

## 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</p>

		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.
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	<p>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.</p> <p>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.</p>
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

		<p>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.</p>
Hippos	<p>Mt 5:14 Lk 15:13</p>	<p>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).</p> <p>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.</p>
Huleh Valley		<p>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.</p>
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)	<p>Jos 11:10–11 Jg 4:2 Jer 49:30–33</p>	<p>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.</p>

## **SEA OF GALILEE**

<p>Sea of Galilee (360° Overview)</p>	<p>Mt 8:28 Mk 5:1 Lk 5:1 Lk 8:22</p>	<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</p>
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		<p>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)		<p>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.</p>
Jordan River Inlet		<p>The Jordan River flows into the Sea of Galilee at the northeast corner of the lake, in the region of Betsaida 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.</p>
Betsaida (Julias) (Bethsaida)	Jn 1:44; 12:21 Mt 11:21 Mk 6:45; 8:22	<p>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-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.</p>
Plain of Betsaida	Mk. 6:45 Mt. 14:13 ff.	<p>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.</p>
Chorazin	Mt 11:21 Mk 2:1–13	<p>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.</p>
Church of the Beatitudes	Mt 5–7	<p>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.</p>
Capernaum (Overview from the West)	Mt 4:13, 8:5 Mt 9:1, 11:23 Mt 17:24	<p>See Capernaum (Overview from the East)</p>

	Mk 2:1	
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 Gennessaret 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	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. 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.
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	<p>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</p>

		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	<p>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.</p>

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\* The list of scripture references is not exhaustive.