



IsraBible

FREE PDF GUIDE

The 25 must-see biblical sites in Israel

Your guide to visiting the great sites of the Bible in Israel: the biblical story, the archaeology and practical tips.

October 2026 edition

israbible.com

The 25 must-see biblical sites in Israel

Israel has hundreds of places linked to the Bible. We picked 25: the ones that tell the biblical story best, from Abraham to the apostles, and that you can realistically visit in one or two weeks. Three criteria guided the selection: a clear link to the biblical text, genuine archaeological or historical interest, and access for visitors, whether in Israel or in the West Bank.

For each place, we separate what the Bible says, what tradition holds and what archaeology shows. That is the spirit of IsraBible: sharing a passion for these places with accuracy and respect, whether you come as a Jewish, Christian or Muslim pilgrim, as a history lover or simply out of curiosity.

1. Each place fits on one page: what happens there according to the Bible, with exact references, what you will see today, and a practical tip for your visit.
2. The places are grouped into five regions. To go further, each place has a full page on israbible.com covering its history, the excavations, a map and how to get there.
3. To plan your trip, pick your places in "Plan my tour" on israbible.com: the free tool suggests a day-by-day itinerary. Opening hours and prices change often, so always check them with the site operators.

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Jerusalem

Within a few miles, Jerusalem holds three thousand years of biblical memory, from the rock of Moriah to the empty tomb, around an Old City sacred to Jews, Christians and Muslims.



Mount Moriah (Temple Mount)

Visit: 2 h

The hill of Abraham's test, Solomon's Temple and the Dome of the Rock

WHAT THE BIBLE SAYS

God asks Abraham to offer his son Isaac "on one of the mountains" in the land of Moriah; an angel stops his hand and a ram is offered in Isaac's place. The name appears only once more: Solomon builds the Temple "on Mount Moriah."

Genesis 22:1-19; 2 Chronicles 3:1

ON SITE TODAY

The Temple Mount (Har HaBayit), al-Haram al-Sharif in Arabic, is dominated by the Dome of the Rock (691-692) and the al-Aqsa Mosque. Identifying it with Abraham's Moriah is an ancient tradition that archaeology cannot verify: no excavation is allowed on the esplanade.

Good to know: Non-Muslims can enter only through the Mughrabi Gate, during limited time slots that vary, with shoulders and knees covered: check the day before and again that morning. For a view over the whole site, head up the Mount of Olives.

[Full guide on israbible.com](https://www.israbible.com) →



Western Wall (Kotel)

Visit: 1 h

Herod's stones, now Judaism's great place of prayer

WHAT THE BIBLE SAYS

At the dedication of the Temple, Solomon asks God to hear "the prayer which thy servant shall make toward this place." Centuries later, before the Temple enlarged by Herod, Jesus foretells that "there shall not be left here one stone upon another."

1 Kings 8:29-30; Matthew 24:1-2

ON SITE TODAY

This is not a wall of the Temple itself but a section of the retaining wall of the esplanade that Herod enlarged from 20/19 BC, built of huge stones with chiseled margins. The Western Wall Tunnels follow it underground; to the south, the archaeological park shows Robinson's Arch.

Good to know: Entry is free, with separate sections for men and women; dress modestly, men cover their heads, and no photos on Shabbat. Book the tunnels in advance, and come on a Friday evening to see Shabbat being welcomed.

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City of David

Visit: 3 h

Where Jerusalem began, with a 2,700-year-old tunnel you walk through in water

WHAT THE BIBLE SAYS

David captures the Jebusite stronghold of Zion and makes it his capital. Solomon is anointed king at the Gihon Spring. Facing the Assyrian threat, King Hezekiah has a channel dug to bring the spring's water inside the city.

2 Samuel 5:6-9; 1 Kings 1:38-39; 2 Kings 20:20; 2 Chronicles 32:30

ON SITE TODAY

On the narrow ridge south of the Temple Mount, the archaeological park shows fortifications, Iron Age houses and the Gihon Spring. Hezekiah's Tunnel, about 530 m (1,750 ft) long, comes out near the Pool of Siloam; the inscription marking its completion, found in 1880, is in the Istanbul Archaeology Museums.

Good to know: Bring water shoes and a flashlight, or choose the dry tunnel. The site is in the Silwan neighborhood of East Jerusalem: check the current situation before you visit.

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Church of the Holy Sepulchre

Visit: 1 h 15

Golgotha and the tomb of Jesus according to tradition, under one roof

WHAT THE BIBLE SAYS

The Gospels place the crucifixion at Golgotha, "the place of a skull," near the city, and the burial in a new tomb cut in the rock, in a garden nearby. On the first day of the week, the women find the tomb empty.

John 19:17-20; John 19:41-42; Mark 15:46; Luke 24:1-3

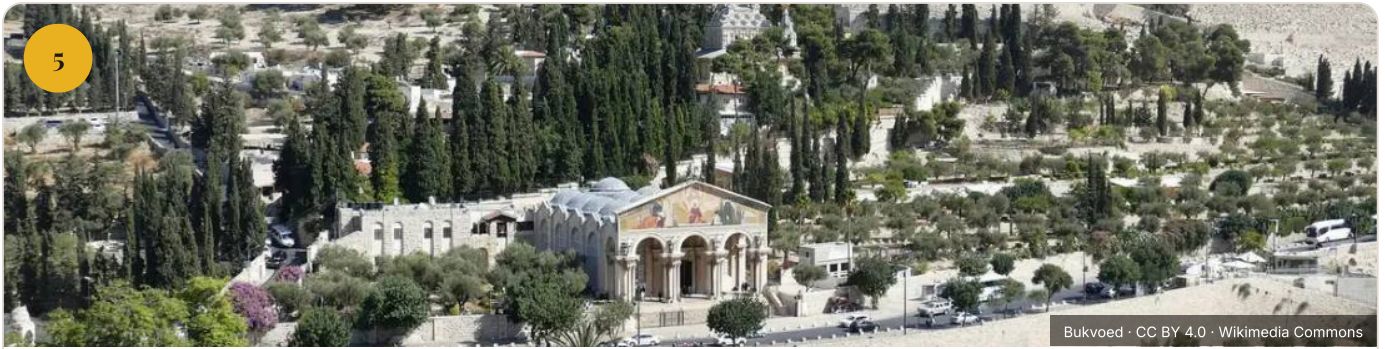
ON SITE TODAY

Venerated since Constantine (around 326), the site was a former quarry with Jewish tombs outside the walls in the 1st century: a setting consistent with the accounts, with no proof that this is the exact tomb. Six Christian communities share the Crusader church (1149), Calvary and the Edicule over the tomb.

Good to know: Come early in the morning or late in the afternoon to cut the wait at the Edicule, with shoulders and knees covered, and keep quiet during services. The Via Dolorosa ends here.

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Mount of Olives and Gethsemane

Visit: 2 h

Gethsemane, the Ascension and the finest view of the Old City

WHAT THE BIBLE SAYS

David climbs it weeping as he flees Absalom's revolt, and Zechariah foretells that God's feet will stand on it. The Gospels set here the Palm Sunday entry, Jesus weeping over Jerusalem, his agony in Gethsemane and his arrest; Acts places the Ascension here.

2 Samuel 15:30; Zechariah 14:4; Luke 19:37-42; Matthew 26:36-56; Acts 1:9-12

ON SITE TODAY

From the summit down to the Kidron Valley you pass the Chapel of the Ascension, the Pater Noster, Dominus Flevit, the Russian Church of Mary Magdalene and the Basilica of the Agony, next to the Garden of Gethsemane, whose olive trees date from the Middle Ages. The western slope holds the oldest Jewish cemetery still in use.

Good to know: Take a taxi up to the lookout in the morning, when the sun lights up the Old City, then walk down (steep slope, good shoes). The mount is in East Jerusalem: visit in daylight, ideally with a guide.

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Mount Zion

Visit: 1 h

The Upper Room and "David's Tomb": two great traditions on one hill

WHAT THE BIBLE SAYS

In the Bible, "Zion" first means the stronghold taken by David, on the neighboring hill. The Gospels place Jesus' last supper in "a large upper room," and Acts gathers the disciples there before Pentecost. David himself is buried "in the city of David."

2 Samuel 5:7; Mark 14:12-16; Acts 1:13; Acts 2:1-4; 1 Kings 2:10

ON SITE TODAY

This hill only took the name Zion after biblical times. You can visit a medieval Gothic hall venerated as the Upper Room (Cenacle) and, below it, the cenotaph honored as David's Tomb since the Middle Ages: a tradition, since the Bible places his grave in the City of David. The Dormition Abbey stands close by.

Good to know: Leave the Old City through Zion Gate: everything can be seen on foot in an hour. David's Tomb is a Jewish place of prayer, with separate sections and heads covered.

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Israel Museum (Shrine of the Book)

Visit: 3 h

The Dead Sea Scrolls, and Jerusalem in Herod's day as a scale model

WHAT THE BIBLE SAYS

The Book of Isaiah proclaims that "the word of our God shall stand for ever." Its great scroll, copied around the late 2nd century BC, is about a thousand years older than the oldest complete manuscripts known before it. According to Luke, this is the book Jesus reads in the synagogue at Nazareth.

Isaiah 40:8; Luke 4:16-21

ON SITE TODAY

Under its white roof shaped like the lid of a jar, the Shrine of the Book (1965) displays a facsimile of the Great Isaiah Scroll and originals shown in rotation. Next to it, a vast model recreates Jerusalem in the Second Temple period; the archaeology galleries hold the Tel Dan Stele and the Pilate Stone.

Good to know: Come early in your stay: the model helps you get your bearings before exploring Jerusalem. Check opening times on the museum's official website.

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Judea and the Negev

From the Judean hills to the edge of the desert, this region follows in the footsteps of Abraham and David and the birth of Jesus, from Bethlehem to Beersheba.

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Bethlehem

Visit: 2 h

The town of Ruth and David, where Matthew and Luke place the birth of Jesus

WHAT THE BIBLE SAYS

Ruth gleanes in the field of Boaz here, and Samuel anoints the young David. The prophet Micah foretells that a ruler of Israel will come from this "little" town of Judah. Matthew and Luke place the birth of Jesus here: Luke tells of the manger and the shepherds, Matthew of the Magi.

Ruth 2:1-3; 1 Samuel 16:1-13; Micah 5:2; Luke 2:1-20; Matthew 2:1-12

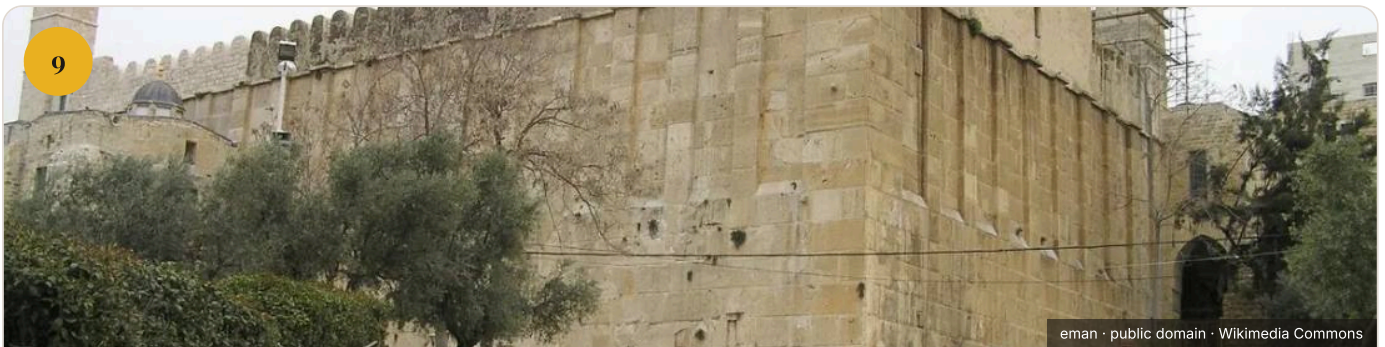
ON SITE TODAY

The Church of the Nativity, founded by Constantine and rebuilt under Justinian, is one of the oldest churches still in use. Through the low Door of Humility you reach the grotto venerated since at least the 2nd century, where a silver star marks the traditional place of the birth.

Good to know: Bethlehem is in the West Bank (Area A), reached from Jerusalem through checkpoints: check access conditions before you go and bring your passport. A local guide makes the visit easier. [West Bank, check access](#)

[Full guide on israbible.com](#) →

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Hebron (Tomb of the Patriarchs)

Visit: 1 h 30

The Cave of Machpelah, where tradition honors Abraham, Isaac, Jacob and their wives

WHAT THE BIBLE SAYS

To bury Sarah, Abraham buys the Cave of Machpelah and its field from Ephron the Hittite for 400 shekels of silver: his first land in Canaan. According to Genesis, Abraham, Isaac, Rebekah, Jacob and Leah are later buried there.

Genesis 23:1-20; Genesis 25:9-10; Genesis 49:29-31; Genesis 50:13

ON SITE TODAY

The monumental enclosure of large stones with chiseled margins, attributed to Herod, is the major ancient structure; it later housed a church, then a mosque (al-Haram al-Ibrahimi). The cave itself is not accessible: you see cenotaphs in separate Jewish and Muslim prayer halls, with access switching on certain holidays.

Good to know: Hebron is in the West Bank and the site is highly sensitive: check access conditions before you go, expect strict security checks and dress modestly. A guided visit is strongly recommended. [West Bank, check access](#)

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Valley of Elah

Visit: 45 min

The battlefield of David and Goliath, to read in the landscape

WHAT THE BIBLE SAYS

The Philistines camp between Socoh and Azekah, Saul and the army of Israel in the Valley of the Terebinth (Elah, in Hebrew). The young shepherd David picks five smooth stones from the brook and, with his sling, brings down the giant Goliath of Gath.

1 Samuel 17:1-3; 1 Samuel 17:40-51

ON SITE TODAY

The valley keeps an open landscape of fields and hills. Tel Azekah overlooks it like a lookout point, and Khirbet Qeiyafa, a fortified town from the late 11th or early 10th century BC, fuels the debate over the kingdom of Judah in the period attributed to David. No remains point to the exact spot of the fight.

Good to know: Climb Tel Azekah, in Britannia Park, to read 1 Samuel 17 facing the valley: 45 minutes is enough. Combine it with Lachish, farther south.

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Beersheba

Visit: 1 h 30

The well of Abraham's oath, at the gateway to the Negev Desert

WHAT THE BIBLE SAYS

Abraham makes a covenant here with Abimelech over a disputed well and gives him seven ewe lambs: hence the name "well of the oath," or "of the seven." He plants a tamarisk and calls on the Everlasting God. "From Dan to Beersheba" will come to mean the whole land.

Genesis 21:22-34; Genesis 26:23-33; Judges 20:1

ON SITE TODAY

Tel Beersheba, a UNESCO World Heritage site since 2005, shows a small planned Iron Age town: a large well near the gate, a ring road and a vast underground cistern. It is much later than the period attributed to the patriarchs: Abraham's pact left only a name and wells.

Good to know: Come between October and April, or early in the morning in summer: the Negev heat is intense. Allow 1 to 1.5 hours on the tel, plus Abraham's Well center in the Old City.

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Dead Sea and Jordan Valley

At the lowest point on Earth, the Judean Desert and the Jordan Valley bring together David's hideouts, Herod's fortress, the Qumran scrolls, the walls of Jericho and the banks where baptism took place.

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Masada

Visit: 3 h

Herod's palace-fortress and the last stronghold of the revolt against Rome

WHAT THE BIBLE SAYS

The name does not appear in the Bible, but the Hebrew word *metsada*, "fortress," does: David, fleeing Saul, takes refuge in the "strongholds" of the desert, and the psalmist calls God "my fortress." Nothing links this particular rock to David's hideouts.

1 Samuel 22:4-5; 1 Samuel 24:22; Psalm 18:2

ON SITE TODAY

Herod built a hanging palace, bathhouses and huge cisterns here. Jewish rebels held out until AD 73 or 74; their mass death is told only by Josephus, and archaeology confirms the Roman siege (ramp, camps) without being able to settle how it ended.

Good to know: Climb the Snake Path at dawn to watch the sun rise over the Dead Sea, or take the cable car, and bring plenty of water. Check when the trails open, as it varies by season.

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Mary Madigan from Highland Park, NJ and Santa Fe, NM, USA · CC BY 2.0 · Wikimedia Commons

Ein Gedi

Visit: 2 h 30

The oasis where David spared Saul: waterfalls, ibex and an ancient synagogue

WHAT THE BIBLE SAYS

Hunted by King Saul, David hides in the "strongholds of Engedi." In a cave, he silently cuts off a corner of the king's robe instead of killing him. The Song of Songs also sings of the "vineyards of Engedi."

1 Samuel 23:29-24:22; Song of Songs 1:14

ON SITE TODAY

The nature reserve follows Nahal David and Nahal Arugot, home to ibex and rock hyraxes; no cave has been identified as the one in the story. Nearby, a Byzantine synagogue with a mosaic floor bears an inscription cursing anyone who reveals "the secret of the town."

Good to know: Book your trails and check their condition: a flash flood in May 2025 damaged the canyons, which have reopened in stages. Start early with plenty of water; to swim in the Dead Sea, choose the official beaches.

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Dr. Avishai Teicher · CC BY 2.5 · Wikimedia Commons

Qumran

Visit: 1 h 15

Home of the Dead Sea Scrolls, the oldest known copies of the Bible

WHAT THE BIBLE SAYS

No biblical text mentions Qumran, but its caves yielded copies of every book of the Hebrew Bible except Esther. The group's writings justify their retreat to the desert with Isaiah: "Prepare ye in the wilderness the way of the Lord," a verse the Gospels apply to John the Baptist.

Isaiah 40:3; Mark 1:2-4

ON SITE TODAY

Between 1947 and 1956, eleven caves yielded some 900 manuscripts copied between the 3rd century BC and the 1st century AD. The nearby ruins show stepped pools, a room with inkwells and a cemetery; attributing them to the Essenes remains the majority view, but it is debated.

Good to know: Qumran is in the West Bank (Area C), on Route 90: it is reached by main roads, but check access conditions before you go. Afterwards, go and see the scrolls at the Shrine of the Book in Jerusalem.

West Bank, easy access

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Jericho (Tell es-Sultan)

Visit: 1 h 30

Rahab, Joshua's trumpets and a 10,000-year-old stone tower

WHAT THE BIBLE SAYS

Rahab hides Joshua's two spies and lets them down through her window, set in the city wall. After crossing the Jordan, the Israelites march around the city with the Ark and the trumpets, and the wall collapses. Later, Elisha heals the spring.

Joshua 2:1-21; Joshua 6:1-25; 2 Kings 2:19-22

ON SITE TODAY

Inhabited since the 10th millennium BC and a UNESCO World Heritage site since 2023, Tell es-Sultan shows a Neolithic tower (around 8000 BC) and Bronze Age ramparts. Most archaeologists date the destruction of the great fortified city to around 1550 BC: the link with Joshua remains debated.

Good to know: Jericho is in the West Bank (Area A), administered by the Palestinian Authority: check access conditions before you go. Come early: the site lies more than 250 m (820 ft) below sea level.

West Bank, check access

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אילת לב ארי של (PikiWiki) · CC BY 2.5 · Wikimedia Commons

Qasr al-Yahud

Visit: 45 min

On the banks of the Jordan, the traditional site of the baptism of Jesus

WHAT THE BIBLE SAYS

Jesus comes from Galilee to be baptized by John in the Jordan, and the Spirit descends on him "like a dove." Tradition places at the same spot, opposite Jericho, the river crossing by Joshua's people and the crossing of Elijah and Elisha.

Matthew 3:13-17; Joshua 3:14-17; 2 Kings 2:6-14

ON SITE TODAY

On the west bank, steps lead down to water that is often brown; a few yards away, on the opposite bank, the Jordanian site of Bethany Beyond the Jordan also claims the baptism. The Gospels give no precise spot. Reopened to visitors in 2011, the site welcomes pilgrims baptized in white robes.

Good to know: In the West Bank (Area C), the site is reached from Route 90 by an army-controlled road: check access conditions before you go. Expect big crowds at Orthodox Epiphany, in January.

West Bank, easy access

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Samaria

In the heart of the hill country of Ephraim, Samaria preserves the memory of Israel's first sanctuaries, starting with Shiloh, where the Ark of the Covenant rested.



Shiloh (Tel Shiloh)

Visit: 1 h 30

Israel's first great sanctuary, where Hannah prayed for a son

WHAT THE BIBLE SAYS

Joshua sets up the Tent of Meeting here and divides the land among the last tribes. Hannah prays here for a son, and the young Samuel grows up beside the priest Eli. The Ark, carried into battle against the Philistines, never returns.

Joshua 18:1-10; 1 Samuel 1:9-28; 1 Samuel 3:1-10; 1 Samuel 4:1-11

ON SITE TODAY

The tel preserves a Middle Bronze Age rampart, early Iron Age storerooms burned around the mid-11th century BC, and Byzantine churches with mosaics. Several locations have been proposed for the Tabernacle, including the northern terrace highlighted on the visitor route, but none has been proven.

Good to know: Shiloh is in the West Bank (Area C), reached by Route 60, a main road: check access conditions before you go, as well as opening times, which change on Fridays and on the eve of holidays. **West Bank, easy access**

Full guide on israbible.com →

Galilee and the North

From the Mediterranean coast to the springs of the Jordan, Galilee and the North combine the great Canaanite and Israelite cities with the villages where Jesus lived and taught, around the Sea of Galilee.

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Caesarea Maritima

Visit: 2 h 30

Herod's port, where Peter baptized Cornelius and Paul was held prisoner

WHAT THE BIBLE SAYS

Philip the evangelist settles here. Peter baptizes the centurion Cornelius and his household, the first baptism of a non-Jew according to Acts. Herod Agrippa I dies suddenly here, and Paul is held prisoner for two years before appealing to Caesar and sailing for Rome.

Acts 10:1-48; Acts 12:19-23; Acts 21:8; Acts 24:27; Acts 25:11-12

ON SITE TODAY

Founded by Herod around 22-10 BC, the city became the capital of the Roman governors of Judea. The national park lines up a theater, palace, hippodrome, harbor and Crusader walls. The Pilate Stone, the only inscription bearing his name from his own lifetime, was found here in 1961 (the original is in the Israel Museum).

Good to know: Allow 2 to 3 hours, then head to the aqueduct on the beach, north of the park. Don't confuse it with Caesarea Philippi (Banias), at the foot of Mount Hermon.

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Tel Megiddo (Armageddon)

Visit: 1 h 30

More than twenty cities stacked up, and the Armageddon of Revelation

WHAT THE BIBLE SAYS

The king of Megiddo is among the kings defeated by Joshua, but the tribe of Manasseh fails to drive out its Canaanites. Solomon fortifies the city, Josiah dies there facing Pharaoh Necho, and Revelation names "Armageddon," most likely the "mountain of Megiddo."

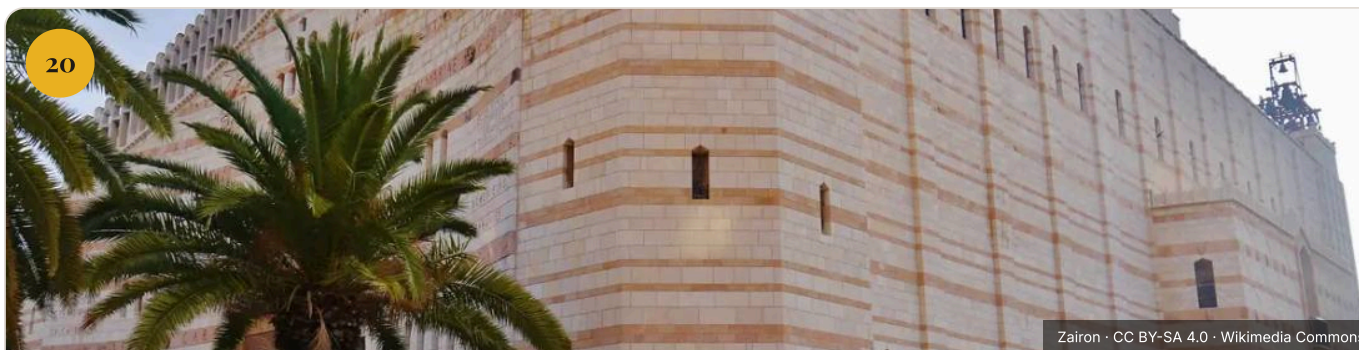
Joshua 12:21; Judges 1:27; 1 Kings 9:15; 2 Kings 23:29; Revelation 16:16

ON SITE TODAY

A UNESCO World Heritage site since 2005, the tel shows a large round Canaanite altar from the 3rd millennium BC, a six-chambered gate long attributed to Solomon and now more often dated to the 8th century, large "stables" and a water system from the time of the kings of Israel.

Good to know: Allow 1.5 to 2 hours; the water system (187 steps on the way down) exits outside the site, so plan your way back. Come in spring, when the Jezreel Valley is in bloom.

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Nazareth

Visit: 2 h

The village of the Annunciation and of Jesus' childhood, in the heart of Galilee

WHAT THE BIBLE SAYS

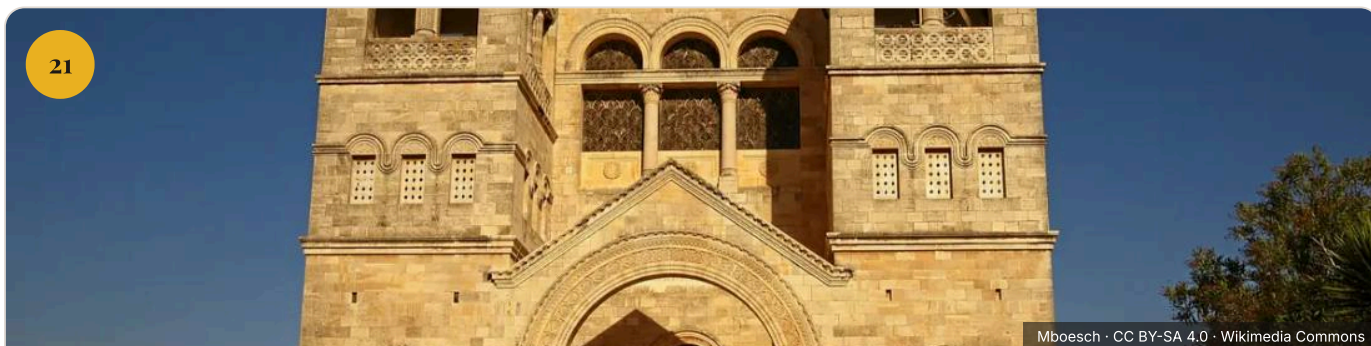
The angel Gabriel is sent here to Mary, betrothed to Joseph. Jesus grows up here, hence the name "Jesus of Nazareth." Back to read Isaiah in the synagogue, he angers the congregation, who try to throw him off the brow of the hill.

Luke 1:26-38; Luke 2:39-52; Luke 4:16-30

ON SITE TODAY

The Basilica of the Annunciation (1969) encloses a grotto venerated since antiquity; farther up, the Greek Orthodox Church of St. Gabriel houses the spring. Excavations have revealed a modest 1st-century village, with houses built against the rock; none has been identified with certainty as the home of Jesus' family.

Good to know: Explore the basilica, the souk and St. Gabriel's on foot, with shoulders and knees covered, and park outside the Old City. Nazareth Village, a re-creation of a 1st-century village, rounds out the day nicely. [Full guide on israbible.com](https://www.israbible.com) →



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Mount Tabor

Visit: 1 h 30

Deborah's mountain and, according to tradition, the mount of the Transfiguration

WHAT THE BIBLE SAYS

The prophetess Deborah sends Barak to gather ten thousand men on Mount Tabor, from where he comes down to defeat Sisera's army. The Gospels tell of Jesus' Transfiguration before Peter, James and John "on a high mountain," without ever naming it.

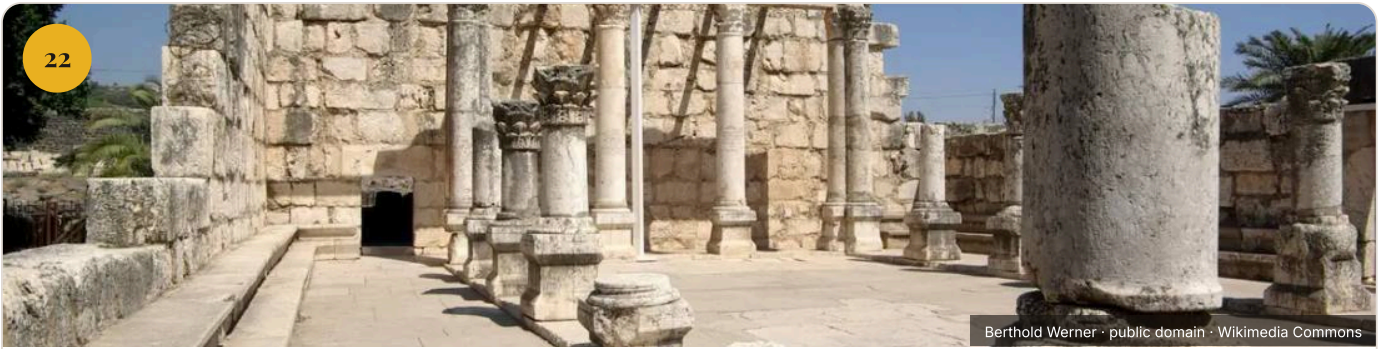
Judges 4:6-15; Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36

ON SITE TODAY

This isolated dome, nearly 600 m (about 1,950 ft) high, overlooks the Jezreel Valley. Identifying it with the mountain of the Transfiguration is an ancient tradition, though some readers prefer Mount Hermon. At the summit, the Franciscan Basilica of the Transfiguration, completed in 1924 by Antonio Barluzzi, stands next to a Greek Orthodox monastery.

Good to know: The last stretch of road, narrow and winding, is not suitable for large coaches: visitors often finish by minibus or taxi. Go up on a clear day for the view over Galilee. [Add it to your itinerary on israbible.com](https://www.israbible.com) →

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Capernaum

Visit: 1 h

"His own city": Peter's house and a white synagogue by the lake

WHAT THE BIBLE SAYS

Jesus leaves Nazareth to settle in Capernaum, by the lake. He teaches in the synagogue, heals Peter's mother-in-law and a paralyzed man lowered through the roof of a crowded house; Matthew ends up calling it "his own city."

Matthew 4:13; Mark 1:21-31; Mark 2:1-12; Matthew 9:1

ON SITE TODAY

The white limestone synagogue, from the late 4th or the 5th century, rests on basalt foundations that may date from the 1st century. Close by, a fishermen's house venerated very early as Peter's can be seen beneath the glass floor of a 1990 memorial church. The Greek Orthodox section is easy to spot by its pink domes.

Good to know: Come at opening time, as summers by the lake are very hot, and wear clothes that cover shoulders and knees. Tabgha and the Mount of Beatitudes are minutes away: one morning is enough for all three.

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Tabgha

Visit: 45 min

The loaves-and-fishes mosaic, and the shore where Jesus told Peter to feed his sheep

WHAT THE BIBLE SAYS

Jesus feeds about five thousand men with five loaves and two fish; the Gospels do not name the place, which tradition sets here. After the Resurrection, he appears to the disciples by the lake and asks Peter three times: "Feed my sheep."

Matthew 14:13-21; Mark 6:30-44; John 21:1-17

ON SITE TODAY

The Church of the Multiplication, rebuilt in 1982 on the plan of a Byzantine basilica, preserves a famous 5th-century mosaic: a basket of loaves between two fish. Nearby, at the water's edge, the Franciscan Church of the Primacy of St. Peter (1933) shelters the rock known as Mensa Christi, "the table of Christ."

Good to know: The two churches are a few minutes' walk apart, on the road from Tiberias to Capernaum; dress modestly and keep silent during Mass.

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Mount of Beatitudes

Visit: 45 min

The hill where tradition places the Sermon on the Mount, overlooking the lake

WHAT THE BIBLE SAYS

Seeing the crowds, Jesus goes up the mountain and teaches his disciples: the Beatitudes ("Blessed are the poor in spirit..."), the Lord's Prayer and the Golden Rule. Luke gives a shorter version, delivered after coming down the mountain with the Twelve.

Matthew 5:1-12; Matthew 6:9-13; Matthew 7:12; Luke 6:17-49

ON SITE TODAY

The Gospels do not give the exact spot: this hill above Tabgha is the one tradition has chosen. The octagonal church, one side for each of the eight Beatitudes, was built in 1938 by Antonio Barluzzi. Its gardens and portico offer one of the finest views of the Sea of Galilee.

Good to know: Take time to read Matthew 5 in the gardens, which are quieter late in the day; modest dress is required. Combine it with nearby Tabgha and Capernaum.

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Tel Dan

Visit: 2 h

A gate nearly 4,000 years old, Jeroboam's altar and the springs of the Jordan

WHAT THE BIBLE SAYS

Abraham pursues the kings who captured his nephew Lot "unto Dan"; the city was then called Laish. After the kingdom splits, Jeroboam sets up one of his two golden calves there. The phrase "from Dan to Beersheba" means all of Israel.

Genesis 14:14; Judges 18:29; 1 Kings 12:28-30; Judges 20:1

ON SITE TODAY

In a reserve crossed by the springs of the Dan, the tel preserves the so-called Abraham's Gate, in mudbrick (around 1750 BC), Jeroboam's sacred precinct and the Israelite gate, near which the stele mentioning the "House of David" was found. Nothing links Abraham to the gate itself.

Good to know: Follow the shady trails along the water, pleasant even in summer, and allow 1 to 2 hours. The site is in a border area: check the security guidelines and that it is open on the day.

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