

Come, and Let Us Go Up

לכו ונעלה



“Come, and let us go up to the mountain of ADONAI,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths.”
For out of Tzion shall go forth the Torah,
And the Word of ADONAI from Yerushalayim.

All Scripture References are from
The Jewish New Testament and The New King James Version.

Stern, David H. *Jewish New Testament : A Translation of the New Testament That Expresses Its Jewishness*. 1st ed., Jerusalem, Israel; Clarksville, Md., USA: Jewish New Testament Publications, 1989.

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Going Home

Beloved, *you are going home.*

Maybe you have never been there before, *but it is still home.* It is home not because it is familiar, but because it is the place of your spiritual ancestors.

You may have never seen the Land of Abraham, Isaac, Jacob - the Land of David, and the Prophets. You may have never walked the streets that Yeshua walked – *but it is still home.* And this Land knows that you belong to her. *She has seen you,* as have countless residents and visitors throughout the ages. *You* were numbered among the stars that can be seen on a cool Judean night. *You* were numbered in the dust of the streets of Jerusalem. *You* were numbered in the sands where the Mediterranean is held to her boundaries. As children of Abraham, Isaac, and Jacob, this is *your* Land. This is *your* home.

It has been the home of many before you. It will be the home of many who follow. This does not make it less personal – only that you are in very good company. For many who have longed for, but never seen their home, it has been an ache of the heart. Their eyes turn toward this Land, and to this Place when they pray. They know that the promises of the Holy One, blessed be He, are sure and faithful. They know that His eyes are *always* on this Place. It is why their hearts are in the East. It is why *your* heart has always been in the East.

*My heart is in the east, and I in the uttermost west –
How can I find savour in food? How shall it be sweet to me?
How shall I render my vows and my bonds, while yet
Zion lieth beneath the fetter of Edom, and I in Arab chains?
A light thing would it seem to me to leave all the good things of Spain—
Seeing how precious in mine eyes to behold the dust of the desolate sanctuary.*

– Yehuda Halevi (1086-1145)

When the Hebrew poet Yehuda Halevi wrote those words from Spain, he had never been to the Land; and yet his heart was here. It was home. He longed to come here, not because it was a place of wealth, or even of personal blessing – but because it was the Land that the Holy One, blessed be He, had given him. Even the dust of the Kotel would be a welcome sight to such a one.

Your journey *home* is not about sight-seeing. It is not about history. It is not about physical experiences. It is about *your soul*. You know it. Oh, there will be plenty of things to see. There will be plenty of things for your senses to enjoy – but it is your soul that is longing to be fed and watered. Our time together will be one of reading, learning, seeing, eating, praying, and fun – but most of all, this is a time for *you*. A time for *your aliyah* to the Mountain of the God of Jacob.

So as you see the sights, smell the smells, and taste the food – remember, you are walking in the steps of the Master, Yeshua. His heart was toward this Place. As you stand at the Kotel and pray – He is listening, and smiling at one who loves this Place, and loves His people.

Maybe *you* will hear Him say, “*Welcome home.*”

I was glad when they said to me, "Let us go into the house of ADONAI."

Our feet have been standing
Within your gates, O Jerusalem!
Jerusalem is built
As a city that is compact together,
Where the tribes go up,
The tribes of ADONAI,
To the Testimony of Israel,
To give thanks to the Name of ADONAI.
For thrones are set there for judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
"May they prosper who love you.
Peace be within your walls,
Prosperity within your palaces."
For the sake of my brethren and companions,
I will now say, "Peace be within you."
Because of the house of ADONAI our God
I will seek your good.

Psalms 122:1-9

"Come, and let us go up to the mountain of ADONAI,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion shall go forth the law,
And the word of ADONAI from Jerusalem.

Isaiah 2:3b

Let's go up...

Departure

*Beautiful land,
Delight of the world,
City of Kings,
My heart longs for you from the far-off west.
I am very sad when I remember how you were.
Now your glory is gone, your homes destroyed.
If I could fly to you on the wings of eagles,
I would soak your soil with my tears.*

– Yehuda Halevi (1086-1145)

It is a long way from the land of your birth to the Land of your soul. It takes wings of eagles to get there. The flight is long and it is best spent resting. Try to sleep, because when you arrive it will be morning, and yet your body will still be six hours behind you. After we are processed in, and begin our journey to Jerusalem itself, you will want to sleep only a little once you are there to reorient your body to the new time. While flying to Israel, eat a little, and sleep a lot.

Using this Guide

Try to read a section the night before going to visit the place described in that section. This will give you a way of anticipating what you will see. This will help you savor the importance of each place. At the end of each section there will be a place for your own notes. Make sure that you record your observations and thoughts after each place you visit. This will help you make each place an important memory. If you take pictures, try to write down where you took pictures and what they were of. Throughout this guide you will also find appropriate prayers for saying at some of the places we visit – however the Amidah (especially for the Kotel) is printed in your Erev Shabbat Siddur, so it will not be listed in this guide again.

Prayer:

A prayer for our departure:

Baruch Atah ADONAI Eloheinu Melech ha'olam, hameichin mitzadei gaver

Blessed art Thou ADONAI our God, Who sets us firmly on our way.

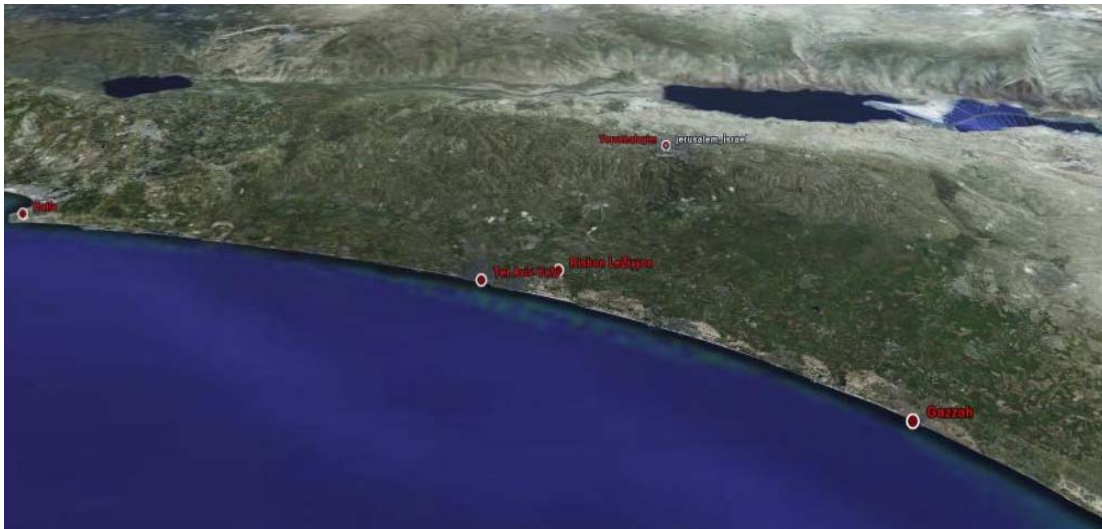
Here is a prayer you will want to learn for most of the places we will visit:

Baruch Atah ADONAI Eloheinu Melech ha'olam, sh'asah nisim bamakom hazeh.

Blessed art Thou ADONAI our God, Who preformed miracles in this place.

Arrival

If we had been a map of the Land of Israel drawn in Bible times, the first thing we would notice is that it would have east as up. The Bible records that the direction we call 'East' is in fact 'In Front' – with North the 'left hand' and South as the 'right' hand. If you could see out the front of the aircraft, our arrival into the airspace of Israel will take this perspective – with Jerusalem in the center, where it should be.



Prayer:

Upon Arriving in Israel:

Baruch Atah ADONAI Eloheinu Melech ha'olam, shekecheyanu v'ki'manu v'higyanu laz'man hazeh.

Blessed art Thou ADONAI our God, Who has kept us in life, and brought us to this moment.

¹ When ADONAI turned again the captivity of Zion, we were like them that dream. ² Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, ADONAI hath done great things for them. ³ ADONAI hath done great things for us; whereof we are glad.

⁴ Turn again our captivity, O ADONAI, as the streams in the south. ⁵ They that sow in tears shall reap in joy. ⁶ He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Psalms 116:1-6

Erev Shabbat

B'ezrat HaShem, we will spend Erev Shabbat preparing for Shabbat. After a little rest we will venture out to stock up on food and some supplies. Maybe a walk will help freshen your mind and body.

Hopefully by the time we depart for Erev Shabbat at the Kotel you begin to feel more like a human being again. We will light candles and say blessings when we get back... but for now – let's go to the Place! Let's go up to the Kotel.

Bring your talit, kipa, and head covering. We are going to the *one* Place on earth that God has placed ***His Name***.

Notes: _____

Jerusalem

The Walls

Across a small valley from where we are staying is the Old City. It is surrounded by walls that were built by Sultan Suleiman in the mid 1500s. These walls are not the same walls that stood in Yeshua's time, nor do they follow the same path as those ancient walls in every case. When we cross the valley that lies between where we stay and the Old City, we will go past Yemim Moshe ("Right Hand of Moses") with its characteristic windmill. Yemim Moshe was a community built in the 1800s because of the deplorable living conditions inside parts of the Old City. It is so-named for the well-known British Jew Moshe Montefiore (1784-1885) who administered building the project outside the Old City.

The Old City is divided by four quarters. There is a Christian, Armenian, Moslem, and Jewish quarter. The recently restored Jewish Quarter has excavations that reveal parts of the city from Nehemiah's day.

The Old City's walls are opened by seven gates. Most of these gates are named for the places the roads that go through them lead out to. Some of them are the same names from biblical times. We will enter the Old City by way of the Jaffa Gate, traveling by narrow streets through the Armenian, and Jewish quarter to get to the Western Wall, the Kotel. The Kotel is the remaining part of the Second Temple that is still in existence, and even then it is only a part of the retaining wall that Herod built when he expanded the Temple Mount (Har Ha Bayit - Mount of the House).

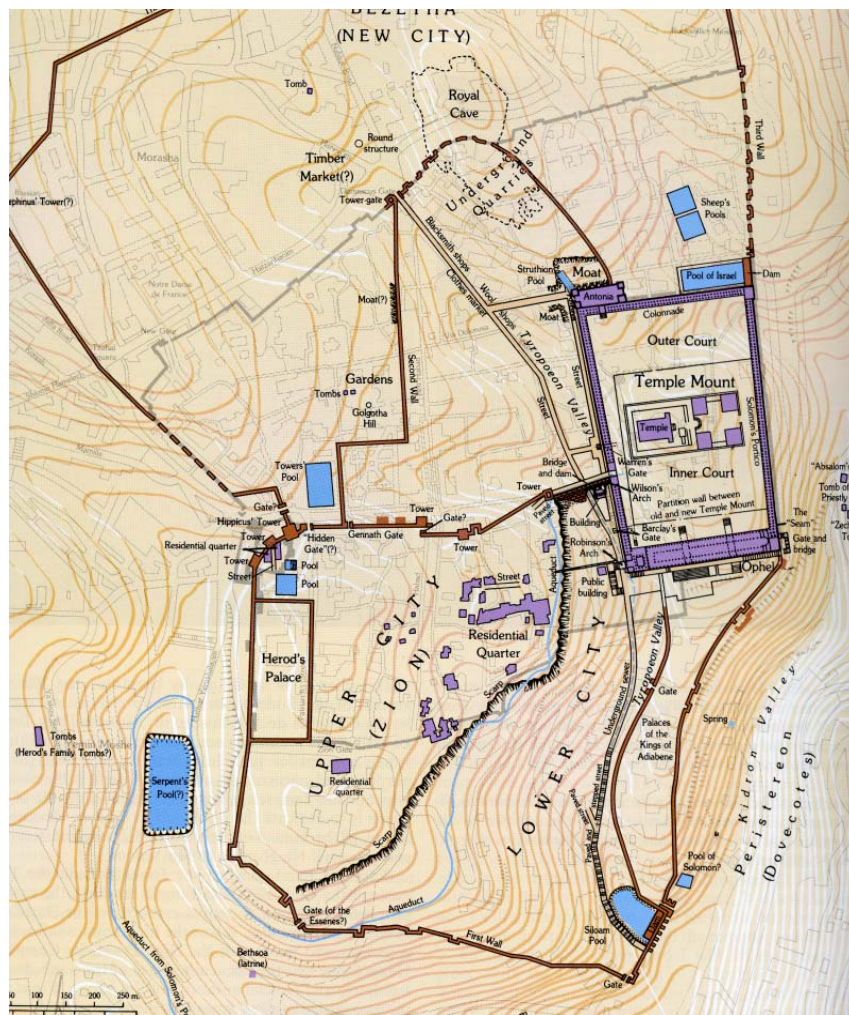
¹ The earth is ADONAI's, and all its fullness, the world and those who dwell therein. ² For He has founded it upon the seas, and established it upon the waters. ³ Who may ascend into the hill of ADONAI? Or who may stand in His holy place? ⁴ He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully. ⁵ He shall receive blessing from ADONAI, and righteousness from the God of his salvation. ⁶ This is Jacob, the generation of those who seek Him, who seek Your face.

⁷ Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in.

⁸ Who is this King of glory? ADONAI strong and mighty, ADONAI mighty in battle. ⁹ Lift up your heads, O you gates! Lift up, you everlasting doors! And the King of glory shall come in.

¹⁰ Who is this King of glory? ADONAI of hosts, He is the King of glory.

Psalms 24:1-10



The Beautiful Gate

Another part of the Temple still stands. It is the Beautiful Gate (now called the Golden Gate). It stands on the opposite side of the Temple Mount from the Kotel. The Beautiful Gate is the only one not replaced by Sultan Suleiman. It is the same one open in Yeshua's time. In 810 CE, it was walled up by the Arabs. In Acts 3, this is the gate that is called the Beautiful Gate. The change in name occurred because Jerome (4th Century CE) mistranslated the word "beautiful" [Greek *oraia* was mistranslated as the Latin *aurea*]. Here is what Acts 3:1-11 tells us about this gate:

3¹ One afternoon at three o'clock, the hour of *minchah* prayers, as Kefa and Yochanan were going up to the Temple,² a man crippled since birth was being carried in. Every day people used to put him at the Beautiful Gate of the Temple, so that he could beg from those going into the Temple court.³ When he saw Kefa and Yochanan about to enter, he asked them for some money.⁴ But they stared straight at him; and Kefa said, "Look at us!"⁵ The crippled man fixed his attention on them, expecting to receive something from them.⁶ Kefa said, "I don't have silver, and I don't have gold; but what I do have I give to you: in the name of the Messiah, Yeshua of Natzeret, walk!"⁷ And taking hold of him by his right hand, Kefa pulled him up. Instantly his feet and ankles became strong;⁸ so that he sprang up, stood a moment, and began walking. Then he entered the Temple court with them, walking and leaping and praising God!⁹ Everyone saw him walking and praising God.¹⁰ They recognized him as the

same man who had formerly sat begging at the Beautiful Gate of the Temple, and they were utterly amazed and confounded at what had happened to him.¹¹ While he clung to Kefa and Yochanan, all the people came running in astonishment toward them in Shlomo's Colonnade.
Acts 3:1-11



The Beautiful Gate (Golden Gate), is also found in Ezekiel. It has great Messianic significance. It was to be the entrance that Messiah would take into the Temple when He establishes His Kingdom. It was closed at the end of the First Temple period as recorded in Ezekiel 44:1-2. In the Second Temple period a causeway was built from it to the Mount of Olives across the Kidron Valley. It was on the Mount of Olives that the ashes of the Red Heifer were burned and kept. There was in a straight line from the place of the ashes of the Red Heifer, across the Kidron Valley, through the Beautiful Gate, into the Temple itself.

An archeologist in 1969 discovered the arch of a gate immediately below the Beautiful Gate. It is surmised that this is the arch of the eastern gate spoken of in Ezekiel 44, from the First Temple. Muslim, Christian, and Jewish cemeteries are immediately outside the Gate. The Jewish cemetery is the oldest cemetery in continuous use in the world.

The Beautiful Gate you see on the eastern edge of the Temple Mount is on the site where Ezekiel was brought, and where he sees the Glory of the God of Israel, in Ezekiel 43:1-9:

1 Afterward he brought me to the gate, the gate that faces toward the east. 2 And behold, the glory of the God of Israel came from the way of the east. His voice *was* like the sound of many waters; and the earth shone with His glory. 3 It was like the appearance of the vision which I saw—like the vision which I saw when I came to destroy the city. The visions *were* like the vision which I saw by the River Chebar; and I fell on my face. 4 And the glory of ADONAI came into the temple by way of the gate which faces toward the east. 5 The Spirit lifted me up and brought me into the inner court; and behold, the glory of ADONAI filled the temple.

6 Then I heard *Him* speaking to me from the temple, while a man stood beside me. 7 And He said to me, “Son of man, *this is* the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy Name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places. 8 When they set their threshold by My threshold, and their doorpost by My doorpost, with a wall between them and Me, they defiled My holy Name by the abominations which they committed; therefore I have consumed them in My anger. 9 Now let them put their harlotry and the carcasses of their kings far away from Me, and I will dwell in their midst forever.

Ezekiel 43:1-9

Notes: _____

The Kotel

A quarter mile long section of the retaining wall of the Second Temple is exposed. It is called the Western Wall, or *Kotel ha-Ma'aravi*. 185 feet of its length is exposed, but only half of its height. Even though it was not part of the Temple itself, the Kotel faces the Temple Mount and all of the Temple Mount is holy (Ezekiel 43:1-9). When the Romans destroyed the Temple in 70 CE they left standing most of the retaining walls to commemorate the magnitude of their victory. This makes the Kotel the holiest site on earth for those who worship the God of Abraham, Isaac, and Jacob.

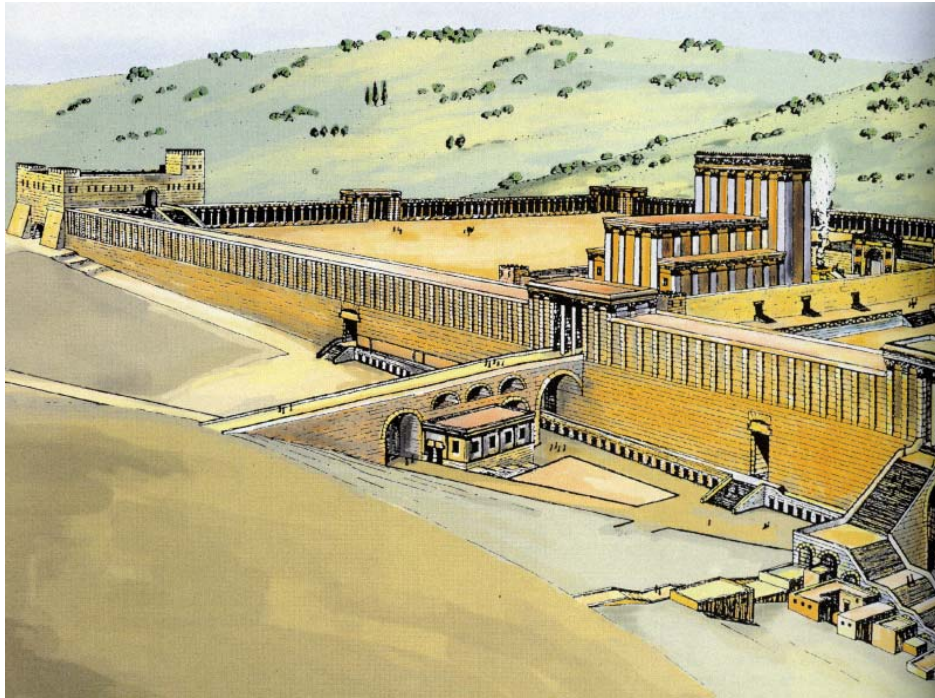


Tunnels along the wall and into the Temple Mount have been dug in the past 20 years, exposing 2,000 year old archeological treasures.

Here is what God says about this place...

12 Then ADONAI appeared to Solomon by night, and said to him: “I have heard your prayer, and have chosen this place for Myself as a house of sacrifice. 13 When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, 14 if My people who are called by My Name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. 15 Now My eyes will be open and My ears attentive to prayer *made* in this place. 16 For now I have chosen and sanctified this house, that My Name may be there forever; and **My eyes and My heart will be there perpetually.**

2Chronicles 7:12-16



Prayer:

Rest one hand upon the wall, and begin your prayers this way:

The Wall is silent. For an instant, I am her tongue... O ADONAI, cleanse my lips, that I may be her tongue...

Notes: _____

“Gordon’s Calvary” and The Garden Tomb



Although there is archeological dispute about the authenticity of the Garden Tomb and “Gordon’s Calvary” (named for the 19th Century British General Charles Gordon), it remains perhaps the best representation, if not the actual place of the death and resurrection of Yeshua. Certainly, it is a breath of fresh air when compared to the pagan appearance of the more traditional site. If this is not the site, then one must imagine that like the place where Moses was buried, God hid it for the ages. Regardless, He is not here. He has Risen! John tells us in John 19:28-20-18:

²⁸ After this, knowing that all things had accomplished their purpose, Yeshua, in order to fulfill the words of the *Tanakh*, said, “I’m thirsty. “²⁹ A jar full of cheap sour wine was there; so they soaked a sponge in the wine, stuck it on the end of a hyssop branch and held it up to his mouth. ³⁰ After Yeshua had taken the wine, he said, “It is accomplished!” And, letting his head droop, he delivered up his spirit.

³¹ It was Preparation Day, and the Judeans did not want the bodies to remain on the stake on *Shabbat*, since it was an especially important *Shabbat*. So they asked Pilate to have the legs broken and the bodies removed. ³² The soldiers came and broke the legs of the first man who had been put on a stake beside Yeshua, then the legs of the other one; ³³ but when they got to Yeshua and saw that he was already dead, they didn’t break his legs. ³⁴ However, one of the soldiers stabbed his side with a spear, and at once blood and water flowed out. ³⁵ The man who saw it has testified about it, and his testimony is true. And he knows that he tells the truth, so you too can trust. ³⁶ For these things happened in order to fulfill this passage of the *Tanakh*:

“Not one of his bones will be broken.”

³⁷ And again, another passage says,

“They will look at him whom they have pierced.”

³⁸ After this, Yosef of Ramatayim, who was a *talmid* of Yeshua, but a secret one out of fear of the Judeans, asked Pilate if he could have Yeshua's body. Pilate gave his consent, so Yosef came and took the body away. ³⁹ Also Nakdimon, who at first had gone to see Yeshua by night, came with some seventy pounds of spices—a mixture of myrrh and aloes. ⁴⁰ They took Yeshua's body and wrapped it up in linen sheets with the spices, in keeping with Judean burial practice. ⁴¹ In the vicinity of where he had been executed was a garden, and in the garden was a new tomb in which no one had ever been buried. ⁴² So, because it was Preparation Day for the Judeans, and because the tomb was close by, that is where they buried Yeshua.



20 ¹ Early on the first day of the week, while it was still dark, Miryam from Magdala went to the tomb and saw that the stone had been removed from the tomb. ² So she came running to Shim'on Kefa and the other *talmid*, the one Yeshua loved, and said to them, "They've taken the Lord out of the tomb, and we don't know where they've put him!"

³ Then Kefa and the other *talmid* started for the tomb. ⁴ They both ran, but the other *talmid* outran Kefa and reached the tomb first. ⁵ Stooping down, he saw the linen burial-sheets lying there but did not go in. ⁶ Then, following him, Shim'on Kefa arrived, entered the tomb and saw the burial-sheets lying there, ⁷ also the cloth that had been around his head, lying not with the sheets but in a separate place and still folded up. ⁸ Then the other *talmid*, who had arrived at the tomb first, also went in; he saw, and he trusted. ⁹ (They had not yet come to understand that the *Tanakh* teaches that the Messiah has to rise from the dead.)

¹⁰ So the *talmidim* returned home, ¹¹ but Miryam stood outside crying. As she cried, she bent down, peered into the tomb, ¹² and saw two angels in white sitting where the body of Yeshua had been, one at the head and one at the feet. ¹³ "Why are you crying?" they asked

her. “They took my ADONAI,” she said to them, “and I don’t know where they have put him.”

¹⁴ As she said this, she turned around and saw Yeshua standing there, but she didn’t know it was he. ¹⁵ Yeshua said to her, “Lady, why are you crying? Whom are you looking for?” Thinking he was the gardener, she said to him, “Sir, if you’re the one who carried him away, just tell me where you put him; and I’ll go and get him myself.” ¹⁶ Yeshua said to her, “Miryam!” Turning, she cried out to him in Hebrew, “*Rabban!*” (that is, “Teacher!”) ¹⁷ “Stop holding onto me,” Yeshua said to her, “because I haven’t yet gone back to the Father. But go to my brothers, and tell them that I am going back to my Father and your Father, to my God and your God.” ¹⁸ Miryam of Magdala went to the *talmidim* with the news that she had seen the Lord and that he had told her this.

John 19:28-20:18

Prayer:

Baruch Atah ADONAI Eloheinu Melech ha’olam, m’chayeh hameitim.

Blessed art Thou ADONAI our God, Who raises the dead.

I believe with perfect faith in the coming of Messiah, and though He tarries, I will wait for Him.

Notes: _____

The Pool of Siloam and Hezekiah's Tunnel

South of the Old City is the Pool of Siloam. It is at one end of Hezekiah's Tunnel which brings water from the Gihon Spring, 1,600 feet away. In the time of Hezekiah and later of Yeshua, this Pool was within the city walls. 2Chronicles 31:20-32:8 tells us how the Pool of Siloam was created as a water source inside the walls:

20 Thus Hezekiah did throughout all Judah, and he did what *was* good and right and true before ADONAI his God. 21 And in every work that he began in the service of the house of God, in the law and in the commandment, to seek his God, he did *it* with all his heart. So he prospered.

1 After these deeds of faithfulness, Sennacherib king of Assyria came and entered Judah; he encamped against the fortified cities, thinking to win them over to himself. 2 And when Hezekiah saw that Sennacherib had come, and that his purpose was to make war against Jerusalem, 3 he consulted with his leaders and commanders to stop the water from the springs which *were* outside the city; and they helped him. 4 Thus many people gathered together who stopped all the springs and the brook that ran through the land, saying, "Why should the kings of Assyria come and find much water?" 5 And he strengthened himself, built up all the wall that was broken, raised *it* up to the towers, and *built* another wall outside; also he repaired the Millo *in* the City of David, and made weapons and shields in abundance. 6 Then he set military captains over the people, gathered them together to him in the open square of the city gate, and gave them encouragement, saying, 7 "Be strong and courageous; do not be afraid nor dismayed before the king of Assyria, nor before all the multitude that *is* with him; for *there are* more with us than with him. 8 With him *is* an arm of flesh; but with us *is* ADONAI our God, to help us and to fight our battles." And the people were strengthened by the words of Hezekiah king of Judah.

2Chronicles 31:20-32:8

700 years later, it was this same Pool that provides the back drop for one of the miracles of the Master. John 9:1-11 tells us:

9¹ As Yeshua passed along, he saw a man blind from birth. ² His *talmidim* asked him, "Rabbi, who sinned—this man or his parents—to cause him to be born blind?" ³ Yeshua answered, "His blindness is due neither to his sin nor to that of his parents; it happened so that God's power might be seen at work in him. ⁴ As long as it is day, we must keep doing the work of the One who sent me; the night is coming, when no one can work. ⁵ While I am in the world, I am the light of the world."

⁶ Having said this, he spit on the ground, made some mud with the saliva, put the mud on the man's eyes, ⁷ and said to him, "Go, wash off in the Pool of Shiloach!" (The name means "sent".) So he went and washed and came away seeing.

⁸ His neighbors and those who previously had seen him begging said, "Isn't this the man who used to sit and beg?" ⁹ Some said, "Yes, he's the one;" while others said, "No, but he looks like him." However, he himself said, "I'm the one." ¹⁰ "How were your eyes opened?"

they asked him. ¹¹ He answered, “The man called Yeshua made mud, put it on my eyes, and told me, ‘Go to Shiloach and wash!’ So I went; and as soon as I had washed, I could see.”

John 9:1-11

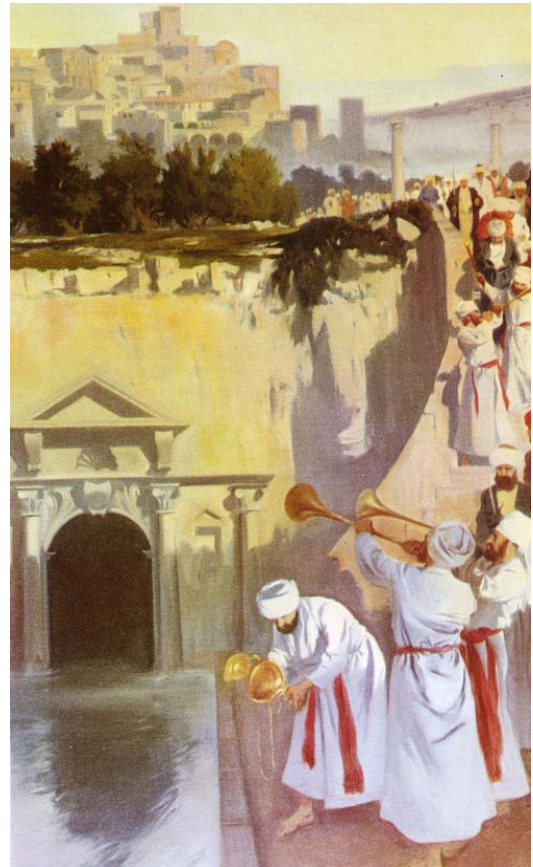
This Pool is the same source of water used for the Mayim Procession and the pouring out of the water in the Temple on the last day of Sukkot during the Second Temple period. It is this water that Yeshua compared to Himself.

John 7:37-39 tells the story:

³⁷ Now on the last day of the festival, *Hoshana Rabbah*, Yeshua stood and cried out, “If anyone is thirsty, let him keep coming to me and drinking! ³⁸ Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!” ³⁹ (Now he said this about the Spirit, whom those who trusted in him were to receive later—the Spirit had not yet been given, because Yeshua had not yet been glorified.)

John 7:37-39

In 1880, while wading up the conduit by which the water entered the pool, a youth discovered an inscription cut in the rock on the eastern side, about 19 feet from the pool. This is the oldest extant Hebrew record of the kind. It has been deciphered by scholars, and has been found to be an account of the manner in which the tunnel was constructed. Its whole length is said to be “twelve hundred cubits;” and the inscription further notes that the workmen, like the excavators of the Mont Cenis Tunnel, excavated from both ends, meeting in the middle.



Some have argued that the inscription was cut in the time of Solomon, with more probability, refer it to the reign of Hezekiah. A more ancient tunnel was discovered in 1889 some 20 feet below the ground. It is of smaller dimensions, but more direct in its course. It is to this tunnel Isaiah 8:6 probably refers.

The Siloam inscription referred to was surreptitiously cut from the wall of the tunnel in 1891 and broken into fragments. These were, however, recovered by the efforts of the British Consul at Jerusalem and have been restored to their original place.

Notes: _____

Shrine of the Book (Israel Museum, Jerusalem) and Qumran



We will visit Qumran when we visit the Dead Sea, but some of the important discoveries from the Dead Sea Scrolls are now located in the Israel Museum Shrine of the Book in Jerusalem.

The Dead Sea Scrolls are ancient manuscripts that were discovered between 1947 and 1956 in eleven caves near Khirbet Qumran, on the northwestern shores of the Dead Sea. They are approximately two thousand years old, dating from the third century BCE to the first century CE. Most of the scrolls were written in Hebrew, with a smaller number in Aramaic or Greek. In general, they were written on parchment, with the exception of a few written on papyrus. The vast majority of the scrolls survived as fragments - only a handful were found intact. Nevertheless, scholars have managed to reconstruct from these fragments approximately eight hundred and fifty different manuscripts of various lengths.

The discovery of the Dead Sea Scrolls represents a turning point in the study of the history of the Jewish people in ancient times, for never before has a literary treasure of such magnitude come to light. Thanks to these remarkable finds, our knowledge of Jewish society in the Land of Israel during the Hellenistic and Roman periods as well as the origins of rabbinical Judaism and early Christianity has been greatly enriched.

The first seven scrolls were discovered by chance by Bedouin in the winter of 1947 in a cave near Khirbet Qumran on the northwestern shores of the Dead Sea. Three of the scrolls were immediately purchased by archaeologist E. L. Sukenik, while the remaining four were smuggled to the United States. It was only in 1954 that archaeologist Yigael Yadin, son of Prof. Sukenik, managed to return the remaining scrolls to Israel. In honor of these seven scrolls, the Shrine of the Book was constructed.

On the basis of the scrolls and excavations at the site, most scholars have concluded that Khirbet Qumran and its environs were inhabited by a sect of Jewish Essenes. This sect existed side by side with other Essene sects, as well as Pharisees, Sadducees, early Christians, Samaritans, and Zealots, who together comprised the Jewish society of the land of Israel in the Late Hellenistic-Roman period - from the rise of the Maccabees through the destruction of the Second Temple (167 BCE-70 CE).

The sectarians, who had divorced themselves from the main body of the Jewish people, espoused fervent messianic beliefs. After having left Jerusalem following a harsh dispute with the Jerusalem priesthood regarding theological and ritual matters, it became their goal to return to the city in order to restore the "desolate" Temple (as they perceived it). The question of when the sectarians first began to settle in Qumran is still the subject of much debate. It is now commonly accepted that the sect's founder, an unknown personality referred to in the scrolls as the "Teacher of Righteousness," established the community in the second half of the 2nd century BCE. As for its end, the general consensus is that the community met its fate in 68 CE, when the Roman army destroyed the settlement.

on its way to suppressing the revolt that had broken out in Jerusalem (later to be known as the Great Revolt).

The majority of the Qumran scrolls are written in Hebrew, though some are in Aramaic and a few in Greek. The letters usually dangle below the guidelines, though in certain texts they are positioned at a slight distance from the lines. Most of the Hebrew and Aramaic scrolls are written in the “Jewish” script, which was widely used in the Second Temple period. In some scrolls, however, the Tetragrammaton or the entire text is in ancient Hebrew script.

The Isaiah Scroll is one of the original seven Dead Sea Scrolls discovered in Qumran in 1947. In subsequent years, approximately 800 manuscripts were found in this region, of which some 200 are biblical. This scroll is the second largest to have come to light, is the best preserved of all the biblical manuscripts. It is also the only biblical book discovered in its entirety: its 54 columns contain all 66 chapters of the book.

This scroll is one of the oldest manuscripts discovered in Qumran. It dates from about 100 BCE and is thus 1,000 years older than the oldest Hebrew biblical manuscript known prior to the discovery of the Dead Sea Scrolls. Unlike most of the biblical scrolls, this scroll is characterized by its popular plene spelling, which sheds light on Hebrew pronunciation in Second Temple times.

The Aleppo Codex is the earliest known Hebrew manuscript comprising the full text of the Bible. It is also the most authoritative, accurate, and sacred source document, both for the biblical text and for its vocalization, cantillation and Massorah (literally, “transmission” of the Bible, the oral and written tradition by which the Holy Scriptures have been preserved and passed on from generation to generation). The Codex was copied by the scribe Shlomo Ben-Buya’a over one thousand years ago. The text was then verified, vocalized, and provided with the Massorah by Aaron Ben-Asher, the last and most prominent member of the Ben-Asher dynasty, which shaped the Hebrew text of the Bible. It was probably the manuscript used by Maimonides when he set down the exact rules for writing scrolls of the Torah.

The Codex was written in Palestine in the early tenth century, looted and transferred to Egypt at the end of the eleventh century, and deposited with the Jewish community of Aleppo in Syria at the end of the fourteenth century. The rabbis and elders of the community guarded it zealously for some six hundred years. During the riots against Jews and Jewish property in Aleppo in December 1947, the community’s ancient synagogue was put to the torch and the Codex, which was kept in the synagogue’s “Cave of Elijah,” suffered damage, so that no more than 295 of the original 487 leaves survived.

Forever, O ADONAI, Your word is settled in heaven. Your faithfulness endures to all generations; You established the earth, and it abides. They continue this day according to Your ordinances, for all are Your servants. Unless Your Torah had been my delight, I would then have perished in my affliction. I will never forget Your precepts, for by them You have given me life. I am Yours, save me; for I have sought Your precepts.

Psalms 119:89-94

Notes: _____

Mount Scopus and Ammunition Hill

During the War of Independence, in April 1948, an Arab force ambushed a Jewish convoy on the way to Hadassah Hospital on Mount Scopus killing 77 Jews, including doctors, nurses, patients, and the director of the hospital. Another 23 people were injured. After the War of Independence in 1949, Mount Scopus remained a Jewish settlement, even though it was surrounded by hostile Jordanian forces. Because the Hebrew University and the Hadassah Hospital had been located there (they were closed in 1949, and then reopened after 1967), it has always been a symbol for Zionism.

After the 1967 Six Day War, Ammunition Hill, which is on the approach to Mount Scopus became legendary.

In order to gain access to Mount Scopus and the Jerusalem to Ramallah Road, the task of capturing Ammunition Hill and the fortified Jordanian Police Training School, was assigned to IDF Paratroopers.

It was clear that the capture of the hill would be crucial in gaining access to the Old City.

Ammunition Hill is now a memorial to all those who fell in battle for Jerusalem in the Six Day War. It is also a national memorial for the reunification of Jerusalem.

Built on a slope, the winding fortified trenches were planned in such a way that one trench provides cover for other trenches. This was one of the reasons it was hard for the paratroopers to advance and capture their target. A huge reinforced concrete bunker also made capturing the hill difficult.



Ultimately, Paratroopers took the hill, only after blowing the bunker up. The fighting that took place on the night of June 6, 1967 lasted four hours. In only a few hours 36 men died.

From Atop Mount Scopus

By A. Hameri

From atop Mount Scopus,

I bow to you, Jerusalem.

From atop Mount Scopus,

Shalom to you, Jerusalem.

For one hundred generations, have I dreamed of you,

Privileged to gaze upon the light of your countenance.

Jerusalem, Jerusalem, light up your face for your child.

Jerusalem, Jerusalem, from your ruins, I will rebuild you.

Prayer:

Baruch Atah ADONAI Eloheinu Melech ha'olam, oseh ha'shalom.

Blessed art Thou ADONAI our God, Who will bring peace.

Notes: _____

Yad Vashem [“Hand and Name”] Holocaust Memorial

Then ADONAI will scatter you among all peoples, from one end of the earth to the other... And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there ADONAI will give you a trembling heart, failing eyes, and anguish of soul. Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life.

Deuteronomy 28:64a; 65-66

Beloved, this memorial is tragic. Not because God turned His back upon Israel, but because Israel turned their back upon God. Their children, grandchildren, and great grandchildren suffered. But amidst the sorrow, remember the Hope. Remember that this memorial *is in the Land of Abraham, Isaac, and Jacob* – thus proving the fact that God remembers as well. He remembers His promises.

Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call *them* to mind among all the nations where ADONAI your God drives you, and you return to ADONAI your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, that ADONAI your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where ADONAI your God has scattered you. If *any* of you are driven out to the farthest *parts* under heaven, from there ADONAI your God will gather you, and from there He will bring you.

Then ADONAI your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. And ADONAI your God will circumcise your heart and the heart of your descendants, to love ADONAI your God with all your heart and with all your soul, that you may live.

Also ADONAI your God will put all these curses on your enemies and on those who hate you, who persecuted you. And you will again obey the voice of ADONAI and do all His commandments which I command you today. ADONAI your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For ADONAI will again rejoice over you for good as He rejoiced over your fathers...

Deuteronomy 30:1-9

The **hand** of ADONAI came upon me and brought me out in the Spirit of ADONAI, and set me down in the midst of the valley; and it was full of bones. Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry. And He said to me, “Son of man, can these bones live?” So I answered, “O ADONAI God, You know.” Again He said to me, “Prophecy to these bones, and say to them, ‘O dry bones, hear the word of ADONAI! Thus says ADONAI God to these bones: “Surely I will cause breath to enter into you, and you shall live. I will put sinews on you and bring flesh upon you, cover you

with skin and put breath in you; and you shall live. Then you shall know that I am ADONAI.” ’ ”

So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone. Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but there was no breath in them. Also He said to me, “Prophecy to the breath, prophecy, son of man, and say to the breath, ‘Thus says ADONAI God: “Come from the four winds, O breath, and breathe on these slain, that they may live.”’”

So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.

Then He said to me, “Son of man, these bones are the whole house of Israel. They indeed say, ‘Our bones are dry, our hope is lost, and we ourselves are cut off!’ Therefore prophecy and say to them, ‘Thus says ADONAI God: “Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel. Then you shall know that I am ADONAI, when I have opened your graves, O My people, and brought you up from your graves. I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, ADONAI, have spoken it and performed it,” says ADONAI.’ ”

Ezekiel 37:1-14

Prayer:

Sh'ma Yisra'el, ADONAI Eloheinu, ADONAI echad.

Baruch Atah ADONAI Eloheinu Melech ha'olam, zokher hanishkakhot.

Blessed art Thou ADONAI our God, Who remembers.

Notes: _____

The Mount of Olives and Gethsemane

During the Second Temple era, the Mount of Olives was a favorite place for “out of towners” who were in Jerusalem for the Mo’adim, the Festivals and the Yom Kippur Fast. The place for the killing and burning of the Red Heifer was on the Mount of Olives, as well as the storage for the needed Ashes of the Red Heifer. All of these things give us some important background as to why Yeshua and His talmidim are found on the Mount of Olives and in Gethsemane which is on its slopes.

²⁸ After saying this, Yeshua went on and began the ascent to Yerushalayim. ²⁹ As he approached Beit-Pagey and Beit-Anyah, by the Mount of Olives, he sent two *talmidim*, ³⁰ instructing them, “Go into the village ahead; on entering it, you will find a colt tied up that has never been ridden. Untie it and bring it here. ³¹ If anyone asks why you are untying it, tell him, ‘The Lord needs it.’ “³² Those who were sent went off and found it just as he had told them. ³³ As they were untying the colt, its owners said to them, “Why are you untying the colt?” ³⁴ and they said, “Because the Lord needs it.” ³⁵ They brought it to Yeshua; and, throwing their robes on the colt, they put Yeshua on it. ³⁶ As he went along, people carpeted the road with their clothing; ³⁷ and as he came near Yerushalayim, where the road descends from the Mount of Olives, the entire band of *talmidim* began to sing and praise God at the top of their voices for all the powerful works they had seen:

³⁸ **”Blessed is the King who is coming in the name of Adonai!”**

“*Shalom* in heaven!”

and

“Glory in the highest places!”

³⁹ Some of the *Prushim* in the crowd said to him, “Rabbi! Reprimand your *talmidim*!”
⁴⁰ But he answered them, “I tell you that if they keep quiet, the stones will shout!”

⁴¹ When Yeshua had come closer and could see the city, he wept over it, ⁴² saying, “If you only knew today what is needed for *shalom*! But for now it is hidden from your sight. ⁴³ For the days are coming upon you when your enemies will set up a barricade around you, encircle you, hem you in on every side, ⁴⁴ and dash you to the ground, you and your children within your walls, leaving not one stone standing on another—and all because you did not recognize your opportunity when God offered it!”

Luke 19:28-44

This mountain is where Yeshua then retired in the evenings on that last week before Passover. It was on this mountain that He taught His talmidim about the things that were to come in the future.

24 ¹ As Yeshua left the Temple and was going away, his *talmidim* came and called his attention to its buildings. ² But he answered them, “You see all these? Yes! I tell you, they will be totally destroyed—not a single stone will be left standing!”

³ When he was sitting on the Mount of Olives, the *talmidim* came to him privately. “Tell us,” they said, “when will these things happen? And what will be the sign that you are coming, and that the *olam hazeh* is ending?”

⁴ Yeshua replied: “Watch out! Don’t let anyone fool you! ⁵ For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray. ⁶ You will hear the noise of wars nearby and the news of wars far off; see to it that you don’t become frightened. Such things must happen, but the end is yet to come. ⁷ For peoples will fight each other, nations will fight each other, and there will be famines and earthquakes in various parts of the world; ⁸ all this is but the beginning of the ‘birth-pains’. ⁹ At that time you will be arrested and handed over to be punished and put to death, and all peoples will hate you because of me. ¹⁰ At that time many will be trapped into betraying and hating each other, ¹¹ many false prophets will appear and fool many people; ¹² and many people’s love will grow cold because of increased distance from *Torah*. ¹³ But whoever holds out till the end will be delivered. ¹⁴ And this Good News about the Kingdom will be announced throughout the whole world as a witness to all the *Goyim*. It is then that the end will come.

¹⁵ “So when you see **the abomination that causes devastation** spoken about through the prophet Dani’el standing in the Holy Place”(let the reader understand the allusion), ¹⁶ “that will be the time for those in Y’hudah to escape to the hills. ¹⁷ If someone is on the roof, he must not go down to gather his belongings from his house; ¹⁸ if someone is in the field, he must not turn back to get his coat. ¹⁹ What a terrible time it will be for pregnant women and nursing mothers! ²⁰ Pray that you will not have to escape in winter or on *Shabbat*. ²¹ For there will be trouble then worse than there has ever been from the beginning of the world until now, and there will be nothing like it again!

Matthew 24:1-21

²⁹ “But immediately following the trouble of those times,
the sun will grow dark,
the moon will stop shining,
the stars will fall from the sky,
and the powers in heaven will be shaken.

³⁰ “Then the sign of the Son of Man will appear in the sky, **all the tribes of the Land will mourn**, and they will see **the Son of Man coming on the clouds** of heaven with tremendous power and glory. ³¹ He will send out his angels **with a great shofar**; and they

will gather together his chosen people from the four winds, from one end of heaven to the other.

Matthew 24:29-31

⁶ When they were together, they asked him, “Lord, are you at this time going to restore self-rule to Israel?” ⁷ He answered, “You don’t need to know the dates or the times; the Father has kept these under his own authority. ⁸ But you will receive power when the *Ruach HaKodesh* comes upon you; you will be my witnesses both in Yerushalayim and in all Y’hudah and Shomron, indeed to the ends of the earth!”

⁹ After saying this, he was taken up before their eyes; and a cloud hid him from their sight. ¹⁰ As they were staring into the sky after him, suddenly they saw two men dressed in white standing next to them. ¹¹ The men said, “You Galileans! Why are you standing, staring into space? This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.”

¹² Then they returned the *Shabbat*-walk distance from the Mount of Olives to Yerushalayim.

Acts 6:1-12

This place on the Mount of Olives, where Yeshua ascended, is also the place where the Prophets said He would return as King Messiah.

1 Behold, the day of ADONAI is coming, and your spoil will be divided in your midst. 2 For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city. 3 Then ADONAI will go forth and fight against those nations, as He fights in the day of battle.

4 And in that day His feet will stand on the **Mount of Olives**, which faces Jerusalem on the east. And the **Mount of Olives** shall be split in two, from east to west, *Making* a very large valley; half of the mountain shall move toward the north and half of it toward the south. 5 Then you shall flee *through* My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus ADONAI my God will come, *and* all the saints with You. 6 It shall come to pass in that day *that* there will be no light; the lights will diminish. 7 It shall be one day which is known to ADONAI neither day nor night. But at evening time it shall happen *that* it will be light.

Zechariah 14:1-7

What is called the “Garden of Gethsemane” was more likely an orchard. “Gethsemane” [*Gat-Sh’manim*] means “olive press” – so it was likely a olive orchard.

³⁶ Then Yeshua went with his *talmidim* to a place called *Gat-Sh manim* and said to them, “Sit here while I go over there and pray.” ³⁷ He took with him Kefa and Zavdai’s two sons. Grief and anguish

came over him,³⁸ and he said to them, “My heart is so filled with sadness that I could die! Remain here and stay awake with me.”³⁹ Going on a little farther, he fell on his face, praying, “My Father, if possible, let this cup pass from me! Yet—not what I want, but what you want!”⁴⁰ He returned to the *talmidim* and found them sleeping. He said to Kefa, “Were you so weak that you couldn’t stay awake with me for even an hour?”⁴¹ Stay awake, and pray that you will not be put to the test the spirit indeed is eager, but human nature is weak.”

⁴² A second time he went off and prayed. “My Father, if this cup cannot pass away unless I drink it, let what you want be done.”⁴³ Again he returned and found them sleeping, their eyes were so heavy.

⁴⁴ Leaving them again, he went off and prayed a third time, saying the same word.

Matthew 26:36-44

This place is not too disputed. It is most likely that the modern site of Gethsemane is in fact the same place where our Master agonized in prayer on that night of Nisan 14. It was through this same place that he had passed through only four days earlier to the triumphal sounds of, “Baruch haba b’Shem ADONAI!” [Blessed is He Who comes in the Name of ADONAI]. It was near this place just days earlier that He looked down over Jerusalem and wept. This place is a place of sadness of us, but it is also a place of great joy – for it is at this place that Yeshua’s resolve was set. It was from this place He went out to do the will of HaShem – to forever set the way to ADONAI through His atoning work. It was from here that our Redemption went forth in truth – and in joy. Beloved, from this place our Redeemer went out faithfully to die for *you*.

1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, 2 looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

Hebrews 12:1-3

Prayer:

Blessed art Thou ADONAI our God, Who provides a Redeemer for sinners such as I.

Blessed art Thou ADONAI, for your Servant Yeshua, Immanu'el, Who went out from this place fully resolved to lay down His life for mine. He alone is my yeshuah [salvation] and He alone is my Redeemer.

Blessed art Thou ADONAI, Who perfectly performs His will.

Notes: _____

The Dead Sea

Our descent from Jerusalem to the Dead Sea will be very dramatic. We will leave Jerusalem at 2,500 feet above Sea Level and drive toward Jericho. In a mere 16 miles we will drop to 1,300 feet below Sea Level – the lowest point on earth.

The Dead Sea is like a wasteland, but it was not always like this.

10 And Lot lifted his eyes and saw all the plain of Jordan, that it *was* well watered everywhere (before ADONAI destroyed Sodom and Gomorrah) like the garden of ADONAI, like the land of Egypt as you go toward Zoar.

Genesis 13:10

The Dead Sea is extremely salty – between 28-35%. The salt content of oceans is about 6%. It is approximately fifty miles from north to south and reaches an average width of ten miles. Although it is fed by the Jordan River but has no outlet. In Bible days, the level of the lake remained fairly constant through evaporation. Except for simple organisms, there is no plant or animal life found in the Dead Sea. Which makes En Gedi a rather remarkable place.



En Gedi

En Gedi is an oasis in a land that is otherwise desolate. It is eleven miles north of Masada and approximately thirty-five miles southeast of Jerusalem on the eastern edge of the Judean Desert, midway along the western shore of the Dead Sea. On the western shore of the Dead Sea is a mountain range six hundred feet above the Dead Sea. This acts like an aqueduct to bring an abundance of water to En Gedi. Irrigation provided by perennial springs provides for lush vegetation. The oasis is fed by four springs: David Spring in the channel of Nahal David, Shulamit Spring and En Gedi Spring on the southern slope of Nahal David, and En Arugot in Nahal Arugot. The rainfall runoff that flows eastward from the Hebron Hills watershed toward the Dead Sea supplies the springs. These four springs are approximately 656 feet above the level of the Dead Sea.

The climate of the area accommodates plants from four geographical regions: Sudanian tropical plants, desert plants, Mediterranean plants, and Steppian plants. The latter two varieties grow nearer to the springs and streams. The warm climate, diverse vegetation, predominantly of date palms, and the supply of water attract many animals including the ibex, hyrax, leopard, and a variety of bird species, including vultures, eagles, and falcons.



In this beautiful oasis with a natural camouflage of thick vegetation and numerous caves for shelter, David and his men found refuge from Saul. It was also at En Gedi that David spared King Saul's life.

Not surprisingly, King Solomon also wrote of this place in the Song Of Songs – a garden and vineyard that reminds Him of His beloved.

Gaze out from the oasis of En Gedi toward the Dead Sea, from the shelter of life at the edge of the wilderness, toward the evidence of death. Then contemplate that these waters will one day live. They will be healed by waters flowing from Messiah's Temple in Jerusalem.

1 Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar. 2 He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces east; and there was water, running out on the right side.

3 And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water *came up to my ankles*. 4 Again he measured one thousand and brought me through the waters; the water *came up to my knees*. Again he measured one thousand and brought me through; the water *came up to my waist*. 5 Again he measured one thousand, *and it was* a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed. 6 He said to me, "Son of man, have you seen *this*?" Then he brought me and returned me to the bank of the river.

7 When I returned, there, along the bank of the river, *were* very many trees on one side and the other. 8 Then he said to me: "This water flows toward the eastern region, goes down

into the valley, and enters the sea. *When it* reaches the sea, *its* waters are healed. 9 And it shall be *that* every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes. 10 It shall be *that* fishermen will stand by it from En Gedi to En Eglaim; they will be *places* for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many. 11 But its swamps and marshes will not be healed; they will be given over to salt. 12 Along the bank of the river, on this side and that, will grow all *kinds of* trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.”

13 Thus says ADONAI GOD: “These *are* the borders by which you shall divide the land as an inheritance among the twelve tribes of Israel. Joseph *shall have two* portions. 14 You shall inherit it equally with one another; for I raised My hand in an oath to give it to your fathers, and this land shall fall to you as your inheritance.

Ezekiel 47:1-10

That is the future of En Gedi. What about En Gedi’s past? David, Saul and Solomon figure large in that history. 1Samuel 23 tells us:

29 Then David went up from there and dwelt in strongholds at En Gedi.1 Now it happened, when Saul had returned from following the Philistines, that it was told him, saying, “Take note! David *is* in the Wilderness of En Gedi.” 2 Then Saul took three thousand chosen men from all Israel, and went to seek David and his men on the Rocks of the Wild Goats. 3 So he came to the sheepfolds by the road, where there *was* a cave; and Saul went in to attend to his needs. (David and his men were staying in the recesses of the cave.) 4 Then the men of David said to him, “This is the day of which ADONAI said to you, ‘Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.’ ” And David arose and secretly cut off a corner of Saul’s robe. 5 Now it happened afterward that David’s heart troubled him because he had cut Saul’s *robe*. 6 And he said to his men, “ADONAI forbid that I should do this thing to my master, ADONAI’s anointed, to stretch out my hand against him, seeing he *is* the anointed of ADONAI.” 7 So David restrained his servants with *these* words, and did not allow them to rise against Saul. And Saul got up from the cave and went on *his* way.

8 David also arose afterward, went out of the cave, and called out to Saul, saying, “My lord the king!” And when Saul looked behind him, David stooped with his face to the earth, and bowed down. 9 And David said to Saul: “Why do you listen to the words of men who say, ‘Indeed David seeks your harm’? 10 Look, this day your eyes have seen that ADONAI delivered you today into my hand in the cave, and *someone* urged *me* to kill you. But *my* eye spared you, and I said, ‘I will not stretch out my hand against my lord, for he *is* ADONAI’s anointed.’ 11 Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that *there is* neither evil nor rebellion in my hand, and I have not sinned against you. Yet you hunt my life to take it. 12 Let ADONAI judge between you and me, and let ADONAI avenge me on you. But my hand shall not be against you.

1Samuel 23:29-24:12

*The song of songs, which is Solomon's.
Let him kiss me with the kisses of his mouth—for your love is better than wine.
Because of the fragrance of your good ointments your name is ointment poured forth;
Therefore the virgins love you.
Draw me away! We will run after you.*

*The king has brought me into his chambers.
We will be glad and rejoice in you.
We will remember your love more than wine.
Rightly do they love you.*

*I am dark, but lovely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.
Do not look upon me, because I am dark, because the sun has tanned me.
My mother's sons were angry with me; they made me the keeper of the vineyards, but my own vineyard I have not kept.*

*Tell me, O you whom I love, where you feed your flock, where you make it rest at noon.
For why should I be as one who veils herself by the flocks of your companions?
If you do not know, O fairest among women, follow in the footsteps of the flock, and feed your little goats beside the shepherds' tents.*

*I have compared you, my love, to my filly among Pharaoh's chariots.
Your cheeks are lovely with ornaments, your neck with chains of gold.
We will make you ornaments of gold with studs of silver.*

*While the king is at his table, my spikenard sends forth its fragrance.
A bundle of myrrh is my beloved to me, that lies all night between my breasts.
My beloved is to me a cluster of henna blooms in the vineyards of En Gedi.*

*Behold, you are fair, my love!
Behold, you are fair!
You have dove's eyes.*

Song of Songs 1:1-15

Prayer:

Baruch Atah ADONAI Eloheinu Melech ha'olam, shekachah lo b'olamo.

Blessed art Thou ADONAI our God, Whose world is like this!

Notes: _____

Masada

Masada is on a “mesa” on the eastern slopes of the Judean Desert. It rises 1,440 feet above the western shore of the Dead Sea. Masada lies in an arid region that lacks a permanent water supply. In spite of this, during the zenith of Masada’s history, more water was stored on this fortified mountain than on the Temple Mount in Jerusalem. Herod the Great built a water system by installing dams in the nearby valleys to divert the winter rains into channels that directed the water into cisterns built in the northwest side of the cliff. From there, slaves carried the water to the upper reservoir.

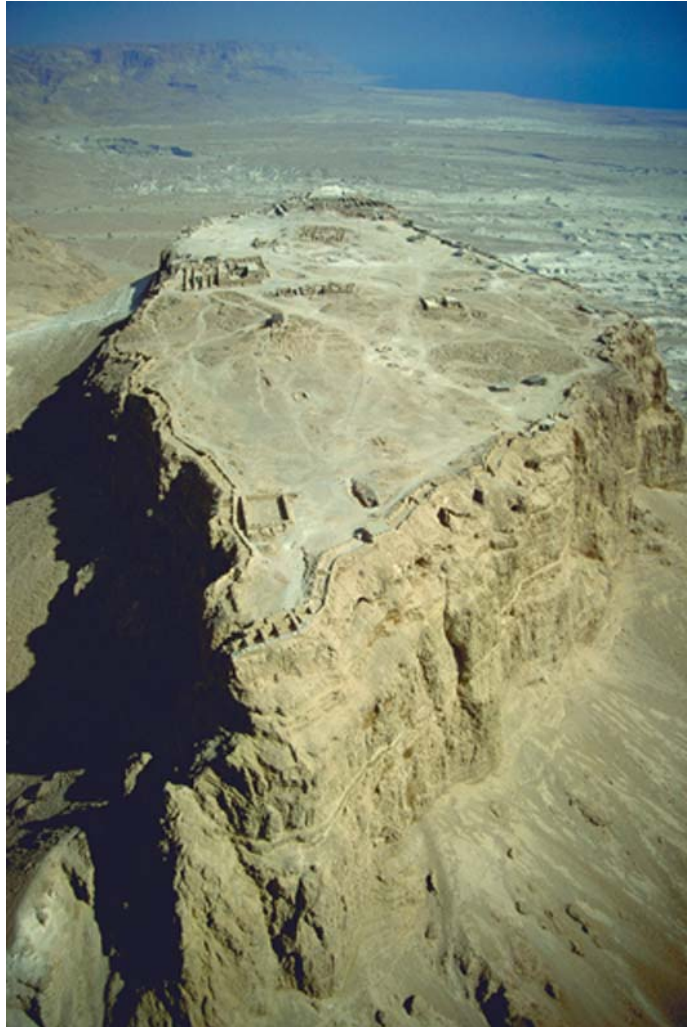
The summit of Masada is virtually flat. Its surface area of 2,130 feet by 984 feet provides sufficient space to sustain a thriving community.

Two routes provide access to the top of the mountain. On the east side, the “snake path,” with its modern hand-cut steps, ascends over one thousand feet from the desert floor. This was the only approach in David’s day.

The 328-foot Roman ramp on the western side was built by Jewish forced labor during the Roman siege of 70-73CE.

King Herod built two elaborate palaces on Masada. The “hanging palace,” on the northern end of the summit, extended down the promontory of the mountain on three levels. The lowest level is 115 feet from the top. Winding staircases provided access to each level. The other larger palace was located on the western side of the mountain.

During Herod’s occupation of the site, a casemate wall was erected around the top of the mesa and towers were positioned along the more vulnerable parts of the wall. In addition, one lookout station was placed in the center of the community from which any area of the hilltop could be monitored.



Masada was a place that David and his men used when he was fleeing from King Saul, but its most significant contribution to Israel’s history is from the time of the Great Revolt which began in 66 CE and ended in 73 CE. It was during that time that the Temple and Jerusalem were destroyed.

In 66CE, at the beginning of the Great Revolt against Rome, a group of zealots called Sicarii captured Masada from the Roman garrison stationed there. During the period of the revolt, Masada became a place of refuge for others fleeing Roman rule. The last of the refugees arrived at Masada in 70CE, after the destruction of the Temple. They built a synagogue, public hall and ritual-baths. This group lived there for three years until 72CE when units of the Roman army arrived to take Masada.

The siege lasted several months during which the army built an earthen ramp up the western side of the mountain. They used Jewish slaves to build the ramp so that the Jews on Masada would not roll rocks down the hill to kill them. When there was no hope of escape, the Jews on Masada chose to die rather than live as slaves under Rome. Nine hundred men, women and children committed mass suicide. Only a few women and children survived by hiding in covered cisterns. Before the suicide, they burned all the buildings on Masada except the storehouses to demonstrate to the Romans that they did not die because they had no food. The mass suicide and ensuing destruction of the fortress occurred on the 15th day of Nisan in 73CE, the night before the Roman Tenth Legion took Masada.

The valor of the Jewish zealots residing on Masada during the Roman siege is celebrated as the supreme example of self-sacrifice for the preservation of the nation of Israel. After the Jewish State was reestablished, when the recruits of the Israel Armored Corps took their oath of allegiance, they did so on Masada to remind each generation of the price their forefathers paid for their nation. Their cry was:

“Masada shall not fall again!”

In 1986, the swearing-in ceremony at Masada was abandoned. It was decided, that the State of Israel represented life, instead of death – and victory instead of defeat.

Josephus records the speech given by the Masada rebels' leader, Eliazar Ben Yair the night before their collective suicide.

“It is long since we, my brave comrades, decided that we would be subject neither to the Romans nor to anyone else, and only to God, for he is the true and proper sovereign over men. But we are faced with a moment that bids us translate our noble resolve into deed. We have never been able to endure even undangerous servitude, so let us not dishonor ourselves by voluntarily submitting to servitude with the terrible torments that indubitably await us if we fall alive into the hands of the Romans. For just as we were the very first to rebel against their yoke, so we are the last against whom they are still striving. I regard it as a special grace of God that he has put us in a position to die honorably, as free people - a death not vouchsafed to those others who were taken unawares.

We know in advance that tomorrow we shall fall into the enemy's hands; but we still have the free choice of dying a noble death together with our loved ones. Our enemies cannot prevent us from doing this even though they would very much like to get us alive. On the other hand, we are no longer able to vanquish them in battle. In the very beginning, perhaps, when our striving for freedom met with such great resistance on the part of our Turn people, and still more on that of our foes, we should have divined and recognized God's decision to dedicate to destruction the Jewish people that once was so dear to him. For had he remained gracious toward us, or moderated his wrath, he would not have looked on quietly while so many perished, and would not have yielded his holy city up to fire and to our enemies' ravening thirst for destruction. And do we - in spite of this - venture to hope that we could survive, we of all the Jewish People, and save our freedom, as though we had not sinned against God, nor participated in transgressions, while actually in this we were those who taught the others?

You see how God is giving the lie to our idle expectations, by permitting a calamity to come upon us that utterly shatters our hopes. For in what way has this invincible fortress aided us in our salvation? And did not God himself take from us all hope of being saved. although we had rich stores of supplies. an abundance of arms, and all other necessary things in profusion? For it was not sheer chance that directed to the mall we had set up the fire that was first turned against our enemy, but rather the Wrath of Gob for the many crimes we in our madness committed against our own people. But we want to suffer our punishment for this not from our deadly enemies, from the Romans, but from God, through the act of our own hands; for his judgment is more merciful.

Let our wives die undisgraced, and our children free from the shackles of slavery! And after they have preceded us in death, let us perform a service of love for one another, and then the glory of having sustained freedom will take the place of an honorable burial. But first let us destroy our treasures and the entire fortress with fire. For I am certain the Romans will be enraged if they are unable to catch us alive, and lose the loot into the bargain. We shall leave nothing for them but our provisions, so that when we are dead these may bear testimony that it was not hunger that vanquished us, but that, just as in the beginning so now. too we were resolved to prefer death to slavery....

No. as long as these hands are free and able to hold the sword, they shall do us the best possible service! We shall die unsubjugated by our enemies; we shall depart this life as free men, we and our women and children. That is what the laws bid us do; that is what our women and children plead for. But it is God himself who has made it necessary for us to take this step, and the wish of the Romans is exactly the opposite to it: they are afraid that one of us might die before the fall of the fortress. Therefore, let us make haste so that instead of the happiness they hope for, the happiness of capturing us we leave behind for them the horrible spectacle of our bodies and amazement..."

And none proved too weak for this dreadful task; all killed their loved ones, one after another. Oh, what terrible adversity, that caused these unhappy people to regard their slaughtering of their women and children with their own hands as the lesser evil! Incapable of enduring their grief at their own deed, and in the feeling that it would be wronging the dead to survive them for even a short while, they hurriedly made a heap of all their valuables, set it a fire, and there upon chose a lot of the ten who performed the sad service. But scarcely had these last slaughtered all their comrades without hesitation or tremor, when they drew lots for the same procedure with respect to themselves. He, on whom the lot fell, was to kill the other nine, and finally himself, for they had firm confidence regarding one another that each would joyfully submit to the execution of the decision, whether in an active or passive role.

Thus, the nine suffered death by the sword. But the one who remained, the last to be alive, examined the mass of bodies to see whether any had been left out in this vast slaughter and required his help to die. When he found that they were all with certainty dead, he set fire to the palace, stabbed himself with unwavering hand, and sank down beside his family. The dead numbered nine hundred and sixty, including women and children.

The Jewish Wars VII, Flavius Josephus

Prayer:

Baruch Atah ADONAI Eloheinu Melech ha'olam, Shomer amo Yisra'el la'ad.

Blessed art Thou ADONAI our God, Who guards our people Israel forever.

Notes: _____

Galilee

Sixty-two miles north of Jerusalem, as the crow flies, is a lake 14 miles long and 8 miles wide. Kinneret is a fresh water lake 686 feet below Sea Level, it is part of the same Rift Valley that the Dead Sea is to the south. The water is clear and cool, fed by the Jordan river source in the mountains to the north. It contains many varieties of fish, notably sardines and tilapia (also known as ‘St. Peter’s Fish’), which are caught commercially. Grebe, gull, pelican, and other species of birds are abundant. Along the banks of the lake, there are tortoises, turtles, and crayfish.



Kinneret is also called the “Sea of Galilee” and the “Sea of Tiberias” in the Bible. It is only mentioned a few times in the Hebrew Scriptures, so it is important to note why it became a significant place in Israel’s history.

Beloved, look out across this lake and imagine a violent storm. This is the lake where Yeshua stilled those stormy waves. Now, imagine a moon-lit night - this is the lake that Yeshua walked on the water. This place bears the Master’s footsteps. This place is speaking the Master’s Name. ***Look and listen.***

During the period when Israel was dominated by portions of what had been the Greek Empire, Galilee became a cross roads of trade. It remained a on a significant trade route up to modern times. The only city from ancient times that still exists is Tiberias.

Tiberias

After the destruction of the Temple in 70 CE, the Sanhedrin moved to Yavneh near the coast. Later it reconvened in the Galilee region. Because of that, this part of Israel played an important role in the formation of orthodox Judaism. Near here (in Zippori) is where Yehuda Ha Nasi compiled the Mishnah. Tiberias is where the Jerusalem Talmud was written. During the middle ages, five generations of the Ben Asher family lived and worked in Tiberias. That makes Tiberias the home of the Masor, or the Hebrew Scriptures that we have today. This is the birthplace of Hebrew vowel pointing developed by the Masor scribes.

Listed are some significant names in Judaism that are buried in Tiberias:

Rabbi Yochanan ben Zakkai. He was a member of the Sanhedrin at the time of the Jewish revolt of 66–70CE. According to Jewish sources he managed to get the Emperor Vespasian to agree that, after the revolt was put down, an academy for study of the Law could be established at Yavne, on the coast near modern-day Tel Aviv. This move was significant in enabling the Jews to preserve their separate identity as a people. The academy later moved to Tiberias.

Rabbi Akiva. Born in 50CE, he did not begin studying the Law till he was forty. When Simon bar Kochba revolted in 132CE Rabbi Akiva proclaimed him to be the Messiah, an example of the many false messiahs who have arisen down the ages. As a result, when the revolt was crushed by the Romans, they put him to a cruel death at the age of eighty-five. He is famous for observing to a group of rabbis mourning over the ruins of the temple at Jerusalem that, just as God had fulfilled the prophecies that the temple would be destroyed, so He would fulfill the prophecies that it would be rebuilt.

Rabbi Meir. After the Bar Kochba revolt of 132-135CE the Romans banned the Jews in the land from studying and keeping the Torah. Rabbi Meir and four others studied secretly until discovered by the Romans and then escaped to the large community of Jews in Babylonia. When things questioned down he returned, encouraged a revival in Jewish learning, and re-established the Sanhedrin.

Maimonides. Born in Spain in 1135, this most famous of all Jewish rabbis lived most of his life in Egypt, where he attended the sultan as a physician and wrote expositions of the Torah that are still much valued by Jews today. On his death he was taken to Tiberias for burial. His full name was Rabbi Moses ben Maimon, and he is often referred to by the acronym RAMBAM.

Sower's Cove (The Cove of the Parables)

North of Tiberias, along the water is a small bay. Above it is a hill that is the traditional site of Yeshua's Sermon on the Mount from Matthew 5-7. The gradual slope of the hill, which rises from the shore of the lake, forms a natural amphitheater. Acoustical research has demonstrated that 8,000 to 10,000 people could be accommodated within hearing distance of a speaker at the shore. It has been demonstrated that the voice of a person standing on a rock in the water or in a boat would be easily audible.

This cove is located in one of the most beautiful places along the shoreline of the lake. From it, Yeshua's followers could look westward and see the Arbel Cliff jutting into the sky above the Valley of the Doves. To the northwest, the hills of northern Galilee rise behind the Plain of Gennesaret. The whole length of the lake would have been visible, with the Decapolis ridge on the southeast and the new city of Tiberias on the western shore, some five miles away. Fishing boats would have been pulled up on the shore nearby, their owners, probably known to Peter and Andrew and the Zebedee brothers, mending nets.

Mark records that this sermon was given by the sea. The hill provides the "mount" mentioned by Matthew.

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they shall be comforted.
Blessed are the meek, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they shall be filled.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called sons of God.
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one yod or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least

of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven.

Matthew 5:1-19

Beloved, in this place, Yeshua explained Torah. He explained that Torah was not something one obeyed out of grudging submission, but that it flowed from the heart – from a heart that was being transformed – from a heart that had His Torah written upon it.

Prayer:

Baruch Atah ADONAI Eloheinu Melech ha'olam, shechalak meichokhmato li'rei av.

Blessed art Thou ADONAI our God, Who shares divine wisdom with those who fear Him.

ADONAI, may you say to me on That Day, "This one I know. This one was born in Tzion. This one is mine – enter My child, into My Rest."

Notes: _____

K'far Nachum [Capernum]

K'far Nachum was Yeshua's home during His 3 ½ ministry. This is where His first talmidim were chosen. Peter and Andrew lived K'far Nachum (born in Beit-Tzaidah). Here is how Matthew records how they became talmidim of Yeshua.

When Yeshua heard that Yochanan had been put in prison, he returned to the Galil;¹³ but he left Natzeret and came to live in K'far-Nachum, a lake-shore town near the boundary between Z'vulun and Naftali.¹⁴ This happened in order to fulfill what Yesha'yahu the prophet had said,

¹⁵ **“Land of Z'vulun and land of Naftali, toward the lake, beyond the Yarden, Galil-of-the-Goyim—** ¹⁶ **The people living in darkness have seen a great light; upon those living in the region, in the shadow of death, light has dawned.”**

¹⁷ From that time on, Yeshua began proclaiming, “Turn from your sins to God, for the Kingdom of Heaven is near!”

¹⁸ As Yeshua walked by Lake Kinneret, he saw two brothers who were fishermen—Shim'on, known as Kefa, and his brother Andrew—throwing their net into the lake.¹⁹ Yeshua said to them, **“Come after me, and I will make you fishers for men!”**²⁰ At once they left their nets and went with him.

²¹ Going on from there, he saw two other brothers—Ya'akov Ben-Zavdai and Yochanan his brother—in the boat with their father Zavdai, repairing their nets; and he called them.

²² At once they left the boat and their father and went with Yeshua.

Matthew 4:12-22

The synagogue in K'far Nachum is very important as a reference point in the Gospels. A number of things took place in and around the K'far Nachum synagogue. Although the ruins of the synagogue in K'far Nachum post-date the First Century, excavations have revealed that it was built on the site of a First Century synagogue.

- Yeshua was confronted by a demoniac while teaching here (Mark 1:21-27).
- In K'far Nachum, Yeshua healed the servant of the centurion. This Roman official was credited with building this synagogue (Luke 7:3).
- In this synagogue, Yeshua gave sermon on the bread of life (John 6:35-59).



Here is how John records this watershed sermon:

¹⁶ When evening came, his *talmidim* went down to the lake, ¹⁷ got into a boat and set out across the lake toward K’far-Nachum. By now it was dark, Yeshua had not yet joined them, ¹⁸ and the sea was getting rough, because a strong wind was blowing. ¹⁹ They had rowed three or four miles when they saw Yeshua approaching the boat, walking on the lake! They were terrified; ²⁰ but he said to them, “Stop being afraid, it is I.” ²¹ Then they were willing to take him into the boat, and instantly the boat reached the land they were heading for.

²² The next day, the crowd which had stayed on the other side of the lake noticed that there had been only one boat there, and that Yeshua had not entered the boat with his *talmidim*, but that the *talmidim* had been alone when they sailed off. ²³ Then other boats, from Tiberias, came ashore near the place where they had eaten the bread after the Lord had made the *b rakhah*. ²⁴ Accordingly, when the crowd saw that neither Yeshua nor his *talmidim* were there, they themselves boarded the boats and made for **K’far-Nachum** in search of Yeshua.

²⁵ When they found him on the other side of the lake, they asked him, “Rabbi, when did you get here?” ²⁶ Yeshua answered, “Yes, indeed! I tell you, you’re not looking for me because you saw miraculous signs, but because you ate the bread and had all you wanted! ²⁷ Don’t work for the food which passes away but for the food that stays on into eternal life, which the Son of Man will give you. For this is the one on whom God the Father has put his seal.”

²⁸ So they said to him, “What should we do in order to perform the works of God?” ²⁹ Yeshua answered, “Here’s what the work of God is: to trust in the one he sent!”

³⁰ They said to him, “*Nu*, what miracle will you do for us, so that we may see it and trust you? What work can you perform? ³¹ Our fathers ate manna in the desert—as it says

in the *Tanakh*, ‘**He gave them bread from heaven** to eat.’³² Yeshua said to them, “Yes, indeed! I tell you it wasn’t Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven;³³ for God’s bread is the one who comes down out of heaven and gives life to the world.”

³⁴ They said to him, “Sir, give us this bread from now on.”³⁵ Yeshua answered, “I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty.³⁶ I told you that you have seen but still don’t trust.³⁷ Everyone the Father gives me will come to me, and whoever comes to me I will certainly not turn away.³⁸ For I have come down from heaven to do not my own will but the will of the one who sent me.³⁹ And this is the will of the one who sent me: that I should not lose any of all those he has given me but should raise them up on the Last Day.⁴⁰ Yes, this is the will of my Father: that all who see the Son and trust in him should have eternal life, and that I should raise them up on the Last Day.”

⁴¹ At this the Judeans began grumbling about him because he said, “I am the bread which has come down from heaven.”⁴² They said, “Isn’t this Yeshua Ben-Yosef? We know his father and mother! How can he now say, ‘I have come down from heaven’?”⁴³ Yeshua answered them, “Stop grumbling to each other!⁴⁴ No one can come to me unless the Father—the one who sent me—draws him. And I will raise him up on the Last Day.⁴⁵ It is written in the Prophets, ‘**They will all be taught by Adonai.**’ Everyone who listens to the Father and learns from him comes to me.⁴⁶ Not that anyone has seen the Father except the one who is from God—he has seen the Father.⁴⁷ Yes, indeed! I tell you, whoever trusts has eternal life:⁴⁸ I am the bread which is life.⁴⁹ Your fathers ate the manna in the desert; they died.⁵⁰ But the bread that comes down from heaven is such that a person may eat it and not die.⁵¹ I am the living bread that has come down from heaven; if anyone eats this bread, he will live forever. Furthermore, the bread that I will give is my own flesh; and I will give it for the life of the world.”

⁵² At this, the Judeans disputed with one another, saying, “How can this man give us his flesh to eat?”⁵³ Then Yeshua said to them, “Yes, indeed! I tell you that unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves.⁵⁴ Whoever eats my flesh and drinks my blood has eternal life—that is, I will raise him up on the Last Day.⁵⁵ For my flesh is true food, and my blood is true drink.⁵⁶ Whoever eats my flesh and drinks my blood lives in me, and I live in him.⁵⁷ Just as the living Father sent me, and I live through the Father, so also whoever eats me will live through me.⁵⁸ So this is the bread that has come down from heaven—it is not like the bread the fathers ate; they’re dead, but whoever eats this bread will live forever!”⁵⁹ **He said these things as he was teaching in a synagogue in K’far-Nachum.**

⁶⁰ On hearing it, many of his *talmidim* said, “This is a hard word—who can bear to listen to it?”⁶¹ But Yeshua, aware that his *talmidim* were grumbling about this, said to them, “This is a trap for you?⁶² Suppose you were to see the Son of Man going back up to where he was before?⁶³ It is the Spirit who gives life, the flesh is no help. The words I have spoken to you are Spirit and life,⁶⁴ yet some among you do not trust.” (For Yeshua knew from the outset which ones would not trust him, also which one would betray him.)

⁶⁵ “This,” he said, “is why I told you that no one can come to me unless the Father has made it possible for him.”

⁶⁶ From this time on, many of his *talmidim* turned back and no longer traveled around with him. ⁶⁷ So Yeshua said to the Twelve, “Don’t you want to leave too?” ⁶⁸ Shim’on Kefa answered him, “Lord, to whom would we go? You have the word of eternal life. ⁶⁹ We have trusted, and we know that you are the Holy One of God.” ⁷⁰ Yeshua answered them, “Didn’t I choose you, the Twelve? Yet one of you is an adversary.” ⁷¹ (He was speaking of Y’hudah Ben-Shim’on, from K’riot; for this man—one of the Twelve!—was soon to betray him.)

John 6:16-71

Prayer:

Baruch Atah ADONAI Eloheinu Melech ha’olam, borei p’ri hagafen.

Blessed art Thou ADONAI our God, Creator of the fruit of the vine.

Baruch Atah ADONAI Eloheinu Melech ha’olam, hamotzi lechem min ha’aretz.

Blessed art Thou ADONAI our God, Who brings forth bread from the earth.

Blessed art Thou ADONAI our God, Who gave to us the Bread of Life in Yeshua the Messiah. His blood is represented in the fruit of the vine - His body is represented in bread from the earth. He is the Bread that Comes Down from Heaven. Thank you for this Covenant of Peace in Yeshua.

Notes: _____

Korazin [Chorazin]

Located on a hillside nearly nine hundred feet above the northern shore of the Sea of Galilee, Korazin is situated in a region of black basaltic (volcanic) rock.

One route of the International Coastal Highway passed between Korazin and K'far Nachum, two miles to the south of Korazin. Bethsaida, Korazin and K'far Nachum formed what is called the "Gospel triangle" because most of Yeshua's miracles in Galilee were performed in these cities. People who lived in Korazin could see the other cities of "Gospel triangle," K'far Nachum to the south and Beit-Tzaidah to the east.

The city was comparable in size to K'far Nachum, apparently with a similar synagogue (Moses' seat shown to the right). The remains of the third or fourth century synagogue are similar to those of K'far Nachum and other Galilean towns, reminders of the tours in which Yeshua was preaching in the synagogues. All buildings were made of the volcanic basalt found also around K'far Nachum, Beit-Tzaidah and Gamala.



The remains of Korazin seen today are not those of the city of Yeshua's day because no first century remains have been found there. The original city was probably located above the present road that passes eastward to Moshav Almagor.

Together with K'far Nachum and Beit-Tzaidah, Yeshua condemned Korazin for its unbelief despite His doing most of His miracles in these cities (Matthew 11:20-24).

As the closest city to K'far Nachum, it is likely that Yeshua often visited Korazin. The people there would probably be as aware of who He was and what He taught as those in K'far Nachum.

23 ¹ Then Yeshua addressed the crowds and his *talmidim*. ² "The *Torah*-teachers and the *Prushim*," he said, "sit in the seat of Moshe. ³ So whatever they tell you, take care to do it. But don't do what they do, because they talk but don't act! ⁴ They tie heavy loads onto people's shoulders but won't lift a finger to help carry them. ⁵ Everything they do is done to be seen by others; for they make their *t fillin* broad and their *tzitziyot* long, ⁶ they love the place of honor at banquets and the best seats in the synagogues, ⁷ and they love being greeted deferentially in the marketplaces and being called 'Rabbi'.

Matthew 23:1-7

Notes: _____

Jezreel and Sharon Valleys

Jezreel Valley and Megiddo

Beloved, this place beckons us to remember the past and to anticipate the future. The place speaks from the ancient past and reminds us of the time of the Judges, the early kings, Elijah, and Elisha.

The Jezreel Valley is framed by mountains, hills and ranges. On the east is Mount Gilboa and Mount Moreh, where Gideon divided his troops and descended upon the invading Midianites. Between these two mountains is the Harod Valley with the En Harod Spring – where Gideon tested his men and reduced their numbers. Nearby is En Dor, where Saul went to inquire of the dead, thinking that he was not under the Torah. Near En Dor is Shunem, where the Elisha raised the young boy from the dead. We will enter the Jezreel Valley near Mount Tabor where Deborah and Barak assembled their army against the Canaanite king, Jabin.

On the West side of the Jezreel Valley is Ta'anach. This is where Deborah and Barak defeated Jabin, and where his chariots were mired in the mud. Further up the western ridge is Meggido.

- Megiddo was located on the eastern slope of the Carmel range between Jokneam, seven miles to the northwest, and Taanach, five miles to the southeast. These three cities guarded passes through the range which provided access to the Plain of Megiddo from the coast. On the west of Megiddo, the slope of Mount Carmel protected the city from unexpected invaders from the Sharon Plain.
- Because it controlled the middle and main valley, through which the International Coastal Highway passed, Megiddo was one of the most strategic cities in Israel, until it was destroyed by the Assyrians in 732 BCE. A cosmopolitan city, it lay at the crossroads of the International Coastal Highway and the main road connecting Shechem and the hill country of Ephraim to the Plain of Acco and Tyre and Sidon along the northern coast.
- The city itself was situated on a seven hundred foot hill just north of where the Wadi Arah enters the plain. From this position, the citizens of Megiddo could control traffic, both trade and military, on the main route between Egypt and Mesopotamia. This advantage brought considerable wealth and prestige to those who controlled the city.
- Archaeologists have discovered twenty occupational levels in the tell, representing every period of ancient history from the sixth century B.C. to the Persian period. The findings also revealed a concealed spring outside the walls that was connected to the city by an underground tunnel.
- The citizens of Megiddo enjoyed a commanding view of the Plain of Jezreel (also known as the Plain of Megiddo) below it. To the northeast they could see the ridge on which Nazareth was later built, Mount Tabor and the Hill of Moreh which rose toward the eastern end of the plain, and Mount Gilboa in the southwest which guarded the northern border of what was later known as Samaria.
- The Egyptian pharaoh Thutmose III took Megiddo from the Canaanites in 1470 B.C., claiming that “the capturing of Megiddo is the capturing of a thousand cities.” This conquest further established Egyptian presence and control of the land before the Conquest under Joshua.
- After the Conquest and settling of the land, Megiddo became one of the major cities in the area that the tribe of Manasseh was unable to completely conquer. It was Deborah from the Hill Country of Samaria and Barak from Kedesh in the tribal area of Naphtali, whom God used to

overcome the Canaanites of the region. Led by Jabin, king of Hazor in the north, who was joined by men from cities around the Plain of Megiddo, the Canaanites gathered below Megiddo “at Ta’anach, near the waters of Megiddo” (Judg 5:19). In the battle that followed, Deborah and Israel’s commander, Barak, led the charge down from Mt. Tabor against the Canaanite chariot corps, which were immobilized in the “torrent of the Kishon” (Judg 4:13-15; 5:21-25).

- Solomon fortified Megiddo, making it his stronghold (with Hazor in the upper Jordan Valley and Gezer on the Coastal Plain) to ensure his control of the International Coastal Highway (1 Kgs 9:15-16). After Solomon’s death, however, Shishak of Egypt destroyed Megiddo, erecting a stele on the site to mark his victory (1 Kgs 14:25-28). Later still, in 874-853 B.C. Ahab rebuilt the city in grand style. It was probably at Megiddo that Pharaoh Neco killed King Josiah, when he intercepted Neco there to prevent him from proceeding to Carchemesh to assist the Assyrians against the Babylonians (2 Kgs 23:29-30).
- The word Armageddon, associated with this site, derives from the Hebrew words *har* = “mount” or “hill” and *Megiddo*. It is usually assumed that the Plain of Megiddo will be the location of the “last battle of history,” sometimes referred to as a clash between the “forces of evil and the forces of good.”
- In the Rev 16:12-16 passage, the drying up of the River Euphrates to prepare for the invasion by the kings from the east (v 12), seems to be linked with the gathering of these forces “to the place which in Hebrew is called Har-Magedon” (v 16). This broad plain has been the scene of over a hundred battles, including armies led by Napoleon and, in this century, by General Allenby, as he delivered the region from the Turks.

Then Deborah and Barak the son of Abinoam sang on that day, saying: “When leaders lead in Israel, when the people willingly offer themselves, Bless ADONAI! Hear, O kings! Give ear, O princes! I, even I, will sing to ADONAI; I will sing praise to ADONAI God of Israel.

“Lord, when You went out from Seir, when You marched from the field of Edom, the earth trembled and the heavens poured, the clouds also poured water; the mountains gushed before ADONAI, this Sinai, before ADONAI God of Israel.

In the days of Shamgar, son of Anath, in the days of Jael, the highways were deserted, and the travelers walked along the byways. Village life ceased, it ceased in Israel, until I, Deborah, arose, arose a mother in Israel.

Awake, awake, Deborah! Awake, awake, sing a song! Arise, Barak, and lead your captives away, O son of Abinoam!

The kings came and fought, then the kings of Canaan fought in Ta’anach, by the waters of Megiddo; they took no spoils of silver. They fought from the heavens; the stars from their courses fought against Sisera. The torrent of Kishon swept them away, that ancient torrent, the torrent of Kishon.

O my soul, march on in strength! Then the horses’ hooves pounded, the galloping, galloping of his steeds. ‘Curse Meroz,’ said the angel of ADONAI, ‘Curse its inhabitants bitterly, because they did not come to the help of ADONAI, to the help of ADONAI against the mighty.’

Most blessed among women is Jael, the wife of Heber the Kenite; blessed is she among women in tents.

Thus let all Your enemies perish, O ADONAI! But let those who love Him be like the sun When it comes out in full strength.”

Judges 5:1-7; 12; 19-24; 31

Beloved, may you be named among those who love him. This fateful Valley with its history from ancient past beckons us to consider the future. The things of the fathers portends to the descendants. As it was, it will be. Daniel’s prophecy alludes to the wise shining as the sun.

At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. **Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever.**

Daniel 12:1-3

The Psalmist understands that this place and the events that occurred here have a bearing on future events as well. This Land belongs to the descendants of Jacob. God has sworn it! The list of peoples on the ash heap of history is long. Add to it any nation or people who deny this Land to the sons and daughters of Israel – including America if they be so foolish.

Do not keep silent, O God! Do not hold Your peace, and do not be still, O God! For behold, Your enemies make a tumult; and those who hate You have lifted up their head. They have taken crafty counsel **against Your people**, and consulted together **against Your sheltered ones**. They have said, “Come, and let us cut them off from being a nation, **that the name of Israel may be remembered no more.**” For they have consulted together with one consent; they form a confederacy **against You**: The tents of Edom and the Ishmaelites; Moab and the Hagrites; Gebal, Ammon, and Amalek; Philistia with the inhabitants of Tyre; Assyria also has joined with them; they have helped the children of Lot.

Deal with them as with Midian, as with Sisera, as with Jabin at the Brook Kishon, who perished at En Dor, who became as refuse on the earth. Make their nobles like Oreb and like Zeeb, yes, all their princes like Zebah and Zalmunna, Who said, “Let us take for ourselves the pastures of God for a possession.”

O my God, make them like the whirling dust, like the chaff before the wind! As the fire burns the woods, and as the flame **sets the mountains on fire**, so pursue them with Your tempest, and frighten them with Your storm. Fill their faces with shame, **that they may seek Your Name**, O ADONAI. Let them be confounded and dismayed forever; yes, let them be put to shame and perish, that they may know that You, **whose Name alone is ADONAI, are the Most High over all the earth.**

Psalms 83

¹¹ Then I saw heaven opened, and there before me was a white horse. Sitting on it was the one called Faithful and True, and it is in righteousness that he passes judgment and goes to battle. ¹² His eyes were like a fiery flame, and on his head were many royal crowns. And he had a name written which no one knew but himself. ¹³ He was wearing a robe that had been soaked in blood, and the name by which he is called is, "THE WORD OF GOD". ¹⁴ The armies of heaven, clothed in fine linen, white and pure, were following him on white horses. ¹⁵ And out of his mouth comes a sharp sword with which to strike down nations—"He will rule **them with a staff of iron.**" It is he who treads the winepress from which flows the wine of the furious rage of *ADONAI*, God of heaven's armies. ¹⁶ And on his robe and on his thigh he has a name written: "KING OF KINGS AND LORD OF LORDS".

Revelation 19:11-16

Prayer:

Baruch Atah ADONAI Eloheinu Melech ha'olam, Shomer amo Yisra'el la'ad.

Blessed art Thou ADONAI our God, Who guards our people Israel forever.

Even so, come Yeshua come. Defeat Your enemies with the Sword of Your mouth. May your robe be stained by your zeal. Establish Your Kingdom, in Your Holy City. May Your throne be established above all thrones and dominions. We bow to You, King Messiah!

Notes: _____

Caesarea

We will leave the Jezreel Valley and cross over to the coastal plain, the Plain of Sharon and on to the coast of the Mediterranean Sea. Caesarea has great significance for us as Gentile believers. It is here that HaShem's eternal plan for redeeming not only the sons of Jacob, but also those who would be joined to them, was finally and fully revealed.

This was the home of Cornelius, the Gentile God-fearer. Like us, he was drawn to the Torah and the people of Israel as Deuteronomy 4 prophesied that we would. But without formal and ritual conversion, Cornelius would always be a Gentile who could not eat and fellowship with his Jewish brothers and sisters – and who looked over the wall in the Temple of Jerusalem, never able to approach the Presence of the Almighty. Then Cornelius had a vision. Little did he know, that the answer to his prayers was to be revealed by a man just 30 miles to the south in the coastal city of Yaffo [Jaffa].



- Caesarea was located on the Mediterranean coast thirty-three miles north of Joppa and sixty miles northwest of Jerusalem. The Roman emperor, Caesar Augustus, gave the site to Herod the Great. Between 25 and 13 BCE, Herod constructed his most extensive building project there, a city designed on the Roman model. He named the city in honor of the emperor.
- Herod built his seaport on the site of the old Phoenician city, Strato's Tower. The place was given this name after the king of Sidon, Strato I, erected a tower as a lighthouse and built a small, fortified port to provide anchorage for ships sailing in the eastern Mediterranean. No natural ports existed along Israel's coast. During bad weather, this could be a dangerous sector on the major shipping route from Alexandria to Phoenicia, Syria, and eventually to Athens and Rome. To provide a safe haven, Herod created an artificial harbor, constructing large breakwaters.

- Caesarea's harbor was as large as that of Piraeus, Athens' port. It brought status and revenue to Herod's kingdom. He used the port to import materials for his numerous building projects. The harbor also made Palestine easily accessible to Rome, only a ten-day voyage away.
- The city of Caesarea encompassed 165 acres. It boasted a theater, an amphitheater, a hippodrome, palaces, public buildings, storerooms, residential areas, and a sewer system.
- The enormous scale of this project is revealed in the dimensions of some of the structures. The hippodrome, seating 38,000 people, was 1500 feet long and 250 feet wide. The theater was three hundred feet in diameter and could accommodate four thousand people. Some of the stones used to build the harbor's breakwater were fifty feet long, eighteen feet wide, and nine feet thick.
- A seven-mile aqueduct brought water to the city from Mount Carmel.



Here is how the Apostolic Scriptures describe the story of Cornelius:

10 ¹ There was a man in Caesarea named Cornelius, a Roman army officer in what was called the Italian Regiment. ² He was a devout man, a “God-fearer,” as was his whole household; he gave generously to help the Jewish poor and prayed regularly to God. ³ One afternoon around three o’clock he saw clearly in a vision an angel of God coming in and saying to him, “Cornelius!” ⁴ Cornelius stared at the angel, terrified. “What is it, sir?” he asked. “Your prayers,” replied the angel, “and your acts of charity have gone up into God’s presence, so that he has you on his mind. ⁵ Now send some men to Yafo to bring back a man named Shim’on, also called Kefa. ⁶ He’s staying with Shim’on the leather-tanner, who has a house by the sea.” ⁷ As the angel that had spoken to him went away, Cornelius called two of his household slaves and one of his military aides, who was a godly man; ⁸ he explained everything to them and sent them to Yafo.

⁹ The next day about noon, while they were still on their way and approaching the city, Kefa went up onto the roof of the house to pray. ¹⁰ He began to feel hungry and wanted something to eat; but while they were preparing the meal, he fell into a trance ¹¹ in which he saw heaven opened, and something that looked like a large sheet being lowered to the ground by its four corners. ¹² In it were all kinds of four-footed animals, crawling creatures and wild birds. ¹³ Then a voice came to him, “Get up, Kefa, slaughter and eat!” ¹⁴ But Kefa said, “No, sir! Absolutely not! I have never eaten food that was unclean or *treif*.” ¹⁵ The voice spoke to him a second time: “Stop treating as unclean what God has made clean.” ¹⁶ This happened three times, and then the sheet was immediately taken back up into heaven.

¹⁷ Kefa was still puzzling over the meaning of the vision he had seen, when the men Cornelius had sent, having inquired for Shim'on's house, stood at the gate ¹⁸ and called out to ask if the Shim'on known as Kefa was staying there. ¹⁹ While Kefa's mind was still on the vision, the Spirit said, “Three men are looking for you. ²⁰ Get up, go downstairs, and have no misgivings about going with them, because I myself have sent them.”

²¹ So Kefa went down and said to the men, “You were looking for me? Here I am. What brings you here?” ²² They answered, “Cornelius. He's a Roman army officer, an upright man and a God-fearer, a man highly regarded by the whole Jewish nation; and he was told by a holy angel to have you come to his house and listen to what you have to say.” ²³ So Kefa invited them to be his guests.

The next day, he got up and went with them, accompanied by some of the brothers from Yafo; ²⁴ and he arrived at Caesarea the day after that. Cornelius was expecting them—he had already called together his relatives and close friends. ²⁵ As Kefa entered the house, Cornelius met him and fell prostrate at his feet. ²⁶ But Kefa pulled him to his feet and said, “Stand up! I myself am just a man.”

²⁷ As he talked with him, Kefa went inside and found many people gathered. ²⁸ He said to them, “You are well aware that for a man who is a Jew to have close association with someone who belongs to another people, or to come and visit him, is something that just isn't done. But God has shown me not to call any person common or unclean; ²⁹ so when I was summoned, I came without raising any questions. Tell me, then, why did you send for me?”

³⁰ Cornelius answered, “Three days ago around this time, I was at *minchah* prayers in my house, when suddenly a man in shining clothes stood in front of me ³¹ and said, ‘God has heard your prayer and remembered your acts of charity. ³² Now send to Yafo and ask for Shim'on, known as Kefa; he is staying in the house of Shim'on, a leather-tanner, by the sea.’ ³³ So I sent for you immediately, and you have been kind enough to come. Now all of us are here in the presence of God to hear everything the Lord has ordered you to say.”

³⁴ Then Kefa addressed them: “I now understand that God does not play favorites, ³⁵ but that whoever fears him and does what is right is acceptable to him, no matter what people he belongs to.

³⁶ “Here is the message that he sent to the sons of Israel announcing *shalom* through Yeshua the Messiah, who is Lord of everything. ³⁷ You know what has been going on throughout Y'hudah, starting from the Galil after the immersion that Yochanan proclaimed;

³⁸ how God anointed Yeshua from Natzeret with the *Ruach HaKodesh* and with power; how Yeshua went about doing good and healing all the people oppressed by the Adversary, because God was with him.

³⁹ “As for us, we are witnesses of everything he did, both in the Judean countryside and in Yerushalayim. They did away with him by hanging him on a stake; ⁴⁰ but God raised him up on the third day and let him be seen, ⁴¹ not by all the people, but by witnesses God had previously chosen, that is, by us, who ate and drank with him after he had risen again from the dead.

⁴² “Then he commanded us to proclaim and attest to the Jewish people that this man has been appointed by God to judge the living and the dead. ⁴³ All the prophets bear witness to him, that everyone who puts his trust in him receives forgiveness of sins through his name.”

⁴⁴ Kefa was still saying these things when the *Ruach HaKodesh* fell on all who were hearing the message. ⁴⁵ All the believers from the Circumcision faction who had accompanied Kefa were amazed that the gift of the *Ruach HaKodesh* was also being poured out ⁴⁶ on the *Goyim*, for they heard them speaking in tongues and praising God. Kefa’s response was, ⁴⁷ “Is anyone prepared to prohibit these people from being immersed in water? After all, they have received the *Ruach HaKodesh*, just as we did.” ⁴⁸ And he ordered that they be immersed in the name of Yeshua the Messiah. Then they asked Kefa to stay on with them for a few days.

Acts 10

The port of Caesarea is important as well because it is where Paul returned to the Land before being arrested in Jerusalem. Caesarea was the home of Phillip and his four amazing daughters. As you gaze at what remains of the Caesarea harbor, imagine a small group of Jewish men disembarking from a First Century ship. After Paul’s arrest, this is where he was kept under arrest for two years before being sent to Rome for trial. Paul walked on these stones.

⁸ The following day, we left and came to Caesarea, where we went to the home of Philip the proclaimer of the Good News, one of the Seven, and stayed with him. ⁹ He had four unmarried daughters with the gift of prophecy.

¹⁰ While we were staying there, a prophet named Agav came down from Y’hudah ¹¹ to visit us. He took Sha’ul’s belt, tied up his own hands and feet and said, “Here is what the *Ruach HaKodesh* says: the man who owns this belt—the Judeans in Yerushalayim will tie him up just like this and hand him over to the *Goyim*.” ¹² When we heard this, both we and the people there begged him not to go up to Yerushalayim; ¹³ but Sha’ul answered, “What are you doing, crying and trying to weaken my resolve? I am prepared not only to be tied up, but even to die in Yerushalayim for the name of the Lord Yeshua.” ¹⁴ And when he would not be convinced, we said, “May the Lord’s will be done,” and kept quiet.

¹⁵ So at the end of our stay, we packed and went up to Yerushalayim; ¹⁶ and with us went some of the *talmidim* from Caesarea. They brought us to the home of the man with whom we were to stay, Mnason from Cyprus, who had been a *talmid* since the early days.

¹⁷ In Yerushalayim, the brothers received us warmly. ¹⁸ The next day Sha'ul and the rest of us went in to Ya'akov, and all the elders were present. ¹⁹ After greeting them, Sha'ul described in detail each of the things God had done among the Gentiles through his efforts.

²⁰ On hearing it, they praised God; but they also said to him, "You see, brother, how many tens of thousands of believers there are among the Judeans, and they are all zealots for the *Torah*.

Acts 21:8-21

2 ¹ You used to be dead because of your sins and acts of disobedience. ² You walked in the ways of the *olam hazeh* and obeyed the Ruler of the Powers of the Air, who is still at work among the disobedient. ³ Indeed, we all once lived this way—we followed the passions of our old nature and obeyed the wishes of our old nature and our own thoughts. In our natural condition we were headed for God's wrath, just like everyone else.

⁴ But God is so rich in mercy and loves us with such intense love ⁵ that, even when we were dead because of our acts of disobedience, he brought us to life along with the Messiah—it is by grace that you have been delivered. ⁶ That is, God raised us up with the Messiah Yeshua and seated us with him in heaven, ⁷ in order to exhibit in the ages to come how infinitely rich is his grace, how great is his kindness toward us who are united with the Messiah Yeshua. ⁸ For you have been delivered by grace through trusting, and even this is not your accomplishment but God's gift. ⁹ You were not delivered by your own actions; therefore no one should boast. ¹⁰ For we are of God's making, created in union with the Messiah Yeshua for a life of good actions already prepared by God for us to do.

¹¹ Therefore, remember your former state: you Gentiles by birth—called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised—¹² at that time had no Messiah. You were estranged from the national life of Israel. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.

¹³ But now, you who were once far off have been brought near through the shedding of the Messiah's blood. ¹⁴ For he himself is our *shalom*—he has made us both one and has broken down the *m chitzah* which divided us ¹⁵ by destroying in his own body the enmity occasioned by the *Torah*, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make *shalom*, ¹⁶ and in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus killing in himself that enmity.

¹⁷ Also, when he came, **he announced as Good News shalom to you far off and shalom to those nearby,** ¹⁸ news that through him we both have access in one Spirit to the Father.

¹⁹ So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with God's people and members of God's family. ²⁰ You have built on the foundation of the emissaries and the prophets, with the cornerstone being Yeshua the Messiah himself. ²¹ In union with him the whole building is held together, and it is growing into a holy temple in union with the Lord. ²² Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for God!

Ephesians 2

Prayer:

Baruch Atah ADONAI Eloheinu Melech ha'olam, hamadrikheinu b'darkhei shalom.

Blessed art Thou ADONAI our God, Who sets our steps in the Way of Shalom.

Master of the Universe! You have eternally blessed us by number us along with Your People, the sons and daughters of Jacob. We were not a people – yet You have added us to Yours, and now we have been brought near to You by the atonement of Yeshua. Blessed art Thou ADONAI!

Notes: _____

Leaving Eretz Yisra'el

With sadness we prepare to leave. Our time has been sweet. We have seen and felt so much, but best of all, our souls have been watered like a lush garden. Where ever we went, we felt the Presence of the Holy One, blessed be He. We have felt His breath upon our cheeks as we walked ancient streets and felt the gentle breeze on mountain tops. We have heard His whisper as we leaned against the Kotel, and heard the lapping of the water of Kinneret. We have known His shalom, and He cared for us as we traveled from place to place. He has blessed us and we are thankful. We are satisfied and yet we want more. We want more of this Place and more of Him. More of Him we will have – and b'ezrat HaShem, more of this Place for another time. So as we leave, we are reminded that this is our home – and our hearts will remain here... in the East.

Prayer:

T'filat Haderech

*Y'hi ratzon mil'fanecha ADONAI Eloheinu v'Elohei Avoteinu,
May it be Your will, ADONAI our God and God of our fathers,*

*shetolichenu l'shalom, v'tatz'idenu l'shalom, v'tad'richenu l'shalom.
that You lead us to peace, and make our footsteps for peace, and guide us to peace.*

*V'tagienu limchoz chef'tzenu l'chayim ul'simcha ul'shalom.
And make us arrive in our desired destination for life and for happiness and for peace.*

*V'tatzilenu mikaf kal oyev v'orev v'listim v'chayot
May You rescue us from the hand of every enemy, ambush, bandits, and evil animals*

*ra'ot baderech, umikal minei pur'anuyot hamit'rag'shot
on the way, and from disasters preparing*

*lavo la'olam v'tish'lach b'racha b'chal ma'aseh
to come to the world, may You send blessing into all creation*

*yadeinu, v'titnenu l'chen ul'chesed ul'rachamim
of our hands, and grant us grace and loving-kindness and mercy*

*b'einecha uv'einei chal ro'einu v'tishma kol
in Your eyes and in the eyes of all who see us, may You listen to the voice*

*tachanuneinu ki El Shome'a t'filah v'tachanun atah.
Our supplication, for You are God Who listens to prayer and supplication.*

*Baruch Atah ADONAI, Shome'a t'filah.
Blessed Art Thou ADONAI, Who listens to prayer.*