

THE BIBLE AND THE LAND (IN CONTEXT)

Ref. #	Name	Scripture Reference*	Notation
1	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	Mt. Hermon is visible along the skyline in this panoramic view. Abraham undoubtedly had to pass by this location as he moved 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. Abraham, Lot and other international trade and traffic traveling between the Fertile Crescent and the Damascus region, passed around the base of this geographic obstacle. Thus, this area became the northern entry point to the land God promised to Abraham and his descendants 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).
2	Hill Country Topography	Gn 31:25 Nm 13:17, 29 Dt 1:20 Jos 2:16, 22 Jos 20:7 1 Sm 23:14 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 "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 ridge, a route taken by Abraham and the Patriarchs. Following the Conquest, some of the Israelite tribes remained in the Hill Country rather than move to their assigned territories.
3	Beersheba (Region)	Gn 12:8 Gn 21:31 Gn 22:19 Gn 45:4-7 Jgs 20:1 2 Sm 3:10	Genesis 12:8 records that Abraham left the Hill Country (see 2, above) and continued toward the Negev. The Negev, "dry" or "south" in Hebrew, is the southern entrance to the Hill Country and borders the Wilderness of Zin and the Sinai region (see 5, below). Beersheba was one of the principal cities of the Bible in the western Negev region. Since the annual rainfall average here is less than 10 inches, water must be obtained from wells. This fact led to several confrontations between Abraham and Isaac with the local people. Visible in the video are bridges over two dry riverbeds, or wadis, next to the ruins of the ancient city of Beersheba. These wadis supplemented the water from Beersheba's well by channeling water that filled the wadis during the rainy season into a large cistern inside Beersheba's walls. Also seen in the video are roads that from ancient times marked this location as an international crossroads. God tested Abraham by sending him from Beersheba to 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 (see 9, below).

4	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 (see 2, above). 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. Machpelah would also be 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.
5	Wilderness of Zin (Region)	Nm 13:21 Nm 20:1 Nm 27:14 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 video is one of the wadis that crosses this desolate Wilderness of Zin and drains the scant rainfall to the Arabah which is 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.

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6	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.
7	Mt. Gerizim, Mt. Ebal (Nablus)	Gn 12:7 Gn 33:18 Gn 37:14 Dt 11:29 Jos 8:30–35 Jos 24:25,32 1 Kgs 12:1 Jn 4:5–26	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 (see 4, above) 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 (Dt 11:29) to read the blessings and curses from Mts. Gerizim and 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. Across the valley can be seen Mt. Ebal, which has some vegetation near its summit. In between these two hills is the modern city of Nablus built near and over the ruins of Shechem and Sychar, the place where Jesus first announced his Messiahship to the woman at the well. 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.
8	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 Jebusite city were 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, a circumstance alluded to in Psalm 122. The ridge is surrounded by higher hills which are mentioned by David in Psalms 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 through 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, a place called Zion (1 Kgs 8:1) in the Bible. Today, the dome is the Islamic site called the Mosque of Omar.

9	Tel Dan (IA Altar)	Gn 14:15 Jgs 18:29 1 Kgs 12:28–31	<p>The hilltop being circled by the helicopter is part of a large ruin identified as the Biblical city of Dan. Abraham visited this location after he 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 worship site believed to be 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. At both those locations, Jeroboam I made golden calves like those worshipped in Egypt. The Bible reports these worship places became a "sin" to the people of Israel because they went to worship there instead of Jerusalem in Judah. Dan also was considered the northern border of the Israelite nation. Beersheba marked the southern limits (see 3, above). The high mountain clearly visible in the background of the video is Mt. Hermon.</p>
10	Mt. Carmel (Chapel of Elijah)	Jgs 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. Ahab's marriage to the Phoenecian woman, Jezebel, seemed to encourage Israelite involvement in heathen worship practices (1 Kgs 16:32). In response, God raised up the prophet Elijah who, on one occasion, 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 (see 2, above) is in the distance between the opening and ending segments.</p>
11	Megiddo (Overview)	Jgs 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 (see 10, above), on the southern edge of the Jezreel Valley, lies an 18 acre mound with the ruins of Megiddo. Well known throughout history, this site was strategically positioned at the northern exit of a pass through which the international highway connected Egypt with the rest of the ancient Near East. Throughout Bible history, Egypt and other nations 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. Its timeless military significance is attested by the Revelation's reference to it as "Armageddon (e.g., KJV, NIV)," 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 seen 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.</p>

12	Lachish (1)	Jos 10:32 2 Kgs 18:13 Is 37:8 Jer 34:7	<p>This large tell of about 30 acres is the ancient city of Lachish. It is located at the western edge of the low Judean hills known in Hebrew as the Shepheleh. From its strategic location, the city 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 extensively fortified and 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 picturing the defeat of the city that can be seen today in the British Museum. The video clip begins with an aerial view of the southwest corner of the city where the city gate complex 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 have found pottery in the gate area on which there is writing; correspondence from a military commander at Lachish to his superior shortly before the Babylonian destruction. Jeremiah states it was Nebuchadnezzar who finally defeated Lachish.</p>
13	City of David (Excavation 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	<p>After David's capture of Jerusalem from the Canaanites (see 3, above), 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 and they 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 video one can see where this magnificent structure stood. It was to this place that the Messiah, Jesus, came. He descended from the Mt. of Olives, seen in the distance and marked by a tower on the skyline. Jesus came over the Mt of Olives, crossed the valley, walked through the lower city and then entered the complex on the hill from its southern side.</p>

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14	Sepphoris (Overview)	There are no direct references to Sepphoris in the Bible.	<p>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, BC. The Romans entered and occupied the land about 63 BC and made Sepphoris capital of the Galilee region. Following the death of Herod the Great, the city revolted against Roman rule 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" (Josephus, <i>Wars</i> 2.511). Only four miles north from humble Nazareth, Sepphoris provided a stark contrast to the daily routine of the observant Jews like Mary, Joseph and Jesus who lived nearby. Clearly visible as the camera pans around the hilltop are the upper and lower marketplaces, a large palace complex on the top of the hill, a 3,000-seat theater, and an excellent view of the hills of Lower Galilee.</p>
15	Church of Annunciation	Mt 2:23 Mt 21:11 Lk 1:26–29 Lk 2:4, 39 Jn 1:46	<p>As the video begins, it will be noted that ancient Nazareth, where the grey dome is located among the jumble of buildings, was in a geographical bowl on a ridge that bordered the Jezreel Valley, just off the top of the screen. Today, the city climbs up the sides of the bowl and spills over the edges. The Nazareth of Jesus' day was very unassuming. It is not mentioned in any extra-Biblical sources indicating its lowly position among the other villages of the area. The entire village of about 100 people probably lived in the area that today is under the Church of the Annunciation, the building complex with the gray dome around which the camera circles. It was Nathanael, whose home was in Cana a short distance from Nazareth, who asked if "any good thing can come from Nazareth?" Gossip and rumors probably spread quickly in such a tiny town and Mary's pregnancy undoubtedly required Joseph to have incredible faith—a powerful testimony to Joseph's obedience to God.</p>
16	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	<p>The Bible records that Joseph had to travel to his hometown, Bethlehem in Judah, from Nazareth (see 15, above) for a census. Mary, who was about to give birth to Jesus, accompanied him. Bethlehem, six miles south of Jerusalem, was a poor village and very similar to Nazareth. The ancient village was in the vicinity of the large 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. It is assumed 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 was, and is still, 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 Micah, "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity" (Mi 5:2 NASB).</p>

17	Herodion (Palace Overview) (Herodium)	Mt 2:2–16	<p>The Herodion is a remarkable massive fortified palace built by Herod the Great around 20 BC. It was completed before Jesus' birth and is located a few miles east of Bethlehem (see 16, above) 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.</p>
18	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. 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>
19	Dead Sea Coastline	Gn 14:3 Jl 3:18 Is 40:3 Mal 3:1 Mt 3:3	<p>This clip captures the bleak and forbidding terrain along the western side of the Dead Sea. The overflight 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!"</p>
20	Wilderness Topography	Mt 4:1–11	<p>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 (see 6, above) to the east, and Jerusalem to the west. The Dead Sea (see 19, above) is visible in the distance at the end of the clip.</p>

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21	Nazareth Ridge (Brow)	Jgs 4, 5, 6–8 Is 61:1 Lk 4:16–29	This scene 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 Midionites. Finally, the camera pans to the south and then west giving the viewer a panorama of the western end of the Jezreel Valley.
22	Plain of Magdala	Mt 4:18, 15:29 Lk 5:1 Jn 7:1, 6:16	Jesus performed the preponderance of His ministry along the shores of the Sea of Galilee. The northwest area of the Sea is seen in this video. It was heavily populated by religiously observant Jews. The large hill on the left of the screen at the beginning of the video contains the Arbel Cliffs. Along the northern side of this hill are caves used as hideouts by religious zealots rebelling against Roman rule and believing that a Messiah would soon come to overthrow the Romans and their lackeys like Herod. About 40 BC one such group was driven out of the caves by an army led by Herod the Great. The area east of the cliffs on the northwest side of the Sea of Galilee is the Magdala Plain. As the camera turns east over the Sea of Galilee, the northern shore comes into view and far in the distance can be seen the hills of Upper Galilee, specifically the heights of Mt. Merom.
23	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 in the Galilee region lived along the northern and northwestern shores of the Sea of Galilee, seen in this video. The Arbel Cliffs are in the distance at the beginning of the video. 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, 700 feet below sea level, about 13 miles long, north to south, eight miles wide, and 165 feet in depth.
24	Capernaum (Excavation)	Mk 1:21, 2:1 Lk 4:31–38	Since religious practice was an essential part of everyday life in the Galilee, the most prominent structure in Capernaum and other Jewish towns was the synagogue. The white structure in this video is the remains of an AD fourth century synagogue built on the foundation of an earlier synagogue from Jesus' day. The modern octagonal structure is a Catholic church built over a site traditionally believed to be the house of Peter's mother-in-law mentioned several times in Scripture. In the excavated areas between the synagogue and Peter's house can be seen low walls and foundations surrounding square rooms of other homes from the time of Jesus.

25	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 prominent town populated by religiously observant Jews during the time of Jesus' ministry. The town's synagogue can be seen in this view of Chorazin's archaeological excavations as well as the foundations of multi-roomed houses built around inner courtyards, similar to those seen at Capernaum (see 23, above). These houses had flat roofs covered with mud and vegetation. This material could be easily removed as in the story of Jesus' healing of the paralytic whose friends lowered his stretcher through the roof. As at Capernaum, extended families lived in these complexes which could consist of 40 or more rooms. In addition to the houses and synagogue, a ritual bath (mikva) was excavated here. Chorazin, along with nearby Bethsaida, was criticized by Jesus for not repenting in spite of all the miracles that were performed in them.
26	Bethsaida (Julius)	Jn 1:44; 12:21 Mt 11:21 Mk 6:45; 8:22	The NT mentions three towns 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 mound, or tel, 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 very well be the city of Bethsaida-Julius that Josephus places in Gaulanitis. Other possible sites for Bethsaida of Galilee are thought to be closer to the Sea and west of the Jordan River. In any event, this entire area was dependent upon the fruits of the Sea of Galilee and fishing was the occupation of many of Jesus' disciples who were from this general region.
27	Church of Beatitudes	Ex 20-23 Mt 5-7	Jesus traveled along the northwest shore of the Sea of Galilee teaching and preaching. Tradition places one of His best known teachings, the Sermon on the Mount, on this idyllic hill near where the small Catholic church with the gray dome is located. Here 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 to His message from the religious leadership in Jerusalem.
28	Beth Shean (Excavation)	1 Sm 31:10-12 Mt 4:25 Mk 5:19-20	The enormous excavations in this video are those of the ancient city of Beth Shean, called Scythopolis in Jesus' day. 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 Caesar and various idols. Many of these structures have been excavated and can be seen as the camera moves over the site. This Gentile world was considered "defiled" by the observant Jewish community.

29	Caesarea Phillipi (2)	Mt 16:13-18 Mt 17:1-13	The excavations in this video are those of Caesarea Phillipi 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. Temples to Pan, who was the god of the underworld, adorned the niches on each side of the cave. Toward the end of His Galilean ministry, Jesus brought His disciples to a location near here where they could probably see into this heathen city. Jesus asked his disciples "who do people say I am?" Peter's answer was that Jesus was the Messiah. While Peter understood Jesus to be the Messiah who would overthrow the Kingdom of Evil, Peter thought of that overthrow in political-military terms. A few days later Jesus, Peter, James and John ascended a "high mountain," probably one of the heights of Mt. Hermon near here, where Jesus was transfigured and announced to them that He would now turn toward the cross that awaited Him in Jerusalem.
30	Bethany Area	Mt 21:17 Mt 26:6 Mk 14:3 Lk 24:50 Jn 11:1-44, 53	Following His ministry in Galilee, Jesus journeyed to the region of Perea in the Jordan Valley and spent the winter before traveling to Jerusalem where He would be killed. During this time in Perea He made frequent visits to the village of Bethany, about two miles east of Jerusalem's city limits and on the east side of the Mount of Olives ridge. This video follows the road from Bethany to Jerusalem going over the Mount of Olives and concludes with a spectacular view of the modern city of Jerusalem in the west. Although the structures are modern, one can imagine what Jesus saw as He walked this road and looked at the terrain and hills, much as the viewer of this video sees them. In Bethany, Jesus visited the home of Mary, Martha and their brother Lazarus, whom Jesus raised from the dead on one His visits. The later event, on the doorstep of Jerusalem, was perceived as a threat by the Jerusalem religious leadership who began to plot Jesus' death.

Ref. #	Name	Scripture Reference	Notation
31	Old City Wall (West)	Zec 9:9 Mk 11:12-14, 19-26 Jn 12:1, 12-16 Jn 18:1	Looking at the video, 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 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 AD 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 still used by Roman governors and dignitaries who lodged there during their visits to Jerusalem. Jesus' final week

			<p>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>
32	Old City Wall (North)	Mt 26:47 Mt 27:3, 12 Lk 19:45–21:4 Jn 18:31	<p>In this aerial view of the Old City, taken from north outside of the northern wall, the grassy area around the golden dome that 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 the first century AD, 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.</p>
33	Old City Wall (East)	Lk 22, 23	<p>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 which 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, and 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 judgement of the nation of Israel or the Chief Priest; however, other capital crimes, including ones that 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>

34	Old City Wall (South, West)	Mk 14:43–65 Mk 15 Lk 22:8–38	This panorama 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 Mt. 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 (see 33, above). Jesus was then sent to Herod Antipas and 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.
35	Mount of Olives	Lk 24:50–53	The ridge of the Mt. of Olives, not far from the village of Bethany, marks a traditional site from where Jesus ascended to heaven. After Jesus' resurrection, He met a final time with His disciples where He encouraged them to be faithful.
36	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 illuminated plaza and wall is the original wall built by Herod to support the platform on which the Temple complex was built. For religious Jews, it is a very sacred location because it is as close as they can get to where they believe the Holy of Holies was located. As the camera continues to move, the platform with the golden dome comes into view. Then, in the background, the lights on the columns of a church across the road are seen, the traditional site 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.

* The list of Scripture references is not exhaustive.