classical Coins. Most images were symbols linked to the goddess. The animals included the bull, cock, eagle/griffin head, goat, horse, lion, seal, and stag.

⁷ Léger, *Artemis and Her Cult*. Appendix 15.2. Late Classical Coins.

⁸ Léger, *Artemis and Her Cult*. Appendix 15.3. Roman Coins.

⁹ Brenk, Frederick E. “Artemis of Ephesos: An Avant Garde Goddess.” *Kernos* 11 (1998): 121–142.

¹⁰ As ΑΡΤΕΜΙΣ ΕΦΕΣΙΩΝ appears as a common expression, it may explain why the crowds would shout these words in Acts 19:28, 34 to protect the honor of the goddess and the sacred identity of the city. Ακούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες· Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων. “When they heard this, they were furious and began shouting: “Great is Artemis of the Ephesians!”

¹¹ “Agathocles Artemis Soteira-thunderbolt” URL: https://silver.knowledge.wiki/File:Agathocles_Artemis_Soteira-thunderbolt.jpeg#file. See other examples at URL: <https://artgallery.yale.edu/collections/objects/121681>, <https://artgallery.yale.edu/collections/objects/121698>, and <https://numismatics.org/collection/1906.236.568>.

¹² “100 Litrai – Agathocles” URL: <https://en.numista.com/408123>

Further study outside the parameters of this study reveals that it was common to put ΣΩΤΕΙΠΑ or ΣΩΤΗΡ on coins in antiquity. This investigation surfaced the existence of coins associated with Greek cities with ΖΕΥΣ ΣΩΤΗΡ ('Zeus the Savior') celebrated for delivering people from danger¹³ and ΑΣΚΛΗΠΙΟΣ ΣΩΤΗΡ ('Asclepius the Savior') lauded for saving people from illness.¹⁴

This exploration has also surfaced the names of rulers with the honorific title 'savior' on coins. Here are some examples: ΠΤΟΛΕΜΑΙΟΥ ΣΩΤΗΡΟΣ ('of Ptolemy the Savior'),¹⁵ ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΜΕΝΑΝΔΡΟΥ ('of King Menander the Savior'),¹⁶ ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΣΩΤΗΡΟΣ means ('of King Demetrius the Savior'),¹⁷ and ΠΤΟΛΕΜΑΙΟΥ ΕΥΕΡΓΕΤΟΥ ΣΩΤΗΡΟΣ ('of Ptolemy the Benefactor, the Savior').¹⁸

Interestingly, from the late Classical to the Roman period, this brief review of material evidence reveals that coins highlighting 'Artemis Ephesia' use the terms ΕΦΕΣΙΩΝ, ΑΡΤΕΜΙΣ ΕΦΕΣΙΑ, ΑΡΤΕΜΙΣ ΕΦΕΣΙΩΝ, ΝΕΩΚΟΡΟΣ or ΝΕΩΚΟΡΩΝ and feature the temple and the cult statue. Alternatively, coins linked to Ephesus portraying the 'Greek Artemis' appear with the head of Artemis ΣΩΤΕΙΠΑ as ready to hunt or adorned with plaited hair gold, pearls, and earrings.

The coins tell this story. The 'Artemis Ephesia' representation on specimens minted in Ephesus, where the goddess appears as ΑΡΤΕΜΙΣ ΕΦΕΣΙΑ or ΑΡΤΕΜΙΣ ΕΦΕΣΙΩΝ, may aim to preserve what Guy MacLean Rogers describes as, "the sacred identity of the city."¹⁹ The Ephesians took pride in their goddess and celebrated her renown linked to the Artemisium. The 'Greek Artemis' representation seems to show the international renown of the goddess as Artemis ΣΩΤΕΙΠΑ. Paschalis Paschidis says that ΣΩΤΕΙΠΑ identified Artemis as "forever the greatest of all the gods."²⁰ This notion echoes the second century CE testimony of Pausanias in *Guide to Greece*.

All cities worship Artemis of Ephesus, and individuals hold her in honor above all the gods. The reason, in my view, is the renown of the Amazons, who traditionally dedicated the image, also the extreme antiquity of this sanctuary. Three other points as well have contributed to her renown, the size of the temple, surpassing all buildings among men, the eminence of the city of the Ephesians and the renown of the goddess who dwells there. (4.31.8)

(2) The Occurrences of 'Savior' in Ephesian Inscriptions

Ephesus ranks among the most documented ancient cities with several thousand surviving inscriptions.²¹ This section highlights the occurrences of 'savior' chronologically in the inscriptions of Ephesus to gain insight on the function and meaning of this honorific title.

¹³ URL: <https://numismatics.org/search/results?q=zeus+soter>

¹⁴ URL: <https://hcr.ashmus.ox.ac.uk/coin/hcr101004>

¹⁵ URL: https://numismatics.org/pco/id/cpe.1_1.665, https://commons.wikimedia.org/wiki/File:Ptolemaic_Kingdom_Ptolemy_I_Soter.jpg, and <https://harvardartmuseums.org/collections/object/169969>

¹⁶ URL: https://www.reddit.com/r/Ancient_Pak/comments/1hb35ov/a_coin_showing_menander_i_founder_of_the/

¹⁷ URL: <https://www.lastdodo.com/en/items/5147047-seleucid-empire-ar-tetradrachm-162-150-bc-demetrius-i-soter-antioch-153-152-bc>

¹⁸ URL: https://www.britishmuseum.org/collection/object/C_1971-1207-1

¹⁹ Guy MacLean Rogers, *The Sacred Identity of Ephesus: Foundation Myths of a Roman City* (London: Routledge, 1991), 136.

²⁰ Ljubomir Maksimović and Marijana Ričl, eds. *Τῇ προσφιλεστάτῃ καὶ πάντα ἀρίστῃ Μακεδονιαρχίᾳ: Students and Colleagues for Professor Fanoula Papazoglou*. Historical Sciences Dept, Book 40. Belgrade: Serbian Academy of Sciences and Arts (SANU), 2018.

²¹ For biblical readers interested in studying inscriptions, see: Frederick W. Danker, *Jesus and the New Age: A Commentary on St. Luke's Gospel*, completely rev. and expanded ed. (Philadelphia: Fortress Press, 1988); D. Clint Burnett, *Studying the New Testament through Inscriptions: An Introduction* (Peabody, MA: Hendrickson Publishers, 2020)

The first example contains the decrees of Ephesos concerning war against Mithridates. The Greek text, dated to 86/85 BCE, comes from *Sylloge Inscriptionum Graecarum* (SIG³)²² located in the corpus of *Die Inschriften von Ephesos* (I.Eph)²³ with English translation from Attalus.²⁴

[— ἐπειδὴ, τοῦ δήμου] [φυλάσσον]τος τὴν
πρὸς Ῥωμαίους τοὺς κο[ινοὺς σωτῆρας πα]-
[λαιὰν εὖν]οιαν καὶ ἐν πᾶσιν τοῖς
ἐπιτασσομέ[νοις προθύμως]
[πειθαρχ]οῦντος, Μιθραδάτης Καππαδοκί[ας
βασιλεὺς παρα]-[βὰς τὰς π]ρὸς Ῥωμαίους
συνθήκας καὶ συναγαγῶ[ν τὰς δυνάμεις ἐ]-
πεχείρη]σεν κύριος γενέσθαι τῆς μηθὲν
ἐαυτῷ προ[σηκούσης][χώρα]ς (I.Eph 8.0–6).

[Since, while the people was maintaining] its
[ancient] goodwill towards the Romans, our
common [saviours], and [eagerly obeying]
all their instructions, Mithridates [king] of
Cappadocia, [in transgression of the] treaty
with the Romans, gathered [his forces and
attempted] to become master [of territory]
that in no way belonged to him.

This inscription relates to the invasion of King Mithridates VI of Pontus (referred to here as King of Cappadocia) to Roman territory. James R. Harrison and Bradley J. Bitner note, “The first decree states the loyalty of Ephesus to Rome and sets forth the decision of the demos to declare war against Mithridates, whereas the second decree articulates the measures required to strengthen Ephesian readiness for war, opening up the citizenship in this time of emergency to all free residents.”²⁵ The Ephesians likely called the Romans their κοἰνοὺς σωτῆρας, or ‘common saviors’, as a matter of political survival for initially welcoming Mithridates. This act of political damage control failed. Roman general Sulla made them pay for their wavering allegiance.

This famous Ephesian inscription with the title ‘savior’ honors Julius Caesar. The Greek text, dated to 48 BCE, comes from I.Eph with English translation from Frederick W. Danker.²⁶

αἱ πόλεις αἱ ἐν τῇ Ἀσίᾳ καὶ οἱ [δῆμοι]
καὶ τὰ ἔθνη Γαίον Ἰούλιον Γαῖο[υ υἱ]-
ὄν Καίσαρα, τὸν ἀρχιερέα καὶ αὐτο-
κράτορα καὶ τὸ δεύτερον ὕπα-
τον, τὸν ἀπὸ Ἄρεως καὶ Ἀφροδε[ῖ]-
της θεὸν ἐπιφανῆ καὶ κοινὸν τοῦ
ἀνθρωπίνου βίου σωτῆρα (I.Eph 251).

The cities of Asia and the [townships]
and the tribal districts honor Gaius Julius
Caesar, son of Gaius, Pontifex |
Imperator, and Consul for the second
time, descendant of Ares and Aphrodite,
our God Manifest and Common Savior of
all human life.

Danker provides context for this inscription. “In gratitude for his benefactions – including remission of one third of the taxes paid hitherto by the Province of Asia, and abolition of the collection of direct taxes through tax-forming corporations – the cities and tribal districts of the province honored him with a monument at Ephesos.”²⁷ In short, among other benefactions, Julius Caesar was labeled ‘savior’ in Ephesus for providing regional tax relief.

²² *Sylloge inscriptionum graecarum*. Edited by W. Dittenberger. 4 vols. 3rd ed. Leipzig, 1915–24. See SIG³ 742.

²³ *Die Inschriften von Ephesos*. Edited by H. Wankel et al. 10 vols. Bonn, 1979–1984. See I.Eph 8.

²⁴ URL: <https://www.attalus.org/docs/sig2/s742.html>

²⁵ James R. Harrison and Bradley J. Bitner, eds., *Texts from Ephesus, New Documents Illustrating Early Christianity 11A* (Atlanta: SBL Press, 2025), 10.

²⁶ Frederick W. Danker, *Benefactor: Epigraphic Study of a Graeco-Roman and New Testament Semantic Field* (St. Louis: Clayton, 1982), 213–214. See SIG³ 760.

²⁷ Danker, *Benefactor*, 213.

Next in view is I.Eph 1255, an Ephesian altar stone dated to the first century CE and recording a dual dedication to Ἀρτέμιδι Σώτεια ('to Artemis Savior') and αγαθοῦ δαίμονος ('of the Good Daimon' or 'of the Good Spirit') serving as a private, protective shrine. The title 'savior' here designates Artemis as a spiritual shield against malice, offering practical protection against everyday dangers and demonic affliction, rather than just political salvation.

I.Eph 46, dated to 44 CE, provides a lengthy Roman administrative decree by Proconsul Paullus Fabius Persicus detailing financial regulations for the Artemisium. It was issued to combat corruption and financial mismanagement within the Artemisium. The text uses the term σωτήρ ('savior') to frame Emperor Claudius as the supreme guarantor of civic stability and economic order, portraying the administrative crackdown as an act of imperial benevolence.²⁸

Philip A. Harland reports that I.Eph 800, dated to 49-50 CE, reads 'The merchants who are engaged in business in Ephesos set this up for their saviour and benefactor, the proconsul, Gaius Pompeius Longus Gallus, son of Publius'.²⁹ An association of Roman and Italian merchants who resided and traded in Ephesus label him 'savior' for securing economic stability and legal privileges for the merchant community.³⁰

As the focus here centers on inscriptions, this study includes a literary testimony of an inscription in the Artemisium dated to the mid-first century mentioned in *Ephesiaca* by Xenophon of Ephesus.³¹ *Ephesiaca* proclaims that salvation comes from Artemis and Isis, exalted as 'savior' (1.6.2; 5.13.4). Temple visitors learn the story of *Ephesiaca* on their visit to the Artemisium. Xenophon of Ephesus internally attests that Anthia and Habrocomes inscribed the story on the walls of the Artemisium to honor Artemis Savior.

The whole city had already heard the news of their salvation. As soon as they disembarked they went just as they were to the temple of Artemis, offered many prayers and made sacrifice, then set up dedications, among them dedicating to the goddess the inscription commemorating all that they had experienced and done. (*Ephesiaca* 5.15.2)

What motivated this prominent couple to inscribe their story on the walls of the Artemisium? Reinhold Merkelbach suggests that *Ephesiaca* is a *hieros logos*, "a sacred writing."³² R. E. Witt

²⁸ A. R. Hands, *Charities and Social Aid in Greece and Rome, Aspects of Greek and Roman Life* (Ithaca, NY: Cornell University Press, 1968), 22. Hands notes, "With respect to this decree of Paullus Fabius Persicus, the imperial legate of the province of Asia in Claudius' reign, is of interest; for while reproving the Ephesian authorities for resorting to various devices through which individual magistrates might prey upon temple revenues and treasure, it allows the priests to maintain their exemption under this endowment as being 'under the guardianship of Augustus'."

²⁹ Philip A. Harland, "Honouring the Emperor or Assailing the Beast: Participation in Civic Life Among Associations (Jewish, Christian and Other) in Asia Minor and the Apocalypse of John," JSNT 22, no. 77 (2000): 112. Harland notes: "The term used for the group in this inscription, ἔμποροι ('merchants'), is that used by the author of the Apocalypse when he speaks of the merchants and shippers who will mourn when 'Babylon' (Rome) is destroyed (ch. 18)."

³⁰ For similar inscriptions in Asia Minor, see: Philip A. Harland, *North Coast of the Black Sea, Asia Minor*, vol. 2 of *Greco-Roman Associations: Texts, Translations, and Commentary* (Berlin: De Gruyter, 2014). For the wider Mediterranean world, see: Richard S. Ascough, Philip A. Harland, and John S. Kloppenborg, *Associations in the Greco-Roman World: A Sourcebook* (Berlin: De Gruyter, 2013).

³¹ James N. O'Sullivan, *Xenophon of Ephesus: His Compositional Technique and the Birth of the Novel* (UaLG 44; Berlin: de Gruyter), 1995, 9, has argued convincingly for a mid-first century CE date for *Ephesiaca*, when Luke places Paul in Ephesus in Acts of the Apostles. Classical scholars refer to this story as *Ephesiaca*. The Loeb published it as *Anthia and Habrocomes*. Cf. Jeffrey Henderson, *Daphnis and Chloe by Longus; Anthia and Habrocomes by Xenophon of Ephesus* (LCL 69; Cambridge: Harvard University Press, 2009), 208–10.

³² Reinhold Merkelbach, *Roman und Mysterium in der Antike* (Berlin: Beck), 1962, 94.

agrees and comments: “Xenophon is not just a storyteller. He has a didactic and indeed a religious aim. His tale is that of the salvation of human lives through faith in divine powers that do intervene.”³³ In their thinking, *Ephesiaca* represents more than a novella, as classical scholars have labeled it. Xenophon of Ephesus urges hearers of his “sacred utterance or sacred story” to put their trust in Artemis by showing that, regardless of the challenges in life, the goddess delivers those who trust in her.³⁴

Ephesiaca may have represented grand display of writing paid for by wealthy Ephesians or by Xenophon of Ephesus himself to teach all who visited the Artemisium to honor the goddess supremely and to respect the gods of the ancient world.³⁵ If *Ephesiaca* embodies a *hieros logos* rather than a sampling of erotica or a novella, then its objective would have been to reinforce cultural rules and religious beliefs. Guy Rogers alerts us to a similar such large inscription, I.Eph 27, paid for by wealthy citizen for the purpose of continuing the sacred traditions of the Artemis cult to preserve the “traits of identity” of the city.³⁶

Dated in the late first / early second century, I.Eph 1265 is an Imperial Roman-era honorary inscription from Ephesus for local elite Gaius Julius Atticus. It reads: “Γ(άιος) Ἰούλιος Ἀττικὸς ἱερεὺς Ἀρτέμιδος Σωτῆρας Σεβαστοῦ γένους” (‘Gaius Iulius Atticus, priest of Artemis Savior of the Imperial family’). The inscription merges religious and political roles and demonstrates the supremacy of Artemis Savior in relationship to the imperial family.

I.Eph 713, dated to 123/124 CE, praises the proconsul of Asia, Quintus Pompeius Falco as σωτήρ καὶ εὐεργέτης (‘savior and benefactor’). It employs conventional civic honorific language and recognizes his benefactions and patronage to the community. While the title ‘savior’ here likely functions primarily as a political and honorary designation rather than evidence of cultic worship, the inscription itself does not specify the exact services for which the title was awarded.

I.Eph 3410 is a domestic altar inscription dated between 117–138 CE that pairs the god Zeus Olympios with Emperor Hadrian. The text honors Hadrian as a living ‘savior’ and thanks him for political stability and infrastructure investments. This provides a domestic example of how identity linked to ties with the gods and people. You were who you were connected to.³⁷

Next up is I.Eph 274, dated to 128/129 CE. It is a monumental marble statue base erected by the council and people of Ephesus. Dated securely between 128 and 129 CE, James R. Harrison and L. L. Welborn report that the inscription honors the Roman Emperor “... as the city’s own founder and savior because of his unsurpassed gifts to Artemis...”³⁸ The benefactions included financing structural updates to the city’s harbors.

³³ R. E. Witt, *Isis in the Ancient World* (Isis in the Graeco-Roman World; Baltimore: Johns Hopkins University Press, 1997), 243.

³⁴ For this definition of *hieros logos* and further discussion on sacred texts, see: Sarah Iles Johnson, ed., *Religions of the Ancient World: A Guide* (Cambridge: Harvard University Press, 2004), 634.

³⁵ For more on how *Ephesiaca* can aid insight to biblical reading and interpretation, see: Gary G. Hoag, *Wealth in Ancient Ephesus and the First Letter to Timothy: Fresh Insights from Ephesiaca by Xenophon of Ephesus* (BBRS 11, Winona Lake, IN: Eisenbrauns, 2015).

³⁶ Guy MacLean Rogers, *The Mysteries of Artemis of Ephesos: Cult, Polis, and Change in the Graeco-Roman World* (New Haven: Yale University Press, 2012), 262. See I.Eph 27 for an example of a similar grand display which aimed to reinforce the prominence of Artemis. Cf. For the Greek text and English translation, see: Rogers, *The Sacred Identity of Ephesos*, 152–185.

³⁷ Philip A. Harland, *Dynamics of Identity in the World of the Early Christians* (New York: T&T Clark, 2009).

³⁸ James R. Harrison and L. L. Welborn, eds., *The First Urban Churches 3: Ephesus, Writing from the Greco-Roman World Supplement Series 9* (Atlanta: SBL Press, 2018), 16.

I.Eph 271 is a fragmentary Ephesian dedication dating to 129–131 CE that honors Hadrian as Olympios. Although the surviving text preserves only the Olympios title, related inscriptions from Ephesus and Asia Minor call Hadrian ‘savior’, ‘founder’, and even “Zeus Olympios,” reflecting the fusion of Greek divine honors with emperor worship during his reign.

I.Eph 298 is a mid-second-century CE dedication by Publius Vadius Antoninus honoring the imperial household, the people of Ephesus, and Artemis Ephesia. Within its broader epigraphic context, salvation links imperial order and divine protection, presenting civic prosperity, stability, and communal well-being as gifts secured under Artemis's guardianship.

I.Eph 26 is a famous imperial letter issued in 180 CE by the joint Roman Emperors Marcus Aurelius and Commodus to the Gerousia, the Ephesian council. The text addresses regulatory requests, confirms administrative boundaries, and sanctions official hymns for both the local deity and the imperial household. Harrison and Welborn note, “The inscription makes reference to mysteries and sacrifices and the erection of a temple and a cult statue of the savior, probably Artemis.”³⁹

More inscriptions using the term ‘savior’ appear in the Roman Imperial period (second and third centuries CE): I.Eph 1243, 1312, 1501, 1587B, 1837, 3029, 3220, and 3402, Space limits further study.

This examination has revealed that ‘savior’ carried different meanings when applied to Artemis and to human rulers in Ephesian inscriptions. Artemis Savior embodied *cosmic salvation*: she aided childbirth, granted asylum, and ensured personal and community prosperity with her divine power. Michael Immendörfer sums up her role aptly, “Artemis was worshiped as the Σώτριά in Ephesus and petitioned to help and save.”⁴⁰ Human saviors, like emperors and governors, provided *civic help* through political stability, financial reform, legal protection, and benefactions.

(3) Review of the Three Texts in which ‘Savior’ appears in 1 Timothy

The term ‘savior’ appears 24 times in the New Testament.⁴¹ This section explores the three occurrences of ‘savior’ in 1 Timothy considering the material evidence from the social and cultural world of Ephesus in the first century CE.

A cursory reading of the instances of ‘savior’ surfaces interesting patterns. In all three instances in 1 Timothy (1:1, 2:3, and 4:10), and 8 of the 24 in the New Testament, ‘God’ is the ‘Savior’.⁴² Jesus is the ‘Savior’ in the other 16.⁴³ Allan Chappel comments about the occurrences in Titus, “In all six cases, it is not simply σωτήρ but σωτήρ ἡμῶν (1:3–4 ; 2:10, 13; 3:4, 6 [our Savior])”⁴⁴ Luke Timothy Johnson reports that ‘savior’ only appears 11 times in the LXX; the limited usage of ‘savior’ in Scripture implies that the author of 1 Timothy may have an agenda in using the term.⁴⁵

³⁹ Harrison and Welborn, *The First Urban Churches 3: Ephesus*, 80. Cf. SIG³ 867.

⁴⁰ Michael Immendörfer, *Ephesus and Artemis: The Cult of the Great Goddess of Ephesus as the Epistolary Context of the Epistle to the Ephesians* (Wissenschaftliche Untersuchungen zum Neuen Testament 2/436, Tübingen: Mohr Siebeck, 2017), 204.

⁴¹ Luke 1:47; 2:11; John 4:42; Acts 5:31; 13:23; Eph 5:23; Phil 3:20; 1 Timothy 1:1; 2:3; 4:10; 2 Timothy 1:10; Titus 1:3; 1:4; 2:10; 2:13; 3:4, 6; 2 Peter 1:1, 11; 2:20; 3:2, 18; 1 John 4:14; Jude 1:25.

⁴² Luke 1:47; 1 Timothy 1:1; 2:3; 4:10; Titus 1:3; 3:4, Jude 1:25.

⁴³ Luke 2:11; John 4:42; Acts 5:31; 13:23; Eph 5:23; Phil 3:20; 2 Timothy 1:10; Titus 1:4; 2:13; 3:6; 2 Peter 1:1, 11; 2:20; 3:2, 18; 1 John 4:14.

⁴⁴ Allan Chapple, “Rival Saviors on Crete? Asklepios and the Letter to Titus,” *Journal of the Evangelical Theological Society* 68, no. 4 (2025): 758. Chapple argues convincingly that ‘savior’ is used 6x in Titus in response to the rival savior Asklepios in that setting.

⁴⁵ Luke Timothy Johnson, *The First and Second Letters to Timothy*, AB 35A (New York: Doubleday, 2001), 251.

The instances appear in their literary context. The first passage in view is 1 Timothy 1:1–5. Below is the Greek text with translation. The Greek uses NA28, and the English text is NRSVUE.

¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ’ ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν. ² Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν. ³ Καθὼς παρεκάλειν σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν ⁴ μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει. ⁵ Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου.

¹ Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, ² To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. ³ I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach different teachings ⁴ and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training that is known by faith. ⁵ But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith.

The opening greeting of 1 Timothy reads more like a proclamation from a proconsul than a personal letter to a delegate. Luke Timothy Johnson argues that 1 Timothy and Titus reflect the literary form of royal Roman correspondence, *mandata principis* (‘orders of the emperor’).⁴⁶ This form was employed to deliver imperial administrative directives and would function as public authorization for Timothy and Titus before their respective communities.

If Timothy has an apostolic mandate, he has opponents to it. I. Howard Marshall writes, “There may even be a polemical note against any opponents who denied the universality of God’s saving purpose.”⁴⁷ The traits of the local heresy appear to match the traits of the Artemis myth.

Rogers notes that I.Eph 27 mapped the order of the procession for the annual celebration of the birth of the goddess.⁴⁸ The statues carried in the parade supremely honored Artemis, then the emperor, followed by the Ionian tribes processing in groups, honoring their genealogical roots. And if I.Eph 27 sets out the script, *Ephesiaca* reads like the screenplay. Anthia seems to appear with the prohibited attire and hairstyle in 1 Timothy 2:9-10.⁴⁹ And she and Habrocomes process near the front of the line because they can trace their Ionian roots back to the origin of the city.

When we read 1 Timothy 1:1-5 considering the numismatic evidence, ‘God is Savior’ in Ephesus instead of Artemis. And, like the epigraphic examples viewed previously, the administrative directives link the authority of the message to the divine deity, ‘God our Savior’, and to the human in authority, ‘Paul, an apostle of Jesus Christ’. The orders come with grace, mercy, and peace and must be delivered with love in a context that has opponents and a prevailing heresy. Again, the occurrence of ‘savior’ appears in its literary context. The second passage in view is 1 Timothy 2:1–4. Below is the NA28 Greek text, and the English text follows the NRSVUE.

⁴⁶ Luke Timothy Johnson, *The Writings of the New Testament: An Interpretation*, 3rd ed. (Minneapolis: Fortress, 2010), 428–9.

⁴⁷ I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles*, ICC (Edinburgh: T&T Clark, 1999), 355.

⁴⁸ Rogers, *The Sacred Identity of Ephesos*, 44–72.

⁴⁹ *Ephesiaca* 1:2.6–7. Hoag, *Wealth in Ancient Ephesus*, 82–3.

¹ Παρακαλῶ οὖν πρῶτον πάντων ποιῆσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,² ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.³ τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,⁴ ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

¹ First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, ² for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. ³ This is right and acceptable before God our Savior, ⁴ who desires everyone to be saved and to come to the knowledge of the truth.

In this second instance, ‘God our Savior’ appears as the Sovereign Judge over the affairs of all humanity who determines what is right and acceptable. Philip Towner comments on this.

It is worth noting that in such close proximity to the prayers for rulers (especially the emperor), both the attribution of salvation to God and worship of him as ‘Savior’ represents a direct challenge to the Imperial cult’s claim to such things. Alongside worship of Artemis, the Imperial cult was a dominant religious-political fixture in Ephesus at this time.⁵⁰

Immendörfer sees the role of Artemis as both cosmic and existential for the people Ephesus. And in coming to Christ, they needed to learn a whole new way of thinking and living as every aspect of their lives revolved around the goddess. “Their Gentile-cultic ‘symbolic universe’ had been shattered, which raised the question which worldview would they live in the future.”⁵¹

Martin Dibelius and Hans Conzelmann describe this new way of living as the ideal of good Christian citizenship. They write, “The author of [1 Timothy] seeks to build the possibility of a life in this world, although on the basis of Christian principles.”⁵² In plain terms, Timothy got his orders, which contain the instructions for the people to follow in this social and cultural context. They need to comply because God wants everyone to come to a saving knowledge of the truth.

So, the author of 1 Timothy calls for a new missional way of living and says to do it with εὐσέβεια (translated ‘godliness’ or ‘piety’). The Ephesian people loved piety. Numerous inscriptions laud people for their cosmic piety to the goddess and civic piety to the people.⁵³ It must be noted that the author of 1 Timothy employs exegetical subversion, using constructs they understood, like εὐσέβεια, and repurposes them to set forth a new right and acceptable way of living.

The final passage in view is 1 Timothy 4:1–10. Below is the Greek text with translation. The Greek uses NA28, and the English text is NRSVUE.

⁵⁰ Philip H. Towner, *The Letters to Timothy and Titus*, NICNT (Grand Rapids: Eerdmans, 2006), 176. Cf. S. R. F. Price, *Rituals and Power: The Roman Imperial Cult in Asia Minor* (Cambridge: Cambridge University Press, 1984), 53–100; Paul Trebilco, *The Early Christians in Ephesus from Paul to Ignatius* (Tübingen: Mohr Siebeck, 2004), 30–37.

⁵¹ Immendörfer, *Ephesians and Artemis*, 318.

⁵² Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles*, Hermeneia (Philadelphia: Fortress, 1972), 39.

⁵³ For εὐσέβεια, see: I.Eph 21, 24, 26, 27, 233, 236, 237, 666a, 683a, 702, 853, 886, 1024, 1380, 1480, 1538, 3041, 3419. For εὐσεβέω, see: I.Eph 26, 27, 1391. For εὐσεβής, see: I.Eph 11, 17, 21, 27, 203, 217, 296/9, 300, 302-4a, 314/5, 666a, 680, 690, 824, 892, 941/2, 957, 989a, 1001–6, 1008–10, 1012–24, 1028–30, 1032–8, 1040–4, 1047–51/3, 1065–7/8, 1084, 1352, 1565, 1578b, 1579, 1588, 1590a, 1598, 1859, 2090, 2426, 3059, 3118, 3263, 3408, 3418a, 4336.

¹Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,² ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,³ κωλύόντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.⁴ ὅτι πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον,⁵ ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.⁶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣν παρηκολούθηκας.⁷ τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν.⁸ ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.⁹ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.¹⁰ εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.

¹Now the Spirit expressly says that in later times some will renounce the faith by paying attention to deceitful spirits and teachings of demons,² through the hypocrisy of liars whose consciences are seared with a hot iron.³ They forbid marriage and abstain from certain foods, which God created to be received with thanksgiving by those who believe and know the truth.⁴ For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving,⁵ for it is sanctified by God's word and by prayer.⁶ If you put these instructions before the brothers and sisters, you will be a good servant of Christ Jesus, nourished on the words of the faith and of the sound teaching that you have followed.⁷ Have nothing to do with profane and foolish tales. Train yourself in godliness,⁸ for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come.⁹ The saying is sure and worthy of full acceptance.¹⁰ For to this end we toil and suffer reproach, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

Notice some people will fall away due to teachings of demons (δαιμονίων). I.Eph 1255 serves as a possible example of this. The private, protective shrine showed allegiance to Ἀρτέμιδι Σώτεια ('to Artemis Savior') and αγαθοῦ δαίμονος ('of the Good Daimon' or 'of the Good Spirit').

As the text continues, we see the author of 1 Timothy calling them to train themselves in εὐσέβεια, a significant theme in 1 Timothy and in Ephesian living. Towner comments on this point.

In Greek culture, εὐσέβεια, referred to an attitude of reverence expected in relation to a number of persons and things (ancestors, living relatives, rulers, esp. the king and the legal code). This wide application lent the term the broad sense of respect for the orders of life. It acquired its religious orientation (reverence and cult) by virtue of the belief that all these "orders" of life were under the care of the gods.⁵⁴

⁵⁴ Towner, *The Letters to Timothy and Titus*, 172.

The people needed to reorder their lives in association to all those persons and things in the ‘economy of God’.⁵⁵ This examination recalls I.Eph 3410, the domestic altar inscription labeling Hadrian as a ‘living’ Savior. The author of 1 Timothy wants people to shift from allegiance to inanimate objects and domestic idols to serving the ‘living’ God, who is the Savior of all people, especially of those who believe. This shift would require faith and courage as the social and culture pressures in Ephesus expected everyone to serve the goddess. And for women, whose identities revolved around appearing like the goddess and advancing her myth, divine deliverance from the goddess of childbearing was promised if they persevered in the faith.⁵⁶

(4) Summary of Findings

This section sums up the findings of this fresh research for aiding biblical reading and interpretation. It also aims to raise awareness for the contribution of material evidence that scholars often overlook, namely, the testimony of numismatic and epigraphic sources.

In Section One, the coins told a story. The ‘Artemis Ephesia’ representation on coins minted in Ephesus portray the goddess as ΑΡΤΕΜΙΣ ΕΦΕΣΙΑ or ΑΡΤΕΜΙΣ ΕΦΕΣΙΩΝ. This may explain the choice of words of the crowds shouting “Great is Artemis of the Ephesians” In Acts 19:28, 34. This expression was stamped on their coins and central to the identity of their temple and city.

The ‘Greek Artemis’ representation on coins spread the international reputation of the goddess as Artemis ΣΩΤΕΙΡΑ (see Figure 1). She was worshipped everywhere and her appearance on coins may bring the prohibited hairstyle of 1 Timothy 2:9-10 into view for us (see Figure 2). In using ‘Savior’ three times linked to God, the author of 1 Timothy calls for a seismic shift in allegiance.

The survey also surfaced humans exalted on coins and lauded as ‘savior’ for their community contributions. The use of ‘Savior’ related to God in 1 Timothy calls the people of Ephesus to live subversively and peacefully – according to the economy of God – and to pray for those in authority while fixing their hope not in kings, emperors, or benefactors but in Christ Jesus.

In Section Two, the inscriptions provided a wealth of clues, like puzzle pieces, for reading ‘savior’ in the social and cultural context of Ephesus and 1 Timothy. The term carries cosmic meaning when applied to Artemis. If you honored her supremely, she aided childbirth, granted asylum, and ensured personal and community prosperity with her divine power.

Humans associated with the honorific title, ‘savior’, appear in the epigraphic witness as ‘living’ gods, emperors, founders, benefactors, and authorities serving piously in association with the gods such as Zeus and Artemis. The term carries civic meaning as they provided help ranging from political stability to financial reform, legal protection, and benefactions.

⁵⁵ In 1 Timothy 1:4, ἡ οἰκονομίαν Θεοῦ, which I translate as ‘the economy of God’, appears as opposite of the local heresy and is the label I give this new way of living. Cf. Ephesians 1:10; 3:9. For further reading on the topic, see: Gary G. Hoag, "The Economy of Ephesus in contrast to the Economy of God in 1 Timothy and Ephesians" (paper presented at the SBL International Meeting, Amsterdam, Netherlands, July 2024) and Gary G. Hoag, "Wealth and Worship in Ancient Ephesus" (paper presented at the ETS Annual Meeting, Boston, MA, November 2025). For more on the way associations shaped relationships and life, see: Bruce W. Longenecker, ed., *Greco-Roman Associations, Deities, and Early Christianity* (Waco, TX: Baylor University Press, 2022).

⁵⁶ 1 Timothy 2:9–15. See also: Hoag, *Wealth in Ancient Ephesus*, 61–99. Cf. Gary G. Hoag, “Demystifying Gender Issues in 1 Timothy 2:9–15 with Fresh Assistance from Artemis” (paper presented at the ETS Annual Meeting, San Diego, CA, November 2024).

In Section Three, we presented the three instances of ‘savior’ in 1 Timothy in their literary contexts and alongside the numismatic and epigraphic evidence. Coins portrayed Artemis as Savior and lauded earthly benefactors. Artemis appeared to model the prohibited hairstyle in 1 Timothy 2:9–10. The author of 1 Timothy calls for an abandonment of the myths and practices which inscriptions link to the Artemis cult and a cosmic shift in allegiance to God as Savior and a civic swing to putting hope in Jesus rather than living gods while praying for those in authority.

As the term ‘savior’ only appears 24 times in the New Testament, the author of 1 Timothy likely employs it with intentionality to proclaim a significant and subversive, and yet missional message for Timothy to relay to the church in Ephesus linked to Artemis and the emperor. It reads not like a personal letter but like royal Roman correspondence. The author establishes the authority of Paul as an apostle of Jesus Christ and connects himself to God our Savior and Christ Jesus rather than Artemis and the emperor as we have seen in other royal proclamations etched in stone.

In conclusion, the material evidence points us to see God our Savior in 1 Timothy as the new supreme and living God offering salvation to everyone and made known to us through Christ Jesus our hope. The task, or rather tough duty, for Timothy as we read his proverbial orders, emerges as making known the economy of God – a whole new paradigm for life – in a city with deceitful spirits, teachings of demons, and myths that have endured for centuries and in a world where people saw Artemis and humans as saviors. Timothy must make this living hope known with εὐσέβεια and love, with a good conscience, a pure heart, and a sincere faith.

After doing this fresh research, it would be beneficial for further study to examine more closely the role of ‘εὐσέβεια’ alongside the inscriptions of Ephesus and the letters to Timothy and Titus. Surely scholars have looked at ‘εὐσέβεια’ but many tend to ignore the epigraphic witness. As Timothy and Titus contain 10 of 15 NT uses of ‘εὐσέβεια’ and the inscriptions of Ephesus mention the word nearly 100 times, such research might aid us in biblical reading and interpretation.

Lastly, I suggest further examination of the annual procession in Ephesus honoring the goddess alongside existing and emerging material and literary evidence for reading and interpreting various texts in 1 Timothy and Ephesians. This ritual seems central to the preservation of the myth in Ephesus and the international renown of the goddess. While many have no doubt already examined this, it might be helpful to see how sometimes overlooked material evidence might help. I will either pursue these tasks in the future or leave them for others to do.

Gary G. Hoag, Ph.D. (New Testament), Trinity College Bristol, UK, lives in Littleton, Colorado, serves as the Generosity Monk (generositymonk.com), is a member of ETS, IBR, and SBL, and as Professor of New Testament at Kairos University (kairos.edu). He has written or contributed to 18 books including, *Wealth in Ancient Ephesus and the First Letter to Timothy* (2015).

Abstract: This study analyzes the honorific title ‘savior’ alongside ancient coins and inscriptions in Ephesus to provide context for three texts in 1 Timothy. By viewing material evidence alongside the biblical text, readers gain knowledge and fresh insight for biblical reading and interpretation.

Key words: 1 Timothy, Ephesus, God, Savior, Jesus, Artemis, coins, inscriptions, economy of God