

## The Life and World of Jesus the Messiah The Gospels in Context

### Brief Description of Images

Subject headings and images in this document correspond to the subject headings and topics in the contextual resource for Bible teachers, *Jesus the Messiah: The Gospels in Context*. This resource is available from Preserving Bible Times, Inc. [www.preservingbibletimes.org](http://www.preservingbibletimes.org).

Ref. #	Credit	Name	Scripture Reference*	Notation
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### PART I: BIRTH AND EARLY YEARS

#### **Genealogy: Jesus the Messiah, son of David, son of Abraham (Mt. 1:1)**

001	Illustration by Timothy Ladwig © Dr. James C. Martin.	Scribe (illustration)	Mt. 1:1 Lk 3:23–38	Illustration of the writing of genealogies. In the first century AD political, religious and social positions in Judaism were established by one's ancestry, as recorded in written genealogies. These genealogies were, therefore, very important and carefully preserved.
002	© Dr. James C. Martin. Courtesy of the British Museum, London, England.	Statuette (Male) from Old Babylon	Gen 12:1 ff. Mt. 1:1	This statue is of a male figure from Old Babylon, from the general region and time of Abraham and Sarah. In the genealogy of Matthew's Gospel, Jesus the Messiah is introduced as "the son of Abraham."
003	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	House of David inscription		Part of a victory stele (monument) erected by Hazael of Aram, mentioning that Hazael killed seventy kings, including Ahaziah of the Davidic dynasty. This piece, found at Tel Dan, is the only archaeological find that mentions the Davidic royal dynasty. Both Luke and Matthew point to the Davidic descent of Jesus.

#### **Genealogy: Political-Military Deliverer**

004M	Adapted from Moody Bible Atlas © Moody Bible Institute. Used by permission	Roman Empire (map)		Map of the extensive Roman Empire in the time of Jesus.
005	© Dr. James C. Martin. Courtesy of the Istanbul Museum, Istanbul Turkey.	Caesar Augustus	Lk 2:1	Bust of Caesar Augustus, the Roman ruler at the time of Jesus' birth. Caesar Augustus ordered the census that necessitated the journey from Nazareth to Bethlehem.

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006	© Dr. James C. Martin. Courtesy of the British Museum, London, England.	Roman gladiator		Roman gladiator. Rome ruled the people and land of Israel by virtue of their military strength and their rule enabled their cultural practices to spread to the nations they conquered. Roman military occupation as well as their cultural practices caused them to be detested by a large segment of the Jewish population, and gave rise to the prevailing expectation that Messiah's (Christ's) salvation would be to overthrow Rome by force.
007	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	Roman helmet		Roman helmet. The Romans viewed verbal proclamations of the Messiah as acts of sedition, or rebellion against Rome. Rome was on the constant lookout for "messiahs" who would destabilize the political situation. Rome would not hesitate to use military force to quell such a revolt.

### Annunciation: Nazareth of Galilee

008M	© Dr. James C. Martin.	Lower Galilee (map)		Map of Lower Galilee showing Nazareth and Sepphoris.
009V	© Dr. James C. Martin.	Sepphoris (video)		View of the excavations at Sepphoris, the capital of the Roman province of Galilee at the time of Jesus' birth. This large city, with its theaters, gymnasium and Temples was typical of the Greco-Roman cities in the Roman provinces of Judea and Galilee in the first century. The observant Jewish population generally lived in smaller towns and villages in which the synagogue was the central structure.
010	© Dr. James C. Martin.	Sepphoris (aerial)	Lk 2:39-40 Lk 4:16 Jn 1:46	Aerial view of the excavations of Sepphoris. The Roman capital of the Province of Galilee was located at the magnificent city of Sepphoris during the years of Jesus' youth. Jesus spent those years in the tiny, isolated village of Nazareth on top of an infertile ridge just a few miles from that important city, yet there is no record in the Gospels of Jesus in Sepphoris.
011V	© Dr. James C. Martin.	Nazareth Ridge (video)	Lk 4:29	View of Nazareth, which sits isolated on a high ridge overlooking the Jezreel Valley. The cliff in the foreground is located about 2 miles from the site of the ancient town, and is most likely the cliff referred to in Luke 4:29.

Ref. #	Credit	Name	Scripture Reference*	Notation
012	© Dr. James C. Martin.	Nazareth region	Lk 1:26–38	View of Nazareth from Mt. Tabor looking west with Mt. Carmel in the background.
013V	© Dr. James C. Martin.	Church of Annunciation (video)	Lk 1:26–38	Aerial view of the Church of the Annunciation in Nazareth. The town of Nazareth in Jesus' day was approximately the size of the church compound.
014	© Dr. James C. Martin.	Nazareth town and church	Lk 1:26–38	View of part of the modern town of Nazareth. The large structure in the center of the photograph is the Church of the Annunciation, which marks the traditionally remembered site of the angelic visitation to Mary.
015	© Dr. James C. Martin.	Nazareth cave	Lk 1:26–38	Caves such as these were used as homes in Nazareth. This cave home is located next to the church of the Annunciation in Nazareth.
016	© Dr. James C. Martin.	Nazareth church interior	Lk 1:26–38	Tradition remembers the annunciation in this location, preserved inside the Church of the Annunciation in Nazareth.

### Betrothal Contracts

017	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	Ketubah (marriage contract)	Mt. 1:19 Lk 1:27	This document is a second century AD marriage contract, called a <i>ketubah</i> . When the announcement came to Mary, Joseph and Mary were betrothed. In first century Judaism the breaking of the betrothal was considered a divorce. <i>Suggestion: The topic of the annunciation gives an opportunity to discuss the cost of obedience to God. Mary would have been suspected of adultery and would have been considered an outcast. Society would expect Joseph to cut off the betrothal through divorce; failure to do so would implicate him in the premarital pregnancy.</i>
018	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	Certificate of divorce	Mt. 1:19 Lk 1:27	Certificate of Divorce from the second century AD. In the first century Jewish world, a betrothal contract was legally binding and required a certificate of divorce to break.

### Birth of Jesus: Agricultural Considerations

019 V	© Dr. James C. Martin. Huntley Archive, London	Traditional agriculture (video)		Archive footage c. 1910 of traditional agricultural methods of threshing, including the use of the threshing
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Ref. #	Credit	Name	Scripture Reference*	Notation
				sledge. The Roman government would have most likely timed the census so that it would occur after the harvest, otherwise valuable crops that could be taxed would be lost.
020	© Direct Design.	Traditional harvesting	Lk 2:8	Luke's Gospel states that the shepherds are abiding in the fields (Lk 2:8). His Gospel often preserves accurate geographical and cultural details from the first century. Shepherds stay in the fields after the harvest of wheat in late May until just before the planting season begins in late September. However, they do not bring sheep into the fields from the time of the sowing of the wheat in November until harvest time in May. This detail may provide some indication as to the season of Jesus' birth.

### Birth of Jesus: Shepherds in the Field

021	© Dr. James C. Martin.	Sheep on the eastern edge of Bethlehem		Bethlehem sits on the ridge above the fields where sheep are kept.
022	© Dr. James C. Martin.	Shepherds with flocks	Lk 2:7-14	Shepherds with flocks in the field near Bethlehem (at the traditional Shepherd's Field). An angelic announcement to shepherds is surprising, since shepherding was considered a "despised profession" in the first century Jewish world. Religiously observant Jews would avoid contact with those who practice such professions. The angels, however, did not come to the religious leadership in nearby Jerusalem, but to the lowly shepherds.
023	© Dr. James C. Martin.	Sheep in sheepfold	Lk 2:8	Luke's Gospel states that the shepherds are "... in the fields by night." Normally sheep are kept in sheepfolds at night. An exception to this general practice was with the flock of sheep that was raised to be sacrificial animals in the Temple. This flock was raised in the Bethlehem area. Quite possibly, the announcement of the birth of the "lamb of God" who would give his life for the world came to these shepherds who were guarding the Temple sacrificial lambs.
024	© Direct Design.	Sheep, lamb	Jn. 1:29,36	"Behold, the Lamb of God."

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### Birth of Jesus: Place of Birth

025M	Adapted from Moody Bible Atlas © Moody Bible Institute. Used by permission	Jesus' early travels (map)		Map of the early travels of Jesus as recorded in the Gospels.
026V	© Preserving Bible Times, Inc.	Church of the Nativity in Bethlehem (video)		See # 027
027	© Dr. James C. Martin.	Church of Nativity in Bethlehem (aerial)		Built during the Byzantine Period, the Church of the Nativity stands over the area where the ancient homes of Bethlehem once existed.
028	Illustration by Timothy Ladwig © Dr. James C. Martin.	Home (illustration)	Lk 2:7–14. Note vs. 7, 12.	This illustration depicts a home built over a cave, such as was common in Bethlehem. The manger and animals can be seen in the cave in the basement of the house, seen also in “Home ((cave basement).” The “guest room” can be seen on the right side of the house, seen also in “Home (guest room).”
029	© Dr. James C. Martin.	Home (main living room)	Lk 2:7	This house, located in the village of Taiybe, is from the recent centuries, but it preserves the style of homes used in Jesus' time, as viewed in the previous illustration. This view is of the main room of the house.
030	© Dr. James C. Martin.	Home (guest room)	Lk 2:7	From the Taiybe house. This view is of the guest room. The Greek word <i>katalama</i> means “guest room” but is often translated “inn” in English Bibles (NIV, KJV, NASB, RSV to name a few).
031	© Dr. James C. Martin.	Home (cave basement)	Lk 2:7	From the Taiybe house, view of the cave basement where animals are kept.
032	© Dr. James C. Martin.	Manger	Lk. 2:7,12,16	Jesus was placed in a feeding trough or manger after His birth.

### Birth of Jesus: Purification Laws of Childbirth

033	© Dr. James C. Martin.	Temple Mount (aerial)	Lk 2:22–39	This aerial view shows the platform where the Temple of God stood (currently the location of the gold-domed Islamic Mosque of Omar, also known as the “Dome of the Rock.”) In the foreground, at the base of the wall, are the Southern Wall excavations, a model of which is presented in the next slide. The ritual immersion bath in the following slide is located in these excavations.
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Ref. #	Credit	Name	Scripture Reference*	Notation
034	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Southern entrance to the Temple (model)	Lk 2:22–39	This view is of a model reconstruction of the southern support wall to the Temple complex. Visible are the Temple treasury, the large building on top; the Hulda gates, the main entrance to the complex through which Mary and Joseph would have passed as they brought the infant Jesus, and a monument to the prophetess Huldah (2Kgs 22:14, 2Chr. 34:22).
035	© Dr. James C. Martin.	Immersion Baths (Mikve)	Lk. 2:22	This ritual bath is located near the base of the southern wall to the Temple complex and the Hulda gates. There was a building housing ritual baths at this location, for the use of those who wished to enter the Temple complex in a state of ritual purity. Mary would have taken a ritual immersion bath in this area immediately prior to the presentation of Jesus at the Temple. The fact that Mary and Joseph came to the Temple after the days of Mary's purification (thirty-three days, Lev 12) is one of the numerous indications that Mary and Joseph were Jews who earnestly observed the Law of Moses.
036	Illustration by Timothy Ladwig © Dr. James C. Martin.	Mikve—ritual purification (illustration)	Lk 2:22	Illustration of the ritual immersion for purification.
037	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Court of Women (model)	Lk 2:22–39	Model view of the Temple building, surrounded by courtyards. The outermost courtyard is the Court of the Gentiles, surrounded by a colonnade. An east-facing gate (lower right hand side of the photo) gave access to the Court of Women from the outermost courtyard. The Court of Women had an enclosed chamber in each of the four corners, clearly visible in this view. From the court of women, 15 semi-circular steps led to a gate, called the Nicanor gate, which gave access to the Court of the Israelites, closer to the Temple building. Joseph and Mary would have presented themselves and Jesus to the priest at the Nicanor gate. Somewhere in this immediate area, they would have encountered Simeon and Anna.

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## Herod the Great

038	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Herod's Palace (model)	Mt. 2:1-18	Model view of King Herod the Great's palace, the large walled structure in the foreground, located in the wealthy section of Jerusalem. The meeting with the wise men from the East would most likely have been at this location. The Temple complex can be seen on the upper left hand side of the photo. Herod was appointed king by Rome, and after reigning almost forty years was nearing the end of his life when Jesus was born. Although Herod was fearful of enemies for his entire reign, this fear became extreme in his final years, even driving him to the point of murdering close family members out of suspicion that they had designs on his throne. The news that a king had been born would have been received as a tremendous threat to this aged, fearful and hated monarch.
039V	© Dr. James C. Martin	Herodium (video)		See #40
040	© Dr. James C. Martin.	Herodium (Herodium)	Mt. 2:1-18	King Herod undertook massive building projects throughout his reign, including the Temple complex in Jerusalem, the Caesarea port and numerous others. The site in this and the next photo, the Herodium palace-fortress, is located a very short distance from Bethlehem. To build this structure, the upper part of the flat-topped hill to the left was cut off and added to the hill on the right, making it cone-shaped. The palace is located inside the cone (next photo).
041	© Dr. James C. Martin.	Herodium (aerial)	Mt. 2:1-18	This aerial photo of the palace-fortress remains is the base of a massive tower, a bathhouse, banqueting hall, colonnade and living quarters.
042	© Dr. James C. Martin.	Masada (aerial)	Mt. 2:1-18 (Ps 71:3) (Ps 91:2)	Aerial view of Masada, King Herod's most magnificent and impenetrable desert palace-fortress to which he and his family escaped during the Parthian invasion of 40 BC. <i>Suggestion: This and the preceding four slides provide the opportunity to consider the contrast between two kings, Jesus and Herod, in their views of greatness, power and security.</i>

Ref. #	Credit	Name	Scripture Reference*	Notation
043	© Dr. James C. Martin.	Mt. Arbel		View of Mt. Arbel in Galilee. Upon Herod's return from Rome in 37 BC, he attempted to remove the Sicarii (Zealots) who opposed the Roman rule of Israel. During his days as governor, Herod routed Sicarii from their strongholds in caves on the side of the mountain. The Jewish historian Josephus records this battle, along with many other historical accounts from the period.
044	Illustration by Timothy Ladwig © Dr. James C. Martin.	Magi	Mt. 2:1-16	Illustration of Magi from the East. King Herod would have felt threatened both with the announcement of the birth of a king as well as by the arrival of a contingent of Persians. The Persians, accompanied by local Jewish nationalists had driven Herod out of Jerusalem 35 years earlier.

### Jesus in Jerusalem at Twelve Years of Age

045	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Temple courtyards & colonnade (model)	Lk 2:41-51	Jerusalem, model view from the South. Completely surrounding the most outer court, the Court of the Gentiles, was a monumental colonnade, part of which is visible in this picture. The teachers of the law, the Rabbis, used to gather with their disciples and others to teach and discuss the Law in the shade of this roofed, open area. It would have been at some spot in this colonnade that Jesus discussed issues of the Law as recorded in Luke's Gospel. Once a boy reached the age of 12-13, he was considered an adult for religious purposes and therefore permitted to take part in such discussions.
046	© Preserving Bible Times.	Modern Bar Mitzvah		A modern "Bar Mitzvah" at the Western Wall, place of Jewish prayer in Jerusalem. The Bar Mitzvah is a modern Jewish celebration with ancient roots celebrating a boy's 13 <sup>th</sup> year, the age of full religious responsibilities.
047	Illustration by Timothy Ladwig © Dr. James C. Martin.	Caravan (illustration)	Lk 2:44	Travel between Jerusalem and Galilee was generally done in large groups or caravans for security purposes. When Joseph and Mary returned to Galilee, Jesus remained behind at the Temple, unbeknownst to them. An ox with a wreath around its head led the caravan if the travel was for a high holiday, such as Passover.



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## PART II: GALILEAN MINISTRY

### Messiah's Consecration

048	© Dr. James C. Martin.	Bethany Beyond the Jordan Baptism	Mt. 3 Mk 1:1–11 Lk 3:1–22	Bethany beyond Jordan, one of the possible sites for the ministry of John the Baptist and the baptism of Jesus.
049	© Dr. James C. Martin.	Jordan River near Bethany beyond the Jordan (1905)	Mt. 3 Mk 1:1–11 Lk 3:1–22	This photograph, taken in 1905, shows shepherds carrying their flock across the Jordan near the traditional site of Jesus' baptism.
050V	© Dr. James C. Martin.	Wilderness of Judea (video)	Mt. 4:1–11	View of the Judean wilderness, the region of Jesus' temptations. This narrow but harsh desert lies between the Jordan River and Jericho to the east, and Jerusalem to the west. At the end of the clip, the Dead Sea is visible in the background.
051	© Dr. James C. Martin.	Judean Desert	Mt. 4:1–11 Lk 4:1–13	View of the Judean wilderness, the region of Jesus' temptations. This narrow but harsh desert lies between the Jordan River and Jericho to the east and Jerusalem to the west.

### Messianic Proclamations: References to Prophets

052M	Adapted from Moody Bible Atlas © Moody Bible Institute. Used by permission	Lower Galilee (map)		This map shows sites related to the ministry of Jesus in Galilee. Sites related to Jesus' early ministry: Nazareth, Mt. Tabor, Hill of Moreh (Elisha), Cana, Gath Hopher (the hometown of Johan), Mt. Carmel (Elijah). Sites related to Jesus' ministry around the Sea of Galilee include Capernaum, Chorazin, Bethsaida, Gennesaret and Gergesa .
053	© Dr. James C. Martin.	Elijah: Mt. Carmel		View of Mt. Carmel and the monastery that marks the traditional site of the confrontation between Elijah and the prophets of Baal (1 Kgs 18:20–24). A number of associations are made between Jesus and the prophets, Elijah, Elisha and Jonah (see below). Among these associations: Elijah fasted forty days in a desert region and raised the dead.
054	© Dr. James C. Martin.	Elisha: Mt. Moreh	Lk 7:11–17	View of the Hill of Moreh. The villages of Shunem, where Elisha raised the dead, and Nain, where Jesus brought a dead child back to life, lie at the base of the hill. This miracle, as well as Jesus'

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				feeding of the multitude (Mt. 14:13–21, cf. 2Kgs 4:43b–44) is clearly reminiscent of the ministry of the prophet Elisha.
055	© Dr. James C. Martin.	Jonah: Jezreel Valley	Lk 11:29–32	View from the southwest across the Jezreel Valley to the Nazareth ridge and Mt. Tabor. Modern day Nazareth is visible on top of the long ridge. Mt. Tabor is the rounded mountain to the right. This region was the home area of the prophet Jonah. The clearest association with the prophet Jonah is Jesus' likening his three days in the tomb to "the sign of Jonah," who was three days in the belly of a fish.

### Messianic Proclamations: References to Locations

056M	Adapted from Moody Bible Atlas © Moody Bible Institute. Used by permission	Jesus' journeys to Jerusalem (map)		Map of the center of the country showing the travel route from Galilee to Jerusalem through Samaria
057	© Preserving Bible Times Inc	Nablus (Shechem) (Sychar)	Jn 4:3–43	View of the region of the ancient city of Shechem, today called Nablus. In John Chapter four this site is referred to as Sychar. Jesus rarely openly proclaimed himself to be the Messiah, but He did in this region, in Sychar, to a Samaritan woman. The setting of this event is undoubtedly significant, as it lies at the foot of Mt. Gerazim and Mt. Ebal, where God established his covenant with Abraham and where the Mosaic covenant was restated before the people.
058	© Dr. James C. Martin.	Sychar (1905)		Archive photo from 1905 of Sychar.

059	© Dr. James C. Martin.	Cana region	Jn 2:1–11	View of the region of Cana, north and west of Nazareth and Sepphoris. This view shows the setting of the village, looking across the Beth Netofa Valley eastward towards the Sea of Galilee.
060	© Dr. James C. Martin.	Cana (aerial)	Jn 2:1–11	Closer aerial view of the remains of Cana, where Jesus performed his first miracle, turning water into wine.
061	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	Stone vessels	Jn 2:1–11	Stone vessels from first century AD, which were used in Jewish purification rituals. Stone vessels, including those shown in this picture, were often found

Ref. #	Credit	Name	Scripture Reference*	Notation
				in the homes of the Jerusalem aristocracy. The mention of stone vessels in John's Gospel indicates that the family was a Jewish family, particular in their observance of the Law and sufficiently wealthy to afford these expensive items.

### Messiah and the Sea of Galilee: Geography and Climate

062V	© Dr. James C. Martin.	Sea of Galilee Overview (360 ° video)		Aerial view of the Sea of Galilee beginning at the Yarmuk River on the southeast quadrant of the lake and moving counter-clockwise (east to west).
063	© Dr. James C. Martin.	Sea of Galilee (view from south)		This view shows the entire "Sea" of Galilee, which is actually a freshwater lake, 12 miles long and 5 miles wide at the widest point. The region of Jesus' ministry is directly across the lake. The snow-capped tip of Mt. Hermon can be seen in the upper right hand corner.
064	© Dr. James C. Martin.	Sea of Galilee NW shore	Mt. 4:13 Lk 4:31 Mk 1:16	View of the northwest shore of the Sea of Galilee from Mt. Arbel. The plain of Magdala is visible in the foreground. The Golan Heights can be seen in the distance. The towns of Capernaum, Bethsaida and Chorazin, the region of the majority of Jesus' Galilean ministry, are on or near this northwest lakeshore.
065	© Dr. James C. Martin.	"Way of the Sea" in Galilee	Mt. 4:15 (Isa 9:1)	View from the northeast of the plain of Magdala, the Northwest corner of the Sea of Galilee and Mt. Arbel. The ancient international trade and military route known as the "Way of the Sea" passed across the plain of Magdala into the narrow gorge at the foot of Mt. Arbel. The Assyrian and Babylonian armies that destroyed the Kingdoms of Israel and Judah respectively passed along this route in their conquests. The history of bloodshed in this region forms the backdrop for Isa. 9:1 which is referenced in Mt. 4:15.
066	© Dr. James C. Martin.	Grain grinding mill	Mt. 24:41 Mt. 18:6	Grain grinding mills made from basalt stone found at Capernaum. A large number of grain mills of this type were found at Capernaum, and basalt mills were found in other regions of the country where there is no basalt stone. Basalt is particularly useful for grain mills since it a hard stone with rough texture. These facts suggest that

Ref. #	Credit	Name	Scripture Reference*	Notation
				Capernaum may have had an industry of manufacturing millstones, and that Jesus used this local industry as an illustration in his teaching.
067	© Direct Design.	Sheep	Mt. 9:36, Mt. 10:6,16 Mt. 12:11–12 Mt. 18:12 Mk 6:34 Lk 15:4 Jn 21:16–17 Jn 10:1-18	Sheep on a hillside
068	© Dr. James C. Martin.	Watchtower	Mt. 21:33 Mk 12:1 (cf. Isa 5:2)	These structures, in Hebrew called a “lodging place” but usually translated in English as “watchtower,” are located out in the fields and serve as temporary homes for the farmers during the harvest season. The permanent house is in the village, and this “tower” enables the farming family to be close to their work during the busy harvest time.
069	© Direct Design	Red sky	Mt. 16:2–3	The red sky in the evening indicates the atmosphere is calm, indicative of good weather in the morning.

### Messiah and the Sea of Galilee: Fishing Industry

070	Illustration by Timothy Ladwig © Dr. James C. Martin.	Cast net (illustration)	Mt. 4:18	Illustration of fishing with a cast net.
071V	© Dr. James C. Martin. Huntley Archive, London	Cast net (video)		Fishermen using the cast net on the Sea of Galilee in the 1930’s.
072	© Dr. James C. Martin. Used by permission of Kibbutz Ein Gev, “House of Anchors.”	Trammel boat	Mk 4:36–41 Lk 5:3–11	Colorized old photograph of a fishing boat known as a “trammel” boat, similar to the type that was used in Jesus’ day.
073	© Dr. James C. Martin. Used by permission of Kibbutz Ein Gev, “House of Anchors.”	Traditional fishing	Mt. 4:21 Mk 1:19 Lk 5:2 Lk 5:3–11	Archive photo from the early 1900’s. The style of boat is similar to the type used in the first century. The sail could be used in windy conditions or the boat could be rowed during calm weather.
074	© Dr. James C. Martin. Used by permission of Kibbutz Ein Gev, “House of Anchors.”	Traditional fishing (seine net or dragnet)	Mt. 13:47 Lk 5:3–11 Jn 21:8	The accounts in Luke Chap. 5 and John Chap. 21 imply that there are two nets, a large “seine” net and a smaller cast net. In the account in John’s Gospel (Jn 21:8), it is truly a miracle that the net does not break under the load of 153 large fish, This fact probably explains why the account gives the exact number of fish caught.
075	© Dr. James C. Martin.	Remains of 1 <sup>ST</sup>		These remains of a first century fishing

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	Used by permission of Kibbutz Ginnozar.	century fishing boat		boat were found in the late 1980's near the region of Magdala. The remains were found buried in the silt just offshore when they were exposed during an unusually severe drought.
076	© Direct Design.	Talapia	Mt. 17:25-27	Tilapia Galilea, commonly known as "St. Peter's" fish. This fish gathers in the warm spring waters on the north side of the Sea of Galilee. The female gathers the young in her mouth for a few days after hatching, to protect them. This instinct causes the fish to gather objects in its mouth. Therefore, the miracle of Peter's catching a fish with a coin in its mouth may not have been that the fish held a coin, but rather that it was the exact amount needed at exactly the right time to pay the Temple tax.
077	© Dr. James C. Martin.	Barbel or Biny	Mt. 13:47-50	Barbel or Biny, a species with bars (whiskers). According to Jewish dietary laws, there are fish that are edible ("good" fish), and those that are not ("bad" fish). Some fish with whiskers, such as carp, are "good," while the catfish, due to its lack of scales, is not.
078	© Dr. James C. Martin.	Sardine	Mt. 15:34 Mk 8:7	This small fish, a sardine, is native to the Sea of Galilee and is found there in great abundance. Salted sardines processed in Magdala were popular in the first century and may have been the "small fish" Jesus used in the multiplication miracle.
079	© Dr. James C. Martin.	Loaves and fish mosaic	Mt. 14:19-21 Mk 6:38-44 Lk 9:12-17 Jn 6:9-13	Mosaic of the loaves and fish from the Byzantine period (ca. 5 <sup>th</sup> century AD), from the floor of the Church of the Loaves and Fish at Tabgha (Heptapagon) near Capernaum.

### Galilee: Capernaum, Chorazin, Gaulanitis: Bethsaida

080V	© Dr. James C. Martin.	Capernaum (video)		Capernaum, the location of the home where Jesus lived during the majority of his Galilean ministry. For description see #081-083
081	© Dr. James C. Martin.	Capernaum shore (aerial)	Mt. 4:13 Lk 4:31	View from the northeast of the northern shore of the Sea of Galilee, Capernaum in the foreground. The modern octagonal church and the remains of the 2 <sup>nd</sup> -3 <sup>rd</sup> century AD synagogue are clearly visible. Mt. Arbel, the sharp peak with the steep slope to the right, is visible in the background.
082	© Dr. James C. Martin.	Capernaum	Mk 1:21-34	Close-up aerial view of Capernaum.

Ref. #	Credit	Name	Scripture Reference*	Notation
		synagogue (aerial)	Lk 4:31–41 Jn 6:59	The white limestone structure is the remains of a synagogue dated to the first few centuries after the time of Jesus. There is evidence that this structure may be built on the foundations of an earlier structure, very possibly the synagogue referred to in the Gospel accounts. The octagonal structure to the left is the modern Catholic church that marks the possible site of the home of Simon Peter, where Jesus lived during the majority of his Galilean ministry.
083	© Dr. James C. Martin.	Capernaum synagogue	Mk 1:21–28 Lk 4:31–37 Jn 6:59 Jairus: Mt. 9:18 Mk 5:22 Lk 8:41	Close up view of the remains and partial reconstruction of the 2 <sup>nd</sup> –3 <sup>rd</sup> century AD synagogue (see notation above) in Capernaum. The layout of the building is the same as synagogue buildings of the first AD. Note the bench on the left wall (originally the bench would be on three walls) and the open space in the center. Compare with James 2:2–3.  It is not specifically mentioned in the Gospel accounts that Jairus, the synagogue ruler, is from Capernaum, but the text suggests that this is the case.
084V	© Dr. James C. Martin.	Chorazin (video)		Excavation of the ancient village of Chorazin. For description, see #085
085	© Dr. James C. Martin.	Chorazin (aerial)	Mt. 11:21 Lk 10:13	The ancient village of Chorazin. The remains date from many centuries, although the layout of the town, as visible in this photo, closely approximates its layout in the time of Jesus. Particularly noticeable is the synagogue, somewhat above and to the left of center. This synagogue, like the one in Capernaum, is from the centuries after Jesus' time but follows the same layout as earlier synagogues, and, as in Capernaum, may be built on the location of an earlier synagogue.
086	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	Moses' seat	Mt. 23:2	“Seat of Moses” from the 2 <sup>nd</sup> –3 <sup>rd</sup> century AD Chorazin synagogue. The seat is made of basalt stone, is 56 cm. high, 73 cm wide and 56 cm deep. The Seat of Moses was both a literal, stone seat and also a symbol of the religious authority of the Pharisees. In Matthew Chap. 23, Jesus upholds the Pharisees' doctrine, but severely criticizes their practice.
087	© Dr. James C. Martin.	Bethsaida region	Mt. 11:21	Aerial view from the east of the region

Ref. #	Credit	Name	Scripture Reference*	Notation
		(aerial)	Mk 6:45 Mk 8:22 Lk 9:10 Jn 1:44	of Bethsaida and the northern shore of the Sea of Galilee. The archaeological site in the foreground is one of the possible locations for the town of Bethsaida in Jesus' day.

### Decapolis: Gergesene/Gadarene Demoniac(s)

088	© Dr. James C. Martin.	Decapolis border	Mk 5:1–17 Lk 8:26–37	View of the border between the Decapolis (the 10 Greco-Roman cities) and Gaulanitis. Jesus becomes popular in Galilee and temporarily leaves the region on several occasions, apparently to calm the messianic fervor. On at least one of these trips, He travels to this region, which was a predominantly non-Jewish region on the east side of the Sea of Galilee, where He meets a man plagued with demons.
089	© Dr. James C. Martin. Courtesy of the British Museum, London, England.	Demon mask	Mk 5:1–17 Lk 8:26–37	Ancient demon mask from the region of Babylon. Although this mask predates the time of Jesus, it points to demon worship that was part of the culture of the nations surrounding the Jewish people throughout all of history.
090	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel (Rockefeller Museum, Jerusalem).	Roman coin with pig image	Mk 5:1–17 Lk 8:26–37	Roman coin with the number of the Roman 10 <sup>th</sup> Legion (LXF) and with their symbol, a pig. In the Jewish religion, the pig was an “unclean” animal, one forbidden for eating. For a Jew, the pig would symbolize all of the detestable practices of Roman culture.
091	© Dr. James C. Martin.	Remains of Gadara	Mk 5:1–17 Lk 8:26–37	Ancient texts of the Bible cite Gerasa, Gadara and Gergesa as being the location of the casting of demons into pigs. This view overlooks the Sea of Galilee and the remains of Gadara from the early centuries AD.

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### PART III: FACING THE CROSS

#### The Great Confession: Caesarea Philippi

092M	© Dr. James C. Martin	Galilee and the north (map)		Map of the northern part of the country, showing the Sea of Galilee, Gaulanitus and the region of Caesarea Philippi
093	© Dr. James C. Martin.	Mt. Hermon Overview	Mt. 16:13–20 Mt. 17:1–8 Mk 9:1–8 Lk 9:28–36	View of Mt. Hermon. This mountain, which rises to over 9,000 feet elevation, looms over the entire region. Caesarea Philippi, the site of the “great confession,” lies at its base. Six days after Peter’s confession at Caesarea Philippi that Jesus is the Messiah, Jesus ascends “a high mountain.” One of the many peaks of the Mt. Hermon would be the most likely location for the “transfiguration.” <i>Suggestion: From the peaks of Mt. Hermon, Jesus could look down to see Caesarea Philippi and reflect on the idols, power struggles and glory of the nations for which it stood. He looks down knowing that He will turn his back on these things and head toward suffering and crucifixion in Jerusalem. At this critical time the glory of God overshadows him and God speaks from heaven.</i>
094V	© Dr. James C. Martin.	Caesarea Philippi (video)	Mt. 16:13–20 Mk 8:27–30 Lk 9:18–27	Caesarea Philippi with the lower peaks of Mt. Hermon in the background. For further description, see #095-096
095	© Dr. James C. Martin.	Caesarea Philippi region	Mt. 16:13–20 Mk 8:27–30 Lk 9:18–27	View of the region of Caesarea Philippi. Visible to the right is a large cave opening from which one of the three sources of the Jordan river once flowed (the source has shifted slightly in the course of time). The region was important in Greek mythology (see below) and was the site of a major battle between the Seleucid and Ptolemaic empires. King Herod the Great built a monumental palace here as well. It is in this region that Jesus reveals to his disciples that He is the Messiah, but that He will be rejected by the religious leaders and crucified by the Romans.
096	© Dr. James C. Martin.	Caesarea Philippi excavation	Mt. 16:13–20 Mk 8:27–30 Lk 9:18–27	Caesarea Philippi (Panius). Close up view of the remains of the Temple to Pan. The small niches to the right of the



Ref. #	Credit	Name	Scripture Reference*	Notation
				cave were part of a Temple to the Greek idol Pan, who, according to Greek mythology, was born at this place (in the Greek world called Panias).
097	© Dr. James C. Martin. Courtesy of the British Museum, London, England.	Pan	Mt. 16:13–20 Mk 8:27–30 Lk 9:18–27	Statuette of the Greek idol Pan.
098	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	Ancient door key	Mt. 16:19	An ancient door key, to remind of the “keys of the kingdom” (Mt. 16:19).

### Sanhedrin’s Resistance to Jesus

099	© Dr. James C. Martin.	Old City Wall—West (video)		<p>Video footage from the west of the walled city of Jerusalem, with the Mount of Olives to the East The Judean desert in the region of the Dead Sea is visible in the background. The city wall as it stands today is from the Turkish period, built in the 17<sup>th</sup> century. The gate, or opening, in the wall is Jaffa Gate, and marks the northernmost point of the Herodian Palace, which stood in Jesus day. That palace extended from present-day Jaffa gate southward (to the right) for the entire length of the wall. This portion of the city wall follows the same as the line of the wall of Jesus’ day.</p> <p>The Gold dome is the Islamic Mosque of Omar on the Temple Mount, marking the site where the former Temple s stood. The smaller gray dome in the foreground marks the Holy Sepulcher Church, the traditional site of Golgotha.</p>
100	Illustration by Timothy Ladwig © Dr. James C. Martin.	Temple Mount		<p>Illustration of the Temple Mount complex in Jerusalem. In the center is the Temple. Surrounding the Temple are the various courtyards, the largest of which being the outer, colonnaded court, known as the “Court of the Gentiles.” To the left is the Temple Treasury building. To the right, the Antonia Fortress, which overshadowed the Temple Mount and from which the Roman governor could send his army to quell disturbances.</p>

Ref. #	Credit	Name	Scripture Reference*	Notation
101	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Overview of First C. Jerusalem (model)		Model view of the Temple Mount from the west as it would have appeared in the first century AD. The Temple and its surrounding courts were the focal point of Jewish pilgrimage in the time of Jesus.

### Aristocratic Priestly Families Threatened by Jesus

102	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Bethesda Pools (model)	Jn 5:1–9	Model view of the Bethesda Pools with the Temple in the background. The Bethesda Pools are within a few yards of an entrance to the Temple. At least time, there may have been as many as 100,000 pilgrims in the Temple complex, yet no one was available to help this lame man at the nearby pools. The healing of the lame man was one of the acts of Jesus that was perceived by the Jerusalem religious leadership as threatening their positions.
103	© Dr. James C. Martin.	Bethesda pools excavation	Jn 5:1–9	Excavations of the Bethesda Pools as they appear today.
104	© Dr. James C. Martin.	Feast of Dedication (Chanukah)	Jn 10:22	This lamp stand is a modern <i>Chanukia</i> , a nine-branched candelabrum that is used in the celebration of the Jewish feast of Chanukah, the Feast of the Dedication. Jesus visited the Temple during this feast on at least one occasion.

### Aristocratic Priestly Families Threatened by Jesus: Raising of Lazarus

105	© Dr. James C. Martin.	New Testament Jericho (Herod's Palace)		The remains of Herod's swimming pool and palace in Jericho. The region is normally extremely arid; this picture was taken in the late winter in an unusually rainy season.
106	© Dr. James C. Martin.	Wadi Qilt (route to Jerusalem-1)	Lk 10:30–37 Lk 19:28	View of the eastern Judean desert and the Wadi Qilt canyon. The view is toward the Jordan Valley plain in the region of Jericho. The route from Jericho to Jerusalem was along the southern canyon ridge.
107	© Dr. James C. Martin.	Wadi Qilt (route to Jerusalem-2)	Lk 10:30–37 Lk 19:28	Foundations of the ancient Roman road from Jericho to Jerusalem.

Ref. #	Credit	Name	Scripture Reference*	Notation
108	© Dr. James C. Martin.	Mt. of Olives (East side ascent to Bethany)		General view of the east side of the Mt. of Olives. Bethany is the village on the left side of the farthest ridge. Jerusalem lies on the other side of Bethany ridge, only about 2 miles from the village.
109	© Dr. James C. Martin.	Ein Shemesh	Jn 11:30	Ein Shemesh, a spring on the east side of the Mt. of Olives. This spring was the last water stop before the short but steep ascent to the ridge on which the village of Bethany was located. It may have been here that Martha and Jesus as He proceeded from Jericho.
110	© Dr. James C. Martin.	Bethany church	Jn 11:1-53	Front view of the church in Bethany. Bethany is located on the east side of the Mount of Olives, about two miles from Jerusalem. The mosaics on the front depict Mary, Martha and Lazarus. Jesus apparently stayed in Bethany on his visits to Jerusalem, and it was on one of these visits that He raised Lazarus from the dead.
111	Illustration by Timothy Ladwig © Dr. James C. Martin.	Raising of Lazarus (illustration)	Jn 11:1-53	The miracle of raising Lazarus so close to Jerusalem intensified the opposition of the religious leadership to Jesus. There is some indication from Rabbinic literature that this event may have taken place about forty days prior to Jesus' crucifixion.
112	© Dr. James C. Martin.	Lazarus' tomb	Jn. 11:11-44	The tomb that is remembered as being the tomb of Lazarus, just outside the ancient town of Bethany.

### Early Days of Passion week: Palm Sunday

113M	Adapted from Moody Bible Atlas © Moody Bible Institute. Used by permission	NT Jerusalem (map)		Map of first century Jerusalem showing the major sites mentioned in the Gospel accounts.
114	© Dr. James C. Martin.	Jerusalem (aerial)	(Isa 40:1-5)	Aerial view of Jerusalem. The gold domed structure marks the Temple Mount. The desert to the east, toward Jericho, is visible in the upper portion of the slide.
115	© Dr. James C. Martin.	Donkey	Mt. 21:1-7 Mk 11:1-10 Lk 19:29-40 Jn 12:12-15 (Zech 9:9)	As Jesus walked toward Jerusalem, He left Bethany but mounted a donkey to enter Bethpage. In Jesus' day, Bethpage was considered to be the city limit of Jerusalem. By mounting a

Ref. #	Credit	Name	Scripture Reference*	Notation
				donkey here, Jesus makes the clear statement that He is the fulfillment of Zechariah 9:9, that He is the rightful king entering his city.
116	© Dr. James C. Martin.	Palm tree	Mt. 21:8–9 Mk 11:8–9 Jn 12:12–13	The palm tree was a symbol of the aspirations for Jewish independence from Roman rule. As Jesus, the king, the Messiah, enters Jerusalem the crowd perceives him to be the fulfillment of their nationalistic aspirations, and symbolically state this by the use of palm branches.
117	© Dr. James C. Martin. Courtesy of the British Museum, London, England.	Judea Capta coin	Mt. 21:8–9 Mk 11:8–9 Jn 12:12–13	This “Judea Capta” coin was issued by Rome in 73 AD when Rome finally quelled the Jewish revolt against its rule. Depicted is a captive sitting under a palm tree. This coin expresses the Roman mockery of the failed Jewish revolt against its rule, the Jewish captive sitting under the palm tree, symbol of Jewish aspirations for political independence.

### Early Days of Passion Week: Entering the Royal Stoa (Temple Treasury)

118	© Dr. James C. Martin.	Jerusalem (aerial)	Lk 19:37	Aerial view of Jerusalem from the south. This view shows the Mount of Olives to the right, and the Kidron Valley separating the Mount of Olives from the city.
119	© Dr. James C. Martin.	East wall of Jerusalem		The east wall of the Old City of Jerusalem. The double arches may mark the location of an earlier, now buried, gate through which Jesus may have passed when He entered into Jerusalem. He may also have entered into the Temple complex by way of the southern entrance (next photo).
120	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Southern entrance to Temple (model)		Model view of the southern entrance to the Temple complex. Visible are the steps, the entryways called the Hulda Gates and a monument to the prophetess Hulda. It is possible that on the day of the “Triumphal Entry,” Jesus entered the Temple complex through this entryway, which was the most commonly used entrance to the Temple courtyards.

Ref. #	Credit	Name	Scripture Reference*	Notation
121	© Dr. James C. Martin.	Southern wall— Hulda gate area		View of a portion of the steps leading to the southern entrance as the steps appear today. An arch along with a broken lintel is visible in the wall. This broken lintel just above the arch belongs to one of the “Hulda Gates,” which functioned as the southern entrance to the Temple .
122	© Garo Nalbandian. Used by permission.	Hulda gate interior		This rare view shows a portion of the interior passageway from the Hulda Gates to the Temple courtyard.
123	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Temple courts (model)		Model view of the Temple and its courts, from the north. In the inner courtyard, the Court of the Israelites (men only), the large, square, horned altar of sacrifice is visible. The courtyard to the left is the court of women, and the outer courtyard surrounding the inner precincts is the Court of the Gentiles, which was open to all, Jew and Gentile. In the upper part of the photo the openings in the ground lead to the subterranean passage from the Hulda Gates. On many occasions, Jesus would have ascended to the Temple through these passageways. In the background is the Royal Stoa, or Temple Treasury (next photo).
124	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Temple Treasury, Royal Stoa (model)	Mt. 21:12–13 Mk11:15–17 Lk 19:45–46 (cf Isa 56:7 & Jer 7:11)	Close-up model view of the Royal Stoa, or Temple Treasury, where Jesus cast out the moneychangers. Jesus’ action is explained by the two verses He partially quotes in the act, Isaiah 56:7 and Jeremiah 7:11.
125	© Dr. James C. Martin. Courtesy of the Eretz Israel Museum, Tel Aviv, Israel.	Coin horde	Mt. 21:12–13 Mk11:15–17 Lk 19:45–46	Horde of shekel coins from Tyre. Shekel coins from Tyre were required for offerings by the High Priest because of their high silver content. The people of Israel despised the High Priest and Chief Priests, and did so for many reasons, one of which was their religious corruption. The Law of Moses ordained the priests to control the Temple sacrificial system, but they became extremely wealthy by using this monopoly to exploit the piety and obedience of the common people.

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### Early Days: Cursing the Fig tree; Moving a Mountain

126	© Dr. James C. Martin.	Fig tree	Mt. 21:19 Mk 11:13	Fig tree. Jesus traveled back and forth from Bethany to Jerusalem several times in his last days. On one trip He passed a fig tree that had the signs of fruit but was barren. Passover time is not the time for figs, as indicated by Mark's Gospel, yet it is the time for an early fruit, known as a <i>pagé</i> . The early fruit later develops into a fig. The absence of early fruit guarantees there will be no figs later in the proper season.
127	© Dr. James C. Martin.	Early fig	Mt. 21:19 Mk 11:13	Early fig ( <i>pagé</i> ). See note above. The "cursing" of the fig tree probably should be understood as a commentary on the Temple leadership, the High Priestly families, who had signs of fruit on their priestly garment (Ex 39:26) but who were in fact spiritually barren.
128	© Dr. James C. Martin.	Herodium	Mk 11:23	Herod the Great, the king who reigned for over thirty years prior to Jesus' birth, moved a mountain by shaving the oval shaped hill on the left and placing the materials on the hill to the right in order to build the Herodium fortress. This fortress holds a commanding view of the desert and the Dead Sea. (See also #129).
129	© Dr. James C. Martin.	Dead Sea	Mt. 21:21 Mk 11:23	View of the Dead Sea. The Dead Sea is visible on the walk from Bethany to Jerusalem, as is Herod's mountain fortress, the Herodium.

### Early Days of Passion Week: Jesus in the Temple

130	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Southern wall of Temple (model)	Mt. 21–23 Mk 12 Lk 20	Model view of the southern entrance to the Temple, including the monumental staircase. This staircase was known as the Rabbi's teaching staircase and most likely is the setting for a number of interactions between the Pharisees and Jesus.
131	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel Rockefeller Museum, Jerusalem.	Caesar Tiberius (coin)	Lk 20:19–26 Jn 11:48	Roman coin with the image of Caesar Tiberius, the ruler of Rome during the time of Jesus' adult ministry. The Chief Priests were despised not only for their wealth and corruption, but also for their allegiance to Rome. It was in the Chief Priests' political and personal interest

Ref. #	Credit	Name	Scripture Reference*	Notation
				to keep the peace, so they would inform the Roman government of any “messiahs” who could destabilize the nation and threaten Roman rule.
132	© Dr. James C. Martin.	Mt. of Olives		View of the Mt. of Olives, with the large cemetery area clearly in view. While criticizing the strictest of the Pharisees for their distortions of the purpose of the law, Jesus refers to them as being like beautiful tombs on the outside with dead bones inside. He probably was on the Rabbi’s teaching steps and could easily have pointed to the cemetery on the side of the Mt. of Olives as He spoke.
133	© Dr. James C. Martin.	Ossuaries	Mt. 23:27	Ossuaries from the first century found on the Mount of Olives. (See also #132.) The Pharisees were the teachers of the law, yet there were great differences among them as to the interpretation of the law. Many of Jesus’ disputes with the Pharisees fall within the framework of these differences, particularly Sabbath disputes. Jesus’ most critical statements of the Pharisees seem to be aimed at the stricter branch of Pharisees, known as the School of Shammai.

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## PART IV: FINAL DAYS

### The Passover “Last Supper”

134	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Siloam Pool (model)	Lk 22:10–13	Model view. The Pool of Siloam, the main water source for the city of Jerusalem. Jesus sent two disciples to find a man drawing water. It was the custom in those days for women to draw water. The fact that they are sent to find a man is one of a number of suggestions that Jesus celebrated the Passover in the guest room of the all male Essene monastery in Jerusalem.
135	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Mt. Zion (model)	Lk. 22:7–13	Model view of the SW corner of the city, today known as “Mt. Zion” (though Mt. Zion in the Bible refers to the Temple Mount). There are a number of evidences to suggest that an Essene monastery was located in this quadrant of the city.
136	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Lk 22:7–12 Holyland Hotel, Jerusalem.	Essene Gate (model)	Lk. 22:7–13	Model view of a gate to Jerusalem, in the region of “Mt. Zion.” Excavations have shown that there was a gate in this area in Jesus’ day, and the Jewish historian Josephus refers to a gate of Jerusalem known as “the Essene Gate” because of the Essenes that frequently used it.
137	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Upper Room (model)	Lk. 22:7–13	It is known from Essene writings that hosting guests was an important part of Essene tradition. Very possibly Jesus had his Passover/Last Supper meal with his disciples in a guest room of a monastery such as this.
138	Illustration by Timothy Ladwig © Dr. James C. Martin.	Passover (illustration)	Lk 22:13–16	Illustration of “reclining” at table. It was the first century Jewish custom that the Passover meal was to be eaten reclining.

### Gethsemane

139V	© Dr. James C. Martin.	Church of All Nations (Gethsemane) (video)	Mt. 26:30 Mk 14:32 Lk 22:39 Jn 18:1	The Church of All Nations at the traditional site of Gethsemane.
140	© Dr. James C. Martin.	Gethsemane and Temple (aerial)	Mt. 26:30 Mk 14:32 Lk 22:39 Jn 18:1	Aerial view of the eastern portion of Jerusalem, showing the Temple Mount and the slopes of the Mt. of Olives to the right. The Church of All Nations,



Ref. #	Credit	Name	Scripture Reference*	Notation
				the traditional site of Gethsemane, is a multi-domed building at the base of the Mt. of Olives and adjacent to the right hand fork of the road that runs through the Kidron Valley.
141	© Dr. James C. Martin.	Churches on Mt. of Olives	Lk. 22:42	The western slope of the Mt. of Olives. The traditional site of Gethsemane is at the base of the hill. To the east is Bethany and the desert. Jesus could have easily fled to the desert to escape arrest, had He so chosen.
142	© Dr. James C. Martin.	Garden of Gethsemane	Mt. 26:30–56 Mk 14:32–52 Lk 22:39–53 Jn 18:1–12	Olive trees in the Garden of Gethsemane. Gethsemane means “the place of the olive press,” a place where the olive is crushed under tremendous pressure to produce that most precious of substances in the ancient world, olive oil.
143	© Dr. James C. Martin.	Gethsemane altar	Mt. 26:30–56 Mk 14:32–52 Lk 22:39–53 Jn 18:1–12	The altar in the church of All Nations, shaped like a cup, to remind of Jesus’ cup of sufferings. The rock in front of the altar is the location traditionally remembered as the place of Jesus’ prayer in the garden.
144	© Dr. James C. Martin.	Olive Press	Mt. 26:30–56 Mk 14:32–52 Lk 22:39–53 Jn 18:1–12	<i>Suggestion: The imagery of the crushing and breaking of the olive is fitting for the events of that Passover night. Jesus underwent a process of tremendous pressure, pain and ultimately even death, enabling the precious oil of the Holy Spirit to be poured out upon God’s people. He invites his disciples to join in the process of being broken to become a blessing.</i>

### Jesus Before Caiaphas

145V	© Dr. James C. Martin.	Gethsemane to Upper City (video)	Mt. 26:30 Mk 14:32 Lk 22:39 Jn 18:1	From Gethsemane, at the base of the Mt. of Olives, marked by a building in partial sunlight, to the upper city. After Jesus’ arrest in Gethsemane, He was marched to the upper city, where He was brought before Caiaphas at his priestly estate.
146	© Dr. James C. Martin.	Upper City (model)	Lk. 22:54–62	Model view of the upper city where the aristocracy of Jerusalem, including the Chief Priests, dwelt.
147	© Dr. James C. Martin.	Priestly estates	Lk. 22:54–62	Remains from one of the estates of the upper city. These estates were as magnificent and as expensive as any that could be found in the Roman empire.

Ref. #	Credit	Name	Scripture Reference*	Notation
148	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Trumpeting corner of Temple (model)	Mt. 26:34,75 Mk 14:30,72 Lk 22:61	Model view of the trumpeting corner of the Temple. The daily opening of the Temple at dawn was accompanied by a series of blasts of the trumpet, called "cock crow." Jesus' mention of cock crow may have been in reference to these trumpet blasts.
149	© Dr. James C. Martin.	Blowing of the <i>shofar</i> trumpet	Mt. 26:34,75 Mk 14:30,72 Lk 22:61	Blowing the <i>shofar</i> , the ram's horn trumpet. This type of trumpet blast was used to announce Sabbath, the beginning of feast days, and the opening of the Temple in the morning (referred to as "cock crow").
150	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel	Trumpeting inscription	Mt. 26:34,75 Mk 14:30,72 Lk 22:61	An inscription that was found at the base of the trumpeting corner of the Temple complex. The inscription refers to "...the place of trumpeting to..."
151	© Dr. James C. Martin.	Priestly garment (replica)		Replica of the High Priest's garment. The priests served in the Temple in Jerusalem. The common priests, such as John the Baptist's father, lived in towns and villages. The Chief Priests lived in Jerusalem, and from them came the High Priest. Jesus' primary conflict in Jerusalem was with the Temple vanguard, the Chief Priests.
152	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel	Caiaphas' ossuary	Jn 11:47-53 Mt. 26:57-68	Ossuary with the inscription "Caiaphas," which was found in a monumental tomb in Jerusalem. Caiaphas was the High Priest who presided over the Jewish part of the trial of Jesus.

## Jesus Before Pilate

153	© Dr. James C. Martin. Courtesy of Istanbul Museum.	Caesar Tiberius	Lk 3:1	Bust of Caesar Tiberius. Tiberius was Caesar at the time of Jesus' ministry.
154	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	Pilate inscription	Lk. 23:1	This inscription is the only archaeological find to date that mentions the name of Pilate. It was found in Caesarea Maritima, the seat of Roman government of the province of Judea in the time of Pilate.
155	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Herod's Palace (model)	Lk. 23:1	Model view of the palace built by Herod the Great in Jerusalem. This palace is the most likely location for Pilate to stay when He visited Jerusalem.

Ref. #	Credit	Name	Scripture Reference*	Notation
156	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Jerusalem overview (model)	Lk. 23:1–33	Overview of part of a model of the City of Jerusalem from the first century, looking eastward. In the foreground, to the right, is the massive palace complex built by Herod the Great, marked by three towers and colonnaded courtyard. Golgotha is the open area with a rock outcrop, to the left in the mid-foreground. The Temple complex is clearly visible in the center background, with the Roman Antonia Fortress on the left, marked by its four large towers, adjoined to the Temple complex.
157	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Palace complex (model)	Lk 23:7–12	Model view of an additional palace complex in Jerusalem, possibly the complex referred to as the Hasmonean Palace. This palace is a possible location for the meeting of Herod Antipas and Jesus.

### Death, Burial and Resurrection of Jesus: The Scourge

158	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Temple and Antonia fortress (model)	Mk. 15:16–20	Model view of the Temple with Antonia Fortress overlooking the complex. The scourging and abuse that Jesus suffered at the hand of the Roman soldiers most likely took place at the Antonia Fortress.
159	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Antonio Fortress (model)	Mk. 15:16–20	Model view of the Antonia Fortress, showing the inner courts, the Praetorium.
160	Illustration by Timothy Ladwig, © Dr. James C. Martin.	Scourging (illustration)	Mt. 20:19	Illustration of Roman scourging. Roman scourging was performed using a whip of leather thongs with metal balls attached, and there was no limit to the number of lashes a prisoner might receive. If Pilate had wanted to show Jesus mercy he would not have ordered the scourging. Pilate was known for his cruelty, so much so that a few years after the crucifixion of Jesus he was removed from office by Caesar for excess cruelty.

Ref. #	Credit	Name	Scripture Reference*	Notation
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### Death, Burial and Resurrection of Jesus: The Cross

161	Illustration by Timothy Ladwig © Dr. James C. Martin.	“X” Crucifixion (illustration)	Mt. 27:37 Mk 15:26 Lk 23:38 Jn 19:19	Illustration of a crucifixion. There were different ways in which the Romans carried out crucifixions, and it is not clear which type was used in the crucifixion of Jesus. Depicted here is an “X” style crucifixion. Crucifixion was not just a means of executing a prisoner; it was a means of slow torture.
162	Illustration by Timothy Ladwig © Dr. James C. Martin.	Tree Crucifixion (illustration)	Mt. 27:37 Mk 15:26 Lk 23:38 Jn 19:19	Depicted here is crucifixion on a tree. (See also #161.)
163	Illustration by Timothy Ladwig © Dr. James C. Martin.	“t” crucifixion (illustration)	Mt. 27:37 Mk 15:26 Lk 23:38 Jn 19:19	Depicted here is a “t” type of crucifixion. (See also #161.)
164	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	Crucified bone (illustration)	Lk 24:20 Jn 20:20	A bone with a nail, the remains of a crucified man from the first century AD. The bone was found in Jerusalem.
165	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Temple building entrance (model)	Mt. 27:51 Mk 15:38 Lk 23:45 (Heb 6:19) (Heb 10:20)	Model view of the entrance to the Temple. Inside the building itself were two chambers, separated by a finely woven curtain, the veil. The synoptic Gospels (Mt, Mk and Lk) all report that the veil of the Temple was torn in two at the time of the crucifixion.
166	© Dr. James C. Martin. Courtesy of the Israel Museum, Jerusalem, Israel.	Veil (mosaic)	Mt. 27:51 Mk 15:38 Lk 23:45 (Heb 6:19) (Heb 10:20)	This mosaic is from the floor of a synagogue in use in the early centuries AD. The floor depicts two seven-branched candelabras, two entryways and a hanging curtain. This is a stylized view, or artistic conception, of the view into the inner chambers of the Temple, the curtain being the veil mentioned in the Gospel accounts.

### Death, Burial and Resurrection of Jesus: Jesus' Burial

167	© Dr. James C. Martin. Reproduction of the City of Jerusalem at the time of the Second Temple located on the grounds of the Holyland Hotel, Jerusalem.	Golgotha (model)	Mt. 27:33 Mk 15:22 Jn 19:17	Model view of the most likely location of Golgotha. Portions of the large rock outcrop are still visible in the Church of the Holy Sepulcher. The crucifixions probably were executed at the base of the rock.
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<b>Ref. #</b>	<b>Credit</b>	<b>Name</b>	<b>Scripture Reference*</b>	<b>Notation</b>
168V	© Dr. James C. Martin.	Holy Sepulcher (video)	Mt. 27:33 Mk 15:22 Jn 19:17	The gray domed structures mark the Church of the Holy Sepulcher. This church marks the traditional site of Golgotha, the place of the crucifixion and resurrection.
169	© Dr. James C. Martin.	Holy Sepulcher (1905)	Mt. 27:33 Mk 15:22 Jn 19:17	Entrance to the Church of the Holy Sepulcher, 1905.
170	© Dr. James C. Martin.	Gordon's Calvary (1905)	Mt. 27:33 Mk 15:22 Jn 19:17	Gordon's Calvary, the other site in Jerusalem remembered as Golgotha, 1905
171	© Dr. James C. Martin.	Rolling Stone	Mt. 27:60–28:2 Mk 16:2–4 Lk 24:1–2 Jn 21:2	View of the entrance to a first century tomb complex in Jerusalem. The rolling stone that sealed the entrance is clearly visible. Although this complex belonged to a Herodian family, its style is typical of tombs of the first century aristocratic class.
172	© Dr. James C. Martin.	1 <sup>st</sup> C. tombs	Lk. 23:53	View of first century style tombs, from a site in Jerusalem known as “the Tombs of the Kings.”
173	© Dr. James C. Martin.	Shroud	Lk 23:53	Burial shroud.

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\* The list of scripture references is not exhaustive. When an event is mentioned in more than one Gospel account, not all accounts may be referenced.

Abbreviations are as follows: Matthew, Mt; Mark, Mk; Luke, Lk; John, Jn.