

ABOVE ISRAEL: JERUSALEM THE HOLY CITY

Name	Scripture reference*	Notation
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MOUNT OF OLIVES

Mt. of Olives Overview	2 Sm 15:30–34 Ez 11:23 Zec 14:4–6 1Kgs 11:7–8 2 Kgs 23:13 Lk 24:50	<p>This clip views the Mount of Olives from the north, looking southward toward the distant hills of Judea. At the beginning of the clip, we see the Hebrew University (Mt. Scopus campus) that lies directly below; it's prominent tower visible for a few seconds on the left-hand side. The Mount of Olives is a ridge approximately two miles long and an average of 2,650 feet above sea level.</p> <p>The next tower visible, directly ahead, marks the Augusta Victoria Hospital. As the helicopter flies over this complex, it turns, following the ridge, and flies over the village of A-Tur, which sits in a small depression on the ridge. As David fled from Absalom he would have passed this way.</p> <p>The third tower on this ridge is the "Tower of the Ascension," marking a church that remembers Jesus' post-resurrection ascent from the Mount of Olives. After passing over this tower, the southwestern slopes of the ridge come into view, and the massive Jewish cemetery is easily visible. The Mount of Olives has been a place of burial since before the days of the Israelite kings.</p> <p>Beyond the cemetery is a small tree-covered knoll that marks the Hill of Corruption. This was the location of a high place to the idol Chemosh built by King Solomon and destroyed by Josiah.</p>
Hebrew University		<p>Hebrew University in Jerusalem has two campuses, one in the western part of the city and one on the Mount of Olives, seen here. This campus is known as the Mt. Scopus campus, since this northern part of the Mount of Olives ridge is in close proximity with Mt. Scopus mentioned in numerous ancient sources. The cornerstone for the campus was laid in 1918 and was officially opened in 1925. From 1948–1967 it was an outpost held by the Israeli army, surrounded by the Jordanians. Since 1967 the campus has been rebuilt and today is the main campus of the university.</p> <p>The clip opens with a view from the north, then turns to face the west. The gold dome of the Mosque of Omar, marking the site of the ancient Temple Mount comes into view, southwest of the campus.</p>
Augusta Victoria Hospital		<p>This site, the Augusta Victoria Hospital, has been in operation since the late 1800's. The view of the complex begins from the north, with the desert clearly visible in the distance. As the clip progresses, the Tower of the Ascension quickly passes in view, followed by a view of most of the city of Jerusalem. Particularly noticeable in the background are the tall buildings on a low ridge, which marks the heart of west Jerusalem. The clip concludes facing the northeast.</p>
Mosque of Ascension	Lk 24:50	<p>This small mosque remembers the ascension of Jesus from the Mount of Olives. The mosque apparently was founded during the Ottoman period (late fifteenth to early twentieth century AD).</p>
Church of the Ascension	Lk 24:50	<p>The Russian Church of the Ascension was first built at the end of the fourth century in remembrance of Jesus' ascension. Luke mentions that the ascension was somewhere in the region of Bethany, which is located very nearby to the east of the prominent peak on which the church is built. Reconstructed in the late 1870s, the church tower provided a view of the Jordan River for pilgrims</p>

		<p>unable to make the journey there. During the Crusader period, in the twelfth century AD, a new church was built and for the most part the present church is built on the general lines of that structure.</p> <p>The brief horizon view is westward into Jerusalem.</p>
Mt. of Olives Cemetery	Mt 23:27	<p>This view, taken in the late afternoon, begins with a northeasterly view of the cemetery with the ridge of the Mount of Olives visible in the background. The clip ends viewing the cemetery from the north.</p> <p>The slopes of the Mount of Olives have been a place of burial from ancient days. Jesus may have made his statement likening some of the Pharisees to “white graves” from the entrance into Jerusalem’s Temple complex, from where he could have pointed over to this place of burial.</p>
Bethany Area	Mk 11:1 Lk 19:29 Lk 24:50 Jn 11:18	<p>The view begins on the east side of the Mount of Olives, about two miles from Jerusalem, as the helicopter flies low over a modern village near ancient Bethany. The tower of the Augusta Victoria Hospital is visible on top of the ridge. The helicopter continues westward and the distinctive Tower of the Ascension comes into view. As the helicopter continues, a panoramic view of the city of Jerusalem unfolds. The gold dome of the Mosque of Omar, marking the ancient Temple Mount, is readily visible as are the tall buildings of the more modern section of the city known today as West Jerusalem. While the route that the helicopter flies is not precisely the route that Jesus would have traveled from Bethany to Jerusalem, it does give a good perspective of the proximity of the two and the topography between.</p>
Dominus Flavit Church	Lk 19:41	<p><i>Dominus Flavit</i> in Latin means “the Lord wept.” The church marks the traditional site at which Jesus looked over the city of Jerusalem and wept. Designed by the Italian architect Barlozzi, the building is shaped like a tear drop</p>
Church of All Nations (Gethsemane)	Mt 26:36 Mk 14:32 Lk 22:39 Jn 18:1	<p>The Church of All Nations stands in the Kidron valley at the base of the Mount of Olives on the site that early tradition remembers as being the place of Jesus’ arrest. “Gethsemane” means, “the place of the olive press.” The “garden” to which the gospel account refers was undoubtedly an olive grove. The church, also called “the Church of the Agony,” was designed by Barlozzi and built between 1919 and 1924.</p>

EAST JERUSALEM

Jerusalem Overview (South)		<p>This footage shows Jerusalem as viewed from the south. On the top center and right of the frame the three towers that mark the Mount of Olives are clearly visible: The Mount Scopus Hebrew University tower to the north (the furthest tower), the Augusta Victoria Hospital in the middle and the Tower of the Ascension to the right. Separating the Mount of Olives ridge from the city itself is the Kidron Valley. The road that runs the length of that narrow valley is clearly visible. The ancient Temple Mount is marked by the gold dome of the Mosque of Omar (the Dome of the Rock). A tongue of land bounded by the Kidron Valley on the East (the right), the Temple Mount on the north and another valley to the west marks the ancient city of Jerusalem from the time of King David and before.</p> <p>As the video progresses the southwest corner of the Old City comes into view. This corner, marked by the gray conical dome and tower of the Church of the Dormition, today is known as Mount Zion.</p>
City of David/Valleys		<p>The City of David, the oldest section of Jerusalem, is viewed from almost directly above. The Kidron Valley is directly below, separating the lower slopes of the Mount of Olives to the east (left) from the City of David to the west (right). The helicopter slowly moves over the southern end of the Mount of Olives. The wooded Hill of Corruption comes into view at the bottom of the screen. This hill was a “high place,” a pagan worship site established by King Solomon. As the clip progresses, the entire modern city of Jerusalem is</p>

		viewed, from southwest to northeast.
City of David (Excavation 1)	Gn 14:18 Jos 10:1-5 Jgs 1:21 2 Sm 5:5-7 1 Kgs 6 Ps 121:1 Ps 122 Ps 125:2	When the Israelites moved into the Promised Land, as recorded in the books of Joshua and Judges, they encountered Canaanites living in cities. One of those cities was Jebus, later called Jerusalem. Assigned to the tribe of Benjamin, it remained in the hands of Canaanites (Jgs 1:21) until David took it to be the capital of all Israel and it became known as "The City of David." David did this to unite the northern and southern tribes and move his capital from the more southerly location, Hebron (see 4, above). David's and the earlier Jebusite city was built on this narrow ridge, around which the camera circles, because the only source of ground water was from a spring, the Gihon, located on the eastern slope, above the road, near the long terraces. The narrow, steep sides of this ridge necessitated that homes be built close together which is alluded to in Ps 122. The ridge is surrounded by higher hills which are mentioned by David in Ps 121:1 and 125:2. Most scholars believe this location was "Salem" where Abraham met and offered tithes to the king, Melchizedek (Gn 14:18 and Heb 7:1), probably in the deep valley, the Kidron, just outside the walls near the Gihon Spring. The modern city of Jerusalem now extends in many directions from this little ridge. About halfway thorough the video is a view of the ridge from the south and in the distance can be seen a golden dome marking the location where Solomon built the Temple called Zion (1 Kgs 8:1) in the Bible. Today, the dome is the Islamic site called the Mosque of Omar.
City of David (Excavations 2)	1 Kgs 6:1 2 Kgs 18 & 19 2 Kgs 20:20 2 Kgs 25:10 2 Chr 32:22 2 Chr 36:19 Neh 2:1-17 Mk 11:11, 15, 27	After David's capture of Jerusalem from the Canaanites, the city increased in size and Solomon, David's son, built the Temple on the high hill to the north where the Dome of the Rock is today. During the period of the divided kingdom, Jerusalem remained the capital of the southern kingdom, Judah. Two hundred years later the Israelite king Hezekiah, threatened by the Assyrian king, Sennacherib, protected the city with new walls and an underground water system that brought water from the Gihon Spring to a pool inside the city walls. The Assyrians retreated without taking the city. However, about 140 years later Jerusalem fell to the Babylonians who viciously destroyed the city and took the survivors to Babylon. Remains of those fortification walls are visible today in the excavations on the side of the hill as well as fortification walls constructed by the Israelites' when they returned from Babylonian captivity in the days of Nehemiah. As has been pointed out, the Temple stood above the lower city and in the years just before Christ's birth, Herod the Great transformed the earlier Temple into one of the architectural wonders of the Roman world. At the end of the clip the viewer can see where this magnificent structure stood. It was to this place that the Messiah, Jesus, came. He descended from the Mount of Olives, seen in the distance and marked by a tower on the skyline. Jesus came over the Mount of Olives, crossed the valley, walked through the lower city and then entered the complex on the hill from its southern side.
St. Peter in Galicantu	Lk 22:60-61	This close-up aerial views the church complex known as St. Peter in Galicantu, remembering Peter's denial of Jesus at the house of Caiaphas, the High Priest. The church was built in 1931 on the slopes of modern Mount Zion on the site of an earlier, Byzantine church. Archaeological excavations conducted prior to the building of the present church uncovered finds from the First Temple (OT) and Second Temple periods. One of the finds from the Second Temple Period is a terraced street between the lower, poorer, part of Jerusalem to the upper city, the wealthy part of town.
Hinnom Valley	Jos 15:8, 18:16 2Kgs 23:10 Jer 7:31,32	The Hinnom Valley forms the southern and western boundary of the ancient city of Jerusalem. The helicopter flies from south to north along the western rim of the valley, which appears at the bottom of the screen. Other prominent features are the three towers on the Mount of Olives, the conical dome of the Church of the Dormition, and the gold dome of the Mosque of Omar.

Mt. Zion	1Kgs 2:10 Mt 26:17–29 Mk 14:12–25 Acts 2	<p>The prominent structure capped by a conical dome is the Church of the Dormition. This church marks the site where, according to early Christian tradition, Mary the mother of Jesus died. The church is built on the site of an earlier Byzantine church of Mount Zion, one of the three earliest church buildings in Jerusalem.</p> <p>The low, rectangular building houses two traditional sites. On the lower floor is the traditional location of the tomb of David, although the Bible indicates that David was buried in the “City of David,” the tongue of land that extends southward from the Temple Mount. Jesus’ last supper, a Passover meal, and the coming of the Holy Spirit at Pentecost are remembered on the second floor “upper room.” The building, however, was part of a Crusader church, dating to the twelfth century.</p> <p>Behind the church the city wall and Zion Gate can be seen.</p>
Mt. Zion (Night)		See above.

OLD CITY

Old City Wall (South, West)	Mk 14:43–65 Mk 15 Lk 22:8–38	<p>This panoramic view of old Jerusalem begins by viewing the city from the south and then moves to the western side. In the early seconds of the clip a church complex with a gray dome shines in the foreground just outside of the city walls. This complex marks the traditional site of the Upper Room and the Last Supper. The golden dome on the original Temple Mount stands out and helps to mark where the Temple stood in Jesus' day. Behind the golden dome is the Mount of Olives. In the foreground on the western wall, half way through the clip, is a good view of the Jaffa Gate and, to its right, the remains of the Herodian palace complex. In Jesus' day, between the Temple Mount and the Herodian palace complex, would have been the homes of Caiaphas and another palace where Herod Antipas stayed during Passover week. Once the Jewish 23-member court convicted Jesus of blasphemy, but did not want to carry out the death sentence due to Jesus' popularity, they sent Him to Pilate, the Roman governor. Pilate was either at the Herodian palace near today's Jaffa Gate or the Fortress Antonia. Jesus was then sent to Herod Antipas. Jesus was finally returned to Pilate at the Antonia. There, Jesus was scourged and led, carrying His cross, to a place called Golgotha, the place of crucifixion.</p>
Old City Wall (Night-South, West)		See above
Jewish Quarter-Hurva Synagogue		<p>The Old City of Jerusalem is divided into four “quarters,” or ethnic neighborhoods, the Muslim Quarter, the Armenian Quarter, the Jewish Quarter, and the Christian Quarter. The Jewish Quarter, seen in this clip, is in the southwest section of the Old City. The Jewish inhabitants of Jerusalem have settled this section of the city since the fourteenth century. Prior to that, the majority of Jewish settlement was on the slopes of nearby Mount Zion. In the 1948 war the Arab legion captured the region after many days of fierce fighting, and expelled the Jewish residents. Most of the buildings in the quarter were destroyed, including the once magnificent “Hurva Synagogue.” The prominent structure with the reconstructed arch is the remains of that synagogue. Since 1968, the quarter has been rebuilt. Before and during rebuilding extensive excavations were carried out, which resulted in many impressive and important discoveries from the biblical and later periods.</p>
Old City Wall (West)	Zec 9:9 Mk 11:12–14, 19–26 Jn 12:1, 12–16	<p>Looking at this clip, which views the city from the west, one will see a large hill in the background with a tall tower on the skyline. That is the ridge known as the Mount of Olives. At the bottom of the green area descending from the tower is a valley, the Kidron, and just above it is the traditional site</p>

	Jn 18:1	<p>of the Garden of Gethsemane, barely visible at the base of the ridge. West across the Kidron Valley is the golden dome marking the site of the Temple of Jesus' day. In the far distance can be seen the Judean Wilderness and in the foreground the modern Old City bounded with walls constructed by the Ottoman Turk Suleiman I (the Magnificent) about A.D. 1540. The village of Bethany is located just out of sight on the far side of the Mount of Olives. The large gate complex shining in the sun in the west (nearest) wall is today called the Jaffa Gate and just right of the gate can be seen the archaeological reconstruction of part of Herod's Jerusalem palace. Although Herod the Great was not alive during Jesus' final days, his magnificent palace was used by Roman governors and dignitaries who lodged there during their visits to Jerusalem. Jesus' final week began with a journey from Bethany, over the Mount of Olives, descending into the Kidron Valley and onto the Temple mount marked today by an Islamic shrine with a golden dome. For this processional, traditionally called Palm Sunday, Jesus mounted a donkey at the crest of the Mount of Olives in a small village called Bethpage. For each of the next several days Jesus walked from Bethany to the Temple and back. It was during one of these journeys that he cursed the fig tree and answered His disciples' questions about the signs of His coming.</p>
YMCA to Western Wall		<p>In this video footage the helicopter flies eastward from the King David Hotel and the YMCA in West Jerusalem to the Western Wall place of prayer (formerly called "the Wailing Wall"). The tall tower marks the location of the YMCA, while the King David Hotel is the "H" shaped building immediately behind it. As the helicopter moves eastward it flies over Jaffa Gate, the main entrance to the Old City today. The Mount of Olives is visible in the background. Immediately after passing over Jaffa Gate the helicopter turns slightly southward to fly over the meeting point of three of the four quarters of the Old City; the Christian, Armenian and Jewish quarters. The flight path continues over the Jewish quarter and ends with a view of the plaza in front of the Western Wall, a place of Jewish prayer for hundreds of years.</p>
Jaffa Gate-Citadel	Mt 27:2 Mk 15:1 Lk 23:1	<p>This close-up view shows the area of the Jaffa Gate, one of seven entrances through the city wall into the Old City. The present Old City wall was built by the Ottoman Empire around AD1540. The line of the section of the wall to the south (right) of the gate stands on the line of earlier walls, certainly from the first century AD and probably as far back as the time of Hezekiah, in the eighth century BC.</p> <p>The base of two major towers can be seen to the right of Jaffa Gate, one forming the right hand side of the gate itself, and the other behind it. These are remains of towers that were part of a monumental palace built by Herod the Great in the first century BC. This palace was the residence of the Roman governor Pilate when he visited Jerusalem.</p> <p>At end of the clip a structure becomes visible that cannot be readily seen from the ground. The rectangular depression surrounded by buildings just below the center of the frame is the remains of "Hezekiah's Pool." This pool was an important water source for Jerusalem in the Second Temple Period. The Jewish historian Josephus calls it "Amygdalon," meaning pool of the towers. It is not known when the pool popularly became known as "Hezekiah's Pool," but there is no connection between this pool and Hezekiah's water projects.</p>
Holy Sepulcher (To South)	Mt 27:33 Mk 15:22 Jn 19:17	<p>The Church of the Holy Sepulcher is marked by the two domed structures and attached buildings. Early Christian tradition has remembered the site of The Church of the Holy Sepulcher since the fourth century, if not earlier, as Golgotha, the place of the crucifixion, burial, and resurrection of Jesus Christ.</p> <p>As it is seen today, the church dates mostly from the Crusader period (twelfth century). Inside, the layout and some remains of the earlier, Constantinian church (AD fourth century) are still visible, however.</p>

Holy Sepulcher (To East)		See above. Note that at the end of this clip the Temple Mount, Mount of Olives and the desert to the east beyond the Mount of Olives are all visible.
Old City Wall (North)	Mt 26:47 Mt 27:3, 12 Lk 19:45–21:4 Jn 18:31	In this aerial view of the Old City, taken from north outside of the northern wall, the grassy area around the golden dome marks the site of the Temple complex of Jesus' day. In the first few seconds of the clip, inside the city on the right side of the screen, a large gray dome can be seen. This is a church built over the traditional site of Jesus' crucifixion and resurrection. In Jesus' day, this part of the city was outside of the city wall. As the camera progresses, one will see to the left of the screen and on the far side of the valley and across the road, a small gray church that marks the traditional site of the Garden of Gethsemane. When in Jerusalem, Jesus spent much of his time teaching and discussing the Law with religious leaders whose chief ambition was not to shepherd the nation of Israel but to maintain power and control around the Temple complex. They perceived Jesus' popularity as a threat. The Gospels of Matthew, Mark and Luke describe this group as "the chief priests and elders" but John's Gospel simply calls them "the Jews." John's term has, unfortunately, led many to believe that it was the Jewish nation as a whole who were antagonistic to Jesus. Rather, it was only certain elements of the Jerusalem religious authority—some Pharisees, the teachers of the Law, and especially the Chief priests who served in the Temple—who opposed Him.
Damascus Gate (Night)		Damascus Gate is the major entrance to the city from East Jerusalem. Much of the merchandise sold in the Old City marketplace enters by hand-pushed carts through this gate.
Rockefeller Museum		The Rockefeller Museum is situated just outside the Old City. The northeast corner of the city wall can be seen from time to time in the clip. The museum was built with funds contributed from the Rockefeller family and was opened in 1938. The museum contains some of the most important archeological finds of the Holy Land, including the ivories of Samaria, the Seti I stele from Beth Shean, the "Theodotos" inscription and more.
St. Anne's Church (View from East)	Jn 5:1–13	St. Anne's Church and the excavations of the Bethesda Pools is located in the Muslim Quarter, just inside Lion's Gate, on the east side of the Old City. A section of the Old City wall is visible throughout the clip. The church was first built on the site in the fourth century, and completely rebuilt in 1140. The church as it stands today almost completely preserves this Crusader era church, and is one of the best preserved from that period in Jerusalem. In front of the church, and slightly to the right, is a rectangular deep hole. This hole is the remains of the Bethesda Pools and later church complexes built over it. Next to this large pool were smaller pools, no longer visible, for washing sheep to be offered as sacrifices in the Temple. The pools are just north of the Temple Mount complex, near the location of the former Sheep Gate.
Old City Wall (East)	Lk 22, 23	The camera now circles the city, first looking south and then showing the eastern wall of the city and Temple Mount. In the shadow below the large platform supporting the Islamic golden dome, is the Kidron Valley that can be seen winding its way south into the distance. Adjacent to the Temple Mount in Jesus' day was a fortress, called Antonia, housing the Roman Jerusalem garrison. It was located near where the tall greenery is seen in the foreground of the Temple Mount today. The camera then parallels the eastern wall of the Temple Mount, one of the oldest walls still standing in Jerusalem dating back to the First Temple period. The final view is the recently excavated southern wall of the Temple Mount. One of the 23-member Sanhedrin courts met along this southern wall, another on the Temple Mount and the third in the Temple complex itself. All 73-members were required to sit in judgment of the nation of Israel or the Chief Priest; however, other capital crimes, including ones that

		<p>resulted in the death sentence, needed only a 23-member court. In the year of Jesus' crucifixion, Caiaphas was the presiding Chief Priest. He arranged to have Jesus arrested in the Garden of Gethsemane and from there Jesus was taken to the High Priest's house in the upper part of the city which is discernable in the upper left edge of the screen as the clip ends. As the camera pans around the Temple platform, the viewer can see how the modern city has grown from its humble beginnings on the small spur of land jutting south of the Temple Mount. This original small city was captured by King David, 3000 years ago, and made the capital of a united Israel.</p>
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TEMPLE MOUNT

Southern Wall (Excavations)		<p>The view in this clip, and those that follow in this section, are of biblical Mount Zion, a hilltop to the north of the ancient city of Jerusalem. Solomon built the first temple to the God of Israel on this location, a structure which later came to be known as "The First Temple." A second temple was built during the period of the return from the Babylonian captivity. In the days of King Herod the Great (ca. 20 BC), this temple was rebuilt and a massive platform was constructed to increase the level area surrounding the Temple. This platform, almost rectangular in shape, is known as "the Temple Mount."</p> <p>This view focuses on the excavations at the southern end of this platform. These significant excavations were begun shortly after the "Six Day War" (1967) and continued into the early 1980's. Remains from three major periods were uncovered and left exposed: the "Second Temple period (mostly firstcenturies BC and AD), the Byzantine period (mostly AD fifth and sixth centuries) and the Ummayid period (AD seventh and eighth centuries).</p> <p>The video moves from east to west. First visible are remains that are mostly from the Second Temple period, including a massive staircase that led to the major entrance to the Temple complex. Following are a number of square structures surrounded by a wall; these are remains of Ummayid palace complexes. At the end of the clip, the western side of the Temple Mount becomes visible, including the Western Wall place of prayer.</p>
Southern Wall (Night)		(see Southern Wall Excavations)
Temple Mount (SW Corner)		The clip opens with a view of the black dome of the El-Aksa mosque, one of the most important mosques in the Islamic world. The camera then zooms out giving a good overhead view of the lines of the Temple Mount platform. The camera then turns to the southwest corner of the platform, and the Western Wall plaza comes into view. The camera then zooms out and again the Temple Mount is visible, along with part of the Old City.
Western Wall (Day)	Gn 12:2, 3 Gn 26:2-5 Gn 17:9-11 Gn 22:15-18 Dt 28:15-68 2 Sm 7:4-16 Mi 5:2, 4 Lk 1:67-71	The Western Wall has been a place of Jewish prayer for hundreds of years. This wall is a small section of the western support wall to the Temple Mount platform. This western support wall is sacred to religiously observant Jews because it is close to where the Holy of Holies of the Temple was located.
Western Wall (Night)	Gn 12:2, 3 Gn 26:2-5 Gn 17:9-11 Gn 22:15-18 Dt 28:15-68 2 Sm 7:4-16 Mi 5:2, 4 Lk 1:67-71	The clip opens with a view of the illuminated Western Wall plaza. As the camera continues to move, the platform with the golden dome comes into view. In the background the lights on the columns of a church across the road are visible marking the location of the Garden of Gethsemane. Finally, the camera zooms out for a panoramic view of the Mt. of Olives. This lovely night view reminds us of the entire story of the Bible: how God had promised through Abraham, Moses and David that He would rescue fallen humanity from the consequences of the rebellion, a rescue that would ultimately lead to

		the restoration of all of God's purposes on earth. While this world is yet in the darkness of false religions, injustice, deceptions and pain, there is hope, for as surely as God's rescue of humanity was accomplished on the cross of Jesus the Messiah, so God's restoration of all things shall come at His return.
Temple Mount-Mosque of Omar		This view of the Temple Mount is from the northeast. Parts of the Christian and Muslim Quarters of the city are visible at the beginning of the clip. The camera then zooms in on the golden domed Mosque of Omar, or "Dome of the Rock." This mosque, one of the most important in the Islamic world, was built in AD 691-692. The structure apparently stands where the Israelite Temples stood.
Temple Mount - Mosque of Omar (Night)		See "Temple Mount-Mosque of Omar" and "Temple Mount (SW Corner)" above.
Temple Mt. Islamic Shrines		See "Temple Mount-Mosque of Omar"

WEST JERUSALEM

YMCA (Night)		The Jerusalem YMCA building, with the King David Hotel in the foreground, at the beginning and end of the clip.
King David Hotel (Night)		The King David Hotel, with the YMCA tower in the foreground. At the beginning of the clip the Old City wall is briefly visible
Hilton Hotel (Night)		The Jerusalem Hilton, just outside the Old City. The Old City wall is briefly visible at the end of the clip.
Russian Orthodox Church (Night)		In 1860, the Russian government built the Cathedral of the Holy Trinity near the northwest corner of the Old City over an area once used as a quarry in building the Temple during Herod the Great's reign. The limestone façade and bronze domes compare to the Kremlin's cathedral.
President's House		"Beit HaNasi," the president's house. The president is elected by the Knesset (Parliament) for a five-year term, and may serve a maximum of two terms. The Israeli governmental system is parliamentary, so the President's role is primarily symbolic.
Knesset		The Knesset has housed the Israeli parliament since 1966. The Knesset consists of 120 members who are elected for a four-year term, though as in other parliamentary systems, early elections may be called.
Israel Museum		The Israel Museum and Shrine of the Book. The Shrine of the Book, which houses the Dead Sea Scrolls and other ancient documents found in the desert is the low structure with a cap-like dome. This dome is designed to look like a cover of the jars in which the Dead Sea Scrolls were found.
Israel Museum (Night)		See "Israel Museum" above.
Monastery of the Cross (Wide View)		The Monastery of the Holy Cross, a Greek Orthodox monastery in West Jerusalem. The monastery was first built in the fifth century AD by King Tartian of Georgia, and destroyed in AD 614 by the Parthians. It was rebuilt in the Crusader period, and stands today mostly intact from that time. At the beginning of the clip the Mount Scopus Hebrew University Campus is visible on the ridge in the distance.
Monastery of the Cross (Close View)		See "The Monastery of the Cross" above.
Holocaust Memorial		In the Judean Hill country on the west end of Jerusalem is the Israeli Memorial to the Holocaust, the "Yad V'Shem" Memorial. Yad V'Shem stands

(Yad V'Shem)		as a memorial to the approximately six million Jews who were exterminated under the Nazi regime, as well as a testimony to the many non-Jews who risked or gave their lives in an effort to save European Jewry. The memorial was opened to the public in 1957.
Hadassah Hospital (Ein Kerem)		West of the Yad V'Shem Memorial, on the extreme west end of Jerusalem is the Hadassah Hospital. The hospital was opened in 1961 to replace the facility on Mt. Scopus that became inaccessible after the War for Independence in 1948. The synagogue at the hospital features 12 large stain glass windows by the French artist Marc Chagall depicting the blessing of Jacob on the twelve sons. At the end of the clip, Jerusalem can be seen in the distance. This view clearly depicts the mountainous setting of the city.

* The Scripture references are not intended to be exhaustive.

ABOVE ISRAEL: GALILEE & THE NORTH

Name	Scripture Reference*	Notation
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NORTHERN ISRAEL

Mt Hermon Region	Gn 12:2,3 Gn 15:18 Dt 3:8, 9 Dt 4:48 Jos 12:1 Jgs 3:3 Ps 42:6 Ps 133:3	<p>Mt. Hermon is visible along the skyline in this panoramic view. Abraham undoubtedly had to pass by this location as he traveled to Canaan from Ur and Haran. Mt. Hermon is an extended 50-mile ridgeline that rises to over 9,200 feet. The mountain's abundant snow, rain, and summer dewfall provide ample water for the springs that flow from the lower portions of the mountain and are sources of the Jordan River.</p> <p>In addition to Abraham and Lot, international traders and the great armies of the ancient Near East passed along the base of this geographic obstacle. Thus, this area became the northern entry point to the land God promised to Abraham and his descendents and has been contested by armies for millennia. The Bible mentions the mountain many times and the root of the name, Haram, means sacred or set apart place. Judges 3:3 refers to it as Baal-Hermon and other names include Sirion and Sion (not to be confused with Zion, Dt 4:48).</p>
Nimrod Crusader Fortress		<p>This fortress, located on one of the lower peaks of Mt. Hermon, holds a commanding view of the upper Jordan Valley below. The region of Banias, known in Jesus' time as Caesarea Philippi, lies only six kilometers away in the valley below. It is not clear when this fortress was first called Nimrod, after the biblical character, but this name first appears in written documents in the nineteenth century. The presence of this massive fortification on this site is understandable in light of the geography of the region, guarding the major northern entry point to the Holy Land.</p>

Caesarea Philippi (1)	Mt 16:13–18 Mt 17:1–13 Mk 8:27 Lk 9:28–33	<p>The excavations in this video are those of Caesarea Philippi in the northern Galilee region. Located 24 miles north of the Sea of Galilee, at the foot of Mt. Hermon, this city was the center of worship of the Greek idol, Pan. The cave visible at the end of the video clip was believed by many Gentiles to be the entrance to the underworld, Hades, and temples to Pan adorned the niches on each side of the cave. Toward the end of His Galilean ministry, Jesus brought His disciples to a location near this heathen city. Jesus asked his disciples who people thought He was and Peter answered that Jesus was the Messiah. While Peter understood Jesus to be the Messiah who would overthrow the Kingdom of Evil, Peter understood the overthrow in political-military terms. At this time Jesus announced to His disciples that He would now turn toward the cross that awaited Him in Jerusalem. A few days later Jesus, Peter, James and John ascended a "high mountain," probably one of the peaks of nearby Mt. Hermon, where Jesus was transfigured.</p>
Caesarea Philippi (2)		See Caesarea Philippi (1)
Tel Dan (Spring)	Jg 19:47	<p>At the base of Mt. Hermon is the spring of Dan, the largest of the three sources of the Jordan River, providing one half of all the water to the upper Jordan. The elevation of the spring is 204 meters above sea level.</p> <p>The book of Judges records that the tribe of Dan left their tribal allotment on the coastal plain in the center of the country to capture this northern site, then called Laish. They renamed the site Dan, which is its name to this day.</p> <p>Dan has the largest and most dependable water supply in the country. The climate is pleasant and the soil is good. It would seem to be an ideal location for settlement, except that it was located in the heart of Baal worship country and that it was at the strategic northern entry point into the country. Spiritual devastation in the form of idolatry and physical destruction are, accordingly, a major part of this town's history.</p>
Tel Dan (MB, IA Gates)		<p>Impressive archaeological evidence of early settlement exists at this site. The white arched roof preserves a complete mud-brick gate dating to the Middle Bronze Period, the time of Abraham. The Middle Bronze Period was characterized by large, walled city-states ruled by kings . It is possible that this mud brick gate may have been the first that Abraham encountered as he entered the land of promise. The Book of Hebrews states that Abraham dwelt in tents, outside the city, in a sense "in the world, but not of the world."</p> <p>The next view is of the Israelite city. Clearly visible is the city wall, partially restored, and a six-chambered gate complex (three chambers on each side.) Such gate complexes have been found at Megiddo and Gezer, and have been attributed to the time of Solomon.</p> <p>At the end of the clip the strategic and lush setting of the site are evident. The view is southward through the Jordan Valley in the direction of the Sea of Galilee. The Sea of Galilee is not visible because it sits in a basin more than 600 feet below sea level.</p>

Tel Dan (IA Altar)	Gn 14:15 Jgs 18:29 1 Kgs 12:28–31	The hilltop circled by the helicopter is part of a large ruin, or tell, identified as the Biblical city of Dan. It was near here that Abraham defeated the four Mesopotamian kings (Gen 14:15). The city was named Laish until the days of the judges (Jgs 18:29). The cleared areas in the foreground are the excavated ruins of an Iron Age (Israelite) worship site, identified as a platform and altar constructed by Jeroboam I, the first king of the northern kingdom of Israel (1 Kgs 12:28–31). The Bible also reports Jeroboam I built a similar worship center at Bethel and at both those locations made golden calves as objects of worship. The Bible reports these worship places became a "sin" to the people of Israel. Dan also was considered the northern border of the Israelite nation, Beersheba the southern limits. The high mountain clearly visible in the background of the video is Mt. Hermon.
Golan Heights (Prehistoric Circles)	Nm 21:33	View of the Golan Heights in the springtime. The Golan is a plain dotted with dead volcanic cones. This plain overlooks the Jordan Valley, from the Sea of Galilee to Mount Hermon. From these volcanic cones both Damascus in Syria and Tiberius along the Sea of Galilee in Israel are clearly visible. The strategic setting of this plain has made it an important battleground in both ancient and modern times. The large concentric rings of rocks date from the prehistoric period. Their purpose is unknown, although the external opening of the circles faces the rising sun on the summer solstice. In biblical times this region was known as "Bashan" (see below), and in the Roman period as Gaulanitis.
Golan/Bashan (Cattle)	Dt 32:14 Dt 33:22 Ps 22:12 Jer 50:19 Eze 39:18 Am 4:1	Golan has long been a pastureland for cattle. Grazing on Golan (Bashan) is used numerous times in the Bible as a picture of peace. Perhaps the most familiar passage concerning cattle and Golan is Amos 4:1, in which the prophet likens the wealthy women of Samaria to the fat cows of Bashan.
Gamla		In the time of Jesus, Gaulanitis (the region of the Golan) was highly Hellenized. The Jews who lived there for the most part were not observant of the Law of Moses. An exception to this general trend was Gamla. This Jewish stronghold shaped like a camel's hump was located in the hills just above the Plain of Bethsaida. The name "Gamla" comes from the Hebrew <i>gamal</i> , which means "camel." The Jewish historian Josephus records that the city was instrumental in the AD 66 war against Rome (Josephus <i>Wars</i> , 4:1-2). This site is sometimes called "the Masada of the North" since in the beginning of the revolt against Rome (AD 66) it held out against Rome very much as the more famous Masada did at the very end of the revolt.
Hippos	Mt 5:14 Lk 15:13	The steeply ascending road climbs from the Sea of Galilee to the hill on which sat the Decapolis city of Hippos. The Decapolis was the name given to 10 large, Greco-Roman cities east of the Sea of Galilee. (One exception, Scythopolis, was located southwest of the Sea of Galilee.) Located on this prominent hilltop, Hippos overlooks the Sea and is clearly visible from Capernaum and other nearby towns. Jesus therefore may well have had this town in mind when he said, "a city that is set on a hill cannot be hidden" (Mt. 5:14). Jesus tells a parable of a prodigal son who goes into a distant country, squanders his wealth and ends up feeding pigs. The Decapolis is not far from the Northwest shore where Jesus taught, but spiritually and culturally it is very, very distant. The Gentile inhabitants of these cities raised pigs. One can picture the son looking longingly toward Hippos and the world it represented, until he went and experienced its realities.

Huleh Valley		The Huleh Valley is a section of the Jordan Valley midway between the Sea of Galilee and Tel Dan. A small lake, the Huleh, was in this valley until the 1950's at which time it was drained as part of the effort to rid Israel of malaria. The region today is a fertile cotton growing area.
Biram (Upper Galilee)		<p>These remains are of the Jewish town of Baram from the Mishnaic-Talmudic period (third through fifth century AD) and of the more modern Arab village Biram. This village is in Upper Galilee, a region that has not played a major role in the history of the ancient Near East because of its very rugged topography.</p> <p>Among the visible remains are houses and church that were in use until 1948 when the village was forcibly evacuated in the wake of the war that followed the declaration of the statehood of Israel. The matter of that evacuation and possible resettlement of the town is a matter of political and legal debate in Israel to the present.</p> <p>Also visible, at the end of the clip, are the impressive remains of a synagogue from the third century AD, one of the best preserved in the Upper Galilee region.</p>
Hazor (Tel Hatzor Overview)	Jos 11:10–11 Jg 4:2 Jer 49:30–33	Hazor, located on the western edge of the Huleh Valley is the largest Tell in northern Israel. This site was continuously settled from the Early Bronze Age through the Hellenistic Period. It's location on the trade route known as the "Way of the Sea" that connected all of the nations of the ancient Near East, accounts for its size and historical importance. In the book of Judges it is recorded that Joshua burned Hazor completely. It was later resettled by the Israelites. Remains of city walls, storehouses and other structures, and an impressive water system remain from this Israelite city. Although not recorded specifically in the Scripture, archaeological evidence bears evidence to the destruction of the site by the Assyrians as they traveled south on the Way of the Sea toward Jerusalem and ultimately Egypt.

SEA OF GALILEE

Sea of Galilee (360° Overview)	Mt 8:28 Mk 5:1 Lk 5:1 Lk 8:22	<p>This video is a 360 degree view of the Sea of Galilee from the south. The clip begins looking eastward toward the valley of the Yarmuk River and the point at which Israel, Jordan and Syria meet. The video then pans toward the north and the eastern shore of the lake comes into view. The steep descent of the Golan Heights to the eastern shores of the lake can be clearly seen. The entire Sea of Galilee then comes into view. The "sea" is a fresh water lake approximately 12 miles long and eight miles wide at the widest point. Its Hebrew name, <i>Kinneret</i>, (from which comes the Greek form Gennesaret) means "harp." From this southern view the harp-like shape of the lake is evident.</p> <p>Jesus' ministry in the region of the lake was almost exclusively on the northern shore area, directly across the lake from this view. On at least one occasion He did travel to "the other side," the eastern side, where He met and healed a demonized man.</p> <p>The video continues to pan north westward, viewing the hills of lower Galilee. The hazy conditions are typical for Israel during much of the year. The camera continues to pan, moving southward to view the Jordan Valley in the direction of Jericho and the Dead Sea. The clip ends at its starting point.</p>
Jordan River (Bridge of Jacob's Daughters)		The Jordan River flows southward from its sources at the foot of Mt. Hermon and through the Huleh Valley to this point. The location is known as "the Bridge of Jacob's Daughters," although it is not known how this name came about. From this point the river continues southward to the Sea of Galilee.

Jordan River Inlet		The Jordan River flows into the Sea of Galilee at the northeast corner of the lake, in the region of Bethsaida of Galilee (see below). Visible on the far side of the lake is the prominent peak of Mt. Arbel. The pass to the right of the steep slope of this mountain marks the route of the international highway.
Betsaida (Julias) (Bethsaida)	Jn 1:44; 12:21 Mt 11:21 Mk 6:45; 8:22	Three towns are mentioned as places where Jesus spent most of his time preaching and teaching: Capernaum, Chorazin and Bethsaida. Bethsaida was the hometown of several of Jesus' disciples including Philip, Andrew and Peter. The tell (mound) in this video is one of several locations that could be the Bethsaida and hometown of those disciples. Although the hill is almost one-and-a-half miles from the Sea of Galilee, archaeologists have established that the city was associated with the fishing industry. Since this site is east of the Jordan River in the region known as Gaulanitis, it could well be the city of Bethsaida-Julius which the Jewish historian Josephus places in Gaulanitis. Other possible sites for Bethsaida of Galilee are located closer to the Sea. In any event, this entire area was dependent upon the fishing industry of the Sea of Galilee and fishing was the occupation of many of Jesus' disciples who were also from this general region.
Plain of Betsaida	Mk. 6:45 Mt. 14:13 ff.	View of the plain of Betsaida on the northeast shore of the Sea of Galilee. The escarpment of the southern Golan Heights descending to the Sea of Galilee is clearly visible on the East (left) side of the lake.
Chorazin	Mt 11:21 Mk 2:1–13	Two miles north of Capernaum and overlooking the northern end of the Sea of Galilee is Chorazin, another town of religiously observant Jews, and apparently frequented by Jesus. In this view of Chorazin's excavations the town's synagogue can be seen as well as the foundations of the multi-roomed houses built around inner courtyards. These rooms had flat roofs covered with mud and vegetation that could be easily removed, as the story of the healing of the paralytic shows. As at Capernaum, extended families lived in these complexes of 40 or more rooms. In addition to the houses and synagogue, a ritual bath (mikve) was excavated here. Chorazin, along with nearby Bethsaida and Capernaum, was criticized by Jesus for not repenting in spite of all the miracles that were performed there.
Church of the Beatitudes	Mt 5–7	Jesus taught and preached along the northwest shore of the Sea of Galilee. Tradition places one of His best-known teachings, the Sermon on the Mount, on this site that is marked by the small Catholic church with the gray dome. It was at this time that Jesus explained the true meaning and purpose of the Law that God had given Moses. It was not to create self-righteous individuals who were proud of their obedience to the law, but to stimulate a sense of need of God and the desire to identify with Him through obedience. Jesus' message was well received among His observant Jewish followers in the Galilee region. However, there was considerable resistance from the religious leadership in Jerusalem to His message.
Capernaum (Overview from the West)	Mt 4:13, 8:5 Mt 9:1, 11:23 Mt 17:24 Mk 2:1	See Capernaum (Overview from the East)
Capernaum (Overview from the East)	Mt 4:13, 8:5 Mt 9:1, 11:23 Mt 17:24 Mk 2:1	Most of the religiously observant Jewish population lived along the northern and northwestern shores of the Sea of Galilee seen in this video. At the start of the video the pointed peak and "V" shaped valley of the Arbel region are visible. The excavations in the foreground are the ruins of the Biblical village of Capernaum, a major site of Jesus' ministry and called "his own city" in the New Testament. The Sea of Galilee is a fresh water lake, over 600 feet below sea level, about 12 miles long (north to south), eight miles wide at its widest point, and 165 feet in depth.

Capernaum Excavation	Mk 1:21, 2:1 Lk 4:31–38	The most prominent structure in Capernaum and other Jewish towns was the synagogue, since religious practice was an essential part of everyday life. The remains of this large, white synagogue are from a period later than the time of Jesus, although archaeological evidence suggests that this structure may stand on the foundations of the synagogue of Jesus' day. The modern, octagonal structure is a Roman Catholic church built over a site that evidence suggests may have been the house of Peter, where Jesus lived during the time of his ministry. In the excavated areas between the synagogue and Peter's house can be seen the low walls and foundations surrounding square rooms of other multi-roomed homes from the time of Jesus.
Tabgha Churches	Ja 3:11 Mk 6:44 Mk 16:7 Mt 28:16	This region on the northern shore of the Sea of Galilee is known as Heptapagon, or the seven springs. On this site are both salt and fresh water springs, to which the book of James (3:11) may refer. The churches on this site remember the feeding of the 5,000 and the Galilee resurrection appearance of Jesus, although the exact locations of those events are disputed.
Gennesaret (Excavation)	Mt. 14:34 Mk 6:53 Lk 5:1	The excavations of Gennesaret on the northeast shore of the lake.
Plain of Magdala	Mt 4:18, 15:29 Lk 5:1 Jn 7:1, 6:16	Magdala appears to have been a city of wealth. Not only did it have a close proximity to the International Coastal Highway, but it was also famous for numerous industries, including fishing and dye works. Jesus performed most of His ministry along the shores of the Sea of Galilee. Religiously observant Jews heavily populated the northwest shore, seen in this video. On the left of the screen, the large hill with caves imbedded in its sheer cliffs is Mt. Arbel. Zealots, a religious group who sought the overthrow of Rome, hid in these caves in the earliest days of King Herod the Great, the Roman appointed king. In about 40 BC one such group was driven out of the caves by an army led by Herod. The lush green area north of the cliffs on the northwest side of the Sea of Galilee is the Magdala Plain. As the camera turns out over the Sea of Galilee, the northern shore comes into view. Far in the distance can be seen Mt. Merom and the other peaks of Upper Galilee.
Arbel Cliffs	Hos 10:14	The caves of Mt. Arbel are located on sheer cliffs that descend 300–400 meters to the Sea of Galilee. These caves show signs of habitation from prehistoric times. The area is mentioned in Hosea as a symbol of destruction in battle. In the two centuries prior to Jesus the caves were used as hideouts by Jewish freedom fighters who first fought the Seleucid empire and then the Roman empire (I Maccabees 9:2). According to the Jewish historian Josephus, Herod the Great, with the help of the Roman legion, drove out zealots who opposed his rule in the year 38 BC (Josephus <i>Ant.</i> 17:155, <i>Wars</i> 1:15). The caves on this cliff symbolize the long-standing resentment of Galilean Jewry to foreign dominion.
Tiberias		View of the modern city of Tiberias, on the west side of the Sea of Galilee. Portions of the ancient city have been excavated close to the shore of the lake. There is no mention in Scripture of Tiberias, although the town was the Roman capital of Galilee during the years of Jesus' ministry.

LOWER GALILEE

Sepphoris (Overview)	There are no direct references of Sepphoris in the Bible.	The Jewish people returned to the land of Israel under the rule of the Persians. They enjoyed a brief period of independence during the second and early first centuries, B.C. In the mid-first century BC the Romans occupied the land. Following the death of Herod the Great, the city revolted against Rome, only to be defeated and destroyed. It was rebuilt by Herod's son, Antipas, who made it his capital. The city quickly came to represent the wealth and corruption of Greek culture in a Roman world. Josephus referred to Sepphoris as the "ornament of all Galilee" (<i>Wars</i> 2:511). Only four miles north from humble Nazareth, Sepphoris provided a stark contrast to the culture of the observant Jews who lived in the nearby village. As the camera pans the hilltop the upper and lower marketplaces, a large Roman complex on the top of the hill and the 3,000-seat theater are clearly visible. An excellent view of the hills of Lower Galilee is also visible in the distance.
Sepphoris (Excavation)		Close-up of the excavations of Sepphoris (see above.) The most visible structure is the partially restored Roman theater.
Nazareth (Overview)	Mt 2:23 Mt 21:11 Lk 1:26–29 Lk 2:4, 39 Jn 1:46	The town of Nazareth in Jesus' day was located under the modern church complex, marked by the gray dome. The Nazareth of Jesus' day was so insignificant that it is not mentioned in any extra-Biblical sources. For this reason Nathanael, whose home was in Cana a short distance from Nazareth, asked "can good thing can come from Nazareth?" Gossip and rumors must have spread quickly in such a tiny town and Mary's pregnancy required Joseph to have incredible faith and is a powerful testimony to Joseph's obedience to God.
Church of the Annunciation	Mt 2:23 Mt 21:11 Lk 1:26–29 Lk 2:4, 39 Jn 1:46	The town of Nazareth in Jesus' day was located under the modern church complex, marked by the gray dome. The village was situated in a bowl on a ridge that bordered the Jezreel Valley, just off the top of the screen. The families of Joseph and Mary were from Bethlehem, in Judea. Yet they lived in Nazareth, in Galilee, on this isolated ridge. Many Galilean towns were settled around 100 BC as the independent Jewish nation, under Alexander Jannaeus, tried to restore Jewish presence in this region that had been devastated through earlier warfare. Conceivably the families of Mary and Joseph were involved in this settlement effort.
Nazareth Ridge (Brow)	Jgs 4–8 Is 61:1 Lk 4:16–29	This video opens with a view of a barren cliff in the foreground and the modern city of Nazareth in the background. The cliff overlooks the Jezreel Valley that will be seen more fully as the camera continues its circle over the ridge. The cliff is about two miles from Nazareth, where Jesus briefly ministered, and is reputed to be the "brow of the hill" from which Jesus was to be thrown (Lk 4:28–30). As the camera continues its clockwise turn to the east and southeast, the eastern part of the Jezreel Valley comes into view. The distant hill rising from the mist in the valley is Mt. Tabor, scene of Deborah and Barak's battle against the Canaanite king of Hazor. Next, in the distance, are the hills of Moreh where Gideon attacked the Midianites. Finally, the camera pans to the south and then west giving the viewer a panorama of the western part of the Jezreel Valley. For a view of the Jezreel Valley from the west (see Megiddo).

Mt. Tabor (Church of Transfiguration)	Mt 17:1–2	<p>Christian pilgrims since the fourth century have associated the transfiguration of Jesus with Mount Tabor in eastern lower Galilee. Since this event took place six days after Peter acknowledges Jesus as Messiah at Caesarea Philippi, Mt. Hermon would, therefore, be the more likely candidate for the “high mountain” upon which the transfiguration occurred, not Mt. Tabor.</p> <p>The Church of Transfiguration on top of the mountain holds a commanding view of the Jezreel Valley to the west, the Harod Valley to the south and the Jordan Valley to the East. The site has been remembered in Christian tradition from the fourth century. Early Christian pilgrims climbed over 4,000 steps to arrive at the top. The most prominent structure today is the Franciscan church built by the Italian architects Antonio and Barlozzi in the 1920’s.</p>
Beth Shean (Overview)	Jos 17:11,16 Jgs 1:27 1 Sm 31:10	<p>The Israelite city of Beth Shean stood on this hilltop at the strategic junction of the Jordan Valley and Harod Valley. This opening from the Jordan Valley into the interior of Israel is the largest and most easily traveled of any along the entire length of the valley.</p> <p>Archaeological remains indicate the town was an Egyptian settlement in the centuries before Israelite penetration to the land. Philistine remains, including “anthropoid coffins” were found on the site and in the nearby graveyard.</p> <p>The most important archaeological finds include steles, or monuments with inscriptions. One inscription records victories of the Egyptian Pharaoh Seti I over local inhabitants in the Beth Shean region. Another records the invasion of the Habiru (Apiru), while others date from the time of Raamses II and III and tell of their victories over the Philistines. The book of Judges records that Manasseh was unable to capture Beth Shean and surrounding towns. Possibly their inability to do so was because of the Egyptian presence.</p> <p>The first king of Israel, Saul, died on nearby Mt. Gilboa. The Philistines hung his body on the city wall of Beth Shean. Pharaoh Shishak destroyed the Israelite city of Beth Shean in 924 BC, although it was resettled and remained an active town throughout the Persian, Hellenistic, and Roman periods. It was during the Hellenistic and Roman periods that the town greatly expanded and was called Scythopolis.</p>
(Beth Shean (Excavation)	1 Sm 31:10–12 Mt 4:25 Mk 5:19–20	<p>This video views the excavations of Beth Shean of biblical days (see Beth Shean (Overview)) as well as the excavations of the later city on the same site, Scythopolis. Located west of the Jordan River and south of the Sea of Galilee in the Jordan Valley, this Gentile city was one of ten that comprised a region known as the Decapolis (ten cities). Each of these ten cities epitomized Greco-Roman culture with public bathhouses, forums, theaters, and temples to various idols, many of which can be seen in these excavations.</p> <p>The clip begins with a view of the excavations from the north, looking south through the Jordan Valley. The view then pans eastward across the valley toward the Heights of Gilead, in modern day Jordan.</p>
Ein Harod (Gideon’s Spring)	Jg 7	<p>To the west of Beth Shean, at the foot of Mt. Gilboa, is Ein Harod, also known as Gideon’s Spring. As recorded in Judges 7, Gideon and his army camped at this spring while the Midianites were camped across the narrow valley, at the base of the Hill of Moreh, which is visible at the very end of the clip.</p>
Tel Jezreel	1Kgs 18:45 2Kgs 9:15 ff.	<p>This clip begins with a view to the northeast, in which the Hill of Moreh and the Harod Valley can be seen. As the view pans to the east, the full Harod Valley comes into view, with Mt. Gilboa to the south (right). In the foreground are the remains of Jezreel, Ahab’s capital city.</p>

Megiddo (Overview)	Jg 1:27 1 Kgs 4:1, 12 1 Kgs 9:15 2 Kgs 23:29 Rev 16:16	Eight and a half miles east of the Chapel of Elijah on Mt. Carmel on the southern edge of the Jezreel Valley lies an 18 acre mound of Megiddo. Well known throughout history, this site was strategically positioned at the northern exit of a pass through which the international highway connecting Egypt with the rest of the ancient Near East journeyed. Egypt and other nations throughout biblical history fought for control of this unique place. Israel was unable to control it until the time of Solomon (1 Kgs 4:1,12) Archaeologists have determined that this location has been destroyed and rebuilt more than 20 times beginning in the Neolithic, pre-pottery, period. Its timeless military significance is attested by the Revelation's reference to it as "Armageddon" (from the Hebrew "Har Megiddo" or "Hill of Megiddo," Rev 16:16). The video begins with a sweeping view looking west over the Jezreel Valley. The camera then circles the mound, or tell. The dark circular depression first observed on the tell is a massive water system dating to the time of Ahab. Next, the camera captures the excavations in the area of the various gate systems used over the life of the city. As the camera continues, it is possible to observe other excavations revealing palaces, storage pits and, at the end of the clip, an early cultic shrine and altar found at the bottom of the deep archaeological cut.
Megiddo (Excavation)	Am 5:10–15	<p>At the beginning of this video the entrance and gate complexes are visible in the foreground. The entrance to the city was by way of a road that ascended the mound of the city, parallel to the city wall. The road and wall are clearly visible. Steps also led to the gate complex from the valley floor.</p> <p>The majority of the exposed area dates from the Iron Age, the time of Israelite settlement. As the helicopter circles, a deeper cut is visible. This cut exposes the Early Bronze Age settlement, dating back more than 4,000 years before the present. The most noticeable feature is a large round altar that was part of a worship complex. When this altar was built it stood on the highest part of the city. After thousands of years and multiple destructions the altar was buried deep under the cities of subsequent periods.</p> <p>As the helicopter continues about another 90 degrees, directly across from the gate complex is a large circular structure. This structure is a deep grain storage silo. Near this structure are remains of palaces.</p> <p>At the very end of the video, in the upper right-hand corner, the entrance to the water system is visible. The portion visible is the upper part of the entrance shaft, with steps descending to a tunnel at the base of the hill. This tunnel then proceeded to the spring outside the city. Once this system was built access to the spring from outside the city was hidden so an attacking army would not be able to cut off the city's water supply</p>
Mt. Carmel (Chapel of Elijah)	Jg 2:13 1 Kgs 16:31–33 1 Kgs 18:16–40 Jer 11:13 Rom 11:2–5	Throughout Israel, but particularly in the northern part of the country, the abhorrent worship of Baal was commonly practiced (Jer 11:13). Ahab's marriage to the Phoenecian woman, Jezebel, seemed to encourage Israelites in heathen worship practices (1 Kgs 16:32). In response, God raised up the prophet Elijah who confronted the prophets of Baal on the Mt. Carmel ridge. The prominent building in the video is a Carmelite monastery on Mt. Carmel that commemorates Elijah's encounter with those prophets. The video begins and concludes with a sweeping view of the Jezreel Valley in the distance behind Mt. Carmel. The northern Hill Country of Samaria is in the distance between the opening and ending segments.

ABOVE ISRAEL: SAMARIA, JUDEA & DEAD SEA REGIONS

Name	Scripture Reference*	Notation
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SAMARIA (SEBASTE)

(1) Sebastiya Village, Tel Samaria)		The Palestinian village of Sebastiya lies on the eastern side of the ruins of the ancient site of Samaria also known as Sebaste. The village sits atop the hillside where a bishopric and church were established during the twelfth century AD.
(2) Tel Samaria/ Sebaste (Overview)	1 Kgs 16:24 ff 1 Kgs 22:10 ff 2 Kgs 1–23	Flying east to west along the southern side of the ancient Samaria, we first see the busses parked next to the Roman forum, then the acropolis of ancient Samaria at the top of the hill, and the Roman cardo with its protruding pillars along the road leading to the Hellenistic towers.
(3) Sebaste (Forum)	Acts 8	Herod the Great built the forum in about 25 BC. The forum was the central market area used for commerce, courts, and public discourse.
(4) Sebaste (Cardo)	Acts 8	Excavations of the Cardo are visible in the olive groves. Although Herod the Great built the colonnaded street in about 25 BC, the remains now visible date to the rebuilding of the city under Septimia Severa about AD 194. The semi-circular towers at the end of the street are of the Greek period around the second or first century BC.
(5) Sebaste (Church of John the Baptist, Ahab's Palace, Herod's Temple)	Acts 8	The present ruins of the Church of St John the Baptist date to about AD 1150 but its earlier remains date to the sixth century. Although Josephus informs us that John the Baptist was executed at Machaerus (<i>Ant.</i> XVIII 5,2 & 19), the earliest tradition of John's tomb points to Sebaste (Rufinus of Aquileia – d. 410; <i>Ch. Hist.</i> II 28 MPL XXI, col. 536). We next circle the ruins of the palace of Omri and Ahab continuing around steps of Herod the Great's temple dedicated to Caesar Augustus, whose Greek name, Sebastos, provides the name of the site.
(6) Sebaste (Theater)	Acts 8	The theater is located on the northern side of the tell. Built in the side of the hill, its style is indicative of the Greek period and dates to about 100 BC.

SAMARIA (SOUTH)

(7) Mt. Ebal (Excavation)	Dt 11:29 Dt 27:4,13 Jos 8:30–35	Mount Ebal is where Joshua built an altar to dedicate Israel's entrance into the land. The hill of Mt. Ebal sits just north of Mt. Gerizim with the city of Nablus between the mountains. Twelve ancient sites have thus far been discovered on Mt. Ebal.
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(8) Mt. Gerizim Mt. Ebal (Nablus)	Gn 12:7 Gn 33:18 Gn 37:14 Jos 8:30–35 Jos 24:25,32 1 Kgs 12:1 Jn 4	The area of Mt. Gerizim, Mt. Ebal, and the city in between, Shechem, is important in the Bible. It was here that God promised Abraham "to your descendants I will give this land" (Gn 12:7). Jacob stayed in the vicinity of Shechem (Gn 33:18). Joseph, having been sent from Hebron by his father, Jacob, to inquire about his brothers, came to Shechem and later Joseph was buried here (Jos 24:32). Joshua reviewed the Mosaic covenant here with the people. After the Israelites defeated Jericho and Ai during the Conquest, they fulfilled a directive in Dt 11:29 to read the blessings and curses from Mt. Gerizim and Mt. Ebal (Jos 8:30–35). The brown, excavated hilltop in the foreground of the video is Gerizim. The archaeological excavations are in the vicinity of the NT worship site of the Samaritans mentioned in John 4:5–26. Mt. Ebal can be seen across the valley to the north. In between these two hills is the modern city of Nablus built near and over the ruins of Sychar, the place where Jesus first announced his Messiahship to the woman at the well (Jn 4). In the far distance, beyond Ebal, toward the end of the video, are the mountains of Gilead on the eastern side of the Jordan valley.
(9) Mt. Gerizim (Samaritan Temple)	Jn 4:5–26	Looking east towards the mountains of Samaria are the excavations on the western side of the hill of Mt Gerizim. Circling around the walled compound are the ruins of an octagonal Byzantine church built over the earlier Samaritan temple. Swinging west we see the Samaritan village on the ridge next to the ruins with the city of Nablus in the valley below. Mt Gerizim is then visible just north of Nablus with views continuing towards the eastern mountains of Samaria.
(10) Shechem (Tel Balata - Land)	Gn 12:6; 35:4 Jos 24 Jgs 9 1 Kgs 12	Circling above the ancient ruins of Shechem one can discern parallel walls lines, northwest gate, and rectangular temple foundation a short distance from the exposed wall and gate complex.
(11) Shechem (Tel Balata-Land)		The picture begins with a view of Mt Gerizim and pans down to the northwestern wall line and rectangular temple foundation that is positioned behind it.
(12) Shiloh (Overview)	Jos 18 Jos 21:2 Jos 22:9,12 1 Sm 1-4	The ancient city of Shiloh is located in the mountains of the territory given to the tribe of Ephraim. Under Joshua's leadership, the tabernacle was set up at Shiloh. During the period of the Judges, Samuel was taken to Shiloh as a young boy and brought up under the priestly leadership.
(13) Shiloh (Excavation)		Both Danish and Israeli archaeologists have excavated here. The exposed ruins begin with the Northwestern sector (Area F, H), continue with the Northern sector (Area K), and conclude with a view of area K looking West.

HILL COUNTRY OF JUDEA

(14) Hill Country Topography	Gn 31:25 Nm 13:17, 29 Dt 1:20 Jos 2:16, 22 Jos 20:7 1 Sm 14; 1 Sm 23:14 2 Chr 27:4 Lk 1:39	The Hill Country refers to the mountainous central region of Judea and Samaria. It is rugged terrain with steep hillsides and deep, east-west "V"-shaped valleys. In OT times, it was heavily forested and much of early Israel's history took place in this region. The steep valleys confined north-south traffic to the watershed road, a route taken by Abraham and the Patriarchs. The rugged and forested hills provided protection from invading armies that marched along the coastal plains. Following the Conquest, some of the Israelite tribes remained in the Hill Country rather than move to their assigned territories.
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(15) Bethlehem (Church of the Nativity)	Ru 2 1 Sm 17:15 Mi 5:2 Mt 2:1 Lk 2:2-6 Lk 2:15 Jn 7:42	Joseph had to travel from Nazareth to his hometown of Bethlehem in Judah in order to register for a census. Mary, who was about to give birth to Jesus, accompanied him. Bethlehem is about six miles south of Jerusalem. The ancient village was located in the vicinity of the church complex. Located along a rocky ridge that is clearly visible in this video, residents built their homes using caves as a sub-floor or basement in which to stable their livestock. Tradition holds that it was in such a cave that Jesus was born. The opening and closing moments of the video show the fields that surround Bethlehem in which wheat is grown and livestock grazed. Ruth, of the ancestry of Jesus, met her future husband, Boaz, in these fields. King David, as a young man, watched over his father's flocks here. It was in these fields that the angels appeared to shepherds to announce the birth of Messiah, Jesus, as prophesized by the prophet Micah.
(16) Shepherd's Field (Greek Orthodox Church)	Lk 2:8-20	Shepherd's Field is located about a half a mile east of Bethlehem, adjacent to the Palestinian village of Beit Sahur. The red roofed buildings are located within the property of the Greek Orthodox Patriarchate. Excavations in the compound reveal remains of Church structures from the fourth to sixth centuries AD.
(17 & 18) Herodian (General View and Pool); Herodion (Palace Overview)	Mt 2:2-16	The Herodion (Herodium) is a remarkable fortified palace built by Herod the Great in about 20 BC. It was completed before Jesus' birth and is located three miles east of Bethlehem near the Wadi Tekoa that leads down to the Dead Sea. A road following along the southeast ridge above the ravine can be seen at the top of the screen in the opening moments of the video. Herod was therefore in good position to escape if attacked by any of his enemies. Herod constructed this remarkable cone-shaped fort by moving dirt from the top of a nearby hill to this hill and surrounded a double circular wall with the dirt. The double wall rose several stories in height above the earth fill. Visible in this video inside the cone are defensive towers built into the double wall at each point of the compass. Inside the volcano-like mouth of the hill, Herod built a palatial mansion with all the amenities of the finest Roman estates including an extensive water system, bathhouse, and a peristyle garden. The double wall housed many bedrooms on several floors for his family and guests. This well-constructed fort and palace symbolized Herod's concern for his security. However, his greatest threat was a baby, born in a cave-stable, just minutes away, in an insignificant village named Bethlehem.
(19) Hebron (Machpelah-Tomb of the Patriarchs)	Gn 13:18 Gn 23:19-20 Gn 37:14 Nm 13:23 2 Sm 2:1-3 2 Sm 5:3 1 Chr 11:3	Hebron is located in the southern Hill Country. The Bible also names this site Kiriath-arba and Mamre. When Abraham left Egypt, he lived at Hebron, built an altar there, and buried his wife Sarah in the cave of Machpelah, which he purchased. The Machpelah also functioned as the burial location for him, Isaac, Rebecca, Jacob and Leah. The city is mentioned more than 60 times in the OT and the surrounding area was known for its vineyards (Nm 13:23). Jacob dispatched Joseph from Hebron to find his brothers. David settled there after Saul died and it was in Hebron that the elders of Israel proclaimed David king over all Israel. Herod the Great built a large building that enclosed the traditional site of the Cave of Machpelah. His characteristic architecture can be seen in the wall around the building. Today this structure serves as mosque and synagogue.

WILDERNESS OF JUDEA

(20) Wilderness Topography	Mt 4:1–11	An aerial view of the Judean wilderness. The region is the traditional location of Jesus' temptations. This narrow but harsh desert area lies between the Jordan River and Jericho to the east, and Jerusalem to the west. The Dead Sea and Jordan Valley are visible in the distance at the end of the clip.
(21) Wadi Qilt (Winter)		Wadi Qilt runs east from Jerusalem at 2600 ft above sea level to New Testament Jericho at 800 feet below sea level. Water only flows through the wadi during the season of winter rains that provide a short season for grass to grow in the wilderness. The Roman road from Jerusalem to Jericho was located atop the ridge to the right (south) of the wadi. Passing the Bedouin encampment, we encounter the Hasmonean (ca. 150 BC) aqueduct that hikers use to trek down to Jericho.
(22) Wadi Qilt (St George's Monastery)		The present Greek Orthodox monastery, located in Wadi Qilt, was built in the late nineteenth-century AD over the earlier fourth century Byzantine monastery dedicated to Saint George and Saint John.
(23) Wadi Qilt (Cypros)		The fortress of Cypros is located at the eastern end of Wadi Qilt. This fortification, built by Herod the Great and named after his mother, appears as a prominent flat-topped peak on the right-hand side (south) of the canyon. The fortress overlooked NT Jericho and guarded the ancient road from Jericho to Jerusalem.
(24) Jericho (Tel es-Sultan)	Jos 2–6 1 Kgs 16:34 2 Kgs 2:19–22 Mt 20:29–34 Lk 19:1–10 Heb 11:30	After spending forty years in the wilderness of Zin, God brought the Israelites to the eastern edge of the Promised Land. The entry routes into the land were guarded by the Canaanite city of Jericho. The ten-acre ruin of OT Jericho seen in this video covers thousands of years of occupation. The tell (mound) is about nine miles north of the Dead Sea and located at the base of the Judean mountains which are visible a short distance west of the tell. Archaeologists believe Jericho to be the oldest fortified city in the world with evidence of settlement going back some 10,000 years. When the Israelites, under Joshua, approached the city, it was protected by significant fortifications. In the last few seconds of the video, in the freshly excavated area at the bottom of the tell just above the green bushes, viewers can see the remains of about 50 feet of the lower wall that protected the city in Joshua's day. People settled at the oasis of Jericho because of a copious spring, later called Elisha's Spring (2 Kgs 2:19–22). This spring is on the east side of the mound in the vicinity of the red-roofed building next to the road. Jericho's strategic significance cannot be understated. Its defeat was essential for Joshua to continue up into the heart of the Hill Country. Joshua sent to Jericho two spies who met Rahab. The region around Jericho continued to be an important trade center into NT times. Also, at 875 feet below sea level, the region was a pleasant retreat in the winter for those who could afford to travel there in NT times. NT Jericho was located in this area, about one mile south of this tell. Jesus' miracles were performed at NT Jericho (Mt 20:29–34) and the tax collector Zaccheus lived there (Lk 19:1–10).
(25) Quruntul (Greek Orthodox)	Mt 4:1–11	Deir Quruntul is a Greek Orthodox monastery located on the rocky escarpment overlooking Jericho. The present building was built in 1875-1905. The root of the name is a corruption from the Latin "quarant" meaning "forty" to remind us of the forty days of Jesus' wilderness experience and temptation. The first monks arrived there in AD 340 under the direction of the monastic leader Charitun.
(26) Quruntul (Byzantine)		The original church complex built around the fifth century was destroyed in 614 during a Parthian invasion. Crusaders rebuilt the structures in the twelfth century under the auspices of the Templar Knights.

(27) Nebi Musa		One of several sites where Islamic tradition remembers the burial of Moses. Built during the Mamluk period in around AD 1265 to function as a fortress for Islamic pilgrims on their journey to Jerusalem.
(28) Hyrcania Fortress	Josephus: <i>War</i> I, 364, 664; <i>Ant.</i> XV, 365-367; <i>Ant.</i> XVI, 13	The fortress is built on an elongated hill situated about 800 feet above sea level approximately seven miles west of the Dead Sea. Herod the Great captured the fortress in 31 BC and used it to imprison his political adversaries.
(29) Mar Saba Monastery		Located in the Judean desert seven and a half miles east of Bethlehem. The present day Greek Orthodox monastery was built in 1840 over the Great Laura of Saint Sabas (AD 439-532) known as one of the great leaders of Palestinian desert monasticism.

DEAD SEA REGION

(30) Qumran (Cave 1 area)		The initial finds of the Dead Sea scrolls occurred in 1947 when Bedouin shepherds in the region entered one of the numerous natural caves honeycombed in the cliffs above the northwestern shore of the Dead Sea.
(31) Qumran (Excavations, Caves 4, 5)	Pliny: (<i>Natural History</i> , v, xv: 73)	The archaeological excavations of Qumran are located about a half mile southeast of the caves that produced the original scrolls. Remains of the Qumran settlement are thought to be associated with the Essene community of the first century mentioned by the Roman historian, Pliny. Excavations reveal a tower (dating back to the eighth through sixth century BC), aqueducts, cisterns, storerooms, dining room, and various workrooms. In 1952 Bedouins discovered caves 4 and 5 located on the marl terrace just across the ravine from the southern end of the excavation. These caves delivered up thousands of fragments belonging to approximately one hundred manuscripts.
(32) Ein Feshka		Springs situated along the northwestern shoreline of the Dead Sea some two miles south of the Qumran excavation are known as Ein (spring) Feshka. Excavations in the area reveal Jewish settlement dating from 100 BC to AD 96.
(33) Dead Sea Coastline	Gn 14:3 Jl 3:18 Is 40:3 Mal 3:1 Mt 3:3	This clip captures the bleak and forbidding terrain along the western side of the Dead Sea. This perspective makes clear that the cliffs of the Judean desert come almost to the edge of the Dead Sea. The Dead Sea is the lowest point on earth at more than 1,200 feet below sea level with 25–30 percent salinity making it the saltiest natural body of water in the world. While looking at this arid desert region, one can imagine John the Baptist calling out, "Make ready the way of the Lord, Make His paths straight!"
(34) Ein Gedi Region	I Sm 24 2 Chr 20:16	Ein Gedi (spring of the wild goat) is situated on the west shore of the Dead Sea about 20 miles south of Qumran. It is best known in the Bible as the region where David hid from Saul. There was an ancient road system called the ascent of Ziz that connected Ein Gedi to Bethlehem.

(35) Masada (Overview)	Mt 2:2–16 Masada is not mentioned in the New Testament	<p>This remarkable fortress built by Herod the Great continues to capture his concerns for security. It is constructed on a diamond shaped mesa at the eastern edge of the Judean desert and on the western shore of the Dead Sea, clearly visible in the background as the video begins. The mountain soars over 1,300 feet above the Dead Sea. Herod enclosed the summit with a double wall with four gates, 70 rooms, and 30 towers in spite of the fact that the sheer cliffs of the mountain adequately protected the summit from attack. A naturally barren and dry region, Herod built aqueducts and cisterns to supply fresh water for the bathhouses and pools of his four palace complexes on the top of the mountain. The most famous palace is the northern one created in three tiers near the edge of the cliff. This three-level palace is visible toward the end of the clip. King Herod's megalomania and insecurity are exemplified in the design and need for this massive structure. But the birth of the real King of the Jews, Jesus Christ, to a humble family in Bethlehem, presented Herod with a threat against which no fortress could defend.</p> <p>Then, during the first Jewish revolt against Rome (AD 66), the site was occupied by Zealots who held out for many months against the Xth Roman Legion. The Roman army finally constructed a siege ramp on the western side, the remains of which can still be seen. On the night prior to the final assault, the Jewish defenders committed suicide rather than submit to Roman defeat.</p>
(36) Masada (S-N; Roman Camp)		A Roman encampment is visible just south of the ravine as we look north towards the diamond-shaped fortress of Masada.
(37) Dead Sea (Southern Bay, View toward Moab)	Ru 1 2 Kgs 3 Jer 48	Flying north along the western shoreline of the shallow southern bay of the Dead Sea one looks across the ten-mile expanse of water towards the mountains of Moab.

* The list of Scripture references is not exhaustive.

COAST, SHEPHELAH, NEGEV, NORTHERN SINAI

Name	Scripture reference*	Notation
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COAST

Acco	Jgs 1:31 Acts 21:7	<p>Acco, about eight miles north of modern Haifa, was an important city on the Mediterranean coast although it is only mentioned once in the OT. Similarly, it is mentioned only once in the NT as a place where Paul spent a day while enroute to Caesarea from Tyre at the end of his third missionary journey. The ancient OT city of Acco, renamed Ptolemais in the NT period, are barely visible at the end of this video clip as they are east of the bay on higher land. The buildings and harbor facilities that are prominent in this video date from the Persian period (ca 400 BC). The modern seawall seen here was constructed on the ruins of much earlier seawalls dating to the fifth century BC. Many of the walls seen surrounding the city, and some of the buildings, date to the Crusader period (AD 1150).</p>
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Tel Dor (Coastline)	1 Chr 7:29 1 Kgs 4:11	Along the Mediterranean coast, 21 miles south of Acco, is the ancient city of Dor. The coastline in this area, and along most of the Mediterranean coast of Israel, is sandy and smooth and not favorable as ports for shipping. The infrequent natural harbors, like those at Acco, Dor, and Jaffa, are not remarkable. This lack of natural harbors may account for the fact that Israel never achieved notice as a naval power. During the reign of Solomon, Dor became the center of his fourth administrative district. Dor's modest harbor resulted in it becoming an important coastal city in the Assyrian, Persian and Hellenistic periods (sixth through second centuries BC). By the fourth century AD the city was in ruins, rebuilt and briefly occupied by the Crusaders in the eleventh century AD after which it again fell into disrepair.
Tel Dor (Excavation)	Jos 11:2 Jos 12:23 Jos 17:11 Jgs 1:27	The western part of the ancient city of Dor can be seen in this video. The excavated areas closest to the sea are the earliest occupation levels dating to a time before the Conquest (Jos 12:23). However, as reported in Judges 1:27, archaeological work has determined that the city remained Canaanite. By the time of the divided kingdom the city was under the control of the Israelites and became the major port of the northern nation of Israel. It was found to have had massive walls and an impressive gate system. The camera flies around a maritime area that centers on a 250-meter-long bay that was used as a secondary harbor throughout most of the site's long history. The primary bay, 750 meters wide, can be seen south of the peninsula at the beginning and end of the clip. In ancient times the primary bay was protected by a series of small islands behind which ships anchored while transferring merchandise to smaller ships for transportation to the city.
Caesarea Maritima (Overview)	Acts 9–11 Acts 23:23 Acts 24–26	South of Dor and Acco (see above) is the Roman city of Caesarea Maritima (not to be confused with Caesarea Phillipi). This remarkable city was designed and built during the reign of Herod the Great (37 BC–4 AD) in honor of his patron, Octavian Augustus Caesar. The city was constructed along a desolate section of coast that had no natural harbors. It was a planned city with the usual amenities a Roman citizen would expect including baths, temples, a theatre, amphitheatre, markets and residential quarters. It took 12 years to build and was completed about 10/9 BC. It soon became the headquarters of the Roman government in Palestine. It was renowned for the splendor of its buildings. Three of Caesarea Maritima's columns are now in Venice. It was the residence of Cornelius, a Roman centurion, who was the first Gentile convert to Christianity (Acts 10). The helicopter overview begins at the south end of the excavated coastal area of the city. First in view is the theatre that had seating for 4,000 spectators. Passing by the theatre the camera next captures a promontory jutting into the sea that has the ruins of an impressive palace with a pool in its western section. It is believed by some archaeologists that this palace is where the events in Acts 24–26 occurred and where Paul was held prisoner for two years. Moving north along the coast, the camera next views the colossal amphitheatre that seated 10,000 people and was used for horse races and other sporting events (see next clip for more details). Inland from the amphitheater, and under the temporary flat roofs, are ongoing excavations of a large bathhouse complex and commercial areas. The modern buildings that next come into view rest on the foundations of a temple Herod dedicated to Augustus and in later times supported a Byzantine church, mosque and Crusader chapel. The camera then follows along the breakwater constructed over a similar one built by Herod to enclose a large artificial harbor. The clip ends with a view of the fortified medieval city (more details in next clip), inner quay and the harbor areas.

Caesarea Maritima (Excavation)	Acts 9–11 Acts 24–26	<p>In this scene the camera first pans over the excavations of a palace complex, believed to be the palace of Herod where the events of Acts 24–26 occurred. The flat area with a few columns in the northwest corner marks the location of a large swimming pool, over six feet deep, with a porch surrounding it. Other buildings of the complex were constructed around this pool. The western end of this promontory has been washed into the sea, but what does remain confirms this was a magnificent facility consistent with Herod’s ambitious architectural projects. Next the camera flies over the southern end of the amphitheater built by Herod. This amphitheater was almost a thousand feet long and over 150 feet wide, seating an estimated 10,000 people. It overlooked the sea and provided spectators a picturesque location in which to watch chariot races, running and other games. Next are seen archeological excavations of a bath complex built several centuries after Herod along with administrative and storage complexes. The helicopter then begins to circle the Crusader walls and dry moat enclosing the medieval city, considerably smaller than the city in Herod’s time, and ends with a panoramic view of the entire site from the south.</p>
Caesarea Maritima (Aqueduct)		<p>Since Caesarea Maritima had no rivers or springs, drinking water was brought from springs on the southern slopes of Mt. Carmel, just visible in the distance at the beginning of the clip. Plastered channels over arches, like those seen here, and a tunnel cut through sandstone (not visible) brought the water several miles from the north. It has been estimated that Herod’s aqueduct carried approximately 900 cubic meters of water per hour into the city.</p>
Jaffa, Tel Aviv	2 Chr 2:16 Jn 1:3 Acts 9–11	<p>The urban sprawl of Tel Aviv, with its 2.3 million residents (one-third of Israel’s population), masks the fact that until AD 1948, Tel Aviv was only a tiny suburb of Jaffa that can be seen briefly in the opening moments of this clip. If the video is paused at the beginning, the small natural harbor of Jaffa (OT and NT Joppa) can be seen. Since there were so few natural harbors along the Palestinian coast, Joppa became a center of trade and port for Canaan and Israel. Here, Solomon imported timbers needed for construction of the temple, and Joppa later became the port for the southern kingdom of Judah during the divided kingdom period. The prophet Jonah departed from Joppa. When Herod constructed Caesarea Maritima 32 miles to the north (see clips, above), Joppa lost its importance. Peter stayed in the house of Simon the Tanner in Joppa where he received the vision that Gentiles could be admitted into the church. As the scene moves north from the Jaffa area, beaches, hotels and the downtown area of modern Tel Aviv are seen.</p>

Philistine Plain	Jos 13:3 Neh 6:2 Neh 11:35 Jer 47:5	<p>This shot shows a portion of the broad, fertile, Philistine Plain that stretches over 50 miles along the Mediterranean coast from just north of Tel Aviv (Joppa) (see above) to a wadi system south of Gaza. It takes its name from the Philistines who settled in this area about 1200 BC and built five great cities: Ashdod, Ashkelon, Ekron, Gath and Gaza (Jos 13:3). The Greek name “Palestine,” now used to refer to the whole land of Israel, is derived from “Philistine.” The plain is about ten miles wide at the northern end and 25 miles wide in the south. The plain is bounded on the east by the <i>Shephelah</i> (see next section) and on the west by the Mediterranean Sea. The coastline is uninterrupted by bays, except for some small ones like that formed by the promontory at Jaffa (discussed in “Jaffa, Tel Aviv” above). The landscape is flat to slightly rolling. Rainfall is from 16 to 20 inches a year. Grain is the major agricultural product and explains why the Philistines worshiped the grain god, Dagon (1 Sm 5:2–5). The Philistine Plain had a major road running north to south through it, generally where the modern highway is today. This was the principal route taken by traders and armies as they moved between Africa, Asia and Europe. There is no direct reference to the Philistine Plain in the OT but the northern region, Ono, is mentioned (Neh 6:2) and there is an oblique reference to the plain as the “Valley of the Craftsmen” in Nehemiah 11:35.</p>
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SHEPHELAH (LOW HILLS OF JUDAH)

Beth Shemesh (Region)	1 Sm 6 2 Chr 25	<p>This brief clip introduces the viewer to the <i>Shephelah</i>, a transitional zone separating the Philistine Plain (see section, above) from the Hill Country of Judah. The Hebrew, <i>Shephelah</i>, is translated “(western) foothills” in the NIV Bible. The <i>Shephelah</i> is about 27 miles long, 10 miles wide. Grain and grapes are grown in the broad, alluvial valleys between its low rolling hills. Villages are built on the hilltops and hillsides so as to avoid using farmland in the valleys. This footage is of the western end of the Sorek Valley, one of five valleys of the <i>Shephelah</i>. In the foreground are the ruins of Beth Shemesh, the city that guarded it. Beth Shemesh is east of the Philistine Plain and on the road that led to Jerusalem via Kiriath Jearim. Seen in this shot are excavations of Beth Shemesh, the Sorek Valley behind Beth Shemesh and, toward the end of the clip, a look east up the Sorek Valley into the Hill Country of Judah. The Ark was rescued by the villagers of Beth Shemesh. While reaping the wheat harvest in the valley, they saw the Ark being pulled on a cart by cows after the Philistines decided to return it to the Israelites (1 Sm 6:13) (see Sorek Valley, below).</p>
Sorek Valley	Jgs 13:2 Jgs 14 Jgs 16:4 1 Sm 6	<p>This clip, taken from the south side of the Sorek, shows the valley’s eastern terminus, the Sorek riverbed, and a road that leads to the Philistine Plain. At the battle of Aphek, the Philistines captured the Ark (1 Sm 4). After seven months they returned it (1 Sm 6:1). They put the Ark on a cart that moved along a route through the Sorek Valley—probably taking the same road as seen here. The Sorek was also the scene of Samson’s exploits (Jgs 13–16). Timnah, the hometown of Samson’s first wife, is at the western end of the Sorek near the Philistine Plain. Delilah’s home was somewhere in this valley. The camera begins by looking north and then turns to the west toward the Philistine Plain. At the beginning of the video is the hill north of the Sorek on which Samson’s hometown, Zorah, was located (see next clip, “Zorah”). The ruins of Zorah cannot be seen because the trees at the top of the hill obscure it.</p>

Zorah (Beth Shemesh)	Jos 19:41 Jgs 13:2 Jgs 18	The scene, shot from the north side of the Sorek Valley, begins with a flight over the hill and ruins of Zorah, Samson's hometown. A city allocated to the Danites, it was from here that the Danites departed to spy out and conquer Laish (later called Dan). The higher Judean hills can be seen in the distance at the beginning of the footage. The camera turns south, then east, to view the whole Sorek Valley all the way to the Mediterranean Sea from the valley's northern side. Toward the end of the clip, barely visible on the south side of the valley about two miles away, is Beth Shemesh.
Elah Valley (Tel Socoh)	1 Sm 17	Five miles south of the Sorek Valley (see two previous segments) is the Elah Valley. The Philistine city of Gath protected the Elah on the west. The eastern end of the valley was guarded by the cities of Azekah (see the next clip) and Socoh. An ancient road runs through the valley from the Philistine Plain to the Bethlehem area and the modern road in the scene follows the same route. The Judean hill country, and the area near Bethlehem, can be seen in the distance. The Bible (1 Sm 17) reports that David confronted Goliath in this valley. The clip begins with the camera moving easterly along the southern ridgeline of the Elah valley near Socoh where, according to 1 Samuel 17:1, the Philistines gathered for battle. The camera then pans across the broad valley. The ridges along the northern side of the valley come into view next just beyond (east of) the large pond. Here, the northern hills are easily accessible from the Hill country. In the valley between the hills is a thin green line of vegetation marking a creekbed, just before two white satellite disks. This small creek could be the location of the duel with Goliath and where David gathered his five stones.
Elah Valley (Tel Azekah)	Jos 10:11–12 2 Sm 17 Jer 34:7	This view, taken further east in the Elah Valley than the previous clip (above), shows an area, <i>Ephes Dammim</i> (1 Sm 17:1), mentioned in the Bible in connection with the David and Goliath account. This is where the Philistines camped as they confronted Saul's army. Far in the distance can be seen the area where David met Goliath and, beyond that on the horizon, is the Judean hill country. The camera circles over the archaeological ruins of Azekah on the hilltop in the foreground. Azekah, strategically located, was where the Amorite kings were going after Joshua routed their armies at Gibeon. At 1,200 feet above sea level, and in the middle of the <i>Shephelah</i> , Azekah's commanding location made it visible from the Hill country and many parts of the <i>Shephelah</i> . Jeremiah cites it and Lachish as among the last remaining fortified cities that stood against the invading Babylonian forces of Nebuchadnezzar in the early sixth century BC. Azekah was captured by Nebuchadnezzar (ca. 688 BC) shortly before the fall of Jerusalem.
Gath (Tel Zafit)	Jos 11:22 1 Sm 5:1–12 1 Sm 17:4 1 Sm 21:10–15 2 Sm 21:19–22	Although the identification is disputed, many archaeologists accept Tel Zafit as the location of biblical Gath. Tel Zafit is located just west of the Elah Valley before the valley enters the <i>Shephelah</i> (see discussions, above). The site dominates the road that traverses the hill on which Azekah is located further east and then runs into the Judean Hills as seen in previous videos. The hill also guards a north–south route through the <i>Shephelah</i> . Gath was known as a city of a race of giants, <i>Anakim</i> , who continued to live in Canaan after the time of Joshua (Jos 11:22). Goliath (1 Sm 17:4) and other Philistine warriors came from Gath (2 Sm 21:19–22). The Ark was taken to this city (1 Sm 5:1–12) during its sojourn with the Philistines and David took refuge here when he first fled from Saul (1 Sm 21:10–15).

Bet Guvrin (Bell Caves)		<p>Located at the southern end of the <i>Shephelah</i> is this unusual series of caves. The holes and caves seen in the video are, in fact, chalk quarries. In this area of the <i>Shephelah</i>, natural deposits of chalk are covered by a very hard surface crust. Quarrymen would cut a circular opening in the hard surface to reach the chalk. Once the softer chalk was reached, it was removed in large blocks in order to retain the chalk's moisture. As the quarrymen dug down, sometimes over 80 feet, the underground pit was enlarged making bell-shaped caverns. The bell-shape improved the stability of the walls by using the same principle of deflection of pressure as found in the construction of domes, vaults and arches. In many instances, the quarrymen cut diagonally into adjacent pits, forming large underground spaces, resembling caves, although they were, in actuality, a string of bell-shaped quarries. Over time, the roof of some these large underground complexes collapsed as seen in the video. The quarried chalk was used as a raw material in the manufacture of lime and cement.</p>
Marissa (Late Spring)	Jos 15:44	<p>The area in the previous video (Bet Guvrin/Bell Caves) is adjacent to the tell of Marissa. This scene shows the area of the Greek, Roman and subsequent Byzantine city which was once the hometown of Herod the Great. The green vegetation indicates that the time of year is late spring soon after the winter rains have ceased. In the hot, dry summer, the region becomes brown and desolate.</p>
Moresha-gath	2 Chr 11:5–8 2 Chr 14:8–10 Mi 1:1 Jer 26:18	<p>The Bible records that Rehoboam fortified the city of Moresha. At the beginning of the ninth century BC, Zerah, the Ethiopian, attacked Judea and engaged king Asa in battle here. The book of Micah states that he was from "Moreseth" (1:1, NIV, NASB). At the beginning of the clip, the camera provides a panoramic view of the Hebron mountains to the east on the horizon. The Philistine plain comes into view as the camera goes around the tell toward the end of the clip. The northwest corner of the tell, shown in the scene, has walls and a tower that date back to the time of the kingdom of Judah.</p>
Lachish (1)	Jos 10:32 2 Kgs 18:13 Is 37:8 Jer 34:7 2 Kgs 14:19	<p>This large tell (mound) of about 30 acres is the ancient city of Lachish. It is located at the western edge of the low Judean hills, the <i>Shephelah</i>. From its strategic location Lachish commanded a major portion of the coastal plain and the international highway that passed nearby. Archaeologists have confirmed that the site was protected by fortifications from the time of the Patriarchs. Lachish's army was confronted, and defeated, by Joshua during the Conquest. By the period of the divided kingdoms, Lachish was fortified by Rehoboam and became the second largest city in the southern kingdom of Judah. The city was besieged and captured by the Assyrian king, Sennacherib, in 701 BC as attested by large stone panels, seen today in the British Museum, picturing the defeat of the city. The clip begins with an aerial view of the southwest corner of the city where the main gate was located. It was here that Sennacherib broke through the walls and entered the city. The city was again rebuilt but met its end during the Babylonian conquest of Judah, 588/6 BC. Archaeologists found pottery in the gate area on which is writing: correspondence from a military commander at Lachish to his superior shortly before the Babylonian destruction. Jeremiah reports that it was Nebuchadnezzar who finally defeated Lachish.</p>

Lachish (2)	See Lachish (1)	This clip is a continuation of the above shot(Lachish 1). The camera continues to circle the mound and the tell's impressive height becomes apparent. From the city walls the citizens of Lachish could view the coastal plain to the west, the city of Moresha-gath to the north and the Hebron hills to the east. Its importance was evidenced by the fact that King Amaziah fled to Lachish when a rebellion broke out in Jerusalem. At the beginning of the clip, just below the crest and above the faint outline of the outer wall, can be seen a well, 145 foot deep. A little further is a large depression on the crest that may have been an abortive attempt by Lachish's defenders to gain an alternate water supply. The clip ends with an excellent, close-up view of the southwestern gate. If the viewer pauses over the gate complex, the outer gate and access ramp can be ascertained. To enter the city, one passed through the outer gate, climbed the access ramp and at the top, made a right turn into the open court to reach a three-chambered inner gate, the largest known in Israel. It was this well-defended area that Sennacherib, and later Nebuchadnezzar, defeated.
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NEGEV (THE SOUTH OF JUDAH)

Negev (Topography)	Gn 12:8	Genesis 12:8 records that Abraham left the Hill Country and continued toward the Negev. In the NT, Idumea controlled the Negev. The Negev, or "dry, south" in Hebrew, is the southern entrance to the Hill Country and is translated some 38 times in the Bible (NASB, RSV, NIV). The Negev is north of the Wilderness of Zin and the Sinai region (see Wilderness of Zin, below). In the Bible, it is the southern boundary of Judah and is an hourglass shaped, 70-mile, east-west zone. In this area are Beersheba and Arad. As the scene shows, the region is arid and can only support minimal agriculture because the rainfall is only about eight inches per year. In the OT the region had a pastoral economy that continues to this day, based primarily on the raising of sheep, goats, and camels. The entire region is covered with a layer of wind-deposited soil, called <i>loess</i> . With the first rain it forms a crust that makes subsequent rains run off into extensive gullies, or <i>wadis</i> , that drain the entire region.
Beersheba (Region)	Gn 21:31 Gn 22:19 Gn 45:4-7 Jgs 20:1 2 Sm 3:10	Beersheba was one of the principal cities in the Negev. Since the annual rainfall average here is limited, water must be obtained from wells. This condition led to several confrontations between Abraham and Isaac with the local people. Visible in the video are bridges over two dry river beds, or wadis, next to the ruins of the ancient city of Beersheba. These wadis supplemented the water from Beersheba's well by channeling water during the rainy season into a large cistern that can be seen inside Beersheba's walls. Also seen in the video are highways that from ancient times marked this location as an international crossroads. Here, settlers on the hill were at the fork of two wadis that provided natural protection, cultivable alluvial soil, and access to the main crossroads. God tested Abraham by sending him from Beersheba to Mt. Moriah with instructions to sacrifice Isaac. Jacob left for Egypt from Beersheba. Beersheba is frequently mentioned in the Bible as the southern border of the Promised Land, Dan being the northern limit.

<p>Beersheba (Excavation)</p>		<p>Extensive excavations have been done at Tel Beersheba. This fly-over gives a bird’s-eye view of the work. Most visible on the 2.8 acres of the summit are ruins from a period that archaeologists name Iron Age II (ca. 1000–586 BC) although the site has evidence of occupation going back to 3,000 BC. Iron Age II is the OT time of the monarchy and divided kingdoms. The video begins and ends with the city gate. The gate and wall were constructed in the same place and along the same lines throughout the city’s existence. The city’s four-chambered gate of this period (two chambers on each side of the gateway) has been cleared and can be located in the reddish-looking soil above the structures with the black roofs. The smaller of the black roofed structures covers a 210-foot deep well outside. The city shows central planning with streets and buildings constructed in an oval that follows the site’s topography. The streets converge in the city’s square next to the gate. The gate itself served both for the defense of the city and as a seat for judges, merchants and others who used the various rooms in the gate complex as revealed by plastered benches that were found along the walls of one of the gate’s rooms. The city wall can be seen in several places as the camera goes around the site. The square shaft seen toward the end of the segment is 50 feet deep and is the approach to cisterns mentioned in the previous clip (Beersheba (region)). Below the cistern, and at the base of the hill, is a portion of a revetment wall that supported a defensive ramp that led to an upper wall that is barely discernable today.</p>
<p>Arad (Region)</p>	<p>Nm 21:1 Nm 33:40 Jos 12:8,14 Jgs 1:16</p>	<p>Arad is one of two large cities in the Negev (the other was Beersheba— see the two clips about Beersheba, above). Numbers 21 records that a king of Arad fought against the Israelites when they tried to enter the Promised Land. Joshua later defeated a king of Arad. Kenites who had been living with the Israelites in Jericho went “to the wilderness of Judah which is in the south of Arad” (Jgs 1:16). Archaeology has shown that this site has a long history. The overview seen in the video shows the tell and its two distinct occupation levels. The earliest city (see Arad Excavations, below) called the Lower City, dates to a time before 2,600 BC, when the population mysteriously abandoned the site. The city, over 25 acres in size, was enclosed by a wall almost 4,000 feet long that had gates and towers. The later city (see Arad Fortress, below), referred to as the Citadel, was constructed during the time of Solomon (ca. 950 BC) on the higher hill seen inside the walls of the older city. The Citadel lasted as an Israelite stronghold until destroyed around 586 BC. Because this site lay unoccupied for 1,500 years that included the time of Joshua’s conquest, some scholars believe that the “Arad” and its kings mentioned in Numbers and Joshua refer to the general region, or a nearby city that has not yet been found. As the camera pans the area, it captures typical Negev landscape and the southern Judean Hill country in the distance. The highway passing by the east side of the tell follows an ancient roadway that led north into the hill country to Hebron. This illustrates Arad’s strategic location as a protector of the southeastern approach to Judah and the hill country.</p>

Arad (IA Fortress)	Ex 27:1 2 Kgs 18:4 2 Chr 34:3–8	The Israelites settled on the highest part of the site beginning in the eleventh century BC. Solomon erected a fortress on the site that was rebuilt several times before its destruction in 586 BC. As the camera flies over the excavated fortress its wall, 180 feet long and 164 feet wide with a two-chamber gate, can be seen. Inside the walls, archaeologists have found a shrine, water system, residential structures and storehouses. The shrine was found in the far northern corner opposite the parking lot. It was similar in plan to the tabernacle and temple in Jerusalem and had an altar of uncut stones of the same dimensions as described in Exodus 27:1. Two incense altars flanked the entrance to the Holy of Holies. The sanctuary, incense altars, and altar of uncut stones went out of use and were covered before the final destruction of the city. This has led scholars to believe that the sanctuary's elimination may have occurred in the days of either Hezekiah or Josiah, two reformer kings of the southern kingdom of Judah.
Arad (EB Excavations)		In this clip the camera flies over a small portion of the excavated area of the lower Canaanite city of Arad. On the hill in the distance can be seen the later Israelite city discussed in the previous clip(see Arad (IA Fortress), above). The structures that are visible date to ca. 2,600 BC. The wall, almost 8 feet thick and 4,000 feet long, surrounds the city and is built of two shells of large stones and filled with smaller stones. Positioned along the wall are rectangular and semicircular towers, placed where they would have had the best view of the surrounding countryside. The city's network of streets, and its division into functional districts, indicates that it had a centrally imposed plan. The economy of the city was diverse and included agriculture (wheat, barley, peas, flax, livestock) and various handicrafts. The Canaanite cities in the hill country exported olive oil to Egypt along with bitumen from the Dead Sea, all of which passed near or through this city. The lower city was abandoned ca. 2,600 BC, possibly due to climatic causes or Egyptian pressure because of Arad's strategic location on the principle trade routes. The clip begins with a quick look at a depression where a deep 50-foot water reservoir is located. It then passes along the wall, over residential houses, a small gate, and concludes with a look at a district of palaces, temples, and the western gate.

NORTHERN BIBLICAL SINAI

Maktesh Gadol	Ex 19:1,2 Nm 1:1 Nm 10:2 Nm 14:20–38	The Northern Biblical Sinai is vast, dry and seemingly uninteresting. It is into this region that God led the Israelites for 38 years after they failed to enter the Promised Land (Nm 14). But the area is also rich in geological history. This view is a fly-over of one of several unique geological formations in the northern Sinai often called "craters" (<i>maktesh</i> in Hebrew). However, a maktesh is not an impact crater from a meteorite or an extinct volcano. Rather, it is a geologic dome that has eroded from within, collapsed, and ultimately formed the spectacular basins seen in very few places in the world. East of this area is barren and wild desert, cut occasionally by dry riverbeds and gorges, and the wilderness of Zin (see, below). The wilderness of Zin is the southern border of Canaan and Judah.
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Wilderness of Zin (Region)	Nm 13:21 Nm 20:1 Nm 27:14 Dt 1:19, 8:15 Dt 32:51 Jos 15:1	The Wilderness of Zin is one of seven "wildernesses" crossed by Moses and the Israelites after they left Egypt. The Bible refers to this as "that great and terrible wilderness" (Dt 1:19, 8:15). It formed the southern border of the tribe of Judah (Jos 15:1). Zin should not be confused with the Wilderness of Sin that is much further south in the Sinai peninsula. The deep canyon visible in the clip is one of the wadis that crosses the desolate Wilderness of Zin and drains its scant rainfall to the Arabah, just observable at the top of the screen toward the end of the clip. The Wilderness of Zin is mentioned in the Bible as a place the spies investigated (Nm 13:21) and is where Miriam died and was buried (Nm 20:1). Most scholars believe that Kadesh Barnea is in the western part of this area and it also includes the Wilderness of Paran from where the spies were dispatched (Nm 13:3). Because of their lack of faith in God to bring them into the Promised Land, the Israelites had to travel and live in this desolate area for 38 years until that unfaithful generation died.
Wilderness of Zin (Ein Avdat)	Ex 16:14–16 Ex 17 Nm 20	A closer look at Ein Avdat, a natural spring that forms a great canyon slicing through the Sinai on its way east to the Arabah (see Arabah, below). The starkness of the region and limited water resources, impact viewers as they consider how the Israelites struggled to survive in the bleak Sinai. They would have perished without God's miraculous provision of water (Ex 17, Nm 20) and food in the form of manna (Ex 16:14–16).
Avdat (Byzantine Ruins)		The Roman and Byzantine ruins (ca. fourth through sixth centuries AD) visible on the hilltop remember the site's ancient economic history. Alongside important trade routes that came from the east, this locality was occupied as early as the fourth century BC as a resting station for the caravans moving from Petra and Eilat to Gaza. During the time of Jesus it was a military camp for the Nabatean camel corps that protected the trade roads. The Romans and Byzantines subsequently occupied the site for the same reasons. On the acropolis are the remains of a fortress, churches, temples and residences first built by the Romans. All these were rebuilt by the Byzantines after the Romans lost control of the area. The site was destroyed and abandoned during the Arab conquest of Palestine (ca. AD 636). In addition to showing interesting views of the city, this clip illustrates the essence of the Sinai region, both geographically and economically.
Mitzpe Ramon		Mitzpe Ramon is a modern town on the northern rim of the largest maktesh in Israel, Ramon (see, Maktesh Gadol, above, for an explanation of a maktesh). Maktesh Ramon is now the center of two popular nature preserves. It is a geologist's paradise with fossils, rock and volcanic formations. It is also the home to a wide variety of desert animals and plants, some of which are found in few other places. The view begins with a quick fly-over of the city and then turns east, flying parallel to the northern rim. Also seen is an observation deck and tower from which visitors get a spectacular view of the depression.
Maktesh Ramon	Jer 2:6	Here, the helicopter flies over part of the northern rim of Maktesh Ramon and the camera looks south. Maktesh Ramon is the largest maktesh in the world. Twenty-five miles long, five miles across at its widest point, and 1650 feet deep. It contains archaeological treasures as a result of the major trade road that passed through it over the centuries.

Wilderness of Paran	Gn 21:21 Nm 10:12 Nm 12:16 Nm 13:3 Nm 13:26 1 Sm 25:1 1 Kgs 11	The Wilderness of Paran is in the central part of the Northern Biblical Sinai. Although it appears foreboding, many travelers crossed it in antiquity going to Egypt or other points east and west. For example, Hadad the Edomite, fleeing Joab's army, crossed Paran on his way to Egypt (1 Kgs 11). The boundaries of Paran are uncertain but can be inferred from various OT sources. Paran is first mentioned as "El Paran" in the account of the four eastern kings who captured Lot and his family and were eventually defeated by Abraham. While living in the wilderness of Paran, Ishmael received an Egyptian wife (Gn 21:21). The Israelites camped in the wilderness of Paran (Nm 10:12; 12:16). Moses dispatched men from the wilderness of Paran to search the land of Canaan (Nm 13:3) and they returned 40 days later to "the wilderness of Paran, at Kadesh" (Nm 13:26). David, apparently in mourning, went to Paran after Samuel died (1 Sm 25:1).
Timnah (Solomon's Pillars 1)	Dt 8:9 Job 28:2	About 19 miles north of the Gulf of Aqaba, and just west of the Arabah (see video, below), is a horseshoe-shaped valley that has been exploited over the centuries for its deposits of copper ore. In fact, the mines in this basin are some of the oldest known in the world. God promised the Israelites that He was going to bring them into a land "out of whose hills you can dig copper" (Dt 8:9), certainly an apt description of this place. Eleven mining camps and several smelting furnaces have been excavated. Slag heaps found here are testimony to intensive mining activities that occurred over hundreds of years. The camps and furnaces date from the fourth millennium BC to the second century AD. However, the most active period for mining was during the Egyptian New Kingdom (ca. 1550–1100 BC), the time of the Exodus and Conquest and, archaeologically, a period known as the Late Bronze Age when copper was in high demand. This clip begins with a quick look at the basin in which the mines are located and then circles unusual vertical red sandstone formations, popularly known as "Solomon's Pillars." High on the face of one of these eroded sandstone "pillars" has been found a carving of Pharaoh Rameses III (ca. 1190 BC) making an offering to Hathor, goddess of the mines.
Timnah (Solomon's Pillars 2)	Ex 26:14 Nm 21:9	Mining the copper ore was hazardous, exhausting and hot work. The mines consisted of deep vertical shafts extending as far down as 115 feet. From the shafts extended narrow, horizontal galleries that were carved into the rock. The goddess Hathor was worshipped to protect miners and a temple to her has been discovered at the base of one of the "pillars" in the scene. The place where the temple was found can be momentarily seen at the beginning of the clip. It is in the shadow at the base of the "pillar" and appears as a small walled square. The main phase of use for the temple was in the fourteenth and thirteenth centuries BC. Inside the temple's rectangular walls was found a raised platform and fragments of a heavy red and yellow textile, apparently for a covering over the temple. This reminds one of the shape of the Israelite sanctuary and its covering (Ex 26:14). A gilded copper serpent is among the many important archaeological finds in the area. God instructed Moses to make a bronze serpent and set it on a standard so that if a man was bitten he could look at the bronze serpent and live (Nm 21:9). There is no evidence that the Israelites ever visited this area; however, this fascinating site and its artifacts does remind us of the many of the activities recorded in the Bible that took place in the Sinai during the periods of the Patriarchs, Exodus and Conquest.

Arabah (Southern Dead Sea Valley)	Nm 20:14–17 Is 35:1, 6	A small portion of the globe’s Great Rift valley, a scar on the surface of the earth that begins north of Israel in southern Turkey and continues south into the continent of Africa, is seen here. Today, a section of the Rift Valley between the Dead Sea and the Gulf of Aqaba is called the Arabah. This part, between the Dead Sea and the Gulf of Aqaba, is a valley about 110 miles long, and up to 25 miles wide. The Negev region is to the west and the hills of Edom are on the east. Visible on the horizon is the wilderness of Edom. Scanty rainfall and few springs give the land a dismal, yellow appearance as can be seen as the helicopter flies north along the western edge of the Arabah, south of the Dead Sea. Isaiah used the seemingly impossible image of flowers blooming in the Arabah (Is 35:1,6). The Israelites traveled south through this valley as they went toward the Promised Land after being denied permission to cross at Punan (Nm 20:14–17). As a result, they were forced to detour over 100 miles through this forbidding landscape.
Eilat (Arabah, Edom)	Dt 2:8	In this view, the camera flies over the southern extent of the Arabah and Israel’s modern port city on the Gulf of Aqaba, Eilat. The camera is oriented east and north. Here, the Arabah is narrow as the mountains of Midian, in the modern state of Jordan on the east, can be clearly seen. After their sojourn in the desert for about 38 years, somewhere near and north of here in the Arabah valley, the Israelites crossed the Arabah and then traveled north toward Moab bypassing Edom.
Eilat (Red Sea)	Dt 2:8 1 Kgs 9:26 2 Chr 8:17 2 Chr 20:36	Today, Eilat is a bustling commercial city whose economy is dependent upon tourism and international shipping. Seen in this clip are some of the many hotels that cluster along Israel’s narrow coast, as well as the Eilat’s harbor and several ocean-going cargo ships waiting to be unloaded. The mountains of Midian, in modern Jordan, are seen in the first part of the video and, as the clip ends and the camera turns to the southwest, the Sinai mountains in modern Egypt can be seen. Along the shore of the Gulf of Aqaba near here was Solomon’s shipyard and port city, Ezion-geber. Later, during the time of the divided kingdom Jehoshaphat, king of Judah, allied himself with Ahaziah, king of Israel, and together used Ezion-geber as a shipyard and port.