

In Search of Paul

April 6-22, 2027

Context - Commentary - Community

ISOP 2027 "Be Attitudes"

"Only, live your life together in a manner worthy of the gospel of Christ…" - Philippians 1:27

Here is some of what we want our group to be about:

- Be respectful of and listen to others' viewpoints, regardless of level of education, gender, or political views.
- Be supportive of one another and helpful in whatever ways are needed.
- Be patient with each other.
- Be respectful of physical and emotional space. Not everyone likes to be touched or hugged.
- Be willing to participate in the discussions; leaving room for nonverbal processors to speak up and add input. Some may need more time for processing in order to add to the discussions. When in doubt; listen first, talk later. Listen to understand rather than reply.
- Be open to other cultures and beliefs; engage, live, and learn the local culture as much as possible.
- Be prompt. "On time" means being there a couple of minutes early so as not to hold up the rest of the group.
- Be prepared. Read all required materials prior to the trip.
- Be openly inquisitive. Your question is probably on the mind of others as well.
- Be sensitive to each person's physical ability, not limiting or pressuring others.
- Be "self-care aware". Rest when needed without feeling guilty. Tell someone if you are not feeling well or need a pharmacy.
- Be examples of our faith in all encounters. Realize that the beliefs of others may differ and strive to understand.
- Be fully present when present.
- Be safe. Let others know where you are going and don't go alone.
- Be responsible in the use of alcohol.

Some things we have learned from experience:

- We will live and travel together for 16 days. First, get to know people. Take care not to offend. If offense is given or taken, speak with the person. *"If it is possible, so far as it depends on you, live peaceably with all." – Romans 12:18*
- At times we may be in crowded tourist areas. Do not lose sight of the group.
- The larger groups make for longer meal stops, bathroom stops, and site visits. Everyone should do their part to avoid late days. Don't rush, but don't dawdle.
- Never pass up a chance to use a bathroom.

And two final important realities:

- Remember that we are subject to the laws and legal systems of Türkiye and Greece.
- Remember that we are guests in the cultures and countries of others.

In Search of Paul

April 6-22, 2027 ♦ Paul's Letters and Discussion



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
4-4	4/5	4/6 - IN FLIGHT	7 - ISTANBUL	8 - ISTANBUL	9 - KAVALA	10 - KALAMBAKA
			Welcome Dinner		**Philemon** at Philippi	
11 - KALAMBAKA	12 - DELPHI	13 - ATHENS	14 - PATMOS	15 - KUSADASI	16 - KUSADASI	17 - PAMUKKALE
Philippians and **Eucharist** at the hotel	**Galatians** at the hotel		**1 Corinthians** at the forum of Corinth			**1 Thessalonians** at the temple of Apollo ar Didyma
18 - IZMIR	19 - ASSOS	20 - ASSOS	21 - ISTANBUL	22 - IN FLIGHT		
	Eucharist by the sea	**Romans** by the sea	Farewell Dinner			
				IN FLIGHT	IN TURKIYE	IN GREECE

Context

FIRST, this guide will give you information about what to expect and look for on each day of the trip. We start in Istanbul and travel counter-clockwise into Greece and then back into Turkey via Patmos.

Which of these sites did Paul visit? According to his letters and Acts: Philippi, Thessaloniki, Athens, Corinth, Ephesus, Assos, and Troas.

The other sites to get us "into" the 1st century urban culture of the Roman Empire; which was Paul's main focus.



SECOND, as we travel, try to forget modern borders and think in terms of Roman provinces. There was no Turkey or Greece. It was all part of the Eastern Empire.

You will land in Byzantium (later, Constantinople) in the province of *Thrace*. We will then drive into *Macedonia* and *Achaia*, take a ferry to the province of *Asia*, and finally return to *Thrace* by crossing the Dardanelles.



THIRD, the system of Roman roads was extensive. We will see the Via Egnatia that ran from Dyrrachium to Byzantium, passing through Philippi; and the Via Asiana, passing through Pergamum, Ephesus, and Didyma.

FOURTH, the Roman Empire was a "perimeter defense" empire. That is, most of the legions were stationed at the perimeter boarders as needed. A Roman provincial governor had to be a "legate" in order to have command of a legion, which consisted of about 5000 troops. Pontius Pilate was not a legate and had to rely on the governor of Syria, located in Antioch, for additional troops.

Note the number of legions stationed along the Germanic frontier. Not much doubt as to from where the empire's greatest threat of invasion came.



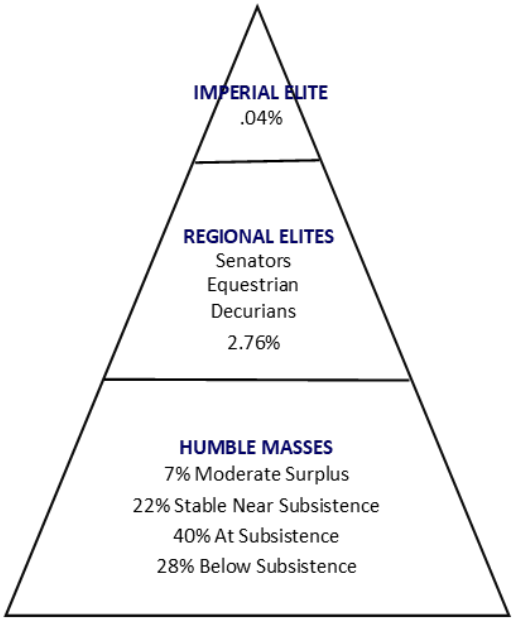
FIFTH: Roman society was built on patronage. In a "patron/client society" almost everyone was attached to and obligated to a patron above them of higher social status. There was some social mobility, but status was everything and society was structured to keep you "in your place." Even more importantly, it was structured to keep the emperor and the other elites in place.

Patrons had obligations to their social inferiors, but it was a relationship of unequals. Rather than viewing Roman society as a single large social pyramid, it might be more helpful to think of it as many smaller local social pyramids. The "just" or "honorable" or "righteous" person was the one that fulfilled the obligations required of his/her (and mostly his) social status.

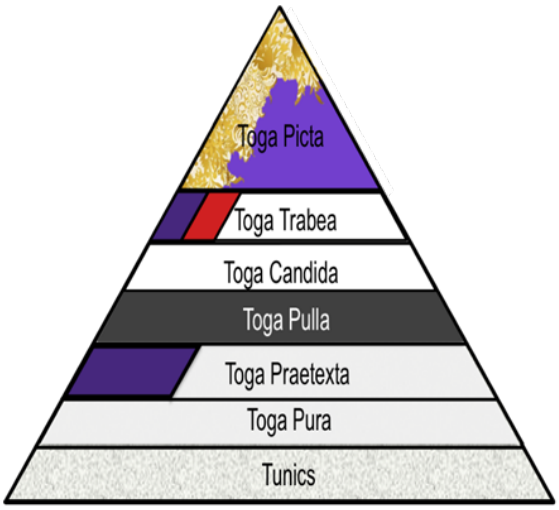
Some slaves could rise to social positions of substantial status and authority, but their lives were still not their own. They belonged to their owner/benefactor. Slaves could also be freed by their master, or their freedom could be bought by themselves or others. However, even when freed they often needed a benefactor; and freedom could put one into

social "no-man's land."

The Roman economy and vast building projects depended upon slaves. Expansion of the empire always involved the securing of more resources, both physical and human. A significant portion of the early Christian communities undoubtedly were slaves and others from the "humble masses."



Even Roman togas expressed the classed nature of society.



Tunic: The most basic garment; worn by all slaves.
Toga Pura: Plain white; representing the freedoms, rights, and responsibilities of adult male citizenship.
Toga Praetexta: White with a broad purple stripe on its border. It was worn by:
- Magistrates in their official functions..
- Freeborn boys not of age; marking protection by law from sexual predation.
- Some priesthoods, including the Pontifices.

Toga Pulla: Dark clothing worn mainly by mourners or protestors.
Toga Candida: Bleached dazzling white with chalk: worn by candidates for office.
Toga Trabea: Citizens of equestrian rank. It was white, with a red or purple stripe.
Toga Picta: Dyed solid purple, embroidered with gold; used by generals in their triumphs. During the Empire, it was worn by consuls and emperors .

SIXTH: Roman society was an imperial cult. Paul's letters (and the gospels) ought always be read with this context in mind. Beginning with Julius Caesar, the Roman emperors were deified after death, or even while alive. When Octavian (adopted son of Julius Caesar) became emperor he received the title of Augustus, meaning "venerable" or "worshipful." He also received the title "son of a god." In short, the emperor was a god.



Herod the Great (the title "King of the Jews" was granted to him by the Roman Senate) built Caesarea Maritima in honor of Augustus and built a temple to Augustus there. He also built a temple to Augustus at Caesarea Philippi. The emperor cult was everywhere throughout the empire with statuary, inscriptions, and coinage being some of the ways it was propagated. Caesar also held the title "Pontifex Maximus" or "the great bridge." He was high priest and, as a god, served as the bridge – the intermediary – between the earthly and divine realms.

One of the most famous imperial cult inscriptions was discovered at Priene in modern Turkey. It's from 9 BCE and commemorates the birthday of Augustus.

> *"Since providence, which has ordered all things and is deeply interested in our life, has set in most perfect order by giving us Augustus, whom she filled with virtue that he might benefit humankind, sending him as a savior, both for us and for our descendants, that he might end war and arrange all things, and since he, Caesar, by his epiphany excelled even our anticipations, surpassing all previous benefactors, and not even leaving to posterity any hope of surpassing what he has done, and since the birthday of the god Augustus was the beginning of the gospel tidings for the world that came by reason of him…"*

The titles of Christ (Messiah, King), Savior of the World, Divine, Son of God, High Priest, and Lord were all imperial titles used by and for Caesar even before Jesus was born.

SEVENTH: In his book, The First Urban Christians, Wayne Meeks wrote, *"…within a decade of the crucifixion of Jesus, the village culture of Palestine had been left far behind, and the Greco-Roman city became the dominant environment for the Christian movement."*

Early urban "Christian communities" in the Empire were very small. Rodney Stark, historical sociologist at Baylor University, estimates that in 40 CE there were only about 1000 "Christians" in the Roman Empire, which had a population of about 60 million. By 100 CE this figure had grown to 7,530, but still it represented only .000125% of the population. This small population was scattered throughout the empire, but was concentrated in the urban areas of modern day Turkey, Greece, Syria, Israel, and Italy.

Early "churches" were a cultural mix: Jews/ Gentiles, slaves/free, male/female, low status/high status, poor/wealthy. Therefore, one of the constant struggles was: *"In this Christian community, how do we live out relationships of equality with 'others' when we have unequal relationships, or no relationships, with them in the empire of Caesar?"*

EIGHTH: By the end of the first century, over 80% of the Jewish population lived outside of Palestine/Israel. This was the "diaspora". Much like 21st century Judaism (and 21st century Christianity), 1st century Judaism, was not a homogenous community. It was filled with varying beliefs and sects.

CONVERSION AND CHRISTIAN GROWTH

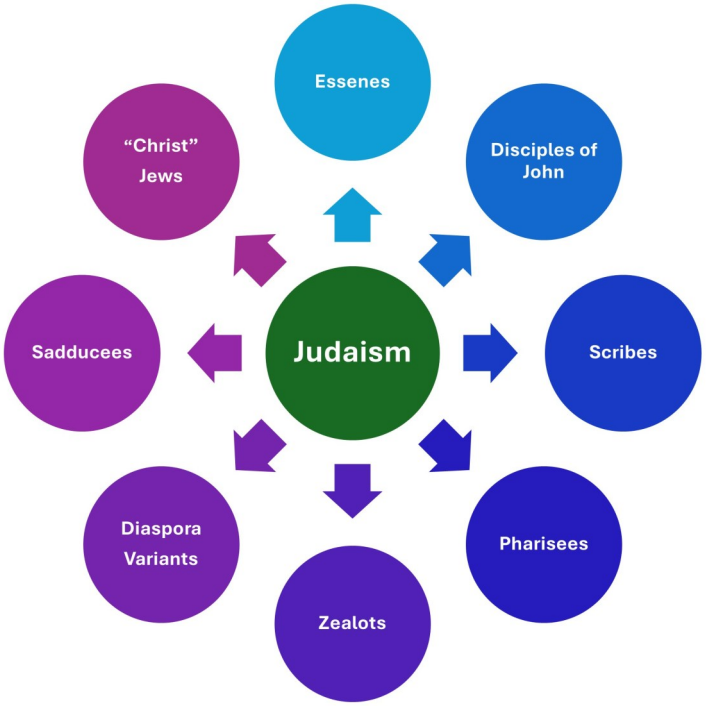
TABLE 1.1

Christian Growth Projected at 40 Percent per Decade

Year	*Number of Christians*	*Percent of Population*[a]
40	1,000	0.0017
50	1,400	0.0023
100	7,530	0.0126
150	40,496	0.07
200	217,795	0.36
250	1,171,356	1.9
300	6,299,832	10.5
350	33,882,008	56.5

[a] Based on an estimated population of 60 million.

Early "Christianity" emerged as a sect within 1st century Judaism. Jews who believed Jesus to be the Messiah/Christ continued to live among and synagogue with Jews who did not believe that Jesus was the Messiah/Christ. As the decades passed, this relationship became increasingly strained and tenuous. The full break finally came; as is evidenced in John's gospel.



In a "Hellenized" Greco/Roman world there were many ways of being Jewish in the diaspora. Traditions and observances varied. You couldn't be "Jewish" in Corinth the same way that you could be in Jerusalem. But a two marks of Jewishness that you could observe anywhere were: circumcision (hence it's pervasiveness in Paul's letters) and worshiping the God of Israel alone.

Paul's letters, especially Romans, are nuanced by a struggle within Judaism as it wrestled with and debated the over-arching question, *"If Jesus is the Messiah/Christ, then was does that mean for our lives and our life together?"*

NINTH: Now it gets tricky. Can we read, study, and discuss Paul's letters on and in Paul's terms. Was Paul a "Christian", or was he a "messianic Jew" who believed that Jesus was the Messiah and the Kingdom of God was therefore immanent? Did he have a "conversion" from Judaism to Christianity, or was it a conversion within

Judaism?

In reading Paul, can we take off our usual lenses: the Council of Nicea, Augustine, Anselm, Aquinas, Martin Luther, Zwingli, Calvin, Wesley; thus reading Paul as a 1st century Jew?

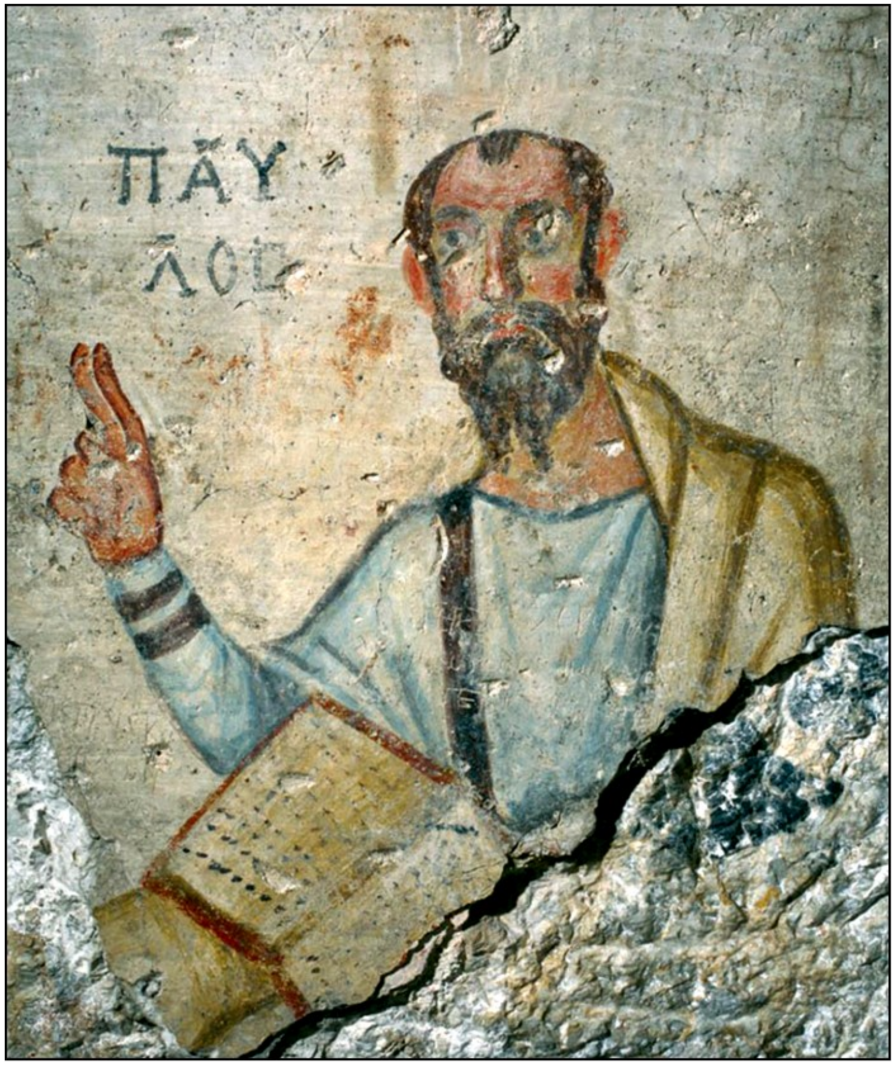
And, while often reading Acts on our journey, can we acknowledge that Acts is "Luke's" agenda, not Paul's. Acts is often read as history; but, is it history, or theology?

The author of Luke/Acts addresses issues/arguments within the "Christian community" around 85-90 CE, and maybe as late as the early 100s CE. The chronology of Paul's letters even differs from that of Acts. So the question becomes, *"What is the author of Luke up to in Acts?"*

What is more, Paul was an "occasional theologian", not a "systematic theologian". Paul wrote to individual communities, in different settings, each with distinct questions and issues. Paul wrote to specific *occasions*. So, it's best to avoid generic interpretations and rather ask, *"What was going on in this community? Why this letter at this time?"*

Finally, Paul's letters are rhetorical. Today, calling something "rhetorical" usually has negative connotations. In Paul's world rhetoric was skilled persuasive argumentation intending to move people from one point of view to another. In rhetorical arguments, even the "voices" or speakers can change; as happens in his letter to the Romans.

Once again, can we read Paul on *Paul's* terms; as a 1st century messianic Jew who believed the resurrection signaled that the Kingdom of God was at hand?



The earliest image of Paul is from a fresco in the "Cave of Paul and Thecla" at Ephesus. 2nd century CE. (?)

TENTH: Here is the "New Testament" arranged chronologically. The seven uncontested autograph letters of Paul are our focus. We will not explore 2 Corinthians in that it may be a compilation of anywhere from two to five of Paul's letter to the Corinthian community.

Green = undisputed autograph letters of Paul; Orange = "Conservative Paul"; Red = "Reactionary Paul"

Chronological Order, Per Marcus Borg	Dating, Per Marcus Borg	Dating, Per "Enter the Bible" Luther Seminary	Emperor, Per Borg's Dating
1 Thessalonians	50	51	Claudius, 41-54
Galatians	Early 50s	51-57	
1 Corinthians	Early 50s	Early 50s	
Philemon	Mid 50s; Paul imprisoned	55-61	
Philippians	Mid 50s, if imprisoned in Ephesus	61-63; if imprisoned in Rome	
2 Corinthians	Mid 50s, combines 2 or more letters	Early 50s	
Romans	58, from Corinth	55-58	Nero, 54-68
Mark	70	70	Vespasian, 69-79
James	Early 70s; brother of Jesus?	50s if by James; likely early 100s	
Colossians	80s; not by Paul	61-63; if by Paul	Domitian, 81-96
Matthew	Late 80s	80-100; 90 approximation	
Hebrews	80s-90s? Author unknown	60-90	
John	90	90	
Ephesians	90; not by Paul	75-100	
Revelation	90s; maybe into 100s	85-95	
Jude	100	55, if brother of James	Trajan, 98-117
1,2,3 John	100	90	
Luke/Acts	100s	80-90	
2 Thessalonians	100s; not by Paul.	80-100	
1 Peter	110s; not by Peter	Early 90s	
1 Timothy	120; not by Paul	Early 100s	Hadrian, 117-138
2 Timothy	120; not by Paul	Early 100s	
Titus	120; not by Paul	Early 100s	
2 Peter	130-150; not by Peter	80-90; 100-150	

Commentary

Tuesday, April 6
We will depart the United States/Canada from various airports. Make sure that you have your passport with you.

Wednesday, April 7
Most flights will arrive at the new Istanbul airport between 2:00 and 5:00 PM. Upon arrival, follow the signs to Passport Control and present your passport. Then pick up your luggage at baggage claim, go through customs, then out into the reception area to the designated meeting point where Cenk Eronat, our guide in Türkiye, will greet you. When all have arrived, our bus will take us to our hotel. After checking in, we will have dinner together at the hotel.

Thursday, April 8
The day will be spent in the "old city" of Istanbul, Some museum sections may be closed for renovations, but there's plenty to see. This day has the most walking, but it's all on paved urban surfaces. Places we will visit:

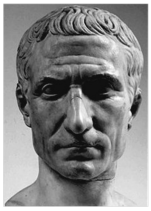
- The Topkapi Palace, from which the sultans ruled the Ottoman Empire.
- The Blue Mosque, which has just been renovated.
- The Hagia Irene, the first church completed in Constantinople in 337 and the site of the 2nd Ecumenical Council or the First Council of Constantinople in 381 CE.
- The Hagia Sophia, completed in 357 CE during the reign of Justinian I. It was the site of the 5th Ecumenical Council or the 2nd Council of Constantinople. Look for the Omphalion.
- The Hippodrome, which features two obelisks and a column taken from Delphi.

This day highlights the beginnings of "Imperial Christianity" and "Christendom"; begun under Constantine the Great (306-337 CE) and completed under Theodosius I (379-395 CE).

Friday, April 9
The first part of the day we travel to Greece; or, in 1st century terms, from the Roman province of Thrace into the province of Macedonia. Heading west, it takes awhile to get out of Istanbul; population of 15+ million. Take a look at the wonderful contemporary architecture along the way. In the rural areas, you will see small towns and an agricultural economy. During much of the drive will be along the north coast of the Sea of Marmara.

As we near Greece, we say a temporary "Goodbye" to Cenk Eronat and transfer to another bus for the boarder crossing. You will need your passports available. After passing Greek customs, we will meet Voula Kalapoda, our guide for Greece, and board our tour bus.

We travel from the border to Philippi where we will visit the "traditional site" where, according to Acts 16, Paul met Lydia, see the magnificent baptistry built there, and also discuss Paul's letter to **Philemon**. After touring the ancient ruins of Philippi – located on the Via Egnatia – we will travel to Kavala (modern Neapolis, Acts 16:11) and check into our hotel.



Julius Caesar, who had been given the title, "dictator for life", represented the struggle between the "Republicans", who favored a representative republic with a ruling senate, and the "Imperialists", who favored power centralized in the emperor. On March 15, 44 BCE he was assassinated in Rome by a group of Republican senators led by Cassius and Brutus.

A new round of civil war broke out and the Imperialists, led by Octavian (Augustus) and Mark Anthony, finally met the Republican forces, led by Cassius and Brutus, on the plain at Philippi in 42 BCE. The Imperialists were victorious, ending the Republic and securing the Empire. The struggle was then between Octavian, who ruled the western empire, and Mark Anthony, who ruled the eastern. They finally met at Actium in 31 BCE and Octavian defeated the navy of Mark Anthony and Cleopatra; establishing Octavian as absolute ruler.

Octavian later ceded Philippi to military leaders and it functioned under military rule. Acts 16:20 has Paul and Silas being brought before the "magistrates" in Philippi. The Greek word in the text is "stratagois" - "officers" or "generals", from which we get "strategy". There is a sense in which Philippi is the birthplace of Roman Imperialism.

Saturday, April 10
Paul went to the provincial capitals. So, like Paul, we head for Thessaloniki, capital of the province of Macedonia.

There are not many archeological ruins at Thessaloniki because, unlike Philippi, Corinth, Ephesus, and other sites, the modern city is built right on top of the ancient one. However, we will see a portion of the Roman forum.

We will visit the mausoleum and triumphal arch of Emperor Galerius; although there is no evidence that Galerius was ever entombed in the mausoleum. The last stop in Thessaloniki is the excellent archeological museum of ancient Macedonia. On the way from Thessaloniki to Kalambaka (Meteora), we will stop at Vergina to see the tomb of Phillip II; King of Macedon and father of Alexander the Great. It is a good glimpse into the wealth, authority, and power of ancient rulers.

After checking into our hotel, after dinner we will have some group discussion. Two nights in Kalambaka.



In 293 CE, the empire established a tetrarchy. Two Augusti ruled; one in the west and one in the east. Under each of them a Caesar would serve; later to be elevated to an Augustus. Diocletian became Augustus in the east; Maximian in the west. Galerius (married to the daughter of Diocletian) was appointed Caesar in the east ; and Constantius (father of Constantine the Great) in the west.

Christians lived in relative peace during the reign of Diocletian, but persecutions began later in his reign; perhaps encouraged by Galerius. However, in 311 CE Galerius and Constantine issued the Edit of Toleration, which ended Diocletian's persecution.

Then in 313 CE, emperors Constantine and Licinius issued the Edit of Milan, making Christianity a legal cult. About 361 CE, this was followed by Emperor Julian the Apostate issuing a decree that all forms of Christianity, Judaism, and Paganism were legal .

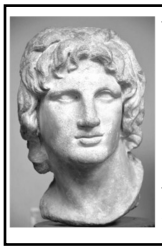
In 381 CE, Theodosius the Great began the Christian persecution of all forms of religion except Nicene Christianity. From 389-392 CE, he closed all temples and worship sites of Roman religion; including Delphi. (There is much debate about Theodosius and the demise of "paganism.")

Finally in 393 CE, Theodosius issued laws banning any public non-Christian religious customs. He also closed the Olympic games. Christianity had - finally and fully - become imperial. Christendom. Empire baptized!

Sunday, April 11
We will begin the day by visiting Varlaam Monastery; built by priest-monks Theophanes and Nektarios Apsarades, who arrived at the rock about 1517-1518 CE. We are stepping into the time of the Reformation; a time when Greece was part of the Ottoman Empire.

Pay particular attention to the iconography in All Saints Church. It reflects late Medieval /Early Renaissance theology. Does it represent your theology?

After a driving tour past some of the other monasteries, we will have a traditional lunch in Kalambaka. After our evening meal at the hotel, we will have discussion of **Philippians** and end the day by celebrating the **Eucharist**.



The Hellenization of the territories conquered by Alexander the Great significantly influenced Paul's world. At it's height the empire of Alexander stretched from Greece to India, and through Israel to Egypt. After withdrawing from his campaign in India, he died in Babylon in 323 BCE at the age of 33. His body was taken the Alexandria, Egypt for burial. His empire was then divided between his generals. The Seleucids ruled the northern areas and the Ptolemies ruled Israel and Egypt.

Even Jerusalem and Judaism were Hellenized; influenced by Greek culture. The world of Paul now spoke Greek, the New Testament was written in koine Greek, the Old Testament was translated into Greek - the Septuagint. It was no longer a "Hebrew" world.

Monday, April 12
We first stop at Pefkis Icon Factory and see Greek Orthodox icons being hand painted. Icons can be purchased.

We then head to Delphi to see the extensive archeological site; the center of which is the temple and oracle of Apollo. After walking the site, we will visit the museum; all the artifacts of which were excavated at Delphi. Make sure to see the omphalos stone, the inscription for Trajan's (98-117 CE) restoration of the temple, and the statue of Antinous, the younger lover of Hadrian (117-138 CE).

After dinner at the hotel, we'll have some discussion of **Galatians**, Overnight in Delphi.



Temples to Apollo dot the ancient Greco-Roman world . We will see his temples at Delphi, Corinth, and Didyma; all of which had oracles.

He was the "son of the most high god", Zeus and wife, Leto. His twin sister was Artimis. He was one of the most complex and gifted gods with regard to his attributes. He was the god of light, truth, knowledge, prophecy, healing, and the mediator between the gods and mortals; the oracle of the gods.

If there is a "christ-like" figure in the Greco-Roman pantheon, it is Apollo. Paul is not in contention with the temple in Jerusalem. He's in contention with the temples and cultus of Roman religion; particularly of Apollo, Artimis, Aphrodite, and the Imperial cult.

In the later empire, prior to Constantine, Apollo became conflated with the god Sol Invictus; the Unconquered Sun. His feast day was December 25th which, as tradition has it, Christianity usurped to celebrate Christ's birth.

But for you who fear my name the sun of righteousness shall rise, with healing in its wings. You shall go forth leaping like calves from the stall.— Malachi 4:2

Hail the Heav'n-born Prince of Peace. Hail the Sun of Righteousness! Light and Life around he brings, risen with Healing in his Wings. — Charles Wesley

Tuesday, April 13
In the ancient area of Athens, we will visit the Areopagus where, according to Acts 17, Paul gave his sermon about "and unknown god". Then we will climb the Acropolis of Athens on which there are temples to Athena (the Parthenon), Nike, Poseidon, and Augustus. There will be free time for lunch and, if one wishes, to visit the Acropolis Museum.

Wednesday, April 14
In the morning we head for ancient Corinth, stopping first at the canal; completed in 1893. For centuries, many people had envisioned a shortcut around the treacherous Peloponnesian Peninsula. Emperor Nero first started and attempt using 6000 Jewish prisoners, but it was abandoned upon his death. We will also see the diolkos (ancient road) used to transport boats across the isthmus prior to the canal. Think how long ships crews might be in port at Corinth while waiting in the eastern or western queue!

The locale of Ancient Corinth has been occupied since about 6500 BCE. In 400 BCE it had a population of maybe 90,000. It had been destroyed by the Romans in 147 BCE, only to be ordered rebuilt by Julius Caesar in 44 BCE just prior to his assassination. It was the capital of the Roman province of Achaia. In The Rise of Christianity, Stark put the population of Paul's Corinth at 100,000. In a later book. Cities of God, he revised it to 50,000. When asked "Why?', he said he found better data. The size of Paul's community in this large city? Maybe 30?

We will discuss **1 Corinthians** while seated in the ancient forum, explore the site, and visit the newly expanded museum. After a late lunch we will drive to Piraeus, the port of Athens, say "Goodbye" to our guide and driver, and board our ferry, the Blue Star 2, for Patmos; sailing at about 6:00 PM. You will have cabins with beds and full bath. We arrive on Patmos - still in Greece - at 2:15 AM, go to our hotel, and fall back into bed. Overnight on ferry and on Patmos.

Thursday, April 15
After breakfast at the hotel, we will visit the "Cave of the Apocalypse", *traditional* site for the writing of Revelation, and then the Monastery of St. John, which has a gospel book dating from the 6th century. After lunch, we board a smaller ferry for a four hour ride to Kusadasi, Türkiye. You will again need your passport upon arrival. Two nights in Kusadasi.

Friday, April 16
We will now be entering the area of the "Seven Churches of the Apocalypse" mentioned in Revelation 2-3. Ephesus is mentioned first, but we will also eventually visit Laodicea, Sardis, Smyrna (Izmir), and Pergamum.

At Ephesus, capital of the Roman province of Asia, we will get our best glimpse of 1st century urban life in the Roman Empire. Still, we are seeing only the public spaces. Inside the walls of a Roman city, vast areas were taken up by public space: forums, administrative buildings, markets, baths, temples, stadiums, and theaters. With the exception of the homes of the wealthy, like the terrace houses we will visit, many people lived in cramped and crowded *insulae* or apartments. People spent as much time as they could in public spaces.

Highlights: the Administrative Forum that had a colossus and temple of Emperor Domitian, a temple to Emperor Hadrian, fountain of Emperor Trajan, Library of Celsus, the Gate of Mazeus (through which Paul undoubtedly walked), and the great theater (Acts 19). The Temple of Artimis, one of the seven wonders on the ancient world, was at Ephesus; but little remains. After lunch (provided), we will tour a carpet factory cooperative and see how Turkish carpets are made. Carpets may be purchased. Overnight Kusadasi.

Saturday, April 17
We first visit the temple of Apollo at Didyma; one of the largest temples of the ancient world; complete with oracle. We wll discuss **1 Thessalonians**. Then we meander up the Meander Valley (yes, that's the source of the verb) to Aphrodisias a city that had Augustus as patron. The Julian Imperial family - Julius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero - claimed to be descended from Aphrodite.

Besides the Monumental Gate, the Temple of Aphrodite, the stadium, and the bouleuterion, the most impressive and important structure is the Sebasteion and the reliefs in the museum. It is the best expression of Roman imperial theology that we will see. Also important: the inscribed doorpost from the synagogue. Overnight at Pamukkale.

Sunday, April 18
We first visit Hierapolis; a huge site. The population may have reached 100,000. There was a large Jewish population in Hierapolis. Not all the Jewish people returned from the exile in Babylon (586-536 BCE); many stayed. Antiochus the Great (ruled the Seleucid Empire 137-222 BCE) moved over 2000 Jewish families from Babylon to this area. The Jewish population in the area of Hierapolis, Laodicea, and Colossae may have reached 50,000 by 62 CE.

The main sites we will visit together are the Martyrion, the tomb of Philip the Apostle, and the theater; perhaps the best theater restoration on our trip. After some free time to explore, we will head for Laodicea; ending the day with dinner on the waterfront at Izmir (ancient Smyrna). Overnight in Izmir.

Monday, April 19
Pergamon was a huge city - maybe 200,000 by mid second century - and was briefly the capital of the province of Asia before it was moved to Ephesus. We will first visit the acropolis with it's Temple of Trajan, remains of the Altar of Zeus, and a dizzying theater. We will then visit the Asklepion - unique on our tour - where the great physician Galen practiced. Drive to Assos; two nights. Eucharist on the first night..

Tuesday, April 20
Aristotle had a academy in Assos, where he married the daughter of King Hermias. When the Persians attacked Assos, he fled to Macedonia and tutored Alexander the Great, son of Phillip II. We will climb the acropolis of Assos and see the Temple of Athena, circa 530 BCE; roughly the time of Ezra rebuilding the temple in Jerusalem after the Babylonian captivity.

We will then visit the old port at Troas and head back to Assos—taking some time on the way to actually walk a section of the road that Paul walked. Acts 20 has Paul walking from Troas to Assos before setting sail to Miletus; which was close to Didyma. We will discuss **Romans** that evening.

Wednesday, April 21
Leaving Assos, we at Troy, the oldest walls of which date from 2500 BCE; about the time the Great Pyramid was completed in Egypt. Troy gives us our best understanding of archeological research in that all nine historical periods can be seen. It's also a fitting end to our journey in that Virgil, in his Aeneid (written 29-19 BCE), wove the story/myth of Aeneas leaving Troy and sailing to Italy where he became the ancestor of the Romans. The Aeneid is filled with ascription and prefiguration that paves the way for Roman imperial theology and manifest destiny. As Crossan writes in In the Shadow of Empire, *"These … elements establish the irrevocable destiny of Rome - from Troy to Italy and from Aeneas to Augustus."* (p. 63)

Crossing the Dardanelles, we travel through the region where the Battle of Gallipoli was fought and arrive in Istanbul; visiting the Spice Bazaar before going to our hotel for a farewell dinner. Overnight in Istanbul

Thursday, April 22
After a leisurely breakfast, we board our bus for the airport, say "Goodbye" to our guide and driver, and board our flights for home.



LODGING PLACES ARE CIRCLED

