

THE LIFE AND LAND OF THE LORD JESUS

By Gordon Franz

I Introduction

A) Objective of this seminar.

- 1) To show slides that will help visualize the word pictures that the Lord Jesus uses in His sermons, parables and discourses. He is the Master Illustrator.
- 2) To show the importance of the geography of the gospels and how this adds to our understanding of the words of the Lord Jesus and His love for the entire world.
- 3) To show recent archaeological discoveries which shed light on gospel passages and clear up so-called "contradictions" in the gospel narrative.

B) The Fifth Gospel.

**Five gospels record the life of Jesus.
Four you will find in books
and one you will find in the land they call holy.
Read the fifth gospel
and the world of the four will open to you.
B. Pixner
Tabgha, Israel**

C) A word about tradition. There are a number of "holy sites" in the Land of Israel. Some have good traditions, others not so good. Our final authority on site identification is the Scriptures, not tradition.

D) They say a picture is worth a thousand words. You are about to get a 700,000 word seminar in less than 5 hours! I will try and let the slides do the talking. These notes were prepared so you can sit back and absorb as much as possible and not have to take notes in the dark. Please use them when you get home as a means of review.

E) "Bible and Spade". There is a conservative evangelical newsletter and journal on archaeology and creation-evolution. For further information, write:

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THE INCARNATION

I Introduction.

- A) Most Sunday Schools' Christmas plays present the birth of the Lord Jesus in the following manner: Mary and Joseph enter Bethlehem on the night of Dec. 24, 1 BC, and hitch their donkey to the hitching-post of the Bethlehem Hilton or the Christmas Holiday Inn at 11:30 PM only to discover the "No Vacancy" sign on the marquee. In desperation, Joseph takes the only available accommodation, a rude wooden manger in the stable located in the back of the hotel (or outside the city, depending on which tradition you hold). The angels announced the birth of the baby Jesus to the shepherds. The three wise men, after visiting Herod the Great in Jerusalem, showed up in time for late afternoon tea. There are at least 7 things wrong with this play, yet we do it every year!
- B) De-mythologizing the Sunday School Christmas play.
 - 1) They probably arrived a few weeks prior to the birth of Jesus. Luke 2:4 assumes their arrival, vs. 6 says, "While they were there..."
 - 2) The "inn" was part of a private house.
 - 3) The manger was made of stone, not wood.
 - 4) The stable was in the house.
 - 5) We do not know for sure there were three wise men.
 - 6) The wise men arrived two months to a year later.
 - 7) The extended family was probably all there.

II The Incarnation.

- A) John 1:1-14; 1 Tim 3:16.

III The Announcement of the Birth of John the Baptizer.

- A) Zacharias in the Temple. Luke 1:5-25.
- B) The home of Zacharias and Elizabeth.
 - 1) In a city in the Hill Country of Judah. Luke 1:39.
 - 2) Probably Ein Kerem, 6.5 km west of the Old City of Jerusalem.

IV The Announcement of the Birth of Jesus.

- A) In Nazareth. Luke 1:26-38.

V The Birth of John.

- A) The naming of John. Luke 1:59-66.
- B) The "Benedictus". Luke 1:67-79.
 - 1) This has all six elements of the priestly blessing of Numbers 6:24-26.

VI The Birth of Jesus.

- A) The place. Bethlehem. Micah 5:2.
- B) The Church of the Nativity.
 - 1) Silver star. It was stolen on Oct. 12, 1847, replaced in 1852. The Crimean

War (1853-1855) began over this star. Ironically, this war in which half a million people lost their lives, was fought over the star commemorating the birthplace of the Prince of Peace, the Lord Jesus Christ.

- C) The "inn". Luke 2:1-7.
 - 1) Mary and Joseph arrived before the birth of the baby Jesus. 2:4,6.
 - 2) He was born in a private house with a stable underneath the main floor.
 - 3) The "inn" (2:7) is better translated "guest chamber", cf. Luke 22:11. This chamber was already occupied. Another word is used for a commercial inn, cf. Luke 10:36.
 - 4) The house was probably built over a cave. This cave was the stable where the animals were kept at night, cf. Luke 13:10-17, especially vs. 15.
 - 5) The manger was a stone feeding trough in the stable.
- D) The Lord Jesus was born in a family context.
- E) The shepherds.
 - 1) "Let no one make his son a ... shepherd, ... They are dishonest callings." Despised profession.
 - 2) Tending flock in natural caves in the fields surrounding Bethlehem.
 - 3) They raised the sheep for Temple sacrifices.
 - 4) They saw the "Lamb of God".
- F) The date of the birth.
 - 1) Herod the Great was king. Matt. 2:7,16.
 - (a) There was an eclipse of the moon prior to the death of Herod. (*Antiq.* 17:168). March 13, 4 BC. One month before Passover.
 - 2) Clement of Alexandria. ca. AD 200.
 - (a) The birth of Christ took place in the 28th year of Augustus, 25th day of Pachon (Egyptian calendar). *Stromata* 1:21.
 - (b) Jesus would have been born on May 14, 6 BC. He would have been circumcised eight days later on May 22, 6 BC (Pentecost).
 - 3) This was the end of the barley harvest and the beginning of the wheat harvest, so the shepherds were in the fields surrounding Bethlehem.
- G) Presentation in the Temple. Luke 2:21-38.
 - 1) Mary's purification. 2:22-24.
 - (a) Offering of the two doves. This was the offering of the poor. If the wise men already arrived, she would have been well obligated to offer a bullock. Lev. 12:2-6.
 - (b) Ritual bath, mikva. Southern wall excavations.
 - (c) Inscription depicting two turtledoves and the word "Korban".
 - 2) Simeon. 2:25-35.
 - 3) Anna. 2:36-38.

VII Herod the Great and the Wise Men.

- A) The Star.
 - 1) Matt. 2:2,7,9,10, cf. Num. 24:17. Naturalistic explanations. UFOs, Venus, comets, meteors, supernova, conjunction of planets.
 - 2) Most likely the star was an angel. cf. Rev. 1:20; Num. 24:17; Job 38:17; Ps. 104:4; Heb. 1:7; II Pet. 1:19; Jude 13; Rev. 2:28; 9:1; 12:24.

- 3) The star was seen in the East. Matt. 2:7. It moved, stood still, changed direction. Matt. 2:9. Only seen by the wise men. Matt. 2:7.
- B) The wise men.
- 1) We do not know how many there were. We assume that there were three because of the three gifts.
 - 2) Probably were Parthians from an area of Persia. Herodotus said they were a priestly class of magi who had special powers to interpret dreams.
 - 3) In 40 BC, the people of Jerusalem revolted against Herod and Phasael. They forced open the gates of the city and let in the Parthians. Herod fled with his family toward Idumea and on to Masada. On the way, a battle ensued where the Herodium would later rise. The wagon, which his mother was riding, tipped over. Herod thought she was dead so attempted suicide. He was prevented when he found out she was alive. Made his way to Rome to be declared "King of the Jews".
 - 4) Herod's psychological profile. He would hear rumors that somebody was out to kill him. He would kill them first and then go into depression. He would come out of it and build, build, build. Then he would hear another rumor ... This cycle can be documented at least 7 or 8 times in the literature.
 - 5) If the wise men were Parthians and showed up at Herod's front doorstep with an entourage of soldiers guarding them and their treasures, Herod would have had flashbacks to 40 BC. When they inquired, "Where is He born King of the Jews?" Matt. 2:2 Herod would have felt doubly threatened. This was his title and he would have seen this as a political challenge.

VIII The Flight to Egypt. Matt. 2:13-15.

- A) Egypt was under direct Roman rule since 30 BC. Cleopatra VII was ruling at the time and at odds with Herod the Great.
- B) There was a Jewish Diaspora. Acts 2:10.
- C) In the providence of God, He provided for this poor family from Nazareth. "God's grace does not lead where God's grace does not provide."

IX The Return to Nazareth. Matt. 2:19-23.

- A) He shall be called a Nazarene. 2:23.
 - 1) Isa. 11:1. The "Rod" (hoter) was used for making a shepherd's staff. The "Branch" (netzer) from the roots was guarded, or watched over.
 - 2) The Branch (netzer) was watched over (natzor) by the LORD and protected from Herod the Great and Archelaus. The LORD placed the Nazarene in Nazareth situated off the main roads and isolated in the Hills of Lower Galilee. God was faithful to His promise that the Davidic line would prosper and its descendants would sit upon the throne of David forever and ever. Luke 1:30-33, cf. II Sam. 7.

THE BAPTISM AND TEMPTATION OF CHRIST

I The Baptism.

- A) It was in the Jordan River, near Jericho.

II Temptation.

- A) After the baptism of Jesus.
- B) Turn the stones to bread.
 - 1) Near Deir el-Quruntul there are stones which look like loaves of bread.
 - 2) Quoted Deut. 8:3.
- C) High mountain / shown all the kingdoms of the world.
 - 1) Location uncertain.
 - 2) Quoted Deut. 6:13; 10:20.
- D) Pinnacle of the Temple.
 - 1) SE corner of the Temple Mount.
 - 2) SW corner of the Temple Mount.
 - (a) Inscription, "To the trumpet-call building to pr[oclaim the Shabbat, donated by ???]"
 - 3) Top of the Temple.
 - 4) Quoted Deut. 6:16 after Satan misquoted Ps. 91:11,12.
- E) Theological Importance.
 - 1) The order of events.
 - (a) The second and third temptations are in different order in Matthew and Luke's gospels. Luke presents the Lord Jesus as the Perfect Man, the Second Adam. The temptation narratives follow the record of the genealogy of the Lord Jesus back to Adam. Luke 3:23-38.
 - (b) Gen. 3:1-8; cf. I John 2:16.
 - (1) The first temptation in the Garden. 3:1-3. "Eat of the tree." Lust of the flesh. Physical needs. The desire to have.
 - (2) The second temptation in the Garden. 3:4,5a. "Your eyes will be opened." Lust of the eyes. Soul needs. The desire to see.
 - (3) The third temptation in the Garden. 3:5b. "You will be like God." Pride of life. Spirit needs. The desire to be.
 - (4) Eve fell for all three lines, 3:6. Yet Adam was not deceived. I Tim. 2:13,14.
 - 2) The contrast between the First Adam and the Second Adam.
 - (a) The First Adam was tempted in the Garden; the Second Adam was tested in the Wilderness.
 - (b) The First Adam had perfect conditions, the Second had imperfect.
 - (c) Satan appeared as a serpent to the First Adam and himself to the Second.
 - (d) The First Adam was tempted and failed. The Second was tested and did not fail.
 - 3) The last of these temptations in Matthew's gospel is "all the kingdoms of the world." Matthew is presenting the Lord Jesus as the King of Israel; thus this would be the ultimate test, so it was placed last.
 - 4) Why was He tested?
 - (a) To show He was the Perfect Man (who is God), the Last Adam. Rom.

5:12-21.

(b) To show the character of the Perfect Man. He was without sin. Heb. 4:15

III The Presentation by John the Baptizer. John 1:19-51.

- A) Bethany beyond the Jordan. 1:28.
 - 1) Batanea, to the east of the Yarmuk Valley.
- B) Several disciples of John "follow" the Lord Jesus.
- C) "Behold the Lamb of God". 1:29.
 - 1) Gen. 22:7,14.

THE EARLY MINISTRY OF THE LORD JESUS

I The Wedding at Cana of Galilee. John 2:1-11.

- A) This was the salvation experience of His disciples, they believed on Him. 2:11, cf. John 20:30,31.
- B) Date. "Third day." 2:1. Possibly Tuesday. Jews like to get married on this day. In the creation week, God said, "It is good" twice on the third day, Gen. 1:10, 12. Marriage is good and there is a thought of special blessing on this day.
- C) Stone vessels. They do not pick up the ritual contamination which clay vessels do.
 - 1) Most likely they came from Reina, 3 km north of Nazareth.
- D) Dionysos, the Greek god of wine, at Sepphoris.

II The First Cleansing of the Temple. Passover, AD 27.

- A) John 2:13-22.
- B) "Forty-six years to build this Temple".
- C) Spoke of His resurrection.
- D) Nicodemus. John 3:1-21.
 - 1) Serpent in the Wilderness. 3:14. cf. Num. 21:9.

III John at Aenon near Salim. John 3:23-36.

- A) Tel Salem.

IV Jesus' Judean Ministry. John 3:22; 4:3.

- A) Might have approached Judas Iscariot and invited him to follow Him.
- B) "Man of Keriot". Tel Kireot, near Arad. Might have been an Idumean at one time, a descendant of the Edomites.

V Samaritan Woman. John 4:1-42.

- A) The well was located between Mt. Gerizim and Mt. Ebal. Less than a kilometer south of the village of Sychar.
- B) Zimmuth Pesah, Jan. 27, AD 28. Four months before the grain harvest. 4:35.
- C) Samaritan Temple.
 - 1) They used to worship on Mt. Gerizim. 4:20.
 - 2) Destroyed by John Hyrcanus, 128 BC.

- D) The Samaritans were wearing their white festal garments for the festival of Zimmuth Pesah. The people were the "white fields" which Jesus referred to because the wheat and barley were only ankle high and green at this time.
- VI The First Rejection in Nazareth. Luke 4:16-30.
- A) Synagogue of Nazareth.
 - B) Isa. 61:1,2.
 - C) Brow of hill. 4:29.
- VII Second Miracle at Cana. John 4:46-54.
- A) Healed the son of the Nobleman from Capernaum.
- VIII The Man Healed at the Pool of Bethesda, Jerusalem. John 5:1-15.
- A) The two large basins of the Pools of Bethesda are 13 meters (42.5 ft.) deep. Built ca. 200 BC for the purpose of washing the sheep for Temple sacrifice.
 - B) Textual problems.
 - 1) "a feast of the Jews." 5:1.
 - 2) "by the sheep pool, a (place) which is called in the Hebrew tongue, Bethesda (house of mercy)".
 - 3) Verses 3b and 4 belong in the original text.
 - C) Feast of Purim. Feb. 26, AD 28. This is the only Jewish festival that falls on a Shabbat. 5:9.
 - D) The event took place in a healing shrine to the east of the pools. Probably dedicated to Asclepius, or Eshmun, the Semitic healing deity.
 - 1) The "angel", 5:4, would be a demonic being. cf. Matt. 25:41; Jude 6; II Cor. 11:13-15; Rev. 19:20.
 - E) The theological issue. Who really is God? Jesus vs. Eshmun. cf. John 20:30,31.

JESUS' GALILEAN MINISTRY

- I The Sea of Galilee.
- A) It is 21 km (13 miles) long; 12 km (7.5 miles) wide. It is situated 209 m. (689 ft.) below sea level. Its maximum depth is 44 m. (144 ft.).
 - B) This is the lowest fresh water lake anywhere in the world.
 - C) "The Lord has created seven seas, but the Sea of Gennesaret is His delight."
 - D) Description by Josephus. *Wars* 3:506-521.
- II Mendel Nun. Fisherman from Kibbutz Ein Gev. He is the world's expert on the Sea of Galilee. Has identified the ancient harbors around the lake.
- III Bargil Pixner.
- A) "Evangelical Triangle". Chorizim at the apex, Tabgha on the west side and Bethsaida on the east. Matt.11: 20-24; Luke 10:13-16. Capernaum was the

center. Jesus made this "His own city". Matt. 9:1.

IV The First Call of the Fishermen.

- A) Spring AD 28. More than a year after the disciples came to faith in the Lord Jesus. cf. John 2:11.
- B) Tabgha was the fishing grounds for Capernaum. Warm water in the winter attracted fish.
- C) Matt. 4:18-22; Mark 1:16-20.
- D) Cast net. Circular net with lead weights attached to the edge. Cast from boat as well as shore. Peter using it from the shore. Used to catch musht fish as well as sardines.
- E) Musht fish (Arabic for "comb"), the so-called St.Peter's fish.
- F) "Follow me". They got serious about discipleship.

V A Sabbath in Capernaum.

- A) Synagogue. Mark 1:21-28. Probably attended the Friday night service.
- B) Peter's House. Mark 1:29-31. Close to synagogue. Healed Peter's mother-in-law and she served them Shabbat dinner, probably of fish.

VI Sermon on the Mount. Matt. 5-7.

- A) Church of the Beatitude was designed by Barlozi.
- B) Given in the Spring of AD 28.
- C) This sermon is addressed primarily to the disciples, those who have trusted Christ as their Savior and are now following him.
- D) The Beatitudes are not entrance requirements into the Kingdom, but rather, truths to live by so that the disciple of the Lord Jesus may possess (inherit) the Kingdom and co-reign with Christ.
- E) The word pictures of the Sermon.
 - 1) Peacemakers. 5:9.
 - (a) Gamla. Nov. 27 AD. Stronghold of the "Fourth Philosophy." Very nationalistic. Hated the Romans and refused to pay taxes.
 - 2) Salt of the earth. 5:13.
 - (a) Trichaeus (Magdala). Place for salting fish to preserve them. Fish were shipped throughout the Roman world.
 - 3) Light of the world. 5:14.
 - (a) Herodian oil lamp. Lights up room.
 - 4) City set on hill. 5:14.
 - (a) Hippos (Susita).
 - 5) Gehenna. 5:22. Jesus was talking about a place of eternal torment for those who reject the Lord Jesus.
 - (a) Gehenna was not a garbage dump in the Hinnom Valley in the first century where they burned criminals' bodies and refuge.
 - (b) Garbage is a relatively modern invention. In the City of David, Area A1, there were broken vessels, but no ash from burning.
 - (c) The southern part of the valley had at least 69 burial caves from the II Temple period.

- (d) The prevailing westerly winds would blow the smoke and smell up over the city wall into the Upper City where Herod the Great lived!
Wind directions, 1882-1913.
- (1) Westerly - 65%.
 - (2) Northerly - 7%.
 - (3) Easterly - 26%.
 - (4) Southerly - 2%
- (e) Criminals' bodies were never burned. They were buried in a court operated burial place. After the flesh decayed, the family gathered up the bones and placed them in an ossuary and reburied them in the family tomb.
- 6) Divorce. 5:31,32.
- (a) Herod Antipas had recently divorced his Nabatean wife and remarried a divorced woman.
- 7) Tax collectors. 5:46,47.
- (a) They were located in Capernaum, cf. Matt. 9:9; Mark 3:14.
- 8) Prayer in synagogue.
- 9) Hypocrite. 6:5, 16; 7:5.
- (a) Part of the audience was from the Decapolis, knew of theaters. 4:25.
 - (b) The word is a theatrical term meaning, "a dramatic actor, who assumes a role and identity that was not truly his own and performed for the audience's approval."
- 10) The Model Prayer. 6:9-13.
- 11) Commentary on this prayer. 6:19-7:6.
- (a) Provision of food water and clothing. The essentials of life. Our daily needs. 6:25-34.
 - (b) Birds of the air. Migratory birds flying up the Jordan Valley in the spring time.
 - (c) Flowers of the field. Daisy.
 - (d) Cast into oven. Hamsin winds right after Passover. Within a week, all the flowers are gone. Ps. 103:15,16; Isa. 40:6-8.
 - (e) Seek first the Kingdom of God and all these things (food, clothing and drink) will be added to you. 6:33. "Give us this day our daily bread" seems to be conditioned on our seeking first the Kingdom of God!
- 12) The persistence of prayer. 7:7-11.
- (a) Bread / stone. The fishermen/disciples remembered getting stones caught in their cast nets.
 - (b) Fish / serpents. Snakes in the area of Tabgha.
- 13) False Teachers. 7:15-20.
- (a) Wolves and sheep, cf. Matt. 18:11-14.
 - (b) Fruit trees. 7:16-20.
 - (c) Josephus describes the Plain of Gennesaret as "a region whose natural properties and beauty are very remarkable. There is not a plant which its fertile soil refuses to produce, and its cultivators in fact grow every species; ... the walnut, ... palm tree, ... figs, ... olives, ... diverse fruits, ... grapes."

14) Parable of the two builders. 7:24-27.

- (a) Bethsaida.
- (b) Both houses were built during the summer on the hard alluvial sand. The wise builder dug down to bedrock and placed the foundation on the rock. The foolish builder did not dig a foundation and the house collapsed.
- (c) I Cor. 3:10-15.

VII The "Recall" of Peter. Luke 5:1-11.

- A) The morning after the Sermon on the Mount.
- B) This fishing event is different than the one recorded in Matt. 4 and Mark 1.
- C) Trammel nets. Three layered net, used only at night and close to shore. Peter "played by the rules" the night before and did not catch anything. Dares the Lord to do something. It's mid-morning.
- D) Lord depart from me. 5:8. Peter realized he had not learned the sermon from the day before when Jesus spoke about seeking first the kingdom and his daily needs would be met. The Lord had to demonstrate to Peter that He was the Lord over Creation and He could be trusted to provide for his daily needs.
- E) Left all to follow Him. 5:11. They "sold the business."

VIII Healing of the Paralytic. Mark 2:1-12.

- A) Peter's house in Capernaum. Note stairs leading to the roof.
- B) Jesus' claim to deity.
 - 1) Forgiveness of sins. The phrase "Your sins are forgiven you" is used 13 times in the OT, 9 times in Lev. 4-6 (4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7). Passive voice. Used only of God.
 - 2) Do or say? It is easier to say your sins are forgiven because there is no way to prove it. In order to prove he can do the more difficult (forgive sins and prove He is God), He does the easier (and verifiable), heals the man.
 - 3) Son of Man. Dan. 7:13,14. "Dominion" in Dan. 7 are the same Greek word in the LXX as "authority" in Mark.

IX The Calling of Matthew.

- A) He was a tax collector. Probably collected taxes from Peter and the other fishermen. Their changed lives probably influenced Matthew.

X Parable of the Wineskin.

XI Healing of the Woman with the Issue of Blood.

- A) Doctors. Had been to the hot springs of Gadara and Tiberias.
- B) Hem of garment. Tzallit.

XII Raising of Jairus' Daughter.

XIII Sabbath Controversy. "Harvesting" grain on the Sabbath.

XIV Sermon on the Plain. Luke 6:17-49.

- A) The Plain of Bethsaida. Summer of AD 28.
- B) This sermon is different than the Sermon on the Mount.
- C) Grapes. 6:44. Grape pruner found in the excavations of et-Tell (Bethsaida ?).

XV Healing of the Centurion's Servant.

- A) Man with authority.
- B) Built the synagogue of Capernaum.
- C) Roman baths for the garrison that was stationed there.

XVI Raising of the Widow Woman's Son. Luke 7:11-17.

- A) Nain. On the north slope of Mt. Moreh.
- B) "The day after..." Jesus left Capernaum to go up to Jerusalem for Succoth, AD 28.
- C) "All Judea" heard about it from the pilgrims who went up with Jesus.

XVII Messengers Sent to Jesus from John the Baptizer.

- A) Jesus is in Jerusalem for Succoth.
- B) Miracles Jesus did.
- C) Herod Antipas like a reed. Luke 7:24. Reeds on coins. He might have had this as a nickname.

XVIII Sinful Woman. Luke 7:36-50.

XIX Opposition from the Scribes.

- A) Back to Capernaum.
- B) Accuse Jesus of doing the miracles by the power of Beelzebub.

XX Parables of the Kingdom of Heaven. Matt. 13.

- A) Parable of the Sower.
 - 1) "Sower's Cove" to the west of Capernaum. Can seat between 5-7,000 people in this natural amphitheater.
 - 2) Four soils.
 - (a) Wayside. Major road goes past Capernaum.
 - (b) Stony ground.
 - (c) Thorns.
 - (d) Good ground.
 - (1) 100 fold.
 - (2) Roman naturalist of the mid first century BC, Varro *De Re Rustica* 1:44:2. He reports that the yield for wheat at Gadara, on the slopes of Mt. Gilead (28 km SE of Capernaum) was 100 fold.
- B) Parable of the Wheat and Tares. 13:24-37.
 - 1) The tares, *Lolium temulentum*, "is almost indistinguishable from wheat, among which it often grows as a weed. Only when the two come into ear can they be distinguished."
- C) Parable of the Dragnet. 13:47-50.
 - 1) This net is 400 m. long, used during the day. Cast out in a semi-circular fashion and the fish trapped.

- 2) The bad fish is the catfish. It is not kosher because it only has fins, no scales.
Lev. 11.

XXI Let the Dead Bury Their Own Dead. Matt. 8:21,22.

- A) This is the first time in Jesus' public ministry that He goes to Gentile territory.
B) "Let me first go and bury my father" refers to the Jewish practice of secondary burials.

XXII Calming the Storm.

- A) This windstorm is an eastern wind that blows from the Golan Heights without warning. They begin suddenly and end suddenly. Sometimes the skies are cloudless.

XXIII Demoniac of Gadara.

- A) Jesus lands in the harbor of Gadara (near the Kibbutz Ha'on camping grounds).
1) It is the largest harbor on the east side of the lake.
2) Coins with "Naumachia"- mock naval battles.
3) Roman sarcophagi found in the area.
B) The pigs were used for pagan sacrifices. Jesus is demonstrating He is the only atonement for sin.

XXIV The Second Rejection in Nazareth.

XXV Beheading of John the Baptizer.

- A) Josephus says he was beheaded at Machaerus.
1) *Antiq.* 18:116-119.

XXVI The Feeding of the Five Thousand.

- A) The traditional location was Tabgha, but most likely it was in the area of Moshav Almagor. The "region of Bethsaida". Luke 9:10.
B) Right before Passover when there was much green grass.
C) Food.
1) The "small fish" were probably salted sardines.
2) The barley loaves were the food of the poor.
D) Departed from the Aish Harbor. Mark 6:45.
E) The strategy of Jesus ministry has changed. He will spend the next year giving intensive training to His disciples. He will try to avoid the crowds.

XXVII Another Winter Wind Storm.

- A) Peter tries to walk on water.

XXVIII "Bread of Life" Discourse in the Synagogue of Capernaum.

XXIX Journey to Tyre and Sidon.

- A) Syro-Phoenician woman.
1) Jesus is trying to get His disciples to see that salvation was for all, including

Gentiles.

XXX The Feeding of the Four Thousand.

- A) This feeding, probably at the Kursi Church, in the Decapolis was to a Gentile audience.
- B) The mosaic floor in the church has baskets with handles and barbel fish on it.
- C) Harbor of Kursi. Mark 8:10.

XXXI Pharisees Seek Signs at Magdala.

- A) Dalmanutha. Aramaic for "the harbor". The fishermen/disciples knew this nickname for the harbor because this is where they brought their fish to be salted.

XXXII Healing of the Blind Man of Bethsaida. Mark 8:22-26.

- A) In two stages.
- B) On the road to Caesarea Philippi.

XXXIII Events at Caesarea Philippi.

- A) Caesarea Philippi was one of two capitals of Gaulanitus, the territory of Philip.
- B) Jesus begins to plainly tell His disciples that He must go to Jerusalem to suffer, die and rise again from the dead.
 - 1) Banyas Waterfalls.
 - (a) Ps. 42:5,11; 43:5. The psalm was written in the area of this waterfall, 701 BC.
 - (b) cf. Matt. 26:38 and Mark 14:34. The gospel writers do not quote the psalm, but is close in wording. Jesus takes this psalm and applies it to His suffering. This is the beginning of His sufferings.
- C) Confession of Peter.
 - 1) Said in the area of Caesarea Philippi and in the shadows of the temple dedicated to Caesar Augustus.
 - (a) The Caesar was a man who was deified upon death. Jesus was God manifest in human flesh who died for sinful man.

XXXIV The Transfiguration.

- A) Several locations have been suggested. Mt. Nebo, Mt. Tabor, Mt. Meron and Mt. Hermon. I think it was the last.
- B) White like snow. Mark 9:3.
- C) Demon possessed boy after.
 - 1) Jesus said if you had the faith of a mustard seed, one of the smallest seeds, you could say to this mountain, Mt. Hermon, the largest mountain in the area, be moved from here to there. Hyperbolic statement.
 - 2) We think we need the faith of a mountain to move a mustard seed!

XXXV Who is the Greatest?

- A) This question is asked on the way back to Capernaum.
- B) Temple Tax.

- 1) Fishhook used to catch a catfish or barbel fish.
 - 2) Stater. Tyrian shekel. Used to pay for both Peter and Jesus.
 - 3) Jesus demonstrated humility. He did not have to pay the tax. It was His Temple and He was "greater than the temple", yet in humility, He paid it.
- C) Millstones.
- 1) This was one of the industries of Capernaum.
- D) Sheep in mountains.

LUKE TRAVEL NARRATIVE (LUKE 9:51-19:47)

I Introduction.

A) The Luke "Travel Narratives". Are they historically and geographically accurate?

- 1) "... for Luke geography and topography serve merely as literary devices. He is not interested in itineraries as were travelers, both Christian and non-Christians, at a slightly later time ... His geographical settings were intended to give life and color to the pictures he was drawing. They are literary artifice like the pastoral scenes of Hellenistic and Roman poets." C. McCown. I do not agree with this statement.
- 2) We are constantly reminded that Jesus is on His way to Jerusalem (9:51,53; 13:22; 17:11; 18:31; 19:11,28), the progress is slow because Jesus frequently stops to preach in different places.
- 3) What was the goal of the journey?
 - (a) "To be received up." Luke 9:51.
 - (b) The verb is used with reference to the ascension of the Lord Jesus to Heaven. Mark 16:19; Acts 1:2,11,22; 10:16; I Tim. 3:16.
 - (c) "We should at once notice carefully what the goal of the journey is said to be. It is sometimes stated on the basis of 9:51 that our Lord's goal on this journey was Jerusalem. But that is not so. Our Lord's journey certainly lay via Jerusalem; but the goal of the journey was what Luke describes as 'being received up'. The phrase has the same sense as that given by the early Christian hymn quoted by Paul (I Tim.3: 16) which says that Christ 'was believed on in the world, received up in glory'. In other words by 'being received up' Luke is referring to Christ's ascension into heaven. That and no less was the goal of the journey." D. Gooding.

II A Proposed Reconstruction of the Last Six Months in the Life of Christ.

A) The pilgrimage to Jerusalem for the Feast of Succoth (Tabernacles) via Samaria (Fall AD 29).

- 1) "Fire from heaven ... Elijah". 9:54. Viewed Mt. Carmel on their way to Jenin. 9:52, cf. I Kings 18.
 - 2) Putting hand to plow. 9:62. The farmer in the Hill Country of Samaria was plowing to break up the ground to begin planting the seeds after the early rains.
 - 3) Harvest. 10:2. Olive harvest.
- B) Feast of Succoth (Tabernacles). John 7:14-10:21.
- 1) Made booths. Lev. 23:33-44; Num. 29:12-40; Deut. 16:13-17.

- 2) Four species. Lev. 23:40.
 - 3) Prayer for rain. cf. John 7:37-39. Living water and the promise of the Holy Spirit.
 - 4) Woman taken in adultery. John 8:1-11. This took place on the 15 stairs leading up to the Nicanor Gate. That is where adultery was judged. Jesus upholds the Mosaic Law. He could not condemn her because there were no witnesses. At least two are needed.
 - 5) Light of the world. John 8:12; 9:5. Four large candelabra which gave off much light.
 - 6) Abraham rejoiced to see my day. John 8:56.
 - (a) Gen. 22. A mountain in the Land of Moriah.
 - (b) II Chron. 3:1.
 - 7) Blind man and the Pool of Siloam. John 9:1-41.
 - (a) The Pool of Siloam is at the southern end of the City of David.
 - (b) Jesus put mud on the man's eyes on the Temple Mount, sent him out "Robinson's Arch" and down to the Pool.
 - (c) There seems to be a connection between John 7 and 9. The water for the water ritual was taken from the Pool of Siloam. "Living water".
- C) After Succoth in Jerusalem / Bethany. Luke 10:17-11:13, or 12:53.
- 1) Parable of the Good Samaritan. 10:25-37.
 - (a) Possibly given on the "Rabbinic Stairs".
 - (b) The setting is the Roman Road from Jericho down to Jerusalem.
 - (c) The Wilderness of Judah is rough terrain and the ideal place for robbers to hide.
 - 2) Mary and Martha. 10:38-42.
 - 3) The second giving of the "Model Prayer". 11:1-4.
 - (a) "Certain place". Traditionally the Pater Noster Church on the top of the Mount of Olives. Tile panels with the Lord's prayer on them.
 - (b) Apparently forgot the Lord's teaching on prayer given a year and a half earlier. Matt. 6:9-13!
 - 4) Parable of the Persistent Friend. 11:5-10.
 - (a) Scorpions in the Judean desert.
- D) His Ministry in Perea.
- 1) Luke 11:14, or 12:54-13:33, note 13:22.
- E) The Feast of Hanukkah in Jerusalem, Dec. 17, AD 29.
- 1) Luke 13:34-14:33; John 10:22-39.
 - 2) Hanukkah. A memorial to the purification and rededication of the Temple by Judas Maccabeus on Kislev 25, 165 BC. It was profaned three years earlier by Antiochus IV Epiphanes. Sacrificed a pig to Jupiter (Baal Shamen) on the altar.
 - (a) Dan 11:29-39 (31,36).
 - (b) I Macc. 4:41-61; 1:54; II Macc. 6:1-7.
 - 3) Solomon's porticos.
 - 4) Jesus said, "I and My Father are one". 10:30.
 - 5) Parables of the Good Shepherd. 10:1-21.

- (a) The first one, 10:1-5, is set in the fenced in area of the home.
- (b) The second, 10:6-18, is set in the sheepfold out in the country.
- F) The Second Ministry to Perea. John 10:40-42; Luke 14:34-17:10. After Hanukkah.
 - 1) They head down the Roman Road.
 - 2) Salt. Can see the Dead Sea from the road. Luke 14:34,35.
 - 3) Parable of the lost sheep. Luke 15:1-7.
 - (a) Wilderness. 15:4.
 - 4) Parable of the lost coin. Luke 15:8-10. Dirt floors.
 - 5) Parable of the two lost sons. Luke 15:11-32.
 - (a) pods that the swine ate. 15:16. Carob.
 - 6) Parable of the Unjust Steward. Luke 16:1-13.
 - (a) "Sons of Light". 16:8. Might refer to the Essenes from Qumran. There was contact between Jericho and Qumran. Recent grocery list found at Qumran.
- G) Raising of Lazarus from the Dead. John 11:54-57.
 - 1) In Bethany near Jerusalem.
 - 2) Probably buried in an arcosolia tomb.
- H) The retreat to Ephraim. John 11:54-57.
- I) The Last Journey for Passover via the Jezreel Valley.
 - 1) Luke 17:11.
 - 2) The healing of the 10 lepers. Luke 17:12-19.
 - 3) Rich Young Ruler.
 - (a) It is impossible for a rich man, trusting in his riches, to gain salvation. That comes only by faith alone in Christ alone. Mark 10:24.
 - (b) The "eye of a needle" refers to a sewing needle.
 - 4) Healing of the Blind Men "between" Jericho.
 - (a) The apparent "contradiction". Matthew records two men healed as they leave Jericho. Mark, one as he leaves Jericho. Luke, one as he enters Jericho. Matthew is presenting the two witnesses in a Jewish court of law to establish a fact, so he mentions the second.
 - (b) "But, in regards to the other divergence, trifling as it is, that St. Luke places the incident at the arrival, the other two evangelists at the departure of Jesus from Jericho, it is better to admit our inability to conciliate these differing notes of time, than to make clumsy attempts at harmonizing them. We can readily believe that there may have been circumstances unknown to us, which might show these statements to be not really diverging." Edersheim.
 - (c) Solution. Two Jericho's. The Jewish city (under the modern town) and Herodian Jericho about 1.5 km (1 mile) to the west on the Roman road up to Jerusalem. Herodian Jericho was the royal winter palace of Herod the Great and surrounded by villas of the wealthy. Zacchaeus would have lived in Herodian Jericho. Luke 19:1.

THE LAST WEEK IN JERUSALEM

- I Supper at the House of Simon the Leper.
- A) Shabbat dinner.
 - B) The Temple Scrolls mention three villages to the east of Jerusalem that were leper colonies. It was thought that leprosy was a wind borne disease.
 - 1) Col. 46:16-18.
- II Triumphal Entry.
- A) Riding on a donkey. Zech. 9:9.
 - B) Palm branches were a sign of victory.
- III The Second Cleansing of the Temple.
- A) "My House shall be called a House of Prayer". This is a quote from Isa. 56:7 (note context Isa. 56:1-8).
 - 1) In a prophetic homily, if you quote a single phrase you invoke the whole passage.
 - 2) The religious establishment did not allow the Gentiles into the Temple, yet Isaiah said they were allowed. 56:3, 6-8.
 - 3) *Wars* 5:193-194; *Antiq.* 15:417.
 - 4) Prohibition Inscription. "No Gentile shall enter inward of the partition and barrier surrounding the Temple, and whosoever is caught shall be responsible to himself for his subsequent death."
 - B) "Den of thieves". Jer. 7:11. The Temple will be judged just like Shiloh and the First Temple. Jer. 26:9; Ps. 78:60, cf. Matt. 24:1,2,15.
- IV Cursing of the Fig Tree.
- A) Move mountain (Mt. of Olives) into the Sea (Dead Sea).
 - B) Contrast with the Herodium, which could be seen from the Mount of Olives. All of Herod's human efforts with slave labor could only move dirt from one hill to another.
- V Discourse with the Pharisees. Matt. 23.
- A) Seat of Moses. 23:2.
 - B) Phylacteries. 23:5.
 - 1) Aramaic. "Tepillin".
 - 2) Based on Ex. 13:9, 16; Deut. 6:8; 11:18.
 - 3) Scripture inside are: Ex. 13:1-10, 11-16; Deut. 6:4-9; 11:13-31.
 - 4) Archaeological evidence.
 - (a) Cave of Wadi Murabba`at from the period of the Bar Kokhba Revolt.
 - (b) Qumran from the late II Temple period.
 - C) Hypocrites. 23:13,14,15,23,25,27,29.
 - 1) Theater tokens found in the Upper City.
 - 2) Theater in Jerusalem.
 - D) White washed tombs. 23:27.
 - 1) Two weeks before Passover, the families white washed two facades of their

tombs in order to warn those who were cohenims (priests) not to go near them, thus to defile themselves.

VI The Passover Meal.

- A) Jesus celebrated a Passover meal with His disciples.
- B) Samaritan Passover. Still follow the rituals prescribed in the Mosaic Law.
- C) Upper Room. Example of a furnished upper room is found in the "Herodian Quarter" excavations.
- D) Seating arrangement for the Passover meal.
 - 1) Jesus was in the position of the host. He had a right hand man and a left hand one (Matt. 20:20,21). The man who offered the room was not there to wash the feet, thus Jesus was the host (Luke 22:11).
 - 2) John the "Beloved" was on His right. At the Passover meal, the participants reclined on their left side and ate with their right hand. John leans on Jesus' chest (John 13:23). John could talk with Him without the rest hearing (John 13:26).
 - 3) Judas was on His left in the seat of honor. He gave the "sop" first to Judas. Judas inquires whether he is the one who will betray the Lord.
 - 4) Peter is on the opposite side in the position of least honor, the lowest seat. After the "contention", Peter took the lowest place. He was the last to have his feet washed. The only person John can see is Peter.

VII The Walk to the Mount of Olives.

- A) Went via the Temple Mount.
 - 1) John 14:31. They left the Upper Room.
 - 2) John 18:1. They went over the Brook Kidron via the causeway from the Temple Mount to the Mt. of Olives.
 - 3) Temple was open after midnight on Passover. *Antiq.* 18:29, 30.
- B) Parable of the Vineyard. John 15.
 - 1) Pointing to the golden grapes over the facade of the Temple.
 - 2) "takes away". 15:2. Could be better translated "lifted up."

VIII Gethsemane.

- A) "Gath" = press, "shemen" = oils.
- B) They spent the night in a cave used for pressing olive oil in the fall.
- C) Jesus prays inside the cave. Goes out to meet Judas and the Temple guards.
- D) There were II Temple burials all around. This would have defiled the chief priests when they came to get Jesus. Luke 22:52, cf. John 18:28.
- E) Betrayed with a kiss by Judas, yet Jesus still calls him friend.
- F) Cutting off of the deputy high priest's ear lobe. Mark 14:47, cf. Lev. 21:18 in LXX. This would prevent him from being high priest.

IX Six Trials and Inquiries.

- A) Examination before Annas.
 - 1) Probably in High Priests palace.
- B) Trial by Caiaphas.

- 1) Possible ossuary of Caiaphas found in Jerusalem.
- C) Trial before Sanhedrin.
 - 1) Probably on the Temple Mount.
- D) First appearance before Pilate.
 - 1) He is at the Praetorium.
 - (a) Antonia's Fortress.
 - (b) Herod's Palace at Jaffa Gate.
 - 2) Pilate inscription found at Caesarea.
- E) Before Herod Antipas.
 - 1) He was probably in the Hasmonean Palace.
 - (a) "Herodian Quarter"?
- F) Second appearance before Pilate.

X Crucifixion.

- A) Historical and Archaeological Evidence.
 - 1) Crucifixion was much earlier than the Greco-Roman period.
 - (a) Phoenicians, 10th cent. BC, cf. Ps. 22.
 - (b) Lachish relief. Assyrians did it.
 - 2) Crucifixion was a known form of punishment during the II Temple period. cf. Josephus.
 - 3) Skeletal remains of a crucified man from Giv'at ha-Mivtar, in the northern suburbs of Jerusalem was found in June 1968.
 - (a) The man's name on the ossuary was "Yehohanan". He was between 24-28 years of age. 1.67 m. tall (5 ft. 6 in.).
 - (b) Nails were 18 cm. long (7 in.).

XI Burial.

- A) The body was washed.
- B) Wrapped in shrouds (plural, at least three).
- C) Placed in tomb.
- D) II Temple burial tombs.
 - 1) Kokim. Burial niche cut in the chamber walls at right angle. Body lies lengthwise. More than 450 burial caves of this type in Jerusalem.
 - 2) Arcosolia. Shelf cut parallel to the wall of the chamber into the rock. Rare in Jerusalem, usually limited to those of wealth and rank. Found in about 100 burial caves.
 - (a) Joseph of Arimathea.
 - (b) Could see the body laid out. John 20:5,11.
 - (c) Angels were at His head and feet. John 20:12.
 - (d) Isa. 53:9.
 - 3) Ossuary. Limestone container for collecting the bones after the flesh decayed.
- E) Location of the tomb of Christ.
 - 1) On the Mount of Olives. Weak evidence.
 - 2) Garden Tomb. This tomb actually dates to the 8th/7th century BC. Thus it could not be a newly hewn tomb.
 - 3) Holy Sepulcher.

- (a) It was outside the city wall ("second wall") during the time of Jesus.
- (b) There were tombs from the II Temple period in the area, indicating it was a cemetery. Cemeteries were outside the city walls.
- (c) It was called "the place of the skull" because this was probably where executions took place.
- (d) It was just outside the "Garden Gate" on the line of the First Wall.
- F) The ossuaries of Joseph, Mary and Jesus.
 - 1) Excavated in 1980 in East Talpiot.
 - 2) "Rediscovered" by a BBC film crew in 1992.
 - 3) Could not be the "holy family".
 - (a) Joseph buried in Nazareth. Mary elsewhere in Jerusalem, or Nazareth.
 - (b) The Yeshua had a son!

XII Resurrection.

- A) Evidence for the resurrection.
 - 1) Empty Tomb.
 - 2) Eyewitness accounts.

XIII Post Resurrection Appearances.

- A) Road to Emmaus.
- B) Fishing on the Sea of Galilee. John 21.
 - 1) Spiritual repeat of Luke 5.
 - 2) Jesus asks for the "little fish" (sardines). 21:10. They had caught 153 large fish (musht).
 - 3) Fire of coals. 21:9, cf. John 18:18.
- C) Restoration of Peter. 21:15-19.
 - 1) Peter commissioned to "feed lambs/sheep".
 - 2) Uses fishing terminology three times in his epistle.
 - (a) I Pet. 1:13, gird up the loins.
 - (b) I Pet. 2:1, all guile, fish hooks.
 - (c) I Pet. 5:10, perfect, cf. Mark 1:19, mend.

XIV Ascension.

- A) From the Mount of Olives. He will return in like manner. Acts 1; Zech. 14.

XV He has left us with at least two commands.

- A) Witness and make disciples. Matt. 28:18-20.
- B) To remember Him, worship, until He comes again. Luke 22:18-20; I Cor. 11:24-26.

EVEN SO, COME LORD JESUS!