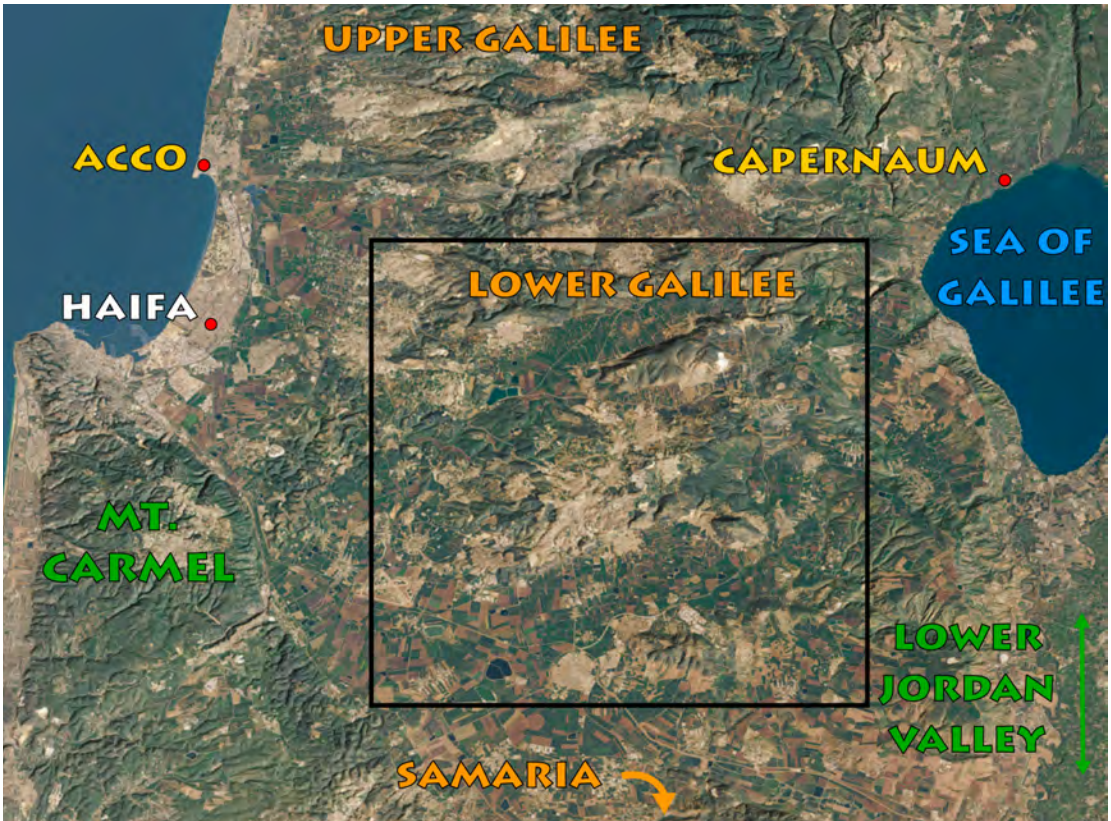


VIEW NORTH: DETAIL MAP OF AREA AROUND NAZARETH. BELOW: DETAIL MAP CONTEXT.





VIEW NORTHEAST: THE CATHOLIC BASILICA OF THE ANNUNCIATION IN THE CENTER OF NAZARETH.

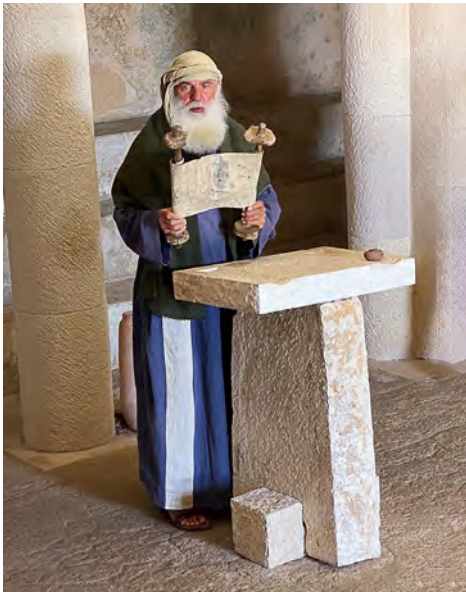
NAZARETH

The angel Gabriel came to Nazareth to tell Mary that she would be the mother of the Son of God. Some six hundred years before Christ’s birth, the Spirit of the Lord showed Nephi the city of Nazareth in a vision, in which he beheld “a virgin, most beautiful and fair above all other virgins” (1 Ne. 11:15). When the angel asked Nephi, “Knowest thou the condescension of God?” the young prophet responded, “I know that he loveth his children; nevertheless, I do not know the meaning of all things” (1 Ne. 11:17). It was enough for Nephi to understand that God loves His children, that His ways are not man’s ways, and that he could trust God without understanding all things perfectly.¹

Likewise, Mary didn’t know the meaning of all things, nor did she fully comprehend what was happening to her. But, trusting in God, she could say, “Behold the handmaid of the Lord; be it unto me according to thy word” (Luke 1:38). And what was the word that came to Mary? Luke recorded what Gabriel told her to do and why:

Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be *great*, and shall be called *the Son of the Highest*: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke 1:30–33, emphasis added)

When Mary wondered, “How shall this be, seeing I know not a man?” the angel explained, “The Holy Ghost shall come upon thee, and the *power of the Highest* shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God . . . For with God *nothing* shall be impossible” (Luke 1:35, 37, emphasis added).²



A JEWISH RABBI IN THE SYNAGOGUE OF NAZARETH VILLAGE READING FROM AN ISAIAH SCROLL (SEE PAGE 138).

Elder Russell M. Nelson explained how we, like Mary, can do what seems impossible at the moment:

Learn and obey the teachings of God. From the holy scriptures, heaven-sent lift will be found for heaven-sent duties. To so achieve, at least three basic scriptural themes loom repeatedly as requirements.

Elder Nelson then talked about faith, focus, strength and courage. “Life,” he reminded us, “is not meant to be easy. Trials must be borne and grief endured along the way. . . . It matters not that giants of tribulation torment you. Your prayerful access to help is just as real as when David battled his Goliath.”

It is with us today as it was with Mary, her cousin Elizabeth, the Apostle Paul, Joseph Smith, and so many other people of faith. God wants us to foster faith, focus on priorities with “an eye single to His glory” (Morm. 8:15), approach each day with strength and courage, and then expect to receive “power and protection from on high.”³

BASILICA OF THE ANNUNCIATION

The church was built in 1969 on top of Byzantine (fourth-century AD) and Crusader (eleventh-century AD) ruins, over the spot Catholics identify with the House of Mary. On the church’s entrance level is the Grotto of the Annunciation (*below*), where they believe the angel Gabriel appeared to Mary.





THE UPPER CHURCH IN THE BASILICA (ABOVE) DISPLAYS MOSAICS OF MARY FROM COUNTRIES WORLDWIDE.



EXCAVATIONS NEXT TO THE CHURCH REVEALED A FIRST-CENTURY AD CAVE DWELLING AND CISTERN (ABOVE). A MUSEUM ATTACHED TO THE CAVES CONTAINS ARTIFACTS UNCOVERED AT THE SITE, INCLUDING THE ONES BELOW DATING TO THE HERODIAN-ROMAN PERIOD (40 BC TO 325 AD).





VIEW SOUTHWEST: ANNUNCIATION BASILICA (TOP LEFT); CONVENT AND SCHOOL; CHURCH OF ST. JOSEPH (LOWER RIGHT).

CHURCH OF ST. JOSEPH

The church, with its three apses (*above, lower right*), commemorates two different traditions—the “carpentry shop of Joseph” (seventh-century AD) and the “house of Joseph” later. The photo *below* shows its three apses from the inside. Between the Basilica of the Annunciation and the Church of St. Joseph is the Franciscan convent and the school run by the convent (*above*).





EARLY NAZARENES USED THE CAVES, GRANARIES, AND WELLS BELOW THE CHAPEL (PICTURED HERE).

MOUNT PRECIPICE (SEE PHOTOS ON PAGES 132–133)

Jesus stood in the synagogue of Nazareth and read a Messianic prophecy from the book of Isaiah, afterward declaring, “This day is this scripture fulfilled in your ears.” Elder Bruce R. McConkie interpreted His words for us:

That is to say: “I have read from Isaiah; I have set forth the meaning of his words; I have taught the doctrine. Now I testify that these words—and therefore all Messianic prophecies—are fulfilled in me; they apply to me; I am the one of whom the prophets spoke; I am he; I am the Messiah.”⁴

The Nazarenes rejected Christ’s testimony with this question: “Is not this Joseph’s son?” Reading their thoughts, Jesus answered: “No prophet is accepted in his own country.”

Jesus then referred to two accounts from Israel’s history, those of Elijah and Elisha, to show the Nazarenes that “where there is faith, there is the miracle; where there is no faith, no miracle is wrought. And if the prophets of old went outside the fold of Israel to find those worthy of their ministry, so Jesus would go outside Nazareth to find receptive souls who would believe in him and receive the blessings that he came to bestow.” Elder McConkie concluded,

The spirit of murder was in their hearts, and they sought the death of Jesus. His words they could not answer, his testimony they could not refute, but his voice—as they supposed—his voice they could silence.⁵

Luke does not explain how Jesus escaped the wrath of the Nazarene mob as they carried Him “to the brow of the hill . . . that they might cast him down headlong.” Christ’s devoted friend writes: “But he passing through the midst of them went his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power” (Luke 4:29–32).



VIEW EAST: THE TOP OF MT. PRECIPICE (CENTER), WHERE THERE'S A BEAUTIFUL VIEW OF THE JEZREEL VALLEY TO THE EAST, SOUTH, AND WEST. YOU CAN JUST MAKE OUT THE MOUNTAINS OF JORDAN AT THE TOP OF THE PHOTO BELOW THE CLOUDS, WHERE THE TRIBE OF REUBEN HAD ITS INHERITANCE.

BELOW (VIEW SOUTH): THIS PHOTO WAS TAKEN ABOVE MT. PRECIPICE, LOOKING ACROSS THE JEZREEL VALLEY TO MEGIDDO AND OTHER BIBLICAL SITES. MEGIDDO'S TRANSLITERATED GREEK NAME, ARMAGEDDON ("MOUNTAIN OF MEGIDDO" IN HEBREW). REFERS TO THE FINAL GREAT CONFLICT BEFORE CHRIST'S SECOND COMING (SEE ZECH. 12:11, REV. 16:14-21).





VIEW NORTH: THIS PHOTO OF MODERN NAZARETH WAS TAKEN FROM ABOVE MT. PRECIPICE, SHOWING THAT ANCIENT NAZARETH RESTED IN A BASIN SURROUNDED BY MOUNTAINS. THE MODERN CITY HAS FILLED IN THE BASIN ON EVERY SIDE AS IT CONTINUES TO GROW.

BELOW (VIEW SOUTHWEST): THIS PHOTO OF THE JEZREEL VALLEY WAS TAKEN WEST OF MT. PRECIPICE (UPPER RIGHT), LOOKING TOWARD THE MOUNTAINS OF BIBLICAL SAMARIA (TOP LEFT) AND MT. CARMEL (TOP RIGHT) IN THE DIRECTION OF THE MEDITERRANEAN SEA.





VIEW NORTHWEST: GREEK ORTHODOX CHURCH OF THE ANNUNCIATION.

GREEK ORTHODOX CHURCH OF THE ANNUNCIATION

Nazareth has eighteen churches of the Annunciation. The Greek Orthodox Church of the Annunciation is not as grand as the Basilica of the Annunciation but has the same tradition. Both churches claim to be the place where the angel Gabriel appeared to Mary, declaring she was to be the mother of the Son of God. The Greek Orthodox Church is also known as the Greek Orthodox Church of St. Gabriel. Other prominent churches include the Coptic Church of the Annunciation.

The Greek Orthodox Church of the Annunciation was built over a spring where the members of the Church say Mary was drawing water when Gabriel appeared to her. The spring fed Mary's Well (*right*), about 150 yards (140 meters) below the church to the south. Water flowed to Mary's Well until the 1990s. The present structure is a reconstruction of the original well.

In these churches, you will witness the devotion of the people who come to Nazareth (and the Holy Land) to worship and walk in the way of Christ the Lord. Our Heavenly Father is pleased with their devotion as they dedicate their lives to Him and His Beloved Son!

BELOW (VIEW NORTH): MARY'S WELL, NAZARETH.



GEORGE ADAM SMITH (1894)

Smith's late nineteenth-century observation about Nazareth is worth considering as you reflect on Jesus growing up in a small Galilean village on the edge of the Jezreel Valley. The modern city of Nazareth is built on the sides of a basin (see top photo on page 133) as described by Smith:

You cannot see from Nazareth the surrounding country, for Nazareth rests in a basin among hills; but the moment you climb to the edge of this basin, which is everywhere within the limit of the village boys' playground, what a view you have! Esdraelon [Jezreel Valley] lies before you, with its twenty battle-fields—the scenes of Barak's and of Gideon's victories, the scenes of Saul's and Josiah's defeats, the scenes of the struggles for freedom in the glorious days of the Maccabees. There is Naboth's vineyard and the place of Jehu's revenge upon Jezebel; there Shunem and the house of Elisha; there Carmel and the place of Elijah's sacrifice. To the east the Valley of Jordan, with the long range of Gilead; to the west the radiance of the Great Sea, with the ships of Tarshish and the promise of the Isles. You see thirty miles in three directions. It is a map of Old Testament history.⁶

Elder Holland suggested we might remember “all that we know [Jesus] to have done as the great Jehovah, creator of heaven and earth and all things that in them are” as we partake of the sacrament each week.⁷ We might also wonder what Jesus must have thought growing up in Nazareth, surrounded by and aware of so many Old Testament stories in which He was the Great Jehovah!

Despite the modern city, you can distinguish the basin in Smith's description between the Maqam al-Nabi Saen mosque (*below*) and Mt. Precipice on the city's southern edge (the green hill; *upper right*). The Basilica of the Annunciation is also visible just above the trees on the right. The hill of Moreh (*top center*) was surely known to Jesus as he reflected on the following passage from Gideon's battle: “The host of the Midianites were on the north side of [Gideon's army], by the hill of Moreh, in the valley” (Judg. 7:1). The “valley,” i.e., Jezreel Valley, lies between the southern edge of Nazareth and the hill of Moreh. Mt. Tabor is also visible (*top left*), where Barak gathered his army to deliver Israel from the Canaanites in Judges 4.

BELOW (VIEW SOUTH): MT. TABOR (TOP LEFT); THE HILL OF MOREH (TOP RIGHT); NAZARETH BASIN (CENTER, LEFT TO RIGHT); MAQAM AL-NABI SAEN MOSQUE (BOTTOM CENTER).

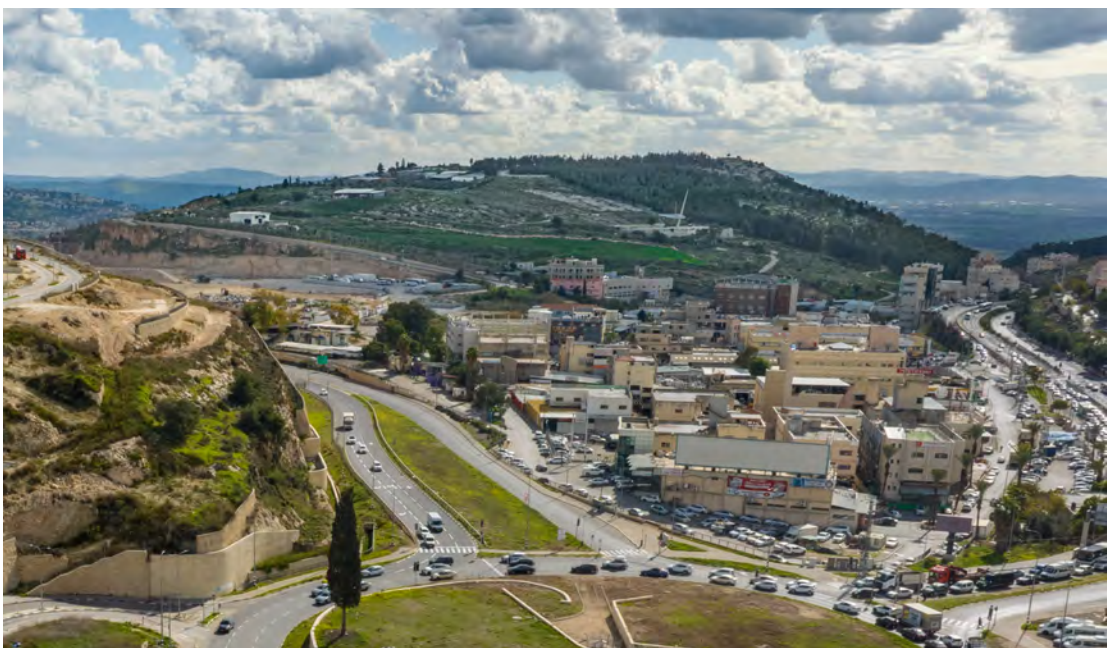




VIEW EAST: THIS PHOTO WAS TAKEN ABOVE THE SOUTHEASTERN EDGE OF THE NAZARETH BASIN OVERLOOKING THE JEZREEL VALLEY. MT. TABOR (TOP LEFT), ALSO CALLED THE MOUNT OF TRANSFIGURATION (SEE MATT. 17:1–9), LOOKS DOWN ON THE JEZREEL VALLEY (TOP CENTER) AND SOUTH TO THE HILL OF MOREH AND VILLAGE OF NAIN (TOP RIGHT) WHERE JESUS BROUGHT THE WIDOW’S SON BACK TO LIFE (SEE LUKE 7:11–17).

If Mt. Precipice is the place Luke wrote about, where the enraged Nazarenes “might cast [Jesus] down headlong,” then the “brow of the hill” was the same hill “whereon their city was built.” The Nazareth village of Jesus’s day and its synagogue could easily have been located on or near the traditional Mt. Precipice (*below*). Whether true or not, it is an excellent setting for the story.

BELOW (VIEW SOUTH): MT. PRECIPICE IS THE PROMINENT HILL (TOP CENTER) BELOW THE CLOUDS.





VIEW NORTH: THIS PHOTO WAS TAKEN FROM THE NORTHERN EDGE OF THE NAZARETH BASIN LOOKING TOWARD THE BEIT NETOFA VALLEY AND THE ANCIENT CITY OF SEPPHORIS (UPPER LEFT BELOW THE WHITE BUILDINGS OF KEFAR MANDA).

What Smith wrote about Nazareth, its location, and the world in which Jesus grew up is worth pondering. Keep in mind that only 5 miles north of Nazareth was the Roman capital of Sepphoris. In the photo *above*, Sepphoris is located in the valley below the mountain range near a green clump of trees (upper left). Nazareth also overlooked two major highways running through the Turan Valley to the north of the basin and the Jezreel Valley to the south (see the maps on page 126). These routes carried the armies of the ancient world as well as the merchant caravans traveling between Egypt and Mesopotamia. Smith captured what this might have meant to a young boy growing up in Nazareth, after watching Midianite caravans from Jordan:

If the village boys climbed the northern edge of their hollow home, there was another road within sight, where the companies were still more brilliant—the highway between Acre [Acco] and the Decapolis, along which legions marched, and princes swept with their retinues, and all sorts of travellers from all countries went to and fro. . . . The pressure and problems of the world outside God’s people must have been felt by the youth of Nazareth as by few others; yet the scenes of prophetic missions to it—Elijah’s and Elisha’s—were also within sight. A vision of all the kingdoms of the world was as possible from this village as from the mount of temptation. But the chief lesson which Nazareth teaches to us is the possibility of a pure home and a spotless youth in the very face of the evil world.⁸

The Apostle Paul taught, “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:15). After quoting Paul, Elder Marion D. Hanks observed, “Through [Jesus’s] love it now is that . . . He has the feeling of our infirmities; he understands our temptations. He came not as an angel but in flesh and blood that he might be a merciful and faithful advocate for us with the Father. . . . The intensity and integrity of God’s love and Christ’s love are beyond our comprehension, but we are here to learn, and we must try. Only Christ was sinless in this world, and this is why repentance must always company with faith as first principles. God’s plan and Christ’s sacred gift prepared the way for us to improve, to grow, to change, to learn wisdom and mercy and forgiveness.”⁹

NAZARETH VILLAGE

The village is an open-air museum created to take you back in time. The site's website contains the following description:

Set on the outskirts of old Nazareth, the Nazareth Village is built on ancient agricultural land that boasts the area's last remaining first-century wine press. The original farm has been restored with its ancient wine press, terraces, irrigation system and stone quarry, and exact replicas of first-century houses, a synagogue, a watchtower, mikveh and olive presses have been carefully constructed using the original building methods and materials.

Together, these elements form the Nazareth Village, an authentic first-century farm and archaeologically accurate re-creation of the hometown of Jesus with real ties to the life and time of His friends, family and fellow Nazarenes.¹⁰

A guide takes you through the village, introducing you to a shepherd, a farmer, a weaver, a potter, typical foods, an olive press (see photos), and more. The photos give you a taste of what you will encounter while touring the village, which is well worth the visit.

The important thing is to imagine what life might have been like in a small Galilean village, then relate what you experience, remembering your youth and the challenges you faced, to the following verses: "And [Jesus] grew, and waxed strong in spirit. . . . And [He] increased in wisdom and stature, and in favour with God and man" (Luke 1:80, 2:52). Whether young or old, this is our day, our time to prepare to meet God. It's never too late to follow the Savior's example, to grow and wax strong in spirit, to increase in wisdom and in favor with God, our families, and our neighbors.









NAZARETH VILLAGE (AERIAL VIEW NORTHWEST): FIRST-CENTURY NAZARETH VILLAGE REPLICA WITH A SYNAGOGUE (TOP CENTER), HOUSES, AND VILLAGE SHOPS. BECAUSE OF RAIN, A GALILEAN SYNAGOGUE WOULD HAVE BEEN VAULTED.

SELECTED SCRIPTURES

- **Luke 2:4–5:** “And Joseph also went up from Galilee, out of the city of **Nazareth**, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) To be taxed with Mary his espoused wife, being great with child.”
- **Matt. 2:21–23:** “And [Joseph] arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called **Nazareth**: that it might be fulfilled which was spoken by the prophets, He shall be called a **Nazarene**.”
- **Mark 1:9–11:** And it came to pass in those days, that Jesus came from **Nazareth** of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”
- **John 1:43–46:** “The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, **Jesus of Nazareth**, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of **Nazareth**? Philip saith unto him, Come and see.”
- **Luke 4:14–16:** “And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to **Nazareth**, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.”

- **Matt. 4:12–17:** “Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving **Nazareth**, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”
- **Matt. 21:9–11:** “And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the **prophet of Nazareth** of Galilee.”

SELECTED READINGS

- David B. Haight, “Jesus of Nazareth,” *Ensign* (Apr. 1994), Gospel Library. “In the hearts of all mankind, of whatever race or station in life, there are inexpressible longings for something they do not now possess. This longing is implanted by a concerned Creator. A loving Heavenly Father’s design is that this longing of the human heart should lead to the One who alone can satisfy it—even **Jesus of Nazareth**, who was foreordained in the Grand Council before the earth was created. . . . The prophet Alma taught that the plan of mercy required an atonement to be made by God himself ‘to appease the demands of justice,’ that God might be a perfect, just, and merciful God (Alma 42:15). I bear witness that He lives, that He is our Savior. His is the pathway to true happiness, I declare in His holy name.”
- Neal A. Maxwell, “Jesus of Nazareth, Savior and King,” *Ensign* (Apr. 1976), Gospel Library. “Today I desire to hold up that light by testifying of Jesus Christ and what he has done according to what I know, have seen, felt, and heard in my life. This testimony involves my reason and my experience—the two limited but helping witnesses! Happily, there has been given to me the third witness of the Spirit—the unimpeachable and convincing witness! . . . Thus, I add my small voice to the anthem of appreciation that has proceeded from this [General Conference] pulpit over the decades. I gladly and unashamedly acknowledge **Jesus of Nazareth**, Savior and King!”
- D. Todd Christofferson, “The Resurrection of Jesus Christ,” *Liabona* (May 2014), Gospel Library. “Consider for a moment the significance of the Resurrection in resolving once and for all the true identity of **Jesus of Nazareth** and the great philosophical contests and questions of life. If Jesus was in fact literally resurrected, it necessarily follows that He is a divine being. No mere mortal has the power in himself to come to life again after dying. Because He was resurrected, Jesus cannot have been only a carpenter, a teacher, a rabbi, or a prophet. Because He was resurrected, Jesus had to have been a God, even the Only Begotten Son of the Father.”
- Jeffrey R. Holland, “The Grandeur of God,” *Liabona* (Nov. 2003), Gospel Library. “The centuries-long drift away from belief in . . . a perfect and caring Father hasn’t been helped any by the man-made creeds of erring generations which describe God variously as unknown and unknowable—formless, passionless, elusive, ethereal, simultaneously everywhere and nowhere at all. Certainly that does not describe the Being we behold through the eyes of [the] prophets. Nor does it match the living, breathing, embodied **Jesus of Nazareth** who was and is in ‘the brightness of his glory, and the express image of his [Father]’ (Hebrews 1:3).”
- L. Tom Perry, “Proclaim My Gospel from Land to Land,” *Ensign* (May 1989), Gospel Library. “We declare to the world that Jesus is the Christ. We abhor the doctrine that He is a myth or a creation of conspiring men in the world. We denounce the idea that He was just a great teacher. We testify of the divinity of **Jesus of Nazareth**, that He is the Son of God, the Savior of the world. We declare that we have an added witness of this divine truth, as contained in the Book of Mormon.”



VIEW WEST: A WATCHTOWER AND ITS SHEPHERD WATCHING OVER HIS FIELDS.

ENDNOTES

1 Neil L. Anderson, “You Know Enough,” *Liabona* (Nov. 2008), Gospel Library. “Our spiritual journey is the process of a lifetime. We do not know everything in the beginning or even along the way. Our conversion comes step-by-step, line upon line. We first build a foundation of faith in the Lord Jesus Christ. We treasure the principles and ordinances of repentance, baptism, and receiving the gift of the Holy Ghost. We include a continuing commitment to prayer, a willingness to be obedient, and an ongoing witness of the Book of Mormon. (The Book of Mormon is powerful spiritual nourishment.) We then remain steady and patient as we progress through mortality. At times, the Lord’s answer will be, ‘You don’t know everything, but you know enough’—enough to keep the commandments and to do what is right. Remember Nephi’s words: ‘I know that he loveth his children; nevertheless, I do not know the meaning of all things.’”

2 Mary was not the only person to hear these words. After Abraham’s wife Sarah was told she would have a child at the age of ninety, she asked, “Shall I of a surety bear a child, which am old?” Heaven replied, “Is any thing too hard for the Lord?” (Gen. 18:14).

3 Russell M. Nelson, “With God Nothing Shall Be Impossible,” *Ensign* (Apr. 1988), Gospel Library. “Turning to our day, have you ever wondered why the Master waited so long to inaugurate the promised ‘restitution of all things’ (Acts 3:21)? Any competitor knows the disadvantage of allowing an opponent to get too far ahead. . . . To teach His people, the Lord employs the unlikely.”

4 Bruce R. McConkie, “Jesus Applies the Messianic Prophecies to Himself” in *The Mortal Messiah*, vol. 2 (Salt Lake City: Deseret Book, 1980), chap. 34.

5 McConkie, *The Mortal Messiah*, vol. 2.

6 George Adam Smith, *The Historical Geography of the Holy Land*, (New Zealand: Titus Books, 2014), chap. 20, Kindle.

7 Jeffrey R. Holland, “This Do in Remembrance of Me,” *Ensign* (Nov. 1995), Gospel Library.

8 Smith, *The Historical Geography of the Holy Land*, chap. 20.

9 Marion D. Hanks, “Agency and Love,” *Ensign* (Oct. 1983), Gospel Library. George Adam Smith and Elder Hanks both remind us of King Benjamin’s declaration: “And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; . . . And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name” (Mosiah 3:7–9).

10 “About,” Nazareth Village: Journey through time to the biblical era, nazarethvillage.com. The gift shop in the village sells a book, *The Nazareth Jesus Knew* by Joel Kauffmann, containing much of the information talked about on a tour of the village.