

## Jesus Trail Itinerary

### **Day 1**

*Depart U.S.A.*

### **Day 2**

*Arrive Israel*

After we clear Israeli customs, we travel to the biblical and now bustling city of [Nazareth](#). Dinner and overnight [Nazareth](#).

### **Day 3**

*Hike from Nazareth to Cana*

Our morning begins in [Nazareth](#). We will visit the [Church of Annunciation](#), which remembers the message given to Mary that she would give birth to Jesus. Our visit takes us under the church to view the excavated remains of first century [Nazareth](#) and its museum. We then proceed to hike out of [Nazareth](#) to the first century city of [Sepphoris](#), the capital of the Galilee in Jesus' youth. After visiting the site of [Sepphoris](#), we hike from [Sepphoris](#) to [Cana](#). From the Crusader Period, [Cana](#) has been identified as the site where Jesus performed the miracle of turning the water into wine. Dinner and overnight in [Cana](#) bed and breakfast.

### **Day 4**

*Hike from Cana to Kibbutz Lavi*

Our hike today takes us through the [Beit Netofa Valley](#) as we make our way east towards the [Sea of Galilee](#). We journey through the [Golani Junction](#), a place that has been a crossroads of highways from antiquity to the modern day. The importance of roadways for the ministry of Jesus is underscored as we travel along an ancient Roman road that ran from the modern day city of [Acco](#) to [Tiberias](#) on the shore of the [Sea of Galilee](#). We hike to [Kibbutz Lavi](#), an orthodox Jewish Kibbutz, whose property contains an ancient wine press. Dinner and overnight in [Kibbutz Lavi hotel](#).

### **Day 5**

*Hike from Kibbutz Lavi to Moshav Arbel*

Today we hike to the [Horns of Hittin](#) where during the Crusades the Muslim commander Saladin defeated the Crusader forces of Guy de Lusignan, king of Jerusalem. From the [Horns of Hittin](#), we visit [Nebi Shu'eib](#), the site associated in the Druze faith as the tomb of Jethro the father-in-law of Moses. We continue our hike visiting the ancient synagogue of [Arbel](#), and from there, to a majestic overlook of the [Sea of Galilee](#) from the [Arbel Cliffs](#), the site of Herod the Great's slaughter of Galilean rebels. Dinner and overnight at the [Arbel](#) bed and breakfast.

### **Day 6**

*Hike from Moshav Arbel to Capernaum*

Our morning begins by descending the [Arbel Cliffs](#) into [Wadi Hamam](#). From [Wadi Hamam](#), we hike to [Kibbutz Ginnosar](#) where we will see a first century boat discovered in the [Sea of Galilee](#) during a drought. We continue to hike through the plain of

Gennesert, which gave its name to the [Sea of Galilee](#) in Jesus' day. We hike to [Tabgha](#) a popular place for fishing in the first century. From [Tabgha](#), we hike to the ancient village of [Capernaum](#), the base of much of Jesus' ministry. After visiting the Catholic and Orthodox parts of [Capernaum](#), we meet our bus to travel to [Chorazin](#), one of the three Galilean cities cursed by Jesus. The impressive synagogue of [Chorazin](#) provides an opportunity for fruitful discussion. From [Chorazin](#), we visit the [Mount of Beatitudes](#), a traditional site that remembers Jesus' Sermon on the Mount. A short hike from the [Mount of Beatitudes](#) brings us back to the shore of the [Sea of Galilee](#). Our day concludes with a nighttime boat-ride on the [Sea of Galilee](#). After dinner, we will travel by boat from [Ein Gev](#) to [Tiberias](#). Dinner and overnight [Kibbutz Ein Gev](#).

## **Day 7**

*"A voice cries, "In the wilderness..."*

This morning we depart early from [Kibbutz Ein Gev](#) and drive through the [Jordan River Valley](#) into the [Judean Wilderness](#), a place of solitude and refuge. Here prophets, poets, and religious ascetics sought God and found inspiration. Political outcasts used the wilderness as a place of refuge. Our day begins at [Khirbet Qumran](#), the remains of a first century Jewish Sect known as the Essenes, who were the authors of the [Dead Sea Scrolls](#). From the site of [Qumran](#), participants will be able to see some of the caves in which Bedouin and scholars discovered many of the [Dead Sea Scrolls](#). We will examine the Essene movement and the scrolls they produced; we will also explore the relationship between this movement and Jesus, John the Baptist, and the early Christian community. At the oasis of [Ein Gedi](#), where David hid from Saul, we will hike to the waterfalls viewing a "river in the desert," which allows us to reflect upon the images of water and the wilderness within the Bible. Participants will gain a new appreciation for how the physical realities of the land of Israel shape the biblical story and imagery. From [Ein Gedi](#), we travel to [Masada](#), a rocky plateau along the shores of the [Dead Sea](#), where Herod the Great built a magnificent palace-fortress. As we survey the remains of Herod's impressive buildings, we find remains left by Jewish Zealots during the First Jewish Revolt against Rome—a movement that eventually came to an end on [Masada](#). Today participants will have the opportunity to "swim" in the [Dead Sea](#). Dinner and overnight in [Jerusalem](#)

## **Day 8**

### ***Jerusalem: The Holy City***

We begin our walking tour of the [Old City of Jerusalem](#) through [Jaffa Gate](#). The remains of [Jerusalem](#) during the New Testament period set the stage for understanding Jesus' relationship with the city and the challenges that he posed to certain groups in Jerusalem. The archeology of [Herodian-New Testament Jerusalem](#) brings graphic clarity to Jesus' last days and hours. Our morning begins at [Jaffa Gate](#) where [Herod's palace](#) stood in the first century. We proceed on foot through the [Armenian Quarter](#) to the [Byzantine Cardo](#) (the primary north-south road) of [Jerusalem](#). We explore the ancient wall lines of [Jerusalem](#) during the reign of King Hezekiah and those rebuilt by the Hasmonean Dynasty, which stood during the days of Jesus. Tracing the wall lines of ancient [Jerusalem](#) brings us to the [Gennath Gate](#), an important northern gate leading out of the ancient city of [Jerusalem](#). We travel underground, under the modern [Jewish Quarter](#), to

view the ruins of high priestly homes from first century [Jerusalem](#). The archeology of these homes underscores the motivations of the enemies of Jesus and the challenges he posed to them. These underground museums, the [Wohl Museum](#) and the [Burnt House](#), also preserve remains of the devastating destruction of [Jerusalem](#) and the [Temple](#) in A.D. 70 by the Romans. We return above ground to see the captivating presentation of the [First Temple Model](#). Here participants encounter [Jerusalem](#) during the Old Testament period. After lunch, we proceed to the excavations around the southern walls of the [Temple Mount](#) complex. Participants walk on a first century street, see the shops where pilgrims purchased their sacrifices, view the remains of the Roman destruction of the [Temple](#) in which “no stone was left on another,” and sit on the southern steps of the [Temple Mount](#) where ancient Jewish pilgrims entered into the [Temple](#). Our day concludes with a visit to the oldest part of [Jerusalem](#), the [City of David](#). Recent excavations have uncovered a large 10<sup>th</sup> century B.C. building that the excavator has identified as the [palace of David](#). Other excavations have uncovered an intricate water system and monumental fortifications from the period of the Canaanites. Several years ago excavators in the [City of David](#) uncovered the first century [Pool of Siloam](#) mentioned by Jesus in the Gospels. Dinner and overnight in [Jerusalem](#)

## **Day 9**

### ***“The Son of Man must suffer”***

The “Passion of Jesus” provides the central focus for today’s program. At the end of our tour, the groundwork that has been laid throughout our time in Israel comes together as we examine the historical background of Jesus’ crucifixion and the opposition to Him. We explore Jesus’ own perspective of the cross and the hope He expressed of the Resurrection. We **CHECKOUT** of our hotel this morning as we prepare to return home. Our travel takes us to the crest of the [Mount of Olives](#) where we have a stunning panoramic view of the city of [Jerusalem](#), both ancient and modern. As we descend on foot down the [Mount of Olives](#), we stop at the [Church of Dominus Flevit](#), which commemorates Jesus’ weeping over the city of [Jerusalem](#). As we explore this episode in the life of Jesus, participants gain a clear image of Jesus’ message and attitude toward His world, and by extension, what He would say to us in our world. At the foot of the [Mount of Olives](#), we visit the [Garden of Gethsemane](#) and reflect on Jesus’ actions the night before He was crucified. A short trip through the [Kidron Valley](#) brings us to the [Lion’s Gate](#) where we enter the [Old City of Jerusalem](#) making our way to the [Church of Saint Anne](#). Built over the ancient [Pools of Bethesda](#), the Crusader period [Church of Saint Anne](#) provides an incredible opportunity for groups to sing and worship together. After leaving [Saint Anne](#), we begin to walk along the traditional [Via Dolorosa](#) (“Way of Sorrow”) that commemorates Jesus’ agonizing journey to the place of execution. Our tour concludes at the [Church of the Resurrection](#), the traditional location of the crucifixion and resurrection of Jesus. After dinner, our bus transports us to Ben Gurion Airport for our return flight to the United States.

## **Day 10**

Participants arrive in the United States with their hearts full, their spirits recharged, and a lifetime of memories.