

Birthplace of Mary – Church of St Anne



Mary's House and houses of 1st century



Sleeping and cooking Quarters



Nazareth



Catholic Church of the Annunciation



Greek Orthodox Church of Annunciation – Mary's Spring



Hill Country of Judea



Mary's Spring



Bethlehem



The Land



Bethlehem Wall – between West Bank and Israel





Birth of Jesus – Church of the Nativity

Luke 2:1



Manger



Shepherd's Fields

Luke 2:8





Shepherd's Fields



Church of the Angels

Lk 2:13



Jordan River

Luke 3:21



Church/Tomb of John the Baptist



Judean Wilderness

Luke 4:1

In Hebrew the word for Word is DVR and the word for wilderness is MDVR – therefore it follows that if you seek the word you find it in the wilderness.







Mt of Temptation

Luke 4:5







Galilean Ministry – Lk 4:14

- Miracles being a theophany, they are not magic – they reveal Jesus’ identity and refer to the difficulties of his mission. The miracles were broken into exorcism miracles and nature miracles. The exorcisms are stories that told the people of the time and us that the reign of God is now. The nature miracles revealed who Jesus was and is. It was great to see the context of the miracles in relation to the Psalms. Jesus’ audience would have known the psalms and for example with the miracles happening on ‘the sea’, if the disciples knew Psalms 65:7-8, 77:19, 89:9-10 and Isaiah 51:15 and they would have because they were Jewish, they would have recognised God in the person of Jesus.
- I always love the parables as Jesus did not interpret the parables for his audience very often, rather he left the listener free to come to their own understanding of the message. In the parables Jesus is not showing us life as it is, he opens up the possibilities for how life can be in the Kingdom. We looked at Kingdom parables, the parables that have a pattern of two where the first is set as the model and the second one is compared. The second one is always the main focus. (ie Luke 18:9-14; Mt 21:28-32; Luke 15: 11-32. We then looked at parables that have the structure of three. In this structure the first two characters establish the pattern and the third character then contains the surprise. Refer Lk 10:25-37; Luke 19: 11-27; Lk 14:15-24.
- Again having become a little more familiar with Middle Eastern land, culture and living conditions, I have a greater understanding of the context of the parables.

Capernaum

Jesus preaches in the Synagogue

Luke 4:38 Healings at Simon's House



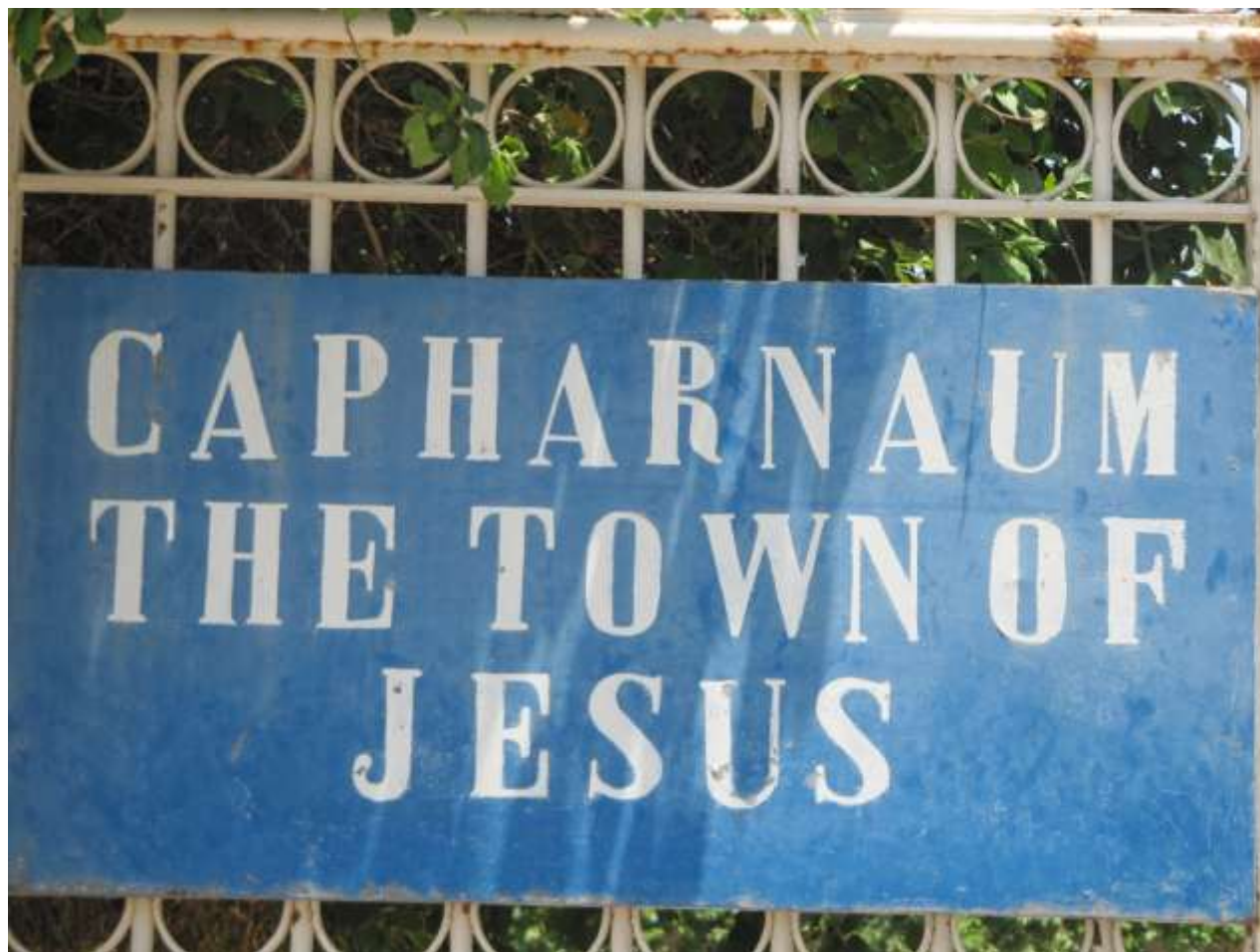
Peter's Mother in law's house and Raising of Jairus' daughter.(Mk 5:21-43)



Jesus Preaches in the Temple

Lk 4:42





CAPHARNAUM
THE TOWN OF
JESUS

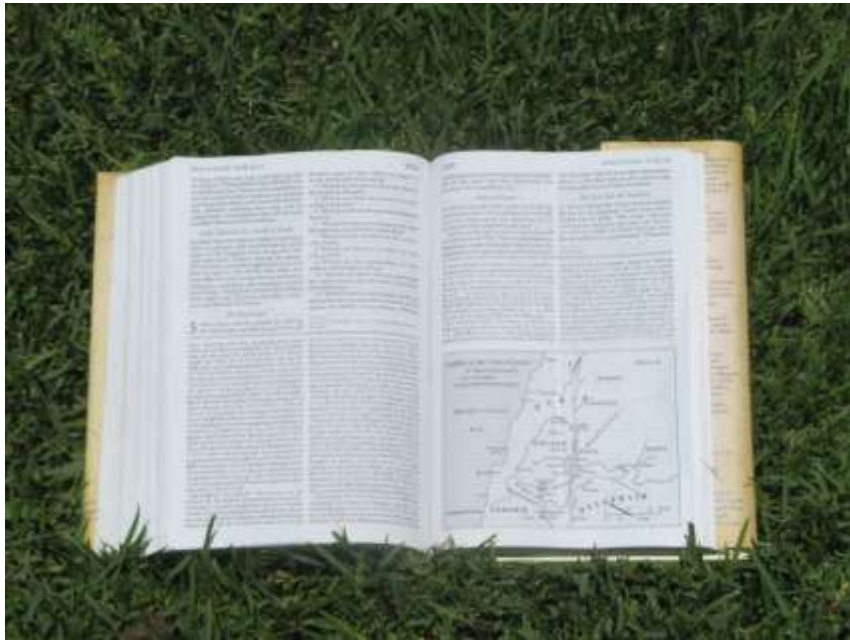
Mt of Beatitudes

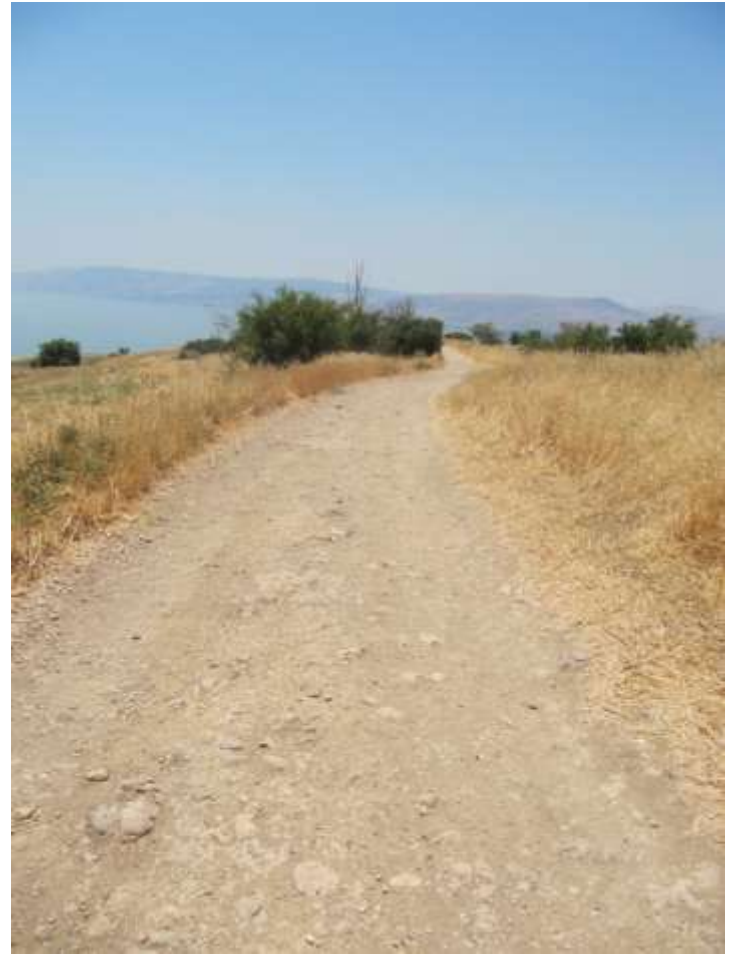
Lk 6:20



Play video

Read Mt 5









Parable of the Sower

Luke 8:4



Jesus Calms a Storm
Luke 8:22
Footage

Sea of Galilee









Matthew 17:7



Tabgha – Multiplication of Loaves and Fish

Luke 9:10



Road to Jericho

Good Samaritan – Lk 10:25



Parable of the Mustard Seed

Luke 13:18



Jesus and Zacchaeus

Luke 19:1



Jesus Cleanses the Temple

Luke 19:45



Luke 19:45, Jesus 'cleansing' the Temple. In Greek it is translated to the Occupation of the Temple. Being here in this land we know this word 'occupation' can have a more complex meaning. Jesus' occupation of the Temple was him taking it over and making it his own. The Temple is also a feature of Luke as his Gospel starts and ends in the Temple. Of course the Temple is gone by the time Luke is writing so why does he put so much focus on the Temple?

Jesus was not angry as we see in Mark, whose Gospel Luke had access to, hence many similarities, as Jesus goes home after seeing the market scene in the Temple outer court and comes back the next day. So therefore it cannot be a spontaneous fit of rage. This event happened during the time of Passover when many Jewish people made great pilgrimages to make a sacrifice to God and so the rabbis thought this was a great time to collect taxes for the running costs of the temple (to pay for the wood for the fires, to buy new garments for the priests who were the only ones allowed to sacrifice. Remember this was a messy job as 2 lambs each day were fully sacrificed). So in the outer court of the temple, tables were set up to collect these taxes.

This action was Jesus saying that he was the new temple. He was letting the people know that no longer is offering sacrifices this way, the way to come to God. It's finished! The house of slaughter was now changed to a house of prayer for **all** peoples (Gentiles were allowed in this outer section of the Temple Court). Jesus was the new temple and this was a place of prayerfulness. This new way of coming to God, through Jesus was much more radical!

This event also wasn't a massive disturbance. Remember it was the time of Passover with many people in town so there were extra Roman soldiers on duty who were stationed just above and beside the Temple. If it was a big disturbance, it would have caught the attention of the officials. So whatever Jesus did, it would have been small, but as we know actions that may seem small can actually be very powerful. What mattered most was the significance of the event. Jesus was changing the external sacrifices that people were offering without inner integrity, to a deeper, more authentic inner integrity!

Also as many people were coming from far distances and could obviously not bring their own perfect lamb for sacrifice, they would have to buy the lamb at the temple.

They couldn't use their own money, for example if they came from Rome, as this money had the head of Caesar on it claiming him as divine, which for Jewish people was idolatry, so they would have to change their money to shekels. Therefore the money changers were there so people could change their money to clean money, to pay for taxes and buy their sheep for sacrifice.

What did it mean when Jesus drove out the animals and sellers and overturned tables? It most likely did happen historically but it was a prophetic gesture. Read Isaiah 56:7

“These I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations. ”

and Jeremiah 7:4-11,

“This is the temple of the Lord, the temple of the Lord, the temple of the Lord!”⁵ If you really change your ways and your actions and deal with each other justly, if you do not oppress the foreigner, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm,⁷ then I will let you live in this place, in the land I gave your ancestors forever and ever. Has this house, which bears my Name, become a den of robbers to you?

“As he approached Jerusalem and saw the city, he wept over it and said, “If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. 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 19:41-44).

Jesus Weeps over Jerusalem – Luke 19:41

If Jesus came today and looked at you, what would he see that would make him weep?



Jesus' Triumphal Entry into Jerusalem

Luke 19:28



Just another quick point for those who are enjoying the allusions to the Old Testament – why does Luke have Jesus entering Jerusalem on a donkey? Have a read of 1Kings 1:38-40. You will find King Solomon – Son of David – anointed as king riding on a mule over the hill through the Golden Gate (Gate of Messiah) with people cheering him! What does this say about Jesus' sense of identity? Did he see himself as the Messiah? Also read Zechariah 9:9 – Your king comes riding on a donkey! Then read Psalm 118:26 – Blessed is he who comes in the name of the Lord. This psalm was used at Passover Time which places Jesus' entry to Jerusalem at this time of Passover, hence the large amount of people at the Temple offering sacrifices.

Cenacle – Upper Room

Last Supper Luke 22:14



Jesus Prays on the Mount of Olives

Luke 22:39-46

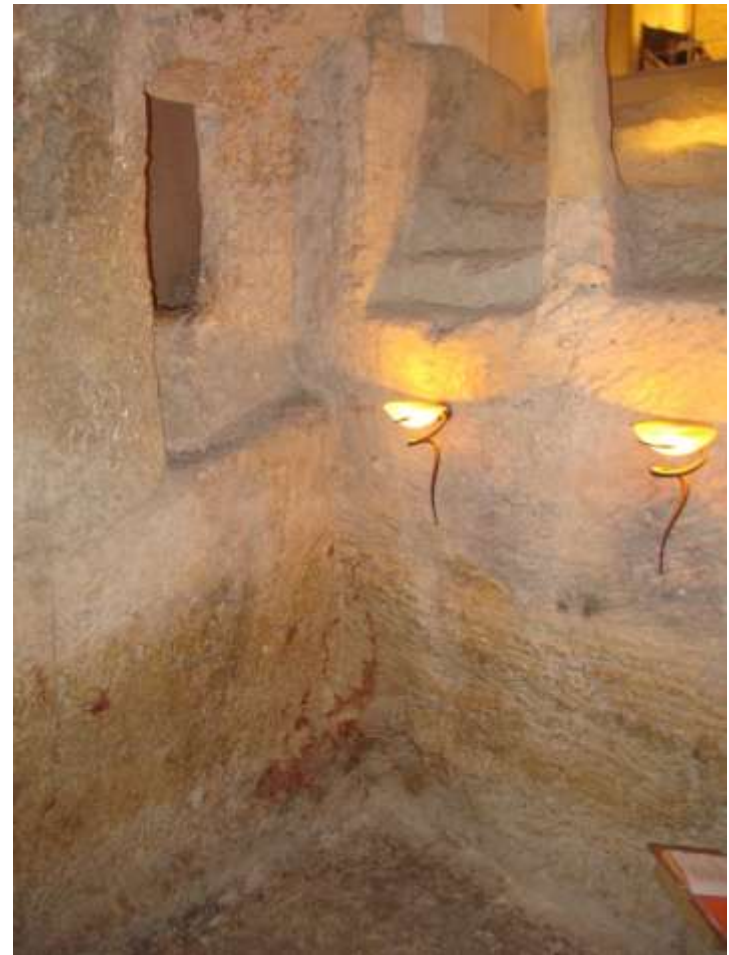






Peter Denies Jesus

Luke 22:54







Read Psalm 88 - Music



Mocking and Bating of Jesus

Luke 22:63





Play walking on Via Delarosa video

Lithostrotos – Station 1













Death and Burial of Jesus

Luke 23:44-56







Play Calvary video

Luke 23:53



Luke 24:1





Resurrection of Jesus – Luke 24:1-13



Walk to Emmaus – Lk 24:13



Cana – John 2:1-11



Cana



Jesus heals a paralytic – Jn 5



Our Father

Matthew 6:6-13



Peter's Primacy



Jn 21:15-17

Do you Love Me?



Our guide reminded us of the three types of love – eros (romantic), phillos (family & friendship), agape (unconditional, Godly). Our translated text each time uses the word love when Jesus says Peter do you love me? And Peter says of course I do. However in Greek (Septuagint form where we have translated) it says, Peter do you agape (love) me? And Peter says yes, of course I phillos (love) you. Jesus asked again, Peter do you agape (love) me? And Peter says yes, of course I phillos (love) you. And the third time Jesus asked, Peter do you phillos (love) me and Peter said, Yes, I phillos (love) you whereupon he says then feed my sheep. How powerful!! Jesus accepted the love that Peter could give even though it wasn't the type of love he was looking for. He still trusted and loved Peter even though he knew Peter would be unable to give him the love he would need. It is just so much more powerful with this translation and such a great model for all of us in our relationships with loved ones.

Transfiguration – Mt Hermon

Mark 9:2-8



Church of the Dormition

