

Interaction with the Land, Culture, & the Scriptures

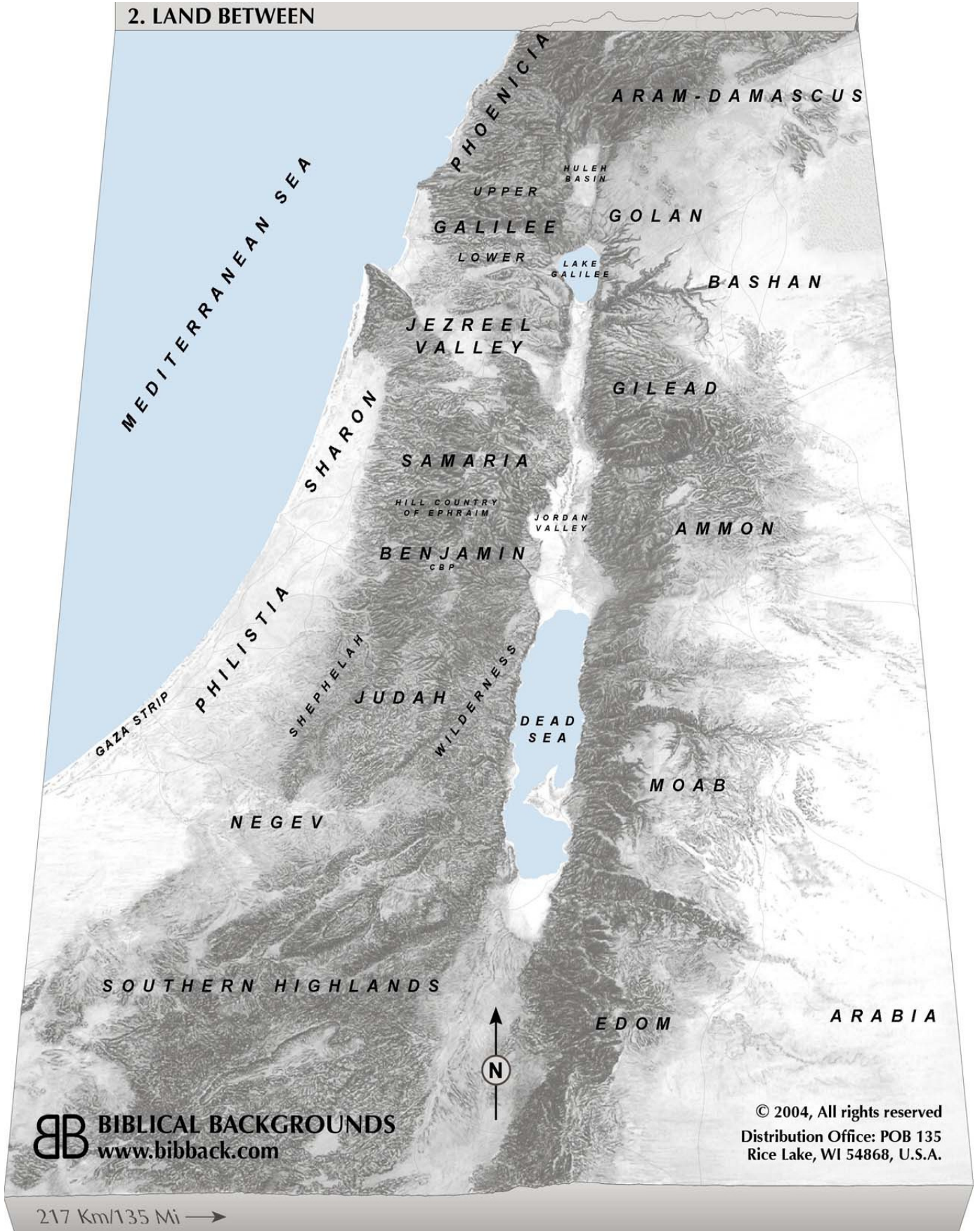
OVERVIEWS / THE 'BIG PICTURE'

1. **Appreciate the fact that “Israel” as we know it from Scripture should be considered or defined as “*the land between*” during the course of its entire history.** Biblical history did not just happen in isolation from other surrounding cultures or kingdoms, but took place within the context of what was taking place all around them (e.g. Egypt, Tran Jordan, Assyria, Babylon, and Mesopotamia). Much of the world’s history converges in an area of the Ancient Near-Eastern world (ANE) we call “Israel.”
2. **Studying the Bible in “context” includes attempting to understand the historical, geographical, political, and archaeological settings of the Scriptural text.** The land could be considered the “*playing board*” on which Biblical history takes place. In order to understand the history, one need to know the “*board*” on which it takes place (i.e. “the land between” or Israel). Context is the world of the Bible, its geography, politics and economics. It is the hills, valleys, mountain passes and cities. It is political intrigue, alliances, desire for shipping lanes, and fear of the superpowers. It is culture, climate and crops, and many of the same concerns we have today. Reading the Bible *‘in context’* is the first step in understanding the original intention of the writer.
3. **Appreciate the length and width of the land of the Bible, and the distances between Biblical cities and regions** (e.g. the distances around the Sea of Galilee, the distances between Nazareth and Jerusalem, Jerusalem and the Wilderness of Judah, Dead Sea, etc). Israel is 260 miles at its longest, and 60 miles at its widest.
4. **Appreciate how the land contains specific areas or “regions.”** Take note of the natural travel routes (e.g. passes, valleys), and the location of these sites built along these strategic routes. Consider elevations of each region relative to the others.
 - a. **Northern Arena:**

1) Sharon Plain	2) Jezreel Valley
3) Lower Galilee	4) Upper Galilee
5) Golan Heights	6) Hulah Valley
7) Jordan Valley	8) Samaria/ Ephraim
 - b. **Southern Arena:**

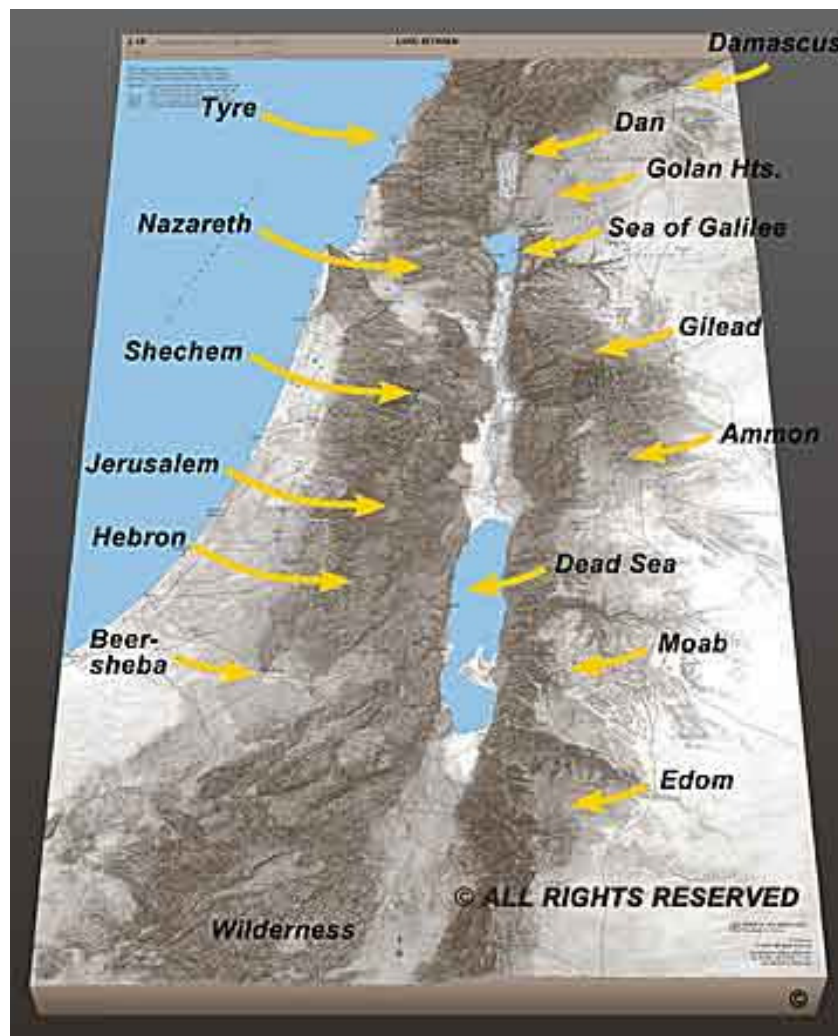
1) Wilderness of Judah	2) Hill Country of Judah
3) Lowlands (Shephelah) of Judah	4) Philistia Plain
5) Negev	6) Gaza Strip
 - c. **Central Arena**
 - 1) Central Benjamin Plateau

2. LAND BETWEEN



5. **Appreciate the contribution of Biblical Archaeology.** We use Biblical archaeology not to “prove” the Bible accurate, but to add meaning and depth to the Biblical historical accounts of Scripture. Take mental note of the numerous times we will actually be looking at or standing on something that dates to the time period when the Biblical story took place! Take notice of such things as fortification wall and gate structures, house structure, city topography on what is called “tells,” (e.g. location of walls, gates, water systems), evidences of high places, temples, and/or synagogues. Sadly, understand that more and more liberal scholarship today is using archaeology as a direct attempt to discredit the historicity of the Bible. In reality, just the opposite is taking place.

6. **Appreciate the incredible world of Jerusalem archaeology** (pertaining to the Old Testament “City of David” as well as the New Testament or “Second Temple” archaeology. Take note of the many “layers” of archaeology from various time periods (e.g. Middle Bronze, Late Bronze, Iron Age, Post-Exilic, Hasmonian, Herodian or Early Roman, Late Roman, Arab, Crusader, Turkish, etc...). Don’t become “intimidated” by the classifications of time periods. Simply strive to become familiar with how the archaeological site or find relates to the authoritative text of Biblical history.



7. **Take time to enter into the world, history, and culture of the life and ministry of Jesus!** Understand the Jewish culture in which he taught and healed, (e.g. the use of the “mashal” or parable), the rabbinical parallels in his teaching, and the towns and cities in which he served. Appreciate the primary purpose of his coming: to redemptively advance the kingdom (e.g. rule and reign) of God here on earth! Allow your heart to be touched by listening to the Gospel accounts with “*new eyes and ears.*” Keep “Yeshua” (Jesus) as your focus, especially while experiencing the serene setting of the Sea of Galilee and the marvels of Jerusalem.

8. **Take time to appreciate Israel’s challenges in today’s geo-political arena:** Israel owns a modest allotment of land and is a democratic nation 1/19th the size of California, surrounded by 22 hostile Arab/Islamic dictatorships with 640 times her size, and 60 times her population. Israel is only 3-9 miles wide at its’ smallest width (due to the Golan Heights & “West Bank” boundaries). Israel occupies one-sixth of one percent of the lands called Arab. Of the 13 million Jews in the world (almost 5 million fewer than they were in 1939!) about 6 million live in Israel today.

*Let us pray together that God will touch
our lives with new insights into Scripture,
an encouraging group dynamic, renewing
spiritual experiences, spiritual refreshment,
and a deeper commitment to walk in the
footsteps of the Master!*

Sharon Plain / Jezreel Valley / Lower Galilee

1. In what you saw and experienced today:

- a. What insights into the Scriptures did you learn and appreciate in a new light? What Bible stories / passages come to mind?
- b. What meaningful experiences did you encounter?
- c. Did anything that you learned and/or experienced take you by surprise?
- d. Is there a “life lesson” you can take with you from this day’s experiences?

2. Consider the following observations:

- a. According to the Jewish historian Josephus, Caesarea was a magnificent city on the coast. Imagine what it would have been like to have been Peter (Acts 10) or Paul (Acts 26-27) in encountering this grand Herodian city! Notice the historical significance of the mentioning of Pilate’s inscribed name found here!
- b. Take note that the Carmel range serves as the “gateway” into the Jezreel Valley from the southwest. Take note of all that you can see from our view from the top. Also consider the courage and confidence of Elijah in the story that took place on Mt. Carmel.
- c. The “Tell” (ancient mound) of Megiddo contains 20+ “layers” of inhabitation. What should this tell you about this city’s significance (after all, Solomon fortified Megiddo with massive walls and gates)? Notice John’s prophetic view of history in Revelation 16 (The Hebrew word “*har*” = hill/mountain when placed with “Megiddo” results in “*Har-Megiddo*” in Hebrew or “*Armageddon*” in Greek).
- d. Consider the Jezreel Valley, the largest valley in all of Israel. Many great stories of the Bible took place here: Deborah/Barak/Sisera (Judges 3-4), Gideon & the Midianites (Judges 6-7), the death of Saul (1 Samuel 31), Widow’s son at Nain (Luke 7). Take note of the 3 prominent hills of the valley: Moreh, Tabor, and Gilboa.
- e. Consider Nazareth and the high ridge on which it is located, the home town of Jesus. By all descriptions, this town was small. Isaiah 61 is read

from the synagogue (Luke 4:16-30), marking his “Messianic mission” for all to see and hear. Also, take note of the close proximity of the town of Sepphoris nearby and the cultural influences this town possessed for the region. To what extent do you think Jesus was familiar with this town?

- f. Cana is where Jesus performed his first miracle (John 2). Take notice of how close is this to Nazareth? Consider the Jewish context of the story.
- g. Notice the elevation drop in traveling from the Jezreel Valley and Lower Galilee region into the Sea of Galilee region.
- h. The Sea of Galilee’s water flows south into the Jordan River. While John the Baptist’s ministry was primarily in the regions of the Wilderness of Judah, we share together the renewal of our baptism vows at Yardenet. Allow God to impress upon your heart a renewed commitment to live as a follower of the Messiah!

Sea of Galilee / Golan Heights

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2. Consider the following observations:

- a. Consider the “storm” narratives of the Gospels. Notice why these storms would literally take people by surprise given the topographical contributions. Literally, the wind uplifts caused by the mixing of cold and warm air would cause turbulence upon the waters of the Sea of Galilee in a matter of minutes. What “storms” do you need to place in Christ’s control in your life?
- b. Consider the significance of the Sermon on the Mount (Matthew 5-7) and the practical applications for you. Take note of the groups of those who would have been gathered around Jesus: Pharisees (7 kinds), Sadducees, Scribes, Herodians, Zealots, etc...
- c. Appreciate the Jewish backgrounds and Scriptural similarities of the teachings of Jesus:
 1. Matthew 7:12 (Golden Rule) *“Do unto others as you would want them to do unto you.”* Rabbi Eliezer: *“Let the honor of your fellowman be as dear to you as your own”* (Avot 2:10), and Rabbi Yose: *“Let your possessions of your fellowman be as dear to you as your own.”* (Avot 2:12)
 2. Luke 10:2 and Matthew 9:37-38, *“The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”* Compare with, *“The day is short and he task is great, and the laborers are lazy, but the wages are high, and the master of the house is urgent”* (Rabbi Tarphon).”
 3. Mathew 6 (The Lord’s Prayer), *“Our Father, who is in heaven...”* Rabbinical literature, *“May your will be done in Heaven above, and grant peace and contentment to those who fear you, and do whatever seems best to you* (Tosefta Berachot 3:7).”
 4. Matthew 7:21, *“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.”* Compare with *“Do His will as if it were your will that He may do your will as if it were His will. Conform your*

will to His will that He may conform the will of others to your will (Avot 2:4). ”

5. Jesus and His miracles. This 1st century culture was not unfamiliar with certain rabbis performing miracles. Take, for instance, “Choni, the Circle Drawer” – While praying for rain, he stood patiently within a circle until God would answer his prayer. Compare this diligence with Jesus’ teaching on prayer using the example of the persistent person in Luke 11:5-13. The real issue in prayer from a 1st century Jewish perspective is one’s view of God and how he understands God in answering prayer.
 6. Jesus’ blessing of children. In the first century each Sabbath, a father would bless his children by placing their hands on them and reciting a blessing. See Luke 19:13-14.
- d. Consider the many parallels we find concerning Jesus’ use of the “Mashal” (or “Parable”) with some of the 5,000 Jewish parables we find in rabbinical literature:
1. Matthew 7:24-27. Compare with *“He whose wisdom is greater than his works, what is he like? A tree whose branches are many but whose roots are few, and the wind comes and uproots it and overturns it. But he whose works are greater than his wisdom, what is he like? A tree whose branches are few but whose roots are many, Even if all the winds were to come against it, they could not move it.”* (Avot 3:18.)
 2. Parables of the 10 virgins (Matthew 25:1-13). Compare with the rabbinical parable, *“It is like a king who invited his servants to a feast and did not set a time for them to arrive. The wise adorned themselves and waited by the door of the palace. Yet the foolish continued working, for they said, ‘Is a feast ever given without preparation?’ The king then said, ‘Those who adorned themselves for the feast shall sit down and eat and drink, but those who did not adorn themselves for the feast shall stand and look on!’”*
 3. Parable of the Wedding Banquet (Matthew 22:1-14). Compare with the rabbinical parable, *“The matter may be compared to a king who arranged a banquet and invited guests to it. A decree was issued which stated, ‘Each guest must bring something on which to recline.’ Some brought carpets, others brought mattresses or pads or cushions or stools, while others brought logs or stones. Those who had to sit on wood or stoned murmured to the king. When the king heard this, he was overcome with the lack of respect. Similarly, in the hereafter, the wicked will be sentenced to Gehinnom and will murmur against the Holy One saying, ‘We sought His salvation. How could such a fate befall us?’ The king will say, “You brought this upon yourselves and therefore you will lie down in torment.”* (Ecclesiastes Rabbah 3:9).
 4. Luke 15:11-32. Typically called, *“The Parable of the Prodigal Son.”* Given the Hebraic background to the story, it should be called, *“The Parable of the Compassionate Father.”* Take into consideration Jesus’ “element of surprise” he uses in telling the story. Also, take into consideration the similar Jewish parable, *“The matter can be*

compared to the son of a king who took to evil ways. The king sent a tutor to him who appealed to him saying, 'Repent, my son.' The son, however, sent him back to his father (with the message), 'How can I have the courage to return? I am ashamed to come before you.' Therefore, his father sent back word, 'My son, is a son ever ashamed to return to his father? And is it not to your father that you will be returning?' Thus the Holy One, blessed be He, sent Jeremiah to Israel when they sinned, and said to him, 'Go, say to my children, Return.'"

- e. Consider the area called the "Golan Heights." This area served as the northern edge of OT Israel (the phrase, "From Beersheba to Dan"). The city of Caesarea Philippi was located here during Jesus' day. It was here that Jesus was "transfigured." It was also here that He proclaimed, "I will build my church..."
- f. Notice the role the Golan Heights plays for modern Israel today. Notice how close we are from the borders of Syria and Lebanon.
- g. The cliffs of Arbel offer a wonderful perspective of the Sea of Galilee. From here one can see in all directions. What impacted you the most about this "mountain top experience?" Consider the fact that Christ perhaps sat on top of this mountain top as well. But also appreciate the fact that he ultimately came to serve the people in the towns below (Josephus mentions that about small 240 towns and villages existed in Galilee and Judea during the 1st century.

Sea of Galilee / Jezreel & Jordan Valleys En Route to Jerusalem

1. In what you saw and experienced today:

- a. What insights into the Scriptures did you learn and appreciate in a new light? What Bible stories / passages come to mind?
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2. Consider the following observations:

- a. Appreciate the “early morning” experiences Jesus had on the Sea of Galilee. This was Jesus’ primary time for prayer. This was His time alone with His Heavenly Father. What “picture” in your mind will you take back with you relating to this morning encounter?
- b. Consider the Jewish setting and understanding of some of Jesus’ “difficult sayings” (as they appear to us) in the context of His conversations with the religious leaders, disciples, and followers. Notice the use of the Hebrew “idiom” in the following passages:
 1. *“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.”* Jesus’ meaning: “I have come to place the Torah on firm footing, to uphold it, to interpret correctly (Matthew 5:17-18).” The words “abolish/destroy” and “fulfill” were technical terms used in rabbinic argumentation. It was a matter of either interpreting or misinterpreting the law. Thus, what is being called into question by the Pharisees is Jesus’ system of the interpretation of Scripture. Jesus says in essence, ‘Never imagine for a moment that I intend to misinterpret the Law in any way, but I rather aim to establish it on a firmer foundation. “I have sinned against heaven” (Luke 15:18) is a clear substitution for saying, “I have sinned against God.”’
 2. A synonym for “*salvation*” – Righteousness (Matthew 6:33).
 3. “*Kingdom of God*” is the same as “*Kingdom of heaven*” (Matthew 5-7, 13). Both Jesus and the rabbis used the phrase, “the kingdom of heaven” as a way to indicate God’s reign and rule” in people’s lives! It represents the action of God, not the “spatial territory” of God. God’s kingdom was demonstrated not as a futuristic happening, but

as a present reality as seen in Jesus' miracles, signs, wonders, and teachings. Thus Jesus says, "The kingdom of God is here!" (Luke 10:8-9).

4. "And *from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent will take it by force.*" (Matthew 11:12). This phrase comes as a result of an old rabbinical interpretation of Micah 2:13, a reference made about a shepherd going before his sheep as a "*breach-maker*" to allow his flock the ability to leave the stone pen he made the night before. Jesus' point is clear: The kingdom is breaking through ever since John the Baptist, in the spirit of Elijah, announced it to come (quoting Isaiah 40).
 5. "*If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!*" (Mt. 6:22-23) One's good eye is a reference to a generous spirit, while an evil/bad eye is reference to stinginess.
 6. "*I will give you the keys of the kingdom. Whatever you will bind on earth will be bound in heaven, and whatever you will loose on earth will be loosed in heaven* (Matthew 16:19)." In rabbinical literature, the words "bind and loose" are used in the sense of "forbidding and permitting." (e.g. forbidding/permitting certain kinds of Sabbath work, bathing rituals). Jesus is simply giving to Peter the authority to make decisions regulating the life of the church.
 7. "*For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.* (Matthew 5:20)." Are people to be more *righteous* than the Pharisees? By the 2nd Temple period, the word 'tsedakah' (righteousness, salvation) had come to have a second, more restricted meaning – "almsgiving." In the eyes of the Pharisees, almsgiving, prayer, and fasting were the three most important components of righteous living. Thus, Jesus is saying that if your view of 'righteousness' is reduced to 'almsgiving,' then you will have missed God's true 'tsedakah' (salvation) altogether.
- c. As we leave the Sea of Galilee basin en route to Jerusalem, notice that we will be traveling the common route the 1st century pilgrim traveled on his way to the Holy City. Appreciate the region of the Jezreel valley and the rich history recorded here through both the OT and NT, including the story of the Gideon and the Midianites at a place called "Ein Harod." According to one interpretation of the Hebrew reading of Judges 6 & 7, appreciate the fact that God used 300 "non-premiere" soldiers. Celebrate the fact that God delights to use our weaknesses in order to display His power in us!
- d. Bethshan was the city where the body of King Saul was taken after being killed on Mt. Gilboa. This was a city from even earlier centuries influenced by the Egyptians. Then in the days of Jesus, Bethshan served as the one of town cities known as the "Decapolis." Notice the Roman culture here. No doubt Jesus shared His kingdom news here.

- e. The Jordan Valley extends about 70 miles southward towards the Dead Sea. Across the Jordan was the territory of 2 ½ tribes of Israel during the Conquest (14th century BC). Jesus no doubt traveled with region, with the exception of going through Samaria (John 4).
- f. Jericho was the first city taken by Joshua during the Conquest. This “City of Palms” was conquered in the might of the Lord with the walls tumbling down. In the days of Jesus, Jericho was located further south about a mile. Jesus ministered here with Zacchaeus as well as Bartimaeus and his other blind neighbor. Appreciate the fact that Jesus viewed these “interruptions” as opportunities for ministry.
- g. A Shabbat Table Blessing:

Baruch atah Adonai Elohenu Melech ha - olam,

Ha - motzi lechem min ha - aretz,

ve - asher kid- shanu b'mitz- vo - tav.

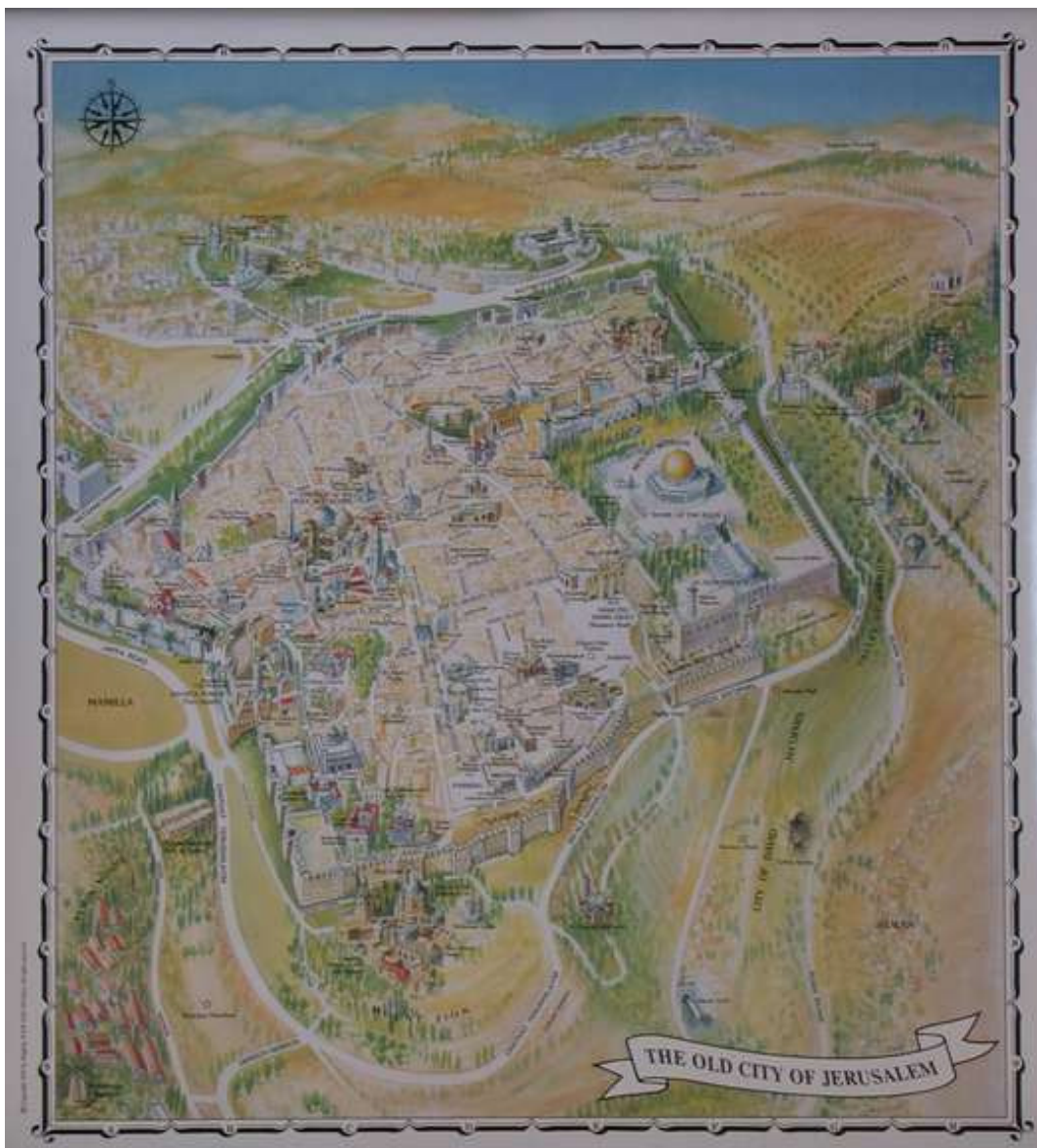
Amen.

Jerusalem 1

1. What you saw and experienced today:

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The Gates of “The Old City”



Jaffa Gate — The main entrance to the Old City is the Jaffa Gate, which was built by Suleiman in 1538. The name in Arabic, *Bab el-Halil* or Hebron Gate, means "The Beloved," and refers to Abraham, the beloved of God who is buried in Hebron. The gate on the western side of the Old City marked the end of the highway leading from the Jaffa coast and now leads into the Muslim and Armenian quarters. A road allows cars to enter the Old City through a wide gap in the wall between Jaffa Gate and the Citadel. This passage was originally built in 1898 when Kaiser Wilhelm II of Germany visited Jerusalem. The ruling Ottoman Turks opened it so the German Emperor would not have to dismount his carriage to enter the city.

Herod's (Flowers) Gate — The entrance into the Muslim quarter through the northern wall. Herod's gate was closed until the late 1800's. It is decorated with a rose like design, and was named due to a mistaken identification of a church nearby as the home of Herod Antipas.

Damascus Gate — Located on the northern wall, it is the busiest and most magnificent of all Jerusalem's gates. It consists of one large center gate originally intended for use by persons of high station, and two smaller side entrances for commoners.

New Gate — So named because it was constructed relatively recently — in 1889 — the New Gate was built with permission of Sultan Abdul Hamid II. The gate is located near the northwestern corner of the city and leads into the Christian quarter.

Zion Gate — Located in the south, this gate was used by the Israel Defense Forces in 1967 to enter and capture the Old City. The stones surrounding the gate are still pockmarked by weapons fire. This entrance leads to the Jewish and Armenian quarters.

Dung Gate — Found in the south wall, this gate is closest in proximity to the Temple Mount. Since the 2nd century, refuse has been hauled out of the city through this gate, hence the name.

Lions' Gate — Located in the east wall, the entrance leads to the Via Dolorosa. Near the gate's crest are four figures of lions, two on the left and two on the right. Legend has it that Sultan Suleiman placed the figures there because he believed that if he did not construct a wall around Jerusalem he would be killed by lions. Israeli paratroops from the 55th Paratroop Brigade came through this gate during the Six-Day War and unfurled the Israeli flag above the Temple Mount.

Golden (Mercy) Gate — Facing the Mount of Olives on the eastern side of the Old City, this gate was constructed in the post-Byzantine period. According to Jewish tradition, the Messiah will enter Jerusalem through this gate. To prevent this, the Muslims sealed the gate during the rule of Suleiman.

(Other Closed Gates) Triple Gate — Dating back to the pre-Ottoman era, the three arches of this gate is located in the south wall and is sealed shut.

Double Gate — This entrance to the south wall is sealed shut and also dates back to the pre-Ottoman times.

Single Gate — Constructed prior to the Ottoman period along the southern wall, the now sealed gate led to the underground area of the Temple Mount known as Solomon's Stables.

Outline History of Jerusalem

1000 BC, David conquered the city from the Jebusites, 2 Sam. 5:6-9.

714 BC, conquered by Jehoash of Israel, 2 Kings 14:8-14

597-586 BC, conquered by Nebuchadnezzar of Babylon, and again in 586 BC.

321 BC, Ptolemy Soter of Egypt invaded Palestine and captured Jerusalem.

170 BC, conquered and despoiled by Antiochus.

168 BC, again attacked and spoiled by Antiochus.

163 BC, destroyed by military action and garrisoned by the Syrians.

139 BC, Simon Maccabeus captured Akra, a part of the city, and destroyed it by leveling all of its hills.

134 BC, besieged by Antiochus Sidetes, who broke down the fortifications surrounding the city.

63 BC, conquered by Pompey (Roman), who demolished the walls.

37 BC, Herod, the son of Antipater, took Jerusalem by storm after a five-month siege.

70 AD, Titus, the Roman general, besieged Jerusalem for 134 days, finally conquering it.

614, Palestine was conquered by the Persian Chostroes II, who destroyed all churches, including that of the Holy Sepulcher.

637, conquered by Mohammedans.

1077, a leader of the Seljuk Turks conquered Palestine, drove out the Egyptians, and massacred 3,000 people in Jerusalem.

1098, the city was again retaken by the Egyptian Arabs. Forty days later the city was captured by the knights of the First Crusade. Most inhabitants, Arab and Jewish, were massacred.

1118, city conquered by Saladin.

1219, walls of Jerusalem torn down at the orders of the Sultan of Damascus.

1229, Jerusalem was obtained by treaty by Frederick II of Germany.

1244, Jerusalem was conquered, sacked, and the people massacred by the Karizimian Tartars from Central Asia.

Palestine was again conquered by the Egyptians and held until 1517 when it was conquered in turn by the Ottoman Turks. Jerusalem has been under Turkish control during most of its modern history until World War I. Jerusalem was placed under British rule in the Mandate of Palestine after the defeat of Turkish forces in World War I.

In 1948, the British were forced to withdraw under the provisions of the Balfour Declaration, and the Jewish state of Israel was formed.

In 1949, Jerusalem was internationalized by the United Nations.

In 1967, the Jews regained control of the entire city in the Six Days War.

2. Consider the following observations:

- a. The view from the Mount of Olives allows one to look east as far as the across the Dead Sea to looking west as it overlooks the Golden City of Jerusalem. Take time to reflect on the Palm Sunday event, the weeping over Jerusalem, and the words of Zechariah's prophecy. Appreciate that fact that God is in control of redemptive history!
- b. What surprised you about Jerusalem (e.g. size, topography, archaeology)? What did you see and/or learn that surprised you?
- c. Capture the sights, sounds, smells, and experiences of Jerusalem that you encountered today.

The “Midbar” (Wilderness) of Judah

1. In what you saw and experienced today:

- a) What insights into the Scriptures did you learn and appreciate in a new light? What Bible stories / passages come to mind?
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- d) Is there a “life lesson” you can take with you from this day’s experiences?

2. Consider the following observations:

- a) The Tabernacle Model reveals the Levitical Laws concerning sacrifice and how this “movable temple” was used to worship God during the 40 years of wondering through the Sinai Desert.
- b) Consider the following chart on the Levitical Sacrificial System. Consider how meticulous the priests had to be in order to represent the people before God:

Temple Offerings and Sacrifices:

<u>THE OFFERING</u>	<u>TEXT</u>	<u>PURPOSE</u>	<u>SIGNIFICANCE</u>
<i>Burnt Offering</i> (voluntary)	Lev. 1	To make payment for sins in general. Sacrifice included bulls, sheep or goats, and birds.	Showed a person’s devotion to God
<i>Grain Offering</i> (voluntary)	Lev. 2	To show honor and respect to God in worship. Three kinds: Fine flour with oil, baked cakes, and roasted corn kernels.	Acknowledged that all we have belongs to God.
<i>Peace Offering</i> (voluntary)	Lev. 3	To express gratitude to God. Sacrifice included bull, sheep or goats.	Symbolized peace and fellowship with God.

<i>Sin Offering</i> (required)	Lev. 4-5	To make payment for unintentional sins of uncleanness, neglect, or thoughtlessness. Sacrifice included bulls, female sheep, or 2 turtledoves or 2 pigeons, or 2 ephah (quarts) of flour.	Restored the sinner to fellowship with God; showed seriousness of sin.
<i>Guilt Offering</i> (required)	Lev. 5-7	To make payments for sins against God and others. A sacrifice was made to God, and the injured person was repaid and/or compensated. Sacrifice included bull, sheep, or goat (left on alter until morning).	Provided compensation for injured parties.

- c) Masada stands 1,000 above the Jordan Valley and Dead Sea below. Appreciate the architectural achievements of Herod the Great here. Consider that this fortress perhaps served as David's fortress while running from Saul's pursuit of him (I Sam 18-24).
- d) Appreciate the psalmist's image of God as your "metzada" (fortress):

● **Psalm 18:2**

2 The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge. He is my shield and the horn of my salvation, my stronghold.

● **Psalm 28:8**

8 The Lord is the strength of his people, a fortress of salvation for his anointed one.

● **Psalm 31:2**

2 Turn your ear to me, come quickly to my rescue; be my rock of refuge, a strong fortress to save me.

● **Psalm 31:3**

3 Since you are my rock and my fortress, for the sake of your name lead and guide me.

● **Psalm 46:7**

7 The Lord Almighty is with us; the God of Jacob is our fortress. Selah

● **Psalm 46:11**

11 The Lord Almighty is with us; the God of Jacob is our fortress. Selah

● **Psalm 48:3**

3 God is in her citadels; he has shown himself to be her fortress.

● **Psalm 59:9**

9 O my Strength, I watch for you; you, O God, are my fortress,

◆ **Psalm 59:16**

16 But I will sing of your strength, in the morning I will sing of your love; for you are my fortress, my refuge in times of trouble.

◆ **Psalm 59:17**

17 O my Strength, I sing praise to you; you, O God, are my fortress, my loving God.

◆ **Psalm 62:2**

2 He alone is my rock and my salvation; he is my fortress, I will never be shaken.

◆ **Psalm 62:6**

6 He alone is my rock and my salvation; he is my fortress, I will not be shaken.

◆ **Psalm 71:3**

3 Be my rock of refuge, to which I can always go; give the command to save me, for you are my rock and my fortress.

◆ **Psalm 91:2**

2 I will say of the Lord, "He is my refuge and my fortress, my God, in whom I trust."

◆ **Psalm 94:22**

22 But the Lord has become my fortress, and my God the rock in whom I take refuge.

◆ **Psalm 144:2**

2 He is my loving God and my fortress, my stronghold and my deliverer, my shield, in whom I take refuge, who subdues peoples under me.

e) Qumran is the site where the Dead Sea Scrolls were scribed and preserved. Appreciate these quick facts about the Dead Sea Scrolls:

- 1). 600 partial manuscripts (biblical and nonbiblical)
40,000 fragments
- 2). 179 Old Testament manuscripts, representing every book except Esther
- 3). Longest scroll: 28 feet in length, equivalent to over 80 OT chapters.

Appreciate the tedious work of the scribes, who, in respect and reverence to God, would faithfully put their pens aside in order to wash their hands each time they were about to write the name of God.

f) Appreciate the amazing preservation of God's Word here at Qumran. It still stands firm yet even today!

g) The Dead Sea is a large mass of life-less water. Consider the story of Sodom and Gomorrah on the eastern side of the sea. Consider the admonition of Christ to us to be "the salt of the earth." (Matthew 5). Ask God to help you not "lose your saltiness" to those around you who do not yet know Christ.

Jerusalem 2

1. In what you saw and experienced today:

- a. What insights into the Scriptures did you learn and appreciate in a new light? What Bible stories / passages come to mind?
- b. What meaningful experiences did you encounter?
- c. Did anything that you learned and/or experienced take you by surprise?
- d. Is there a “life lesson” you can take with you from this day’s experiences?

2. Consider the following observations:

- a. Once again, consider the Jewish context of Jesus’ Temple teaching:
 1. The Jewish culture and theology as seen in the following:
 - a). *Midrash*: Rabbinic commentary on Scripture
 - b). *Mishnah* or “Oral Tradition” –
 - * 200 BC – 200 AD (committed to writing by Rabbi Judah Hanasi at Sepporis
 - * Contains 6 “Orders” (“Seeds, Festivals, Women, Damages, Sacred Things and Purity) which contain a total of 63 “Tractates.”
 - * These tractates include rabbinical rulings, customs, traditions, pithy sayings, and homilectical material
 - * Jesus quotes Oral Tradition in his ministry (see John 7:22-23 in reference to the ruling of performing circumcision on the Sabbath.).
 - c). *Talmud* – Rabbinical discussion, deliberation on meaning, and commentary on Mishnaic laws.
 - * Palestinian Talmud (300 AD.)
 - * Babylonian Talmud (500 A.D.)
 - d). *Gamara*
 - * Rabbinic commentary and explanation on text and oral law.
 - e). *Aggada*
 - * Rabbinical rulings on issues of ethics, medical advice, folklore, and “hallakah” (the way of walking righteously).

2. Jewish Festivals and Feasts:

<u>THE FESTIVAL</u>	<u>TEXT</u>	<u>WHAT IT CELEBRATED</u>	<u>SIGNIFICANCE</u>
<i>Passover (Pesach)</i> (1 day)	Ex. 12 Lev 23:5	God spared the lives of Israel’s firstborn in Egypt and freed the Hebrews from slavery. 14th day of the 1st month (Nisan)	Reminded the people of God’s deliverance.

<i>Unleavened Bread</i> (7 days)	Ex. 12 Lev. 23:6-8	The Exodus from Egypt. Begins one day following <i>Passover</i> .	Reminded the people they were leaving the old way of life behind and entering a new way of living.
<i>Firstfruits</i> (1 day)	Lev. 23:9-14	The first crops of the barley harvest.	Reminded the people how God provided for them.
<i>Pentecost (Shavuot)</i> (1 day)	Lev. 23:15-22	The end of the barley harvest and the beginning of the wheat harvest. Takes place 7 Sabbaths (or 50 days) after <i>Passover</i> .	Showed joy and thanksgiving over a bountiful harvest.
<i>Trumpets</i> (1 day)	Lev. 23:23-25	The beginning of the 7th month (civil new year).	Expressed joy and thanksgiving to God.
<i>Day of Atonement (Yom Kippur)</i> (1 day)	Lev. 23:26-32	The removal of sin from the people and the nation. Starts on the 9th day after <i>Trumpets</i>	Restored fellowship with God.
<i>Tabernacle - Shelter (Sukkot)</i> (7 days)	Lev. 23:33-43	God's protection and guidance in the wilderness of Sinai. Starts on 5th day after <i>Day of Atonement</i> , and 2 weeks after <i>Rosh Hashanah</i> . It also celebrates the final gathering of fruit and produce of the year.	Renewed Israel's commitment to God and trust in His guidance and protection

3. Other Jewish Holidays

<u>THE FESTIVAL</u>	<u>TEXT</u>	<u>WHAT IT CELEBRATED</u>	<u>SIGNIFICANCE</u>
<i>Simhat Torah</i> (1 day)		The Torah is celebrated. Begins 7 days following <i>Sukkot</i> . Deut. 33 & 34 are read.	Dancing and rejoicing over the reading of the Torah.
<i>Rosh Hoshanah</i> (1 day)		Jewish New Year (month of Tishri)	Happy New Year! Also, a day of judgment, a solemn time of reconciliation and confronting the past year's mistakes.
<i>Hanukkah</i> (7 days)		A Festival of Lights, celebrating the Temple candlelight miracle in the Maccabean Period by Judah the Maccabee in 165 BC.	Reminded God's People of His Divine intervention.

<i>Purim</i> (Lots) (1 day)	Book of Esther	Celebrates the story of Esther, Mordecai, and the hanging of the evil Haman	God's faithfulness to His people.
<i>Day of Commemoration of Holocaust</i> (Yom ha-Shoah) (1 day)		A recent holiday set aside to remember the victims of the Holocaust. Held 1 week following last day of <i>Pesach/Unleavened Bread</i>	
<i>Israel Independence Day</i> (1 day)		Celebration of the State of Israel in 1948.	

- b. Appreciate the Jewish background of Yom Kippur, the Days of Awe, and Jesus as he stands before Pilate. On this "Day of Atonement," the High Priest, magnificently robed/garmented, served as the representative of the people before God in the Holy of Holies. 2 goats had to be secured, one for sacrifice, and the other as the 'scapegoat' symbolically carrying the sins of the people to the Wilderness. Consider the following contextual realities (based on the background of Leviticus 16:
- 1). Use of the red cord
 - 2). This goat taken to the Wilderness led by a Gentile
 - 3). This goat was called "the azazel" (the "one taken away")
 - 4). The Mishnaic tradition of the red cord being brought back and hung on the altar of the Lord, at which point the High Priest would sit down in his High Priestly chair, symbolizing the end of Yom Kippur. mysteriously throughout the year turning from red to white, symbolic of cleansing.
 - 5). The Mishnaic tradition that "about 40 years prior to the destruction of the Temple, this mysterious transformation of the red cord into a white cord ceased.
 - 6). Celebrate the Biblical texts of John 19 and Hebrews 10 where we recount Jesus' trial before Pilate and his role as High Priest and "once and for all" accomplishing the sacrifice for the sins of the world.
- c. Consider the implications of Christ's role as our High Priest (Hebrews 4:14-16, 5:1-10, 7:11-28, 8:1-13, 9:11-28, 10:1-39.
- d. Consider the Hills of Judea and the region of Bethlehem. Consider the time frame of Jesus' birth. Consider the possibility of His birth taking place during the Feast of Tabernacles. Appreciate the role of the shepherds, who perhaps were watching only lambs designated for "Passover" use in the fields surrounding this City of David. Re-live the words of Micah 5, Isaiah 9, and Luke 2. Regardless of when Jesus was born, celebrate the fact that He was born as the "One who tabernacled among us, full of grace and truth (John 1:14), One who was sent with a redemptive purpose for the world!

Jerusalem 3

1. In what you saw and experienced today:

- a. What insights into the Scriptures did you learn and appreciate in a new light? What Bible stories / passages come to mind?
- b. What meaningful experiences did you encounter?
- c. Did anything that you learned and/or experienced take you by surprise?
- d. Is there a “life lesson” you can take with you from this day’s experiences?

2. Consider the following observations:

- a. Research indicates that there were some 26-30 different “denominations” within first-century Judaism. These included the Pharisees (7 kinds: 5 were considered “hypocritical” while 2 were righteous), Sadducees, Zealots, Essenes, Herodians, Boethusians, Galileans, Genistae, Meristae, Hellenists, and Nazarenes. Of course Jesus encountered religious leaders from the more prominent sects mentioned in the New Testament. However, nothing upset these leaders than Jesus claim to be the Redeemer as the Son of Man. Consider the boldness of Jesus as he taught in the Temple.
- b. Jesus visited Jerusalem during the Feast of Tabernacles (John 7). He arrived at the beginning of the Feast, but not until half way through the week did Jesus begin to teach in the Temple. However, on the last day of the Feast Jesus speaks these words, “If anyone is thirsty, let him come to me and drink. If anyone believes in me, as the Scripture said, streams of living water will flow from within him.” Notice the “timeliness” of such a statement, realizing that on this very last day of the Feast, it was customary to fetch a cup of water from the Siloam Pool and bring it back to the Temple, symbolizing God being the source of life. What a theological statement Jesus was making to those willing to listen.
- c. Consider the miracle of the healing of the lame man (of 38 years) at the Pool of Bethesda (John 5). Notice the question Jesus asks this invalid, “Do you want to get well?” Consider the fact that our “spiritual wellness” is conditions upon our willingness for Jesus to touch us with His grace.
- d. Consider the remarkable miracle of the blind man in John 9. Here again, Jesus is performing miracles is demonstrate his authority. While Jesus used “general” miracles in his ministry (e.g. healing of the lame, the crippled, the blind, and the dumb; calming of the storm, etc. See Matthew 15:30), the cleansing of lepers and the raising of the dead were used to demonstrate Jesus’ Messiahship.

- e. Consider the religious orthodox' use of the *tallit*. There is no doubt that Jesus used this "prayer shawl" himself, especially at the Temple (see Numbers 15). Hanging from the ends of each of the 4 corners was a *tzitzit*, each consisting of 5 double knots and 8 threads, for a total of 13 elements (add this to 600, the Hebraic numerical value of the word *tzitzit*) symbolizes the 613 commandments of the Law. Of the 613 laws, 248 of them pertained to commands to action, while 365 were specific prohibitions.
- f. Appreciate the wonder and awe that the Western Wall (Wailing Wall) and all of the "South Wall excavations" present us today. Literally, these are places seen and experienced by Jesus and His disciples. We still can see layers of Herodian stone today as well as the street, archways (e.. Robinson's Arch), and "mikvuot" (e.g. ritual baths) used in that day. Understand now why the disciples would comment (as they did in Mark 13:1) as they left the Temple one day, "See, Teacher, what massive stones! What magnificent buildings." Recall the prediction of 70 A.D. that Jesus would make, "Do you see all these great buildings? Not one stone here will be left upon another...everyone will be thrown down." (Mark 13:2)
- g. Consider the truth Paul's words (who saw and experienced the glory of the Temple himself), "Do you not know that you yourselves are the God's temple and that God's Spirit lives within you? If anyone destroys God's temple, God will destroy him, for God's temple is sacred, and you are that temple." (I Corinthians 3:16,17)
- h. Consider the context of Christ's trial, crucifixion, burial, and resurrection. Notice the following:
- Location of Jesus' trial before Pilate – Antonia Fortress, NW corner of the Temple Mount
 - Location of Jesus' questioning before Herod – Herod's Palace just inside the Jaffa Gate today
 - The "Way of the Cross" from the Antonia Fortress to the place of crucifixion outside the city walls. Today, that location is marked by the Church of the Holy Sepulcher. This was not only the area of crucifixion, but also burial. Many "2nd Temple tombs" are located here, indicating that it was at the very least located outside the city walls, a necessity given Jewish law.
 - Location of a second alternative site for Christ's crucifixion and burial: "The Garden Tomb," or sometimes called "Gordon's Calvary." This is a typical "Iron Age" (Old Testament) tomb that is said to have been the tomb of Christ (in contrast to the Biblical text's notion that this tomb was a "newly-hewn" tomb belonging to Joseph of Arimathea).
 - The point is: Christ is risen, regardless of whether we place the site at the Holy Sepulcher Church or at the Garden Tomb.

- i. Reflect upon all that Christ endured to secure our salvation. As you have retraced His steps, felt His agony, and pondered the pain He bore on the cross, rejoice that Jesus became the “Pesach Lamb” for you!
- j. Allow the words of the Song, *The Holy City*” to touch your heart as you consider the brilliance, the significance, and the place where redemptive history comes to a fulfillment in Christ!

The Holy City

*Last night I lay a-sleeping there came a dream so fair,
I stood in old Jerusalem beside the temple there.
I heard the children singing, and ever as they sang,
Methought the voice of angels from heav'n in answer rang.*

*Jerusalem! Jerusalem! Lift up your gates and sing,
Hosanna in the highest! Hosanna to your King!*

*And then methought my dream was chang'd, the streets no longer rang,
Hush'd were the glad Hosannas, the little children sang.
The sun grew dark with mystery, the morn was cold and chill,
As the shadow of a cross arose upon a lonely hill.*

*Jerusalem! Jerusalem! Hark! How the angels sing,
Hosanna in the highest! Hosanna to your King!*

*And once again the scene was chang'd;
New earth there seemed to be;
I saw the Holy City beside the tideless sea;
The light of God was on its streets, the gates were open wide,
And all who would might enter, and no one was denied.
No need of moon or stars by night, or sun to shine by day;
It was the new Jerusalem that would not pass away.*

*Jerusalem! Jerusalem! Sing for the night is o'er!
Hosanna in the highest! Hosanna for evermore!*

Jordan: “The Land Across”

1. In what you saw and experienced today:

- a). What insights into the Scriptures did you learn and appreciate in a new light? What Bible stories / passages come to mind?
- b). What meaningful experiences did you encounter?
- c). Did anything that you learned and/or experienced take you by surprise?
- d). Are there a “life lesson” you can take with you from this day’s experiences?

2. Consider the following observations:

- a. Jordan is a country of about 5 million Arabs. It has been projected that about 75% of the population is 25 years of age and younger. The population includes both Sunni and Shihite Muslims (the differences are simply an issue of the line of descendance, namely, from Mohammed (Sunni) or Ali his cousin (Shihite). The present ruler, King Abdullah, is 44 generations removed from Mohammed the Prophet. Does being in this Arab country “feel” any different than being in Israel?
- b. This country is rich with Biblical history as well. The references places, regions, cities, and rivers (i.e. such as Edom, Moab, Ammon, Gilead, Heshbon, the Arnon River, Mt. Nebo/Pisgah and Mt. Seir (Petra region) are numerous. The route of the entrance into the Promised Land ran directly through these regions. Thinking of the route of Moses and Joshua through this region, consider the beauty of God’s leading and direction for His people.
- c. Jerash is a magnificent Roman city, one of the “Decapolis” mentioned in the Gospels. Hadrian was honored here in 129 A.D. with the building of a triple arched gateway. However, do you think Jesus was familiar with this city a hundred years or so earlier? If so, what would His impression have been of this remarkable city?
- d. Mt. Nebo is where Moses would view the Promised Land. On a clear day, you can see the entire Jordan Valley, including Jericho. The Byzantine Church (4th century A.D.) preserves the story of Deut. 34 and the last life experiences of this Israelite leader. Record your thoughts of what you think Moses was contemplating as he viewed the Promised Land but did not enter it.

- e. Petra is the “grand-daddy” site in all of Jordan. Established in the 4th Century BC (although some say earlier or later), this Nabatean city is most remarkable. The “Treasury Building” (El Khazneh) itself stands 140 feet high and 90 feet wide. It is speculated that between 40,000 – 50,000 people once inhabited this red-rose city of stone. But consider this as it relates to their perspective on life and death:
1. Take note of all the tombs of Petra? Seeing all these tombs and monuments (totally over 750), what does that tell you about their perspective of “life and death?” How is our culture similar or different?
 2. Consider the lifestyle of today’s Bedouin community who live in Petra. Many of these families have lived here for generations. Some even say that 14 families who live here are direct descendents of the Nabateans themselves. In this 40 square mile city, appreciate the simplicity of life then live. How is our culture similar or different?
- f. The Dead Sea is a unique body of water (up to 30% salt and mineral content). What was the sensation of floating like? Did anyone take a “mud bath?” How much younger do you feel and look now? 😊
- g. The ministry of John the Baptist no doubt took place in this the area of the Jordan River just north of the Dead Sea. This means the baptism of our Lord perhaps took place in this area as well. As Jesus set Himself apart for ministry here, ask God how God continues to set you apart for ministry in the kingdom.
- h. As we cross back over to Israel, consider what it was like for the Israelites, now under Joshua’s leadership, to cross the Jordan. With the Ark of the Covenant going before them, they crossed safely. Consider the encouraging words of Joshua as you cross to the other side:

“Be strong and very courageous. Be careful to obey all the law my servant Moses gave you. Do not turn from it to the right or to the left, that you may be successful wherever you go. Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.” (Joshua 1:7,8)

Sinai & Egypt

1. In what you saw and experienced over these days of travel?:

- a). What insights into the Scriptures did you learn and appreciate in a new light? What Bible stories / passages come to mind?
- b). What meaningful experiences did you encounter?
- c). Did anything that you learned and/or experienced take you by surprise?
- d). Are there a “life lesson” you can take with you from this day’s experiences?

2. Consider the following observations:

- a. Crossing into an Arab country can be quite a cultural experience. At the border (Taba) we see the Red Sea ports of Elat (Israel’s side) and Aqaba (Jordan). The border crossing into the Sinai requires patience. What were your thoughts as you crossed into Egypt here along the northern Sinai border?
- b. The Sinai Desert was the region of land that Moses and the 1.2 million Israelites wandered through for 40 years as they made exodus out of Egypt (Exodus 14). After crossing the Red Sea, it was a desolate place where the Israelites were provided manna, quail, and water in a miraculous way. As a region of land taken by the Israelis from the Egyptians in the 1973 War, and then given back in full in June, 1982, as part of the peace treaty, the land has not changed. Other than a few established towns, coastal resorts, and the presence of Bedouin communities, it remains an inhabitable land. Is this what you pictured the Sinai to be?
- c. Part of the Israelite’s Sinai experience as they made exodus from Egypt was the use of the Tabernacle. After receiving the Law on Mt. Sinai (Jebel Musa ?), God ordered Moses to build a Tabernacle, a place not only to offer sacrifice to God, but a place that symbolically preserved the presence of God. Take time to appreciate that God demanded holiness from His people, and from us as well.
- d. *St. Catherine’s Monastery* was built in the 4th century A.D. It was built by Helena, the mother of Emperor Constantine to preserve the possible site where Moses resided at the foot of Mt Sinai. In the Byzantine library, the 2nd largest library of that day, the oldest Greek manuscript of the Bible,

Codex Sinaitics, was found. Monks have lived here for nearly 2,000. Even today, approximately 25 monks live here.

- e. Mt. Sinai (Jebel Musa) stands 7,500 feet high above the desert floor. It would be on Mt. Sinai that Moses received the Law from God. The Jewish festival of *Shavuot* marks the significance of God's people receiving the Law from God and for the first time being identified as the people of God's kingdom! If you were one to climb to the top, consider the experience Moses must have had when he met with God for 40 days in receiving the Law. What was the view like on top?
- f. Traveling across the desert to Cairo includes a tunnel ride under the Suez Canal. It's a long trip of relatively little traffic, until, that is, we cross under the Suez en route to the busy and crowded city of Cairo. About 60 million is the population of the country of Egypt, with over a third (21 million) living in Cairo (14 million) and its southern suburb of Giza (7 million). Cairo is the third largest city in the world (next to Mexico City – 34 million, and Tokyo – 28 million. Take notice of the crazy driving!
- g. Imagine yourself as an Israelite living in Egypt. If you were one of the Patriarchs (i.e. Abraham), you would have experienced the power of the Middle Kingdom (11th dynasty). The city of Memphis (the first capital of the United Kingdom, 3,100 BC) would have already been in existence 1,000 years. The Great Pyramid (2,600 B.C.) would have been standing already for over 500 years. Luxor/Thebes would become the third capital (2,100 B.C.). How would you have perceived Egyptian culture?
- h. One of the great wonders of the world is the Great Pyramid of Giza, one of about 110 pyramids now discovered in Egypt. Appreciate the following:
 - Built around 2,600 B.C. using 2.3 million stones
 - The average weight of each stone is 2.5 tons.
 - The height of the pyramid is 450 feet.
 - It is estimated that it took 100,000 men 25-28 years to complete this royal tomb for Pharaoh Khufu (Cheops in Greek, 4th Dynasty). It is believed that work on building the pyramid lasted only 4 months/year.
 - The pyramid consists of various inner chambers, one for the king and one for the queen.
 - Consider the possibility of the use of a 4 mud/brick ramps on each side, used to transport and place each stone.

Be sure to realize that only Egyptian workers would be allowed to build a monumental tomb for the Pharaoh. Israelite slaves, as commonly thought, did not have any part in building such "religious" shrines. Only Egyptians themselves were "privileged" to do so.

- i. Imagine yourself as Joseph, one who would ultimately become a "vizier" (high official of Pharaoh's court, see Genesis 41:41-43). Consider both the challenges and opportunities Joseph faced as God put him into such a high office!

- j. Imagine yourself as Moses. Conservative scholarship dates Moses to 1,450 B.C., while more liberal scholarship date him to 1,250 B.C. Who then was the Pharaoh of the Exodus? If the former date holds true, the Pharaoh may have been Thutmose III (who reigned with his step mother for a while, Hatshepsut, wife of Thutmose II) or Amenhotep II. For the later date, the traditional Pharaoh of the Exodus is thought to be Ramses II (someone who boasted of 55 wives, 92 sons, and 106 daughters. His royal wife was Nefertiti). Whoever it was, appreciate the fact that the God of Moses was the one who delivered His people from 400 years of slavery! Consider the possibility that the 10 plagues were 10 direct “spiritual assaults” upon the different gods and goddesses of the Egyptian religious system! God wanted there to be no doubt as to who was in charge!
- k. In ancient Egyptian theology, the 3 stages of life included the following:
1. *Physical life*
 2. *Death:* When death occurred, the “good deeds” of the heart would be weighed against the “bad deeds” of the heart in the presence of Isis (goddess of justice) and Horus (lawyer god). If the good deeds outweighed the bad, then the soul would carry on to Osiris, the goddess of life and death. If not, the crocodile god would eat him. A tomb “relief” depicts this clearly!
 3. *Resurrection.* According to Egyptian belief, the soul reunites with the body (mummified, preserved). Everyone, not just the elite and powerful, had a right to resurrection.

Take time to appreciate the absolute assurance of eternity with Christ in heaven. Through Christ, nothing can separate us from the love of God (I Cor. 15:57). Unlike ancient Egyptian theology, “to be absent from the body is to be present with the Lord...” (see II Cor. 5:1-10)

- l. Consider the only monotheistic Pharaoh of Egypt, Amenhotep IV (or Akhenaten as he renamed himself). He
- He closed down temples
 - He moved away from Luxor
 - He dedicated his life to his “invisible God.”
 - Unpopular in his beliefs

Could it be that this Pharaoh was influenced by the monotheistic Israelites?

- m. King Tut (1,350 B.C.) succeeded Amenhotep IV (who only had 4-6 daughters but no sons). He was 9 when he started to rule. He died at 19. His tomb was discovered in 1922 in the Valley of the Kings. As you can see his treasures at the Egyptian Museum, imagine the wealth of this king's family. Imagine the worth of gold!

- n. Memphis served as the Old Kingdom capital through the year 2,500. Here, one can see remains of statues, both standing and fallen, of Ramses II. One can also see the “stepped pyramid” of Sakkara (whose architect was none other than Imhotep). Once again, as ancient ruins still give example of the power and wealth of these Egyptian kingdoms, these kingdoms have come to an end while God’s kingdom lives on! Consider, compare, and appreciate the everlasting truth of God and His eternal kingdom established for us! Consider Revelation 4!
- o. Today, Islam dominates most of the Middle East, including Egypt, whereas 98-99% of Egyptians are followers of Mohammed. Muslims (i.e. followers of Islam) has five (5) common “pillars of faith.” They are:
- Allah is god and Mohammed is his prophet
 - The saying of prayers 5 times daily, all while facing Mecca
 - Fasting during Ramadan
 - The practice of penance to the poor
 - Making pilgrimage to Mecca on one’s lifetime.

Be sure to realize that Islam (and every other world religion for that matter) aims to appease God for salvation. In contrast, Christianity believes that Jesus Christ has already accomplished this for us, for those who believe. While Islam continues to say “do,” Christianity says it’s already “done.” Take a moment to ...

- Thank Jesus for being your Savior and Lord, your Passover Lamb (Exodus 13,14).
- Pray for lost Muslims, lost in the perils of false religion!

Sea of Galilee Walk

"Following the Footsteps of Jesus"

● **Matthew 4:18**

18 As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen.

● **Matthew 4:19**

19 "Come, follow me," Jesus said, "and I will make you fishers of men."

● **Matthew 4:21**

21 Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them,

● **Matthew 4:23**

23 Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.

● **Matthew 4:25**

25 Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him.

● **Matthew 5:3**

3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

● **Matthew 5:4**

4 Blessed are those who mourn, for they will be comforted.

● **Matthew 5:5**

5 Blessed are the meek, for they will inherit the earth.

● **Matthew 5:6**

6 Blessed are those who hunger and thirst for righteousness, for they will be filled.

● **Matthew 5:7**

7 Blessed are the merciful, for they will be shown mercy.

● **Matthew 5:8**

8 Blessed are the pure in heart, for they will see God.

● **Matthew 5:9**

9 Blessed are the peacemakers, for they will be called sons of God.

● **Matthew 5:10**

10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

● **Matthew 5:11**

11 "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

● **Matthew 8:5**

5 When Jesus had entered Capernaum, a centurion came to him, asking for help.

● **Matthew 8:26**

26 He replied, "You of little faith, why are you so afraid?" Then he got up and rebuked the winds and the waves, and it was completely calm.

● **Matthew 8:27**

27 The men were amazed and asked, "What kind of man is this? Even the winds and the waves obey him!"

● **Matthew 8:24**

24 Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping.

● **Matthew 9:35**

35 Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.

● **Matthew 11:21**

21 "Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

● **Matthew 11:23**

23 And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day.

● **Matthew 13:2**

2 Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore.

● **Matthew 13:3**

3 Then he told them many things in parables, saying: "A farmer went out to sow his seed.

● **Matthew 13:48**

48 When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away.

● **Matthew 14:21**

21 The number of those who ate was about five thousand men, besides women and children.

● **Matthew 14:23**

23 After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone,

● **Matthew 14:24**

24 but the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

● **Matthew 14:30**

30 But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"

● **Matthew 14:32**

32 And when they climbed into the boat, the wind died down

● **Matthew 14:34**

34 When they had crossed over, they landed at Gennesaret.

● **Matthew 15:29**

29 Jesus left there and went along the Sea of Galilee. Then he went up on a mountainside and sat down.

● **Matthew 15:38**

38 The number of those who ate was four thousand, besides women and children.

● **Matthew 15:39**

39 After Jesus had sent the crowd away, he got into the boat and went to the vicinity of Magadan.

● **Matthew 17:24**

24 After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma tax came to Peter and asked, "Doesn't your teacher pay the temple tax?"

● **Mark 1:35**

35 Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

● **Mark 4:1**

1 Again Jesus began to teach by the lake. The crowd that gathered around him was so large that he got into a boat and sat in it out on the lake, while all the people were along the shore at the water's edge.

● **Mark 5:1**

1 They went across the lake to the region of the Gerasenes.

● **Mark 5:13**

13 He gave them permission, and the evil spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned

● **Mark 5:22**

22 Then one of the synagogue rulers, named Jairus, came there. Seeing Jesus, he fell at his feet

● **Mark 6:32**

32 So they went away by themselves in a boat to a solitary place.

● **Mark 6:34**

34 When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

● **Mark 6:46**

46 After leaving them, he went up on a mountainside to pray.

● **Mark 6:48**

48 He saw the disciples straining at the oars, because the wind was against them. About the fourth watch of the night he went out to them, walking on the lake. He was about to pass by them,

● **Mark 6:51**

51 Then he climbed into the boat with them, and the wind died down. They were completely amazed,

● **Mark 8:22**

22 They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him.

● **Mark 9:33**

33 They came to Capernaum. When he was in the house, he asked them, "What were you arguing about on the road?"

● **Luke 4:14**

14 Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside.

● **Luke 4:23**

23 Jesus said to them, "Surely you will quote this proverb to me: 'Physician, heal yourself! Do here in your hometown what we have heard that you did in Capernaum.'"

● **Luke 6:6**

6 On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled.

● **Luke 8:24**

24 The disciples went and woke him, saying, "Master, Master, we're going to drown!" He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm.

● **Luke 5:11**

11 So they pulled their boats up on shore, left everything and followed him.

● **Luke 6:12**

12 One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.

● **Luke 6:13**

13 When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles...

● **Luke 9:10**

10 When the apostles returned, they reported to Jesus what they had done. Then he took them with him and they withdrew by themselves to a town called Bethsaida,

● **John 1:44**

44 Philip, like Andrew and Peter, was from the town of Bethsaida.

● **John 2:12**

12 After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days.

● **John 6:1**

1 Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias),

● **John 6:17**

17 where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them.

● **John 6:21**

21 Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

● **John 6:22**

22 The next day the crowd that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone.

● **John 6:23**

23 Then some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks.

● **John 6:24**

24 Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

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● **John 6:24**

24 Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

● **John 6:59**

59 He said this while teaching in the synagogue in Capernaum.

● **John 21:1**

1 Afterward Jesus appeared again to his disciples, by the Sea of Tiberias.

● **John 21:4**

4 Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

● **John 21:6**

6 He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

● **John 21:7**

7 Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water.

● **John 21:9**

9 When they landed, they saw a fire of burning coals there with fish on it, and some bread

“As the Hills Surround Jerusalem” Walk (Psalm 125:2)

● **Genesis 14:18**

18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,

● **Joshua 15:8**

8 Then it ran up the Valley of Ben Hinnom along the southern slope of the Jebusite city (that is, Jerusalem). From there it climbed to the top of the hill west of the Hinnom Valley at the northern end of the Valley of Rephaim.

● **2 Samuel 5:6**

6 The king and his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites said to David, “You will not get in here; even the blind and the lame can ward you off.” They thought, “David cannot get in here.”

● **2 Samuel 5:7**

7 Nevertheless, David captured the fortress of Zion, the City of David.

● **2 Kings 23:2**

2 He went up to the temple of the Lord with the men of Judah, the people of Jerusalem, the priests and the prophets—all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the Lord.

● **2 Chronicles 1:4**

4 Now David had brought up the ark of God from Kiriath Jearim to the place he had prepared for it, because he had pitched a tent for it in Jerusalem.

● **2 Chronicles 3:1**

1 Then Solomon began to build the temple of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.

● **2 Chronicles 5:2**

2 Then Solomon summoned to Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the Lord’s covenant from Zion, the City of David.

● **2 Chronicles 6:6**

6 But now I have chosen Jerusalem for my Name to be there, and I have chosen David to rule my people Israel.’

● **2 Chronicles 20:15**

15 He said: “Listen, King Jehoshaphat and all who live in Judah and Jerusalem! This is what the Lord says to you: ‘Do not be afraid or discouraged because of this vast army. For the battle is not yours, but God’s.

● **2 Chronicles 20:20**

20 Early in the morning they left for the Desert of Tekoa. As they set out, Jehoshaphat stood and said, “Listen to me, Judah and people of Jerusalem! Have faith in the Lord your God and you will be upheld; have faith in his prophets and you will be successful.”

● **2 Chronicles 26:9**

9 Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate and at the angle of the wall, and he fortified them.

● **2 Chronicles 26:15**

15 In Jerusalem he made machines designed by skillful men for use on the towers and on the corner defenses to shoot arrows and hurl large stones. His fame spread far and wide, for he was greatly helped until he became powerful.

● **2 Chronicles 30:5**

5 They decided to send a proclamation throughout Israel, from Beersheba to Dan, calling the people to come to Jerusalem and celebrate the Passover to the Lord, the God of Israel. It had not been celebrated in large numbers according to what was written.

● **2 Chronicles 32:4**

4 A large force of men assembled, and they blocked all the springs and the stream that flowed through the land. “Why should the kings of Assyria come and find plenty of water?” they said.

● **2 Chronicles 32:5**

5 Then he worked hard repairing all the broken sections of the wall and building towers on it. He built another wall outside that one and reinforced the supporting terraces of the City of David. He also made large numbers of weapons and shields.

● **2 Chronicles 32:30**

30 It was Hezekiah who blocked the upper outlet of the Gihon spring and channeled the water down to the west side of the City of David. He succeeded in everything he undertook.

● **Ezra 1:3**

3 Anyone of his people among you—may his God be with him, and let him go up to Jerusalem in Judah and build the temple of the Lord, the God of Israel, the God who is in Jerusalem.

● **Nehemiah 2:17**

17 Then I said to them, “You see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire. Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace.”

● **Nehemiah 3:8**

8 Uzziel son of Harhaiah, one of the goldsmiths, repaired the next section; and Hananiah, one of the perfume-makers, made repairs next to that. They restored Jerusalem as far as the Broad Wall.

● **Nehemiah 12:27**

27 At the dedication of the wall of Jerusalem, the Levites were sought out from where they lived and were brought to Jerusalem to celebrate joyfully the dedication with songs of thanksgiving and with the music of cymbals, harps and lyres.

● **Psalms 9:14**

14 that I may declare your praises in the gates of the Daughter of Zion and there rejoice in your salvation.

● **Psalms 48:12**

12 Walk about Zion, go around her, count her towers,

● **Psalms 50:2**

2 From Zion, perfect in beauty, God shines forth.

● **Psalms 51:18**

18 In your good pleasure make Zion prosper; build up the walls of Jerusalem.

● **Psalms 68:29**

29 Because of your temple at Jerusalem kings will bring you gifts.

● **Psalms 69:35**

35 for God will save Zion and rebuild the cities of Judah. Then people will settle there and possess it;

● **Psalms 76:2**

2 His tent is in Salem, his dwelling place in Zion.

● **Psalms 87:2**

2 the Lord loves the gates of Zion more than all the dwellings of Jacob.

16 For the Lord will rebuild Zion and appear in his glory.

● **Psalms 102:21**

21 So the name of the Lord will be declared in Zion and his praise in Jerusalem

● **Psalms 110:2**

2 The Lord will extend your mighty scepter from Zion; you will rule in the midst of your enemies.

● **Psalms 116:19**

19 in the courts of the house of the Lord— in your midst, O Jerusalem. Praise the Lord.

● **Psalms 122:2**

2 Our feet are standing in your gates, O Jerusalem.

● **Psalms 122:3**

3 Jerusalem is built like a city that is closely compacted together.

● **Psalms 122:4**

4 That is where the tribes go up, the tribes of the Lord, to praise the name of the Lord according to the statute given to Israel.

● **Psalms 122:6**

6 Pray for the peace of Jerusalem: “May those who love you be secure.

● **Psalms 122:8**

8 For the sake of my brothers and friends, I will say, “Peace be within you.”

● **Psalms 125:1**

1 A song of ascents. Those who trust in the Lord are like Mount Zion, which cannot be shaken but endures forever.

◆ **Psalm 125:2**

2 As the mountains surround Jerusalem, so the Lord surrounds his people both now and forevermore.

◆ **Psalm 126:1**

1 A song of ascents. When the Lord brought back the captives to Zion, we were like men who dreamed.

◆ **Psalm 128:5**

5 May the Lord bless you from Zion all the days of your life; may you see the prosperity of Jerusalem,

◆ **Psalm 132:13**

13 For the Lord has chosen Zion, he has desired it for his dwelling:

◆ **Psalm 133:3**

3 It is as if the dew of Hermon were falling on Mount Zion. For there the Lord bestows his blessing, even life forevermore.

◆ **Psalm 135:21**

21 Praise be to the Lord from Zion, to him who dwells in Jerusalem. Praise the Lord.

◆ **Psalm 137:1**

1 By the rivers of Babylon we sat and wept when we remembered Zion.

◆ **Psalm 137:3**

3 for there our captors asked us for songs, our tormentors demanded songs of joy; they said, "Sing us one of the songs of Zion!"

◆ **Psalm 137:5**

5 If I forget you, O Jerusalem, may my right hand forget its skill.

◆ **Psalm 137:6**

6 May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my highest joy.

◆ **Psalm 146:10**

10 The Lord reigns forever, your God, O Zion, for all generations. Praise the Lord.

◆ **Psalm 147:2**

2 The Lord builds up Jerusalem; he gathers the exiles of Israel.

◆ **Psalm 147:12**

12 Extol the Lord, O Jerusalem; praise your God, O Zion,

◆ **Psalm 149:2**

2 Let Israel rejoice in their Maker; let the people of Zion be glad in their King.

◆ **Isaiah 2:3**

3 Many peoples will come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the Lord from Jerusalem.

◆ **Isaiah 40:2**

2 Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the Lord's hand double for all her sins.

◆ **Isaiah 40:9**

9 You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!"

◆ **Isaiah 66:10**

10 "Rejoice with Jerusalem and be glad for her, all you who love her; rejoice greatly with her, all you who mourn over her.

◆ **Jeremiah 6:1**

1 "Flee for safety, people of Benjamin! Flee from Jerusalem! Sound the trumpet in Tekoa! Raise the signal over Beth Hakkerem! For disaster looms out of the north, even terrible destruction.

◆ **Jeremiah 17:25**

25 then kings who sit on David's throne will come through the gates of this city with their officials. They and their officials will come riding in chariots and on horses, accompanied by the men of Judah and those living in Jerusalem, and this city will be inhabited forever.

◆ **Ezekiel 5:5**

5 "This is what the Sovereign Lord says: This is Jerusalem, which I have set in the center of the nations, with countries all around her.

◆ **Ezekiel 11:23**

23 The glory of the Lord went up from within the city and stopped above the mountain east of it.

◆ **Daniel 9:25**

25 “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble.

◆ **Joel 2:1**

1 Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the Lord is coming. It is close at hand—

◆ **Joel 2:15**

15 Blow the trumpet in Zion, declare a holy fast, call a sacred assembly.

◆ **Joel 2:32**

32 And everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the Lord has said, among the survivors whom the Lord calls.

◆ **Joel 3:1**

1 ‘In those days and at that time, when I restore the fortunes of Judah and Jerusalem,

◆ **Joel 3:16**

16 The Lord will roar from Zion and thunder from Jerusalem; the earth and the sky will tremble. But the Lord will be a refuge for his people, a stronghold for the people of Israel.

◆ **Joel 3:17**

17 ‘Then you will know that I, the Lord your God, dwell in Zion, my holy hill. Jerusalem will be holy; never again will foreigners invade her.

◆ **Amos 1:2**

2 He said: “The Lord roars from Zion and thunders from Jerusalem; the pastures of the shepherds dry up, and the top of Carmel withers.”

◆ **Obadiah 21**

21 Deliverers will go up on Mount Zion to govern the mountains of Esau. And the kingdom will be the Lord’s.

◆ **Micah 3:12**

12 Therefore because of you, Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets.

◆ **Micah 4:2**

2 Many nations will come and say, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths.” The law will go out from Zion, the word of the Lord from Jerusalem.

◆ **Micah 4:8**

8 As for you, O watchtower of the flock, O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem.”

◆ **Zechariah 1:12**

12 Then the angel of the Lord said, “Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?”

◆ **Zechariah 1:14**

14 Then the angel who was speaking to me said, “Proclaim this word: This is what the Lord Almighty says: ‘I am very jealous for Jerusalem and Zion,

◆ **Zechariah 1:16**

16 “Therefore, this is what the Lord says: ‘I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem,’ declares the Lord Almighty.

◆ **Zechariah 1:17**

17 “Proclaim further: This is what the Lord Almighty says: ‘My towns will again overflow with prosperity, and the Lord will again comfort Zion and choose Jerusalem.’”

◆ **Zechariah 8:3**

3 This is what the Lord says: “I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the Lord Almighty will be called the Holy Mountain.”

◆ **Zechariah 8:4**

4 This is what the Lord Almighty says: “Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age.

◆ **Zechariah 8:8**

8 I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God.”

◆ **Zechariah 8:22**

22 And many peoples and powerful nations will come to Jerusalem to seek the Lord Almighty and to entreat him.”

◆ **Zechariah 9:9**

9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

◆ **Zechariah 14:4**

4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

◆ **Zechariah 14:8**

8 On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter.

◆ **Zechariah 14:10**

10 The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up and remain in its place, from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses.

◆ **Zechariah 14:11**

11 It will be inhabited; never again will it be destroyed. Jerusalem will be secure.

◆ **Zechariah 14:16**

16 Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the Lord Almighty, and to celebrate the Feast of Tabernacles.

◆ **Matthew 20:18**

18 “We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death

◆ **Matthew 21:1**

1 As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples,

◆ **Matthew 23:37**

37 “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.

◆ **Matthew 27:7**

7 So they decided to use the money to buy the potter’s field as a burial place for foreigners.

◆ **Mark 11:11**

11 Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

◆ **Mark 11:15**

15 On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves,

◆ **Mark 11:27**

27 They arrived again in Jerusalem, and while Jesus was walking in the temple courts, the chief priests, the teachers of the law and the elders came to him.

◆ **Luke 2:25**

25 Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him.

◆ **Luke 2:41**

41 Every year his parents went to Jerusalem for the Feast of the Passover.

◆ **Luke 2:42**

42 When he was twelve years old, they went up to the Feast, according to the custom.

◆ **Luke 2:43**

43 After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.

◆ **Luke 4:9**

9 The devil led him to Jerusalem and had him stand on the highest point of the temple. “If you are the Son of God,” he said, “throw yourself down from here.

◆ **Luke 10:30**

30 In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

● **Luke 19:41**

41 As he approached Jerusalem and saw the city, he wept over it

● **Luke 21:20**

20 "When you see Jerusalem being surrounded by armies, you will know that its desolation is near.

● **Luke 21:21**

21 Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city.

● **Luke 24:46**

46 He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day,

● **Luke 24:47**

47 and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.

● **John 2:23**

23 Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name.

● **John 5:2**

2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.

● **John 10:22**

22 Then came the Feast of Dedication at Jerusalem. It was winter,

● **Acts 1:19**

19 Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.)

● **Acts 2:14**

14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say.

● **Acts 5:12**

12 The apostles performed many miraculous signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade.

● **Acts 5:16**

16 Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed.

● **Acts 6:7**

7 So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

● **Acts 8:1**

1 And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.

● **Acts 9:26**

26 When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple.

● **Acts 9:28**

28 So Saul stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord.

● **Acts 15:4**

4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.

● **Galatians 1:18**

18 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days.

● **Galatians 2:1**

1 Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along also.

● **Hebrews 12:22**

22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,

● **Revelation 21:2**

2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

"Mt. of Olives" Walk

◆ **2 Samuel 15:23**

23 The whole countryside wept aloud as all the people passed by. The king also crossed the Kidron Valley, and all the people moved on toward the desert.

◆ **2 Samuel 15:30**

30 But David continued up the Mount of Olives, weeping as he went; his head was covered and he was barefoot. All the people with him covered their heads too and were weeping as they went up.

◆ **2 Samuel 16:1**

1 When David had gone a short distance beyond the summit, there was Ziba, the steward of Mephibosheth, waiting to meet him. He had a string of donkeys saddled and loaded with two hundred loaves of bread, a hundred cakes of raisins, a hundred cakes of figs and a skin of wine.

◆ **1 Kings 2:37**

37 The day you leave and cross the Kidron Valley, you can be sure you will die; your blood will be on your own head."

◆ **1 Kings 15:13**

13 He even deposed his grandmother Maacah from her position as queen mother, because she had made a repulsive Asherah pole. Asa cut the pole down and burned it in the Kidron Valley.

◆ **2 Kings 23:4**

4 The king ordered Hilkiah the high priest, the priests next in rank and the doorkeepers to remove from the temple of the Lord all the articles made for Baal and Asherah and all the starry hosts. He burned them outside Jerusalem in the fields of the Kidron Valley and took the ashes to Bethel.

◆ **2 Kings 23:6**

6 He took the Asherah pole from the temple of the Lord to the Kidron Valley outside Jerusalem and burned it there. He ground it to powder and scattered the dust over the graves of the common people.

◆ **2 Chronicles 30:14**

14 They removed the altars in Jerusalem and cleared away the incense altars and threw them into the Kidron Valley.

◆ **Isaiah 2:3**

3 Many peoples will come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the Lord from Jerusalem.

◆ **Isaiah 25:10**

10 The hand of the Lord will rest on this mountain; but Moab will be trampled under him as straw is trampled down in the manure.

◆ **Isaiah 27:13**

13 And in that day a great trumpet will sound. Those who were perishing in Assyria and those who were exiled in Egypt will come and worship the Lord on the holy mountain in Jerusalem.

◆ **Isaiah 37:32**

32 For out of Jerusalem will come a remnant, and out of Mount Zion a band of survivors. The zeal of the Lord Almighty will accomplish this.

◆ **Isaiah 40:2**

2 Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the Lord's hand double for all her sins.

◆ **Isaiah 40:9**

9 You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!"

◆ **Isaiah 62:1**

1 For Zion's sake I will not keep silent, for Jerusalem's sake I will not remain quiet, till her righteousness shines out like the dawn, her salvation like a blazing torch.

◆ **Isaiah 62:2**

2 The nations will see your righteousness, and all kings your glory; you will be called by a new name that the mouth of the Lord will bestow.

● **Isaiah 62:11**

11 The Lord has made proclamation to the ends of the earth: "Say to the Daughter of Zion, 'See, your Savior comes! See, his reward is with him, and his recompense accompanies him.'"

● **Isaiah 62:12**

12 They will be called the Holy People, the Redeemed of the Lord; and you will be called Sought After, the City No Longer Deserted.

● **Isaiah 65:18**

18 But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy.

● **Isaiah 65:19**

19 I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.

● **Isaiah 66:10**

10 "Rejoice with Jerusalem and be glad for her, all you who love her; rejoice greatly with her, all you who mourn over her.

● **Isaiah 66:13**

13 As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem."

● **Jeremiah 1:15**

15 I am about to summon all the peoples of the northern kingdoms," declares the Lord. "Their kings will come and set up their thrones in the entrance of the gates of Jerusalem; they will come against all her surrounding walls and against all the towns of Judah.

● **Jeremiah 31:40**

40 The whole valley where dead bodies and ashes are thrown, and all the terraces out to the Kidron Valley on the east as far as the corner of the Horse Gate, will be holy to the Lord. The city will never again be uprooted or demolished."

● **Zechariah 8:3**

3 This is what the Lord says: "I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the Lord Almighty will be called the Holy Mountain."

● **Zechariah 8:4**

4 This is what the Lord Almighty says: "Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age.

● **Zechariah 8:8**

8 I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God."

● **Zechariah 8:22**

22 And many peoples and powerful nations will come to Jerusalem to seek the Lord Almighty and to entreat him."

● **Zechariah 9:9**

9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

● **Zechariah 14:4**

4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

● **Zechariah 14:8**

8 On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter.

● **Matthew 6:14**

14 For if you forgive men when they sin against you, your heavenly Father will also forgive you.

● **Matthew 20:18**

18 "We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death

● **Matthew 21:1**

1 As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples,

● **Matthew 21:5**

5 "Say to the Daughter of Zion, 'See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.'"

● **Matthew 21:6**

6 The disciples went and did as Jesus had instructed them.

● **Matthew 21:10**

10 When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?"

● **Matthew 23:37**

37 "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.

● **Matthew 24:3**

3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

● **Matthew 26:36**

36 Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray."

● **Matthew 27:2**

2 They bound him, led him away and handed him over to Pilate, the governor.

● **Matthew 27:11**

11 Meanwhile Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" "Yes, it is as you say," Jesus replied.

● **Matthew 27:32**

32 As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross.

● **Matthew 27:33**

33 They came to a place called Golgotha (which means The Place of the Skull).

● **Matthew 27:40**

40 and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!"

● **Matthew 27:42**

42 "He saved others," they said, "but he can't save himself! He's the King of Israel! Let him come down now from the cross, and we will believe in him.

● **Matthew 27:62**

62 The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate.

● **Matthew 27:65**

65 "Take a guard," Pilate answered. "Go, make the tomb as secure as you know how."

● **Mark 11:15**

15 On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves,

● **Mark 11:27**

27 They arrived again in Jerusalem, and while Jesus was walking in the temple courts, the chief priests, the teachers of the law and the elders came to him.

● **Mark 13:3**

3 As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately,

● **Luke 4:9**

9 The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here.

● **Luke 10:30**

30 In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

● **Luke 19:41**

41 As he approached Jerusalem and saw the city, he wept over it

● **Luke 21:20**

20 "When you see Jerusalem being surrounded by armies, you will know that its desolation is near.

● **Luke 21:21**

21 Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city.

● **Luke 21:24**

24 They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.

● **Luke 22:39**

39 Jesus went out as usual to the Mount of Olives, and his disciples followed him.

● **John 5:2**

2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.

● **John 8:1**

1 But Jesus went to the Mount of Olives.

● **John 11:55**

55 When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover.

● **John 12:12**

12 The next day the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem.

● **John 12:15**

15 "Do not be afraid, O Daughter of Zion; see, your king is coming, seated on a donkey's colt."

● **John 18:1**

1 When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it.

● **Acts 1:12**

12 Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city.

● **Acts 6:15**

15 All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel.

● **Acts 7:58**

58 dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul.

● **Acts 7:59**

59 While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit."

● **Acts 7:60**

60 Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

● **Acts 8:1**

1 And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.

● **Acts 8:2**

2 Godly men buried Stephen and mourned deeply for him.

Jerusalem: Temple Area Walk

- Christ & the Gospels -

● **Matthew 4:5**

5 Then the devil took him to the holy city and had him stand on the highest point of the temple.

● **Matthew 21:12**

12 Jesus entered the temple area and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves.

● **Matthew 21:14**

14 The blind and the lame came to him at the temple, and he healed them.

● **Matthew 21:15**

15 But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple area, "Hosanna to the Son of David," they were indignant.

● **Matthew 21:17**

17 And he left them and went out of the city to Bethany, where he spent the night.

● **Matthew 21:23**

23 Jesus entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. "By what authority are you doing these things?" they asked. "And who gave you this authority?"

● **Matthew 23:16**

16 "Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.'

● **Matthew 23:17**

17 You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?

● **Matthew 23:27**

27 "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean.

Matthew 24:1

1 Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings.

● **Matthew 26:17**

17 On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?"

● **Matthew 26:55**

55 At that time Jesus said to the crowd, "Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me.

● **Matthew 26:57**

57 Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the law and the elders had assembled.

● **Matthew 26:58**

58 But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome.

● **Matthew 27:5**

5 So Judas threw the money into the temple and left. Then he went away and hanged himself.

● **Matthew 27:32**

32 As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross.

● **Matthew 27:40**

40 and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!"

● **Matthew 27:51**

51 At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split.

• **Matthew 27:53**

53 They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people.

• **Matthew 27:60**

60 and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.

• **Mark 11:11**

11 Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

• **Mark 12:41**

41 Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts.

• **Mark 12:42**

42 But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

• **Mark 12:43**

43 Calling his disciples to him, Jesus said, "I tell you the truth, this poor widow has put more into the treasury than all the others.

• **Mark 13:1**

1 As he was leaving the temple, one of his disciples said to him, "Look, Teacher! What massive stones! What magnificent buildings!"

• **Mark 14:3**

3 While he was in Bethany, reclining at the table in the home of a man known as Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

• **Mark 14:14**

14 Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?'

• **Mark 14:15**

15 He will show you a large upper room, furnished and ready. Make preparations for us there."

• **Luke 1:9**

9 he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense.

• **Luke 1:21**

21 Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple.

• **Luke 2:22**

22 When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord

• **Luke 2:27**

27 Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required,

• **Luke 2:37**

37 and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying.

• **Luke 2:42**

42 When he was twelve years old, they went up to the Feast, according to the custom.

• **Luke 2:43**

43 After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.

• **Luke 2:46**

46 After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions.

• **Luke 4:9**

9 The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here.

• **Luke 18:10**

10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

● **Luke 19:44**

44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

● **Luke 19:45**

45 Then he entered the temple area and began driving out those who were selling.

● **Luke 19:47**

47 Every day he was teaching at the temple. But the chief priests, the teachers of the law and the leaders among the people were trying to kill him.

● **Luke 20:1**

1 One day as he was teaching the people in the temple courts and preaching the gospel, the chief priests and the teachers of the law, together with the elders, came up to him.

● **Luke 21:1**

1 As he looked up, Jesus saw the rich putting their gifts into the temple treasury.

● **Luke 21:5**

5 Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said,

● **Luke 21:37**

37 Each day Jesus was teaching at the temple, and each evening he went out to spend the night on the hill called the Mount of Olives,

● **Luke 21:38**

38 and all the people came early in the morning to hear him at the temple.

● **John 2:15**

15 So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.

● **John 2:19**

19 Jesus answered them, "Destroy this temple, and I will raise it again in three days."

● **John 2:20**

20 The Jews replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?"

● **John 2:21**

21 But the temple he had spoken of was his body.

● **John 3:1**

1 Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council.

● **John 3:4**

4 "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!"

● **John 5:1**

1 Some time later, Jesus went up to Jerusalem for a feast of the Jews.

● **John 5:2**

2 Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades.

● **John 5:3**

3 Here a great number of disabled people used to lie—the blind, the lame, the paralyzed.

● **John 7:2**

2 But when the Jewish Feast of Tabernacles was near,

● **John 7:8**

8 You go to the Feast. I am not yet going up to this Feast, because for me the right time has not yet come."

● **John 7:10**

10 However, after his brothers had left for the Feast, he went also, not publicly, but in secret.

● **John 7:11**

11 Now at the Feast the Jews were watching for him and asking, "Where is that man?"

● **John 7:14**

14 Not until halfway through the Feast did Jesus go up to the temple courts and begin to teach.

● **John 7:37**

37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

• **John 8:3**

3 The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group

• **John 8:4**

4 and said to Jesus, "Teacher, this woman was caught in the act of adultery.

• **John 8:59**

59 At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

• **John 9:1**

1 As he went along, he saw a man blind from birth.

• **John 9:7**

7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.

• **John 10:22**

22 Then came the Feast of Dedication at Jerusalem. It was winter,

• **John 10:31**

31 Again the Jews picked up stones to stone him,

• **John 11:1**

1 Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha.

• **John 10:22**

22 Then came the Feast of Dedication at Jerusalem. It was winter,

• **John 11:18**

18 Bethany was less than two miles from Jerusalem,

• **John 18:1**

1 When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it

• **John 18:16**

16 but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in.

• **John 18:19**

19 Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

• **John 18:24**

24 Then Annas sent him, still bound, to Caiaphas the high priest.

• **John 19:6**

6 As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

• **John 19:12**

12 From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

• **John 19:13**

13 When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).

• **John 19:14**

14 It was the day of Preparation of Passover Week, about the sixth hour. "Here is your king," Pilate said to the Jews.

• **John 19:15**

15 But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered.

• **John 19:16**

16 Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.

• **John 19:17**

17 Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

• **John 19:25**

25 Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

• **John 19:38**

38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away.

Jerusalem Prophets Walk: ***“In the Words of Isaiah and Jeremiah...”***

ISAIAH:

● **Isaiah 1:8**

8 The Daughter of Zion is left like a shelter in a vineyard, like a hut in a field of melons, like a city under siege.

● **Isaiah 1:21**

21 See how the faithful city has become a harlot! She once was full of justice; righteousness used to dwell in her— but now murderers!

● **Isaiah 1:26**

26 I will restore your judges as in days of old, your counselors as at the beginning. Afterward you will be called the City of Righteousness, the Faithful City.”

● **Isaiah 1:27**

27 Zion will be redeemed with justice, her penitent ones with righteousness.

● **Isaiah 2:3**

3 Many peoples will come and say, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths.” The law will go out from Zion, the word of the Lord from Jerusalem.

● **Isaiah 3:1**

1 See now, the Lord, the Lord Almighty, is about to take from Jerusalem and Judah both supply and support: all supplies of food and all supplies of water,

● **Isaiah 3:8**

8 Jerusalem staggers, Judah is falling; their words and deeds are against the Lord, defying his glorious presence.

● **Isaiah 3:26**

26 The gates of Zion will lament and mourn; destitute, she will sit on the ground.

● **Isaiah 4:3**

3 Those who are left in Zion, who remain in Jerusalem, will be called holy, all who are recorded among the living in Jerusalem.

● **Isaiah 5:3**

3 “Now you dwellers in Jerusalem and men of Judah, judge between me and my vineyard.

● **Isaiah 5:14**

14 Therefore the grave enlarges its appetite and opens its mouth without limit; into it will descend their nobles and masses with all their brawlers and revelers.

● **Isaiah 10:11**

11 shall I not deal with Jerusalem and her images as I dealt with Samaria and her idols?”

● **Isaiah 10:12**

12 When the Lord has finished all his work against Mount Zion and Jerusalem, he will say, “I will punish the king of Assyria for the willful pride of his heart and the haughty look in his eyes.

● **Isaiah 10:24**

24 Therefore, this is what the Lord, the Lord Almighty, says: “O my people who live in Zion, do not be afraid of the Assyrians, who beat you with a rod and lift up a club against you, as Egypt did.

● **Isaiah 10:32**

32 This day they will halt at Nob; they will shake their fist at the mount of the Daughter of Zion, at the hill of Jerusalem.

● **Isaiah 12:6**

6 Shout aloud and sing for joy, people of Zion, for great is the Holy One of Israel among you.”

● **Isaiah 22:9**

9 you saw that the City of David had many breaches in its defenses; you stored up water in the Lower Pool.

● **Isaiah 22:10**

10 You counted the buildings in Jerusalem and tore down houses to strengthen the wall.

◆ **Isaiah 24:23**

23 The moon will be abashed, the sun ashamed; for the Lord Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously.

◆ **Isaiah 25:10**

10 The hand of the Lord will rest on this mountain; but Moab will be trampled under him as straw is trampled down in the manure.

◆ **Isaiah 27:13**

13 And in that day a great trumpet will sound. Those who were perishing in Assyria and those who were exiled in Egypt will come and worship the Lord on the holy mountain in Jerusalem.

◆ **Isaiah 28:14**

14 Therefore hear the word of the Lord, you scoffers who rule this people in Jerusalem.

◆ **Isaiah 28:16**

16 So this is what the Sovereign Lord says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed.

◆ **Isaiah 29:1**

1 Woe to you, Ariel, Ariel, the city where David settled! Add year to year and let your cycle of festivals go on.

◆ **Isaiah 29:2**

2 Yet I will besiege Ariel; she will mourn and lament, she will be to me like an altar hearth.

◆ **Isaiah 29:3**

3 I will encamp against you all around; I will encircle you with towers and set up my siege works against you.

◆ **Isaiah 30:19**

19 O people of Zion, who live in Jerusalem, you will weep no more. How gracious he will be when you cry for help! As soon as he hears, he will answer you.

◆ **Isaiah 33:5**

5 The Lord is exalted, for he dwells on high; he will fill Zion with justice and righteousness.

◆ **Isaiah 33:20**

20 Look upon Zion, the city of our festivals; your eyes will see Jerusalem, a peaceful abode, a tent that will not be moved; its stakes will never be pulled up, nor any of its ropes broken.

◆ **Isaiah 36:2**

2 Then the king of Assyria sent his field commander with a large army from Lachish to King Hezekiah at Jerusalem. When the commander stopped at the aqueduct of the Upper Pool, on the road to the Washerman's Field,

◆ **Isaiah 36:7**

7 And if you say to me, "We are depending on the Lord our God"—isn't he the one whose high places and altars Hezekiah removed, saying to Judah and Jerusalem, "You must worship before this altar"?

◆ **Isaiah 37:32**

32 For out of Jerusalem will come a remnant, and out of Mount Zion a band of survivors. The zeal of the Lord Almighty will accomplish this.

◆ **Isaiah 38:6**

6 And I will deliver you and this city from the hand of the king of Assyria. I will defend this city.

◆ **Isaiah 40:2**

2 Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the Lord's hand double for all her sins.

◆ **Isaiah 40:9**

9 You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!"

◆ **Isaiah 41:27**

27 I was the first to tell Zion, 'Look, here they are!' I gave to Jerusalem a messenger of good tidings.

◆ **Isaiah 44:28**

28 who says of Cyrus, 'He is my shepherd and will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid."'

◆ **Isaiah 45:13**

13 I will raise up Cyrus in my righteousness: I will make all his ways straight. He will rebuild my city and set my exiles free, but not for a price or reward, says the Lord Almighty."

◆ **Isaiah 46:13**

13 I am bringing my righteousness near, it is not far away; and my salvation will not be delayed. I will grant salvation to Zion, my splendor to Israel.

◆ **Isaiah 51:11**

11 The ransomed of the Lord will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away.

◆ **Isaiah 51:16**

16 I have put my words in your mouth and covered you with the shadow of my hand—I who set the heavens in place, who laid the foundations of the earth, and who say to Zion, "You are my people."

◆ **Isaiah 52:2**

2 Shake off your dust; rise up, sit enthroned, O Jerusalem. Free yourself from the chains on your neck, O captive Daughter of Zion.

◆ **Isaiah 52:7**

7 How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, "Your God reigns!"

◆ **Isaiah 52:9**

9 Burst into songs of joy together, you ruins of Jerusalem, for the Lord has comforted his people, he has redeemed Jerusalem.

◆ **Isaiah 59:20**

20 "The Redeemer will come to Zion, to those in Jacob who repent of their sins," declares the Lord.

◆ **Isaiah 60:1**

1 "Arise, shine, for your light has come, and the glory of the Lord rises upon you.

◆ **Isaiah 60:11**

11 Your gates will always stand open, they will never be shut, day or night, so that men may bring you the wealth of the nations—their kings led in triumphal procession.

◆ **Isaiah 61:3**

3 and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor.

◆ **Isaiah 62:1**

1 For Zion's sake I will not keep silent, for Jerusalem's sake I will not remain quiet, till her righteousness shines out like the dawn, her salvation like a blazing torch.

◆ **Isaiah 65:18**

18 But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy.

◆ **Isaiah 65:19**

19 I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.

◆ **Isaiah 66:10**

10 "Rejoice with Jerusalem and be glad for her, all you who love her; rejoice greatly with her, all you who mourn over her.

◆ **Isaiah 66:13**

13 As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem."

JEREMIAH:

◆ **Jeremiah 1:3**

3 and through the reign of Jehoiakim son of Josiah king of Judah, down to the fifth month of the eleventh year of Zedekiah son of Josiah king of Judah, when the people of Jerusalem went into exile.

◆ **Jeremiah 1:15**

15 I am about to summon all the peoples of the northern kingdoms," declares the Lord. "Their kings will come and set up their thrones in the entrance of the gates of Jerusalem; they will come against all her surrounding walls and against all the towns of Judah.

◆ **Jeremiah 3:17**

17 At that time they will call Jerusalem 'The Throne of the Lord,' and all nations will gather in Jerusalem to honor the name of the Lord. No longer will they follow the stubbornness of their evil hearts.

◆ **Jeremiah 4:4**

4 Circumcise yourselves to the Lord, circumcise your hearts, you men of Judah and people of Jerusalem, or my wrath will break out and burn like fire because of the evil you have done—burn with no one to quench it.

• **Jeremiah 4:14**

14 O Jerusalem, wash the evil from your heart and be saved. How long will you harbor wicked thoughts?

• **Jeremiah 4:16**

16 "Tell this to the nations, proclaim it to Jerusalem: 'A besieging army is coming from a distant land, raising a war cry against the cities of Judah.

• **Jeremiah 5:1**

1 "Go up and down the streets of Jerusalem, look around and consider, search through her squares. If you can find but one person who deals honestly and seeks the truth, I will forgive this city.

• **Jeremiah 6:1**

1 "Flee for safety, people of Benjamin! Flee from Jerusalem! Sound the trumpet in Tekoa! Raise the signal over Beth Hakkerem! For disaster looms out of the north, even terrible destruction.

• **Jeremiah 6:2**

2 I will destroy the Daughter of Zion, so beautiful and delicate.

• **Jeremiah 6:6**

6 This is what the Lord Almighty says: "Cut down the trees and build siege ramps against Jerusalem. This city must be punished; it is filled with oppression.

• **Jeremiah 7:17**

17 Do you not see what they are doing in the towns of Judah and in the streets of Jerusalem?

• **Jeremiah 7:34**

34 I will bring an end to the sounds of joy and gladness and to the voices of bride and bridegroom in the towns of Judah and the streets of Jerusalem, for the land will become desolate.

• **Jeremiah 8:19**

19 Listen to the cry of my people from a land far away: "Is the Lord not in Zion? Is her King no longer there?" "Why have they provoked me to anger with their images, with their worthless foreign idols?"

• **Jeremiah 9:11**

11 "I will make Jerusalem a heap of ruins, a haunt of jackals; and I will lay waste the towns of Judah so no one can live there."

• **Jeremiah 9:19**

19 The sound of wailing is heard from Zion: 'How ruined we are! How great is our shame! We must leave our land because our houses are in ruins.'"

• **Jeremiah 11:6**

6 The Lord said to me, "Proclaim all these words in the towns of Judah and in the streets of Jerusalem: 'Listen to the terms of this covenant and follow them.

• **Jeremiah 13:9**

9 This is what the Lord says: 'In the same way I will ruin the pride of Judah and the great pride of Jerusalem.

• **Jeremiah 14:16**

16 And the people they are prophesying to will be thrown out into the streets of Jerusalem because of the famine and sword. There will be no one to bury them or their wives, their sons or their daughters. I will pour out on them the calamity they deserve.

• **Jeremiah 14:19**

19 Have you rejected Judah completely? Do you despise Zion? Why have you afflicted us so that we cannot be healed? We hoped for peace but no good has come, for a time of healing but there is only terror.

• **Jeremiah 15:4**

4 I will make them abhorrent to all the kingdoms of the earth because of what Manasseh son of Hezekiah king of Judah did in Jerusalem.

• **Jeremiah 15:5**

5 "Who will have pity on you, O Jerusalem? Who will mourn for you? Who will stop to ask how you are?"

• **Jeremiah 17:19**

19 This is what the Lord said to me: "Go and stand at the gate of the people, through which the kings of Judah go in and out; stand also at all the other gates of Jerusalem.

• **Jeremiah 17:25**

25 Then kings who sit on David's throne will come through the gates of this city with their officials. They and their officials will come riding in chariots and on horses, accompanied by the men of Judah and those living in Jerusalem, and this city will be inhabited forever.

● **Jeremiah 17:26**

26 People will come from the towns of Judah and the villages around Jerusalem, from the territory of Benjamin and the Shephelah, from the hill country and the Negev, bringing burnt offerings and sacrifices, grain offerings, incense and thank offerings to the house of the Lord.

● **Jeremiah 17:27**

27 But if you do not obey me to keep the Sabbath day holy by not carrying any load as you come through the gates of Jerusalem on the Sabbath day, then I will kindle an unquenchable fire in the gates of Jerusalem that will consume her fortresses.”

● **Jeremiah 19:1**

1 This is what the Lord says: “Go and buy a clay jar from a potter. Take along some of the elders of the people and of the priests ...

● **Jeremiah 19:3**

3 and say, ‘Hear the word of the Lord, O kings of Judah and people of Jerusalem. This is what the Lord Almighty, the God of Israel, says: Listen! I am going to bring a disaster on this place that will make the ears of everyone who hears of it tingle.

● **Jeremiah 19:7**

7 “In this place I will ruin the plans of Judah and Jerusalem. I will make them fall by the sword before their enemies, at the hands of those who seek their lives, and I will give their carcasses as food to the birds of the air and the beasts of the earth.

● **Jeremiah 19:10**

10 “Then break the jar while those who go with you are watching,

● **Jeremiah 19:11**

11 and say to them, ‘This is what the Lord Almighty says: I will smash this nation and this city just as this potter’s jar is smashed and cannot be repaired. They will bury the dead in Topheth until there is no more room.

● **Jeremiah 19:13**

13 The houses in Jerusalem and those of the kings of Judah will be defiled like this place, Topheth—all the houses where they burned incense on the roofs to all the starry hosts and poured out drink offerings to other gods.”

● **Jeremiah 19:15**

15 “This is what the Lord Almighty, the God of Israel, says: ‘Listen! I am going to bring on this city and the villages around it every disaster I pronounced against them, because they were stiff-necked and would not listen to my words.”

● **Jeremiah 21:13**

13 I am against you, Jerusalem, you who live above this valley on the rocky plateau, declares the Lord— you who say, “Who can come against us? Who can enter our refuge?”

● **Jeremiah 23:14**

14 And among the prophets of Jerusalem I have seen something horrible: They commit adultery and live a lie. They strengthen the hands of evildoers, so that no one turns from his wickedness. They are all like Sodom to me; the people of Jerusalem are like Gomorrah.”

● **Jeremiah 23:15**

15 Therefore, this is what the Lord Almighty says concerning the prophets: “I will make them eat bitter food and drink poisoned water, because from the prophets of Jerusalem ungodliness has spread throughout the land.”

● **Jeremiah 23:16**

16 This is what the Lord Almighty says: “Do not listen to what the prophets are prophesying to you; they fill you with false hopes. They speak visions from their own minds, not from the mouth of the Lord.

● **Jeremiah 25:18**

18 Jerusalem and the towns of Judah, its kings and officials, to make them a ruin and an object of horror and scorn and cursing, as they are today;

● **Jeremiah 26:18**

18 “Micah of Moresheth prophesied in the days of Hezekiah king of Judah. He told all the people of Judah, ‘This is what the Lord Almighty says: “‘Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets.’

● **Jeremiah 27:19**

19 For this is what the Lord Almighty says about the pillars, the Sea, the movable stands and the other furnishings that are left in this city,

• **Jeremiah 27:20**

20 which Nebuchadnezzar king of Babylon did not take away when he carried Jehoiachin son of Jehoiakim king of Judah into exile from Jerusalem to Babylon, along with all the nobles of Judah and Jerusalem—

• **Jeremiah 27:21**

21 yes, this is what the Lord Almighty, the God of Israel, says about the things that are left in the house of the Lord and in the palace of the king of Judah and in Jerusalem:

• **Jeremiah 29:10**

10 This is what the Lord says: “When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place.

• **Jeremiah 29:16**

16 but this is what the Lord says about the king who sits on David’s throne and all the people who remain in this city, your countrymen who did not go with you into exile—

• **Jeremiah 30:18**

18 “This is what the Lord says: “I will restore the fortunes of Jacob’s tents and have compassion on his dwellings; the city will be rebuilt on her ruins, and the palace will stand in its proper place.

• **Jeremiah 31:6**

6 There will be a day when watchmen cry out on the hills of Ephraim, ‘Come, let us go up to Zion, to the Lord our God.’”

• **Jeremiah 31:12**

12 They will come and shout for joy on the heights of Zion; they will rejoice in the bounty of the Lord— the grain, the new wine and the oil, the young of the flocks and herds. They will be like a well-watered garden, and they will sorrow no more.

• **Jeremiah 31:23**

23 This is what the Lord Almighty, the God of Israel, says: “When I bring them back from captivity, the people in the land of Judah and in its towns will once again use these words: ‘The Lord bless you, O righteous dwelling, O sacred mountain.’

• **Jeremiah 31:31**

31 “The time is coming,” declares the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah.

• **Jeremiah 31:32**

32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the Lord.

• **Jeremiah 31:33**

33 “This is the covenant I will make with the house of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

• **Jeremiah 31:38**

38 “The days are coming,” declares the Lord, “when this city will be rebuilt for me from the Tower of Hananel to the Corner Gate.

• **Jeremiah 31:40**

40 The whole valley where dead bodies and ashes are thrown, and all the terraces out to the Kidron Valley on the east as far as the corner of the Horse Gate, will be holy to the Lord. The city will never again be uprooted or demolished.”

• **Jeremiah 32:2**

2 The army of the king of Babylon was then besieging Jerusalem, and Jeremiah the prophet was confined in the courtyard of the guard in the royal palace of Judah.

• **Jeremiah 32:40**

40 I will make an everlasting covenant with them: I will never stop doing good to them, and I will inspire them to fear me, so that they will never turn away from me.

• **Jeremiah 32:44**

44 Fields will be bought for silver, and deeds will be signed, sealed and witnessed in the territory of Benjamin, in the villages around Jerusalem, in the towns of Judah and in the towns of the hill country, of the western foothills and of the Negev, because I will restore their fortunes, declares the Lord.”

• **Jeremiah 33:13**

13 In the towns of the hill country, of the western foothills and of the Negev, in the territory of Benjamin, in the villages around Jerusalem and in the towns of Judah, flocks will again pass under the hand of the one who counts them,’ says the Lord.

• **Jeremiah 33:16**

16 In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it will be called: The Lord Our Righteousness.'

• **Jeremiah 34:21**

21 "I will hand Zedekiah king of Judah and his officials over to their enemies who seek their lives, to the army of the king of Babylon, which has withdrawn from you.

• **Jeremiah 36:2**

2 "Take a scroll and write on it all the words I have spoken to you concerning Israel, Judah and all the other nations from the time I began speaking to you in the reign of Josiah till now.

• **Jeremiah 36:6**

6 So you go to the house of the Lord on a day of fasting and read to the people from the scroll the words of the Lord that you wrote as I dictated. Read them to all the people of Judah who come in from their towns.

• **Jeremiah 38:28**

28 And Jeremiah remained in the courtyard of the guard until the day Jerusalem was captured.

• **Jeremiah 39:1**

1 This is how Jerusalem was taken: In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army and laid siege to it.

• **Jeremiah 39:4**

4 When Zedekiah king of Judah and all the soldiers saw them, they fled; they left the city at night by way of the king's garden, through the gate between the two walls, and headed toward the Arabah.

• **Jeremiah 39:8**

8 The Babylonians set fire to the royal palace and the houses of the people and broke down the walls of Jerusalem.

• **Jeremiah 50:5**

5 They will ask the way to Zion and turn their faces toward it. They will come and bind themselves to the Lord in an everlasting covenant that will not be forgotten.

• **Jeremiah 50:28**

28 Listen to the fugitives and refugees from Babylon declaring in Zion how the Lord our God has taken vengeance, vengeance for his temple.

• **Jeremiah 51:24**

24 "Before your eyes I will repay Babylon and all who live in Babylonia for all the wrong they have done in Zion," declares the Lord.

• **Jeremiah 52:4**

4 So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. They camped outside the city and built siege works all around it.

• **Jeremiah 52:12**

12 On the tenth day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan commander of the imperial guard, who served the king of Babylon, came to Jerusalem.

• **Jeremiah 52:13**

13 He set fire to the temple of the Lord, the royal palace and all the houses of Jerusalem. Every important building he burned down.

• **Jeremiah 52:14**

14 The whole Babylonian army under the commander of the imperial guard broke down all the walls around Jerusalem.

• **Jeremiah 52:29**

29 In Nebuchadnezzar's eighteenth year, 832 people from Jerusalem;

• **Lamentations 1:1**

1 How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave.

• **Lamentations 1:4**

4 The roads to Zion mourn, for no one comes to her appointed feasts. All her gateways are desolate, her priests groan, her maidens grieve, and she is in bitter anguish.

• **Lamentations 1:6**

6 All the splendor has departed from the Daughter of Zion. Her princes are like deer that find no pasture; in weakness they have fled before the pursuer.

◆ **Lamentations 1:7**

7 In the days of her affliction and wandering Jerusalem remembers all the treasures that were hers in days of old. When her people fell into enemy hands, there was no one to help her. Her enemies looked at her and laughed at her destruction.

◆ **Lamentations 1:17**

17 Zion stretches out her hands, but there is no one to comfort her. The Lord has decreed for Jacob that his neighbors become his foes; Jerusalem has become an unclean thing among them.

◆ **Lamentations 2:1**

1 How the Lord has covered the Daughter of Zion with the cloud of his anger! He has hurled down the splendor of Israel from heaven to earth; he has not remembered his footstool in the day of his anger.

◆ **Lamentations 2:4**

4 Like an enemy he has strung his bow; his right hand is ready. Like a foe he has slain all who were pleasing to the eye; he has poured out his wrath like fire on the tent of the Daughter of Zion.

◆ **Lamentations 2:6**

6 He has laid waste his dwelling like a garden; he has destroyed his place of meeting. The Lord has made Zion forget her appointed feasts and her Sabbaths; in his fierce anger he has spurned both king and priest.

◆ **Lamentations 2:9**

9 Her gates have sunk into the ground; their bars he has broken and destroyed. Her king and her princes are exiled among the nations, the law is no more, and her prophets no longer find visions from the Lord.

◆ **Lamentations 2:10**

10 The elders of the Daughter of Zion sit on the ground in silence; they have sprinkled dust on their heads and put on sackcloth. The young women of Jerusalem have bowed their heads to the ground.

◆ **Lamentations 2:13**

13 What can I say for you? With what can I compare you, O Daughter of Jerusalem? To what can I liken you, that I may comfort you, O Virgin Daughter of Zion? Your wound is as deep as the sea. Who can heal you?

◆ **Lamentations 2:15**

15 All who pass your way clap their hands at you; they scoff and shake their heads at the Daughter of Jerusalem: "Is this the city that was called the perfection of beauty, the joy of the whole earth?"

◆ **Lamentations 2:18**

18 The hearts of the people cry out to the Lord. O wall of the Daughter of Zion, let your tears flow like a river day and night; give yourself no relief, your eyes no rest

◆ **Lamentations 4:11**

11 The Lord has given full vent to his wrath; he has poured out his fierce anger. He kindled a fire in Zion that consumed her foundations.

MATTHEW

I. Preparation of the King (1:1–4:25)

- A. Jesus' Genealogy (1:1–17)
- B. Jesus' Birth (1:18–2:23)
- C. Jesus' Baptism (3:1–17)
- D. Jesus' Temptation (4:1–11)
- E. Jesus Calls His Disciples (4:12–25)

Starts with Abraham
During Succot? Return to Nazareth
Midbar Yehudah, Isaiah 40
Midbar Yehudah, Jerusalem
Capernaum, "Repent/kingdom" (4:17)

II. Preaching of the King (5:1–7:29)

- A. Kingdom Principles (5:1–12)
- B. Kingdom Priorities (5:13–48)
- C. Kingdom Practices (6:1–18)
- D. Kingdom Perspectives (6:19–7:29)

Sea of Galilee, 8 Blessings

Salt, Light, Law, Murder, Adultery,
Divorce, Oaths, Eye/Eye, Love for Enemies
Giving, Lord's Prayer, Fasting

Treasures, Worry, Judging, Ask, Seek, Knock,
Gates, Tree/Fruit, Wise/Foolish Builder,

III. Proof of the King (8:1–17:27)

- A. Jesus' Miracles (8:1–9:34)
 1. Power over sickness (8:1–22)
 2. Power over nature (8:23–27)
 3. Power over demons (8:28–34)
 4. Power over sin (9:1–17)
 5. Power over death (9:18–34)
 6. Power for the harvest (9:35–38)

Leper, Capernaum: C's servant, Pt's Mom/Law
Storm on Galilee, Jesus asleep
Region of Gadarenes, Swine
Capernaum: Paralytic, Mt., Fasting, Wineskins
Ruler's daughter, Bleeding woman, Blind & Mute
Harvest is plentiful, workers or few

- B. Jesus' Authority (10:1–12:50)

1. Authority delegated (10:1–42)
2. Authority explained (11:1–30)
3. Authority affirmed (12:1–50)

12 Disciples called with kingdom instructions
Talk with John B's disciples, Korazin/Capernaum
Healing on Sabbath, Power source?, Jonah, Family

- C. Jesus' Kingdom Parables (13:1–53)

Sower, Weeds, Mustard Seed, Treasure, Pearl, Net

- D. Jesus' Glory (13:54–17:27)

1. Rejection at home (13:54–14:12)
2. Jesus' power displayed (14:13–36)
3. Rejection by religious leaders (15:1–20)
4. Jesus' power displayed again (15:21–39)
5. Rejection by people and religious leaders (16:1–12)
6. Confession of faith by the disciples (16:13–28)
7. Jesus' glory displayed in transfiguration (17:1–27)

Nazareth rejection, John B beheaded
Feeding 5,000, Walking on water, More healing
Question of washing hands before meal, Heart issue
Tyre/Sidon Canaanite woman, Feeding of 4,000
Weather sign, Guard against yeast of Pharisees.
Caesarea Philippi Peter's Confession
Caesarea Philippi Transfiguration, Demoniac healed

IV. Practice Promoted by the King (18:1–20:34)

- A. Greatness in Relationships (18:1–35)

Capernaum, Greatness in kingdom?, Causing
children to sin, Parable of lost sheep, Unmerciful
Servant

B. Grace in Relationships (19:1–20:16)

Teaching on Divorce, Jesus references Genesis story, Blessing of Children, Rich Young Man, Parable of Workers in Vineyard

C. Servanthood in Leadership (20:17–34)

2nd Prediction of Death, J & J Mom's Request, Jericho Blind Men

V. Purpose of the King (21:1–28:20)

A. Presentation as King (21:1–23:39)

1. The triumphal entry (21:1–11)
2. Challenged by the religious leaders (21:12–22:46)
3. Condemnation of the religious leaders (23:1–39)

Jerusalem: Palm Sunday
Temple Cleansing, Fig Tree, Jesus' authority ?, Parables of Two Sons, Tenants, Wedding Banquet, Paying taxes, Marriage at Resurrection, The 'Great Commandment'
7 Woes, Phylacteries & Tassels, Hypocrite

B. Preview of the King's Return (24:1–25:46)

1. The years between (24:1–28)
 2. The King's coming (24:29–41)
 3. The King's command to watch while waiting (24:42–25:46)
- Sign of End of Age, "Abomination" from Daniel
Son of Man will appear . . . , Lesson from Fig Tree
Keep watch! Like Thief in the Night, Parable of 10 Virgins, Talents, Sheep and Goats

C. Passion of the King (26:1–27:66)

1. The plot to kill Jesus (26:1–5)
 2. Jesus anointed (26:6–13)
 3. Judas betrays Jesus (26:14–16)
 4. The Last Supper (26:17–35)
 5. Gethsemane (26:36–46)
 6. Arrest and trials (26:47–27:31)
 7. The crucifixion (27:32–56)
 8. The burial (27:57–66)
- Caiaphas' Plan
Bethany: Jesus Anointed
Judas
Upper Room, Prediction of Peter's Denial
Gethsemane
Arrest, Sanhedrin, Denial, Judas' Hanging, Pilate
Cross
Garden Tomb

D. The Resurrection of the King (28:1–20)

1. The empty tomb (28:1–7)
 2. The risen Christ revealed (28:8–17)
 3. The King issues His Great Commission (28:18–20)
- Empty Tomb
Appearances
Final Commandments

A closer look at Matthew 13

The Parable	Kingdom Expectations	Unexpected Form
The sower 13:3–9, 18–23	Messiah rules all nations.	<i>Individuals</i> respond to God's invitation.
Wheat/tares 13:24–30, 37–43	Citizens <i>rule</i> the world with Christ.	Citizens live <i>among</i> people of the world. people of the world.
Mustard seed 13:31–32	Kingdom begins in majestic <i>glory</i> .	Kingdom begins in <i>insignificance</i> .
Leaven 13:33	The kingdom <i>includes</i> only the righteous.	Citizens <i>become</i> increasingly righteous.
Hidden treasure 13:44	The kingdom is <i>public</i> , for all.	The kingdom is <i>hidden</i> and for individual "purchase."
Priceless pearl 13:45–46	Kingdom <i>brings valued things</i> .	The kingdom requires <i>abandoning</i> earthly values.
Dragnet 13:47–50	Kingdom <i>begins</i> with separation of unrighteous.	Kingdom <i>ends</i> with separation of the unrighteous.

MARK

I. Prologue (1:1–13)

- A. John's Ministry (1:1–8)
- B. Jesus' Baptism (1:9–11)
- C. Jesus' Temptation (1:12–13)

Midbar Yehudah
Jordan River
40 Days

II. Ministry in Galilee (1:14–8:38)

- A. Calling Disciples (1:14–20)
- B. Driving Out an Evil Spirit (1:21–28)
- C. Healing Peter's Mother-in-law (1:29–31)
- D. Healing Others (1:32–39)
- E. Healing a Leper (1:40–45)
- F. Conflict with Religious Leaders (2:1–3:6)
 - 1. Jesus heals (2:1–12)
 - 2. Jesus eats with sinners (2:13–17)
 - 3. Jesus asked about fasting (2:18–22)
 - 4. Jesus Lord of the Sabbath (2:23–3:6)
- G. Selecting the Twelve (3:7–19)
- H. Jesus Challenged (3:20–35)
- I. Parables of the Kingdom (4:1–34)

- J. Triumphs of Jesus (4:35–5:43)
 - 1. Over a storm (4:35–41)
 - 2. Over demons (5:1–20)
 - 3. Over sickness and death (5:21–43)
- K. Rejection in Nazareth (6:1–6a)
- L. Sending Out the Twelve (6:6b–13)
- M. Views of Jesus' Identity (6:14–16)
- N. Death of John (6:17–29)
- O. Jesus Feeds 5,000 (6:30–44)
- P. Jesus Walks on Water, Heals (6:45–56)
- Q. Dispute with Pharisees (7:1–23)
- R. Faith and Healing (7:24–37)
- S. Jesus Feeds 4,000 (8:1–10)
- T. Jesus and Pharisees (8:11–21)
- U. A Blind Man and Spiritually Blind Men (8:22–30)

- V. First Mention of the Passion (8:31–38)

Come, Fishers of Men
Capernaum – Synagogue, Demon Driven Out
Healing outside synagogue
Early Morning Prayer Life, More Healings
Leper

Capernaum: Paralytic
Levi son of Alphaeus Called
Fasting / Bridegroom Conversation
Sabbath / Picking grain, Synagogue – Hand healed
Jesus Withdraws, 12 Chosen on mountainside
Jesus & Beelzebub, Mother/Brothers?
Parables of Sower, Lamp, Growing Seed, Mustard Seed

Sea of Galilee
Decapolis Healing of Demoniak – “Legion”
Capernaum? Jairus' Daughter, Bleeding Woman
Nazareth Synagogue
12 sent out
Jesus is John B resurrected?
Macaerus? John B beheaded.
5,000 Feeding
Walks on water
Clean/Unclean? Hands/Cups, “Traditions”
Tyre: Syrophoenician Woman, Deaf/Mute
4,000 Feeding
“Yeast” of Pharisees
Bethsaida: Blind Man healed, Caesarea Philippi:
Peter's Confession
First Prediction of Death

III. Journeying to Jerusalem (9:1–10:52)

- A. Jesus' Transfiguration (9:1–8)
- B. Jesus on Elijah (9:9–13)
- C. Jesus Heals Child with Evil Spirit (9:14–29)
- D. Jesus Again Predicts His Death (9:30–32)
- E. Jesus Questioned about Greatness (9:33–37)
- F. The Challenge of Discipleship (9:38–50)
- G. Jesus on Divorce (10:1–12)
- H. Jesus Blesses Children (10:13–16)
- I. Jesus on Riches (10:17–31)
- J. Jesus Again Predicts His Death (10:32–34)

Caesarea Philippi: Transfiguration
Elijah has come!
Healing of convulsing boy, overcoming unbelief
Galilee: 2nd Prediction of death
Capernaum: “Who is the greatest?”
Millstone image, causing to sin, Salt & saltiness
Divorce, Jesus references Genesis story
Children blessed
Rich Young Man/kingdom
3rd Prediction of death

- K. Jesus Teaches Servanthood (10:35–45)
- L. Jesus Restores Blind Bartimaeus (10:46–52)

Request of James and John
Jericho: Bart

IV. Jerusalem Ministry (11:1–13:37)

- A. Triumphal Entry (11:1–11)
- B. Fruitless Fig Tree (11:12–14)
- C. Cleansing the Temple (11:15–19)
- D. Jesus on Prayer (11:20–26)
- E. Jesus' Authority (11:27–33)
- F. Parable of Tenants (12:1–12)
- G. Taxes to Caesar? (12:13–17)
- H. Jesus on Resurrection (12:18–27)
- I. Jesus on the Great Commandment (12:28–34)
- J. Jesus on the Messiah (12:35–37)
- K. Jesus Warns Against Teachers of the Law (12:38–40)
- L. The Widow's Gift (12:41–44)
- M. Jesus on the Future (13:1–37)

Jerusalem: Palm Sunday
Fig Tree
Temple Cleansing
Fig Tree and lesson on faith
Chief Priests question Jesus
Parable of Tenants / Vineyard
Tax questions with Pharisees / Herodians
Marriage & Resurrection
2 Great Commandments
Whose Son is the Christ?
Watch for men with flowing robes/important seats
Widow's mite
On Mount of Olives ...

V. The Passion of Christ (14:1–16:20)

- A. The Plot Against Jesus (14:1–2)
- B. Jesus Anointed (14:3–9)
- C. Jesus Betrayed (14:10–11)
- D. The Lord's Supper (14:12–26)
- E. Peter's Denial Predicted (14:27–31)
- F. Jesus in Gethsemane (14:32–42)
- G. Jesus Arrested (14:43–52)
- H. Jesus on Trial (14:53–65)
- I. Peter Denies Jesus (14:66–72)
- J. Jesus Before Pilate (15:1–15)
- K. Jesus Mocked (15:16–20)
- L. Jesus Crucified (15:21–32)
- M. Jesus Dies (15:33–41)
- N. Jesus Buried (15:42–47)
- O. Jesus Raised Again! (16:1–8)
- P. The Disputed Ending (16:9–20)

Bethany – Jesus Anointed
Upper Room
Gethsemane

LUKE

Introduction (1:1–4)

I. Jesus' Birth (1:5–2:52)

- A. Two Births Foretold (1:5–80)
- B. Jesus' Birth (2:1–7)
- C. The Shepherds (2:8–20)
- D. Temple Presentation (2:21–40)
- E. Jesus the Boy (2:41–52)

Jerusalem: Zachariah, Nazareth ..., birth of John B.
Bethlehem
Shepherd's Fields
8th Day Circumcision/Purification, Simeon
Jerusalem during Passover, Jesus 12

II. Preparation (3:1–4:13)

- A. John's Ministry (3:1–20)
- B. Jesus' Baptism (3:21–22)
- C. Jesus' Genealogy (3:23–38)
- D. Jesus' Temptation (4:1–13)

Line-up of Rulers, John B – Midbar Yehudah
Jesus' Baptism
Genealogy, Jesus – now 30.
Jesus returned from Jordan to Midbar

III. Ministry in Galilee (4:14–9:62)

- A. The Nazareth Sermon (4:14–30)
- B. Healings (4:31–44)
- C. Three Miracles (5:1–26)
- D. Calling Levi (5:27–32)
- E. Fasting (5:33–39)
- F. The Sabbath (6:1–11)
- G. Choosing the Twelve (6:12–16)
- H. Sermon on the Plain (6:17–49)
- I. Healing a Slave (7:1–10)
- J. Raising a Widow's Dead Son (7:11–17)
- K. The Baptist Asks Jesus Questions (7:18–35)
- L. Women Jesus Helped and Depended on (7:36–8:3)
- M. Parables (8:4–18)
- N. Jesus' Family (8:19–21)
- O. Power over Nature (8:22–25)
- P. Power over Demons (8:26–39)
- Q. Power over Death (8:40–56)
- R. Sending the Twelve (9:1–6)
- S. Herod the Tetrarch (9:7–9)
- T. Feeding 5,000 (9:10–17)
- U. Discipleship (9:18–27)
- V. Transfiguration (9:28–36)
- W. The Disciples' Flaws (9:37–62)

Nazareth synagogue message, rejected
Capernaum, Healing demonic on Sabbath, Simon's
Mother in law, more demons expelled. At daybreak
... solitary place.
By Sea of Galilee: Morning fishing, nets full, leper
healed, Paralytic lowered.
Matthew called, banquet for others
Fasting questioned, Parable of new wine/skins
Sabbath Grain Pick, healing bad hand
12 chosen on mountain side
Sermon – Beatitudes: love, not judge, sawdust in
eye, tree and fruit, wise and foolish builders
Capernaum, Centurion's servant raised
Nain: Widow's son raised.
Talk with John's disciples
At Pharisee's home, Jesus anointed by sinful
woman
Parable of Sower, Lampstand
Jesus' mother and brothers
Sea of Galilee: Jesus asleep, Storm calmed
Gerasenes: Legion healed, Swine
Capernaum synagogue: Jairus' 12 year old
daughter raised, Bleeding woman healed.
Village to village ...
Herod questions, "Who is this man?"
Bethsaida: 5,000 Feeding
Peter's Confession, 1st Prediction of death
On a "mountain" ??
Healing of convulsing boy, 2nd Prediction of death,
"Who will be greatest?", Set out to Jerusalem
through Samaria, Cost of following Jesus

IV. Galilee to Jerusalem (10:1–19:27)

A. The 70 Sent out (10:1–24)

72 sent out, “Harvest is plentiful,” Woe to Korazin and Bethsaida!

B. The Good Samaritan (10:25–37)

Parable of Good Samaritan

C. Jesus on Prayer (10:38–11:13)

Bethany: Mary and Martha, Lord’s Prayer & teaching on prayer

D. Jesus and Demons (11:14–26)

Mute Demon expelled. Beelzebul?

E. Jesus’ Teachings (11:27–13:17)

Sign of Jonah, Light/bowl, 6 Woes vs. Pharisees, Be on guard against “yeast,” the Son of Man before men, Parable of Rich Fool with Good Crop, Don’t worry, Keep your lamps acknowledging burning, Faithful and wise Manager, Peace on earth?, Interpreting the Times (south wind), Galileans & Tower of Siloam illustration, Parable of Fig Tree & Fruit, Crippled woman healed on Sabbath, Parables of Mustard Seed & Yeast, Narrow Door, Weeping and gnashing of teeth

F. Jesus on God’s Kingdom (13:18–30)

Jesus’ sorrow for Jerusalem

G. Jesus’ Warnings (13:31–35)

H. Jesus Dines with a Pharisee (14:1–24)

In Sabbath, Healing of man with dropsy, Wedding Feast & Guest List, Parable of Great Banquet

I. Discipleship and the Lost (14:25–15:32)

Cost of discipleship, Salt/saltiness, Parable of Lost Sheep, Lost Coin, Lost Son

J. Jesus on Money (16:1–31)

Parable of Shrewd Manager (Master’s debtors,

K. Jesus on Service (17:1–19)

Teaching on divorce, Rich Man and Lazarus

L. Jesus’ Coming (17:20–37)

Lessons on faith (e.g. small as mustard seed),

M. More on Prayer (18:1–14)

Healing of 10 Lepers

N. Jesus on Trust (18:15–19:27)

Kingdom teaching, Ref. to Noah

Parable of Persistent Widow, Parable of Pharisee & Tax collector (praying in Temple)

Blessing children, Rich Ruler question, On way to Jerusalem, Jesus foretells death, Jericho: Blind man healed, Zacchaeus, Parable of 10 Minas (Put this money to work)

V. Jesus in Jerusalem (19:28–21:38)

A. His Triumphal Entry (19:28–44)

Jerusalem & Hosannas

B. Temple Teachings (19:45–20:8)

Temple: Driving out sellers, Jesus’ teaching authority questioned

C. Traps Avoided (20:9–47)

Parable of Tenants (vineyard, son killed), Tax question (denarius), Sadducees & resurrection/marriage question, Beware of teachers in flowing robes

D. His Vision of the Future (21:1–38)

Temple: Widow’s mite, Sign of the Times, Desolation is near...time of Gentiles near, Parable of Fig Tree

VI. Jesus’ Passion (22:1–24:53)

A. The Betrayal (22:1–6)

Chief Priests and Judas

B. Upper Room Events (22:7–38)

Upper Room Last Supper

C. Arrest and Trial (22:39–23:25)

Mount of Olives, Jesus arrested, Pilate and Herod

D. The Crucifixion (23:26–56)

To the cross

E. The Resurrection (24:1–53)

Resurrection, Emmaus Road, Upper Room, Ascension in vicinity of Bethany

JOHN

I. Prologue (1:1–18)

- A. The Eternal Word (1:1–5)
- B. His Announcement (1:6–8)
- C. His Reception (1:9–13)
- D. His Incarnation (1:14–18)

In the beginning was the Word...
Role of John...
True light...
Word became flesh ...

II. Public Ministry (1:19—12:50)

A. Early Ministry (1:19—4:54)

- 1. John's witness (1:19–34)
- 2. Followers attracted (1:35–51)
- 3. The first miracle (2:1–11)
- 4. Cleansing the temple (2:12–25)
- 5. Nicodemus' interview (3:1–21)
- 6. John's witness again (3:22–36)
- 7. Woman at the well (4:1–42)
- 8. Healing an official's son (4:43–54)

At Bethany across the Jordan: John's testimony, Lamb of God comes
Andrew and Peter (from Bethsaida) follow, next day leaving for Galilee: Philip and Nathaniel
Cana in Galilee Wedding, 6 stone jars
To Capernaum for few days, To Jerusalem for Passover: Jesus clears the Temple
Nicodemus, Sanhedrin member
To Judean countryside, John baptizing near Salim, Issue of ceremonial washing
Sychar, Woman at well
After 2 days, to Galilee, to Cana once more: Royal official whose son was in Capernaum, fever leaves him 7th hour.

“Living Water”

B. Controversy and Conflict (5:1—8:59)

- 1. A paralytic healed (5:1–15)
- 2. Monologue on life (5:16–47)
- 3. Five thousand fed (6:1–24)
- 4. Monologue on Bread of Life (6:25–71) *“Bread of Life”*
- 5. Jesus teaches in Jerusalem / opposition hardens (7:1–52)
- 6. Jesus releases an adulteress (8:1–11)
- 7. Jesus claims deity (8:12–59) *“Light of World”*
“Before Abe, I am”

Bethesda, Jerusalem, Invalid healed
Jesus shares (in context of breaking Sabbath and calling God his own Father)
“Far side” of Sea of Galilee, 5,000 Fed, Walking on water, next day on far side
Capernaum synagogue: No one comes to God unless drawn, Bread of life, some followers desert Jesus
In and around Galilee until Tabernacles (Succot), Goes to Jerusalem secretly, Halfway through Feast Jesus begins teaching. On last day, reference to streams of living water. Nicodemus speaks
Temple Courts: Adulterous woman
Son of Man, Abraham's children,
Reference to the Devil, Before Abe I am

C. Opposition Intensifies (9:1—12:50)

- 1. Jesus restores sight (9:1–12)
- 2. The Pharisees reject the evidence (9:13–41)
- 3. Jesus' monologue (10:1–21) *“The Gate”*
- 4. The leaders engage Jesus (10:22–42) *“Good Shepherd”*
- 5. Jesus raises Lazarus (11:1–44) *“Resurrection & Life”*
- 6. The leaders plot to kill Jesus (11:45–57)
- 7. Jesus is anointed for burial (12:1–11)
- 8. Jesus is acclaimed in Jerusalem (12:12–19)
- 9. Jesus predicts death (12:20–36)
- 10. The leaders still refuse to believe (12:37–50)

Siloam Pool healing
Spiritual blindness
Shepherd imagery
Feast of Dedication/Hanukkah, Solomon's Colonnade, I and Father are one
Bethany, Raising of Lazarus
Sanhedrin meet, Caiaphas
Bethany: Jesus anointed with perfume
Mt. of Olives, Palm Sunday
“Hour has come for the Son of Man to be glorified”
Jesus and His relationship with His Father

III. Private Ministry (13:1—17:26)

- | | | |
|---|--------------------------------|---|
| A. The Last Supper (13:1–30) | | Upper Room, One will betray Jesus |
| B. The New Commandment (13:31–38) | | “Love one another” |
| C. The Way to God (14:1–14) | <i>“Way, Truth & Life”</i> | Thomas and Philip speak |
| D. The Gift of the Spirit (14:15–31) | | Promise of HS |
| E. The Vine and Branches (15:1–17) | <i>“True Vine”</i> | Vine and Branches |
| F. The World and Jesus’ Disciples (15:18—16:4) | | World will hate followers of Christ |
| G. The World and the Holy Spirit (16:5–15) | | Will be put out of synagogue, work of HS |
| H. The Promise of Joy (16:16–33) | | Grief into Joy, I have overcome the world |
| I. Jesus’ Priestly Prayer (17:1–26) | | Jesus prays for Himself, disciples, all believers |

IV. Jesus’ Passion (18:1—20:31)

- | | | |
|--|----------------------|---|
| A. Arrest and Trials (18:1—19:16) | <i>“I am a King”</i> | Gethsemane, Annas and Caiaphas, Peter’s denials, HP, Pilate, Lithostrotos/Stone pavement |
| B. Crucifixion (19:17–37) | | The cross |
| C. Burial (19:38–42) | | Tomb |
| D. Resurrection (20:1–29) | | Empty Tomb |
| E. John’s Purpose (20:30–31) | | <i>“Jesus did many other miraculous signs which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”</i> |

V. Epilogue (21:1–25)

- | | | |
|---------------------------------------|--|---|
| A. Jesus by the Sea (21:1–14) | | Sea of Galilee, 153 large fish, the 3 rd time Jesus appeared to his disciples after resurrection |
| B. Peter Reinstated (21:15–23) | | Feed my sheep...lambs |
| C. Conclusion (21:24–25) | | <i>“This is the disciple who testifies to these things and who wrote them down...Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.”</i> |

Jewish Weddings

Wedding Customs in Jesus' Day and Today "The Bride of Christ"

The Jewish wedding is a wonderful picture that depicts God's unfailing love for us as His "Bride." The following is an explanation of the Jewish wedding as Jesus would have known and observe it. While we know that the ceremony is held with the couple and the rabbi under a canopy or ***chuppah / Huppah***, and that the groom crushes a glass under his foot at the end, we also can appreciate that Jesus attended weddings and used them in some of his parables.

What meaning do they have for us? Since Jesus uses the picture of a bride for his redeemed church, we can read about weddings in terms of his promises to us.

The Background

The ancient practice of taking a wife was just that. A man would take his chosen woman home, have sexual intercourse with her and she would be his wife. Details such as the willingness of the woman or her parents are not clear. GOD had better plans and gave guidance on these matters in the Torah. His people used GOD'S principles to develop an honorable way of doing things. The Jewish practice is what Jesus referred to a number of times so it merits investigation.

The Betrothal

The betrothal was binding and could only be undone by a divorce with proper grounds, such as the bride being found not to be a virgin, (see Joseph and Mary - Matt 1 v18-19) The young man prepared a *Ketubah*, or marriage contract (or covenant) which he presented to the intended bride and her father. Included in this was the " Bride Price ", which was appropriate in that society to compensate the young woman's parents for the cost of raising her, as well as being an expression of his love for her.

Acceptance

To see if the proposal was accepted, the young man would pour a cup of wine for his beloved and wait to see if she drank it. This cup represents a blood covenant. If she drank the cup she would have accepted the proposal and they would be betrothed. The young man would then give gifts to his beloved, and then take his leave. The young woman would have to wait for him to return and collect her.

The wedding chamber and the Chuppah

Before leaving the young man would announce, " I am going to prepare a place for you ", and "I will return for you when it is ready". The usual practice was for the young man to return to his father's house and build a honeymoon room there. This is what is

symbolized by the *chuppah* or canopy which is characteristic of Jewish weddings. He was not allowed to skimp on the work and had to get his father's approval before he could consider it ready for his bride. If asked the date of his wedding he would have to reply, "Only my father knows."

Meanwhile the bride would be making herself ready so that she would be pure and beautiful for her bridegroom. During this time she would wear a veil when she went, out to show she was spoken for (she has been bought with a price)

The Wedding

When the wedding chamber was ready the bridegroom could collect his bride. He could do this at any time so the bride would make special arrangements. It was the custom for a bride to keep a lamp, her veil and her other things beside her bed. Her bridesmaids were also waiting and had to have oil ready for their lamps. When the groom and his friends got close to the bride's house they would give a shout and blow a *shofar* to let her know to be ready.

When the wedding party arrived at father's house the newly weds went into the wedding chamber for a seven day honeymoon and the groom's best friend stood outside waiting for the groom to tell him that the marriage had been consummated. The proof of this was the bed-sheet bearing the blood shed by the bride as a result of her first sexual intercourse. This is notable for two reasons. It speaks of purity before marriage, but it also shows a blood covenant (the most solemn and binding kind) such as God's covenant with his people.

Then all the friends really started celebrating for the seven days that the couple were honeymooning. When the couple emerged there would be much congratulation and the Marriage Supper could begin.

The Significance of this for us ?

God and Israel

GOD made a covenant like a marriage covenant with his people (Is 54: 5-6)

GOD offered Israel a formal, written marriage contract - the *Torah*. See especially Ex 20:3 and Deut 6:4-5. The contract was a blood covenant (bride price) in the blood of the Passover lamb, when GOD took Israel out of Egypt to be his own. (Ex12:13-14)

Israel accepted this proposal, saying "All that the LORD has spoken we will do."

(Ex19:7-8) The people drink a cup of wine at Passover for acceptance of GOD'S proposal. GOD gave Israel the Sabbath to spend time with him (like the wedding chamber) and gave the three pilgrimage feasts as wedding celebrations.

Unfortunately, it was not a happy marriage as the Old Testament reveals and as was acted out in the life of Hosea. GOD often had to put away his unfaithful wife but not forever. We have yet to see the fulfilment of Hosea 3:4-5 and 2:16 and 19-20. See also Ezek 16:60-62, Jer 31:31-34, Jer 3:20

JESUS and the Church

Jesus came to his own, (as a Jew called *Yeshua* meaning YaHVeH is Salvation) to *Eretz Israel* (the land of Israel) to present his marriage contract. See John's comments

referring to weddings John 3:28-29. John introduced Jesus as the Lamb of God and we know that he gave his own blood as the bride price for all who would accept him (both Jew and Gentile) Is 53:4-6, Matt 26:26-28.

After he rose again Jesus spent forty days with his new church and made another wedding reference, about going to prepare a place. John 14:2-3

Concerning things yet to come Jesus used wedding pictures again. See Revelation 21 for reference to the Lamb's wife and the new Jerusalem, prepared as a bride. He said that "only the FATHER knows" the time when he will come for his bride and he used this idea in his parable of the ten virgins (Matt 25). Understanding wedding practice also throws light on references to "The marriage feast of the Lamb" (Rev 19:9), and making ourselves ready (1 Pet 4:10, Rev 19:7-8.)

JESUS and Israel

Many scriptures make clear that Israel will be redeemed to GOD in these last days, and we should not be misled by Replacement Theology. (See Rom 11: 26-31, Jer 3:14, Zech 12:10 to 14:21).

Modern Jewish weddings

On the *Shabbat* before the wedding, the groom will have read a portion during the service and been showered with sweets, nuts and raisins, wishing the couple a sweet life. The bride will have been to the *Mikveh* on the previous day. Both will fast before the ceremony. The ceremony can be any day other than *Shabbat* or a holy day (usually Tuesdays in Israel).

The service

After singing a psalm the service starts with the initial blessing over a cup of wine:

*You are blessed, Lord our God, the
sovereign of the universe, the creator of the fruit of the vine.*

Bride and groom both drink.

The groom gives the bride a ring, saying, "With this ring you are sanctified to me according to the Law of Moses."

The ring is placed on the first finger of the right hand.

The *Ketubah* (Marriage contract) is read and signed. It is a statement of the husband's intention to provide for his wife. (the *Ketubah* may be elaborately decorated)

The Seven Blessings (Brachot)

You are blessed, Lord our G-d, the sovereign of the world,
who created everything for his glory.

You are blessed, Lord our G-d, the sovereign of the world, the creator of man.

You are blessed, Lord our G-d, the sovereign of the world, who created man in His
image, in the pattern of His own likeness, and provided for the perpetuation of his kind.

You are blessed, Lord, the creator of man.

Let the barren city be jubilantly happy and joyful at her joyous reunion with her children.
You are blessed, Lord, who makes Zion rejoice with her children.

Let the loving couple be very happy, just as You made Your creation happy in the garden of Eden, so long ago. You are blessed, Lord, who makes the bridegroom and the bride happy.

You are blessed, Lord our G-d, the sovereign of the world, who created joy and celebration, bridegroom and bride, rejoicing, jubilation, pleasure and delight, love and brotherhood, peace and friendship.

May there soon be heard, Lord our G-d, in the cities of Judea and in the streets of Jerusalem, the sound of joy and the sound of celebration, the voice of a bridegroom and the voice of a bride, the happy shouting of bridegrooms from their weddings and of young men from their feasts of song.

You are blessed, Lord, who makes the bridegroom and the bride rejoice together. You are blessed, Lord our G-d, the sovereign of the world, creator of the fruit of the vine.

Following these blessings , the bride and groom again drink from the cup of wine and a glass is broken underfoot by the bridegroom in remembrance of the fall of Jerusalem in 70 A.D. Finally, the husband and wife have some time together to relax and break their fast. In traditional communities there will be a wedding feast every night for seven nights, with the couple as honored guests of different people. The seven blessings said under the *chuppah* are repeated.

Please note: "*Here Comes the Bride*" by Richard Booker is very helpful and points out how Jewish wedding customs are significant for the Christian in the same way as the other feasts of Israel. Much of the above comes from this book.

Biblical Israel Tours

**“Interaction” with the Land,
Culture, & the Scriptures**



By:

Rev. Dr. John DeLancey

Interaction with the Land, Culture, & the Scriptures

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