

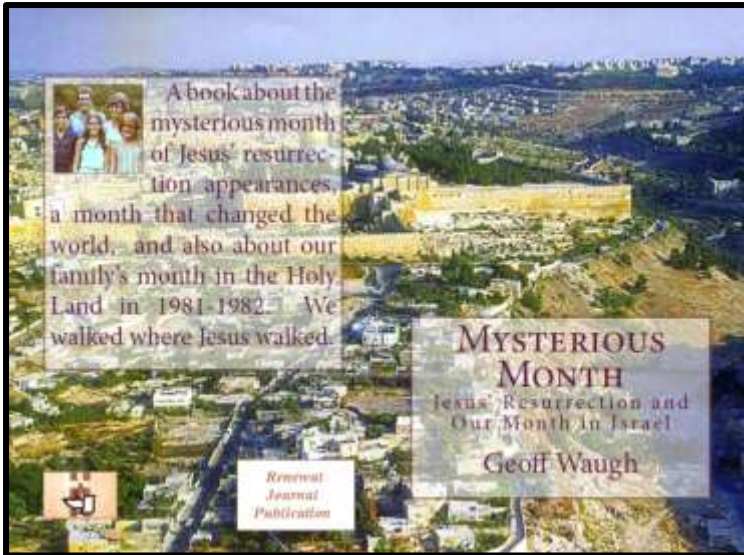
Mysterious Month

***A month that changed the world
12 Resurrection Appearances***

and

Our Month in Israel

We walked where Jesus walked



Geoff Waugh

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Exploring Israel Series:
Exploring Israel: The Holy Land (2011)
Risen! 12 Resurrection Appearances (2015)
Risen (Part 1 of this book)

Cover Photo: Old City of Jerusalem with Temple Mount

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[Renewal Journal Blog](#)

[Amazon: ISBN 978-1986494397](#)

Renewal Journal Publications

www.renewaljournal.com

Brisbane, Qld, Australia



*Logo: scribe's lamp & parchment
and servant's basin & towel
in the light of the cross*

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**Jerusalem looking west
Temple Mount and Golden Gate
in the eastern wall**

Part 1

A Mysterious Month

**12 Resurrection Appearances of Jesus:
A month that changed the world**



Israel from space

Galilee, 700 feet below sea level

Dead Sea, 1300 feet below sea level

Galilee to Jerusalem, 100 miles

Coast to Jordan River, 50 miles

PREFACE to Part 1

Mysterious Month

That month changed the world.

The mysterious month transformed the lives of people involved, and eventually changed the history of the world.

Eye-witnesses wrote their reports on parchments in the Greek language, now incorporated into the New Testament, the most translated book in the world. All or part of it is translated into around 3,000 languages and the whole Bible translated into over 500 languages. I use the New Revised Standard Version (NRSV) in this book with other translations added occasionally.

This story covers the most momentous month in history because it not only affected those involved but also changed the lives of countless millions through history since.

This first part of this book is reproduced in more detail in my book ***The Lion of Judah: The Resurrection of Jesus***. There I include many extra passages, some from Paul's letters and others from various passages in the New Testament including The Revelation.

Here I reproduce the Bible passages in *italics*. These passages, translated from the original eye-witness reports, tell the astounding story of that mysterious month.

Matthew, Mark and John were there personally. Luke gathered his reports from eye-witnesses for his two books, the Gospel of Luke and The Acts of the Apostles.

Jesus appeared mysteriously for 40 days, just over a calendar month from the full moon at Passover until his ascension beyond the clouds. As Jesus' friends stared at the clouds, two men in shining clothes told them that one day Jesus would return in the same way he had just ascended. The mystery continues!

Mysterious Month

Most people involved at the beginning of that mysterious month thought the unbelievable rumours were impossible, and said so. Loudly.

Only a few, very few at first, thought it may have happened. Even after a month some still doubted that it actually happened.

They saw the awful, brutal execution. Jesus had been severely flogged and tortured early that morning before his execution. The conquering Romans made sure their victims suffered maximum agony and humiliation on thousands of crosses, suffering publicly and slowly in excruciating pain to their last agonized breath. That's how we got our English words *excruciate* (ex-cruX - out of the cross) and *agony* from the Greek word *agon* (struggle or contest).

Romans crucified their victims along the main road just outside a town or village. They lopped trees and their victims carried the crossbar to the dreadful execution site where they were nailed to the crossbar and hoisted onto a tree trunk or stake. Peter later wrote that Jesus *bore our sins in His own body on the tree* (1 Peter 2:24). The execution place just outside Jerusalem's city wall was called the place of the skull, with graves nearby. There are tombs and graves just outside that city wall even today.

Eye-witnesses saw and heard the horrendous spectacle, a few like John from nearby. Spectators taunted the central victim: *And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' The soldiers also mocked him, coming up and offering him sour wine, and saying, 'If you are the King of the Jews, save yourself!'* (Luke 23:35-37)

The three struggling victims gasped out brief cries, one with angry accusations: *One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!'* (Luke 23:39).

Soldiers divided the victims' clothes among themselves, gambling for some. Eventually they smashed the legs of the two victims still alive so they died quickly, no longer able to push up from their spiked feet to gasp more breath. Religious leaders wanted them off the crosses before the Sabbath began at sunset.

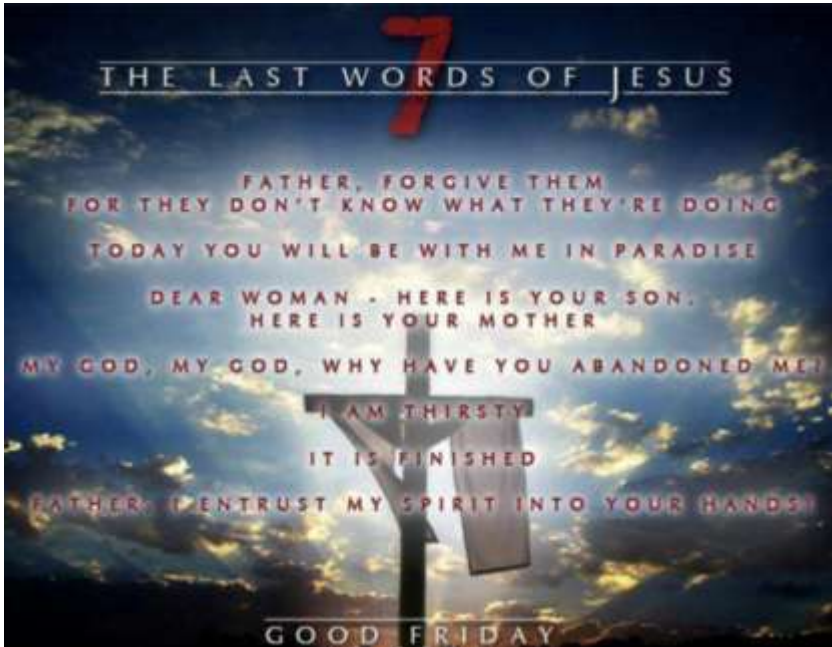
But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things (John 19:33-35; Luke 23:48-49).

The mystery deepened rapidly. Matthew, the disciple who had been a despised tax collector for Rome, reported that *the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split and the tombs broke open. The bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus' resurrection and went into the holy city and appeared to many people (Matthew 27:51-52).*



**Model of Jerusalem in Jesus' time, looking from the north,
Temple Mount left (east)
Pool of Bethesda (sheep pool) and Antonia Fortress alongside,
Herod's Palace right (west), Golgotha just outside the walls**



Jesus gave these seven statements while he was dying in agony.

1. *Father forgive them, for they know not what they do* (Luke 23:34).
2. *Truly, I say to you, today you will be with me in paradise* (Luke 23:43).
3. *Woman, behold your son: behold your mother* (John 19:26-27).
4. *My God, My God, why have you forsaken me*, (Matthew 27:46 and Mark 15:34; see Ps 22:1).
5. *I thirst* (John 19:28).
6. *It is finished* (John 19:30).
7. *Father, into your hands I commit my spirit* (Luke 23:46; see Psalm 31:5).

This summary uses NKJV. The Mounce translation of John 19:30 says 'It is accomplished' (www.biblegateway.com).

Can you imagine the disciples' grief and horror?

Jesus' friends thought their beloved hero really was the Messiah, their God-given King. Many of them expected him to free them from the terrible tyranny of Rome, but now those Romans had publicly executed him as they did to criminals and political enemies.

Only a few days earlier the excited crowds welcomed him to Jerusalem as their long awaited Messiah and deliverer, shouting *'Hosanna! Blessed is the one who comes in the name of the Lord — the King of Israel!'*

That momentous week may have gone something like this.

Palm Sunday, a day of Demonstration.

Jesus entered Jerusalem on a donkey, welcomed by big crowds and alarming religious and political leaders.

Monday, a day of Authority.

Jesus cursed a fig tree which withered and he cleansed the temple of traders calling them a den of thieves. He provoked temple authorities.

Tuesday, a day of Conflict.

Jesus debated with religious leaders pointing out their errors on key issues such as life beyond death and religious rules.

Wednesday, a day of Preparation.

Jesus visited friends at Bethany including Lazarus (raised from death) and his sisters and he was anointed with expensive perfume.

Thursday, a day of Farewell.

Jesus celebrated the Passover with his disciples, now called the Last Supper, and he washed their feet dressed as a servant in a towel.

Good Friday, the day of Crucifixion.

Jesus was arrested, faced religious and political trials, was flogged, mocked, crucified, and his body laid in a new, unused tomb.

Saturday, the day of Sabbath.

Jesus' body lay in the tomb which was sealed with a large stone and guarded by soldiers.

Easter Sunday, the day of Resurrection.

Jesus alive? Rumours spread. Guards from the tomb, directed by religious leaders, spread the rumour that Jesus' disciples came while the soldiers slept and stole the body. Most people believed their story.

Eye-witnesses had another more astounding story. Some people believed them. Many did not, and many still do not believe that it literally happened. Some still think it is a symbolic story.

Here are 12 resurrection events as told by the witnesses:

Resurrection Sunday

1) Mary Magdalene

When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. ²Very early on the first day of the week, just after sunrise, they were on their way to the tomb ³and they asked each other, 'Who will roll the stone away from the entrance of the tomb?' ⁴But when they looked up, they saw that the stone, which was very large, had been rolled away. ⁵As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

⁶'Don't be alarmed,' he said. 'You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. ⁷But go, tell his disciples and Peter, "He is going ahead of you into Galilee. There you will see him, just as he told you."'

⁸Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid. ⁹When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. ¹⁰She went and told those who had been with him and who were mourning and weeping. ¹¹When they heard that Jesus was alive and that she had seen him, they did not believe it. (Mark 16:9-11)

Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. ²So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, 'They have taken the Lord out of the tomb, and we don't know where they have put him!'

³So Peter and the other disciple started for the tomb. ⁴Both were running, but the other disciple outran Peter and reached the tomb first. ⁵He bent over and looked in at the strips of linen lying there but did not go in. ⁶Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, ⁷as well as the cloth that had been wrapped round Jesus' head. The cloth was still lying in its place, separate from the linen. ⁸Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. ⁹(They still did not understand from Scripture that Jesus had to rise from the dead.) ¹⁰Then the disciples went back to where they were staying. ¹¹Now Mary stood

outside the tomb crying. As she wept, she bent over to look into the tomb¹² and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot.¹³ They asked her, 'Woman, why are you crying?'

'They have taken my Lord away,' she said, 'and I don't know where they have put him.'¹⁴ At this, she turned round and saw Jesus standing there, but she did not realise that it was Jesus.¹⁵ He asked her, 'Woman, why are you crying? Who is it you are looking for?'

Thinking he was the gardener, she said, 'Sir, if you have carried him away, tell me where you have put him, and I will get him.'

¹⁶ Jesus said to her, 'Mary.' She turned towards him and cried out in Aramaic, 'Rabboni!' (which means 'Teacher').

¹⁷ Jesus said, 'Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, "I am ascending to my Father and your Father, to my God and your God."'

¹⁸ Mary Magdalene went to the disciples with the news: 'I have seen the Lord!' And she told them that he had said these things to her.

(John 20:1-18)

2) The Women

After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.² And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it.³ His appearance was like lightning, and his clothing white as snow.⁴ For fear of him the guards shook and became like dead men.⁵ But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified.⁶ He is not here; for he has been raised, as he said. Come, see the place where he lay.⁷ Then go quickly and tell his disciples, "He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him." This is my message for you.'⁸ So they left the tomb quickly with fear and great joy, and ran to tell his disciples.⁹ Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshipped him.¹⁰ Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.' (Matthew 28:1-10)

3) Cleopas and Friend on the Emmaus Road

After this he appeared in another form to two of them, as they were walking into the country. ¹³ And they went back and told the rest, but they did not believe them. (Mark 16:12-13)

Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. ¹⁴ They were talking with each other about everything that had happened. ¹⁵ As they talked and discussed these things with each other, Jesus himself came up and walked along with them; ¹⁶ but they were kept from recognising him.

¹⁷ He asked them, 'What are you discussing together as you walk along?'

They stood still, their faces downcast. ¹⁸ One of them, named Cleopas, asked him, 'Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?'

¹⁹ 'What things?' he asked.

'About Jesus of Nazareth,' they replied. 'He was a prophet, powerful in word and deed before God and all the people. ²⁰ The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; ²¹ but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. ²² In addition, some of our women amazed us. They went to the tomb early this morning ²³ but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. ²⁴ Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus.'

²⁵ He said to them, 'How foolish you are, and how slow to believe all that the prophets have spoken! ²⁶ Did not the Messiah have to suffer these things and then enter his glory?' ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

²⁸ As they approached the village to which they were going, Jesus continued on as if he were going further. ²⁹ But they urged him strongly, 'Stay with us, for it is nearly evening; the day is almost over.' So he went in to stay with them.

³⁰ When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. ³¹ Then their eyes were opened and they recognised him, and he disappeared from their sight. ³² They asked

each other, 'Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?'

³³ They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴ and saying, 'It is true! The Lord has risen and has appeared to Simon.'³⁵ Then the two told what had happened on the way, and how Jesus was recognised by them when he broke the bread. (Luke 24:13-35)

4) Simon Peter

There they found the Eleven and those with them, assembled together ³⁴ and saying, "It is true! The Lord has risen and has appeared to Simon." (Luke 24:33-34 NIV)

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures, ⁵ and that he appeared to Cephas, and then to the Twelve. (1 Corinthians 15:3-5)

Jesus gave Simon the name Cephas or Peter, from the word for rock in Aramaic (*kepha*) and Greek (*petra*): 'You are Simon son of John. You are to be called Cephas' (which is translated Peter). (John 1:42)

5) The Disciples behind locked doors

Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen. (Mark 16:14)

While they were still talking about this, Jesus himself stood among them and said to them, 'Peace be with you.'

³⁷ They were startled and frightened, thinking they saw a ghost. ³⁸ He said to them, 'Why are you troubled, and why do doubts rise in your minds? ³⁹ Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.'

⁴⁰ When he had said this, he showed them his hands and feet. ⁴¹ And while they still did not believe it because of joy and amazement, he asked them, 'Do you have anything here to eat?' ⁴² They gave him a piece of broiled fish, ⁴³ and he took it and ate it in their presence.

⁴⁴ He said to them, 'This is what I told you while I was still with you: everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.'

⁴⁵ Then he opened their minds so they could understand the Scriptures. ⁴⁶ He told them, 'This is what is written: the Messiah will suffer and rise from the dead on the third day, ⁴⁷ and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.' (Luke 24:36-49)

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, 'Peace be with you!' ²⁰ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. ²¹ Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' ²² And with that he breathed on them and said, 'Receive the Holy Spirit. ²³ If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven.' (John 20:19-23)

Forty Days

He appeared to them over a period of forty days and spoke about the kingdom of God. (Acts 1:3)

6) The Disciples with Thomas, one week later

Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came. ²⁵ So the other disciples told him, 'We have seen the Lord!' But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.'

²⁶ A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' ²⁷ Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.' ²⁸ Thomas said to him, 'My Lord and my God!' ²⁹ Then Jesus told him, 'Because you have seen me, you have

believed; blessed are those who have not seen and yet have believed.'
(John 20:24-29)

7) 500 together

After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. (1 Corinthians 15:6)

8) James

James, the brother of Jesus, became a key leader in the church in Jerusalem. Jesus' mother Mary and his brothers James, Joseph (Joses), Jude (Judas) and Simon were involved in the church from the beginning (Mark 6:3; Matthew 13:55; Acts 1:14). James and Jude wrote letters now included in the New Testament.

Paul persecuted Christians but changed after he saw Jesus in a vision. He summarized some of Jesus' resurrection appearances: *Then he appeared to James, then to all the apostles, ⁸and last of all he appeared to me also, as to one abnormally born. (1 Corinthians 15:7-8)*

9) 7 disciples on the Galilee Shore

Afterwards Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: ²Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. ³'I'm going out to fish,' Simon Peter told them, and they said, 'We'll go with you.' So they went out and got into the boat, but that night they caught nothing.

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

*⁵He called out to them, 'Friends, haven't you any fish?'
'No,' they answered.*

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

⁷Then the disciple whom Jesus loved said to Peter, 'It is the Lord!' As soon as Simon Peter heard him say, 'It is the Lord,' he wrapped his

outer garment round him (for he had taken it off) and jumped into the water. ⁸ The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred metres. ⁹ When they landed, they saw a fire of burning coals there with fish on it, and some bread.

¹⁰ Jesus said to them, 'Bring some of the fish you have just caught.'

¹¹ So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn.

¹² Jesus said to them, 'Come and have breakfast.' None of the disciples dared ask him, 'Who are you?' They knew it was the Lord. ¹³ Jesus came, took the bread and gave it to them, and did the same with the fish. ¹⁴ This was now the third time Jesus appeared to his disciples after he was raised from the dead.

¹⁵ When they had finished eating, Jesus said to Simon Peter, 'Simon son of John, do you love me more than these?'

'Yes, Lord,' he said, 'you know that I love you.'

Jesus said, 'Feed my lambs.'

¹⁶ Again Jesus said, 'Simon son of John, do you love me?'

He answered, 'Yes, Lord, you know that I love you.'

Jesus said, 'Take care of my sheep.'

¹⁷ The third time he said to him, 'Simon son of John, do you love me?'

Peter was hurt because Jesus asked him the third time, 'Do you love me?' He said, 'Lord, you know all things; you know that I love you.'

Jesus said, 'Feed my sheep. ¹⁸ Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.' ¹⁹ Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, 'Follow me!'

²⁰ Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, 'Lord, who is going to betray you?') ²¹ When Peter saw him, he asked, 'Lord, what about him?'

²² Jesus answered, 'If I want him to remain alive until I return, what is that to you? You must follow me.' ²³ Because of this, the rumour spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, 'If I want him to remain alive until I return, what is that to you?'

²⁴ This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

²⁵ Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written. (John 21:1-25)

10) Galilee Mountain

¹⁶ Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. ¹⁷ When they saw him, they worshipped him; but some doubted. ¹⁸ Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.' (Matthew 28:16-20)

11) Eating in Jerusalem

On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵ For John baptized with water, but in a few days you will be baptized with the Holy Spirit." (Acts 1:4-5 NIV)

12) The Ascension

Luke described Jesus' ascension in two passages.

When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. ⁵¹ While he was blessing them, he left them and was taken up into heaven. (Luke 24:50-51)

Then they gathered round him and asked him, 'Lord, are you at this time going to restore the kingdom to Israel?'

⁷ He said to them: 'It is not for you to know the times or dates the Father has set by his own authority. ⁸ But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'

⁹ After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

¹⁰ They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. ¹¹ 'Men of

Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.' (Acts 1:6-11)

Here is a summary of those 12 eye-witness accounts about their encounters with the physical, resurrected body of Jesus.

Resurrection Sunday

- 1 Mary Magdalene - Mark 16:9, John 20:11-18
- 2 The Women - Matthew 28:9-10
- 3 Cleopas and friend, Emmaus Road – Mark 16:12-13, Luke 24:13-34
- 4 Simon Peter - Luke 24:34, 1 Corinthians 15:5
- 5 The Disciples - Mark 16:14, Luke 24:36-49, John 20:19-23

40 Days - Acts 1:3

- 6 Disciples with Thomas, one week later - John 20:24-29
- 7 500 followers together - 1 Corinthians 15:6
- 8 James - 1 Corinthians 15:7
- 9 7 on Galilee Shore - John 21:1-25
- 10 Galilee Mountain - Matthew 28:16-20
- 11 Eating in Jerusalem – Acts 1:4-5
- 12 The Ascension, Mount of Olives - Acts 1:6-9



Resurrection

The Resurrection and the Great Forty Days		
Description	Location	Scripture
Women carry spices to the tomb	The Garden	Mt 28:1 Mk 16:1,2 Lk 24:1
The angel had rolled away the stone	The Garden	Mt 28:2
Women announce the resurrection	Jerusalem	Mt 28:8 Lk 24:9,10 Jn 20:1,2
Peter and John run to the tomb	The Garden	Lk 24:12 Jn 20:3
The women return to the tomb	The Garden	Lk 24:1
The guards report these things to the chief priests	Jerusalem	Mt 28:11-15
APPEARANCES OF CHRIST AFTER HIS RESURRECTION		
1) To Mary Magdalene: 'All hail! Fear not. Touch me not'	The Garden	Mt 16:9,10 Jn 20:14
2) To the women	The	Mt 28:9, 10

returning home: 'Go tell my brothers that they go into Galilee - there shall they see me'	Garden	
3) To two disciples going to Emmaus (explaining prophecies on the passion)	Emmaus Road	Mk 16:12 Lk 24:13
4) To Peter	Jerusalem	1Cor 15:5 Lk 24:34
5) To ten Apostles	Jerusalem	Lk 24:33 Jn 20:19
Peace be unto you. As my Father has sent me, so send I you. Receive the Holy Spirit. Whoever's sins you remit, etc	Jerusalem	Jn 20:2-23
6) To the eleven Apostles	Jerusalem	Mk 16:14 Jn 20:26
'Peace be unto you'	.	Jn 20:26
To Thomas: Reach out your finger, etc Blessed are they that have not seen, yet have believed	Jerusalem	Jn 20:27, 29
7) To 500 together	Unknown	1 Cor 15:6

8) To James	Unknown	1 Cor 15:
9) To 7 disciples at the sea of Tiberius, including a miracle draught of fishes	Galilee	Jn 21:1-24
To Peter; Feed my sheep, feed my lambs	Galilee	Jn 21:15-17
10) To the 11 disciples on a mountain: All authority has been given to me in heaven and on earth. Go therefore and make disciples of all nations, ... Lo, I am with you always even to the end of the age.	Galilee	Mt 28:16-20
11) Eating together in Jerusalem	Jerusalem	Acts 1:4-5
12) The Ascension	Mt of Olives Bethany	Mk 16:19 Lk 24:50-51 Acts 1:9-11

Due to different emphases in each gospel, the chronological order is not always clear. These tables are one possibility. This chronology is adapted and used with permission from Believe: <http://mb-soft.com/believe/txh/gospgosp.htm>



Israel, 1981-1982

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Part 2

Our Month in Israel

We walked where Jesus walked.

**Reproduced from my 1982 newsletter
included in my autobiography
*Looking to Jesus:
Journey into Renewal and Revival*
and my book
*Exploring Israel***



Jerusalem, Temple Mount with Dome of the Rock, Western Wall & Plaza left of mount, Kidron Valley and Mount of Olives east, right, and Golgotha to north-west beyond old walls.

PREFACE to Part 2

We walked where Jesus walked

Our family of five visited Israel in December-January of 1981-1982, with our friends Di Reynoldson, Diane Farmer, Paul Varendorf and David Baker.

Part 2: Our Month in Israel, is adapted from pages 103-109 of my autobiography, ***Looking to Jesus: Journey into Renewal and Revival*** and pages 1-17 of my book, ***Exploring Israel***. It is an overview of our trip and my impressions.

Israel is unique. This land of the Bible, the land of Jesus, grabs you. My memories remain vivid, strong and transforming. Being there brings the Bible alive in new ways. Scripture leaps from Bible picture books into the sights, sounds, smells, tastes and touch of living, breathing people today, saturated with yesterday's events.

Walk around the present Crusader walls of the old city of Jerusalem and you literally walk around the land and ruins of the smaller city of Jesus' day.

Wander on the pebbled shore of Galilee at Capernaum and you literally walk where Jesus walked. Or you can sit in a boat on the lake as he did.

Everywhere you go there, names of Bible places jump at you off large, modern road signs pointing to yet another biblical location, full of history's blood, sweat, toil and tears. The hundreds of signs in Hebrew and English remind you of events from 4,000 years of history there and of the astounding miracles seen in those places.

I pray that these brief memoirs will bless you and inspire you.

As you look through my eyes and our family's experiences with our friends I hope that you too may glimpse something more of the wonder of God's mighty purposes for us all, demonstrated in the long history of Israel and especially in the life of Jesus who lived there, died there, rose again there, and ascended in glory and authority there.

To God be the glory, great things he has done – especially in Israel. There he revealed himself in and through his one and only Son, the Lamb of God who takes away the sin of the world, the Lion of the Tribe of Judah, the King of kings and the Lord of lords who reigns forever.



Old City of Jerusalem looking north, Temple Mount centre (Dome of the Rock where Temple was), Western or Wailing Wall on west side of trees on the Temple Mount, with Zion down the ridge south, the Kidron Valley and the Mount of Olives east. Calvary west of the Temple Mount, just outside the original city walls.

FAMILY VISIT TO ISRAEL

Our family visited Israel in December-January, 1981-82. Meg and I with our children Lucinda 12, Jonathan 11, and Melinda 9, stayed in church hospices (hostels) with a few friends from Brisbane.

We explored the Holy Land from the lush Golan Heights in the north to the dry Sinai desert in the south, and visited Egypt as well. This adventure brought the Bible alive for me in new ways. We discovered so many sights, sounds and smells as well as touching and tasting its unique variety.

This is the land of Jesus. He laboured as a carpenter in the hills around Nazareth. He often walked the 100 kilometres from Galilee to Jerusalem. Devout Jews attended the three main feasts in Jerusalem each year: Passover, Pentecost, and Tabernacles. He later walked with his followers in and beyond the towns and villages of the hills around Galilee. He traversed the land proclaiming and demonstrating the good news of God's Kingdom.

We stayed in the convenient Anglican hospice in the old city of Jerusalem near the Jaffa Gate as well as in the impressive Church of Scotland hospice at Tiberius on Lake Galilee. What an adventure! Together we explored Jerusalem, Bethlehem (on Christmas Eve for carols and Christmas day to explore), Masada, the Dead Sea, Eilat on the Red Sea, the Sinai desert, the wide Jordan valley, Tiberius and Galilee including Capernaum. We saw the locations of so many Bible events we knew about.

I toured with the children and some of our group by bus to Egypt. We climbed into the Great Pyramid visiting the hot, stuffy burial chamber inside, had camel rides at the Sphinx, visited the Cairo museum and zoo, and took a ride on the Nile in an ancient style of boat. We crossed the Suez Canal twice in our journey across the desert, but I think the children slept through most of that from exhaustion!

I noted the following impressions in a circular letter on our return, fresh with recent memories and new discoveries:



Sea of Galilee looking toward the eastern hills

from Tiberius

Israel

Hans Bouma writes free verse - personal and powerful. Here's a sample opposite a photograph of Galilee (*An Eye on Israel*, p. 68)

how in his element
he was here
at the shore of the lake

talking preaching
healing liberating
distributing bread and fish

a brother
one of us
man among men
person among persons

it was the death of him
anybody who lives like that
needs to be eliminated

he came back ...

That's it. Meg found that book in a shop in Eilat on the Red Sea gulf, just like we found many treasures, thoughts, souvenirs, fellow Australians, pilgrims, tourists Christians, and scenic wonders from the fertile ranges of Dan in the north to the barren desert around Beersheba in the south; from the northern snow peaks of Mt Hermon to the southern gaunt crags of the Sinai.

How do you compress a month of vivid impressions into a few pages; over 4,000 years of history into one letter? You can't. Others have written books, or journals. I'll jot down some notes. These notes are a kind of travelogue, diary, family chronicle, impressions, highlights, devotional reflections, biblical discoveries, and personal pilgrimage all rolled into one jumble.

Professor E M Blaiklock noted, "The specious pilgrims, devotees or charlatans, who contrived a living across Europe on their way to the 'Sainte Terre', put the word 'saunterer' into the vocabulary of the West. By air, road and sea the pilgrims still arrive, perhaps with packs on back and seeking adventure or service in this kibbutz or that; with Projects of



**Jerusalem, looking west from the Mount of Olives
with the Temple Mount on the eastern edge of the Old City**



**Western Wall of the Temple Mount
Place of prayer for Jews
Western Wall Plaza**

study in more than one notable university; to dig for a season in yet more ruin tells; or perhaps in eager parties, pastored, tutored, guided and comfortably lodged at night" (*Eight Days in Israel*, p. 7)

The two books I've quoted are our favourites. They both have magnificent photos in colour and clear, concise text.

IMPRESSIONS

First view from the plane: the long straight coastline. Tel Aviv sprawling around Jaffa (old Joppa), so many stone and cream brick houses, flat roofs, sealed roads spreading out across fertile coastal plains; and landing over cultivated fields and orange groves.

Israeli soldiers in battle green - gun strung from shoulder strap, mostly young. National service is compulsory for all at 18 for three years. Alert. Few signs of active war; just a sense of immediate readiness to act - quickly. Peaceful atmosphere. Friendly. Quick action if needed. On guard.

Bargaining began on stepping outside the terminal; cab drivers competing for a fare to Jerusalem or anywhere. We arrived late Saturday afternoon and all of us, five Waughs plus three friends piled into one 7-seater sherut (taxi) for the breath-taking 50 kilometre drive south east to Jerusalem.

Road signs leapt from the Bible onto huge notice boards; we followed those on the four lane main highway to the hills, to Jerusalem. Evening came. A big city set on hills, lit by a thousand lights, like any city, yet unique. Very hilly. Weaving through crowded modern streets in West Jerusalem to our hospice (hostel) inside the walls of the Old City just near the Jaffa Gate. Those walls! History in stone.

Jerusalem. Now tumbling impressions, so fast, old and new together, scores of languages, tourists, people milling about in the Old City, arriving Saturday evening at the end of the Sabbath, Christians sharing travel talk at the hospice, our family in a 16-bed dormitory used as a family room in winter. Cool and crisp. Woollens needed each night and many days in the hills.

First night in Israel, in Jerusalem. Travel weary but too wide awake to sleep yet. So with the family bedded down I walked-ran-sauntered around the Old City walls; 2.5 kilometres, none flat.



Western Wall of the Temple Mount

**Original wall from Jesus' time
Sacred place for Jews to pray
Ground level higher now over ruins
Top of ancient arch doorway visible**

Impressions are personal, different, and vivid. As I circled flood-lit city walls at night I was swamped by history I'd read, studied, taught, preached, and heard all my life. The impact of that still remains, but is also too big. Just one circuit of the walls and you have encircled events like Abraham on Mt Moriah (probably), David, Solomon - that Temple Mount still there, still walled, still standing high over David's Zion on the ridge to the south of it, the deep Kidron Valley and sentinel Mount of Olives immediately east, and Calvary and a silent tomb somewhere close by north-west - the kings, prophets and priests of Judah, Rehoboam's stupidity, Josiah's reforms, Zedekiah's surrender to yet another army, Isaiah, Jeremiah, then Ezra and Nehemiah (those walls again), on past Greek and Roman invasion to the central drama of the universe - Jesus. You can't absorb it all. It's immense.

And 2,000 years of history is written there since then. That's more obvious. Turk, Muslim, Crusader, Arab, Jew. Israel today. So small. 70 kilometres wide; 200 kilometres long (*i.e.*, Dan to Beersheba).

Sunday

Here are a few impressions from our first full day there.

7.30am, hospice breakfast - bacon and eggs (pork in Jerusalem!).

8.00am, Anglican service and communion inside the Old City just beside our Anglican hospice (English service, English Prayer Book, English hymns - home away from home).

9.30am, a quick walk to the Garden Tomb for an evangelical service there - they were singing "Light and life to all he brings, risen with healing in his wings" as we came in. The organist played *He is Lord* and *How Great Thou Art* at the end of the service and we wandered in that beautiful, serene garden, the favourite spot in Jerusalem for most of our group and our family; quiet, beautiful, easy to reflect or meditate or just think or pray. Holding the tiny black speck of a mustard seed from a bush there.

10.30am, sauntering into the Old City again; bazaars; store keepers' urgings to buy souvenirs wares, post cards, gifts; bargaining; people milling everywhere in narrow streets; Old City streets so narrow no cars can come in so donkeys carry loads there; on to the Temple Mount, spacious, dominated by the Dome of the Rock mosque, clear views of the Mount of Olives to the east; on by an underground path



Entrance to Church of the Holy Sepulchre
Traditional site of Calvary with
an ancient tomb nearby outside original city walls



Garden Tomb
Ancient tomb in beautiful peaceful garden
Possible resurrection site just outside Old City

Beneath arches beside the Temple Mount (once bridges between the temple area and the western part of the old city) to the Western Wall (previously called the Wailing Wall) of the Temple - the only remains of the buildings there from Jesus' day - the Jews' most holy site, now with a huge cleared and paved plaza beside it, their substitute for their temple; eating pomegranate - sweet but messy; one main English language paper *The Jerusalem Post* follows Israel's tradition by not printing the name of God, prints G-d instead. All that before lunch!

Back to the hospice for lunch, then we walked again exploring the southern side of the Old City including the continuing excavations at the Southern Wall of the temple where buildings long buried since Bible days are partially uncovered and restored.

Then in late afternoon some of us returned for sunset at the Western Wall of the Temple Mount and the first day of the Festival of Lights (see John 10:22 - It was winter, and the Festival of the Dedication of the Temple was being celebrated in Jerusalem). Still is. Every day, beginning at sunset, the Jews light an oil lamp for 8 days commemorating their deliverance from the Syrian Greeks in the days of the Maccabean revolt against Greek rule. Their story is that a tiny amount of olive oil lasted miraculously for 8 days when they reclaimed and restored the desecrated temple and lit the 7-branch candle-stick (menorah). By the end of the 8 days they had been able to produce more oil from olive trees.

Our first week in Israel was in Jerusalem, so we saw the lamps being lit – an extra one each day - and we were there when all 8 were alight on the 8th day - the following Sunday evening.

After supper (English name for dinner) at the hospice, we piled into Christ Church cathedral for the Anglican and interdenominational carol service, for Christmas came that week too.

I was able to fit in a visit to the Jerusalem Baptist evening service after that (arriving late but glad I found it). As we prayed there at their charismatic service, a strong aroma of burning filled the room, noticed by everyone. [Years later, I occasionally noticed that same fire smell in other prayer times in other countries, usually at significant times of sensing the Lord's mighty presence.] On my walk back to the hospice I made another complete circuit of those Old City's ancient stone walls, now flood lit.

That was just one day! So many were like that.



**Masada mountain fortress beside the Dead Sea,
Remains of a fortress built by Herod the Great
and the last stand of Jews in the 70AD war with Rome.
Overlooking the Dead Sea**



REFLECTIONS

Here are a few memories of those first 10 days in and around Jerusalem. Christmas Eve at the Shepherds' Field opposite Bethlehem only 15 kilometres south of Jerusalem's Old City where we joined busloads of tourists for a carol service as we sat on the ground around and above caves possibly used as shelters by shepherds; a fantastic American choir (one of many visiting Israel for Christmas) singing unaccompanied songs including "*Down from his glory, ever living story, my Lord and Saviour came, and Jesus was his name. Born in a manger, to his own a stranger ... O how I love him*" and finishing with the *Hallelujah Chorus*. Singing carols on the bus back to Jerusalem.

A Christmas Day visit to Bethlehem on a local bus; wandering around 'David's wells' there - three ancient wells in a monastery garden. Too many churches crowding sacred sites! Too much religious paraphernalia. You get more of the feel of original biblical places if you stay clear of the religious monuments in churches: altars, icons, incense, and religious rituals.

A full day's bus trip to the Dead Sea - from Jerusalem via the Mount of Olives and Bethany down to the Jordan Valley near Jericho, on to the Dead Sea past Qumran (Dead Sea scrolls caves) and En Gedi (David's hideout with fresh water springs) to Masada - stark mountain fortress where the last of the Jews held out against the Romans following the 70 AD war when Jerusalem was destroyed. A cable car now lifts you quickly there to wander in the remains of Herod's palace and garrison. The huge stone and dirt ramp hill still remains, built by slaves under Roman rule to reach the top after a four-year siege. Those Jews committed mass suicide rather than surrender; and that stands for Israel like Anzac does for Australia. Soldiers now vow: Masada shall not fall again.

Down for a swim in the Dead Sea, some getting salt in eyes and mouth and regretting the savage sting. The road back was closed for an hour or so by Israeli soldiers who had found footprints along the shore, so they stopped all movement till they checked it out - for fear of terrorists from Jordan. It proved to be tourists - maybe friends of ours who camped on the beach that previous night! Our women and children returned by taxi on a longer inland route through Hebron and Bethlehem. I returned later by bus with David Baker (in our group) after the road was opened again. We beat the taxi home as it turned out. The bus driver was in a hurry, being late.



North West Sea of Galilee



Capernaum with Bethsaida and hills north of Galilee Lake

We went south on a long bus trip from Jerusalem past the Dead Sea to Eilat on the Red Sea (old Aqaba now new, beside a large Jordanian sea port just over the border from Eilat). We stayed in a caravan park near the beach, with one leisurely day at the beach - a pleasant change from exploring and walking every day. Then we took a guided tour for two days into Sinai and stayed at St Catherine's monastery there near one of the presumed (but unlikely) sites of Horeb, Sinai. That involved long desert bus rides, a 4am start in the dark to climb 'Mt Sinai' and watch the sun rise from the top for some of us, a wander through the old monastery dating back to the 6th century A.D. It was built there because of a bush in the valley. It's the only bush of that kind in the Sinai ranges, so someone thought it may have been the burning bush - a rather unlikely story. It still grows! The monastery is built around it. Monks translated the first Bible in Greek there in the fourth century. There's lots of history there - monks and pilgrims for centuries. No one knows exactly where the real Horeb is; maybe around there, but more likely across the Red Sea in Midian, Jethro's area in Arabia (Galatians 1:17; 4:25).

Back to Eilat and an early start on New Year's Day to travel by bus to Tel Aviv on the coast, change buses there and head north to Galilee via the coast, across the Plain of Sharon and the Valley of Jezreel, past Megiddo south of the Galilee hills where Nazareth strides the hill tops, on to Tiberius on the south-west of Galilee lake.

Galilee is beautiful. The lake nestles 700 feet (200 metres) below sea level, surrounded by rolling hills and the Mt Hermon ranges to the north where the Jordan head waters form in the snows and tumble from 8,000 feet above sea level to below sea level in about 40 kilometres. 'Jordan' means 'descender' and it does - all the way from the northern ranges steeply down to Galilee and down the wide Jordan Valley rift to the Dead Sea 1400 feet (400 metres) below sea level, the lowest place on earth.

Of course we saw the sights around the Sea of Galilee too - ruins of Capernaum, lakeside historical places like Magdala and Bethsaida, even a drive right around the lake on our first full day there in the car of one of the guests at the hospice, a 50 kilometre round trip. The Church of Scotland hospice provided the most beautiful setting we stayed in, right by the lake in an old Turkish government centre, now a church hostel. We swam in the hot springs there. It was even warm enough one day later on for me to dive into the lake - clear and bracing. I took the children on a motor boat ride to Capernaum.



Falukka boats on the Nile



Great Pyramid & Sphinx

Egypt

The Egypt interlude trip involved a long day of getting there by bus (to Gaza, to the Suez Canal and then to Cairo) and another long day returning by bus across the Sinai desert coastal road with long waits at the Israel-Egypt border in the desert of 3 to 5 hours! On our trip south we left Jerusalem at 8am after a quick breakfast, then spent all afternoon at the border clearing passports and baggage along with some hundreds of other bus travellers - all arriving around the same time. We changed to an Egyptian bus and guide, scored a flat tyre so returned to the border for another hour and a half while that was fixed. So we crossed the Suez Canal on a passenger barge at night and another tourist bus took us to Cairo for dinner at 11.30pm!

Next day was full of guided activity. A visit to Memphis - the capital in Joseph and Moses' day, bargaining again, and the visits to tombs and pyramids and Sphinx, including camel rides and the tourist hike into the hot and stuffy burial chamber in the middle of the Great Pyramid.

The second day included a visit to the Cairo museum with the displays of Tutankhamen the boy king, now famous because his tomb was the only one recently discovered which had not been plundered by grave robbers over the centuries. So the burial artefacts are now on view - layers of gold and hundreds of symbolic figures. We also visited the bazaar, then saw an old church said to be where Mary and Joseph took Jesus to stay in a cave for a while (!) and a nearby synagogue dating centuries back on the site of an earlier one belonging to Jews in Egypt in Bible times, where it's assumed Joseph took Mary and Jesus. At night we returned to the pyramids and Sphinx for a sound and light show, seeing them lit by coloured lights while watching the story of 5,000 years of history dramatically recalled.

Our free day in Cairo gave us time for a ride on the Nile River in a Falukka sail boat modelled on ancient ones, and a visit to the Cairo zoo, followed by a long walk back to the hotel and an early night ready for a very early start next morning. We left Cairo about 4.30am after a quick breakfast, retraced our way to the Suez Canal, but this time crossed in the bus on a vehicle ferry, after we had watched a few ships sail south through the sand. We drove through the desert and sat around at the border for some hours then slumped into our Israeli bus to doze most of the way back to Jerusalem, arriving there about 7pm.

JERUSALEM OLD CITY



Old City of Jerusalem

The Old City of Jerusalem stands high among surrounding hills. David's city of Zion continues south, sloping down the ridge with the Kidron Valley and the Mount of Olives a short walk to the east. Gates into the Old City today are the Jaffa (west), New, Damascus, Herod's (north), Stephen's or Lion, Golden – walled in (east), Dung and Zion (south) Gates. We stayed at Christ Church hospice near the Jaffa Gate. I walked around the floodlit Old City walls each night for seven days, beginning and ending at a different gate each time, remembering and meditating on what happened there.

OBSERVATIONS

We hired a car so we could catch up on scattered places from Eilat and the Dead Sea, Jericho, the Jordan Valley rift, return to Galilee, over the hills to Nazareth and nearby Cana, past Mt Carmel to Haifa on the coast. A sherut (taxi) driver took us on the return trip down through the central ranges along the Jezreel Valley into old Samaria, a stop at Jacob's Well, through the hills and valleys heading into the Judean hills and back to Jerusalem for our final days together in Israel. Shalom

Those were my 1982 impressions, and they remain vivid!

So do other impressions. My perspectives shifted from pretty story book pictures to living, current ones.

Jerusalem. Everything jams together in the Old City of Jerusalem. I walked around it all each night in an hour or so. Jesus, while bound, walked quickly from Gethsemane to Caiaphas' house, to temple prison, to Pilate's residence, to Herod's palace, to Pilate again, to the fortress barracks for flogging, to Calvary (not a hill, but Golgotha, the place of a skull on the main road just outside the city wall, as was Roman custom to terrorise conquered subjects), all by 9am one fateful morning.

Bethlehem. No room in the what? Mary and Joseph weren't trying to check into an inn, because they stayed with relatives. Luke has a different word for inn (*pandeion*), which he uses in the Good Samaritan story. The word in the Christmas story (*kataluma*) is the word used for the room in which Jesus shared the Last Supper with his disciples — the guest room of a house. The guest room in Bethlehem was already full, so they had to use the crowded, smelly stable with the feeding box for a crib.

Galilee. Jesus had to live outdoors, forced by hot, desperate rabbles, pushing and shoving to touch him because all who touched him were healed (Matthew 14:36, Mark 6:56). No pristine, bleached white robes for him! Just dust, and noise, and thousands of sweaty hands, with barely any space or time to eat.

Bible picture books and Christmas or Easter cards look so pretty. They're like serene, stained glass fiction, compared to the dirty, smelly reality. This reality no children's book can depict, especially the bruised and bloodied victims gasping in excruciating pain on ghastly crosses along the main road while their executioners grabbed the victim's clothes for themselves or gambled for them.

My search and research about Jesus led me to explore all these interesting and often surprising discoveries.



Old City of Jerusalem

Crusader walls of 1,000 years ago surround the Old City of Jerusalem today. The city of Jesus' day was about half this size, west and south of the high Temple Mount made from huge limestone. The temple entrance was where the Golden Gate is today, now walled in, facing east. The Golden Gate and Stephen's (Lion) Gate faced the sunrise and the Mount of Olives (where Jesus ascended) with the Olive groves of Gethsemane on its slopes. Calvary, Golgotha (the place of a skull) would be just outside the original city walls.

CONCLUSION

Jesus walked here for over 30 years and also appeared here many times in his risen body. Scripture describes 12 of those appearances and I conclude here with reflections on walking where Jesus walked.

I walked the 2.5 kilometres around those floodlit old city walls each night for a week. That Hanukkah week celebrated olive oil burning for a week in the temple after the Maccabean revolt so a huge menorah had a new one of the 7 lamps lit each night in the Western Wall plaza beside the Temple Mount. We joined bus-loads of carollers in the Shepherd's Field on Christmas Eve and visited Bethlehem on Christmas Day.

Walking there I was constantly reminded of the birth, life, death and resurrection of Jesus. I returned in 2013 and sauntered around those old city walls again, this time in daylight. I explored the walk along the top of the northern walls from the Jaffa Gate to the Lion's Gate. I could see and walk where Jesus was executed, buried and risen. He appeared to women in the garden by the tomb, to two friends at Emmaus, to Peter and then the disciples in the city. Later he appeared to them again in Galilee at least twice. There the risen Lord promised to be with us to the end of the age (Matthew 28:20). Remember that – and talk to him often (like now) and listen to him, especially through his Word. I like to write his Word to me in my diary each day.

I wandered around the Mount of Olives, found shade in the olive groves of Gethsemane, and looked back across the old city of Jerusalem with the Temple Mount close by and the sandstone city spread out beyond it, shining in the sunlight. There I remembered Jesus' final appearance and his final promise: *You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth* (Acts 1:8).

Trust him. Jesus cannot lie. He is with us - to the end of the age. He promised to empower us by his Spirit to be his witnesses – to the ends of the earth.



In the old city of Jerusalem



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Addendum

The Old City of Jerusalem

The current Old City of Jerusalem is crammed inside the 500 year-old Crusader city walls, around. You can walk the circuit around those impressive walls in an hour. I did that each night in my first week in Jerusalem, appreciating the floodlit ancient paths and scenes just outside the city walls with its seven open gates in the walls then.

Abraham may have walked there on Mount Moriah, willing to sacrifice his son Isaac, but God provided the ram. Caleb and Joshua spied out the land and Caleb claimed that mountain when Joshua's armies repossessed the land. We walked there.

David in nearby Bethlehem eight miles south, and chose Jerusalem, Zion City, as his capital built on the ridge just south of the temple mount which he prepared for his son Solomon who built the first temple there. This was the capital for the nation and then for the Tribe of Judah all through their thousand year history. We walked there.

Destroyed by the armies of Persia, the walls and then the temple were restored after the Babylonian exile in the time of Nehemiah and Ezra with the same temple mount but a smaller city wall than today. We walked there.

Then came Jesus, and his family, and his disciples, and his followers. Not only did he cleanse the temple, but near there, just outside the old city walls he became our eternal sacrifice on the cross. There he rose again from a new nearby tomb and there he appeared again to his disciples many times. And from the nearby Mount of Olives, east, he ascended. We walked there.

There the Holy Spirit came in power, transforming believers. There Peter preached, Stephen was the first martyr near Stephen's Gate beside the temple, and there Paul contended with religious leaders. We walked there.

Those walls and the temple were again destroyed during the Jewish War with Rome in AD70. Remains of their last stand at Masada and the huge man-made Roman ramp hill are still there. We walked there too.

This Addendum gives you more detail about the current walls and city gates of the Old City of Jerusalem. My friend Elisha from India gathered the following information during his recent visit to Israel.

Gates of Jerusalem

The gates of Jerusalem today mostly date from the time when Suleiman the Magnificent (1520-1566) rebuilt the walls. Work began in 1537 and was not completed until 1541. The length of the walls is 4,018 meters (2.5 miles), their average height is 12 meters (39.37 feet) and the average thickness is 2.5 meters (8.2 feet). You can walk on top of the northern walls from the Jaffa Gate to Lion's Gate, including many steps and ramparts.

The Old City covers roughly 220 acres (one square kilometre). The Old City has seven open gates (Jaffa, New, Damascus, Herod's, Lions'/St. Stephen's, Dung, Zion). The East Gate or Golden Gate is closed.



Old City of Jerusalem
Gates marked in red

Jaffa Gate

It is named because of the road leading to the port city of Jaffa (Joppa), this gate is the only one on the western side of the Old City. It is one of busiest gates, located right above the Hinnom valley, west. On the inside it opens between the Armenian and the Christian Quarters.

In ancient days, pilgrims used to dock at the Mediterranean port of Jaffa. From Jaffa, if they walked east for 40 miles for three days or more along the Jaffa Road, they would have reached the Jaffa Gate. That's how it got its name. Now Jaffa is a suburb of Tel-Aviv. Today the Jaffa Gate is widely used for commerce as well as for access to the Holy sites by tourists and pilgrims.

The Jaffa Gate also faces Hebron where Abraham is buried. The Arabic name for Jaffa Gate is Bab el-Halil, Gate of the Friend or Hebron Gate. In Islam Abraham's title is Friend of God. The gate offers easy access to the Citadel Museum and a walk on the ramparts.

Until the end of the 19th century, the early Ottoman rulers kept the Jaffa Gate locked from sunset to dawn for security reasons. Jaffa Gate was locked every night to keep out marauders, hyenas, jackals and dragons. The dragons may have been imaginary but the others were real. Travelers arriving at dusk had to carry lanterns so they could be identified and admitted into the city. Latecomers had to sleep outside the walls and wait until dawn when the Jaffa Gate opened. On Fridays the gate was locked so that infidels would not take over the city while Muslims were busy praying.

Jewish visitors entering the Jaffa Gate were required to tear their clothes as a sign of mourning for the lost city of David. A rabbi would be stationed at the gate to supervise the ceremony. The entrance in Jaffa Gate is angled which makes the entrance for automobiles very difficult. Vehicle traffic moves through the opening in the wall right next to the Jaffa Gate.

The hole in the gate was cut in 1898 by the Ottoman rulers to accommodate the visiting ally, the German Kaiser Wilhelm II, who entered the city in a horse carriage accompanied by other German dignitaries.

On December 11, 1917 British general Edmund Allenby entered Jerusalem through the Jaffa Gate as a victor after routing the Ottoman army. Before entering the city he dismounted and together with his officers entered Jerusalem on foot so he would not be seen by the locals

as a conqueror. He later accepted the official surrender from the Turkish representatives at the Citadel's Tower of David, located nearby.



**Jaffa Gate a century ago
and today with road access**

New Gate

Its Hebrew name is Sha'ar Hadash and its Arabic name is Bab el Jedid, both meaning "new." This is the only Old City entryway not part of the original design of the 16th century walls. The New Gate is located on the north-western side of the Old City and represents the closest physical entrance to Jerusalem's Christian Quarter. It's the newest of all Jerusalem gates and was constructed in 1896 by the Turkish Sultan Abdul Hamid II, that's why it is sometimes called the Gate of Hamid.

The New Gate is a modest structure, not nearly as grand as the other Jerusalem gates in stature or in history. It was built at the request of some European governments who had influence with Sultan Hamid. They convinced the Turkish authorities to open a breach in the existing wall and to make a gate out of it. It was needed because the Christian population of the Holy City was growing outside the Old City walls and the New Gate gave them direct access into the Christian Quarter and the Church of the Holy Sepulchre.

After Israel's War of Independence of 1948 the Jordanian Authorities ended up in control of East Jerusalem. The international cease-fire line separating Israelis and Arabs crossed just near the New Gate so the Jordanians sealed it off completely. It was kept sealed until 1967 when as a result of the Six Day War, the Israelis ended up in possession of East Jerusalem and all the city gates. They reopened the New Gate, allowing full access to the Holy City for all religious denominations.



Damascus Gate

The Damascus Gate is the largest and most decorative of all the Jerusalem gates. It was built in 1541 AD by the Ottoman ruler Suleiman The Magnificent on the top of two older gates, one built by Herod the Great and another one built by the Roman Emperor Hadrian. It was primarily built for defensive purposes with slits for firing at attackers and an opening for pouring boiling oil on enemy soldiers trying to climb the wall.

The name Damascus Gate derives from the fact that it was a starting point for early travellers on their way to the city of Damascus in Syria. Muslims also refer to it as the Column Gate or the Gate of the Pillar because of the column inside the gate that allowed people to calculate the distance to Damascus.

The Damascus Gate is located on the northern side of the city and leads directly into the Muslim Quarter of East Jerusalem. On Fridays the crowds of Muslim worshipers make their way through the Damascus Gate to East Jerusalem after the morning prayers at Al-Aqsa mosque on Mount Moriah. There is a spacious plaza in front of the gate where the street vendors sell souvenirs and refreshments especially useful during the hot summer days. On Fridays and Saturdays it is the busiest gate leading into the city, with hundreds and sometimes thousands of shoppers looking for bargains, home-grown spices or fresh fruits.

The Jews call it the Shechem Gate as it also leads to the city of Shechem to the north of Jerusalem. On his way to Canaan, Abraham travelled through Shechem where he built an altar and offered his first sacrifice to God. It later became the first capital of the Kingdom of Israel. Presently Shechem is called Nablus and is the third largest Palestinian city.



Damascus Gate a century ago and now

Herod's Gate

Herod's Gate is located in the north-eastern section of Jerusalem's Old City. It opens up into the heart of the Muslim Quarter which is full of small shops and houses. The gate is believed to be named after Herod the Great who rebuilt the Jewish Temple around 26 BC, although some sources believe that it was named after his son, Herod Antipas. Reconstruction of the temple under Herod began with a massive expansion of the Temple Mount. The old temple built by Zerubbabel was replaced by a magnificent edifice. Herod's Temple was one of the larger construction projects of the 1st century BC. Jesus' disciples commented on this: *Then as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings are here!" And Jesus answered and said to him, "Do you see these great buildings? Not one stone shall be left upon another that shall not be thrown down"* (Mark 13:1-2). The Romans destroyed the temple and the city in 70 AD.

Herod's Gate is also known as Sheep's Gate because it led to the sheep market in ancient times. The Sheep Gate is mentioned by Nehemiah who came to Jerusalem with his followers to rebuild the desolate city. Nehemiah 3:1 says, "Eliashib the high priest and his fellow priests went to work and rebuilt the Sheep Gate. They dedicated it and set its doors in place, building as far as the Tower of the Hundred, which they dedicated, and as far as the Tower of Hananel".

Throughout the history of Jerusalem Herod's Gate was a place of a non-stop bloodshed. Most invaders, including the Babylonians, Romans and Crusaders, came to Jerusalem from the North and inevitably had to use the Sheep's Gate and adjacent walls to get into the City.

Herod's Gate also is known as Flower Gate because of the floral designs engraved on the wall above the gate. Another reason it's called Flower Gate is because the local merchants sell fruits and flowers near the entrance.



Herod's Gate a century ago and now
Northern wall, east of Damascus Gate

Lions Gate or Stephen's Gate

Lions' Gate is another name for this eastern entrance into the Old City because of the four lions that decorate the gate's façade, reportedly placed there because of a dream of the builder Suleiman.

This gate is so named because of the tradition that the first Christian martyr was stoned outside this gate. However an earlier tradition locates this execution outside a north gate of the city. Christians have identified this gate with Stephen's name in honour of his martyrdom outside the city (Acts 7:58-60).

This gate now gives access from near the Temple Mount for small vehicles to the road in the Kidron Valley east of Jerusalem.



**Lion's Gate or Stephen's Gate
Eastern Wall access to
The Mount of Olives**

Golden Gate

The Golden Gate is the only readily visible gate in the east wall. Its architectural style indicates that it was constructed by the Omayyad caliph Abd al-Malik (685-708 AD) when he refurbished the Temple Mount and constructed the Dome of the Rock (691 AD), a Muslim shrine not a mosque. The Golden Gate stands on the site of the original eastern entrance to the city. Monolithic stones in the wall just above ground have been identified as 6th century BC masonry from the time of Nehemiah (see Nehemiah 3:29, "East Gate").

Closed by the Muslims in 810, reopened in 1102 by the Crusaders, it was walled up by Saladin after regaining Jerusalem in 1187. Ottoman Sultan, Suleiman the Magnificent, rebuilt it together with the city walls, but walled it up in 1541, and it stayed that way until today.

While Suleiman may have taken this decision purely for defensive reasons, in Jewish tradition this is the gate through which the Anointed One (Messiah) will enter Jerusalem, and it is suggested that Suleiman the Magnificent sealed off the Golden Gate to prevent the Messiah's entrance. The Ottomans also built a cemetery in front of the gate, in the belief that the precursor to the Anointed One, Elijah, would not be able to pass through the Golden Gate and thus the Anointed One would not come.

The Muslim cemetery still blocks the entrance. The Eastern Gate has remained sealed since that time just as prophesied in Ezekiel 44. The world would call that an "amazing coincidence." I call it a "God-incidence." Many believe that the Eastern Gate confirms the ancient prophecy.

The gate has been closed, walled in, for most of 12 centuries from 810 AD. It faces the Mount of Olives right across the Kidron valley. Jesus entered into city on Palm Sunday through the eastern Gate. An Eastern gate into the temple was called the "Beautiful Gate" in Acts 3:2, 10. The modern term "Golden Gate" may have been derived from the Latin Vulgate version of the Bible: When Jerome translated the text of Acts 3:2 he changed the Greek **oraia** (meaning "beautiful") into the similar sounding Latin **aurea** ("golden"). So the Latin Vulgate text reads "Golden Gate" instead of "Beautiful Gate."

The Golden Gate is a structure that consists of the two gates that lead directly to the Temple Mount. The southern part of the gate is called the Gate of Mercy (Shaar Harashamim in Hebrew) as in ancient times Jews would pray in front of the gate asking the Almighty for mercy.

The northern part is called the Gate of Repentance (Shaar Teshuvah in Hebrew). During the time of the First Temple period this was the closest entrance to the Temple of Solomon.



Golden Gate in the eastern wall



Top: Golden Gate in the eastern wall today, right

**Bottom: model of Golden Gate and Temple
with Antonia Fortress adjacent right
and city to the west behind**

Dung Gate

The Dung Gate is located on the South Eastern side of the Old City. It's the only gate that opens up into the Jewish Quarter and is most often used by the pedestrians and the vehicles to get to the Western Wall, the most sacred place in Judaism.

From inside the city, to reach the gate, one would walk downhill and it's where Old City residents, over the centuries, would throw their garbage. The Dung Gate is today one of the cleanest areas in the Old City.

The Hebrew name for Dung Gate, Sha'ar Ha'ashpot, can be traced back to biblical times. During the Temple period, Jewish priests performed thousands of animal sacrifices that produced an enormous amount of waste which was taken out of the City through the Dung Gate to be disposed of in the Kidron Valley nearby.

Sha'ar Ha'ashpot is mentioned in the book of Nehemiah as the gate used to take "piles of sweepings off the streets". Nehemiah 3:14 mentions the Dung Gate in relation to the rebuilding process of the second Temple: "Malkijah son of Recab, head of the district of Beth Hakkerem, worked on the Dung Gate. He rebuilt it and positioned its doors, its bolts, and its bars".

It is not clear if the biblical Dung Gate was located exactly at the same spot as the current gate because throughout the history the walls of Jerusalem were destroyed and rebuilt several times. But the old gate was located at least within the vicinity of the current structure.

In 1949, as a result of the Armistice Agreement between Israel and Jordan, the Dung Gate fell under Jordanian Control. The Jordanians renovated the structure built by the Ottomans by widening it in order to accommodate vehicles. In 1967, after the Six Day War, Israel captured East Jerusalem with the Temple Mount and the Western Wall. For the first time since 1948, Jews were able to pray at the Western Wall of the Temple Mount.

Currently the Dung Gate is the only entrance for the Jews to the Temple Mount. The Dung Gate is also referred to as the Gate of Silwan due to its close proximity to the Arab village of Silwan. In Arabic the gate is called Bab el Mugarabi meaning the gate of the North Africans. During the Turkish times in 16th century there was a neighbourhood inside the Dung Gate, close to the Wailing Wall called the Mugarabi neighbourhood whose residents had originated from North Africa. The Moors have not lived in the city for centuries but the name remains.



**Dung Gate in the southern wall
Access to the Western Wall Plaza**

Zion Gate

The Zion Gate is located on the south western side of the Old City. Its Arabic name Bab Nabi Daud, "Gate of the Prophet David", came about because David's tomb that supposedly rests on Mount Zion is only a few steps away. Outside the gates to the south is a hill called Mount Zion after which the Zion Gate was named.

The current structure was built by Suleiman the Magnificent. It allows a convenient entrance into the Armenian and Jewish Quarters. The entrance through the Zion Gate is L-shaped. It was constructed that way in order to slow down the potential invaders from entering the city in a rapid fashion. Today the Zion Gate is used by both pedestrians and motorists.

One of the main attractions of Mount Zion is a Tomb of David where King David is believed to be buried. That is why Muslims call it the Gate of the prophet David. Zion Gate is also called a Gate to the Jewish Quarter because of its close proximity to it and the fact that during periods of the Ottoman rule the keys to the gate were given to the city's Jews. Mount Zion is also a place where Christians believe the Last Supper took place in the Upper Room.

During the War of Independence in 1948, the Zion Gate was a major battleground in a fight between the Jewish and Arab forces. As a reminder of those events, the Zion Gate is covered with bullet holes providing the visitors with a glimpse into how fierce the fight was for the ownership of the Holy City.

While the Israelis won the War of Independence, they did not succeed in holding on to the Eastern part of Jerusalem and the Jewish Quarter which fell under the Jordanian control. Zion Gate also ended up in Jordanian hands and the area around it was called a "No-Man's-Land" because it was heavily mined and under constant sniper fire.

For 19 years from 1948 to 1967 the Jordanians kept the Zion Gate closed. That changed after the Six-Day War, when Israel took control of the entire Jerusalem and cleaned up the mess left behind by the Jordanian forces who kept the city in terrible shape. They reopened the Zion Gate and allowed full access to the holy places for all religions.



**Zion Gate, bullet marked from the war
Access to Zion City south**

The Walls and Gates

I walked the 2.5 miles around those walls each night during my first week in Jerusalem. So much to remember from 3,000 years of history.

We arrived in Jerusalem and discovered it was the first day of Hanukkah, the Jewish winter celebration of the Festival of Lights commemorating the cleansing of the temple following the Maccabean Revolt (167 to 160 BC) against the Greek Seleucid Empire (312-63 BC) and the Hellenistic influence on Jewish life. One bowl of olive oil found in the temple had enough oil to burn for one day but miraculously lasted for eight days until extra oil could be prepared.

So each night of that first week there for eight days a lamp was lit on the huge Menorah in the temple western wall plaza.

Then we celebrated Christmas in Jerusalem and visited Bethlehem by bus, 8 miles south, on Christmas Day. During the time of David and Jesus Jerusalem and Bethlehem were small villages or towns (walled ones were called cities). Now it is all part of the large metropolitan region.



**Walls of the Old City of Jerusalem from the south
and eastern wall with the Golden Gate and graves**



About the Author

Geoff Waugh taught on renewal and revival at Alcorn College (Methodist), Trinity Theological College (Uniting, Anglican, and Catholic) and Christian Heritage College (Charismatic) in Brisbane, Australia, as well as in Bible Schools in Papua New Guinea (Baptist) and in the South Pacific Islands (with Churches of Christ and United Churches). He led short term missions and taught church leaders in Africa, Nepal, India, Sri Lanka, Burma/Myanmar, Thailand, Malaysia, the Philippines, China, and in the Solomon Islands, Vanuatu and Fiji. He is the founding editor of the *Renewal Journal* and is the author of books on renewal and revival. Geoff met his beautiful and brilliant wife Meg when they were on mission in Papua New Guinea. They have three adult children and eight grandchildren, and have lived in Christian communities and their extended family household. Geoff is grateful to his family of origin and to God for his strong Christian heritage and to his own family and friends for the enriching fellowship of God's wonderfully diverse people.

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Appendix: Books

Renewal Journal Publications

See

www.renewaljournal.com

for Blogs on each book

PDF Books, eBooks, and Paperbacks

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Most Paperbacks in both
Basic Edition and
Gift Edition (colour)

[Renewal Journal Publications](#)

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PDF Books, eBooks, and Paperbacks

Most Paperbacks are in both

Basic Edition and

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Revival Books

[Flashpoints of Revival](#)

[Revival Fires](#)

[South Pacific Revivals](#)

[Pentecost on Pentecost & the South Pacific](#)

[Great Revival Stories](#), comprising:

[Best Revival Stories](#) and

[Transforming Revivals](#)

[Renewal and Revival](#), comprising:

[Renewal: I make all things new](#), and

[Revival: I will pour out my Spirit](#)

[Anointed for Revival](#)

[Church on Fire](#)

Renewal Books

[Body Ministry](#), comprising:

[The Body of Christ, Part 1: Body Ministry](#), and

[The Body of Christ, Part 2: Ministry Education](#), with

[Learning Together in Ministry](#)

[Great Commission Mission](#) comprising:

[Teaching Them to Obey in Love](#), and

[Jesus the Model for Short Term Supernatural Mission](#)

[Living in the Spirit](#)

[Your Spiritual Gifts](#)

[Fruit & Gifts of the Spirit](#)

[Keeping Faith Alive Today](#)

[The Leader's Goldmine](#)

[Word and Spirit](#) by Alison Sherrington

Study Guides

[Signs and Wonders: Study Guide](#)

[The Holy Spirit in Ministry](#)

[Revival History](#)

[Holy Spirit Movements through History](#)

[Renewal Theology 1](#)

[Renewal Theology 2](#)

[Ministry Practicum](#)

Devotional Books

Inspiration

Jesus on Dying Regrets

The Christmas Message – The Queen

Holy Week, Christian Passover & Resurrection comprising:

Holy Week, and

Christian Passover Service, and

Risen: 12 Resurrection Appearances

Risen: Short Version

Risen: Long version & our month in Israel

Mysterious Month – expanded version

Risen: Long version

Kingdom Life series

Kingdom Life: The Gospels – comprising:

Kingdom Life in Matthew

Kingdom Life in Mark

Kingdom Life in Luke

Kingdom Life in John

A Preface to the Acts of the Apostles

The Lion of Judah series

The Titles of Jesus

The Reign of Jesus

The Life of Jesus

The Death of Jesus

The Resurrection of Jesus

The Spirit of Jesus

***The Lion of Judah* – all in one volume**

***Discovering Aslan* - comprising:**

Discovering Aslan in The Lion, the Witch and the Wardrobe

Discovering Aslan in Prince Caspian

Discovering Aslan in the Voyage of the 'Dawn Treader'

Discovering Aslan in the Silver Chair

Discovering Aslan in the Horse and his Boy

Discovering Aslan in the Magician's Nephew

Discovering Aslan in the Last Battle

General Books

[*You Can Publish for Free*](#)

[*My First Stories*](#) *by Ethan Waugh*

[*An Incredible Journey by Faith*](#) *by Elisha
Chowtapalli*

Biographical:

[*By All Means*](#) *by Elaine Olley*

[*Exploring Israel*](#) – Geoff's family's trip

[*Light on the Mountains*](#) – Geoff in PNG

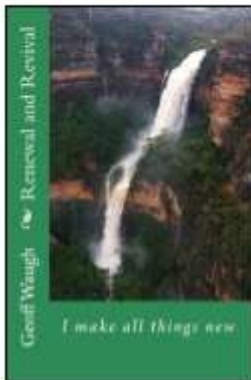
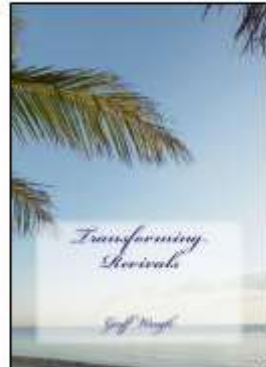
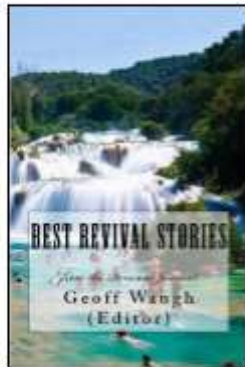
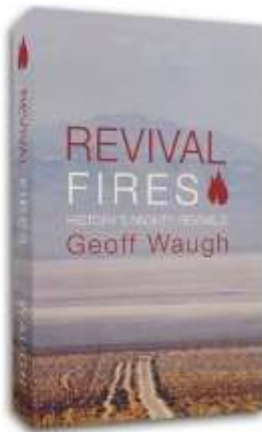
[*Looking to Jesus: Journey into Renewal &
Revival*](#) - Geoff's autobiography

[*King of the Granny Flat*](#) *by Dante Waugh*

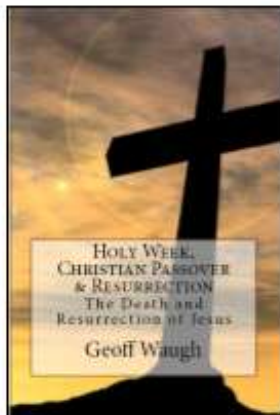
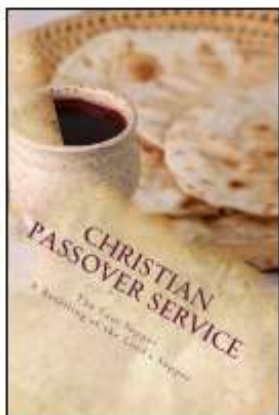
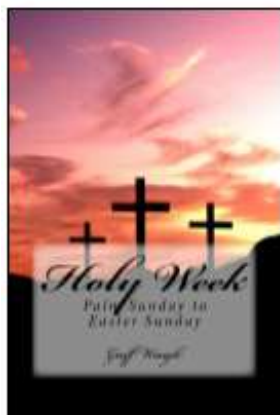
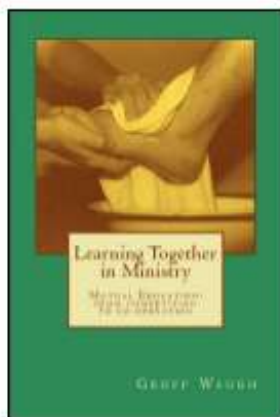
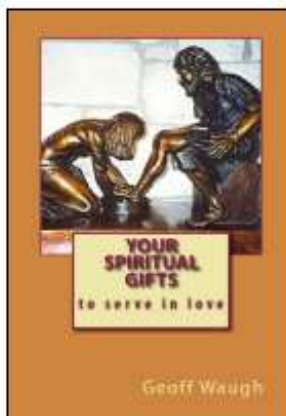
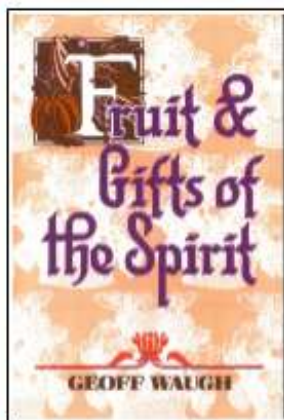
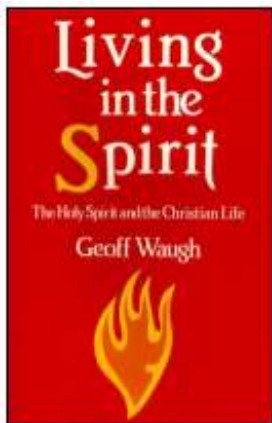
[*Journey into Mission*](#) – Geoff's mission trips

[*Journey into Ministry and Mission*](#) -
autobiography

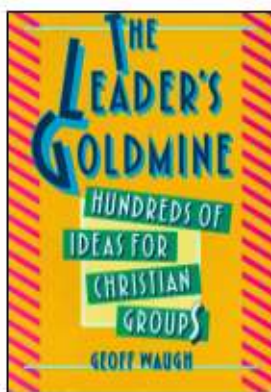
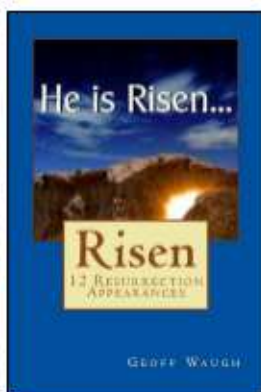
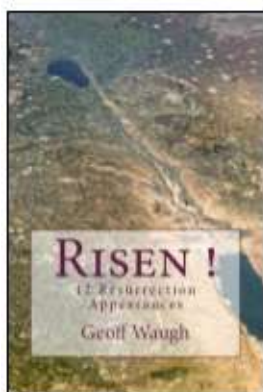
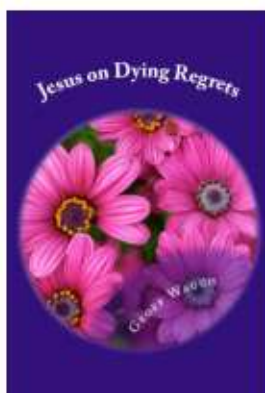
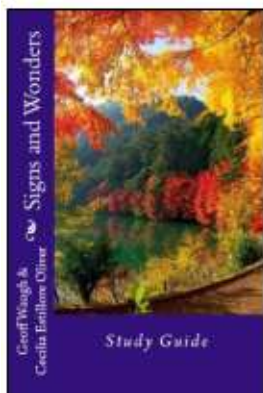
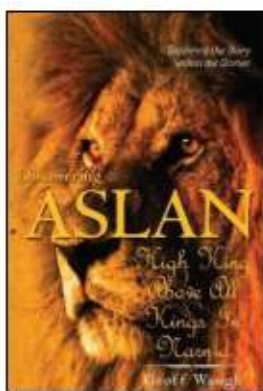
[*Travelling with Geoff*](#) *by Don Hill*



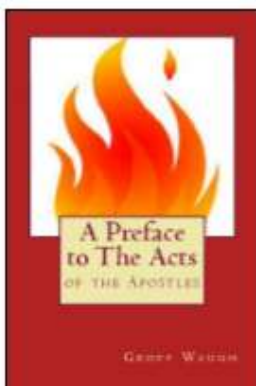
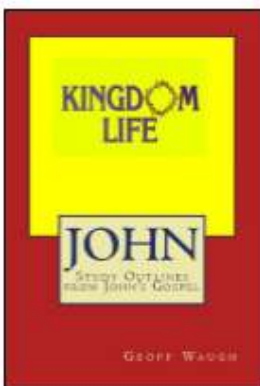
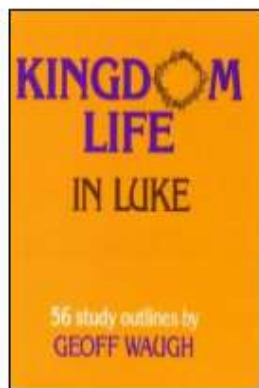
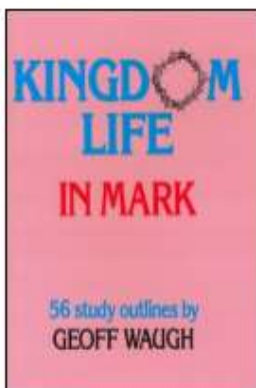
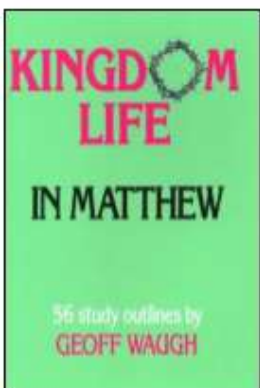
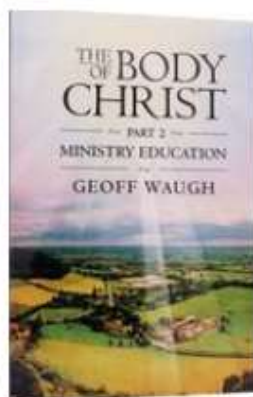
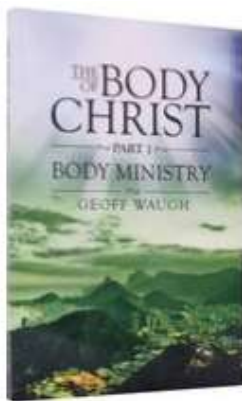
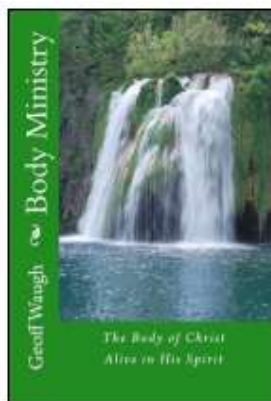
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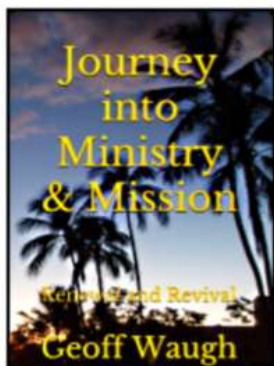
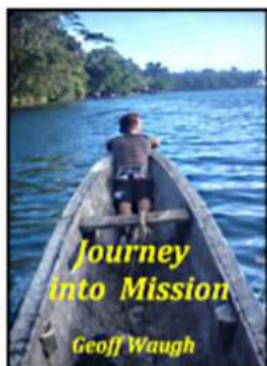
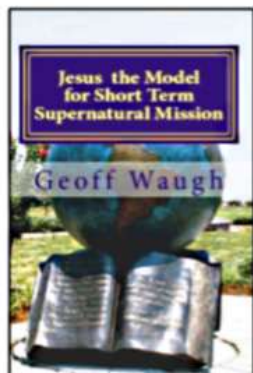
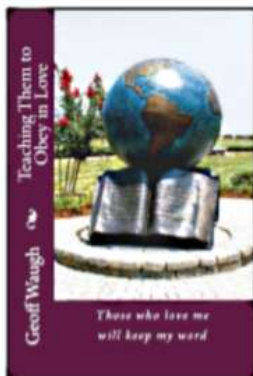
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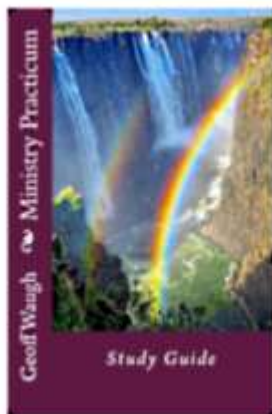
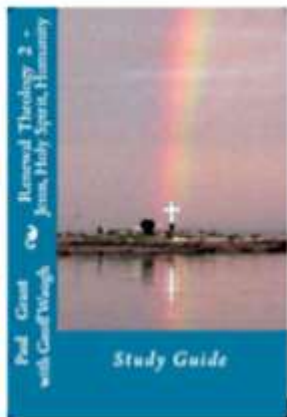
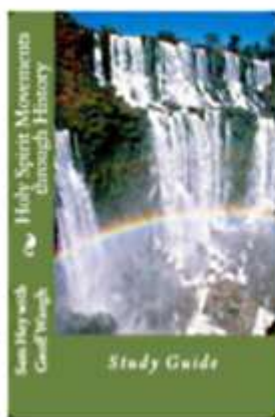
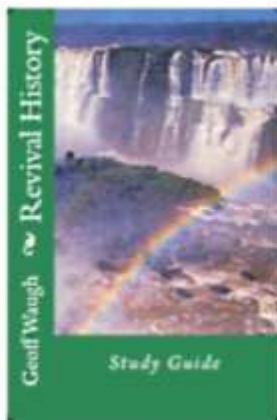
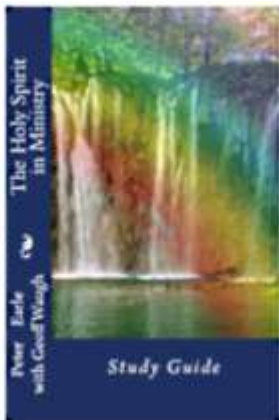
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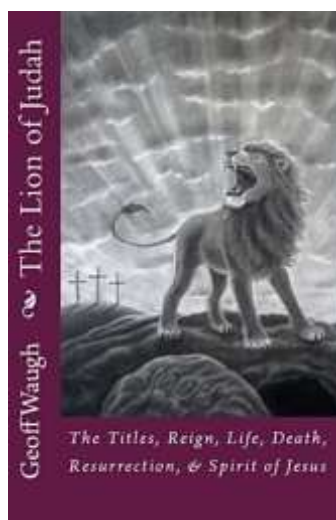
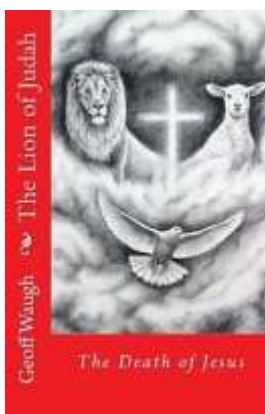
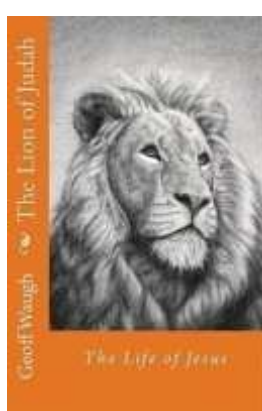
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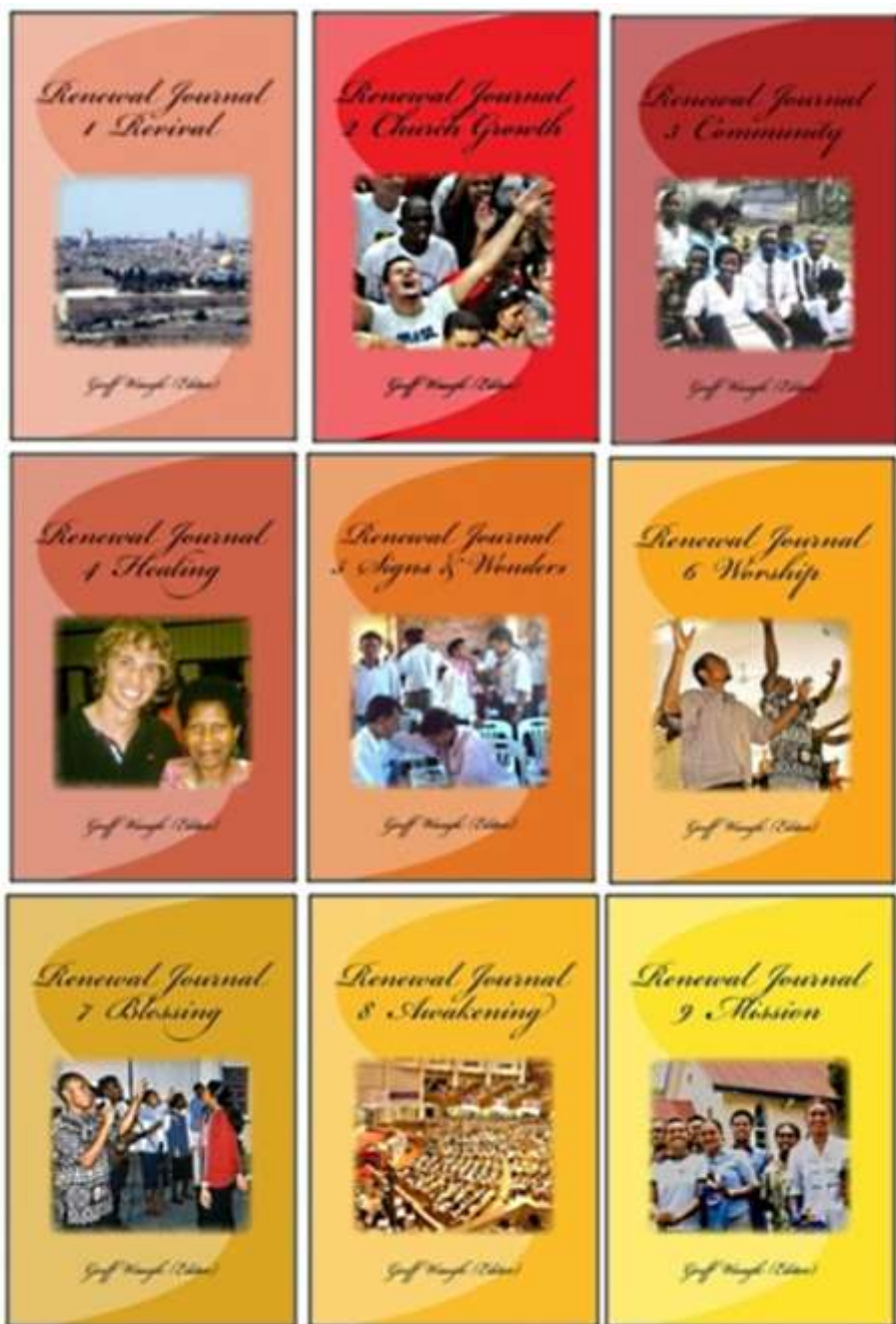
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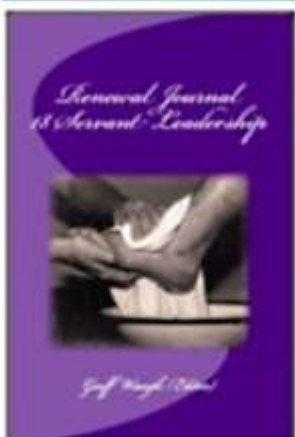
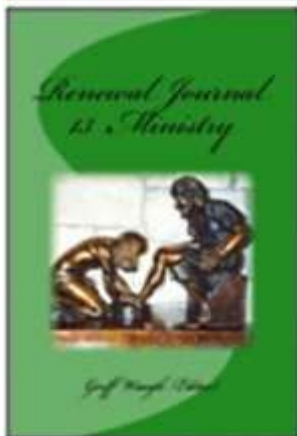
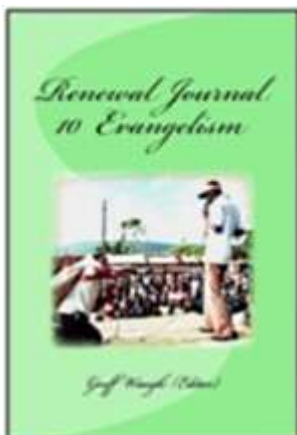
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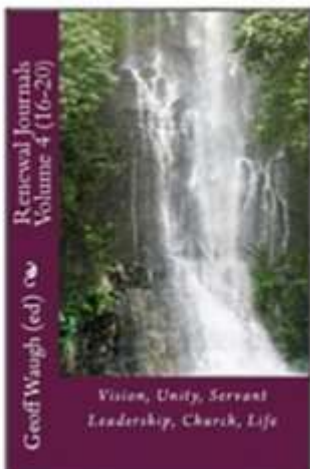
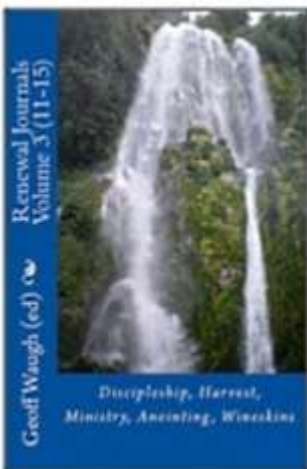
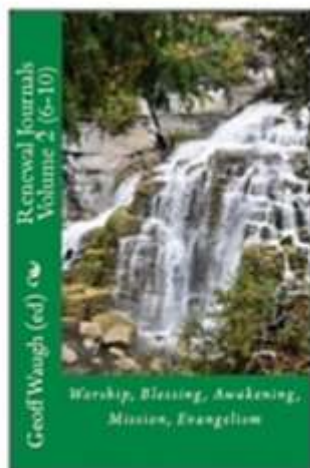
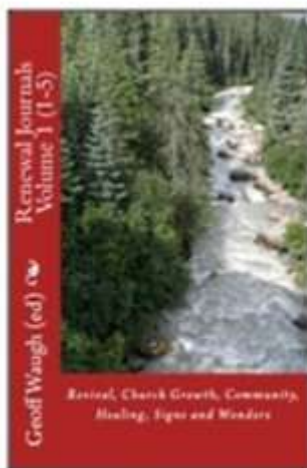
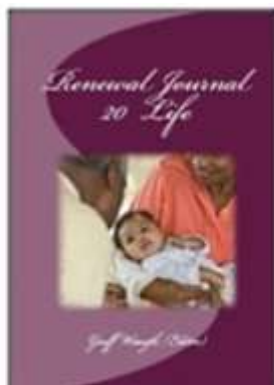
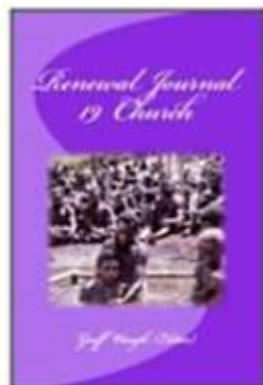
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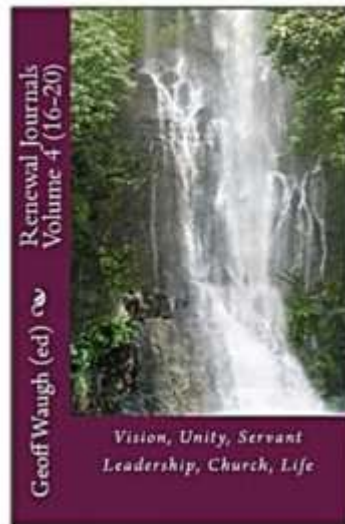
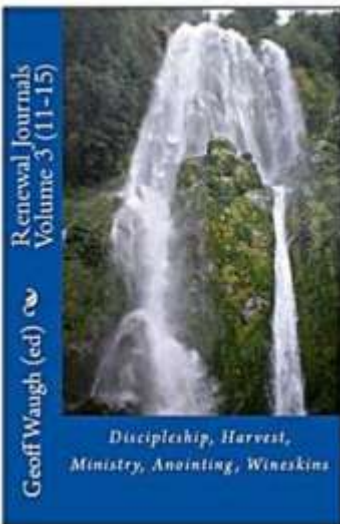
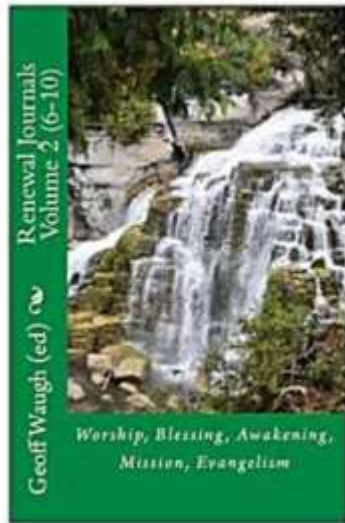
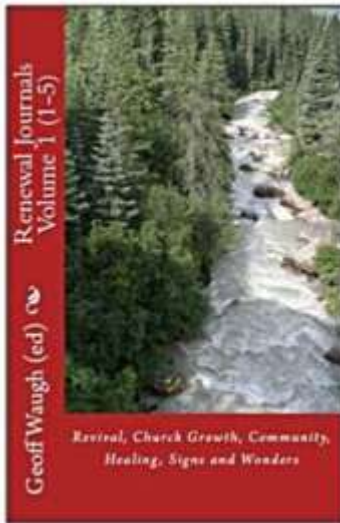


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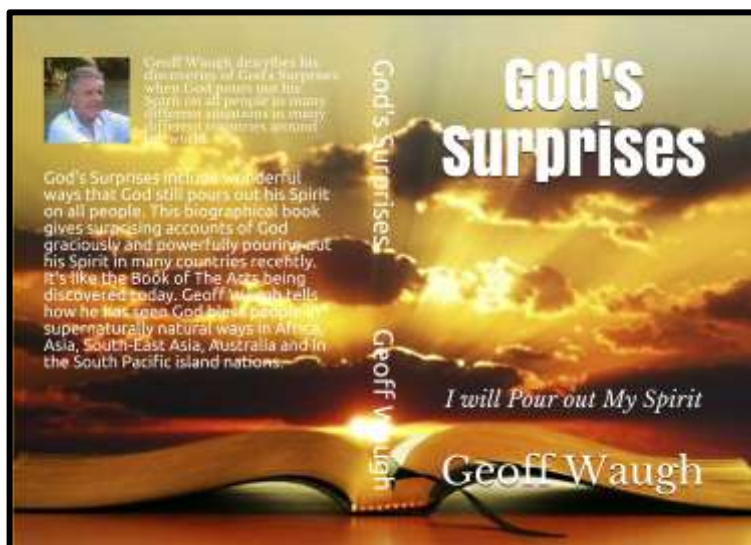




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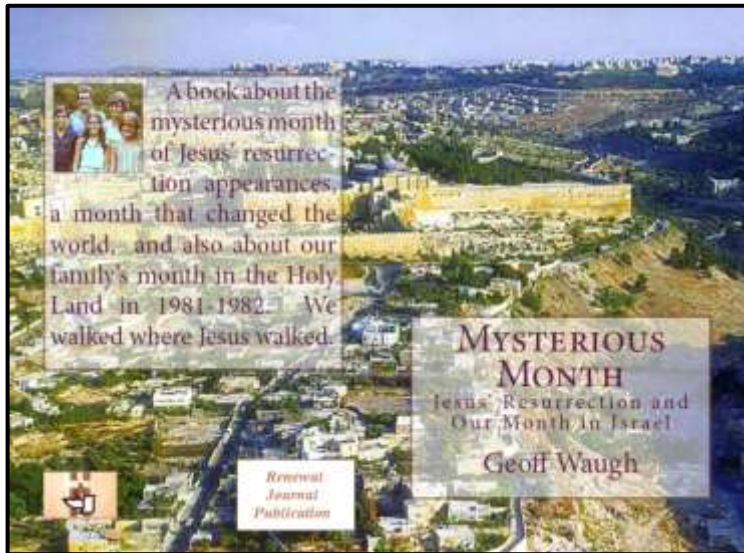
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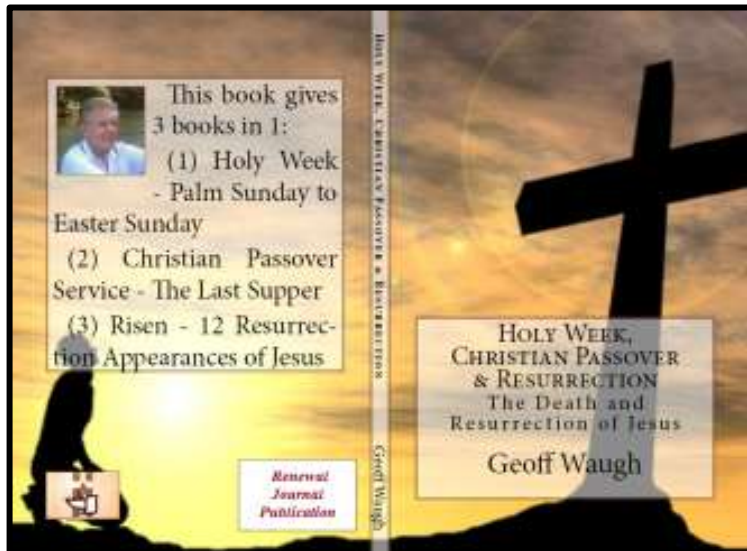
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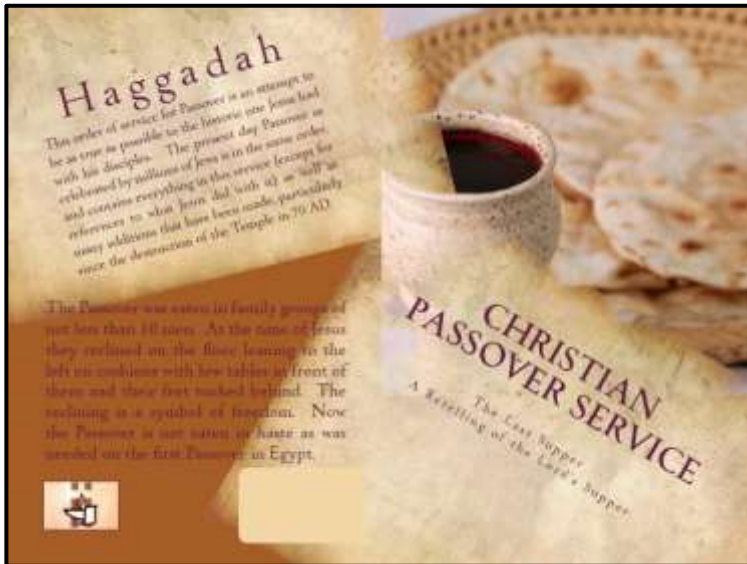
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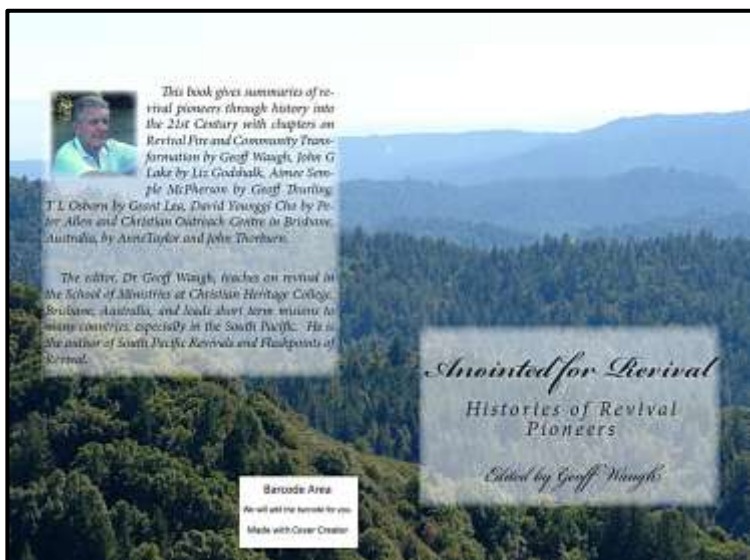


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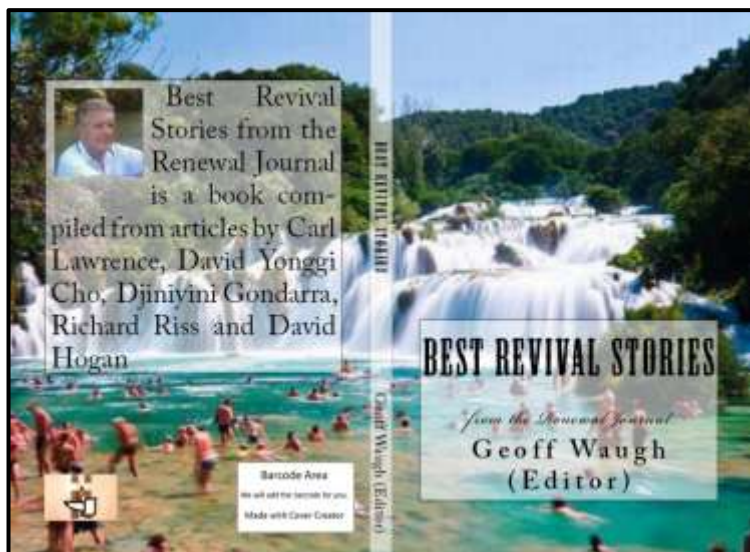
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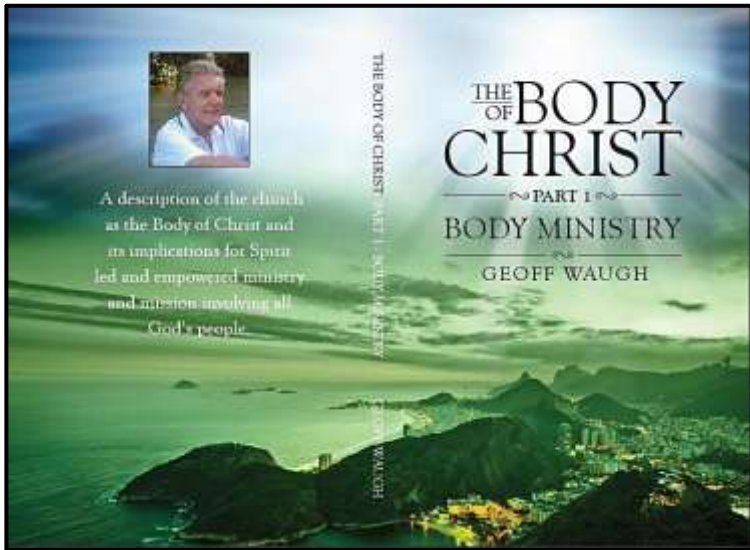
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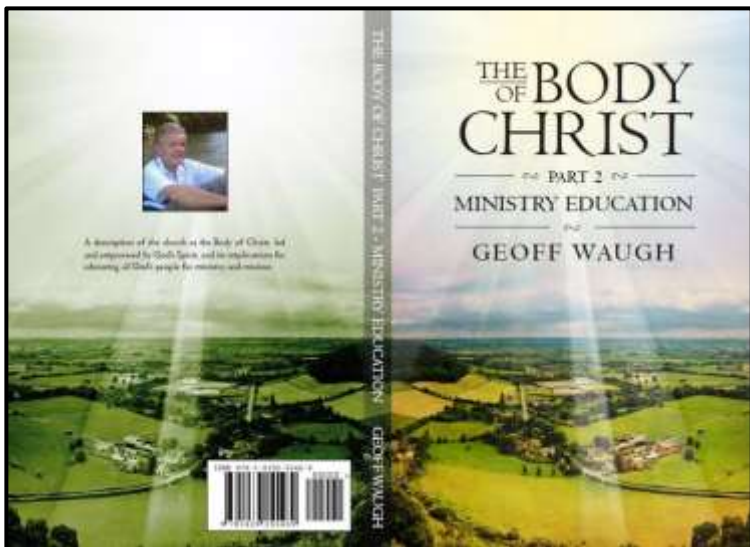
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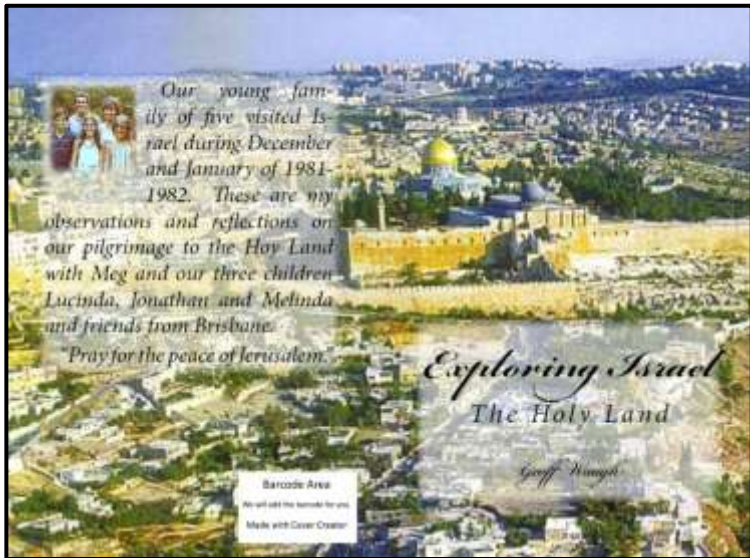
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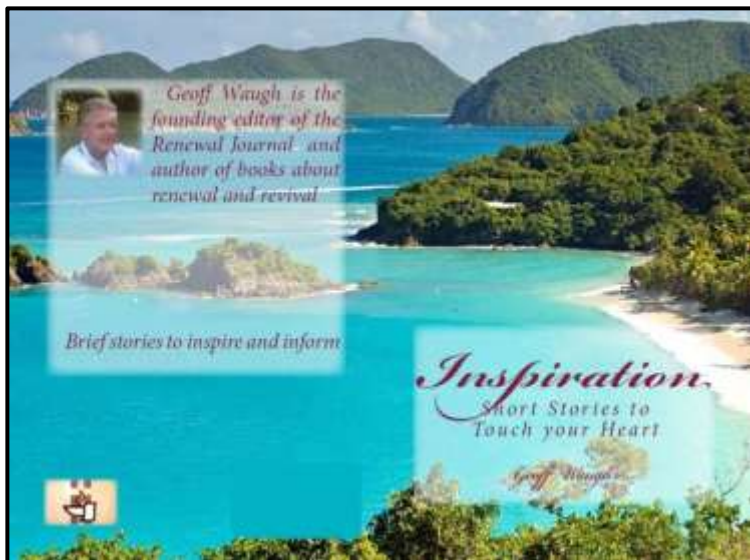
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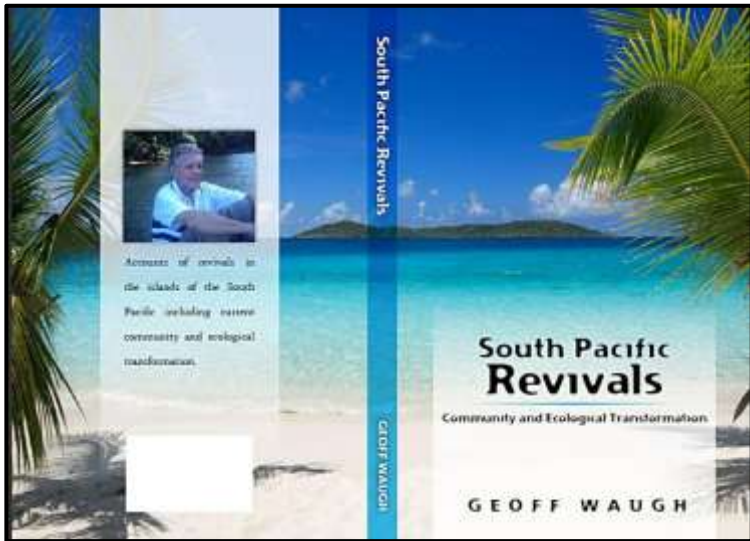
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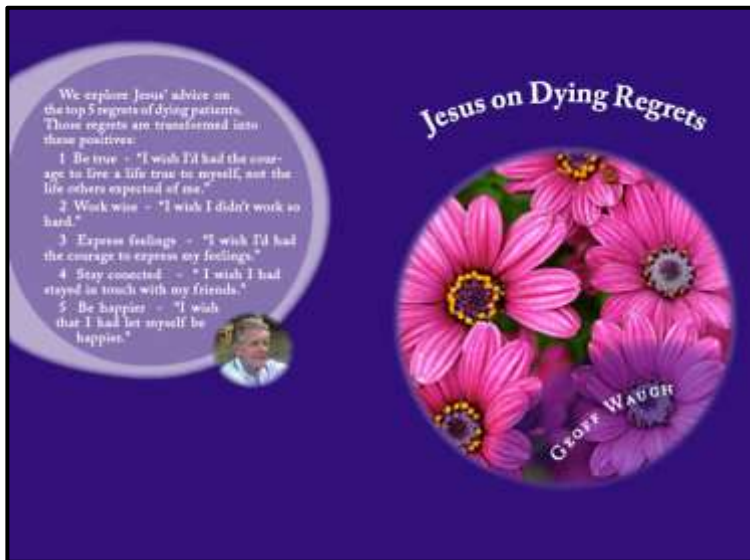
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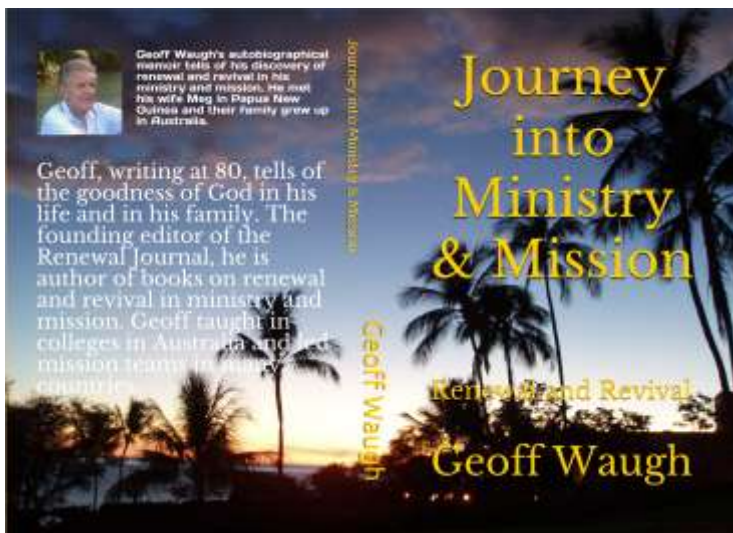
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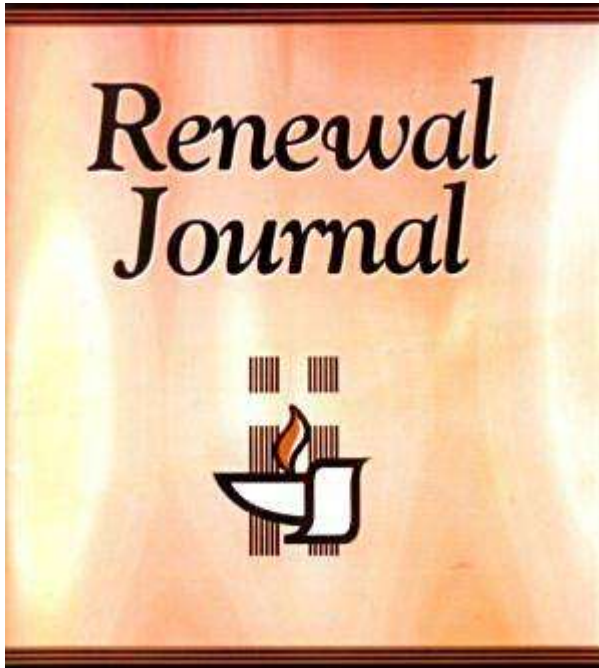
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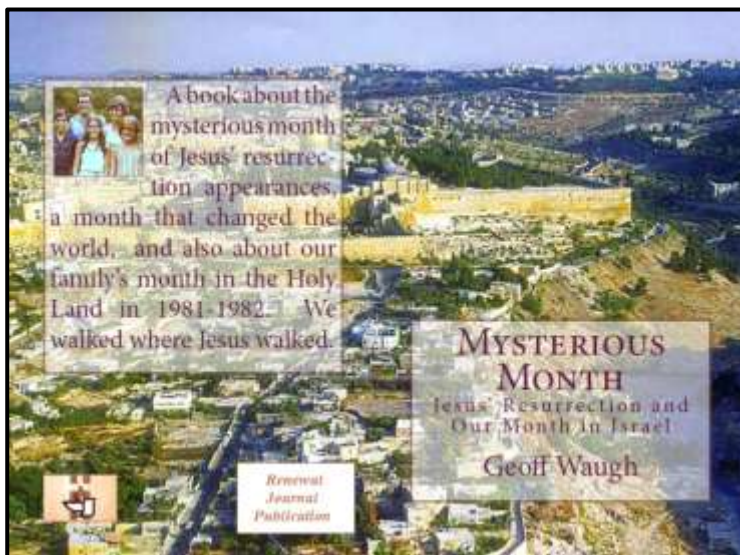
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