

# LOGOS

## **Logos Online Bible Study**

*First Wednesdays, 7.00–8.30 pm, on Zoom*

### **Christian Beginnings**

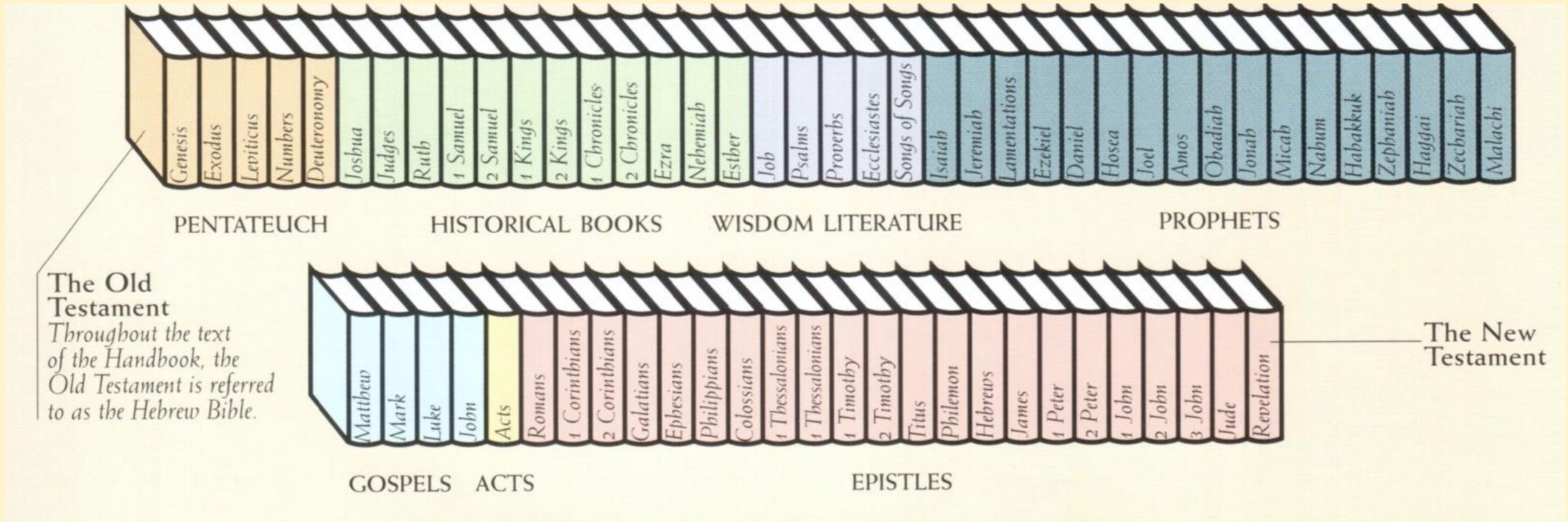
**According to the Acts of the Apostles**

**Session I - Introduction**

## **Why Study the Acts of the Apostles?**

Have you ever wondered ... how an insignificant movement within first century Judaism became a world religion ... or why its crucified leader became worshipped as divine ... or why his brother, James, became its leader ... or why someone who'd never met Jesus and who violently opposed his movement became its most effective advocate ... or why Jesus who preached the good news of God's rule became the good news himself ... or what became of Jesus' ministry of healing and hospitality ... or why baptism became the Christian rite of initiation ... or why Gentiles living throughout the Mediterranean should offer exclusive allegiance to a crucified Jew ... or what role the Holy Spirit played in the conception and growth of the early church ... or what characterised worship in the early Jesus movement or informed its beliefs and practices ... or how leadership was exercised or decisions were reached ... or how Christian allegiance affected kinship, societal and cultural affiliations?

# The Acts of the Apostles



## Apocryphal Acts (2<sup>nd</sup>–3<sup>rd</sup> centuries)

*Novel (Romance), Biography (Bios), Aretology, Travel Narrative*

Acts of Andrew, Acts of John, Acts of Paul (& Thecla), Acts of Peter, Acts of Thomas

(4<sup>th</sup>–5<sup>th</sup> cent: Acts of Barnabas, Acts of Philip, Acts of Pilate, Acts of Xanthippe & Polyxena, Passion of Bartholemew, Passion of Matthew, et al)

# Acts of the Apostles

## PRAXEIS APOSTOLWN

Second part of a two-volume work (Luke-Acts)

An account of how the 'word of God' (ie the good news about Jesus Christ) spread rapidly throughout the 'western' inhabited world (*oikoumenê*) – from Jerusalem to Rome

Covering the first Christian generation, c 30 – 60 CE

Partial (only northern Mediterranean; no eastern or southern expansion)

Selective (focuses on strategic centres / growth points)

Nuanced (narrated from a particular perspective)

### Traverses Six Major Transitions (Luke > Acts)

Theological: Proclaimer > Proclaimed

Geographical: Palestine > Diaspora

Cultural: Jewish > Greco-Roman

Linguistic: Aramaic > Greek

Demographic: Jews > Gentiles

Sociological: Agrarian > Urban

# Acts of the Apostles

## What kind of a book?

‘Since many have undertaken to compile a narrative about the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I, too, decided, as one having a grasp of everything from the start, to write a well-ordered account for you, most excellent Theophilus, so that you may have a firm grasp of the words in which you have been instructed.’ (Luke 1.1–4)

Strong resonances with Ancient Greek Historiography (‘Historical Monograph’)  
Cf Thucydides (5<sup>th</sup> cent BCE), *History of the Peloponnesian War*  
& Polybius (2<sup>nd</sup> cent BCE), *The Histories*

‘... to set forth the matter exactly and to expound it as lucidly as possible ...’  
(Lucian [2<sup>nd</sup> cent CE], *How to Write History*, 42)

Contrary to the aspirations of Lucian, Leopold von Ranke (1795–1886) and his successors (history ‘as it actually was’ – brute fact), all historical reconstruction is mediated, partial, selective, interpretative and influenced by the presuppositions, biases and interests of historians (and their sources).

# Acts of the Apostles

## What kind of a book?

Strong resonances with Ancient Greek Historiography ('Historical Monograph')

Tendentious (kerygmatic) History

*Jesus – the fulfilment of Jewish vocation and destiny*

*Jesus – the way of salvation for all people*

*The birth of a universal faith from Jerusalem*

*'... those who believed were of one heart and soul' (idealised)*

Imaginative Reconstruction & Fabrication

*Compensate for a lack of sources & 'spin' existing ones*

Structural Overview

*The birth of Christian community (ch 1)*

*The mission among Jews (chs 2 – 8, Peter)*

*The mission among Gentiles (chs 9 – 28, Saul/Paul)*

# Acts of the Apostles

## Literary Forms

### Narratives

*Journeys, missionary activities, miracles stories*

### Summaries

*Acts 2.42–47; 4.32–35; 5.12–16*

### We-Sections (Luke's travel diary?)

*Acts 16.10–17; 20.5–15; 21.1–18; 27.1–28.16*

### Speeches

*(28 speeches: Peter [8], Paul [10], risen Christ, Demetrius, Festus, Gallio, Gamaliel, James, Stephen, Tertullus, town clerk at Ephesus, the Twelve)*

*'As to the speeches which were made either before or during the war, it was hard for me, and for others who reported them to me, to recollect the exact words. I have therefore put into the mouth of each speaker the sentiments proper to the occasion, expressed as I thought he would be likely to express them, while at the same time I endeavoured, as nearly as I could, to give the general import of what was actually said.*

*(Thucydides, History of the Peloponnesian War, 1.22)*

# Acts of the Apostles

## When was it Written?

Dating assessments range from 60s to 130s

< < < < Terminus a quo (earliest) > > > >

After the Gospel of Luke (cf Acts 1.1-2; Luke used Mark [late 60s])

Luke usually dated in the 80s (cf Luke 21.20-24 // Mark 13.14-23)

Value judgements about doctrinal development (eg Christology, ecclesiology, no Gnosticism, et al) and historical probability (no mention of Emperor Nero's persecution of Christians in Rome [64 CE] or the destruction of the Temple [70 CE] or the apostle Paul's death [by Nero mid 60s?])

< < < < Terminus ad quem (latest) > > > >

Acts alluded to in the writings of Justin Martyr (150s) and quoted by Irenaeus (180s)

Is the author dependent on Josephus' *Jewish War* (late 70s), *Antiquities of the Jews* (mid 90s)?

'Many New Testament interpreters use the date AD 80–85 for the composition of Luke-Acts, and there is no good reason to oppose that date, even if there is no real proof for it. Such an intermediate dating remains the most plausible ...' (Joseph Fitzmyer, *The Acts of the Apostles*, p 54)

# Acts of the Apostles

## Where was it Written?

Not in Palestine

*Native Greek-speaker, familiar with Mediterranean Culture & Geography*

Somewhere in the Mediterranean Basin

Rome (Italy) – Antioch (Syria) – Ephesus (Asia Minor) – Achaia or Athens (Greece)

Largely Circumstantial Evidence

*Geography & Local Knowledge – Narrative Emphasis – Theological Concerns – Early Church Tradition*

‘Luke was a Syrian of Antioch, by profession a physician, the disciple of the apostles, and later a follower of Paul until his martyrdom. He served the Lord without distraction, without a wife, and without children. He died at the age of eighty-four in Boeotia [central Greece], full of the Holy Spirit.’  
(*Extratextual Prologue to the Gospel [cf Anti-Marcionite Prologue], late 2<sup>nd</sup> cent?*)

# Acts of the Apostles

## The Text - Three 'Families'

### The Alexandrian

Papyrus 74, Codex Sinaiticus, Codex Alexandrinus, Codex Vaticanus

### The Western (6-10 % longer than Alexandrian)

Codex Bezae Cantabrigiensis

### Byzantine (textus receptus?)

Tend to be later witnesses

### Acts 15.19–20 (Alexandrian)

Therefore I have reached the decision that we should not trouble those gentiles who are turning to God, but we should write to them to abstain only from things polluted by idols and from sexual immorality and from whatever has been strangled and from blood.

### Acts 15.19–20 (Western / Bezae)

‘Therefore I have reached the decision that we should not trouble those gentiles who are turning to God, but we should write to them to abstain only from things polluted by idols and from sexual immorality [omit: and from whatever has been strangled] and from blood, *and whatever they do not wish to be done to them, they should not do to others.*’

## Acts of the Apostles Who Wrote it?

‘The third book of the Gospel: According to Luke. This Luke was a physician. After the ascension of Christ, when Paul had taken him along with him as one devoted to letters, he wrote it under his own name from hearsay. For he himself had not seen the Lord in person, but, insofar as he was able to follow it all, he thus began his account with the birth of John.’

(Muratorian Canon, c 170–180 CE)

‘Luke also, the companion of Paul, recorded in a book the Gospel preached by him.’

(Irenaeus, *Against Heresies*, 3.1.1, c 170–190 CE)

‘Luke was a Syrian of Antioch, by profession a physician, the disciple of the apostles, and later a follower of Paul until his martyrdom. He served the Lord without distraction, without a wife, and without children. He died at the age of eighty-four in Boeotia [central Greece], full of the Holy Spirit.’ (*Extratextual Prologue to the Gospel* [cf *Anti-Marcionite Prologues*], late 2<sup>nd</sup> cent?)

# Luke & Theophilus

## Luke

Second generation Christian

Author of Luke & Acts

Gentile with Jewish Sympathies ('god-fearer', *theosebês*?)

Educated, Greek-speaking, multi-cultural, rhetorician

Companion of Paul (Phlm 24; Col 4.14; 2 Tim 4.11)

The beloved physician (Col 4.14)?

'... our author is a well-travelled retainer of the social elite, well educated, deeply concerned about religious matters, knowledgeable about Judaism, but no prisoner of any subculture in the Empire. Rather, he is a cosmopolitan person with a more universalistic vision of the potential scope of impact of his faith, both up and down the social ladder, and also across geographical, ethnic, and other social boundaries.'

(Ben Witherington, *Acts of the Apostles*, p 56)



# Luke & Theophilus



## Theophilus

(friend / beloved of God)

Proper name from 3<sup>rd</sup> cent BCE, used of Jews and Gentiles

Actual person or literary device?

‘Most excellent’ (*kratiste*, ‘Your Excellency’, Luke 1.3; member of Roman aristocratic classes [cf Equestrians/Knights; Felix, Procurator of Palestine, Acts 23.26 et al])

Luke’s patron (cf ‘In my history of our Antiquities, most excellent (*kratiste*) Epaphroditus ...’ [Josephus, *Against Apian* I])

A Christian inquirer, catechumen or neophyte (cf ‘... so that you may have a firm grasp of the words in which you have been instructed (*katêcheô*).’ Luke 1.4)

**First Century  
Greco-Roman World  
of the Mediterranean**

# THE MEDITERRANEAN IN THE ACTS OF THE APOSTLES

Principal places mentioned in the Acts of the Apostles




**KEY TO MAP**

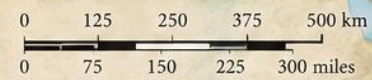
- City or place mentioned in Acts
- ★ Jerusalem
- Traditional route of Paul's First Missionary Journey (Acts 13–14)
- Traditional route of Paul's Second Missionary Journey (Acts 15:36–18:22)
- Traditional route of Paul's Third Missionary Journey (Acts 18:23–21:16)
- - - Journey to Rome (Acts 27–28)

**PLACES MENTIONED IN ACTS (BY REGION)**

<b>JUDEA</b> Jerusalem (2:5; 8:1; 12:5; 21:17; 26:10) Caesarea (10:1; 21:8)	<b>ASIA</b> Ephesus (18:19–21) Smyrna (1:8) Mitylene (16:11) Assos (16:14) Troas (16:8)	<b>ITALY</b> Syracuse (28:12) Rhegium (28:13) Puteoli (28:13) Three Taverns (28:15) Rome (28:11–31)
<b>SAMARIA</b> Samaria (8:5; 9:31)	<b>MACEDONIA</b> Philippi (16:12–40) Thessalonica (17:1–9) Berea (17:10–15)	<b>OTHERS</b> Byzantium (27:5) Chalcedon Alexandria (18:24; 27:6) Fair Havens (27:8) Cyrene (11:20)
<b>SYRIA</b> Antioch (13:1–3) Tyre (21:3–6)	<b>GREECE</b> Corinth (18:1–18)	
<b>CYPRUS</b> Salamis (13:4–5) Paphos (13:6–12)		

All dates refer to Acts chapters and verses.

Routes are traditional and approximate.



Jerusalem to Rome – 1450 miles (direct), 2100 miles (on foot)



# PRINCIPAL GRECO-ROMAN GODS

## ZEUS

Greek: ΖΕΥΣ  
Latin: IUPPITER



King of the Gods  
Sky, Thunder, Lightning,  
Law and Order

## HERA

Greek: ἭΡΑ  
Latin: IUNO



Queen of the Gods  
Marriage, Women,  
Family, and Birth

## POSEIDON

Greek: ΠΟΣΕΙΔΩΝ  
Latin: NEPTUNUS



Sea, Oceans, Earthquakes,  
Horses, and Storms

## DEMETER

Greek: ΔΗΜΗΤΡΑ  
Latin: CERES



Agriculture, Grain,  
Harvest, Fertility,  
and the Earth

## APOLLO

Greek: ἈΠΟΛΛΩΝ  
Latin: APOLLO



Light, Music, Arts,  
Prophecy, Healing,  
and Truth

## ARTEMIS

Greek: Ἄρτεμις  
Latin: DIANA



The Hunt, Wilderness,  
Animals, Chastity,  
and Young Women

## ARES

Greek: Ἄρης  
Latin: MARS



War, Violence,  
Courage, and  
Bloodshed

## ATHENA

Greek: Ἀθήνα  
Latin: MINERVA



Wisdom, Strategy,  
Crafts, Justice,  
and Civilized Life

## HERMES

Greek: Ἑρμῆς  
Latin: MERCURIUS



Messengers, Travel,  
Commerce, Thieves,  
and Communication

## APHRODITE

Greek: Ἀφροδίτη  
Latin: VENUS



Love, Beauty,  
Desire, Pleasure,  
and Fertility

## HEPHAESTUS

Greek: Ἥφαιστος  
Latin: VULCANUS



Fire, Metallurgy,  
Crafts, Blacksmiths,  
and Invention

## HADES

Greek: Ἅδης  
Latin: PLUTO



The Underworld,  
The Dead, Wealth  
(Buried Riches)

## DIONYSUS

Greek: Διόνυσος  
Latin: BACCHUS



Wine, Festivity,  
Theatre, Ecstasy,  
and Inspiration

## HESTIA

Greek: Ἑστία  
Latin: VESTA



Home, Hearth,  
Family, and  
Sacred Fire

The names of the gods differ between Greek (Hellenic) and Roman tradition, but many represent the same deities and share common stories and attributes.

# HERO-GODS / DEIFIED MORTALS




Mortals who achieved divinity through deeds, destiny, or divine favor.

<p><b>HERACLES</b> (<i>HERCULES</i>) <i>Greek Hero</i></p>  <ul style="list-style-type: none"> <li> Greatest of heroes, famed for the Twelve Labors and countless deeds.</li> <li> After death, he was taken to Olympus and granted immortality by Zeus.</li> <li> God of strength, heroes, and protection; married Hebe, goddess of youth.</li> </ul>	<p><b>ASCLEPIUS</b> <i>Greek</i></p>  <ul style="list-style-type: none"> <li> Mortal son of Apollo, unmatched healer who could even raise the dead.</li> <li> Zeus struck him down for upsetting the order of life and death, but later granted him godhood.</li> <li> God of medicine, healing and physicians.</li> </ul>	<p><b>ROMULUS</b> <i>Roman</i></p>  <ul style="list-style-type: none"> <li> Founder and first king of Rome. Raised by a she-wolf, builder of a city.</li> <li> After a great storm, he vanished mysteriously and was worshipped as a god.</li> <li> Deified as Quirinus, god of the Roman people and of civic power.</li> </ul>	<p><b>JULIUS CAESAR</b> <i>Roman Emperor</i></p>  <ul style="list-style-type: none"> <li> Dictator of Rome, conqueror and shaper of the Roman world.</li> <li> Assassinated in 44 BCE; the Senate deified him in 42 BCE.</li> <li> Worshipped as Divus Julius, a god and protector of Rome.</li> </ul>
<p><b>AENEAS</b> <i>Roman</i></p>  <ul style="list-style-type: none"> <li> Trojan hero who fled to Italy and laid the foundations of Rome's future.</li> <li> After a final battle in Italy, he vanished and was transformed.</li> <li> Honored as Indiges, a god of the land and ancestor of the Roman people.</li> </ul>	<p><b>CASTOR &amp; POLLUX</b> (<i>THE DIOSCURI</i>) <i>Greek</i></p>  <ul style="list-style-type: none"> <li> Twin sons of Leda. Castor was mortal; Pollux was immortal (son of Zeus).</li> <li> When Castor died, Pollux shared his immortality so they could be together forever.</li> <li> Worshipped as the Dioscuri, divine protectors of sailors, warriors and travellers.</li> </ul>	<p><b>GLAUCUS</b> <i>Greek</i></p>  <ul style="list-style-type: none"> <li> A mortal fisherman who ate a magical herb while cooking a fish.</li> <li> It made him immortal and he became a sea deity and prophet.</li> <li> Honored as a minor sea god and seer of the future.</li> </ul>	<p><b>INO (LEUCOTHEA)</b> <i>Greek</i></p>  <ul style="list-style-type: none"> <li> Mortal queen and daughter of Cadmus, who suffered great loss.</li> <li> Threw herself into the sea and was transformed by the gods.</li> <li> Deified as Leucothea, sea goddess and protector of sailors.</li> </ul>



These figures began as mortals—heroes, kings, healers, or leaders—whose extraordinary deeds, suffering, or destiny raised them to the divine. They were worshipped in temples, festivals, and rites beside the immortal gods.

## ICON KEY

-  Who they were
-  Path to divinity
-  Domain / Legacy



# THE SYNAGOGUE OF DELOS

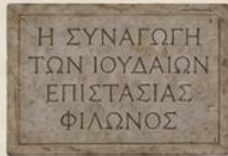
## In the First Century CE

A reconstruction based on archaeological evidence and the latest academic research

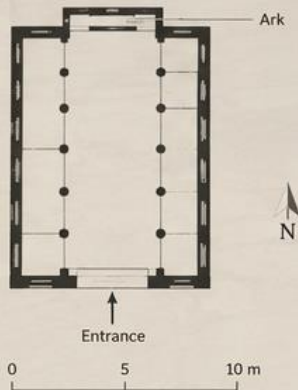
Built around the mid-1<sup>st</sup> century BCE and in use into the 2<sup>nd</sup> century CE, the Delian synagogue is the earliest known purpose-built synagogue in the Mediterranean world and a testament to the vibrant Jewish community of cosmopolitan Delos.

### INSCRIPTIONS

Dedications in Greek on marble plaques were found built into the walls, recording gifts for the construction and upkeep of the synagogue by prominent members of the Jewish community.



### PLAN OF THE SYNAGOGUE



### THE ARK (HEIKHAL)

A recessed niche in the west wall, framed like a small temple front, housed the Torah scrolls in a wooden chest.

### THE BUILDING

The synagogue is a rectangular, well-built structure (approx. 17 x 9 m) constructed of local stone with high-quality marble architectural elements.

### STONE BENCHES

Benches ran along the side walls and across the back, providing seating for the congregation.

### COLUMNS AND AISLES

A row of columns divided the hall into a central aisle and side aisles, creating an orderly and dignified space.

### FLOOR

The floor was paved with mosaics or carefully laid stone. Excavations have revealed mosaic fragments with geometric patterns and possibly dedicatory inscriptions.

### ENTRANCE

A monumental doorway faced east toward the Sacred Way and the harbor, integrating the synagogue into the civic and religious life of Delos.

### USES AND FUNCTIONS



**PRAYER**  
Daily and Sabbath prayers were recited facing the Ark.



**TORAH READING**  
The Torah was read aloud from a wooden stand.



**TEACHING**  
The space also served for teaching and reading from the Prophets and the Law.



**COMMUNITY GATHERING**  
A center for communal life, meetings, and the reading of announcements.

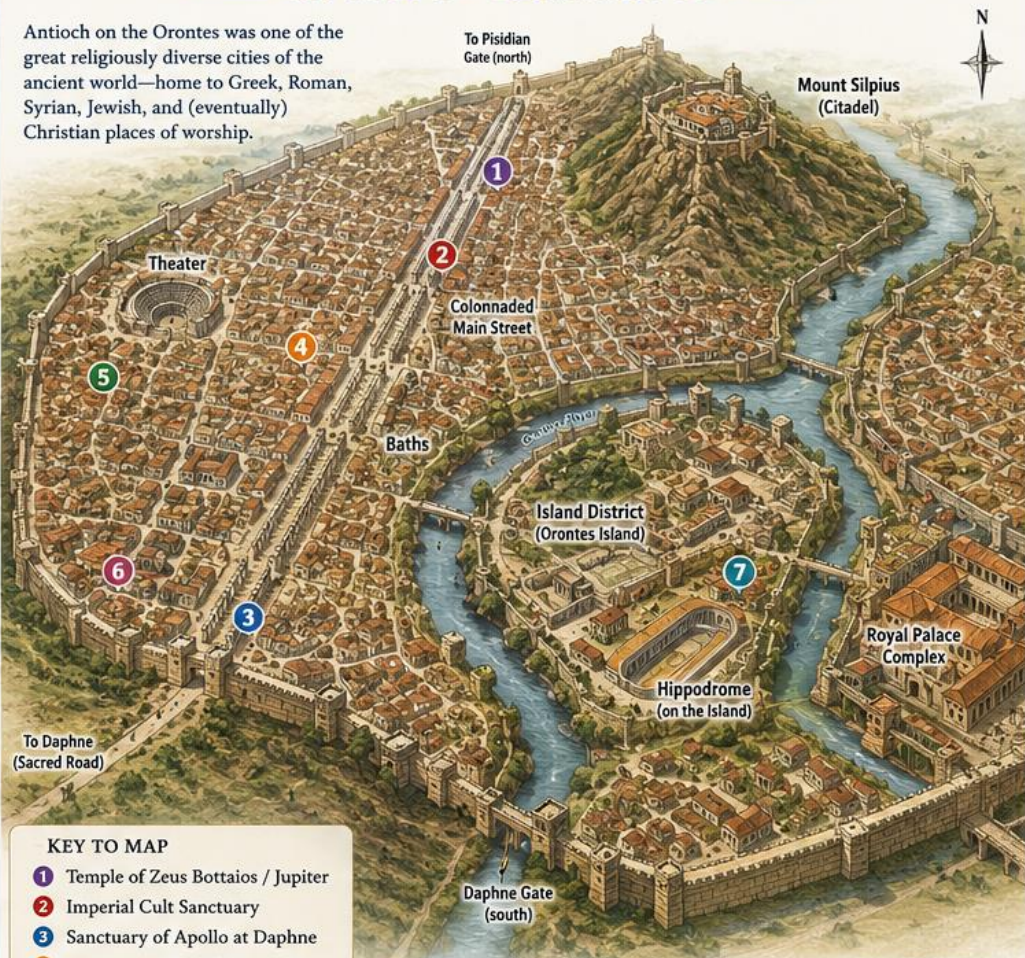
### HISTORICAL CONTEXT

Delos was a major religious, commercial, and cultural center in the Hellenistic and Roman periods. Its Jewish community—one of the largest in the ancient world—enjoyed a degree of autonomy and prospered through trade, craftsmanship, and banking.

# RELIGIOUS LANDSCAPE OF ANTIOCH

— IN THE 1<sup>ST</sup> CENTURY CE —

Antioch on the Orontes was one of the great religiously diverse cities of the ancient world—home to Greek, Roman, Syrian, Jewish, and (eventually) Christian places of worship.



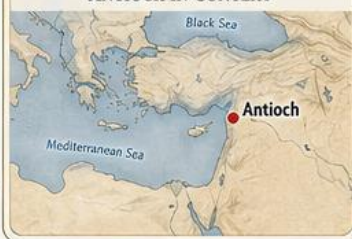
## KEY TO MAP

- 1 Temple of Zeus Bottaios / Jupiter
- 2 Imperial Cult Sanctuary
- 3 Sanctuary of Apollo at Daphne
- 4 Synagogues (Jewish Quarter)
- 5 Shrines of Tyche and Local Deities
- 6 Mystery Cult & Other Shrines
- 7 Early Christian House Churches (approximate areas)

## ABOUT THE MAP

This reconstruction is based on archaeological evidence, ancient literary sources (Strabo, Libanius, Josephus, John Malalas), coins, inscriptions, and topographical analysis. Many buildings are not excavated and are placed according to scholarly consensus and probability.

## ANTIOCH IN CONTEXT



## MAJOR TEMPLES, SHRINES & PLACES OF WORSHIP

### 1 TEMPLE OF ZEUS BOTTAIOS / JUPITER



Principal civic cult temple in the Hellenistic period; Zeus (Jupiter under Rome) was a chief patron of the city. Likely located near the civic center along the main colonnaded street.

Evidence: coins, inscriptions, literary sources.

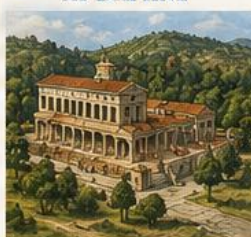
### 2 IMPERIAL CULT SANCTUARY



Temples and altars dedicated to the Roman Emperor (and Roma). Center for imperial worship, sacrifices, and civic festivals. Essential to Roman loyalty and political life.

Evidence: coins, inscriptions, comparative archaeology.

### 3 SANCTUARY OF APOLLO AT DAPHNE



Famous suburban sanctuary about 5–6 miles south of the city. Included the temple of Apollo, sacred groves, springs, shrines (including Artemis), and spaces for festivals and banquets.

Evidence: literary sources, landscape archaeology, remains of colonnaded roads and structures.

### 4 SYNAGOGUES (JEWISH QUARTER)



Antioch had a large and influential Jewish population with multiple synagogues for worship, reading of the Torah, and communal life.

Evidence: literary sources (Josephus, Acts), archaeological parallels (no intact 1st-century synagogue yet found).

### 5 SHRINES OF TYCHE AND LOCAL DEITIES



Tyche (Fortuna) was the protector of Antioch, often depicted on coins. Likely had a major shrine or temple in the city. Other local Syrian deities were also widely worshipped.

Evidence: coins, inscriptions, comparative religion.

### 6 MYSTERY CULTS & OTHER SHRINES



Antioch hosted various mystery religions (e.g., Dionysian, Isiac, Mithraic) and astral cults. Shrines may have been in private houses, courtyards, or dedicated precincts.

Evidence: inscriptions, artifacts, religious practices attested in the Roman East.

### 7 EARLY CHRISTIAN HOUSE CHURCHES (MID-1<sup>ST</sup> CENTURY ONWARD)



Christians in Antioch met in houses for prayer, teaching, the breaking of bread, and fellowship. No purpose-built churches from this period have been found.

Evidence: Acts of the Apostles, Pauline connections, comparative house church archaeology.

## A CITY OF MANY GODS AND MANY PEOPLES

Antioch's religious diversity shaped its culture, politics, and its role in early Christianity. Greek, Roman, Syrian, Jewish, and emerging Christian communities all worshipped, debated, and lived side by side in this great cosmopolitan city.

## LEGEND (MAP SYMBOLS)

-  Temple / Sanctuary
-  Shrine / Sacred Area
-  Jewish Synagogue
-  Christian House Church (approximate)

# THE SANCTUARY OF ASKLEPIOS AT EPIDAUROS

## A CENTER OF HEALING AND WELL-BEING IN THE ANCIENT WORLD

Dedicated to Asclepius, god of healing, the sanctuary flourished from the 6th century BCE to the 4th century CE. It combined religion, medicine and hospitality in a unique complex that attracted pilgrims from across the Greek world.

### 1 TEMPLE OF ASKLEPIOS

The heart of the sanctuary. Built in the early 4th century BCE (architect Theodotus), the Doric temple housed a cult statue of Asclepius. Offerings and sacrifices were made at the altar in front.



#### KEY FACTS

- 6 columns on the front, 11 on the sides
- Doric order
- Length: ~31 m Width: ~14 m
- East-west orientation

### 2 THE THOLOS

A circular building (c. 370 BCE) with a concentric colonnade. Possibly used for incubation (dream-healing) or as a sacred symbol of renewal.



### 3 ABATON (ENKOIMETERION)

The incubation building where patients slept to receive healing dreams from Asclepius. A long hall with rooms opening off a central colonnade.



### OTHER KEY COMPONENTS

- |  |   |   |   |
|--|---|---|---|
| <b>4 ALTAR</b><br>Open-air altar where sacrifices were offered to Asclepius. | <b>7 SMALL TEMPLES / SHRINES</b><br>Dedicated to Asclepius' family: Hygieia (health), Telesphoros (recovery), and others. | <b>9 STADIUM</b><br>For athletic games held during healing festivals.               | <b>11 SACRED ENTRANCE</b><br>Pilgrims entered and followed the Sacred Way up to the temple. |
| <b>5 PROPYLAIA (ENTRANCE)</b><br>Monumental gateway into the sanctuary.      | <b>8 THEATRE</b><br>Used for musical contests, dramas and ceremonies in honor of the god.                                 | <b>10 LIBRARY</b><br>Housed inscriptions and texts related to medicine and healing. | <b>12 GUEST HOUSES</b><br>Accommodation for pilgrims who came to seek healing.              |
| <b>6 BATHS</b><br>Used for ritual purification and physical therapy.         |   |   |   |

The sanctuary was inscribed on the UNESCO World Heritage List in 1988. (Archaeological Site of Epidaurus)

### USES OF THE SANCTUARY



#### WORSHIP

Pilgrims offered sacrifices and prayers to Asclepius, god of healing.



#### INCUBATION

Patients slept in the abaton hoping for healing dreams in which the god would prescribe a cure.



#### PURIFICATION

Ritual baths and washing prepared the body and mind for healing.



#### MEDICAL TREATMENT

Priests-physicians provided diagnosis, diets, herbs, surgery and therapies.



#### PHYSICAL ACTIVITY

Exercise in the gymnasium and stadium was part of the healing process.



#### ENTERTAINMENT & CULTURE

Theatre, music and poetry festivals were held as part of religious celebrations.



#### HOSPITALITY

The sanctuary provided food, lodging and care for thousands of visitors.

### A UNIQUE HEALING CENTER

Epidaurus combined faith, medicine, science, and hospitality in a setting of great natural beauty—becoming the most famous healing sanctuary of the ancient world.



# **Logos Online Bible Study**

*First Wednesdays, 7.00–8.30 pm, on Zoom*

Christian Beginnings  
According to the Acts of the Apostles

**Next Time**

**Wednesday 1<sup>st</sup> July 2026**

**Session 2 – Acts 1.1–26**

*Please read beforehand*