



Berkshire Institute
for Christian Studies



2025 BIBLE LANDS *Travel Guide*

OUR
HOPE
• FOREVER •

"Let us hold fast the confession of our hope without wavering, for he who promised is faithful."

- Hebrews 10:23

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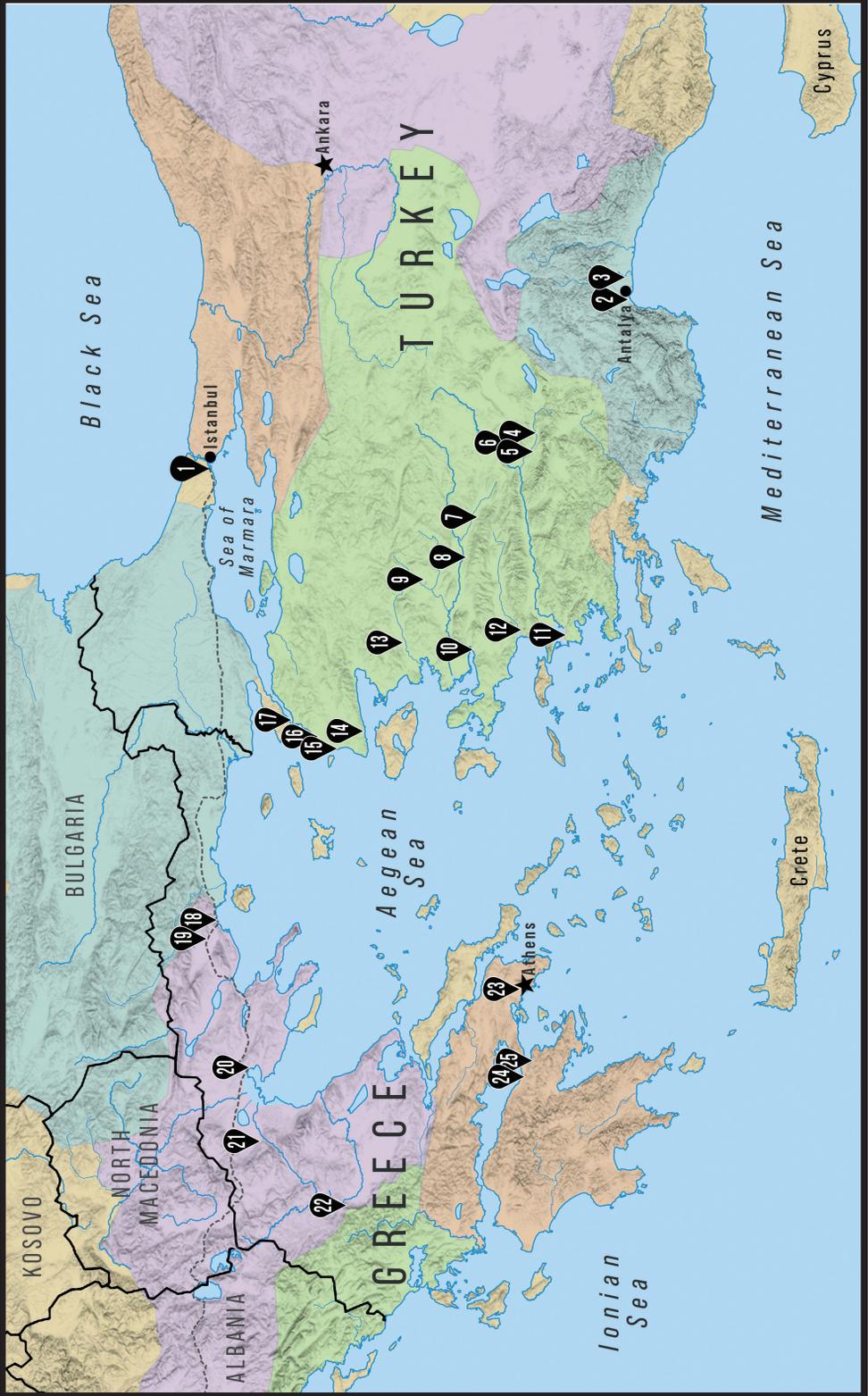
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Black Sea

Mediterranean Sea

TURKEY

GREECE

BULGARIA

NORTH
MACEDONIA

KOSOVO

ALBANIA

Aegean
Sea

Ionian
Sea

Crete

Cyprus

Ankara

Istanbul

Antalya

Athens

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Paul's First Missionary Journey



Paul's Second Missionary Journey



Paul's Life & Missionary Journeys in Acts

Conversion and Calling	Acts 9:1-19, 22:3-16
First Missionary Journey	Acts 13:4-14:26
Second Missionary Journey	Acts 15:36-18:22
Third Missionary Journey	Acts 18:23-21:16
Visit and Arrest in Jerusalem	Acts 21:17-36
Imprisonment in Caesarea Maritima	Acts 23:23-26:32
Voyage to and Imprisonment in Rome	Acts 27:1-28:31

Paul's Third Missionary Journey



Timeline of Paul's Life

Adapted from the ESV Study Bible

AD 5-10	Born in Tarsus
AD 31-34	Present at Stephen's stoning; persecuting Christians
AD 33	Converted, called, and commissioned
AD 33-36	Arabia and Damascus
AD 36	Visits Jerusalem, flees to Tarsus; eventually in Antioch
AD 46-47	First Missionary Journey
AD 48-51	Jerusalem Council (48-49); Second Missionary Journey (49-51)
AD 52-57	Third Missionary Journey
AD 57-60	Arrested in Jerusalem; imprisoned in Caesarea; voyage to Rome
AD 60-62	House arrest in Rome; eventually released
AD 62-67	Continued travel; re-arrested in Rome; eventually martyred



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Introduction to the Life & Ministry of Paul

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Travel Guide

"Ask for the ancient paths; ask where the good way is, and walk in it; and you will find rest for your souls."

Jeremiah 6:16

Introduction

The life of the Apostle Paul, formerly known as Saul of Tarsus, is a testament to God's work of transformation and unwavering dedication to the spread of the gospel. Born in Tarsus, a city of Cilicia (modern-day Turkey), Paul was a devout Jew and a Pharisee, zealous for the traditions of his fathers. His encounter with the risen Christ on the road to Damascus led to a profound conversion, shifting his fervor from persecution to proclamation.

Paul's missionary journeys, spanning multiple regions and cultures, exemplify his commitment to sharing the gospel of Jesus Christ with both Jews and Gentiles. He established churches, nurtured believers, and penned numerous epistles, addressing theological issues and offering pastoral guidance to early Christian congregations. Despite facing persecution, imprisonment, and hardships, Paul remained steadfast in his faith, proclaiming, "*For me to live is Christ, and to die is gain*" (Philippians 1:21). His enduring legacy as an apostle, theologian, and ambassador for Christ continues to inspire believers worldwide, reflecting the transformative power of God's grace and the relentless pursuit of truth.

Paul's Conversion

The conversion of Saul of Tarsus marks a pivotal moment in Christian history. As a Pharisee, Saul zealously opposed the fledgling Christian movement, persecuting believers and overseeing their imprisonment (Acts 8:1-3; Acts 9:1-2). But one day as Saul journeyed to Damascus with intent to persecute followers of Jesus, he encountered a blinding light and heard the voice of Jesus, asking, "*Saul, Saul, why are you persecuting me?*" (Acts 9:4). Struck blind, Saul was led to Damascus, where Ananias restored his sight and he was baptized. In an instant, Saul's zeal for persecuting Christians transformed into a fervent commitment to proclaiming Jesus as the Son of God. This dramatic encounter ignited Paul's journey as a dedicated apostle and missionary, shaping the course of early Christianity.

Paul's Missionary Journeys

Paul's missionary endeavors stand as a hallmark of his ministry, characterized by tireless travel, fervent preaching, and the establishment of churches across the Mediterranean world. His three major missionary journeys, extensively chronicled in the Book of Acts, underscore his unwavering dedication to proclaiming the message of Jesus Christ. Beginning primarily

in Antioch, Paul embarked on these journeys, often accompanied by fellow believers such as Barnabas, Silas, and Timothy (Acts 13-21). His missions encompassed regions including Asia Minor (modern-day Turkey), Greece, and other parts of the Roman Empire, where he preached in synagogues, marketplaces, and private homes, boldly sharing the gospel message wherever and whenever he had opportunity. (Acts 13:5, 14; Acts 17:1-4).

Paul's commitment to the gospel amidst adversity and persecution remains a defining aspect of his ministry. His missionary journeys were marked by challenges, including opposition from religious authorities, imprisonment, and physical hardships (2 Corinthians 11:23-27; Acts 16:22-24). Despite these trials, Paul's resolve to spread the gospel remained unyielding, illustrating his dedication to sharing the transformative power of Christ at any cost. As he said to the Ephesian elders in Miletus, "*But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God*" (Acts 20:24).

Central to Paul's mission was his emphasis on planting and nurturing Christian communities. He established churches, wrote numerous epistles (letters) to these congregations, and provided pastoral guidance and theological insights aimed at strengthening the faith of believers and fostering unity within the fledgling churches (Romans 1:11-12; Ephesians 4:11-16; Philippians 1:3-6).

Paul endures as an exemplar of missionary zeal, theological depth, and steadfast devotion to spreading the gospel.

Paul's Travels

The Apostle Paul's travels throughout Asia Minor and Greece in the first century were predominantly by foot, utilizing well-established Roman roads like the *Via Egnatia* and local pathways connecting cities and regions. Foot travel was physically demanding and often arduous, especially across varied terrains like mountainous regions, plains, and rugged landscapes. He likely paced his travel according to the conditions and distances between cities, sometimes requiring days or weeks to cover substantial distances. Most biblical scholars agree that Paul would have traveled over 10,000 miles by foot (approx. 15.5 miles/day). That would be equal to walking between New York and Los Angeles nearly four times!

Given the coastal nature of many cities where Paul traveled, he also frequently engaged in sea voyages, using trade ships or smaller vessels to navigate between coastal cities and regions. Sea travel was subject to weather conditions, potentially leading to delays or hazardous journeys. Paul faced dangers at sea, as recorded in his experiences with shipwrecks (Acts 27:39-44). Although less frequent than foot travel or sea voyages, horseback or chariots might have been used for shorter distances or in regions with more developed roadways.

While traveling, Paul and his companions likely lodged in various places, such as inns, homes of believers, or with local contacts along the way (Acts 16:15, 18:3). Travel in the ancient world posed risks from bandits, harsh weather, uncertain road conditions, and other unforeseen circumstances. However, Paul's travels were not merely for transportation but served as platforms for spreading the gospel, establishing churches, and nurturing believers in faith (Acts 14:21-23, 18:11). His interactions with diverse cultures, ethnicities, and social classes served to advance the cause of the gospel in the first century.

Paul's Associates

Throughout his missionary endeavors, the Apostle Paul recognized the importance of collaboration and community in advancing the gospel message. Paul strategically utilized a network of faithful companions and co-workers to support, strengthen, and extend his ministry efforts. These individuals, each with unique gifts and contributions, played integral roles in Paul's missionary journeys, church planting endeavors, and pastoral care initiatives. As we explore Paul's use of others in his ministry, we gain insight into the rich tapestry of relationships that characterized the early Christian community and the collective effort to proclaim the gospel to the ends of the earth.

Apollos: A learned and eloquent preacher from Alexandria, known for his fervent spirit and powerful proclamation of the gospel (Acts 18:24-28, 1 Corinthians 3:5-6).

Archippus: A fellow worker in the ministry, likely serving in the church at Colossae (Colossians 4:17, Philemon 1:2).

Aristarchus: A Macedonian believer from Thessalonica, who accompanied Paul on his missionary journeys and shared in his sufferings (Acts

19:29, 20:4, 27:2, Colossians 4:10).

Barnabas: A Levite from Cyprus, known for his encouragement and ministry among the early believers (Acts 4:36-37). Partnered with Paul in missionary journeys, including Cyprus and Asia Minor (Acts 13:1-3, 15:36-41).

Epaphras: A beloved fellow servant and faithful minister of Christ from Colossae (Colossians 1:7, 4:12). Laboring fervently in prayer and ministry on behalf of the Colossian church and other believers in the region; instrumental in the founding of the churches in Laodicea and Hierapolis. (Colossians 4:12-13, Philemon 1:23).

Gaius: A hospitable believer from Corinth, known for his generosity and hospitality toward Paul and other traveling missionaries (Romans 16:23, 1 Corinthians 1:14).

John Mark: A cousin of Barnabas and early companion of Paul, known for his service and eventual restoration in ministry (Acts 12:12, 25, 13:5). Accompanied Paul and Barnabas on their first missionary journey but later departed, leading to a rift between Paul and Barnabas (Acts 13:13, 15:36-41). Later reconciled with Paul and became a valued co-worker in ministry (Colossians 4:10, 2 Timothy 4:11).

Luke: A Gentile physician and skilled writer, renowned for his Gospel and the Acts of the Apostles (Colossians 4:14, Luke 1:1-4). Accompanied Paul on various missionary journeys, documenting the spread of the gospel and the growth of the early church (Acts 16:10-17, 20:5-21:18).

Onesimus: A runaway slave from Colossae who became a believer under Paul's ministry (Philemon 1:10-16). Reconciled with his master Philemon through Paul's intervention and later served alongside Paul in ministry (Philemon 1:10-21, Colossians 4:9).

Phoebe: A deaconess from Cenchreae, entrusted by Paul to deliver his letter to the Romans (Romans 16:1-2). Known for her faithful service to the church and her assistance to many, including Paul himself.

Priscilla and Aquila: A Jewish couple known for their hospitality and ministry partnership with Paul (Acts 18:2-3). Worked with Paul in Corinth, Ephesus, and Rome, where they hosted churches in their homes and

instructed Apollos in the way of the Lord (Romans 16:3-5, 1 Corinthians 16:19, Acts 18:18-28).

Silas (Silvanus): A prominent member of the early Jerusalem church, chosen to accompany Paul on his second missionary journey (Acts 15:22). Joined Paul in Philippi and traveled extensively with him, sharing in his trials and ministry endeavors (Acts 15:40, 16:19-40, 17:1-9).

Timothy: A disciple and co-worker of Paul from Lystra, known for his faithfulness and commitment to the gospel (Acts 16:1-3). Joined Paul during his second missionary journey and played a key role in establishing and strengthening churches in Ephesus, Corinth, and Macedonia (1 Corinthians 4:17, 16:10).

Titus: A Gentile convert and trusted companion of Paul, appointed to oversee the collection for the Jerusalem church (2 Corinthians 8:6, 16-17). Rejoined Paul in Philippi and served alongside him in Corinth and then in Crete, where he was entrusted with pastoral responsibilities (2 Corinthians 7:6-7, Galatians 2:1-3, Titus 1:5).

The Letters of Paul

Paul's letters, often called epistles, are more than just historical documents; they're a window into the heart of the early Church and a guidebook for living out our faith today. Making up about one-third of the New Testament, these letters touch on everything from deep theology to everyday life, offering timeless wisdom that still speaks powerfully to believers. Most were written to churches Paul had planted or ministered in, either during his missionary journeys or from prison.

These letters reveal his passion for the gospel, his pastoral heart, and his commitment to guiding Christians toward maturity in Christ. As he writes in Colossians 1:28-29, "*Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me.*"

As we read Paul's words, we not only learn about the early Church but also find the foundation for living out our own faith in a complex world.

The following chart is adapted from the ESV Study Bible:

Book	Date*	Recipients	Place of Writing
Galatians	AD 48	South Galatian churches	Syrian Antioch
1 Thessalonians	AD 49-51	Church in Thessalonica	Corinth
2 Thessalonians	AD 49-51	Church in Thessalonica	Corinth
1 Corinthians	53-55	Church in Corinth	Ephesus
2 Corinthians	55-56	Church in Corinth	Macedonia
Romans	57	Church in Rome	Corinth
Philippians	62	Church in Philippi	Rome
Colossians	62	Church in Colossae	Rome
Philemon	62	Philemon	Rome
Ephesians	62	Churches in Asia Minor	Rome
1 Timothy	62-64	Timothy	Macedonia?
Titus	62-64	Titus	Nicopolis
2 Timothy	64-67	Timothy	Rome

* Dates are approximate

Paul's Death

The end of the Apostle Paul's life is a blend of biblical accounts and historical tradition, shrouded in mystery. According to tradition and early Christian writings, Paul was imprisoned in Rome during the reign of Emperor Nero. It's believed that Paul, as a Roman citizen, faced trial and subsequent martyrdom for his unwavering commitment to the Christian faith.

Tradition holds that Paul was executed by beheading, a fate considered more merciful than crucifixion. While the New Testament does not provide detailed accounts of Paul's death, his final letter, 2 Timothy, suggests that he foresaw his impending martyrdom, stating, "*For I am already being poured out as a drink offering, and the time of my departure has come*" (2 Timothy 4:6). Despite facing persecution and adversity, Paul remained resolute in his faith, proclaiming, "*I have fought the good fight, I have finished the race, I have kept the faith*" (2 Timothy 4:7).

Paul's life ended in Rome, but his influence has never ceased. His final writings reveal a man who faced death with unshakable hope, confident in the promises of Christ. While his martyrdom marked the close of his earthly ministry, it also underscored the depth of his devotion and the power of the gospel he preached. Paul's life and death remind us that the message of Christ is worth every sacrifice and that God's work through faithful servants endures far beyond their time on earth.



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Jeremiah 6:16

Introduction

The Apostle John, also known as John the Evangelist or John the Beloved, occupies a unique place in Scripture and Christian tradition as one of the twelve apostles chosen by Jesus Christ. Born in the early first century, John was the son of Zebedee and the brother of James, another prominent disciple of Jesus. Together with Peter and James, John formed the inner circle of Jesus' closest companions, witnessing firsthand the miraculous deeds and teachings of the Messiah during His earthly ministry.

John's deep intimacy with Jesus was evident throughout the Gospels, where he referred to himself as "*the disciple whom Jesus loved*" (John 13:23), reflecting the profound bond he shared with his Lord. His remarkable encounters with Jesus, including the Transfiguration and the Last Supper, shaped his understanding of Christ's divinity and eternal purpose.

Ephesus and the Epistles of John

Following Jesus' crucifixion and resurrection, John emerged as a prominent leader within the early Christian community, playing a pivotal role in its development and expansion. His ministry extended beyond the confines of Jerusalem and Judea, as he embarked on a missionary effort to spread the gospel message throughout the Roman Empire.

One of the most significant chapters of John's ministry unfolded in the ancient city of Ephesus, located in present-day Turkey. Ephesus, a bustling metropolis and cultural hub of the Roman world, served as a vibrant center for commerce, religion, and intellectual discourse. It was here that John, following the footsteps of Paul and other early apostles, nurtured a thriving Christian church.

In Ephesus, John's ministry was marked by fervent teaching, pastoral care, and spiritual leadership. He diligently nurtured believers in the faith, offering guidance, encouragement, and admonition as they navigated the challenges of living out their newfound Christian identity in a pagan society. John's deep love for the Ephesian church permeated his pastoral efforts, as he sought to cultivate a community grounded in the principles of love, truth, and unity.

Central to John's ministry in Ephesus were his three epistles, known as 1 John, 2 John, and 3 John. These pastoral letters, written with the fervor of a spiritual father addressing his beloved children, offered insights into the

nature of Christian faith, love, and fellowship. In his epistles, John emphasized the importance of authentic Christian living, characterized by love for God and one another, adherence to truth, and obedience to God's commandments. He famously wrote, "*We love because he first loved us*" (1 John 4:19), and "*this is love: that we walk in obedience to his commands*" (2 John 6).

As a seasoned disciple of Jesus Christ, John's teachings in Ephesus reflected the profound theological insights and spiritual depth acquired through years of intimate fellowship with the Master. His authoritative voice resonated throughout the city, as he expounded upon the foundational truths of the Christian faith and exhorted believers to walk in obedience to God's Word.

In addition to his pastoral responsibilities and the writing of his epistles, John also played a crucial role in addressing theological controversies and combating heretical teachings that threatened the integrity of the Christian message. His commitment to orthodoxy and his defense of essential Christian doctrines helped safeguard the Ephesian church against doctrinal error and spiritual compromise.

Throughout his time in Ephesus, John's ministry bore fruit in the lives of countless believers, who were transformed by the power of the gospel and emboldened to live out their faith with courage and conviction. His legacy as a faithful shepherd and spiritual father continues to inspire believers today, reminding us of the enduring impact of a life wholly devoted to the service of Christ and His kingdom.

Exile in Patmos and the Book of Revelation

Later in his life, John was exiled to the island of Patmos, a small rocky island in the Aegean Sea off the coast of Asia Minor. Though the exact details are not explicitly recorded in the New Testament, historical tradition and early Christian writings provide insights into this period of his life. According to tradition, John was exiled to the island of Patmos during the reign of the Roman Emperor Domitian, around the end of the first century, likely between AD 81-96.

The reason for his exile is believed to be persecution for his Christian faith and his unwavering commitment to proclaiming the gospel of Jesus Christ. Domitian, known for his harsh policies toward Christians and his demand for imperial worship, viewed Christianity as a threat to Roman authority

and sought to suppress its spread.

While on Patmos, John was given a revelation of Jesus Christ, which he recorded in the book of Revelation. Included in the narrative of Revelation are the seven letters addressed to the seven churches of Asia Minor (Revelation 2-3): Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. Each letter, bearing both commendations and rebukes, offers a poignant reflection on the spiritual condition of these early Christian communities and provides timeless insights for believers of all ages.

Despite the challenges of exile and persecution, John remained faithful to his calling as an apostle and messenger of Christ, using his time on Patmos to convey the divine messages and warnings revealed to him in the vision. The book of Revelation, with its vivid imagery and symbolic language, served as a source of encouragement, hope, and assurance for persecuted Christians facing tribulation and adversity. John captured the power of God's ultimate victory, recording this powerful promise, "*He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away*" (Revelation 21:4).

John's authorship of Revelation, along with his enduring legacy as the disciple of love, underscores the profound depth of his spiritual vision and the enduring relevance of his message for the Church. His commitment to truth, righteousness, and love continues to encourage believers as they look forward to the fulfillment of God's kingdom on earth.



Glossary & Historical Background

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Jeremiah 6:16

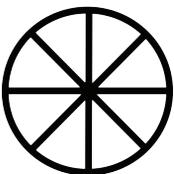
GLOSSARY

- Acanthus Leaf** A stylized motif commonly used in the decoration of capitals, friezes, and other architectural elements in classical architecture. It's characterized by its distinctive lobed and serrated leaves and associated with the Corinthian order.
- Acropolis** Elevated citadel or area in ancient Greek cities, housing temples and monuments. They often served as the religious and ceremonial center of the city and often housed temples dedicated to patron deities.
- Aegean Sea** An embayment of the Mediterranean Sea between Greece and Turkey, known for its crystal-clear waters, picturesque islands, and rich maritime history. A vital trade route and cultural crossroads since ancient times, it includes biblical sites like Patmos and Samos.
- Agora** Central marketplace or assembly space for civic, commercial, and social activities. In Ephesus, the Agora was a bustling center for trade, surrounded by shops, administrative buildings, and public gatherings.
- Amphitheater** Circular or oval-shaped arena for gladiatorial contests, public spectacles, and events. None within these specific cities, but they were common in Roman urban centers.
- Apse** A semicircular projection often with a dome found at the end of a building particularly in Christian basilicas. The apse is commonly located at the eastern end of a church, symbolizing the direction of the rising sun and the anticipation of the Second Coming of Christ.
- Aqueduct** Structures for transporting water, featuring arches or elevated channels.
- Atrium** A large, open central space within a building, often featuring a skylight or open roof to allow natural light to enter. Atriums are commonly found in ancient Roman houses, public buildings, and contemporary architecture.
- Basilica** Public building used for administrative, legal, and commercial purposes, characterized by a rectangular plan with double rows of columns and a semicircular apse. Later, this also refers to a specific style of building used by a Christian church in the 4th century.

- Bema** Raised platform for speeches and announcements in buildings. In religious contexts, the bema could also refer to an elevated platform within a synagogue or church, used by religious leaders during worship services.
- Black Sea** A landlocked sea bordered by six countries, including Turkey to the south. Known for its dark, deep waters and unique ecological features, the Black Sea has played a significant role in regional commerce, maritime history, and geopolitical dynamics throughout history.
- Bosphorus Strait** A narrow, navigable waterway in northwestern Turkey, connecting the Black Sea to the Sea of Marmara and dividing the city of Istanbul into European and Asian sides. Spanning approximately 19 miles in length and varying in width from 2,300 to 12,100 feet, the Bosphorus serves as a crucial maritime route, cultural icon, and strategic gateway between the Mediterranean and Black Sea regions.
- Bouleuterion** Also known as a Council House, a meeting place for the city council or assembly (boule) to discuss civic matters. In Perga, the Bouleuterion was a prominent structure where the city council convened.
- Byzantine Empire** A medieval empire that arose from the eastern Roman Empire after its division in AD 395. Centered on Constantinople (modern Istanbul), it spanned the eastern Mediterranean, Balkans, and Middle East. Renowned for its culture, art, and architecture, it preserved Greek and Roman traditions while influencing European history for over a thousand years.
- Capital** The topmost part of a column, serving as a transition between the shaft and the load-bearing elements above. Capitals come in various designs, each corresponding to a specific architectural order, such as Doric, Ionic, or Corinthian.
- Cardo and Decumanus** Typical in Roman cities, these were the two main streets: the **Cardo Maximus** serving as the primary north-south street and the **Decumanus Maximus** as the main east-west thoroughfare. These streets often intersected at key junctions, organizing the urban layout and providing important passages for commerce and movement within the city.

- Cayster River** Also known as the Küçük Menderes in modern Turkey, it is a significant river in ancient Greek and Roman geography, particularly associated with the region of Ionia in Asia Minor. Originating in the Anatolian interior, the Cayster flows westward through the fertile plains of Lydia before emptying into the Aegean Sea near the ancient city of Ephesus. In antiquity, the Cayster was celebrated in literature and mythology, notably referenced by ancient Greek writers such as Homer and Herodotus.
- Colonnade** A row of columns supporting an entablature or roof structure. Colonnades are often used to define and enclose outdoor spaces, provide structural support, and create architectural rhythm and visual interest.
- The Dardanelles** Also known as the Çanakkale Strait, this is a narrow strait in northwestern Turkey, connecting the Aegean Sea to the Sea of Marmara and ultimately to the Mediterranean Sea. It's approximately 38 miles in length from its northern entrance at the Aegean Sea to its southern entrance at the Sea of Marmara. The width varies along its course, with the narrowest point being around 3,937' near the city of Çanakkale. The Dardanelles have strategic importance, serving as a maritime passage and a natural boundary between Europe and Asia.
- Entablature** The horizontal structure resting on top of a row of columns in classical architecture, consisting of three main parts: the **architrave** (lowest horizontal part), the **frieze** (middle part), and the **cornice** (uppermost part).
- Forum** Civic center used for public gatherings, commerce, and governance, often featuring temples, basilicas, and government buildings. At Athens, the Ancient Agora served as a political and commercial hub.
- Fresco** A painting technique where water-based pigments are applied to wet plaster, creating a durable mural on walls or ceilings.
- Frieze** The middle part of the entablature, located between the architrave and the cornice. In classical architecture, the frieze often features decorative motifs, relief sculpture, or inscriptions, adding visual interest and symbolic significance to the building's facade.

- Gymnasium** A facility or building dedicated to physical exercise, athletic training, and sports activities. In ancient Greece, the gymnasium served as a center for education, physical fitness, and social interaction among young men.
- Hellenistic** A term used to refer to the period of ancient Greek history and culture influenced by the conquests of Alexander the Great and the subsequent spread of Greek civilization throughout the eastern Mediterranean and beyond. The Hellenistic period, which began in the 4th century BC and lasted until the rise of the Roman Empire in the 1st century BC, witnessed the fusion of Greek, Persian, Egyptian, and other cultural elements, resulting in a vibrant and cosmopolitan era characterized by innovation in art, philosophy, science, and governance.
- Heroon** A sanctuary honoring a hero or legendary figure in ancient Greek and Roman societies, serving as a site for rituals and offerings.
- Hippodrome** A large stadium or arena for chariot races, athletic competitions, and public events, typically featuring a long, oval-shaped track surrounded by tiers of seating for spectators. Hosted chariot races, athletic contests, gladiator battles, and other public entertainment, serving as a center for communal gatherings and civic celebrations. Several ancient cities within the Roman Empire, like Rome and Constantinople (Istanbul), featured grand Hippodromes.
- Icon** A sacred image or religious painting, typically depicting Jesus Christ, the Virgin Mary, saints, or biblical scenes, revered in Eastern Orthodox, Catholic, and other Christian traditions for devotional purposes.
- Ichthus
(Christian
Symbol)**



Pronounced *ik-thoos*, this is the Greek word for "fish" which served as a covert Christian symbol. Early believers used its acronym to profess their faith: Jesus Christ, Son of God, Savior. The 8-spoke wheel version of the Ichthus, found in places like Ephesus, Sardis, and Laodicea, creatively combines the Greek letters into a wheel-like design. This symbol, often seen in ancient mosaics and inscriptions, reflects the ingenuity of early Christians in signaling their faith under persecution.

- Ionian Sea** A part of the Mediterranean Sea located between the western coast of Greece and the eastern coast of Italy. Stretching approximately 62,000 square miles, it is home to several notable islands known for their stunning natural beauty and rich cultural heritage. Throughout history, the Ionian Sea has been a center of trade, exploration, and cultural exchange, reflecting the diverse influences of Greek, Roman, Byzantine, and Venetian civilizations.
- Iznik Tile** A type of highly decorative ceramic tile produced in the Ottoman town of Iznik, located southeast of Istanbul. Known for their vibrant colors, intricate floral and geometric patterns, and quartz-based glaze, Iznik tiles were widely used in Ottoman architecture.
- Kale** The Turkish word for "castle" or "fortress," commonly used to describe ancient fortified structures or citadels found throughout Turkey.
- Lintel** A horizontal beam or architectural element spanning the top of an opening, such as a door or window, to support the weight of the structure above and distribute it to the surrounding walls.
- Lycus River** Also known as the Çürüksu in Turkish, this is a river in western Turkey, flowing through the ancient region of Lydia and emptying into the Aegean Sea near Ephesus. The Lycus River played a significant role in the historical development of cities and settlements in the region, such as Colossae and Laodicea, providing water resources for irrigation, agriculture, and urban life.
- Martyrion** A shrine, chapel, or memorial dedicated to a Christian martyr or martyrs, often constructed at the site of their martyrdom or veneration.
- Meander River** Known as the Büyük Menderes in Turkish, this is a major river in western Turkey, flowing through the Aegean region and emptying into the Aegean Sea. Our English word "meander" derives from the Greek word "maiandros", which refers to this river that meanders through fertile valleys and plains, contributing to agricultural productivity and supporting diverse ecosystems along its course.

- Mediterranean Sea** A vast body of water bordered by Europe to the north, Asia to the east, and Africa to the south. Spanning approximately 965,000 square miles, it is one of the world's largest seas. Its coastline extends for about 28,600 miles, and its average depth is around 4,900'. The Mediterranean is known for its warm climate, rich marine biodiversity, and the cradle of ancient civilizations such as the Greeks, Romans, and Phoenicians.
- Mosaic** Artistic technique using small pieces of colored glass, stone, or other materials to create intricate patterns or images on surfaces such as floors, walls, or ceilings.
- Mount Cadmus** Located near ancient Colossae in Turkey, this is a significant geographical feature of the Aegean region. Now called Mt. Honaz, it rises to a peak of 8,294'. Mount Cadmus likely played a role in shaping the environment and providing natural resources to the inhabitants of Colossae and its neighboring cities.
- Narthex** An enclosed or partially enclosed vestibule or entrance porch at the western end of a church, serving as a transitional space between the exterior and interior areas.
- Nave** The central, longitudinal space of a church, extending from the main entrance to the altar or chancel. The nave is typically flanked by aisles and often features rows of pews or seating for congregants.
- Necropolis** A large burial ground or cemetery, often located outside the city walls.
- Nymphaeum** A decorative fountain or monumental structure, typically featuring a semicircular or rectangular niche with water flowing from spouts or faucets. Nymphaea were found in public spaces, gardens, and sacred areas, often adorned with statues, reliefs, and decorative elements, serving as shrines or sanctuaries dedicated to nymphs, nature spirits, or deities associated with water and fertility.
- Odeon
(or *Odeum*)** A small theater or concert hall used for musical performances, recitations, and other cultural events. Odeia were common features in ancient Greco-Roman cities, providing venues for artistic and intellectual gatherings.

- Order** In classical architecture, an order refers to a standardized system of architectural elements, including columns, capitals, and entablatures, characterized by specific proportions, ornamentation, and structural features. The three primary orders are Doric, Ionic, and Corinthian.
- Ottoman Empire** A vast and influential Islamic state that emerged in the 14th century and lasted until the early 20th century. Originating in Anatolia (modern-day Turkey), the empire expanded rapidly under the leadership of Osman I and his successors, eventually encompassing large parts of Southeast Europe, Western Asia, and North Africa. At its height, the Ottoman Empire was a multicultural and multiethnic realm, characterized by its diverse population, religious tolerance, and complex administrative structure. The empire's governance was centered around the sultan, who held supreme authority as both the political and religious leader. The Ottoman Empire officially came to an end following World War I, with the establishment of the Republic of Turkey in 1923.
- Pediment** A triangular-shaped architectural element typically found above the horizontal entablature of a classical building, forming the gable end of a roof. Pediments are often adorned with sculptural decoration, reliefs, or inscriptions.
- Peristyle** An architectural feature common in ancient Greek and Roman buildings, characterized by a series of columns surrounding a courtyard or open space. It creates a covered walkway or colonnade around the central area, providing shade, structural support, and aesthetic appeal.
- Portico** A covered walkway with columns attached to building facade.
- Propylon** The monumental entrance gateway to a city, temple, or sacred precinct in ancient Greek architecture. Propylaea (plural) often featured imposing colonnades, sculptural decorations, and architectural embellishments.

- Prytaneion** An ancient Greek public building serving as the administrative center and meeting place for civic affairs. It housed officials, hosted banquets, and held religious ceremonies, often featuring an altar with the eternal flame of Hestia. Symbolized civic unity and governance in Greek city-states.
- Roman Bath** A complex of public bathing facilities consisting of several interconnected rooms, including the *palaestra* (exercise area), *caldarium* (hot bath), *tepidarium* (warm bath), and *frigidarium* (cold bath), designed to facilitate a sequence of bathing rituals and social interactions. These served as centers of socialization, relaxation, and hygiene, reflecting the importance of communal bathing in Roman culture and society.
- Roman Roads** Extensive networks of paved highways and pathways constructed by the ancient Romans across their vast empire, spanning territories from Britain to the Middle East. These roads were meticulously engineered using multiple layers of construction, typically including a foundation of compacted soil or rubble, a layer of large stones or gravel (*statumen*), a bedding of finer gravel or sand (*rudus*), cemented sand and gravel (*nucleus*), and finally a surface of tightly fitted paving stones (*pavimentum*). Roman roads played a pivotal role in facilitating the movement of troops, goods, and information, enabling efficient communication and governance throughout the empire.
- Royal Road** An ancient highway built by the Persian Empire in the 5th century BC to connect the capital city of Susa in Persia (modern-day Iran) with Sardis in Lydia (modern-day Turkey). Extending over 1,775 miles, the Royal Road played a crucial role in communication, trade, and administration across the vast Persian Empire.
- Sarcophagus** A stone coffin, typically adorned with sculpted or engraved decorations, used for containing and burying the remains of deceased individuals in ancient civilizations. The term "sarcophagus" originates from the Greek words "sarx" (flesh) and "phagein" (to eat), reflecting its function as a container for the flesh of the deceased.

- Sea of Marmara** An inland sea located between the continents of Europe and Asia, connecting the Black Sea to the Aegean Sea via the Bosphorus and Dardanelles straits. The Sea of Marmara serves as a critical waterway for maritime trade, transportation, and recreation in the region.
- Silk Road** A network of ancient trade routes that connected the East and West, with Turkey serving as a key region for trade between Asia, the Middle East, and Europe. Cities like Istanbul (Byzantium/Constantinople), Sardis, Izmir, and others were important centers for commerce along the route, exchanging goods such as silk, spices, and textiles. The routes helped spread ideas, technologies, and religious beliefs throughout the region.
- Stadium** A large, often horseshoe-shaped, venue designed for sporting events, typically featuring tiered seating for spectators surrounding a central field or track. In ancient Greece, stadiums were integral to athletic competitions, including the Olympic Games, and were characterized by their open-air design and natural landscape settings.
- Stele** A vertical stone slab or pillar, typically inscribed with text, reliefs, or decorative motifs, used as a commemorative or funerary monument in ancient cultures.
- Stoa** A stoa is a covered walkway or portico with a roof supported by columns, often facing a public space. Stoas served as markets, meeting places, and promenades for social and intellectual activities. The Stoa of Attalos in Athens is a well-preserved example.
- Taurus Mountains** A rugged mountain range in southern Turkey, extending parallel to the Mediterranean coast. Characterized by steep slopes, deep valleys, and limestone peaks, the Taurus Mountains serve as a natural barrier between the Anatolian Plateau and the Mediterranean Sea, shaping the region's climate, ecology, and cultural landscapes. The highest peak is **Mount Demirkazik** at 12,323', but the elevation of other peaks varies within the different regions with many summits exceeding 9,800'. One significant peak is **Mount Honaz** (also known as Mount Cadmus), which is located in the Lycus River Valley and rises to 8,435'.

- Tell (or Tel)** An artificial mound formed by the accumulation of layers of human settlement debris, such as mudbrick, pottery, and other materials, built up over time in ancient Near Eastern and Mediterranean regions.
- Theater** A semi-circular outdoor structure used for public performances, including plays, religious ceremonies, and civic events. The theater typically featured tiered seating (called the ***theatron***) arranged in a steeply sloping semicircle around a central performance area called the ***orchestra***. The seating generally had 3 sections: the ***ima cavea*** (closest to the stage, most prestigious), the ***media cavea*** (middle, for the respectable citizens, or sometimes for men), and the ***summa cavea*** (highest, typically occupied by common citizens). The stage, known as the ***skene***, served as a backdrop for actors and provided space for props and scenery. The entrances or passageways through which actors entered and exited were called ***parados***, while the spectators navigated via the ***diazoma*** (walkways between tiers of seating) and exited via the ***vomitoria***.
- Via Egnatia** An ancient Roman road constructed in the 2nd century BC to connect the Adriatic Sea with the Bosphorus Strait, passing through the Balkans. Stretching approximately 700 miles, the Via Egnatia served as a crucial trade and military route linking the Roman provinces of Illyricum and Macedonia with Asia Minor. The road connected important biblical cities such as Philippi, Thessalonica, and Berea, which the Apostle Paul traversed during his missionary journeys as recorded in the New Testament.
- Volute** A spiral or scroll-shaped ornament found in the capitals of Ionic and Corinthian columns.

HISTORICAL PERIODS IN TURKEY

Period / Empire	Approximate Dates*
The Hittite Period	2000 - 1180 BC
The Period of Anatolian Kingdoms & Greek City-States	1200 - 547
The Persian Period	547 - 334
The Hellenistic Period	334 - 133
The Roman Period	133 BC - AD 395
The Byzantine Empire	AD 395 - 1453
The Seljuk Empire	1071 - 1242
The Ottoman Empire	1299 - 1923
The Republic of Turkey	1923 - Present

* The dates given for the various time periods are only approximates. Some of the periods are debated and/or overlap with one another.

ATATÜRK AND THE BIRTH OF MODERN TURKEY

The Republic of Turkey was founded on October 29, 1923, following the collapse of the Ottoman Empire after World War I. **Mustafa Kemal Atatürk** (1881–1938), its first president, led the nation through a transformative period, establishing a secular and unified state through sweeping political, social, and cultural reforms. Often compared to George Washington for his role in creating a new nation, Atatürk remains a revered figure in Turkey. His statues and images are prominently displayed in public spaces across the country, reflecting his enduring legacy as the "Father of the Turks," a surname officially granted to him by the Turkish Parliament in 1934.

As of 2023, the official name of the country has been updated to "Türkiye" (pronounced 'TUR-key-yeh') in international contexts, reflecting its local pronunciation and cultural identity.

RULERS OF ANCIENT GREECE AND ROME

The following is a list of some of the rulers of empires related to our study.

Ruler	Empire	Dates
Philip II of Macedon	Macedon	359 BC – 336 BC
Alexander the Great	Macedon	336 BC – 323 BC
Ptolemy I Soter	Ptolemaic Egypt	305 BC – 282 BC
Seleucus I Nicator	Seleucid Empire	305 BC – 281 BC
Antiochus III the Great	Seleucid Empire	222 BC – 187 BC
Perseus of Macedon	Macedon	179 BC – 168 BC
Philip V of Macedon	Macedon	221 BC – 179 BC
Eumenes II	Pergamon	197 BC – 159 BC
Attalus II	Pergamon	160 BC – 138 BC
Attalus III	Pergamon	138 BC – 133 BC
Gaius Julius Caesar	Roman Republic	49 BC – 44 BC
Augustus (Octavian)	Roman Empire	27 BC – AD 14
Tiberius	Roman Empire	AD 14 – AD 37
Caligula	Roman Empire	AD 37 – AD 41
Claudius	Roman Empire	AD 41 – AD 54
Nero	Roman Empire	AD 54 – AD 68
Vespasian	Roman Empire	AD 69 – AD 79
Titus	Roman Empire	AD 79 – AD 81
Domitian	Roman Empire	AD 81 – AD 96
Nerva	Roman Empire	AD 96 – AD 98
Trajan	Roman Empire	AD 98 – AD 117
Hadrian	Roman Empire	AD 117 – AD 138

GREEK AND ROMAN GODS

The following is a list of some of the Greek gods/goddesses (and their Roman counterparts) that are relevant to the key biblical sites in Turkey and Greece.

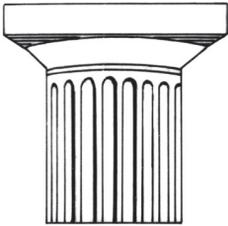
Greek Deity	Attributes/Symbols	Roman Counterpart	Associated Cities
Aphrodite	Goddess of beauty and erotic love (seashell, swan, pomegranate, dove)	Venus	Ephesus
Apollo	God of the sun/light, music, oracles, health, wisdom, perpetual youth (lyre, bows and arrows)	Apollo	Hierapolis, Laodicea, Miletus
Artemis	Goddess of the hunt, wilderness, childbirth, virginity (many-breasted goddess, deer, bee)	Diana	Ephesus
Asclepius	God of healing and medicine (staff with coiled snake)	Asclepius	Pergamum, Athens
Athena	Goddess of wisdom, courage, civilization, law and justice, warfare (owl, helmet, shield, spear)	Minerva	Athens, Pergamum, Laodicea, Smyrna
Cybele	Anatolian mother goddess associated with fertility, nature, and the mountains (on a throne with two lions)	Magna Mater ("Great Mother")	Pergamum, Sardis, Ephesus
Demeter	Goddess of agriculture, fertility, and the harvest (sceptre, ears of wheat)	Ceres	Corinth, Athens
Dionysus	God of wine, fertility, ritual madness, religious ecstasy, and theater (drinking cup, ivy wreath, panther)	Bacchus	Athens, Pergamum

Hades	God of the underworld and the dead (brother of Zeus)	Pluto	Hierapolis
Hera	Wife of Zeus; Goddess of marriage, women, childbirth, and family (crown, peacock)	Juno	Samos, Olympia
Heracles	Divine hero known for his strength and adventures (club)	Hercules	Athens
Hermes	God of trade, thieves, travelers, sports, and guide to the Underworld (staff, winged sandals)	Mercury	Pergamum
Poseidon	God of the sea, earthquakes, and horses (trident)	Neptune	Corinth
Zeus	King of the gods, ruler of the sky, thunder, lightning, law, order, justice, and fate (thunderbolt, eagle)	Jupiter	Athens, Olympia, Pergamum

GREEK ARCHITECTURE

Greek architecture is renowned for its enduring influence and timeless beauty, characterized by distinct design principles and structural elements that have stood the test of time. At the heart of Greek architecture are the three classical orders: Doric, Ionic, and Corinthian.

The **Doric order**, originating in the rugged landscapes of ancient Greece, is known for its simplicity and strength. Its columns, stout and unadorned, feature fluted shafts and plain capitals, providing sturdy support to the entablature above. The Doric order finds its most iconic expression in temples dedicated to the gods, where its austere beauty reflects the values of order, harmony, and balance.



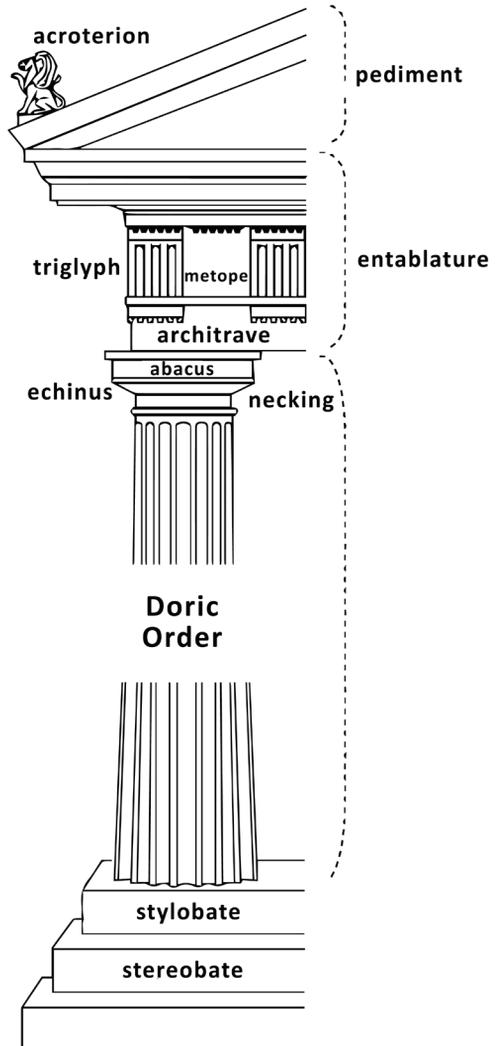
Doric



Ionic

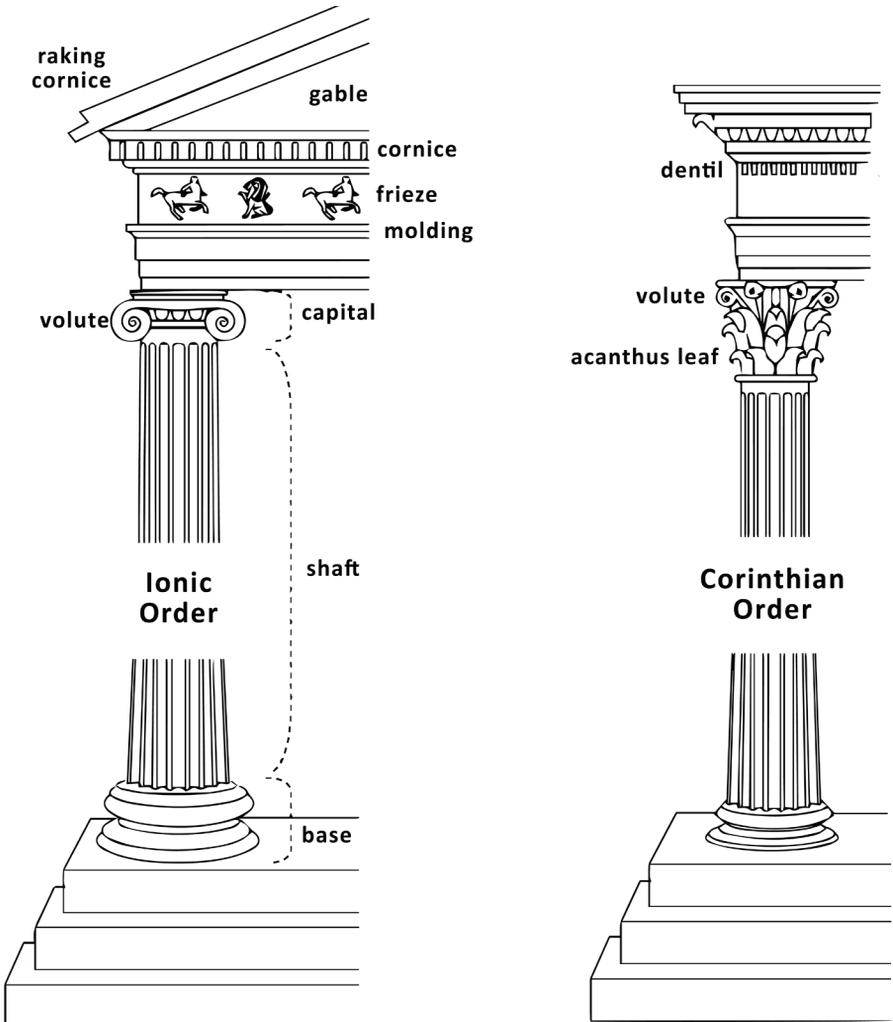


Corinthian



In contrast, the **Ionic order**, prevalent in the eastern regions of the Greek world, exudes elegance and refinement. Its slender columns, adorned with distinctive spiral volutes at the capitals, lend a sense of grace and sophistication to the structures they support. The Ionic order is often associated with temples dedicated to goddesses and reflects the ideals of gracefulness and artistic expression.

Lastly, the **Corinthian order**, a later development influenced by the wealth and opulence of the Hellenistic era, embodies luxury and extravagance. Its capitals, adorned with intricately carved acanthus leaves and delicate floral motifs, showcase the pinnacle of architectural ornamentation. The Corinthian order is often employed in grandiose structures and monuments, symbolizing prosperity and artistic achievement.





Berkshire Institute
for Christian Studies

***Guide to
Biblical Sites
& Personal Notes***

BIBLE LANDS
Travel Guide

"Ask for the ancient paths; ask where the good way is, and walk in it; and you will find rest for your souls."

Jeremiah 6:16

Introduction to Turkey and Greece

Turkey and Greece stand as pillars of history, culture, and biblical significance, beckoning travelers to explore the roots of Western civilization and to see firsthand the places where the gospel went forth to the uttermost parts of the world.

Stretching across 302,535 square miles, Turkey spans the crossroads of Europe and Asia, boasting a landmass larger than the state of Texas. Its ancient name, Asia Minor (or Anatolia), resonates with biblical narratives, where lands like Ephesus, Pergamum, and Laodicea dot its western landscape. Modern-day Turkey, or "Türkiye" (pronounced TUR-key-yeh) as it's now known, features a diverse topography, including the rugged Taurus Mountains, fertile plains, and stunning coastlines along both the Aegean and Mediterranean Seas.

Greece, a nation rich in mythology and history, covers 50,949 square miles, roughly equivalent to the size of Maine. Its name evokes images of gods and heroes, temples and theaters, symbolizing the birthplace of democracy and philosophy. Greece's landscape is characterized by the alpine landscapes of the Pindus Mountains, including the iconic Mount Olympus, and its thousands of islands scattered across the Ionian and Aegean Seas. From Athens, the cradle of Western civilization, to the picturesque islands of Santorini and Mykonos, Greece offers a tapestry of ancient wonders and natural beauty.

In these places where the Apostle Paul journeyed nearly 2,000 years ago, modern cities pulsate with life, blending the echoes of history with modernity. Turkey's population of over 83 million comprises a diverse mix of ethnicities and cultures, but the vast majority identify as Muslims. Though a secular state, Islam dominates various aspects of daily life, culture, and tradition. Despite its rich Christian heritage, less than 1% of Turkey's total population is Christian. With a population of approximately 10.5 million, Greece cherishes its Orthodox Christian heritage woven into the fabric of its traditions and daily life as 90-95% identify as Christian (primarily Greek Orthodox).

As we embark on this transformative journey through Turkey and Greece, we will walk in the footsteps of Paul and delve into the depths of biblical narratives, uncovering layers of history and faith that continue to resonate in the hearts of believers today. May God bless this exciting journey!

1 Istanbul

Istanbul, once known as Byzantium and later Constantinople, encapsulates a rich legacy spanning millennia as a pivotal city connecting diverse civilizations and continents. Its historical significance as the capital of the Byzantine and Ottoman Empires has left an indelible mark on its cultural tapestry. After the 4th century, Constantinople began to emerge as a central hub of Christianity, especially following Emperor Constantine's establishment of the city as the Roman Empire's new capital. Positioned strategically on the Bosphorus Strait, this metropolis serves as a bridge between Europe and Asia, bearing witness to centuries of trade, conquests, and cultural exchanges. Today, Istanbul remains a vibrant global hub, blending its rich history with modern vitality.

- The **Bosphorus Strait** is a narrow, navigable waterway in northwestern Turkey, connecting the Black Sea to the Sea of Marmara and dividing the city of Istanbul into European and Asian sides. Spanning approximately 19 miles in length and varying in width from 2,300 to 12,100 feet, the Bosphorus serves as a crucial maritime route and strategic gateway between the Mediterranean and Black Sea regions. The **Golden Horn**, an inlet of the Bosphorus, separates the Galata district from the Old City. The **Galata Tower**, built in the 14th century by the Genoese, was once used for defense and later as a lookout point. The **Galata Bridge** connects the two shores of the Golden Horn and has historically been a key crossing point for trade and transport.
- The **Hippodrome of Constantinople** stands as a historic site that witnessed significant events during the Byzantine era. Built by the Roman Emperor Septimius Severus in the 3rd century AD, this vast arena served as a center

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for chariot races, athletic competitions, and public gatherings for centuries. Adorned with monuments such as the Serpent Column and the Column of Constantine, the Hippodrome was a cultural and political hub. At the northern end of the Hippodrome is the **Golden Mile** which marks the eastern terminus of the **Via Egnatia**. Today, while only fragments of the original structure remain, the Hippodrome echoes the magnificence of Byzantine Constantinople and offers a glimpse into its vibrant past. In it also stands the **Obelisk of Theodosius**, an Egyptian obelisk which dates to the reign of Pharaoh Thutmose III (believed to be the Pharaoh of the Oppression) which was moved to Constantinople by Emperor Theodosius in AD 390.

- **Hagia Sophia** (meaning "Holy Wisdom"), an architectural masterpiece and a symbol of Byzantine and Ottoman history, stands as an iconic landmark. Originally built as a cathedral and then rebuilt during the reign of Justinian in the 6th century AD, it was converted into a mosque in 1453 and later became a museum. In 2020, it was reconverted into a mosque. Its grand dome, stunning mosaics (including Christian depictions of Christ and the Virgin Mary), and architectural grandeur reflect its distinctively Christian origins and inspire awe. The building faces southeast, symbolically oriented toward Jerusalem, and its central space, the **Omphalion**, was traditionally considered the "center of the world" and the site where Byzantine emperors were crowned. The **Imperial Gate**, adorned with bronze doors believed to be from the ancient city of Tarsus, marks the entrance, linking the structure to early Christian history, including the time of the Apostle Paul.
- Built during the early 17th century, the **Sultan Ahmet Mosque**, or **Blue Mosque** is distinctive with its six towering minarets and a striking arrangement of domes. Adorned with intricate blue tiles, this active mosque's interior creates a captivating atmosphere.

- Adjacent to Hagia Sophia stands the **Hagia Irene** (meaning "Holy Peace"), one of the oldest churches in Istanbul. While less renowned than Hagia Sophia, it was also rebuilt by Justinian in the 6th century. The original Hagia Irene was possibly the site of the meetings of the **First Council of Constantinople in 381** which clarified the Nicene Creed.
- **Topkapi Palace**, a sprawling complex that served as the residence of Ottoman sultans for centuries, is a testament to the opulence and magnificence of the Ottoman Empire. The palace houses lavish chambers, courtyards, and a treasury, showcasing artifacts and treasures from various periods of Ottoman history. Its interiors are adorned with exquisite Iznik tiles, known for their vibrant colors and intricate floral motifs. Among its prized collections is the famous Spoonmaker's Diamond, an 86-carat gem, an intricately designed emerald dagger, and alleged biblical relics such as Joseph's turban, the staff of Moses, and the sword of David.
- The **Istanbul Archaeological Museum** houses a treasure trove of artifacts with biblical significance, offering insights into ancient civilizations and biblical history. The following are among its prized possessions:
 - The **Alexander Sarcophagus** is a magnificent ancient tomb speculated to have been constructed for King Alexander III of Macedon, commonly known as Alexander the Great. This intricately carved sarcophagus, dating back to the late 4th century BC, was discovered in the royal necropolis of Sidon, in present-day Lebanon. Its elaborate relief sculptures depict scenes of battle and hunting, reflecting the grandeur and power associated with the Hellenistic world. It is unlikely that Alexander himself was interred within it; instead, it is believed to have been intended for a high-ranking member of the royal court or a prominent figure from the Macedonian or Persian elite.

- The **Siloam Inscription**, a Hebrew inscription from the 8th century BC discovered in Jerusalem. This inscription recounts the construction of the Siloam Tunnel, as described in 2 Kings 20:20, showcasing an engineering marvel from the time of King Hezekiah.
- The **Jerusalem Temple Warning Inscription** (also known as the Temple Balustrade Inscription) is an ancient stone block inscribed with a warning in Greek and Latin. This inscription once adorned the walls of the Second Temple in Jerusalem, signaling the prohibition of Gentiles from entering certain areas within the temple precincts. The translation reads, "*No foreigner is to enter within the balustrade and enclosure around the sanctuary. Whoever is caught will have himself to blame for his subsequent death.*"
- The **Gezer Calendar**, an ancient Hebrew inscription dating back to the 10th century BC, provides a glimpse into daily life and agricultural practices in ancient Israel. This inscription contains references to agricultural activities and the seasons, shedding light on the cultural and agricultural aspects of biblical times.

2 Attalia / Antalya

Attalia (modern-day Antalya), located on the southern coast of Turkey, held prominence as a crucial port city in ancient times. Situated on a strategic gulf, it was founded and named for Attalus II, the King of Pergamum from 159 to 138 BC. While not extensively mentioned in biblical texts, Attalia served as a significant transit point for the apostle Paul during his missionary journeys. According to Acts 14:25-26, Paul and Barnabas passed through Attalia after departing nearby Perga. Archaeologically, Attalia pres-

ents visitors with remnants of its past glory, including sections of ancient walls and a 2nd century gate built by Hadrian, offering a glimpse into its former maritime importance. As a port city, Attalia played a crucial role in regional trade and transportation, adding historical context to its significance.

- The **Mediterranean Coast** near Antalya holds biblical significance as a potential landing site for the Apostle Paul during his missionary journeys. While specific landing locations remain uncertain, the region's proximity to ancient cities such as Perga and Side suggests possible arrival points for travelers of that era. These ancient port cities were crucial hubs for maritime trade and cultural exchange, potentially marking where Paul and other travelers disembarked as they traversed the Mediterranean.
- The area's natural beauty is accentuated by the stunning **Duden Waterfalls**, cascading from rocky cliffs into the Mediterranean Sea. While not directly linked to biblical narratives, these waterfalls add a picturesque element to the coastal landscape, offering a serene setting that might have captivated travelers arriving on these shores in ancient times.
- **St. Paul's Cultural Center** in Antalya serves as a hub for preserving the city's rich religious and cultural heritage. The center houses three Christian churches, including **St. Paul's Union Church** which serves the expatriate community and consists of members from many different countries. In addition to hosting services, conferences and activities, the center runs a public coffee shop, offering a space for the community to gather and engage. St. Paul's provides visitors a glimpse into the practice of Christianity in modern Turkey.

- The **Antalya Necropolis Museum**, Turkey's first of its kind, offers a window into 2,300 years of burial traditions. Discovered in 2008 during construction in Antalya's Eastern Garage area, the ancient necropolis (burial ground) revealed nearly 1,000 graves dating from the 3rd century BC to the 4th century AD, including various tomb types such as dromos-style and chamber graves. The museum, featuring modern glass walkways above the ruins, allows visitors to explore the necropolis while preserving its archaeological integrity. It also showcases skeletal remains and other artifacts, including tear bottles, perfume containers, coins, and glassware.

3 Perga

The city of Perga (also Perge; modern-day Aksu), in ancient Pamphylia, holds significant biblical and archaeological importance. It is located near the Cestrus (Aksu) River, which was formerly navigable and connected to Perga. There was also access to the Mediterranean port of Magydus, located by road about 6 miles away. Biblically, it is mentioned in Acts 13:13-14 as one of the places visited by the Apostle Paul during his first missionary journey. Also, Paul and Barnabas preached in Perga before continuing their journey to other regions (Acts 14:25). Archaeologically, Perga boasts impressive ruins, including the 15,000-seat theater, the second-best preserved stadium in Turkey (dating to the 2nd century AD and holding 12,000 spectators), Roman baths, and Hadrian's Nymphaeum. Of note is the presence of both Roman and Hellenistic gates, the latter of which is the iconic two-story structure with two circular towers built of hewn stones.

Aspendos

Located about 20 miles east of Perga, Aspendos is an ancient city in Pamphylia which is renowned for its remarkably well-preserved Roman theater, built in the 2nd century AD under Emperor Marcus Aurelius. Designed by the architect Zeno, the theater seated up to 20,000 spectators and is celebrated for its remarkable acoustics and architectural brilliance. In addition, the city's advanced infrastructure is exemplified by the remains of its Roman aqueduct and bridge. The **Roman aqueduct**, originally nearly 12 miles long, is partially preserved for over a mile, with sections reaching heights of up to 100 feet. It features a unique siphon system, which used gravity to transport water over valleys through U-shaped pipes, eliminating the need for pumps. The **Eurymedon Bridge**, a late Roman structure spanning the Eurymedon River, was later repurposed in the 13th century, incorporating its original foundations and stone blocks. Though Aspendos is not mentioned in the Bible, its well-preserved Roman architecture makes it a significant historical site.

4

Colossae

Colossae is an ancient city situated in the Lycus River Valley in the foothills of Mount Cadmus (Honaz), about 120 miles east of Ephesus. To reach this region from the coast, one must travel through the Taurus Mountains, which adds to the city's historical significance as a strategic location on the major east-west trade route between Syria and the Aegean coast, known as the Royal Road. Despite its minimal archaeological remains, Colossae is biblically significant as the home of a church founded by Epaphras (Col. 1:7;

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4:12) and the recipient of Paul's letter to the Colossians and personal letter to Philemon. Colossae lacks extensive ruins primarily due to natural disasters and subsequent abandonment. Today, visitors will find few visible remnants, mainly scattered ruins and limited structures, including stonework from a Roman bridge, foundation blocks, and the site of a small theatre. The streams of pure, cold water surrounding Colossae would have been the likely source of water for nearby Laodicea. Along with Laodicea and Hierapolis, Colossae was destroyed by an earthquake in AD 60.

5 Laodicea

Site Report: *Martha Goebel*

Located just 9 miles from Colossae in the Lycus Valley, the ancient city of Laodicea gained biblical significance through its mention in Revelation 3:14-22, where it was addressed as one of the seven churches. The letter to the Laodicean church highlights spiritual complacency, using the city's wealth from banking, textiles, and eye salve to provide context for Jesus' words, urging them to recognize their spiritual poverty despite their material prosperity. With a significant Jewish population that flourished for centuries (evidenced by a column inscribed with a menorah, shofar, palm branch, and later a cross), Laodicea became a natural location for the development of an early Christian community, as evidenced by its mention in Colossians 2:1-2 and 4:12-13. Archaeologically, Laodicea reveals the grandeur of its past with impressive ruins, including two theaters (the renovated western theater seats 8,000 people) and a large stadium that accommodated between 20,000-25,000 spectators. Additionally the city features a well-

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preserved agora, bouleuterion, odeon, and a massive temple ("Temple A") dedicated to Apollo.

Among the most significant structures is one of the earliest church buildings in Turkey. Dating to the 4th century AD, this building once spanned an entire city block, was adorned with marble floors, and faced east. Importantly, excavations have uncovered nearby a small chapel within a private residential house. The city's symbolic connection to the modern city of Denizli is reflected in a 900-year-old relief found in the ruins, depicting two roosters. Despite its wealth, Laodicea faced challenges, including a lack of a reliable water supply, which is referenced in the biblical letter's mention of being lukewarm, neither hot nor cold, and attested to by the presence of ancient clay pipes and central water tower.

6 Hierapolis

Hierapolis, located near modern-day Pamukkale, held both historical and biblical significance. This ancient city was renowned for its therapeutic hot springs, drawing visitors seeking healing and relaxation. It was also noted for its textile industry as evidenced by inscriptions that mention guilds of wool washers and dyers. Biblically, Hierapolis is mentioned only once in the New Testament (Colossians 4:13) alongside Laodicea as one of the churches founded by Epaphras. Archaeologically, the city boasts well-preserved ruins, including a monumental theater that seats between 10,000-15,000 people, Roman baths, toilets, a nymphaeum, the Frontinus Gate, the Temple of Apollo, and the Ploutonion (also "Plutonium"; a shrine to Pluto, the Roman god of the underworld). The hot springs of Hierapolis were believed to have

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medicinal properties, attracting visitors seeking healing in ancient times. The city's necropolis, known for its elaborate tomb structures, reflects cultural beliefs and practices surrounding death and the afterlife, as well as the presence of a Jewish population due to the discovery of menorahs and other Jewish symbols on tombs.

Hierapolis is also believed to be the site where the apostle Philip, one of Jesus' twelve disciples, was martyred in AD 80. While this tradition isn't explicitly mentioned in biblical texts, early Christian writings and traditions link Philip's martyrdom to this location, adding to its religious significance. A martyrium was erected here at the beginning of the 5th century to commemorate Philip's death.

Pamukkale

Modern-day Pamukkale, translating to "Cotton Castle" in Turkish, stands as a natural wonder in southwestern Turkey, famed for its mesmerizing terraces of white travertine cascades formed by calcium-rich mineral waters. While not directly linked to biblical narratives, Pamukkale's captivating natural beauty and therapeutic hot springs have drawn visitors for millennia. Its stunning terraces, created over centuries by mineral deposits from the hot springs, create a striking visual spectacle against the surrounding landscape. Visitors exploring Pamukkale will encounter the opportunity to walk on the terraces, experiencing the surreal sensation of warm, mineral-laden water flowing over the terraces.

7 Philadelphia

Ancient Philadelphia (modern-day Alaşehir) was situated in the valley of the Cogamus River, a tributary of the Hermus River. It was one of the seven cities addressed in the Book of Revelation, where it received commendation for its faithfulness amidst challenges (Rev. 3:7-13). It was founded by King Attalus II of Pergamum and named as "the city of brotherly love" to honor his loyalty to his brother, Eumenes II. Later, its name was changed for a time to Neocaesarea before reverting back to Philadelphia. Under Emperor Vespasian, it was changed briefly again to Flavia, before changing back to its original name. In his letter to this church, Jesus says, "*The one who conquers...I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name" (Rev. 3:12). Archaeologically, there are sections of the ancient city walls scattered throughout the modern city, and some excavations have revealed the remains of a stadium and a theater entrance. But the primary remains of this city are the ruins of a 6th century Byzantine church known as the Basilica of St. John.*

8 Sardis

Site Report: *Brittany Corey*

Sardis is located on the south side of the Hermus River at the western terminus of the Royal Road, approximately 35 miles southeast of Thyatira and 60 miles east of Smyrna. As the capital city of the Lydian empire, it holds considerable historical and biblical significance. In ancient times it was well known for its wool and textile industry, as well as the indigenous sardius

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stone, a precious ruby-like stone also known as red carnelian (Ex. 28:17; Rev. 21:20). Importantly, in Revelation 3:1-6, Sardis was addressed among the seven churches, highlighting both its strengths and admonitions regarding spiritual vigilance. Archaeologically, Sardis boasts impressive ruins, including remnants of a massive temple dedicated to Artemis, the fourth largest Ionic temple in the ancient world, that includes the ruins of a small 4th century Byzantine church at its southeast corner. With Laodicea, this is one of the oldest church buildings in Turkey.

The acropolis of the city stands northeast of the Temple of Artemis. It was a defensive stronghold taken twice in the city's history (547 BC by the Persians and 213 BC by Antiochus III), which may be in the background of the warning to "wake up" in Rev. 3:2-3. The city's theater and stadium stood at the base of the acropolis.

Some of the most impressive ruins are found at the site of the bath and gymnasium complex (2nd century AD) which is over 5 acres in size. The nearby ancient synagogue - the largest in Asia Minor, holding more than 1,000 people - was built in the 4th century AD atop earlier synagogues. Interestingly, it contained symbols of an eagle and lions that were likely previously used in pagan contexts and repurposed for use in the synagogue. Biblically, Sardis received a cautionary message regarding spiritual complacency. This reference adds to the city's significance, illustrating the challenges faced by early Christian communities in maintaining their faith amid worldly influences.

Thyatira

Located on the broad, fertile plain of the Lycus River Valley, Thyatira (modern-day Akhisar) is the site of one of the seven churches addressed in Revelation. The letter to the Thyatiran church (Rev. 2:18-29), the longest of the seven, commends its faithfulness but also warns against tolerating false teachings and practices. Archaeologically, Thyatira's remnants are extremely limited. The main ruins of the city include a basilica-style building and the arches and columns of a monumental entrance. Notably, the city was known for its guilds. Inscriptions discovered among the ruins attest to the presence of various guilds, including those of wool-workers, linen-workers, makers of outer garments, dyers, leather-workers, tanners, potters, bakers, slave-dealers, and bronze-smiths. These trade guilds met in the Temple of Apollo (the patron god of the guilds), and often engaged in sexually immoral behavior there. Christian guild members in Thyatira were forced to choose between this immorality or faithfulness to the Lord, which Jesus addresses when he confronts a "Jezebel" who is leading people in the church astray. In addition to its mention in Revelation, Thyatira is also the hometown of Lydia, a "a seller of purple goods" whom Paul met in Philippi (Acts 16:14) and who is the first European convert.

Smyrna / Izmir

The ancient biblical city of Smyrna is modern-day Izmir, Turkey's third-largest city and a thriving port and commercial hub. Located at the head of the Gulf of Smyrna and connected by road to Ephesus (40 miles southwest),

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Smyrna was historically renowned for its natural beauty and strategic importance. Biblically, Smyrna holds significance as one of the seven churches addressed in Revelation. The letter to Smyrna (Rev. 2:8-11) acknowledges the city's persecution and encourages perseverance in faith. Though the exact origins of Christianity in Smyrna are unknown, the city is associated with key early Christian figures, including Ignatius, the Bishop of Antioch, and Polycarp, the city's bishop who was martyred here in AD 156. Among the limited remaining ruins in Smyrna, the Agora stands as the most significant site, originally dating back to the 4th century BC and rebuilt under Emperor Marcus Aurelius after an earthquake in AD 178. Key features include the Faustina Gate, Corinthian colonnades, a basilica, and subterranean arches beneath the site. A functional water trench has also been uncovered, along with graffiti that may include the names of Greek gods along with early Christian symbols. To the north, the ancient Golden Street and remnants of houses from the 9th and 7th centuries BC, along with the Temple to Athena, have been uncovered. On a nearby hilltop lies the Velvet Castle (Kadifekale) whose Hellenistic foundations date back to the 3rd century BC.

Miletus

Located in western Turkey on the Meander River and close to the Aegean coast, Miletus was formerly a significant center in antiquity, known for its intellectual and cultural contributions. Its location on a peninsula with a narrow harbor was strategic in ancient times, boasting 4 natural harbors. However, due to the silting of the Meander River, the ruins of this city are now a broad plain more than 5 miles from the sea. Biblically, Miletus is

mentioned in Acts 20:15-17 as the site where the Apostle Paul met with the elders of the church of Ephesus. Paul's farewell address to the Ephesian elders is a poignant moment, highlighting his ministry and the challenges facing early Christian communities. Archaeologically, Miletus showcases impressive ruins, including a well-preserved theater (15,000 seats), baths, agoras, stoas, numerous civic buildings, and temples (including the Delphinion where Apollo Delphinios, the dolphin god and patron deity of Miletus, was worshiped). Of note in the theater is the presence of an inscription in Greek on one of the rows that designates an area for setting of Jews (translated, "Place of the Jews and God-Fearers"), signifying the presence of a large Jewish community in Miletus. Additionally, the ancient harbor, "Lions' Harbor," is so named because of the presence of two lion statues. Miletus' extensive ruins provide visitors with a glimpse into its architectural splendor and the thriving urban life of ancient times.

Ephesus

Site Report: *Eli Logsdon*

Ephesus, a captivating ancient city on the Aegean coast (modern-day Selçuk), stands as a treasure trove of biblical significance and archaeological wonders. Once a major port city with access to the sea but now silted over with deposits from the Cayster River, Ephesus is situated 3 miles inland from the coast. Biblically, it is woven into the New Testament narrative through references in Acts, Paul's Epistle to the Ephesians, and as one of the seven churches of Revelation (Rev. 2:1-7). Paul visited here on both his second and third missionary journeys. On his third journey, he spent three years teaching and preaching here (including three months in the syna-

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gogue and two years in the Hall of Tyrannus; Acts 19:8-9). His time ended with the riot in the theater mentioned in Acts 19:21-41. The event underscores the city's fervent devotion to Artemis, which resulted in opposition to Paul's teachings that challenged the worship of idols. Paul's work in Ephesus continued with the efforts of his disciples, including most prominently, Timothy.

According to tradition, the Apostle John also lived in Ephesus and from there wrote his epistles and refuted early heresy (notably, the heretic Cerinthus, as described by Eusebius). John is said to be buried here upon return from exile in Patmos. Likewise, Luke and Timothy are buried here, according to tradition.

Archaeologically, Ephesus boasts exceptionally preserved ruins spanning multiple historical periods, notably the Library of Celsus (2nd century AD, dedicated to the proconsul of Asia), the Great Theater (25,000 seats), temples to emperors Domitian and Hadrian, an odeon, latrines, and colonnaded streets (Marble Street, Theater Street, and the famous Curetes Street).

- The **Terrace Houses**, dating to the 1st century BC, were luxurious multi-story residences built on the city's slopes and help us imagine where the first Christian communities may have gathered in the city.
- The **Prytaneion** (1st century BC) was the religious and political center of the city, housing the city magistrate, who was also called an "Asiarch", as referenced in Acts 19:31. Near the Library of Celsus an inscription mentioning an auditorium was discovered, suggesting that the library may have been previously the Hall of Tyrannus (Acts 19:9) where Paul reasoned daily for two years.

- **The Church of St. Mary**, also known as the Council Church, is located in the ancient city of Ephesus and holds historical significance as the site of the Third Ecumenical Council in AD 431. This council was pivotal in affirming the doctrine of the Virgin Mary's title as "Mother of God" (Theotokos), a central issue in early Christian theology. The church, dating back to the 4th century, was built atop a previous Christian structure and was a significant center of worship and theological discussion. Though largely in ruins today, the remains of the church include portions of its apse, columns, and mosaics.
- The **Basilica of St. John** is a significant Christian landmark believed to be the burial site of the Apostle John. Located about 2 miles from the primary archaeological site in Byzantine-era Ephesus, this church was constructed in the 6th century over the site of an earlier church (and prior to that, a simple grave). Built using stones from the Temple of Artemis, the basilica was a prominent pilgrimage destination during the Byzantine era. Though it stands in ruins today, it remains an important historical and religious site. Notably, the basilica features a well-preserved baptismal, reflecting the early Christian significance of the area.

Nearby sites that we likely will not see (except from a distance) include:

- The **Temple of Artemis** at Ephesus, also known as the Artemision, was one of the Seven Wonders of the Ancient World until its ultimate destruction in AD 262. Measuring 425' long, 220' wide, and 60' high, this massive temple dedicated to Artemis, the Greek goddess of the hunt, fertility, and wilderness, stood as an architectural masterpiece adorned with intricate sculptures and adorned columns. Rebuilt multiple times, the temple was a center of religious and cultural significance, attracting pilgrims and traders from across the Mediterranean. The temple's colossal size and artistic splendor reflected the wealth and prominence of Ephesus as a major religious center

in antiquity. So, not surprisingly, the preaching of the gospel here posed a threat to this temple and to the local economy which depended upon it.

- The **Cave of St. Paul**, in the vicinity of the ancient city, was discovered in the early 20th century and consists of a corridor cut into rock leading to a small room. Underneath the plaster on the walls there are 6th century frescoes of Mary, Paul, and Thecla.
- A few miles from ancient Ephesus lies **the House of the Virgin Mary**. According to tradition, it is believed to be the house where Mary spent her final years after accompanying the Apostle John to Ephesus. The site attracts pilgrims despite the archaeological evidence which dates the house to the Byzantine era.

13 Pergamum

Site Report: *Grace Dubs*

Pergamum (modern-day Bergama) is an ancient city located 70 miles north of Smyrna and is one of the seven churches mentioned in the book of Revelation (Revelation 2:12-17). The site of Pergamum is divided into three distinct areas: the Upper City (acropolis), the Middle City, and the Lower City.

The Upper City (acropolis), accessible by taxi or cable car, sits on a steep hill and is perhaps the most famous part of the ancient city, showcasing the 10,000-seat theater built into the hillside. The acropolis is home to the Altar of Zeus, one of the most impressive monuments in Pergamum, as well as the Temple of Athena. This area also houses the Heroon, dedicated to the kings of Pergamum, such as Attalus I and Eumenes II, who were worshiped as gods. The acropolis also features the Trajaneum, a Roman Temple dedicated to Emperor Trajan, underscoring the imperial cult practice of deifying

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Roman emperors. The Middle City is an area that served as a residential and commercial zone, with various smaller structures and a network of streets connecting the upper and lower parts of the city. Notable remains from this area include homes, shops, and public buildings, though less monumental than those on the acropolis.

To the southwest and across the valley, the Lower City was home to the Asclepieion, a sanctuary dedicated to the Greek god of healing, Asclepius. The Asclepieion became a renowned healing center, complete with pools, fountains, gymnasium, stoa, altars, temples, and treatment centers. The Sacred Way (Via Tecta) is a colonnaded street leading to the sanctuary stretching approximately 820 meters. Additionally, Pergamum was home to an impressive library, second in size only to the Library of Alexandria, which contributed to the city's reputation as a major cultural and intellectual center.

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Assos

The ruins of Assos are located on the elevated southern coast in the region of Troad, under the modern-day village of Behramkale. To reach the site, visitors must walk up a steep hill through the village, but the effort is rewarded with impressive views of the Aegean Sea. Although not extensively mentioned in biblical texts, it played a notable role in the ancient world. Returning to Jerusalem on his third missionary journey, Paul walked alone from Troas to Assos, where he rejoined his companions (Acts 20:13-14). Archaeologically, Assos features the remnants of the Temple of Athena, regarded as the first Doric temple in Asia Minor, along with a gymnasium, agora, bouleuterion, city gates, necropolis, and a 5,000-seat theater. His-

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torically, Assos was a prominent city, essential port, and trade center in the ancient region of Troas. It was renowned as an intellectual hub, attracting philosophers like Aristotle, who spent time in the city.

15 Troas

Troas, or "Alexandria Troas" as its known, is an ancient port city of great significance for Paul's travels. Biblically, Troas is mentioned in Acts as the notable location where Paul had a vision that led to his decision to journey to Macedonia (Acts 16:8-11) during his second missionary journey and where he preached and performed miracles (Acts 20:6-12) during his third journey, including the raising of the boy named Eutychus who fell to his death while Paul was preaching. Archaeologically, the site is mostly overgrown and spread out, with remnants of the ancient city scattered across the landscape. The heart of the city lies at the agora, where much of the public life once took place, and the nearby odeon. Off the beaten path are the remains of a Roman bath complex and the aqueduct of Emperor Trajan. There are also other notable structures, such as the ancient stadium, nymphaeum, and necropolis. To the north and west of the site, the ancient port remains are visible, still located by the water today.

16 Troy

Though lacking in biblical significance, Troy is one of the most iconic archaeological sites, renowned for its legendary status in Greek mythology and historical significance. Archaeologically, Troy features impressive defensive walls, ramparts, and visible remains from several distinct periods of occu-

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pation, including Troy I, II, VI, VII, and VIII. These layers offer a comprehensive view of the city's ancient architecture and history. The famed "Trojan Horse" is also among the notable elements that attract visitors to this remarkable location. The city gained widespread fame through Homer's epic poem, the "Iliad," which narrates the legendary Trojan War. According to the legend, the conflict began when Paris, a prince of Troy, abducted Helen, the wife of Menelaus, king of Sparta. Menelaus, along with his brother Agamemnon, the king of Mycenae, rallied the Greek forces to reclaim Helen and avenge the offense against their honor.

The Greeks, led by heroes such as Achilles, Ajax, and Odysseus, assembled a formidable fleet and besieged Troy for ten years. During the war, Achilles, the mightiest warrior among the Greeks, played a central role until his death caused by Paris' arrow striking his heel, the only vulnerable spot on his body. The Greeks also employed cunning tactics, including the famous Trojan Horse, a massive wooden horse left outside the city gates, which concealed Greek soldiers inside. The Trojan War reached its climax when the Greeks, disguised as supplicants seeking reconciliation, convinced the Trojans to bring the horse inside their city walls. Under the cover of night, the Greek soldiers emerged from the horse, opened the city gates, and allowed the Greek army to breach Troy's defenses. The city was sacked and its prominent figures were killed. The war's aftermath led to the return of Helen to Sparta and the fall of Troy. Although mythical, the story of the Trojan War has captivated generations and remains a seminal tale in Western literature. Some speculate the myth is based on an actual conquest of Troy by the Greeks in the 13th or 12th century BC.

17 Hellespont / the Dardanelles

The Hellespont, also known as the Dardanelles, is a narrow strait in northwestern Turkey that separates Europe from Asia. This strategic waterway connects the Aegean Sea to the Sea of Marmara and ultimately to the Black Sea. The 1915 Çanakkale Bridge, named in honor of the 1915 Battle of Gallipoli fought nearby during World War I, spans the strait and opened in 2022. It is the longest suspension bridge in the world with a main span of 1.257 miles.

Historically, the Hellespont played a pivotal role in trade and naval routes, serving as a crucial passage for maritime commerce between the Mediterranean and Black Sea regions. During the Persian king Xerxes I's invasion of Greece in 482 BC, he ordered the construction of a bridge across the Hellespont to facilitate the movement of his vast army. However, a storm destroyed the first bridge. In a fit of rage, Xerxes ordered his soldiers to punish the Hellespont by "whipping" its waters and branding it with hot irons as a symbol of his power. The second bridge they built was used successfully. Alexander the Great also crossed the Hellespont to defeat the Persians.

The Hellespont holds mythological importance as well, featuring in the ancient Greek legend of Hero and Leander. According to the myth, Leander, a young man from Abydos, swam across the Hellespont every night to meet his beloved Hero in Sestos. This tragic love story has been immortalized in literature and art. Strategically and historically, the Hellespont's position as a vital maritime passage has shaped trade, conflicts, and cultural exchange between Europe and Asia and maintains its importance today.

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18 Neapolis / Kavala

Neapolis, known today as the vibrant city of Kavala, is a coastal city in northern Greece with a rich history as a strategic port in the ancient world. It served as a crucial hub for trade and commerce, linking the Aegean Sea to the lands of Thrace and beyond. Neapolis holds biblical significance as well. In the Book of Acts, the Apostle Paul first set foot in Europe at Neapolis during his missionary journeys, marking an entry point to Philippi (Acts 16:11). As the principal port for Macedonia, Paul likely traveled through Neapolis more than once on his travels between Asia Minor and northern Greece (Acts 20:6). With the exception of the ancient harbor, there is very little to see in terms of ancient ruins in Neapolis since it lies buried under the modern Kavala, which itself features a picturesque old town with narrow streets, Ottoman architecture, a Byzantine fortress, and ancient aqueducts. There is a modern monument to the Apostle Paul outside the Church of St. Nicholas which commemorates Acts 16:9-12. The nearby Archeological Museum contains numerous items of interest, including columns from the Temple of Athena in ancient Neapolis.

19 Philippi

Site Report: *Bryn Hasty*

Situated on the Via Egnatia, Philippi is a significant historical and biblical city which exists only today as an archaeological site. Its significance as a military outpost and a center of commerce contributed to its prosperity in antiquity. In 356 BC, it was renamed for King Philip II of Macedon, the father of Alexander the Great. Biblically, Philippi is mentioned in Acts as the loca-

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tion where the Apostle Paul brought the gospel to Europe and established a church during his second missionary journey (Acts 16:11-40). This is also the place of two notable conversions: Lydia of Thyatira, and the Philippian jailer. Paul likely visited Philippi on subsequent journeys through Macedonia.

Philippi's archaeological ruins include the ancient agora, a 5,000-seat theater, Roman roads, latrines, and several early Christian basilicas. Among the basilicas is the Octagon, built in the 5th century AD over the earlier Basilica of Paul, a 4th century prayer house identifiable by its mosaic floors. In the ruins of Philippi's basilicas, one can also see Christianized column capitals which highlight the city's transition to Christianity.

- Notably, the city features the **Prison of St. Paul**, traditionally believed to be where Paul and Silas were imprisoned and subsequently freed by an earthquake according to Acts 16.
- Nearby the ancient city of Philippi, the **Baptistry of Saint Lydia** commemorates Lydia of Thyatira, the first European convert to Christianity baptized by the Apostle Paul. This modern, cruciform-shaped church features art and mosaics, including a distinctive mosaic map on its floor, illustrating the Apostle Paul's missionary journeys. Though the exact location of Lydia's baptism is unknown, this site, alongside the Krenides stream, provides an opportunity to commemorate the event.
- The **Via Egnatia**, built in the 2nd century BC, was a key Roman road spanning 700 miles from Dyrrachium (modern Albania) to Byzantium (modern Istanbul). This vital trade and military route also enabled the Apostle Paul to travel through Macedonia and Greece, preaching the gospel and establishing churches.

20 Thessalonica

Located strategically on the Via Egnatia, Thessalonica (modern-day Thessaloniki) was another important port city on the Aegean coast. Paul and his companions came to Thessalonica on his second missionary journey (Acts 17:1-8). After preaching in the synagogue, he established a church here that would later be the recipients of two of his epistles. Paul was forced out of the city at the hands of a mob (who eventually even followed him to nearby Berea). Most of the remains of ancient Thessalonica are buried under the modern city, but some have been uncovered, including a Roman forum and odeon. The Church of St. Demetrios, one of the oldest in Greece, is built over a 5th century church, which in turn was built over a Roman bathhouse.

- Of note is the **Politarch Inscription**. The **Vardar Gate** (named for the Vardar River) contained an inscription using the word "politarch" as a title for city officials, which is the same word used by Luke in Acts 17:6 and 8 when he writes of the "city officials" during Paul's time in Thessalonica. The original Politarch Inscription is in the British Museum.
- Constructed around AD 298, the **Arch of Galerius** is a monumental structure commemorating Emperor Galerius's victory over the Persians. The arch features reliefs depicting scenes from the victory.
- The **Byzantine walls** of Thessalonica, dating back as early as the 4th century AD under Emperor Theodosius I were a crucial element in the city's defense system, stretching across multiple sections of the city. They included a series of fortifications, towers, and gates, such as the famous **White Tower**, which was built in the 12th century and served as both a defensive feature and a symbol of the city's military strength throughout the Byzantine era.

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21 Berea

Berea (also Beroea, and now known as Veria) is a small city in southwestern ancient Macedonia at the base of the Vermio Mountains. This is the city to which Paul fled from Thessalonica and from which he fled when the mob followed him there (Acts 17:10-15). It gained prominence due to its association with the Berean Jews' receptiveness and diligence in examining the Scriptures when Paul preached to them (*"Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so."* Acts 17:11). Today, very little remains of the city that Paul visited. There is evidence of fine streets with curbs and a drainage system, as well as remnants of shops and public baths. The monument to the Apostle Paul (erected in 1961) stands at the southern part of the city (also referred to as the Bema), which is claimed to incorporate steps from the original synagogue from which Paul delivered his sermons.

22 Meteora / Kalambaka

Meteora (near the town of Kalambaka, or Kalabaka) is a UNESCO World Heritage site in central Greece renowned for its breathtaking rock formations crowned with historic monasteries. The name "Meteora" translates to "suspended in the air" or "hovering in the heavens," aptly describing the surreal landscape. Meteora's Eastern Orthodox monasteries, perched atop towering rock pillars, showcase remarkable Byzantine and medieval religious architecture. Six of the original 24 monasteries are inhabited. Dat-

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ing back to the 14th century, these monasteries were initially constructed for seclusion and protection during times of political turmoil. Beside the Pindos Mountains, the area's geological formation of enormous sandstone pillars creates a striking backdrop for the monasteries. Accessible via stairs or in earlier times, through baskets pulled up by ropes, these monasteries have preserved religious art, manuscripts, and historical artifacts, offering glimpses into their rich cultural heritage.

Thermopylae

About 90 miles southeast of Meteora en route to Athens lies the Memorial to Leonidas and the 300 Spartans at Thermopylae. This monument commemorates the heroic stand of King Leonidas and his warriors in 480 BC in the Battle of the Thermopylae, where they defended the narrow pass against the much larger Persian forces of King Xerxes. Erected in 1955, this monument features a statue of Leonidas and stands as a testament to their bravery and sacrifice, highlighting their significant contribution to Greek freedom and the eventual defeat of the Persian Empire.

23

Athens

Site Report: *Isaiah Shaw*

Athens, the capital of Greece and a cradle of Western civilization, holds immense historical, cultural, and biblical significance. Acts 17 records Paul's travels to Athens after being driven out of Thessalonica and Berea. Here he interacted with the philosophers of the day and preached on the Areopagus, or Mars Hill (Acts 17:22-34). The Acropolis, which towers over the rest of Athens, is home to iconic structures such as the Parthenon, the Erech-

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theion, and the Propylaea. These ancient marvels showcase the architectural brilliance of ancient Greece and stand as enduring symbols of the city's cultural heritage.

- **Mars Hill**, also known as the **Areopagus**, is an outcrop of rock located 140' below the Acropolis. In Paul's day it served as a prominent meeting place in ancient Athens. It was here that Paul delivered his famous speech addressing the Athenians' religious practices (specifically naming the altar "to the unknown god") and proclaiming the message of Christianity to the philosophers and intellectuals gathered there. Two converts' names are recorded in Acts 17 - Dionysius, an Areopagite, and Damaris, a prominent woman. Today, Paul's sermon is inscribed on a bronze tablet at the site.
- Rising more than 500' at its highest point, the **Acropolis** made for the ideal location for cultic worship, specifically for the worship of Athena, the patron goddess of the city. Built in the 4th century BC, the **Theater of Dionysus** sits on the southern slopes of the Acropolis and was the home of Greek drama and the birthplace of Greek tragedy. The **Panathenaic Way** is the road from the agora below to the Acropolis which first reaches the monumental gateway called the **Propylaea** (literally "before the gate") with its marble steps. Perched on the southwest corner of the Acropolis is the **Temple of Athena Nike**. Built in the 5th century BC, this elegant Ionic temple was dedicated to Athena Nike, the goddess of victory and its frieze depicts the gods of Olympus and scenes from the Persian Wars. The **Erechtheion**, also from the 5th century BC, takes its name from Erectheus, the legendary first king of Athens and the alleged foster child of Athena. It's said to have contained his tomb as well as a wooden statue that fell from heaven. The south side of the building features female statues called caryatids that were used in place of columns.

- The largest and most prominent structure on the Acropolis is the **Parthenon** (House of the Maiden/Virgin). A masterpiece of classical Doric architecture and the largest temple in the classical world, the Parthenon's sophisticated engineering includes massive columns that were constructed to ensure they appeared straight from most vantage points. Inside the Parthenon stood a 40' statue of Athena made of gold and ivory, as well as many other statues, frieze, and altars.
- Northwest of the Acropolis, the **Agora of Athens** features the remains of various altars, temples, and stoas, but most prominently the beautifully restored **Stoa of Attalos**. A gift to Athens by King Attalus II of Pergamum, this structure gives a sense of the classical grandeur of the city. Today it houses a museum with many objects representing Athens' history. It also serves as an example of the type of Royal Stoa that once stood in Jerusalem.
- A short distance southeast of the Acropolis stands the **Temple of Olympian Zeus**, also known as the **Olympeion**. Constructed over several centuries but completed in the 2nd century AD under Emperor Hadrian, it housed a colossal statue of Zeus and comprised 104 Corinthian columns, of which 16 remain standing today.
- The **Plaka**, nestled beneath the Acropolis, is Athens' historic neighborhood developed around the ancient agora, characterized by narrow streets and neoclassical architecture. It offers visitors a glimpse into traditional Greek life and culture, with its vibrant atmosphere and array of shops and restaurants.
- Built in the 2nd century AD by Roman Emperor Hadrian, **Hadrian's Library** served as a center of learning and scholarship in ancient Athens. Though only remnants remain, it once housed thousands of scrolls and served as a hub for philosophical and intellectual discourse.

- **The Panathenaic Stadium**, also known as Kallimarmaro (meaning "beautiful marble"), is an ancient stadium reconstructed in marble by Herodes Atticus in AD 144. It was refurbished in the late 19th century; it hosted the Panathenaic Games and later served as the site of the first modern Olympic Games in 1896.
- The **National Library of Greece**, founded in 1832, is one of the country's most important cultural institutions. It houses a vast collection of manuscripts, rare books, and archival materials, making it a vital resource for scholars and researchers.
- **Constitution Square**, also known as Syntagma Square, stands at the heart of Athens' historic center, surrounded by iconic landmarks and bustling activity. The square is anchored by the imposing neoclassical structure of the **Old Royal Palace**, which serves as the Greek Parliament building. Formerly the residence of the Greek Royal Family, the Royal Palace is a symbol of Greece's political history and democracy. Visitors can witness the Changing of the Guard ceremony, a ceremonial ritual performed by the elite Evzones unit in front of the Tomb of the Unknown Soldier, located at the base of the Parliament building. The Evzones, dressed in traditional attire, execute precise movements and exchanges that captivate spectators and honor Greece's national heritage.

24 Corinth

Site Report: *Jack Tate*

Corinth is well-known for being the bustling ancient city where Paul visited during his second missionary journey (Acts 18:1-17) and where he stayed for at least a year and a half making tents, preaching the gospel, and establishing a local church. This church was the recipient of several letters from Paul in which he addressed various issues and errors. Archaeologically,

NOTES

Corinth features ruins such as the Temple of Apollo, a Doric temple with 38 columns (7 of which remain); the Agora where Paul and Aquila and Priscilla would have sold their tents; and the Bema, or place of judgment, where Gallio dismissed the charges against Paul. The main road is the Lechaion Road that runs from the northern port of Lechaion (now silted over) and is about 40 feet wide including sidewalks and drainage channels. Near this road a lintel stone was discovered which was inscribed, "Synagogue of the Hebrews." Though this may date after the time of Paul, it's a reminder that Paul first preached the gospel in the synagogue upon arrival at Corinth.

- The imposing **Acrocorinth**, a fortified hilltop citadel, rises 1800' above the rest of the city and features the remains of the Temple of Aphrodite. Ancient historians from the 5th and 4th centuries BC describe Corinth as a city of commercialized love; a "Corinthian girl" was a reference to a prostitute.
- Near the Agora, the 1st or 2nd century AD **Erastus Inscription** was unearthed bearing the name of Erastus, a city official who paid for the paving of the street. This is likely the same Erastus mentioned by Paul as a coworker in Romans 16:23. The discovery of this inscription not only contributes to our understanding of Corinthian governance and society but also adds a tangible connection between archaeological findings and biblical narratives.
- Located about 3 miles from ancient Corinth, the **Diolkos** was an ancient paved trackway that facilitated the transport of ships between the Saronic Gulf and the Corinthian Gulf across the Isthmus of Corinth. From its construction in the 6th century BC, ships were hauled across the isthmus on wheeled carts to avoid the perilous journey around the Peloponnese, a testament to ancient engineering prowess.

- The **Corinth Canal**, though built in more modern times, stands as an engineering marvel that links the Aegean Sea to the Ionian Sea. The canal is 4 miles long and, at its narrowest point, is just 82' wide. Its construction in the late 19th century facilitated maritime transportation, connecting the two bodies of water and providing a shorter route for ships.

25 **Cenchreae**

Cenchreae is an ancient port near Corinth on the Saronic Gulf which holds biblical significance primarily from its mention in Acts 18:18 and the place where Phoebe, a prominent figure in early Christianity, resided. Phoebe is recognized for her service to the church and is mentioned as a deaconess who helped Paul and others in their ministry (Romans 16:1). Though very little remains of the harbor at Cenchreae, there are remnants of the breakwater, pier, and a partially submerged basilica. While specific archaeological remains may be scarce, Cenchreae's biblical association with Phoebe's house and the presence of an early Christian community underline its place in the narrative of early Christianity and the contributions of individuals like Phoebe to the growth and propagation of the faith.

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Berkshire Institute
for Christian Studies

Song Lyrics

BIBLE LANDS

Travel Guide

"Ask for the ancient paths; ask where the good way is, and walk in it; and you will find rest for your souls."

Jeremiah 6:16

Amazing Grace

John Newton | Traditional American Melody

Amazing grace! how sweet the sound,
That saved a wretch; like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

The Lord hath promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

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As the Deer

Martin Nystrom

As the deer panteth for the water,
So my soul longeth after You.
You alone are my heart's desire,
And I long to worship You.

Refrain:

You alone are my strength, my shield;
To You alone may my spirit yield.
You alone are my heart's desire,
And I long to worship You.

You're my friend and You are my brother,
Even though You are a King.
I love You more than any other,
So much more than anything.

Refrain

I want You more than gold or silver,
Only You can satisfy.
You alone are the real joy giver,
And the apple of my eye.

Refrain

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Because He Lives

William & Gloria Gaither

God sent His son, they called Him, Jesus;
He came to love, heal and forgive;
He lived and died to buy my pardon,
An empty grave is there to prove my Savior lives!

Chorus:

Because He lives, I can face tomorrow,
Because He lives, all fear is gone;
Because I know He holds the future,
And life is worth the living,
Just because He lives!

How sweet to hold a newborn baby,
And feel the pride and joy he gives;
But greater still the calm assurance:
This child can face uncertain days because He Lives!

Chorus

And then one day, I'll cross the river,
I'll fight life's final war with pain;
And then, as death gives way to vict'ry,
I'll see the lights of glory and I'll know He lives!

Chorus

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Beloved, Let Us Love One Another

1 JOHN 4:7 & 8

Music by Dennis Ryder

Beloved, let us love one another
For love is of God and everyone that loveth
Is born of God and knoweth God
He that loveth not,
Knoweth not God, for God is love
Beloved, let us love one another
First John 4: 7 and 8

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Blessed Assurance

Fanny J. Crosby

Blessed Assurance, Jesus is mine
O what a foretaste of glory divine
Heir of salvation, purchased of God
Born of His Spirit, washed in His Blood

Refrain:

This is my story, this is my song
Praising my Savior all the day long
This is my story, this is my song
Praising my Savior all the day long

Perfect submission, perfect delight
Visions of rapture now burst on my sight
Angels descending, bring from above
Echoes of mercy, whispers of love

Refrain

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Blessed Be Your Name

Matt & Beth Redman

Blessed be Your name in the land that is plentiful
Where Your streams of abundance flow; blessed be Your name.
And blessed be Your name When I'm found in the desert place
Though I walk through the wilderness; blessed be Your name.

Every blessing You pour out, I'll turn back to praise
And when the darkness closes in, Lord, still I will say....

Chorus:

Blessed be the name of the Lord
Blessed be Your name
Blessed be the name of the Lord
Blessed be Your glorious name

Blessed be Your name when the sun's shining down on me
When the world's "all as it should be"; blessed be Your name.
And blessed be Your name on the road marked with suffering
Though there's pain in the offering; blessed be Your name

Every blessing You pour out, I'll turn back to praise
And when the darkness closes in, Lord, still I will say....

Repeat Chorus Twice

Bridge:

You give and take away
You give and take away
My heart will choose to say,
"Lord, blessed be Your name."

Repeat Chorus Twice

Blest Be the Tie that Binds

Blest be the tie that binds
Our hearts in Christian love
The fellowship of kindred minds
Is like to that above

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Doxology

Praise God from whom all blessings flow
Praise Him, all creatures here below
Praise Him above ye Heavenly host
Praise Father, Son and Holy Ghost
Amen

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Family of God

Bill & Gloria Gaither

I'm so glad I'm a part
Of the Family of God!
I've been washed in the fountain
Cleansed by His blood
Joint heirs with Jesus
As we travel this sod
For I'm a part of the Family
The Family of God

CCLI #11462133

God Be With You 'Til We Meet Again

Jeremiah E. Rankin

God be with you 'til we meet again
By His counsel guide, uphold you
With His sheep securely fold you
God be with you 'til we meet again

God be with you 'til we meet again
'Neath His wings protecting, hide you
Daily manna still provide you
God be with you 'til we meet again

God be with you 'til we meet again
If life's perils should confound you
God will put His arms around you
God be with you 'til we meet again

Refrain:

'Til we meet, 'til we meet
'Til we meet at Jesus' feet
'Til we meet, 'til we meet
God be with us, 'Til we meet again

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God Is So Good

God is so good
God is so good
God is so good
He's so good to me

God answers prayer...

I love Him so...

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Great Is Thy Faithfulness

Words: Thomas O. Chisholm

Music: William M. Runyan

Great is Thy faithfulness, O God my Father
There is no shadow of turning with Thee
Thou changest not, Thy compassions, they fail not
As Thou hast been, Thou forever will be

Refrain:

Great is Thy faithfulness
Great is Thy faithfulness
Morning by morning new mercies I see
All I have needed Thy hand hath provided
Great is Thy faithfulness, Lord, unto me

Summer and winter and springtime and harvest
Sun, moon and stars in their courses above
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

Refrain

Pardon for sin and a peace that endureth
Thine own dear presence to cheer and to guide
Strength for today and bright hope for tomorrow
Blessings all mine, with ten thousand beside

Refrain

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Hallelujah

Hallelujah, Hallelujah, Hallelujah, Hallelujah
Hallelujah, Hallelujah, Hallelujah, Hallelujah

Thank you Jesus, Thank you Jesus,
Thank you Jesus, Thank you Jesus
Thank you Jesus, Thank you Jesus,
Thank you Jesus, Thank you Jesus

Lord we love You, Lord we love You,
Lord we love You, Lord we love You
Lord we love You, Lord we love You,
Lord we love You, Lord we love You

Lord we praise You, Lord we praise You,
Lord we praise You, Lord we praise You
Lord we praise You, Lord we praise You,
Lord we praise You, Lord we praise You

CCLI #11462133

Hallelujah! What A Savior!

Philip B. Bliss

“Man of Sorrows!” what a name
For the Son of God, who came
Ruined sinners to reclaim
Hallelujah! What a Savior!

Bearing shame and scoffing rude
In my place condemned He stood
Sealed my pardon with His blood
Hallelujah! What a Savior!

Guilty, vile, and helpless we
Spotless Lamb of God was He
“Full atonement!” can it be?
Hallelujah! What a Savior!

Lifted up was He to die
“It is finished!” was His cry
Now in Heav’n exalted high
Hallelujah! What a Savior!

When He comes, our glorious King
All His ransomed home to bring
Then anew His song we’ll sing:
Hallelujah! What a Savior!

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He Is Lord

He is Lord, He is Lord
He is risen from the dead and he is Lord
Ev'ry knee shall bow, ev'ry tongue confess
That Jesus Christ is Lord

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He Knows My Name

Tommy Walker

I have a Maker, He formed my heart
Before even time began, My life was in His hand

Chorus:

He knows my name,
He knows my every thought
He sees each tear that falls
And hears me when I call

I have a Father, He calls me His own
He'll never leave me, No matter where I go

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He Will Hold Me Fast

Ada Ruth Habershon | Matthew Merker

When I fear my faith will fail
Christ will hold me fast
When the tempter would prevail
He will hold me fast
I could never keep my hold
Through life's fearful path
For my love is often cold
He must hold me fast

Chorus:

He will hold me fast
He will hold me fast
For my Savior loves me so
He will hold me fast

Those He saves are His delight
Christ will hold me fast
Precious in His holy sight
He will hold me fast
He'll not let my soul be lost
His Promises shall last
Bought by Him at such a cost
He will hold me fast

Chorus

For my life He bled and died
Christ will hold me fast
Justice has been satisfied
He will hold me fast
Raised with Him to endless life
He will hold me fast
Till our faith is turned to sight
When He comes at last

Chorus

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His Mercy is More

Matt Boswell | Matt Papa

What love could remember no wrongs we have done
Omniscient all knowing He counts not their sum
Thrown into a sea without bottom or shore
Our sins they are many His mercy is more

What patience would wait as we constantly roam
What Father so tender is calling us home
He welcomes the weakest the vilest the poor
Our sins they are many His mercy is more

Chorus:

Praise the Lord His mercy is more
Stronger than darkness new every morn
Our sins they are many His mercy is more

What riches of kindness He lavished on us
His blood was the payment His life was the cost
We stood 'neath a debt we could never afford
Our sins they are many His mercy is more

Chorus

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Hosanna!

Wesley A. Ross

Hosanna!

Blessed is the One who comes in the name of the Lord!

Hosanna!

Blessed is the One who comes in the name of the Lord!

The people spread out their coats on the way,
They cut down the branches from the trees nearby,
They shouted for joy to their God,
“The Son of David is coming today!”

(repeat)

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How Great Thou Art

Stuart K. Hine

O Lord my God, When I in awesome wonder
Consider all the worlds Thy Hands have made
I see the stars, I hear the rolling thunder
Thy power throughout the universe displayed

Chorus:

Then sings my soul, My Saviour God, to Thee
How great Thou art, How great Thou art
Then sings my soul, My Saviour God, to Thee
How great Thou art, How great Thou art!

And when I think, that God, His Son not sparing
Sent Him to die, I scarce can take it in
That on the Cross, my burden gladly bearing
He bled and died to take away my sin

Chorus

When Christ shall come, with shout of acclamation
And take me home, what joy shall fill my heart
Then I shall bow, in humble adoration
And then proclaim: "My God, how great Thou art!"

Chorus

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I Believe

Francis Blackmer

I do believe the Bible, the blessed word of God,
For life unto its promises I cleave;
It points me to the pathway the saints and martyrs trod,
My Father is its author, and I believe.

Chorus:

Yes, I believe the blessed word of God,
It marks the path his people all have trod;
The story from creation,
Way thro' to "Revelation,"
Bears proof of inspiration,
And I believe.

It was my parent's counsel, to them its truths were grand,
And mem'ry oft a picture sweet doth weave,
Of that "old-fashioned Bible that lay upon the stand,"
In life, in death it sav'd them, and I believe.

Chorus

I once was lost and dying in darkness and despair,
And o'er my lost condition long time griev'd,
Until I search'd the Bible and read of Jesus there,
Who sweetly blest and sav'd me, when I believed.

Chorus

Bold infidels may cavil, and scorn the blessed Book,
And with a false hope, too, themselves deceive;
And yet the while the Bible gives life to those who look
With faith upon its pages, and I believe.

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I Bless You in the Name of Jesus

I bless you in the name of Jesus brother
I bless you in the name of Jesus sister
I bless you in the name of Jesus
In the name that heals and frees us
Bless you in His precious, holy name

CCLI #11462133

I Have Decided To Follow Jesus

I have decided to follow Jesus
I have decided to follow Jesus
I have decided to follow Jesus
No turning back no turning back

The world behind me the cross before me...

Though none go with me I still will follow...

Will you decide now to follow Jesus...

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I Know Whom I Have Believed

Daniel Webster Whittle, James McGranahan

I know not why God's wondrous grace
To me He hath made known
Nor why unworthy Christ in love
Redeemed me for His own

Refrain:

But I know whom I have believed
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day

I know not how this saving faith
To me He did impart
Nor how believing in His word
Wrought peace within my heart

Refrain

I know not how the Spirit moves
Convincing men of sin
Revealing Jesus through the Word
Creating faith in Him

Refrain

I know not what of good or ill
May be reserved for me
Of weary ways or golden days
Before His face I see

Refrain

I know not when my Lord may come
At night or noontide fair
Nor if I'll walk the vale with Him
Or meet Him in the air

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I Love You, Lord

Laurie Klein

I love you, Lord, and I lift my voice
To worship you, O my soul rejoice
Take joy, my King, in what you hear
May it be a sweet, sweet sound in your ear

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I'll Say Yes, Lord, Yes

Lynn Edward Keesecker

I'll say yes Lord, yes
To Your will and to Your way
I'll say yes Lord, yes
I will trust You and obey
When the Spirit speaks to me
With my whole heart I'll agree
And my answer will be, Yes Lord, yes

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I've Got Peace Like a River

Darrell Rodman, Fred Bock

I've got peace like a river
I've got peace like a river
I've got peace like a river in my soul
I've got peace like a river
I've got peace like a river
I've got peace like a river in a my soul

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In Christ Alone

Keith Getty & Stuart Townend

In Christ alone my hope is found
He is my light, my strength, my song
This Cornerstone, this solid ground
Firm through the fiercest drought and storm
What heights of love, what depths of peace
When fears are stilled, when strivings cease
My Comforter, my All in All
Here in the love of Christ I stand

In Christ alone, who took on flesh
Fullness of God in helpless babe
This gift of love and righteousness
Scorned by the ones He came to save
'til on that cross as Jesus died
The wrath of God was satisfied
For every sin on Him was laid
Here in the death of Christ I live

There in the ground His body lay
Light of the world by darkness slain
Then bursting forth in glorious Day
Up from the grave He rose again
And as He stands in victory
Sin's curse has lost its grip on me
For I am His and He is mine
Bought with the precious blood of Christ

No guilt in life no fear in death
This is the power of Christ in me
From life's first cry to final breath
Jesus commands my destiny
No power of hell no scheme of man
Can ever pluck me from His hand
Till He returns or calls me home
Here in the power of Christ I'll stand

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It Is Well With My Soul

Words: Horatio G. Spafford | Music: Philip P. Bliss

When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou has taught me to say,
It is well, it is well, with my soul.

Refrain:

It is well, with my soul,
It is well, it is well, with my soul.

Though Satan should buffet,
Though trials should come,
Let this blest assurance control,
That Christ has regarded my helpless estate,
And hath shed His own blood for my soul.

Refrain

My sin, oh, the bliss of this glorious thought!
My sin, not in part but the whole,
Is nailed to the cross, and I bear it no more,
Praise the Lord, praise the Lord, O my soul!

Refrain

But, Lord, 'tis for Thee, for Thy coming we wait,
The sky, not the grave, is our goal;
Oh, trump of the angel! Oh, voice of the Lord!
Blessed hope, blessed rest of my soul!

Refrain

And Lord, haste the day when my faith shall be sight,
The clouds be rolled back as a scroll;
The trump shall resound, and the Lord shall descend,
Even so, it is well with my soul.

Refrain

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Jesus Paid It All

Words: Elvina M. Hall | Music: John T. Grape

I hear the Savior say,
“Thy strength indeed is small;
Child of weakness, watch and pray,
Find in Me thine all in all.”

Refrain:

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

Lord, now indeed I find, Thy pow’r, and Thine alone,
Can change the leper’s spots and melt the heart of stone.

Refrain

For nothing good have I, whereby Thy grace to claim;
I’ll wash my garments white
In the blood of Calv’ry’s Lamb.

Refrain

And now complete in Him, my robe, His righteousness,
Close sheltered ’neath His side, I am divinely blest.

Refrain

And when before the throne I stand in Him complete,
I’ll lay my trophies down, all down at Jesus’ feet.

Refrain

Public Domain, 1868

The Nicene Creed

Adopted by the Council of Constantinople in AD 381

Changes made to the AD 325 edition are italicized; brackets indicate an addition in AD 589

I believe in one God, the Father Almighty,
Maker of *heaven and earth, and* of all things visible and invisible.

And in one Lord Jesus Christ, the *only-begotten* Son of God,
begotten of the Father *before all worlds*;
God of God, Light of Light, very God of very God;
begotten, not made,
being of one substance with the Father,
by whom all things were made.

Who, for us men for our salvation, came down *from heaven*,
and was incarnate *by the Holy Spirit of the virgin Mary*,
and was made man;
and was crucified also for us under Pontius Pilate;
He suffered *and was buried*;
and the third day He rose again, *according to the Scriptures*;
and ascended into heaven,
and sits on the right hand of the Father;
and He shall come *again, with glory*,
to judge the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Spirit, *the Lord and Giver of Life*;
who proceeds from the Father [and the Son];
who with the Father and the Son together is worshipped and
glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church.
I acknowledge one baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come.
Amen.

Nothing But the Blood

Robert Lowry

What can wash away my sin?
Nothing but the blood of Jesus
What can make me whole again?
Nothing but the blood of Jesus

Refrain:

Oh! precious is the flow
That makes me white as snow
No other fount I know
Nothing but the blood of Jesus

Nothing can for sin atone,
Nothing but the blood of Jesus
Naught of good that I have done
Nothing but the blood of Jesus

Refrain

This is all my hope and peace
Nothing but the blood of Jesus
This is all my righteousness
Nothing but the blood of Jesus

Refrain

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Of the Father's Love Begotten

Marcus Aureliou C. Prudentius, 4th century
tr. John M. Neale, 1854 & Henry W. Baker, 1859

Of the Father's love begotten
Ere the worlds began to be,
He is Alpha and Omega,
He the source, the ending He,
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore.

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Praise the Name of Jesus

Praise the name of Jesus
Praise the name of Jesus
He's my Rock, He's my Fortress
He's my Deliverer
In Him shall I trust
Praise the name of Jesus

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Rejoice In The Lord Always

Evelyn Turner

Rejoice in the Lord always
Again I say rejoice
Rejoice in the Lord always
Again I say rejoice

Rejoice rejoice, Again I say rejoice
Rejoice rejoice, Again I say rejoice

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Spirit of the Living God

Daniel Iverson

Spirit of the living God, fall fresh on me
Spirit of the living God, fall fresh on me
Melt me, mold me, fill me, use me
Spirit of the living God, fall fresh on me

Soul of heaven, heart of God, wash over me
Soul of heaven, heart of God, wash over me
Cleanse me, teach me, hold me, reach me
Soul of heaven, heart of God, wash over me

Holy presence, love divine, cast out my fear
Holy presence, love divine, cast out my fear
Shield me, free me, call me, lead me
Holy presence, love divine, cast out my fear

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Standing on the Promises

Russell K. Carter

Standing on the promises of Christ my King,
Through eternal ages let His praises ring,
Glory in the highest, I will shout and sing,
Standing on the promises of God.

Refrain:

Standing, standing,
Standing on the promises of God my Savior;
Standing, standing,
I'm standing on the promises of God.

Standing on the promises that cannot fail,
When the howling storms of doubt and fear assail,
By the living Word of God I shall prevail,
Standing on the promises of God.

Refrain

Standing on the promises of Christ the Lord,
Bound to Him eternally by love's strong cord,
Overcoming daily with the Spirit's sword,
Standing on the promises of God.

Refrain

Standing on the promises I cannot fall,
List'ning every moment to the Spirit's call,
Resting in my Savior as my all in all,
Standing on the promises of God.

Refrain

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Thank You Lord

Bessie Sykes | Seth Sykes

Thank You Lord for saving my soul
Thank You Lord for making me whole
Thank You Lord for giving to me
Thy great salvation so rich and free

(repeat)

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The Solid Rock

Edward Mote | William Batchelder Bradbury

My hope is built on nothing less
Than Jesus' blood and righteousness
I dare not trust the sweetest frame
But wholly lean on Jesus' name

Chorus:

On Christ the solid Rock I stand
All other ground is sinking sand
All other ground is sinking sand

When darkness veils His lovely face,
I rest on His unchanging grace
In ev'ry high and stormy gale
My anchor holds within the veil

His oath His covenant His blood
Support me in the whelming flood
When all around my soul gives way
He then is all my hope and stay

When He shall come with trumpet sound
O may I then in Him be found
Dressed in His righteousness alone
Faultless to stand before the throne

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There's Something about that Name

Gloria Gaither & William J. Gaither

Jesus, Jesus, Jesus
There's just something about that name
Master, Savior, Jesus, like the fragrance after the rain

Jesus, Jesus, Jesus, let all Heaven and earth proclaim
Kings and kingdoms will all pass away,
But there's something about that name

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Thy Word

Amy Grant, Michael W. Smith

When I feel afraid
And I think I've lost my way
Still You're there right beside me
Nothing will I fear
As long as You are near
Please be near me to the end

Chorus:

Thy Word is a lamp unto my feet
And a light unto my path
Thy Word is a lamp unto my feet
And a light unto my path

I will not forget
Your love for me and yet
My heart forever is wandering
Jesus be my guide
And hold me to Your side
I will love You to the end

Chorus

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'Tis So Sweet to Trust in Jesus

Words: Louisa MR Stead

Music: William J. Kirkpatrick

'Tis so sweet to trust in Jesus,
Just to take Him at His Word;
Just to rest upon His promise,
And to know, "Thus saith the Lord!"

Refrain:

Jesus, Jesus, how I trust Him!
How I've proved Him o'er and o'er;
Jesus, Jesus, precious Jesus!
Oh, for grace to trust Him more!

Oh, how sweet to trust in Jesus,
Just to trust His cleansing blood;
And in simple faith to plunge me'
Neath the healing, cleansing flood!

Refrain

Yes, 'tis sweet to trust in Jesus,
Just from sin and self to cease;
Just from Jesus simply taking
Life and rest, and joy and peace.

Refrain

I'm so glad I learned to trust Thee,
Precious Jesus, Savior, Friend;
And I know that Thou art with me,
Wilt be with me to the end.

Refrain

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Yet Not I But Through Christ in Me

Jonny Robinson | Michael Farren | Rich Thompson

What gift of grace is Jesus my redeemer
There is no more for heaven now to give
He is my joy my righteousness and freedom
My steadfast love my deep and boundless peace

To this I hold my hope is only Jesus
For my life is wholly bound to his
Oh how strange and divine I can sing all is mine
Yet not I but through Christ in me

The night is dark but I am not forsaken
For by my side the Saviour he will stay
I labour on in weakness and rejoicing
For in my need his power is displayed

To this I hold my Shepherd will defend me
Through the deepest valley he will lead
Oh the night has been won and I shall overcome
Yet not I but through Christ in me

No fate I dread I know I am forgiven
The future sure the price it has been paid
For Jesus bled and suffered for my pardon
And he was raised to overthrow the grave

To this I hold my sin has been defeated
Jesus now and ever is my plea
Oh the chains are released I can sing I am free
Yet not I but through Christ in me

With every breath I long to follow Jesus
For he has said that he will bring me home
And day by day I know he will renew me
Until I stand with joy before the throne

To this I hold my hope is only Jesus
All the glory evermore to him
When the race is complete still my lips shall repeat
Yet not I but through Christ in me



Berkshire Institute
for Christian Studies

2025
Itinerary
& Personal Journal

BIBLE LANDS
Travel Guide

"Ask for the ancient paths; ask where the good way is, and walk in it; and you will find rest for your souls."

Jeremiah 6:16

2025 ITINERARY

DAY 1 (MAR 19): Depart USA

DAY 2 (MAR 20): Arrive in Istanbul

Mid-afternoon arrival in Istanbul, formerly known as Constantinople. We will begin our day at the Spice Bazaar. Also, known as the Egyptian Bazaar, this large covered market has remained the city's center for spice trade since its creation in the 17th century. Then, we will embark on a cruise of the Bosphorus, the winding straight that separates Europe and Asia and connects the Black Sea with the inland Sea of Marmara. This is our time to relish the views of the old wooden mansions, Ottoman palaces, and ancient fortresses that dot the river's coast. Dinner and overnight in Istanbul.

DAY 3 (MAR 21): Tour Istanbul | Fly to Antalya

First, we will stroll through Hippodrome Square, the former sporting and social center of Constantinople that hosted chariot races during the Roman period. Afterwards, we will visit the domed masterpiece of the Hagia Sophia. Today a mosque, once a museum, the structure began as a beautiful Byzantine Church, which still has Christian mosaics and paintings gracing its walls. We then walk to Hagia Irene, one of the first churches of the city and significant for being the possible location of the Council of Constantinople in AD 381 which clarified the Nicene Creed. We'll visit the Istanbul Archaeological Museum where we will observe antiquities from the Sumerian, Assyrian, Babylonian and Hittite civilizations including the world-famous Alexander Sarcophagus and the Temple of Athena. Of special interest to us in this museum are the Siloam Inscription, Jerusalem Temple Warning Inscription, and the Gezer Calendar. We'll also spend time at Topkapi Palace. Located on the very cape of the peninsula where Constantinople was founded, Topkapi Palace is the former abode of Ottoman Sultans that still houses their legion of treasures, including an extensive collection of royal jewels. Time permitting, we will observe the incredible majesty and splendor of the Sultan Ahmet Mosque (also known as the Blue Mosque) Then, we fly to Antalya. Dinner and overnight in Antalya.

DAY 4 (MAR 22): Antalya | Perga

We begin this morning in Antalya, which in Paul's day was known as Attalia and was the harbor city from which he sailed home at the end

of his first missionary journey (Acts 14:25-26). We'll enjoy a boat tour along the Mediterranean coast of Antalya, taking in a beautiful view of the Duden Waterfalls and sailing past the ancient port of Magydos. Upon return, we'll have time to see more of the quaint restored area of the old harbor, and we'll walk through the ancient triple-arched monument called Hadrian's Gate, built over the eastern gate where Paul and Barnabas would have entered the city. In the heart of the old town, we will visit the St. Paul Cultural Center, a coffee shop run by Christians that more importantly also serves as home to multiple modern-day churches. We'll enjoy lunch here and learn about this vital ministry. Next, we drive to the ancient city of Perga in Pamphylia, where Paul landed after sailing from Cyprus with Barnabas on their first missionary journey before being deserted by John Mark (Acts 13:13-14). Perga was a wealthy city which is still evident today with its large theatre, stadium, bath, colonnaded marketplace and street, and its remarkable gates. Time permitting, we'll visit the ancient city Aspendos, where there remains an impressive Roman theatre and aqueduct and a nearby Roman bridge. Dinner and overnight in Antalya.

DAY 5 (MAR 23): Antalya | Pamukkale

Today, we will spend the first half of our day in and around Antalya. In addition to visiting the Antalya Archeological Museum, we'll enjoy worshipping with brothers and sisters in Christ at the St. Paul's Cultural Center. From there, we'll make our way toward the Lycus Valley which was home to three ancient cities of biblical importance: Colossae, Laodicea, and Hierapolis. We'll arrive in Pamukkale (or "Cotton Castle"), a UNESCO World Heritage Site which features hot springs and impressive white travertine terraces. Dinner and overnight in Pamukkale.

DAY 6 (MAR 24): Colossae | Laodicea | Hierapolis | Pamukkale

We'll begin our day at the unexcavated site of Colossae and imagine this once-bustling city to which Paul wrote one of his epistles. Next, we will visit Laodicea. This city was one of the Seven Churches that the Apostle John chastised the inhabitants for being lukewarm (Rev. 3:14-22). Here, we will see the site's well-preserved stadium, gymnasium, and theatres, giving us insight into this city's former prominence. Finally, we will return to Pamukkale (or "Cotton Castle") and dip our feet in the thermal waters that flow down the hilltop's unique white travertine terraces. Here, we will also visit the archeological remains of Hierapolis, a significant site

of early Christianity thanks to Paul's missionary efforts here (Colossians 4:13). Because the city sits atop the travertine cascades, Hierapolis became a healing center wherein the site's thermal pools were used to treat various ailments. Today, we will stroll among a number of important ruins including well-preserved Roman structures like the town theatre and Temple of Apollo. Dinner and overnight in Pamukkale.

DAY 7 (MAR 25): Pamukkale | Philadelphia | Sardis | Thyatira | Smyrna | Izmir

Depart from the hotel to drive to Philadelphia: "See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name" (Rev. 3:8). Today's Philadelphians still make their living from viniculture, as in Bible times. We continue our drive, through robust vineyards, to Sardis, "you have a reputation of being alive, but you are dead" (Rev. 3:1-6). The ruins of Sardis, dating from the Roman period, still convey its wealth. We visit the Roman gymnasium, the synagogue, and the Temple of Artemis, including a small Byzantine chapel adjacent to it. We drive to Akhisar, ancient Thyatira, hometown of the New Testament Jezebel. The church of Thyatira was praised for its increasing faith but criticized for its tolerance of Jezebel (Rev. 2:18-28). Then, we drive to Izmir to visit the Roman Agora of the ancient city of Smyrna (Rev. 2:8-11). Dinner and overnight in Izmir.

DAY 8 (MAR 26): Izmir | Miletus | Ephesus | Izmir

Today we continue to the ancient Miletus to visit the theater and the harbor area, where Paul stopped on his way to Jerusalem after his third missionary journey (Acts 20). We will then drive toward Ephesus, one of the Bible's most significant cities (Rev. 2:1-7), with 200,000 inhabitants in its day. The Apostle Paul visited in AD 53, and, according to tradition, the Apostle John wrote his Gospel here. First, we visit the Basilica of John, built in the 6th century on the traditional tomb of John the Evangelist. One of the greatest Christian shrines, it was constructed using stones from the Temple of Artemis, visible from its outer gardens. We then take a short drive to the abundant ruins of the ancient city of Ephesus. As capital of the Roman Province of Asia Minor, Ephesus was the scene of many political intrigues. With a respectable Jewish community, Ephesus attracted the attention of the apostles, including Paul, who carried out his mission here for two years. We walk on the Marble Road through the city, noting temples dedicated to the emperors Domitian and Hadrian. The Library of

Celsus adorns the most impressive square. We will take a special tour the ancient terrace houses, observing the luxury in which some Ephesians lived and imagining church gatherings that would have taken place here in the first century. The theater is the largest surviving from the Roman period. This massive building was the scene of an uprising provoked by a merchant named Demetrius against Paul and his teachings (Acts 19:23). Finally, we'll return for dinner and overnight in Izmir.

DAY 9 (MAR 27): Izmir | Pergamon | Assos | Troas | Troy | Canakkale

Depart from the hotel for a drive north along the Aegean coast to the town of Bergama for a visit to the Acropolis of the Hellenistic City of Pergamon (Rev. 2:12-17). We drive by Assos, where Paul stopped on his return to Jerusalem for Pentecost at the end of his third missionary journey. The ruins of Assos lie under the modern-day fishing village of Behramkale. We continue to the ancient port of Alexandria Troas where Paul had a vision to go to Macedonia (Acts 16:6-10) and where he raised from death a boy named Eutychus (Acts 20:7). We continue to Troy, site of the Trojan War on which Homer based the Iliad. Founded 5,000 years ago, it controlled the Dardanelles until the Roman era. Dinner and overnight in Canakkale.

DAY 10 (MAR 28): Arrival Turkish Border | Kavala

Today we arrive at the Turkish border where we will meet our bus and guide to cross into Greece and start our way to Kavala, ancient site of Neapolis. Dinner and overnight in Kavala.

DAY 11 (MAR 29): Kavala | Philippi | Lydia | Thessaloniki

After breakfast, we will start our day with a visit to the ancient harbor of Neapolis where Paul first landed in Europe on his second missionary journey (Acts 16:11). From there we will visit Philippi, which is an archeological site with a glamorous history. Named after Philip II of Macedonia, Philippi was the witness to Paul's first Christian converts on European soil. We will see some old sections of the Via Ignatia, St. Paul's prison, and the archeological museum, before traveling to St. Lydia's Baptistry where it is said Paul baptized the first Christian women in Europe. Next, we drive to Thessaloniki where we will tour the city Paul and Silas visited (Acts 17) including the famous White Tower and the churches of St. Sophia and St. Dimitrios, the Arch of Galerius, and the Roman Forum. Dinner and overnight in Thessaloniki.

DAY 12 (MAR 30): Thessaloniki | Veria | Kalambaka

Today we continue to Veria (Berea) where Paul escaped the hostility he encountered at Thessaloniki (Acts 17:10). We will see the monument built to the Apostle at the southern part of the city, also known as the Bema. Then we continue to Kalambaka (Meteora) where we will see the unique hanging Byzantine monasteries from the Medieval centuries. There are 24 but only 6 are inhabited, and we will visit one of them. Dinner and overnight in Kalambaka.

DAY 13 (MAR 31): Kalambaka | Athens

After breakfast, we will head to Athens through the amazing nature of this country. Arriving to Athens we will have a panoramic tour to see some of the important sites of the city: the National Library, the Temple of Zeus, the Panathenaic Stadium, Omonia Square, Constitution Square and the Royal Palace. Then we will visit the Acropolis to see the Parthenon and read Acts 17 on Mars Hill where the Apostle Paul delivered his well-known sermon. Dinner and overnight in Athens.

DAY 14 (APR 1): Athens | Corinth | Cencreae

Today after breakfast, we will visit the amazing Agora in Athens which was a dynamic place with courts of law, the gymnasium, and temples and it had the foundations of democracy as it symbolized freedom, justice, and social conscience. It was here that Sophocles, and others, spent many hours discussing and debating their philosophies. We will then travel west toward ancient Corinth, where Paul had lived for a year and a half and met Aquila and Priscilla (Acts 18). On the way, we'll see the modern Corinth Canal connecting the Aegean Sea and Adriatic Sea and a portion of the ancient Diolkos, the roadway built to move cargo and small boats across the isthmus. We will then visit the archaeological site and museum to see, among other things, the Bema where Paul preached. We'll then continue to the port of Cencreae, which is the port from which Paul sailed for Ephesus (Acts 18:18) and the location of Phoebe's house (Romans 16:1). Dinner and overnight in Athens.

DAY 15 (APR 2): Departure

Today we will transfer to the airport for our return trip home.

DAILY GREEK WORDS

Day 3	SKEOUS	<i>vessel</i>	Acts 9:15
Day 4	MATHÉTÉS	<i>disciple</i>	Acts 11:25-26
Day 5	PARAKALEŌ	<i>encourage</i>	Acts 4:36
Day 6	CHARIZOMAI	<i>forgive</i>	Colossians 3:12-13
Day 7	PISTÓS	<i>faithful, reliable</i>	Revelation 2:10
Day 8	EXAGORAZÓ	<i>redeem</i>	Ephesians 5:15-17
Day 9	HODOS	<i>path</i>	Proverbs 3:5-6
Day 10	THURA	<i>door</i>	Acts 16:9-10
Day 11	ERGON	<i>work, accomplish</i>	Philippians 1:6
Day 12	ANAKRINO	<i>examine, investigate</i>	Acts 17:10-12
Day 13	EIDŌLON	<i>idols</i>	Acts 17:16
Day 14	TELEŌ	<i>finish</i>	2 Timothy 4:7

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