

BIBLE GEOGRAPHY

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THE OLD TESTAMENT WORLD

The Extent of the Old Testament World

Boundaries:

30° East longitude to 54 ° East Longitude

27° North Latitude to 40° North Latitude

From the Mouth of the Nile to the Head of the Persian Gulf

From the Parallel South of Mt. Sinai to the Parallel North of Mt. Ararat

1,400 Miles from East to West

900 Miles from North to South

About 1,260,000 Square Miles or about 1,110,00 Square Miles of dry land area

About 1/3 the land Area of the United States excluding Alaska

Two Thirds of this area is the vast Arabian Desert

This leaves an inhabitable land area 1/8 the size of the United States

Seas, Mountain Ranges and Rivers

Seas:

The Caspian Sea, the largest body of water completely surrounded by dry land on the globe, makes up the Northeastern corner.

The Persian Gulf, the outlet of the Tigris and Euphrates rivers which flow Southeasterly down the Eastern leg of the Fertile Crescent, forms the Southeastern corner of the area.

The Mediterranean Sea, forms the middle one-third of the Western limits.

The two arms of the Red Sea, the Gulf of Suez and the Gulf of Akabah form the Southwestern corner.

The Dead Sea, some 80 to 90 miles East of the West Coast of Palestine in some 1,290 feet below Sea Level.

Mountain Ranges:

The origin of the Mountain system is found in Armenia to the North of the Bible lands. Here five ranges of mountains have their origins.

The Ararat Range – Between the Caspian Sea and Asia Minor. Mt. Ararat, one of the peaks of this range was the resting-place of the Ark, and is the summit of the group at 17,750 feet high.

The Caspian Mountains – Range from Ararat, curve around the Southern end of the Caspian Sea

and extend Eastward forming the Northern boundary of Media.

The Zagros Mountains – They also start from Ararat and follow a generally Southeastern direction to the Northern shore of the Persian Gulf. They form the Eastern watershed of the Tigris and Euphrates rivers.

The Lebanon Range – It starts at the western side of the Ararat group and follows the Mediterranean coast through Syria and Palestine then down the Sinaitic peninsula. Its general direction is West of South. In Syria and Palestine it is divided into two parallel branches, Lebanon on the West, of which the highest peak rises 10,000 feet, and Mt. Hermon on the East at 9,000 feet. South of Palestine it forms the remarkable group called the Sinaitic group which includes Mt. Sinai where the Law was given.

The Taurus Mountains – Branch from Ararat in the Westerly direction and form the Southern coastline of Asia Minor.

Rivers:

Passing up the less important streams, we take note of the following, the largest of which have their rise in the mountain system of Armenia.

The Araxes – This river is not mentioned in the Bible, but it is important as a boundary. It begins in the Northern section of Ararat and flows Easterly into the Caspian Sea.

The Tigris – (Hiddekel in the Bible) – It begins in Mt. Niphates in the Ararat range and flows in a Southeasterly direction following the line of the Zagros Mountains. It then unites with the Euphrates and flows into the Persian Gulf. Its length to its union with the Euphrates is 1,146 miles and then another 100 miles in union with the Euphrates. In ancient times the delta of the Tigris and Euphrates was much shorter. At one time they emptied from separate mouths. Their united flow is today called Shaat el Arab.

The Euphrates or Frat, a word meaning abounding, is the great river of the Bible world. It has two important sources, both in Armenia; one at a place called Domli; the other, the more distant and true source at Diyadin at the foot of a mountain called Ala Taugh, twenty miles West of Mt. Ararat. It flows Westward about 400 miles and then Southward about the same distance, then in a Southeasterly direction for about 1,000 miles, uniting with the Tigris to form the Shaat el Arab. It is navigable for 1,100 miles and has always formed the principal means of travel between Eastern and Western Asia. At Babylon it is nearly a mile in width, although it does not have a single tributary for nearly 800 miles. It overflows its banks every year, sometimes to a depth of twelve feet.

The Orontes – It rises in Mt. Lebanon and flows Northward, parallel to the Mediterranean until, just before reaching Asia Minor, it breaks through the mountains and empties into the Sea.

The Jordan – The smallest, et the most important of all is the Jordan which flows South from the foot of Mount Hermon into the Dead Sea. It will be described in connection with the physical map of Palestine.

The Nile – The Great River of Egypt rises in the center of the continent and flows North into the Mediterranean, turning the desert through which it passes into a garden.

Lands:

The lands of the Old Testament world are not easy to define because their boundaries varied at different periods of history, but their general, natural boundaries remained much the same. They are classified as follows:

Lands of the Mountain Systems – All North and East of the Zagros Mountain Chain: Armenia, Media and Persia.

1. Armenia – This word does not appear in the original languages of the Scriptures, but is translated in our English translation from the word, which means Ararat. It embraces the area between the Caspian and the Black Seas, and is a lofty plateau and mountain region North of Mesopotamia and Assyria. II Kings 19:37 and Isaiah 37:38. It gives rise to the four great rivers: The Araxes, The Tigris, The Euphrates and The Acampsis, the latter flowing into the Black Sea. Its boundaries are the Caucasus Mountains on the North; Media and the Caspian Sea on the East; Media and Assyria on the South; and The Euphrates separating it from Asia Minor on the West. Except for Noah's Ark coming to rest upon one of its mountains, there are few events of the Scriptures, which have to do with it. Tradition holds that it was first settled by Haik, a grandson of Japheth.

2. Media – In the original Hebrew, Media is the same word as Madai, the son of Japheth. Genesis 10:2 Its boundaries are the River Araxes and the Caspian Sea on the North; the great Salt Desert of Iram on the East; Persia on the South, and the Zagros Mountains separating it from Assyria and Armenia. The Medes were of Japhetic stock and were always a warlike and independent people. Though conquered by the Assyrians, the area was never annexed to the Assyrian Empire. In 633 BC the Median Kingdom was established and soon became supreme over Assyria, Armenia, and Persia, and formed the Medo-Persian Empire which overthrew the Babylonian Empire in 536 BC. After that date the history of Media is lost in that of Persia.

3. Persia – The region called Persia was originally a small province on the Persian Gulf still known as Fars. But Persia proper included, besides the sandy plain on the Gulf, a mountainous plateau North of it, and was bounded by Media on the North and Carmania on the East, by the Persian Gulf on the South, and by Elam on the West. Its people were descendants of Japheth and were at first, subject to the Medes. They revolted under Cyrus the Great and became the predominate power in the conquest of Babylon. The Persian Empire rose to greatness at the fall of Babylon in 536 BC. They then ruled all the lands from India to Ethiopia. It was finally overthrown by Alexander the Great in 330 BC. The capital of the Persian Empire was Susa, called Shushan The Palace in the Bible, Esther 1:2, which was situated in Elam, not in Persia. The important places in the province were Persepolis (its capital at one period), Pasargada, and Mesambria. None of these cities is named in the Bible.

Lands of the Plain – Of the lands of the plain, two, Assyria and Elam, are situated mainly between the Zagros chain of mountains and the Tigris river; two are between the Tigris and Euphrates, Mesopotamia and Chaldea; and one is the vast Arabian Desert.

1. Assyria – The land of Assyria (in Hebrew, Asshur), was the province now called Kurdistan, lying on the Western slopes of the Zagros Mountains and extending across the Tigris to the Sinjar hills and the border of the Mesopotamian desert. The mountains separate it from Armenia; and the line of division from Elam on the Southeast, was near the place where the Tigris and Euphrates approach nearest before their separation. The land was occupied by people of various races, of which the Semitic were predominant. The earliest city was Asshur, supposed to be Kileh Sherghat, where a dynasty of kings began to rule about 1,800 BC, while the Israelite tribes were in Egypt. The seat of government was afterward transferred to Calah, or Halah (Nimrud), North of Asshur; and finally a permanent location of the capital was made at Ninevah, which became the center of the great Assyrian Empire. This will be described more fully with the map of the empire on Page 14 of the Atlas. (Map #9)

The Assyrian Kingdom was long-lived in its duration, but passed through many variations, several times ruling all the lands of the Euphrates, and again in a feeble condition. Its principal cities besides Nineveh were Calah, Resen (which may have been Selamiveh three miles South of

Nineveh), and Rehoboth. There is reason to believe that all the four cities named in Genesis 10:11,12 were combined within the walls of the City of Nineveh.

2. Elam – The region Elam, called Susiana by the Greeks, lay Southeast of Assyria and West of Persia Proper, between the Zagros Mountains and the Tigris River. It included both mountains and a lowland tract which was very fertile. Susa (Shushan), the capital of Persia lay within this province and was its main city. The earliest conqueror named in the Bible, Amraphel, was the King of Elam and held dominion over most of the lands as far West as Canaan. This kingdom did not last long as an independent state, but soon fell under the power of Assyria, though maintaining its own organization as a vassal state until the Persian period, when it became a province of the empire.

3. Mesopotamia – In Scripture, Mesopotamia was called Aram Naharaim, or “Syria of the two rivers,” a land of indefinite boundaries. The name means “between the rivers”, and hence it was often applied to all the plain between the Tigris and Euphrates rivers, including even Chaldea and part of Assyria.

A more frequent use of the word restricts it to the more Northwestern part of the region between the rivers, above the place where they approach and separate again. The Sinjar Hills crossing the country divide it into two sections: the “higher” or mountainous portion and the “lower”, the fertile plain, which is mostly desert. The upper section contains the cities of Orfa (Edessa), formerly supposed to be the birthplace of Abraham; Haran, Abraham’s resting place on the way to Canaan; Nisibis and Amida, now Nisibin and Diarbekr. The only time Mesopotamia appears in Bible history is a brief period during the time of the Judges. (Judges 3:8) Earlier it had been occupied by separate and warring tribes; later it was part of Assyria.

4. Chaldea – This is also called Shinar and Babylonia. The name Chaldea in its most accurate sense, belongs to the Southern portion of the province, but is generally used with reference to all the Mesopotamian plain South of Baghdad. It is perfectly level and is one of the most fertile places on earth. Its earliest rulers were Cushites of the stock of Ham. An earlier Oriental kingdom began at Ur (Mugheir) about 3900 BC and lasted with varying fortunes until 536 BC. Babylon later became the capital and in a later period was the greatest city of the East. Other cities of Chaldea were Erech (Orchoe), Calneh, and Sepharvaim. Additional details of the Babylonian Empire will be listed later on.

5. Arabia – The Arabian Desert occupies more than half of the map of the Old Testament world. It is a vast triangle, having for its base, the 28th parallel from the Persian Gulf to the Red Sea, the Euphrates on its Northeastern side, and the Lebanon Chain of mountains for its Western border. In the Bible it is called the land of Kedar. It is a high, undulating, high plain, with few oases, and almost impenetrable to travelers. From the days of Abraham until the present, the caravans have gone around it to the North, following the Fertile Crescent.

Lands of the Mediterranean – Since we will deal with these lands later, we will give them but brief treatment here.

1. Asia Minor is only mentioned in the Old Testament as the land of the Hittites. It will be noticed in detail under the section having to do with the Journeys of the Apostle Paul.

2. Syria – In the Hebrew, Syria is called Aram, a name of indefinite signification, sometimes pertaining to all the territory North of the Wilderness of the Wandering, and therefore including Palestine and the provinces around it. But Syria proper seems to indicate only the territory bounded by the Amanus and Taurus ranges of mountains on the North, by the Euphrates and the Desert on the East, by Palestine, beginning with Mt. Hermon on the South, and by the Mediterranean and Phoenicia on the West. It reaches the Mediterranean only near the mouth of the Orontes. It consists of three portions: on the North, an elevated tract which was never thickly populated, having Carchemish and Samosata as its principal cities; between the Lebanon and the Anti-Lebanon

Mountain ranges a great valley, called Coele-Syria (hollow Syria) which forms the bed of the Orontes flowing North with a level country reaching to the Desert, containing the cities of Damascus on the South, Tiphseh on the North, and Tadmor (Palmyra) in the Desert. During the times from Jeroboam to Jehoash, Syria was an independent kingdom, the rival of Israel. In the Old Testament period Damascus was its principal city and exercised sovereignty; however later, Antioch in the North became more prominent and was the Greek and Roman capital in the province.

3. Phoenicia – Phoenicia is a narrow strip of territory between the Mediterranean Sea and Mount Lebanon North of Palestine and South of the Orontes. Its two great cities were Sidon, the mother of Mediterranean commerce; and Tyre, her daughter. Its boundaries were never extensive; but its vessels traded in every land, and its colonies were planted all along the shores of the Mediterranean.

4. Palestine – South of Phoenicia between the Desert and the Mediterranean lies the land of Palestine. It will be described in connection with the physical map of Palestine. Moab and Edom will be considered along with it.

5. The Wilderness – South of Palestine is a part of Arabia called The Wilderness, in which the Israelites wandered for forty years. A detailed description of this area and its characteristics will be taken up in our study of the wilderness wanderings.

6. Egypt – The Land of Egypt lies in the Northeastern corner of the continent of Africa. We will study its history and characteristics in our study of the sojourn of Israel in Egypt.

THE ANCIENT WORLD AND THE DESCENTS OF NOAH

One of the most ancient and valuable accounts of the races of mankind is found in the tenth chapter of Genesis. It states the location and, in large degree, the relationship of the various families upon the earth as they were known to the descents of Abraham.

In the interpretation of this “Table of Nations” certain facts and principles are to be kept in mind.

1. It is incomplete, not undertaking to name all the families of mankind, but only those in the Hebrew, Egyptian, and Assyrian spheres of interest. Neither the yellow, the brown, nor the black race is represented upon it, and only a portion of the ruddy or white race.
2. While accurate, the Orientals of that time wrote in general, not technical terms.
3. The information recorded is more geographic than racial. When the record speaks of the “Sons of Canaan” it is talking more of the tribes descended from Canaan, not the specific people and their direct descendants in many instances.
4. It arranges the nations according to zones, in a general direction from Northwest to Southeast, not by continents as was previously supposed. The nations of the Japhetic family are found in Asia and Europe, the Shemites or Semites in Asia; the so-called Hamitic races in Asia and Africa. After the flood an instinct of migration took possession of the human family. From the original home (long supposed to be near the Caspian Sea, but now uncertain as to locality) clans moved in all directions, and nations arose, occupying different lands.

The Japhetic Nations

The Japhetic nations belonged to seven families, who are called “Sons of Japheth” in Genesis 10:2; and seven others who are spoken of as his grandsons in Genesis 10:3,4. There may have been other sons and grandsons of Japheth, but these are the ones who were founders of nations. The peoples who are descendent from Japheth belong to what is called the Aryan or Indo-European race.

Gomer – In Ezekiel 38:2-6, Gomer is named as a race opposed to Israel after the

Babylonian captivity. They were probably the people whom the Assyrians called Cimmerai, and the Greeks Kimmeroi. Their name may be perpetuated in the Crimea, their early home. The branch of this race moving westward became the Cimbri, the formidable enemies of Rome; and probably another, the Cymry who settled in the British Isles and were the ancestors of the Welsh and the Irish. The Celtic races to which the French partly belong, are descended from this family.

Three of the families descended from Gomer formed separate tribes, named in the table of nations, Genesis 10:3, after Ashkenaz, Riphath, and Togarmah. All of these had homes near or around the Black Sea.

1. Ashkenaz – This name was given to a people from Mysia and Phrygia in Asia Minor. It is, however, true that in Jeremiah 51:27 Ashkenaz is located in Western Armenia, where this people had later migrated. Here the Assyrians later located them.
2. Riphath – This name was formerly supposed to point to the Rhiphaean Mountains North of

the Danube and West of the Black Sea.

3. Togarmah – In Ezekiel 27:14 and 38:6, Togarmah is identified with the land of Armenia, North of the Taurus Mountains, whose people have a tradition that they are descended from Targom.

Magog – In Ezekiel 38 and 39 Magog seems to indicate the “Land of Gog”, Gog being the chief prince of the land. Magog is usually thought to indicate the Scythians, who’s home was near the Black Sea. Most conservative Bible scholars hold that Magog is now all of Western Russia.

Madai – Everywhere in Scripture the word Madai is translated Medes. The early home of Madai was South of the Caspian Sea, from whence they marched West and conquered the lands as far as the Mediterranean. In the Assyrian inscriptions they are called Manda.

Javan – The word Javan is the Hebrew word for Greeks, as is indicated by various references in the Old Testament. They are the descendants of Javan with whom the Israelites established commercial connections. In Genesis 10:4 there are five lands and races named as subdivisions of the family of Javan, all of which are situated near each other.

1. Elishah – In Ezekiel 27:7, Elishah, or the Isles of Elishah is supposed to refer to the Aeolians, who inhabited the Isles of the Aegean Sea, from which came the purple dye mentioned in Ezekiel’s reference. Some recent scholars locate them in Northern Africa at Cathage.

2. Tarshish – Formerly supposed to refer to Tarsus in Cilicia of Asia Minor, on the authority of Josephus, Tarshish is now identified with Tartessus in Spain, embracing the coastline from Gibraltar to Guadalquivir. (Land of Tin – British Isles?)

3. Kittim or Chittim – Either name was applied to the island of Cyprus, one of the cities of which was called Kittim. The name Chittim was also loosely given by the Hebrews to the shores and islands of the Mediterranean.

4. Dodanim – (Rodanim) If the name Dodanim is to be used, it probably refers to the Dardanians, a name often applied in the classics to the people of Troy. If the rendering Rodanim is to be used, we take it to refer to the Island of Rhodes, in the Aegean Sea. In either case they would be, along with the other sons of Javan, identified with the Greeks.

5. The Isles of the Gentiles – Genesis 10:5 In the Hebrew this term or title refers not only to the Islands of the seas, but to all the lands bordering upon the Seas. Here it refers to all the Japhetic colonies.

Tubal and Meshech – The names Tubal and Meshech are usually associated in Scripture (Ezekiel 27:13; 32:26; 38:2,3; and 39:1). Formerly they were thought to be located near the Caspian and Black Seas, where Herdotus mentions the Tibareni and the Moschi. Today they are strongly thought to refer to Moscow and Tubalsk, the Western and Eastern capitals of Russia. The latter could well have come from the former since Meshech and Tubal are the Hebrew for these two cities’ names.

Tiras – (I Chronicles 1:5) Tiras was believed by the Jews to refer to the Thracians, who dwelt Southwest of the Black Sea. There is nothing to oppose this view, but no evidence except the similarity of its name in its favor.

The Hamitic Nations

The Hamatic nations are named in greater detail because they rose to prominence early in history, and because the Hebrews were brought into closer relations with them, either as enemies or as friends. Four main races are given, some of which were greatly subdivided. The homes of these races were in Africa, Eastern Arabia, with a fringe of seacoast along the Eastern Mediterranean, and the great Mesopotamian Valley in which arose the earliest world empires. They have been

sometimes called Turanians. Not all of these nations are necessarily the descendents of Ham, the son of Noah. In this list are evidently grouped together some races whose territory was contiguous, but whose physical appearance and language show no relationship. It is a mistake to assume that the Hamitic races were Negroes. In color and facial form they are very different from the natives of Central Africa.

Cush – Throughout the Bible the word Cush is translated Ethiopia. Generally, this

Refers today to the area immediately South of Egypt, but in Genesis 2:13;

Isaiah 11:11 and Ezekiel 38:5 the reference must be to an Asiatic Cush in Western Arabia and the Sinaitic Peninsula. The subdivisions of the Cushite tribes found in Genesis 10:7-12 show that the earliest great Oriental monarchies were of this race. Moses' wife was called a Cushite (Numbers 12:1). The six subdivisions are:

1. Seba – The Seba were probably the Ethiopians of Meroe on the Nile, anciently called Saba; in Isaiah 43:3 and 45:14 they were connected with the Egyptians.
2. Havilah – The name Havilah is supposed to refer to Arabia, or at least part of it.
3. Sabtah – Sabtah may refer to the Sabbatha, or Sabota of Pliny and Ptolemy on the Southern shore of Arabia.
4. Raamah – The race Raamah with which are associated Raamah's sons or descendants, Sheba and Dedan, occupied the Eastern shore of Arabia near the Persian Gulf.
5. Sabtechah – The place Sabtechah is unknown, but from the relation of the previous names may have been in the Southern portion of Arabia.
6. Nimrod – Named as a descendant of Cush (perhaps the only name of an individual in the list), Nimrod was the founder of the early Babylonian empire. He has been identified with Gilgamesh of Babylonian inscriptions.

Mizraim – Everywhere, Mizraim is used as the name for Egypt in the Hebrew. The

word is in the dual form representing the two divisions of the country and corresponding to the two crowns of all the royal effigies. Seven branches of this race are mentioned:

1. Ludim – This Ludim is not the same as the Lud of Genesis 10:22, but from its associations, was in Africa. The location has been given as Nubia, but is very doubtful. Some think it refers to the Lydians of Asia Minor.
2. Anamim – The Anamim were an unknown people, whose identity was early lost in some other race.
3. Lehabim – Elsewhere in Scripture the Lehabim were called Lubim, the Libyans, or people of Libya, West of Egypt, on the Southern shore of the Mediterranean.
4. Naphtuhim – Probably the Naphtuhim were the Na-Petu of the Egyptian monuments, having their home at Memphis, South of the delta.
5. Pathrusim – In the Prophets, Pathrusim is often referred to as Pathros, or upper Egypt.
6. Casluhim – The Casluhim were an unknown people, perhaps in the vicinity of Goshen.
7. Caphtorim – The name Caphtorim is generally supposed to refer to the people on the Island of Crete. They should be connected with these, and not the people of the Casluhim. Deuteronomy 2:3; Jeremiah 47:4; Amos 9:7.

Phut – The word Phut is often translated Libya and should probably be associated with that present day country of North Africa. Jeremiah 46:9; Ezekiel 27:10; 30:5; 38:5 and Nahum 3:9. Some of

these passages would indicate that there was also an Asiatic branch of this same family. There is reason for identifying it with Punt, a kingdom on both sides of the Red Sea, Southeast of Egypt.

Canaan – The people of Canaan were the ancient inhabitants of Palestine and lower Syria, from Gaza to Hamath. In their most flourishing period, just before the conquest of Joshua, they embraced six subdivisions of clans: the Hivites, the Tittites, the Perizzites, the Girgashites, the Amorites and the Jebusites. (Joshua 3:10)

The Semitic Nations

The Descendants of Shem (Genesis 10:21-31) are placed last in the list of the table of nations, not because their founder was the youngest, but because out of their lines one family is chosen as the special theme of the history which thus receives a fitting introduction. Shem was the founder of the five great races and many subordinate tribes.

Elam – Everywhere Elam is recognized as the name of the province East of the Tigris and North of the Persian Gulf, called by the Greeks Elymais. In later times the name was applied to the whole of Persia, whose capital stood within its territory.

Asshur – The province Asshur is often mentioned in the Old Testament. It was located on the Tigris with Ninevah as its capital, and its people were at one time rulers of all the land westward to the Mediterranean.

Arphaxad – This people are thought to be the ancestor of the Chaldeans, whose home was at the head of the Persian Gulf. The Patriarch Abram (Abraham) belonged to this race and was born in Ur of the Chaldees. Another of Arphaxad's descendants was Joktan, from whom arose thirteen tribes, named after Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. All of these occupied the Southeastern and the Southern sections of the great Arabian Peninsula. The fact that some of these names have already been mentioned in the Hamite genealogies may indicate that the two races mingled.

Lud – This name is thought by most scholars to refer to the Lydians who dwelt on the Southwestern border of Asia Minor and, under their King Croesus, became a powerful nation. Their history was short, for their empire was conquered by Cyrus the Great.

Aram – The word Aram is translated Syria throughout the Bible. They occupied the region between Canaan and Phoenicia on the East, the Euphrates on the North, and the Great Desert on the West and South. Four branches of this race formed separate tribes:

1. Uz – The race of the ancient Job was settled in the middle of Northern Arabia near Nejd.
2. Hul – Slight evidence places them in the country near Lake Merom where the Geshurites were afterward found.
3. Gether – They seemed to have settled in the same area as Hul.
4. Mash – Called Meshech (I Chronicles 1:17) may have merged with the Meshech of the Japhetic line.

PHYSICAL PALESTINE

Dimensions

Canaan – The country between the Jordan and the Mediterranean, bounded on the North by Mt. Lebanon and on the South by the desert. It is made up of about 6,600 square miles.

Palestine – The land of the Twelve Tribes is made up of both Canaan and the region East of the Jordan, loosely called Gilead, though that name belongs strictly to only part of it. Palestine Proper is bounded on the North by the River Leontes, Mt. Lebanon, and Mt. Hermon; on the East by the Syrian Desert; on the South by the Arabian Desert; and on the West by the Mediterranean. It is an area of about 12,000 square miles.

The Land Of Promise – (Numbers 34) In its largest meaning, it extended from the “entrance of Hamath” on the North to Mt. Hor, Kadesh-Barnea and the River of Egypt (Wady el Arish); and from the Euphrates to the Mediterranean, an area of some 60,000 square miles. This was realized only during parts of the reigns of David and Solomon. Not all of even Palestine proper was possessed by Israel during most of its history; for the plain along the seashore was held by the Philistines on the South and the Phoenicians on the North.

Natural Divisions

There are four natural divisions of Palestine made by the natural features of the country, and they somewhat parallel each other.

The Maritime Plain – The Maritime Plain extends the entire length of the country, broken only by Mt. Carmel. North of Mt. Carmel it is quite narrow, but starting South of Mt. Carmel it goes from about eight miles wide to twenty miles wide at the southern boundary of the country. It is an undulating surface of sandy soil which is extremely fertile. It runs from 100 to 200 feet above sea level. In Old Testament times it was little occupied by the Israelites who mainly made their homes in the mountain regions. The Maritime Plain is divided into four portions:

1. North of Mt. Carmel a narrow strip is called Phoenicia.
2. Directly East of Mt. Carmel the plain flows into a valley running to the East-Southeast called the Valley of Esdraelon, or the Valley of Megiddo.
3. South of Mt. Carmel lies Sharon.
4. Farther South is the Southern Plain called Philistia. This area was always occupied in Bible times by the Philistines who were long the enemies of Israel, and have since given the land the name Palestine.

The Mountain Region – The mountainous region between the Maritime Plain and the Jordan Valley is the backbone of the country and was the early home of the Israelites. It is a continuation of the Lebanon Range of mountains and extends South to the desert. It is divided into five natural divisions geographically rather than politically.

1. Upper Galilee – The mountains in this region average 2,800 feet above sea level. The highest mountain, Jabel Jermuk is 4,000 feet high.
2. Lower Galilee – In this region the hills average 1,800 feet high. Their Southeastern slopes are quite steep, but the Northern and Northwestern slopes are more gentle. In this area we find the plain of Esdraelon, averaging about 250 feet above sea level. The valley is about nine miles across and about fourteen miles Northwest to Southeast. The valley is also called the Valley of Megiddo.
3. The Hill Country – The Hill Country of Samaria and Judaea is called in the Old Testament, “Mt. Ephraim” and “The Mount of Judah”. This region is from 2,000 to 3,000 feet high, consisting of mountains and valleys with the watershed half way between the Jordan and the Sea. Near the Dead Sea is the wilderness of Judaea, sometimes called Jeshimon, an uninhabited region of ravines and caves without vegetation.
4. The Shefelah – This is the region of the foothills of the mountain region, forming a natural terrace 500 feet above sea level on the Western side of the Mountains between them and the plain. This extends along both Samaria and Judaea.
5. The Negeb – The Negeb means “dry”, translated “South Country” in the Bible, begins just South of Hebron and slopes Southward to the Arabian Desert in a series of hills much lower than those in the Northern section.

The Jordan Valley – The Jordan Valley is a remarkable depression, beginning at the sources of the river and plowing a gorge which grows deeper as it goes Southward. At the Springs of the Jordan it is 1,700 feet above sea level with lofty mountains on each side, Hermon and Lebanon. At Lake Merom it is seven feet above sea level. Below Merom it descends at a rate of sixty feet per mile, and is 682 feet below the Mediterranean Sea at the Sea of Galilee. Here begins the Gore (its Arab name meaning the “Hollow”), a gorge sixty-five miles long to the Dead Sea, and descending 610 feet further in its depth, with a barrier of cliffs on either side, from two eight miles apart, except at the plain of Jordan, or Plain of Jericho, just North of the Dead Sea, which is 14 miles wide. This plain lies 400 feet above the level of the Dead Sea, and is encompassed by mountains which rise above it about 4,000 feet.

Eastern Table-Land – The plateau East of the Jordan is called the Eastern Table-Land. The mountains on this side are higher and steeper than those on the West; and from their summit a plain stretches away to the great Syrian Desert. The plateau is mostly fertile, and specially adapted to pasturage. On the North is Bashan, now called Hauran, in the center lies Gilead, and the South the land of Moab.

The Waters of Palestine

The River Jordan – The Jordan River has three sources:

1. The most northerly one is Hasbeiya, or Mt. Hermon.
2. The largest stream proceeds from a great spring at ancient Dan, now Tell el Kady.
3. The one recognized as the source by the Jews is at Banias, near the ancient Caesarea Philippi.

The Jordan may be divided into three sections:

1. From Hasbeiya to the Waters of Merom, about 40 miles.
2. From its entrance into Merom to the Sea of Galilee, 15 miles.
3. From its entrance into the Sea of Galilee to the Dead Sea, 79 miles, making its direct length 134 miles, though by its windings it is 200 miles long.

In its progress it falls over 3,000 feet, an average fall of over 22 feet to the mile. It varies in width from 80 to 180 feet and in depth from five to twelve feet.

The Three Lakes – The three lakes are:

1. The Waters of Merom – Merom is now called Huleh, a triangular body of water some three miles wide located in a swamp in Northern Galilee.
2. The Sea of Galilee – It is called Chinnereth in the Old Testament, and is a pear-shaped lake, 14 miles long and 9 miles wide.
3. The Dead Sea – This is a unique body of water. It has the highest mineral content of any body of water in the world. It is the richest body of water in the world as far as its mineral worth is concerned. The Dead Sea is 46 miles long, its surface 1,290 feet below sea level, and in some places 1,300 feet deep, though the great lagoon on its Southern end is not more than 20 feet deep and is often not more than a swamp. It is evident that this great lake once had an exit into the Gulf of Akaba.

The Brooks – The mountain brooks or torrents are an important feature in the country. They are dry during the greater part of the year, but during the winter they are large and rapid. On the East of the Jordan Valley are:

1. The Hieromax (now called the Yarmuk), flowing from the highlands of Bashan into the Jordan, South of the Sea of Galilee.
2. The Jabbok (now Zerka), descending from the table-land, and entering the Jordan a little South of midway between the Sea of Galilee and the Dead Sea.
3. The Arnon (now Mojib, entering the Dead Sea about the middle of its Eastern shore.

On the West of the Jordan Valley are:

1. The Farah (The Waters of Enon), John 3:23
2. The Brook Cherith, I Kings 17:3, perhaps Wady Kelt near Jericho.
3. The Brook Kedron, flowing past Jerusalem, eastward into the Dead Sea, probably the Wasy en Nar.

Flowing into the Mediterranean are:

1. The Leontes (now Litany), the Northern boundary of Palestine, a stream almost as long as the Jordan
2. The Kishon (That Ancient River), Judges 5:21, watering the plain of Esdraelon.
3. The Brook Besor (Wady Sheriah), near the Southern frontier.

Others might be named, but these are the most important, though not in all cases the largest.

The Mountains of Palestine

The mountains of Palestine may be considered in order of height or location. The list below groups the mountains according to their comparative height above sea level.

Jebel Mukhmeel	10,200 feet
Mt. Hermon	9,200 feet
Jebel Jermuk	4,000 feet
Mt. Ebal	3,075 feet
Mt. Gilead	3,000 feet
Mt. of Olives	2,665 feet
Mt. Tabor	1,843 feet
Mt. Gilboa	1,715 feet

We may notice them in the order of their location. They naturally divide into two sections.

1. Those of the Mountain region West of the Jordan:
 - a. Mt. Lebanon – (The White Mountain) A range of lofty mountains stretching Northward, parallel with the sea, generally about 5,000 feet high, but at the highest point, Jebel Mukhneel, 10,200 feet.
 - b. Mt. Jebel Jermuk – This is the highest point in Galilee, 4,000 feet.
 - c. Kurn Hattin – (The Horns of Hattin), the traditional location of the Sermon on the Mount is West of the Sea of Galilee and is 1,200 feet high.
 - d. Mount Tabor – Located at the Northeastern corner of the Plain of Esdraelon, it is a symmetrical cone, the battlefield of Deborah and Barak, 1,843 feet high.
 - e. Little Hermon – Located a short distance to the South of Mt. Tabor, The Hill of Moreh, (Little Hermon), now called Jebel el Duhy is 1,815 feet high.
 - f. Mount Gilboa – Still farther to the South is Mt. Gilboa, the place of Gideon's victory and of King Saul's defeat. It stands 1,715 feet high.
 - g. Mount Carmel – Sweeping around the southern border of the Plain of Estraelon to the Mediterranean Sea is Mt. Carmel, at its highest point, 1,750 feet, but only 500 feet as it meets the sea.

These last four mountains form the boundary of the Plain of Estraelon.

2. We now enter the land of Samaria where we find but two important elevations:
 - a. Mount Ebal – This is the ountain of the curses and is 3,075 feet high.
 - b. Mount Gerizim – This mountain is directly opposite Mt. Ebal and is the mountain of blessings. It is 2,850 feet high.
3. The principal peaks in Judaea are as follows:
 - a. Mount Zion – The seat of David’s castle, 2,550 feet high.
 - b. The Mount of Olives – It is East, across the valley of Kedron from Mt. Zion, it is 2,665 feet high.
 - c. Mount Hebron – 3,030 feet high. South of Hebron the land slopes away to the level of the desert.
4. The Eastern Table Lands have fewer elevations, and are generally less noticed in the Scriptures.
 - a. Mount Hermon – Mt. Hermon is to the North. It is 9,200 feet high and is the Southern end of the anti-Lerbanon range, or “Lebanon toward the Sun-rising.”
 - b. Mount Gilead – Located South of the River Hieromax, Mt. Gilead is about 3,000 feet high.
 - c. Mount Nebo – Mt. Nebo rises to 2,670 feet and is near the northern end of the Dead Sea. It is also called Mt. Pisga, and is the Mount from which Moses viewed the Promised Land, and where he was buried after having viewed the land God had promised to His People.

The Plains of Palestine

We have already referred to the plains of Palestine to some extent, but we will elaborate a bit more. Let us again consider the Maritime Plains.

1. Phoenicia – is a very narrow strip along the Mediterranean North of Mt. Carmel, with Tyre and Sidon as its principal cities. This was never possessed by Israel.
2. Sharon lies directly South of Mt. Carmel with Caesarea and Joppa as its principal cities.
3. Philistia – is the Southern section of the Maritime Plain, the land of Israel ancient enemies, and contains several cities of which Gaza and Ashkelon are the chief.
4. The Plain of Esdraelon – a Y shaped region 250 feet above sea level is surrounded by mountains, and situated between Mounts Carmel, Tabor and Gilboa. More battles have been fought on this plain than on any other field in the world. It was here that General Allenby secured the area from the Turks. In the Old Testament it is called the Valley of Jazreel from the city at its Eastern end, its Greek name Estradon being a modification of Jazreel. It is also called the Valley of Megiddo from the city at its Eastern entrance.

THE JOURNEYS OF THE PATRIARCHS

Toward the close of the eleventh chapter of Genesis we see a definite shift from an emphasis on the human race, to an emphasis upon a single family; that of Abraham. This emphasis continues through the end of Genesis, and, for that matter, through the rest of the Pentateuch. From Abraham came Isaac; from Isaac, Jacob; from Jacob the twelve sons who became the fathers of the twelve tribes of Israel. From the descendants of the Tribe of Judah came our Savior, the Lord Jesus Christ. Abraham, of course, was of Semitic origin.

The Journeys of Abraham

The journeys of Abraham cover nearly all of the Ancient world from Ur of the Chaldees to Egypt. His story sees the separation of one family from the whole race which was then ruled by an Elamite dynasty; and they bring to our notice the political relations of the world about two thousand years before Christ, in the early Chaldean period of the East.

The Journey from Ur to Haran – (Genesis 11:27-32) The family of Abraham (then called Abram) lived in Ur of the Chaldees, probably Mugheir, an early seat of empire located South of the Euphrates. At God's call they migrated up the Euphrates to Haran, in Mesopotamia, probably the Roman Carrhae and the modern Haran on the River Belik, fifty miles above its entrance into the Euphrates. Here the family remained until the death of Tera, Abraham's aged father, whose traditional tomb is still shown.

From Haran to Canaan – (Genesis 12:1-9) A branch of Abraham's family, the descendants of Abraham's brother Nahor settled in Haran; but Abraham and his Nephew Lot moved on Southward past Damascus to the land of Canaan. They paused first at Shechem, and afterward at Bethel, at each place building an altar; but after a time they moved still farther Southward, impelled by famine in the land.

Visit to Egypt – (Genesis 12:10-20) The famine in Canaan caused them to continue on to Egypt where the great beauty of Sarai (later Sarah) caused Abraham to fear for his life and his deception of Pharaoh and Abraham's eventual expulsion from Egypt. He returned to his former abode at Bethel (Genesis 13:3,4).

Removal to Hebron – (Genesis 13:5-18) Because the flocks of Abraham and Lot had increased so much there was not enough grazing for both. As they parted ways, Lot chose the Plain of Jordan because of the opportunities of raising cattle, and Abraham continued on to the highlands of Hebron. Originally, Hebron was called Kirjath-arba, now known by Abraham's title, el Khulil, "The Friend," i.e., of God (James 2:23).

Pursuit of the Elamites – (Genesis 14) At that time the early Babylonian empire under Amraphel, or Hammurabi was at the height of its power. Its king governed Elam, Chaldea, Assyria, Mesopotamia, and most of Palestine. Chedorlaomer, the head of the united peoples, led his armies against the aboriginal races East of the Jordan. After subduing them he passed around South of the Dead Sea, smote the Amorites in the mountains near Hazezontamar, afterward En-gedi, and brought his host down the Jordan valley. The cities of Sodom and Gomorrah were ravished and their people taken captive. When news of the invasion came to Abraham, he immediately gathered his men and allies and pursued them to Laish (Later Dan) , now Tell el Katy, attacked them by night, pursued them as far as Hobath near Damascus, and brought back both the people and the spoils. On the return, the remarkable interview with Melchizedek, a priest-king, ruler of Salem (Jerusalem) took place. After the return to Hebron the following events took place:

1. The covenant of God with Abraham (Genesis 15)
2. The birth of Ishmael (Genesis 16)
3. The destruction of Sodom and Gomorrah (Genesis 18,19) These cities were most likely located on the Jordan, just South of, or where the South end of the Dead Sea is today.

Settlement at Beersheba – Genesis 20-25) After the destruction of the cities of the plain, Abraham moved Southward and made his home in Beersheba, on the desert border, now Bir es Seba. Here he spent most of his later years, as after various journeys we find him each time encamped at Beersheba.

Offering of Isaac – (Genesis 22) From Beersheba, Abraham took his son Isaac, at God's command, to offer him as a burnt offering in "The Land of Moria." Some authorities accept the Samaritan tradition that this place was Mt. Gerizim; but we see no sufficient reason to dissent from the general view that it was Mt. Moriah, at Jerusalem, ten centuries afterward, the site of the Temple. After this act of faith in the promises of God, Abraham returned to his tent at Beersheba.

Burial of Sarah – (Genesis 23) We find Abraham again at Hebron in his old age. Here Sarah died and was buried in the Cave of Machpelah. The very last of the events of Abraham's life may have taken place at Hebron or Beersheba, as neither place is mentioned as the place of his residence at the time of Isaac's marriage or his own death. He was buried in the family sepulcher at Hebron beside the body of Sarah.

The Journeys of Isaac

The life of Isaac, although longer than those of Abraham and Jacob, was spent in a relatively small geographical territory. Relatively few of the events of his life are recorded. The homes of Isaac were as follows:

1. Beer-lahai-roi – "Well of the Life of Vision," i.e., where life remained after seeing God; an unknown locality in the South of Canaan, between Bered and Kadesh. It was so named by Hagar after meeting an Angel before the birth of Ishmael (Genesis 16:13,14).
2. Garar – (Genesis 26:1) This was the chief city of the Philistines in that period of time, and is six miles Southwest of Gaza. The wells dug by Isaac and seized by the Philistines were probably near this city.

3. Rehoboth - (Genesis 26:22) is probably at the Wady (or Valley) er Ruheibe, South of Beersheba.
4. Beersheba – (Genesis 26:23-35) Here Isaac made a peace treaty with the Philistine king and remained for many years. It was his home during the strife of Jacob and Esau, and from this place Jacob departed on his long journey to Haran (Genesis 28:10).
5. Hebron – (Genesis 35:27) Here beside the tomb of his parents, Isaac at last saw his son Jacob again, and here he died and was buried at the age of one hundred eighty years.

The Journeys of Jacob

We have more detail about the life of Jacob than of any other person in the Old Testament, yet there is great uncertainty concerning the divisions of periods. His first sixty years were passed near Beersheba, then twenty years in Haran and fifty in Canaan (though some of the best chronologers allow forty years in Haran and thirty years in Canaan), and seventeen years in Egypt. The principal places named in Jacob's journeys are:

1. Beersheba – Now called Bir es Seba, a well-known place in the South of Palestine.
2. Bethel – Now called Beitin, ten miles North of Jerusalem.
3. Haran – Now bearing the same name (See under Abraham's life, the first journey).
4. Mizpah – Called also Jegarahadutha, "The Heap of Witness," perhaps the important place afterward known as Ramoth-gilead, now as Salt, thirteen miles South of Jabbok. But this seems too far South to represent the event, and we are inclined to place it at some unknown mountain between Jabbok and the Hieromax.
5. Mahanaim – Not as yet identified.
6. Peniel – Afterward Penuel, unknown, but somewhere on the Brook Jabbok.
7. Succoth – (Booths), recently identified as Tell Darala, a mile North of the Jabbok in the Jordan Valley.
8. Shalem – (Shalom – Peace) If this refers to a place, it is Salem, three miles East of Shechem. But some read the sentence, "Jacob came in peace (i.e., in safety) to Shechem" (Genesis 33:18)
9. Ephrath – The place of Rachel's death and burial near Bethlehem.

The journeys of Jacob may be arranged as follows:

Flight to Haran – (Genesis 28:10-29:14) Fearing the wrath of Esau after the stolen blessing, Jacob hastily left home at Beersheba and journeyed North to Haran. At Bethel he saw the vision of the Heavenly Ladder, and arrived safely at Haran, 450 miles from Beersheba. Here he remained either 20 or 40 years according to different views, and married his two wives. It was here that he had eleven of his twelve sons.

Return to Canaan – (Genesis 31-33) At Mizpah he made a treaty with Laban; at Mahanaim was comforted by a vision of Angels; at Peniel "wrestled with the Angel of God" and was reconciled with his brother Esau; and at Salem near Shechem, he rested in the Land of Promise.

Residence in Canaan – (Genesis 34-45) The slaughter of the Shechemites by Levi and Simeon caused Jacob to take his growing clan farther South. At Bethel he renews his covenant with God (Genesis 35:1-15). Near Ephrath, or Bethlehem, his beloved Rachel died and was buried (Genesis 35:16-20). At Hebron he met his aged father once more and lived most of the remaining years of his life in Canaan (Genesis 35:27). While Jacob was living at Hebron, his son Joseph was sold into slavery in Egypt. (Genesis 37).

Descent into Egypt – (Genesis 45-50) At the invitation of Joseph, then prince of Egypt, Jacob left Hebron to go down to Egypt. At Beersheba he offered sacrifices and received Divine guidance. He made his home in Goshen, a fertile section of the Eastern Delta of the Nile where Israel grew from a family to a nation in 420-430 years.

Burial Procession – (Genesis 50) After his death, he was buried by the men of his family in Hebron with great pomp and accompanied by many Egyptian mourners. A devious route was taken through Moab and Abel-mizraim (unknown) to avoid hostile Philistines and Amorites.

PALESTINE BEFORE THE CONQUEST

The knowledge we now have of the peoples who inhabited the land of Canaan prior to the 13th century BC is extremely limited. The names of the tribes are given, but we know next to nothing of their language, culture or origin. The description of Palestine at that time may be divided as follows:

The Earliest Inhabitants

In most lands the earliest inhabitants have been of an unknown race, such as the mound builders of North America and the cave dwellers of Europe. Early on a people entered the land of Canaan and settled on both sides of the Jordan, generally among the mountains. They had different names in different parts of the country, but the names show the dread inspired by them in later tribes. They were doubtless of one race, but whether of Hamitic or Semitic origin is not certain. Since they were called Canaanites as a group, they were likely the descendants of Canaan, the son of Ham. They were already in decline at the time of Abraham when the Canaanites were in possession of the land. They belonged to six tribes or divisions, each having a different name and location, but all bearing the same characteristics, and many of them regarded as giants by those who came after them. Our authority for these archaic peoples are Genesis 14:5-7 and Deuteronomy 2:10-23.

1. Rephaim – (Lofty Men) are often mentioned in the Old Testament. In the time of Abraham they lived in the highlands of Bashan where their capital, Ashteroth Karnaim (the two-horned Ashteroth) was taken by the Elamite King, Chedorlaomer, the earliest conqueror in Bible history. Gradually they lost their identity and were merged with the Amorites, over whom one of their race, the gigantic Og, King of Bashan, ruled at the time of conquest. They may also have settled West of the Jordan near what was later called the Valley of Rephaim (II Samuel 5:18)
2. Zuzim – (Tall ones) These are assumed to be the same as those who in Deuteronomy 2:20 are called Zamzummim. They occupied the Eastern Tableland, South of Bashan and Gilead. Their capital was Ham, a city not yet identified, unless it was, as some suppose, the place afterward known as Rabbath Ammon. These people were giants like the Rephaim (Deuteronomy 2:21). They also were overrun by the raid of Chedorlaomer (Genesis 14:5), and were dispossessed by the Ammonites during the sojourn of Israel in Egypt. The Ammonites occupied the country until driven out by the Amorites.
3. Emim – (Terrible Ones) The Emim were located South of the Zuzim, and thus directly East of the Dead Sea. They were overcome by Chedorlaomer at Shaveh Kiriathaim, “The Vale of the Two Cities,” and their land was later occupied by the Moabites.
4. Horim – (Cave Dwellers), or Horites occupied Mt. Seir, south of the Dead Sea. Their genealogy is given in Genesis 36:20-30, and I Chronicles 1:38-42. As their name applies, they lived in caves. Their excavated dwellings are still found today in great numbers in that region. They were defeated by Chedorlaomer, and subsequently dispossessed by the descendants of Esau, the Edomites.

5. Avim – (Ruins, or dwellers in ruins) They lived in the Shefelah, the foothills between the Philistine plain and the mountains of Judah (Deuteronomy 2:23 and Joshua 13:1,2). They were early conquered by a Philistine race and were in a depressed condition at the time of the entrance by the Israelites. The word Hazerim (Deuteronomy 2:23) means “Villages,” or “Nomad encampment,” showing they were nomadic people.

6. Anakim – (Long-necked ones) This name may refer to their size or their strength. They were descendants of Arba, and were divided into three clans, Sheshai, Ahiman, and Talmai (Joshua 14:15 and 15:14). Their main home was at Hebron, which was called by them, Kirjath-arba; but they also occupied a city near it called Kirjath-sepher, or “Book Town,” which name is suggestive of national literature. They seem to have maintained a foothold in the face of the incoming Canaanite races, and their gigantic appearance struck terror in the Israelite spies during the wilderness wanderings (Numbers 13). They were eventually conquered by Caleb (Joshua 14), and their remnant driven from the mountains and mingled with the Philistines of the Seacoast Plain. One family of this race remained as late as the days of David, that of Goliath and his brothers. (I Samuel 17:4 and II Samuel 21:15-22).

The Tribes of The Patriarchal Era

The Chosen Family of Israel came to Palestine about 1921 BC. According to common Chronology, but possible from 200 to 300 years earlier. By this time the earliest races were displaced by other tribes of Hamitic origin with which the Israelites were sometimes brought into contact. These later tribes were often called Canaanites because the nation of that name was both the original stock and in possession of the richest and best portion of the land in Palestine. We will take note of these tribes in the order of their location in the four great natural divisions of the country: The tribes of the Maritime Plain, those of the Mountain Region, those of the Jordan Valley, and those of the Eastern Table Land.

1. Zidonians – Beginning in the North on the Narrow Maritime Plain we find the Zidonians with their two great cities, Zidon the earlier, and Tyre the later. Perhaps Tyre was not founded in the Patriarchal age. These people were early known as the traders of the Mediterranean world, having commercial relations as far away as Spain. They occupied a narrow strip of territory between Mt. Lebanon and the Mediterranean Sea North of Mt. Carmel. Their country was never possessed by the Israelites, but most of the time the relations between the two people were peaceful.

2. Canaanites – Next in order of location we come to the Canaanites, or that branch of the descendants of Canaan which retained the family name. While all the tribes of Palestine are often called Canaanites, as descended from one stock, the name belongs only to the people who lived in two sections of the country. The word means “Lowlanders,” and referred to those who dwelled on the Maritime Plain on both sides of Mount Carmel (those in the Plain of Esdraelon and Sharon) and those who lived in the Jordan Valley. Together, these constituted the Canaanites on the East and on the West (Joshua 11:3). They occupied the richest and most valuable of the land. The only city on the coast which belonged to the Canaanites during the Patriarchal period was Joppa, still standing. The Canaanite cities of the Jordan Valley were Sodom, Gomorrah, Admah, Zeboim and Zoar, of which all were destroyed by the wrath of God, except for the last (Genesis 9). Their location was on the plain near the present-day south end of the Dead Sea. By the time of the Israelite conquest we find that Jericho had arisen near the North end of the Dead Sea as the most important city of the Jordan Valley.

3. Philistines – South of the Canaanites on the Maritime Plain were the Philistines (Emigrants). The meaning of the name supports the claim that they originally came from Caphtor, or Crete,

which was the capital of an empire embracing the Isles and surroundings of the Aegean Sea prior to 2,000 BC. They were related to the Egyptians, and thus were Hamitic in stock. They came to the land before the time of Abraham, drove out and subdued the earlier Avim (Deuteronomy 2:23), or Avites, and had frequent dealings with Abraham and Isaac. In the Patriarchal period their principal cities were Gaza and Gerar; but before the conquest they had moved Northward and were a powerful confederacy of five cities: Ashkelon, Gaza, Ashdod, Gath, and Ekron (Joshua 13:3). Their territory, if taken at all during the campaign of Joshua, was soon reconquered, and the Philistines were the most dangerous enemies of Israel during all the period of the Judges. In David's time they were subjected; but not until the Maccabean age were they fully conquered and their land made a part of Israel.

4. Hittites – Next are the tribes of the Mountain Region, beginning, as before, at the North. As these northern regions are not alluded to in Patriarchal history, and only very briefly named in the annals of the conquest, it is not easy to determine just which of the tribes occupied them. But from allusions in Joshua 1:4 and 11:3, and from frequent mention on the monuments of Egypt, we incline to the opinion that the Hittites were the possessors of this country. They have left their name in Hattin, the Caphar Hittai of the Talmud near the Sea of Galilee. Another branch more frequently mentioned was in the South, at and around Hebron (Genesis 27:46). For seven hundred years the Hittites were rulers in Asia Minor where their inscriptions have been found. Their history, however, has not yet been traced. They were conquered by the Assyrians about 700 BC. With these people the relations of the patriarchs were ever peaceful, and of them Abraham purchased his family Sepulcher.

5. Girgashites – The position of the Girgashites was uncertain, from the infrequent mention of them. But slight indications point to the region West of the Sea of Galilee (Joshua 24:11), where we locate them conjecturally. Surrounding tribes may have gradually absorbed them.

6. Hivites – South of Mt. Carmel, and extending to what was afterward the border of Benjamin, we find the Hivites, having Shechem as their principal city in the time of Jacob (Genesis 34:2). Afterward they occupied several towns immediately North of Jerusalem, four of which formed the Gibeonite League and made a treaty of peace with Joshua (Joshua 9:3-15). They were a quiet people, adverse toward and easily conquered.

7. Perizzites – (Villagers) They are always named in connection with the Canaanites. From the allusions in Genesis 34:30, Joshua 17:15 and other passages, we locate them between the Hivites and the western Canaanites, in the Northern portion of the Shefelah, or foothills, where villagers would more readily cluster than among the mountains. They remained in the land as late as the time of restoration from Babylonian captivity. Ezra 9:11

8. Jebusites - The Jebusites lived in the mountains around their city Jebus (Jerusalem). They were of Canaanitish origin, a small but warlike tribe. Their king was slain by Joshua; but the city, though burned by the Israelites (Judges 1:8), was still held by its own people, and remained in their possession, a foreign fortress in the midst of the land, until finally taken by David and made his capital (II Samuel 5). South of the Jebusites was the Southern branch of the Hittites, already referred to.

9. Amorites - (Mountaineers) One more nation of the Canaanite stock remains, perhaps the most powerful of all, the Amorites. Originally they occupied the wilderness lying between Hebron and the Dead Sea, having Hazazontamar (later En-gedi) as their capital; were smitten by Chedorlaomer, but aided Abraham in pursuit and battle (Genesis 14). Afterward they pushed Northward, crossed the Jordan, and possessed the entire Eastern Tableland North of the Dead Sea, dispossessing the Ammonites of its Southern portion, and the Rephaim of its Northern. This great country was the Land of the Amorites at the time of the conquest, ruled by two kings, Sihon and Og. It is probable that during the Patriarchal era, while Abraham and his family lived as wanderers in

their Land of Promise, the lands East of the Jordan were occupied by their primeval inhabitants, the Rephaim in the North, and Zuzim between the Jabbok and the Arnon, and the Emim in the South.

The Nations at The Time of The Conquest

What changes may have taken place among the tribes of Western Palestine during the four centuries the Israelites were in Egypt is not known; but as the land became more densely settled, the frequent strife of the Canaanite tribes and their roving traits would result in many alterations of boundary lines. East of the Jordan, however, the changes may be more distinctly marked.

1. Amorites – We have already referred to the Amorites who conquered the Eastern Tableland North of the Jabbok during the period of the sojourn and dispossessed its early inhabitants. Many of these people, however, remained among the conquerors, and one of this race, Og the King of Bashan ruled over the Northern Amorites when the Israelites entered the land, and was slain by them.
2. Moabites and Ammonites - Two new tribes, closely related, made their appearance during this time, the Moabites and the Ammonites. They were descended from Lot, the nephew of Abraham, and their origin is related in Genesis 19. They arose during the period of the sojourn (Deuteronomy 2:19-23), and conquered the primitive Emim and Zuzim probably as far North as the Jabbok. But the Amorites on the North drove them back South of the Arnon, which became their Northern boundary. The Moabites were the settled portion of these tribes, dwelling in cities; while the Ammonites were the predatory, wandering element, living mostly in the East, and without permanent dwelling places. During the period of the Judges they were among the oppressors of Israel (Judges 3 and 10), but they were defeated by Saul (I Samuel 11), and conquered by David (II Samuel 8:2).

The Surrounding Nations

The principal nations bordering on the Land of Canaan before the conquest of Israel were:

1. Hivites – On the North were the Hivites that dwelt in Mt. Lebanon, from Mt. Baal-hermon unto the entering of Hamath (Judges 3:3).
2. Arkites – Dwelt even farther North.
3. Arvadites – Also lived farther North.
4. Sinites – Also lived in the same general area.
5. Hamathites – Lived in the same general area.
6. Ammonites – We have already mentioned these.
7. Amelekites – They lived to the West, South of the Philistines.
8. Kenites – South of Judah were the Kenites.
9. Edomites – The descendants of Esau. (Semitic) Most of these were Hamitic in origin (descendants of Canaan, son of Ham). For language, they probably spoke Hebrew, or something closely related. Each tribe or village had its own ruler, called a king. Their religion was mostly a worship of nature and false gods such as Baal and Ashtoreth. The early history of Palestine is unwritten, except for its tragic close brought about by Israel's conquest of the land under the

leadership of Joshua. Most of the native population of Palestine today probably consists of Canaanite stock.

LANDS OF THE SOJOURN AND WANDERING

The Land of Egypt

The name Egypt was given by the Greeks and was never used in ancient times. On the monuments it is generally called KEM. In the Old Testament the most common name is Mizraim in plural form. The poetical books of the Bible contain the name Rahab (The Proud or Insolent), and Land of Ham.

Boundaries and dimensions – On the North Egypt is bounded by the Mediterranean Sea; on the East by Palestine, the Arabian Desert and the Red Sea; on the South by Nubia; and on the West by the great African Desert. Its limits have been the same in nearly all ages. In a geographical sense, it embraces 115,000 square miles; but more than nine-tenths of this consist of uninhabitable deserts. The true Egypt, the home of its people is simply the Valley of the Nile and the space between its mouths, an area of 9,600 square miles, a little larger than the State of New Hampshire. Deducting from this the area covered by the waters of the Nile and its branches, the Land of Egypt, which may be occupied or cultivated, includes only about 5,600 square miles, or less than the combined areas of Connecticut and Rhode Island.

Divisions – There have always been two Egypts, Northern and Southern. Northern, or Lower Egypt comprises the Delta of the Nile, triangular in shape, a plain between the Eastern or Pelusiac branch of the Nile and its Western or Canopic branch. This is a vast garden with the richest soil in the Old World. It was the grain field of the Roman Empire. Southeast of the Pelusiac branch was the land of Goshen (now Es Shurkiyeh), the home of the Israelites during the sojourn. Southern or upper Egypt is a narrow valley, winding with the course of the Nile, varying in width from two to ten miles; a strip of fertile soil between two barren hills, beyond which the desert lies on either side. The two sections were always regarded as separate, and each was represented in the double crown worn by the kings. There was another division made in early times into nomes or provinces, each of which had its own ruler and its own object of worship. Of these nomes there were from 36 to 50 at different times.

The Nile – In every age the Nile has been the most important feature in the topography of Egypt, and the cause of its surpassing fertility. Its sources, long unknown, are in the great lakes of central Africa from whence it flows in a Northerly direction. The main stream, called the White Nile receives its principal tributary in Nubia, that of the Blue Nile, which rises in Abyssinia. During the last 1,500 miles of its course it is not increased by any other stream, and flows through a torrid desert. Yet, as it enters the Mediterranean its current is still that of a mighty river. Its mouths are now three in number, though there were formerly seven; and, from their resemblance on the map to the Greek letter Delta, that portion of Egypt is called the Delta. The annual overflow of the Nile begins in Upper Egypt about the 25th of June. The river attains its height in about three months and remains stationary 12 days, at a height of about 36 feet above its ordinary level at Thebes, 25 feet from Cairo, and four feet at its mouth. This remarkable overflow is due to the heavy rains in central Africa and, as it brings down new soil, keeps the land always fertile. But for the Nile, the entire land

of Egypt would only be a part of the great desert.

The People of Egypt – The people of Egypt were of Hamitic stock, a race of great ability forming the earliest civilization known in history. They were very religious, but worshipped animals and the lowest forms of life. Contemplative and studious, they attained considerable knowledge, though on narrow lines of research; patriotic, but not fond of war, and therefore rarely conquerors of other nations. Their language was guttural and mono-syllabic with mingled Nigritic and Semitic characteristics. Their government was thoroughly organized, and took cognizance of even the minute matters of life. Their art was massive and somber, imposing from its vastness, but not varied, and therefore giving little way to individuality. The Egyptians were slender, but strong. Their faces were oval and olive-colored; their hair was long, crisp and jet-black. They are represented today by the Copts.

History of Egypt – The history begins at a time long outdated, but long after the flood. It is divided into three periods: the Old, Middle, and New Empires.

1. The Old Empire – It was founded by Menes and had its capital at Memphis. During the fourth dynasty of this period the pyramids were built.
2. The Middle Empire – It arose at Thebes and lasted until 1570 BC. The twelfth dynasty was the most powerful during this period, conquering Ethiopia and Arabia. About 1,800 BC the land was conquered by foreign princes who ruled 400 years and were known as the Hyksos, or Shepherd Kings.
3. The New Empire arose in 1,570 BC after the expulsion of the Kyksos, and lasted for 1,000 years. Its greatest ruler was Rameses II, who has been supposed to be the Pharaoh of the Oppression (not the Exodus), and ruled as far East as Chaldea and Assyria. The fore-going dates are all uncertain. The Chronology of Egypt is given in the chart of Bible History in the last chapter. The land was conquered by the Persians in 525 BC, and annexed to the Persian Empire.

The Principal Places in Lower and Upper Egypt – The most important places in Lower Egypt were Memphis, the ancient capital; Heliopolis, called in the Bible, On, near the Eastern branch of the Delta; Rameses in the Land of Goshen; Pelusium, at the Eastern Mouth of the Nile; and Alexandris in later history the metropolis of Egypt, near the Canopic Mouth of the Nile. In Upper Egypt, Thebes was the most important place, and long the capital of that part of the country.

The Wilderness Wanderings

Situation – The region called the Wilderness of the Wandering lies between Egypt and Edom, a great triangle having for its three points the border of Lake Menzaleh, the Southern extremity of the Dead Sea, and Ras Mohammed, the Southern end of the peninsula. Its Northern boundary is the Mediterranean, the land of the Philistines, and Negeb, or South Country. Its Southeastern line is the depression of the Arabah, and the Gulf of Akaba. Its Southwestern line is the Isthmus of Suez and the Gulf of Suez. From Egypt in a line due East to the Dead Sea is about 200 miles; from the Mediterranean at the Wady el Arish (The River of Egypt), to Ras Mohammed in a line a little East of South is about 225 miles, thus making the entire area of the triangle about 22,500 square miles,

or less than the combined areas of New Hampshire, Vermont and Massachusetts, though larger than any two of those states.

Natural Features – The Natural Divisions are:

1. The Table Land – The Northern and Central divisions of the triangle is a sterile tableland of limestone from 2,000 to 2,500 feet high consisting of rolling plains with a gravelly surface. There are few springs, and those are mostly impure water. It is watered only by the Wady el Arish (River of Egypt) a torrent which is dry most of the year. This is the Wilderness of Paran, the great and terrible wilderness (Deuteronomy 1:19) in which the Israelites wandered for 38 years. It is now called Tih, “The Wandering” and is traversed from East to West by two caravan routes marked by the bleached bones of camels that have perished by the way. On the North it slopes away to plains of white sand reaching to the Mediterranean, which was generally called the Wilderness of Shur. On the other three sides it is bounded by a chain of mountains, 4,000 feet high called Jebel el Tih. It was in this wilderness country that the Children of Israel were doomed to wander until all the adult generation that came out of Egypt died, except Caleb and Joshua. Even Moses was not permitted more than a distant view of the Promised Land from the top of Mt. Pisgah.
2. Sinaitic Mountains – Toward the Southern tip of the Sinaitic Peninsula are the Sinaitic Mountains. This group is triangular in form and consists of ranges radiating from a center. The names Horeb and Sinai seem to have been used interchangeably, though some hold that Horeb is the name of the group and Sinai but a single peak. Three mountains have been suggested as the one on which the law was given:
 - a. Jebel Musa – (The Mountain of Moses), which is supported by local tradition.
 - b. Jebel Serbal
 - c. Ras es Sufsafeh – This is a granite cliff rising so boldly above the plain that one may walk up and lay a hand on its face, which rises some 1,500 feet above the plain and 6,500 feet above the Sea. The plain in front of it is called er Rahah and is 2,300 yards long and 900 yards wide, large enough to accommodate all the Israelites. It is located in a vast and dreary desert, occupied mostly by hordes of Arabs who subsist by plunder and render the journey to Sinai impossible except to a large and well defended caravan.
3. The Plain – Between the mountains and the Western arm of the Red Sea lies a narrow plain following the line of the coast. In the Northwestern section it was called the Plain of Etham; opposite the Sinaitic group of mountains, the Wilderness of Sin. This lower portion is now called el Kaa.
4. The Arabah – From the head of the Gulf of Akaba (Aelanitic Gulf) a gorge extends nearly Northward to the Dead Sea, an extension of the Jordan Valley, the Arabah, called the wilderness of Zin. It lies between the mountain chain on the East of the Wilderness of Paran (et Tih) and Mt. Seir, the home of the Edomites. Tradition holds that the Jordan once flowed down this depression into the Gulf, but there is little evidence to uphold this view. Opposite the traditional Mt. Hor the bed is about 500 feet above Sea Level; and from this point it slopes Northward to the Dead Sea, 1,300 feet below Sea Level, and Southward to the Gulf Akaba.
5. The Negeb – The Negeb, or South Country has already been described. The southern section of this region belongs to the Wilderness Wandering, from Mt. Halak northward.

Inhabitants – The only inhabitants of this region at the time of the wilderness wanderings were the Amalekites, who roamed throughout the Desert of Paran. Their origin is uncertain, but they may

have belonged to the same stock as the earliest inhabitants of Canaan. They were a distinct tribe at the time of Abraham. (Genesis 14) They were bitter enemies of the Israelites during the entire period of the wilderness wanderings, attacking from the rear and detached companies on their march. (Deuteronomy 25:18). The only pitched battle with the Amalekites took place at Rephidim, near Mt. Sinai, when Israel defeated them; but they attacked the Israelites again at Hormah and inflicted serious injury. Long afterward the power of the Amalekites was broken by King Saul (I Samuel 15), and their destruction was completed by David (I Samuel 27 and 30)

The Land of Edom

Boundaries – The Land of the Edomites, which Isaac gave to Esau, lies South of the Moabites at the South end of the Dead Sea. The boundary between the Moabites and the Edomites was the brook Zered (Wady el Ahsy) which flows into the Southern lagoon of the Dead Sea. On the East it extended to the great Arabian Desert in that section which was supposed to be the land of the Temanites. On the South its border was the land of the Midianites, and the head of the Gulf of Akaba. The Western boundary was the Arabah, or sunken ravine running Northward between the Red Sea and the Dead Sea. We now believe, however, that the land of Edom extended to the west into Arabah, and South of Palestine.

Names – The earliest name of this country, and one often used throughout Bible history, was Mt. Seir (The Rugged), taken from its rough mountain nature. This was the name of its earliest inhabitants, the Sons of Seir the Horite (Genesis 36:20). Afterward it was possessed by the descendants of Esau and was called Edom, (Red) from the pottage for which Esau sold his birthright. The name also came from the color of its red sandstone formations. In the New Testament times it received a new name from the Greek, Idumea. Josephus called it Gebalene (Mountainous). At the present it is divided into two sections, each having a different name – the section North of Petra being called Jebel, and that South, esh Sherah.

Natural Features – Edom is definitely a land of mountains. On the West there is a line of Limestone hills. Back of these rise black igneous rocks which are higher. They are surrounded by variegated sandstone of peculiar color, 2,000 feet high. The East side of the mountain slopes away to the Arabian Desert. But though rough, the land is rich; the terraced hillsides have in all ages been bright with vegetation, and the people have been prosperous. So the promise of Isaac to Esau has been fulfilled: “the fatness of the earth and the dew of Heaven” (Genesis 27:39,40). Its capital in the Old Testament times was Bozrah (now Buseireh), near its Northern border. Later Sela, the Petra of remarkable rock-hewn buildings, arose to prominence. Ezion-geber, at the head of the Gulf of Akaba was its seaport.

History – Mount Seir was first settled by the Horites of Horim, like the inhabitants of Palestine, a people of unknown origin. During the Patriarchal period it was captured and possessed by Esau, the brother of Jacob, and ever after occupied by his descendants, the Edomites. The refusal of this people to let the Israelites pass through their land on their way to the Promised Land compelled Israel to make a long detour around Edom to the South and East and enter Palestine by way of the land of the Moabites. During the period of the Judges the land of the Edomites was not mentioned;

but they were beaten by Saul, and thoroughly conquered by David after a severe struggle. At the division of the Kingdom in 935 BC, Edom was held by Judah. Its people rebelled in the rule of Jehoram, the son of Jehosphaphat, and although defeated by Judah, were able to maintain their independence. They joined with the Chaldeans under Nebuchadnezzar in the destruction of Jerusalem in 586BC, which spelled their future destruction at the hands of God. About the time of the destruction of Jerusalem, 536 BC, they gained possession of most of the country South of Judah, extending even to the confines of Egypt. But they lost their own land, Mount Seir, which became the possession of the Nabatheans, a race perhaps allied with the Arabians, which laid aside its nomadic habits and founded a kingdom whose people grew rich by the caravan trade. The Edomites, or Idumeans South of Palestine were conquered by the Maccabean princes and incorporated with the Jews, 130 BC, and the Nabathean kingdom was annexed to the Roman Empire, 105 BC.

Peculiarities – The Edomites, though descended from Abrah, adopted the worship of the Canaanites with whom they had intermarried, but their most remarkable feature was that of dwelling in caves. The sandstone made it relatively easy to dig the caves out of the cliffs. Their caves were not used for burial places as in other cultures, but for dwellings. The hand-hewn palaces, temples and homes of Petra, so well known to tourists, are magnificent in appearance. Petra may possible be the place God has prepared for Israel's protection in the wilderness during the second half of the Tribulation Period.

More Wilderness Wanderings

There are great difficulties in establishing the location of every place mentioned in the wilderness wanderings. From the time of the Exodus (Possible 1270 BC) to the entrance into the Promised Land (Possibly 1230 BC) covered the time Israel was at Sinai and wandering in the wilderness. There are various causes for these difficulties:

1. The antiquity of the events
2. The fragmentary character of the history
3. The extent of the country
4. Our scanty knowledge of the region
5. The changes which have taken place in the Seacoast in over three thousand years

While the general course of the journey can be easily defined, the individual localities in some cases are very indefinite. For the convenience of the student we will divide the entire journey into sections:

Journey I, From Rameses to the Red Sea – (Exodus 12-14 and Numbers 33:5-8) The sojourn of Israel in Egypt as spent in the Land of Goshen between the Nile and the Isthmus of Suez. The court of the Pharaoh with whom Moses negotiated for the release of the Israelites was at Zoan or Tanis (Psalm 78:12), the Royal City of the Delta. Rameses, the place of meeting for the Israelites was probably a district, rather than a city (Genesis 47:11) and was in the land of Goshen. Pithom

(Exodus 1:11) has been discovered at Tell Maskutor, ten miles west of Lake Timsah. Succoth (Booths or Tents) was probably not a city, but a camp, and its location is unknown. Etham "Wall" (Exodus 13:20) may indicate a place near the great wall which extended across the Isthmus. Pi-hahiroth was near Suez, but has not been identified. Baal-Zephon may be the Mountain Jebel Ataka. The Israelites crossed the Red Sea at the narrow Strait of Suez, where the distance from shore to shore is now about two-thirds of a mile. At that time the Gulf probably extended several miles North of its present position. The Northeast wind drove out the waters and God caused them to stand up as a wall on either side while Israel crossed over on dry ground.

Journey II, From the Red Sea to Mt. Sinai – (Exodus 15-19 and Numbers 33:8-15) While the journey can be traced with certainty, the exact places of encampment can only be conjectural. It is probable that so vast a body of people, about two million, must have occupied the area, and the stations were no doubt the headquarters of the camp. The second section of the journey was probably spent in the two narrow plains along the coast, the wilderness, or desert of Etham and that of Sin. At Marah (Ail Hawarah) the bitter waters were healed. At Elam (Wady Ghurundel) the Israelites were refreshed by the twelve wells and the three-score and ten palm trees. At the next station, the ninth, the encampment at the Red Sea, they saw the waters of the Western gulf and Egypt beyond for the last time. Here they turned Eastward and passing the mountain barrier, entered the Wilderness of Sin. This is to be distinguished from the Wilderness of Zin, or the Arabah on the Eastern side of the Peninsula. In this wild and barren country food failed them and the Manna began to be supplied (Exodus 16), to continue for forty years. Their general course was now Eastward through the wadies, or dry beds of winter torrents. At Rephidim (station 13) two events are recorded. The need of water led to a miraculous supply from the smitten rock (Exodus 17:2-7); and the Israelites fought the first battle in their history, with the wandering Amelekites, who attacked the rear of the scattered host. But they were defeated and completely routed by the Israelites under the leadership of Joshua who here appears for the first time. (Exodus 17:8-16 and Deuteronomy 25:18). The next station was Mount Sinai, in front of which they camped, probably on the Plain of Rahah. Their journey had thus far occupied two months and a half, and here the people remained for a year. The principal events at Mt. Sinai were:

1. The giving of the Law (Exodus 19-31)
2. The worship of the golden calf and its punishment (Exodus 32)
3. The building and consecration of the Tabernacle (Exodus 35-40)
4. The numbering and the organization of the people. (Numbers 1 and 2)
5. The dedication and the sanctification of the Priesthood. (Exodus 28-30)

Journey III, From Mount Sinai to Kadesh-Barnea – After a year spent at and around Mount Sinai, the camp was taken up, and the host led by the Ark of the Covenant began its March again. The direction of the journey was Northeast, and the route was probably through the Wady Saal. At Taberah (station 15) "The Fire of The Lord" consumed some on the edge of the camp who had murmured at God's commands (Numbers 11:1-3). At Kibroth-hattaavah (station 16 – perhaps the same as 15) a dislike for the Manna and a desire for fresh flesh seized the people, and for a month they fed on quails, but were punished by a plague which destroyed multitudes and gave a name to the place, The Grave of Lusts" (Numbers 11:4-35). At Hazeroth (Likely Ain Hudherah), Miriam moved Aaron to rebellion against Moses, but was smitten with leprosy, though healed at the prayer of Moses (Numbers 12:1-16). The Israelites followed the mountain chain by the Red Sea, keeping on the West side of the hills, and passing through the edge of the Wilderness of Paran and along the

Arabah, following the line of the Mount of the Amorites (which appears to have been a general name for the mountains in the Southern portion of the Negeb, or South Country) until they came to Kadesh-barnea. The location of this place presents a great difficulty in the geography of the period. The name appears to have been used in reference to a region, but also a place. Three localities have been claimed, all on the border of "The Mount of the Amorites," or the South Country. The most Southerly location is that now known as Ail esh Shehabeh, or Quadis, directly South of the Land of Judah; the one farthest to the North and East, at Ain el Weibeh, in the edge of the Arabah, South of the Dead Sea. The latter had been regarded by most explorers since Dr. Robinson as the correct site, and so it appears on the older maps. But Rev. J. Rowlands, on a journey through the entire region, identified Ain Quadis as the true Kadesh-barnea and his conclusion was confirmed by Dr. H. C. Trumbull after a thorough investigation of all three places. It is now accepted by most writers. The Israelites camped twice at Kadesh-barnea, once at the time the spies were sent into the land, and the second time toward the end of the wilderness wanderings in the Wilderness of Paran. The first time twelve spies were sent into the land and came back with a mixed report. All confirmed that the land was all, and even more than God had promised, but that the land was full of walled cities, giants and impossible obstacles. Ten of the twelve said the task was beyond their ability, but two, Caleb and Joshua said that what God had ordered, they could accomplish. Because of their lack of faith, they wandered in the wilderness another 38½ years until all of the adult generation, which had come out of Egypt, had died in the wilderness and a new generation had come on which was willing to trust the Lord for victory. Some tried the next day to force their way in through the South Country, but a combined force of Amorites, Canaanites and Amalekites defeated them and turned them back to wander in the terrible Wilderness of Paran.

Journeys IV, V, and VI, from Kadesh-barnea to Mount Hor, Ezion-geber, and return – The period of the next 38 years remains in the shadows. Hardly an event in these 38 years is mentioned, the longest portion of the entire wilderness experience. In Numbers 14:45, there is a break in the record and other topics are referred to until we find the people again at Kadesh-barnea. Once more, in chapter 20 the list of stations in Numbers 33:18-36 is only a barren catalog of 18 places, in which not one is clearly recognized, and only two or three can even be guessed at. Some have thought that the entire period was spent in the Arabah wandering up and down, as two of the stations clearly belong there. But it is more probable that the people wandered over the borders Negeb and the Wilderness of Paran. For convenience we may divide this period into three parts:

1. From Kadesh through 12 stations to Moseroth, which is afterward named in Aaron's death (Deuteronomy 12:6), showing that it was near Mt. Hor.
2. From Mt. Hor, down the Arabah Southward to Eziongeber at the head of the Aelanitic Gulf.
3. Journey VI was once again North through the Arabah to Kadesh completing the period of punishment for the rebellion 38 years before. Here three events took place:
 - a. Moses smote the rock the second time to obtain water instead of speaking to it as God had instructed him to do. For this, Moses was forbidden to the Promised land (Numbers 20:1-13)
 - b. The Edomites refused the request of Israel to pass through their land on the way to the East side of Jordan.
 - c. The king of the Canaanite city of Arad in Negeb, 20 miles South of Hebron, hearing of Israel's approach by the same route as that of the spies thirty eight years before, went out to meet the invading host. He was defeated near the same place where Israel had suffered defeat before, and which was thenceforth called Hormah, (Destruction) Numbers 21:1-3. It is possible, however, that the two accounts found in Numbers 14:45 and 21:1- refer to the same defeat.

Journeys VII and VIII, from Kadesh-barnea to Elath and Jordan – The Israelites were now ready to enter their Land of Promise. But since the entrance from the South was found to be impractical, and the Edomites would not permit them to cross their mountains, a long detour became necessary, so for a third time they took their journey through the Arabah. They paused while Aaron left them to ascend into Mt. Hor and die. The peak still bears his name, Jebel Haroun. At Ezion-geber and Elath (stations 43 and 44), they saw once more the Red Sea at its Eastern arm. On this journey, too, but whether before or after passing the Red Sea is uncertain, they were plagued by serpents, and the “brazen serpent” was lifted up by Moses (Numbers 21:4-9). At last the Southern point of Mt. Seir was reached and passed, and now for the last time (Journey VIII) the Israelites burned their faces Northward. They traveled through the Land of Teman, between Edom and the Arabian Desert. At the Brook Zered (Wady el Shsy, station 49, they entered the land of Moab, which they crossed in safety (Numbers 21:11); and at the Brook Arnon they came into the country of Sihon, king of the Amorites, who came against them and was defeated and slain at Jahaz (Numbers 21:12-31). The Amorites of Bashan on the North were ruled by the giant Og, a descendant of the ancient Rephaim. His land was conquered and he was slain in a decisive battle at Edrei. From the heights of Abarim (station 57) they descended to the Jordan Valley and encamped at their last station (58) before entering the Land of Promise, on the Eastern bank of the Jordan opposite Jericho. Here occurred:

1. The episode of Balaam’s prophecy (Numbers 22-24)
2. The iniquity of Israel with the women of Moab, and a plague on the people as a result. (Numbers 25)
3. The second numbering of Israel (Numbers 25)
4. The campaigns against the Moabites and Midianites (Numbers 31)
5. The assignment of the inheritance to Reuben, Gad and half the tribe of Manasseh on the East side of Jordan (Numbers 32)
6. The repetition of the Law by Moses, and the recapitulation of the journeys in the Book of Deuteronomy.
7. The ascent of Moses to the top of Mt. Nebo, his prophetic view of the Promised Land, and his lonely death (Deuteronomy 34)

THE CONQUEST OF CANAAN

After the forty years in the wilderness came the seven years of conquest. Actually, however the conquest began when Israel crossed the brook Zered and concluded when King David took the City of Jerusalem. The seven years to which we refer are the actual years of fighting under the leadership of Joshua before the apportioning of the land to the various tribes of Israel. The entire conquest may be divided into three parts:

1. The conquest of the territory on the East side of Jordan in three campaigns under the leadership of Moses
2. The conquest of that on the West of the Jordan under the leadership of Joshua in three campaigns
3. A series of supplementary conquests completing the work of subjugation

Conquest of Eastern Palestine

The region known as Eastern Palestine was occupied at the time of the arrival of the Israelites between the brooks Zered and Arnon by the Moabites, and North of The Arnon by the Amorites. The Amorites were divided into two kingdoms: The land of Gilead was ruled by King Sihon, whose capital was at Heshbon; and the Table Land of Bashan by King Og, a remnant of the old race of the Rephaim. Tributary to Sihon, and on the border of the Arabian Desert, were the Midianites (Joshua 13:21); and near the Moabites were the nomadic kinsmen, the Ammonites.

Conquest of Gilead – (Numbers 21:21-31) A short time before the coming of Israel the Ammonites under Sihon, had taken from the Moabites the land between the Arnon and the Jabbok. Moses sent messengers requesting permission to permit the passage of such a vast host, and came out to meet the Israelites in battle at Jahaz, near the border, at brook Arnon. They were defeated and their whole land was conquered, including their own territory North of the Jabbok, as well as their Moabite possessions South of it. Thus the Israelites obtained, as their first foothold in Palestine, the rich region of the Eastern Tableland, from Arnon to the Hieromax.

The Conquest of Bashan – (Numbers 21:32-35) The success of the war with one nation of the Amorites encouraged the Israelites to cross the Hieromax and undertake the conquest of the rich pasture fields of Bashan, the Kingdom of Og, whose capital was at the ancient city of his race, Ashteroth Karnaim. There is some evidence to indicate that the leader in the campaign was Nobah, of the Tribe of Manasse (Numbers 31:42). A decisive battle was fought at Edrei, at the entrance to the Lejah, or mountainous district; and Og was slain, and his kingdom possessed by Israel. Its Eastern portion, including Kenath and its vicinity, was given to Nobah, who named the region after himself. (Numbers 32:42 and Judges 8:11).

The Conquest of Midian – (Numbers 25 and 31) While Israel was encamped on the Plains of Jordan opposite Jericho, at their last station called Shittim (Numbers 25:1), a league was formed by the Moabites and the Midianites to resist their advance. Balaam, the Mesopotamian seer was called to curse Israel, but his attempts to curse them were turned to blessings (Numbers 22-24). Fearing the results of open war, the allied nations tried to corrupt Israel by seduction through their women; and

they succeeded to such an extent that multitudes of the people perished by a plague that fell upon Israel as a penalty. The Moabites were punished with exclusion from the privileges of Israel for ten generations (Deuteronomy 23:3,4), and by the loss of that part of their territory already taken from the Amorites. The Midianites, evidently the guiltier party, were doomed to utter destruction. The campaign against them was a sacred war, and Phinehas the priest took command of the situation to deliver Israel from suffering additional wrath at the hands of God. The portion East of the Jordan was completely annihilated. This was, however, only a small section of the great tribe of Midian, whose main home was on the Eastern shore of the Red Sea, South of the Edomites, and its former home near Moab was again repopulated, and some centuries afterward, gave new trouble to Israel. The entire area East of the Jordan and North of the Brook Arnon was thus conquered by the Israelites before the death of Moses. It was given to the tribes of Reuben, Gad and half of Manasseh as their inheritance on the condition that their men of war would enter the Promised Land and assist with the conquest until it was completed (Numbers 32). We will make note of their boundaries when we study the assignment of the inheritances of the tribes.

The Conquest of Western Palestine

The conquest of Western Palestine was accomplished in three campaigns. The war began with the crossing of the Jordan in 1230 BC and was finished in seven years. The great majority of the Canaanite population remained on Palestine soil, however, they plagued the Israelites with their wickedness so that the conquest of the land was never completed. Many think that most of today's enemies of Israel are really the remnants of Canaanite stock which have survived until this present time.

The Conquest of Central Palestine

According to the account in the Book of Joshua (Joshua 3-8), this was a brief campaign, but the Samaritan records relate a series of supplementary sieges and battles which indicate that the war may have been longer than appears. Still there are evidences that the Hivites and the Perizzites who occupied most of this district were peaceful peoples readily yielding to the conquerors so that the resistance was less than in other sections. The war began with the passage of the Jordan. The Israelites made camp at Gilgal in the Jordan valley and fortified that place as a headquarters for the entire period of conquest (Joshua chapter 5). Jericho was first taken by supernatural aid and the spoils of the battle were given to God (Joshua 6). A trespass by Achan caused defeat at Ai (Near Bethel), but victory came when the sin was punished and Israel was right with God. Israel then marched on Shechem to the North, a town destroyed by the sons of Jacob (Genesis 34), which may not have been rebuilt, as we find at this time the Hivites occupying a number of towns at a distance from it (Gibeon and others, Joshua 9); or it may have submitted to the overwhelming power of Israel. At Mounts Ebal and Gerizim the Law was read and memorial stones were erected. The Gibeonites then, by deception, tricked the Israelites into sparing their lives and making a covenant with them. Their lives were spared, but they were made servants of the sanctuary from that time forward. The central portion of the land was now possessed by Israel, from Jericho to Gibeon and Northward to the Carmel Range of mountains, and the army returned to the fortified camp at Gilgal (Joshua 9).

The Conquest of Southern Palestine

Warned by the conquest of Jericho and Ai, and fearful because of the defection of Gibeon, the kings of five cities formed a league to resist Israel (Joshua 10). The head of the league was Adoni-zedek,

the King of Jerusalem, and associated with him were Hebron, Jarmuth, Lachish and Eglon, and perhaps other subordinate chiefs. They began by an attack on the city of Gibeon, knowing that Israel had pledged to come to their aid. After an overnight march, Joshua and the army of Israel came upon the armies of the confederacy and defeated them near Beth-horon. Here was fought possibly the most important battle of all human history; one at which the sun and moon stood still, and on which all human destiny hung in the balance. In this one battle the conquest of Canaan was secured, though it was not completed until much later. The fleeing host was pursued to Makkedah, on the border of the plain, where the five kings were captured and slain. Then in succession, the strongholds of Libnah, Lachish, Eglon, Hebron, and Debir were taken by storm. From the list of the kings captured (Joshua 12:9-24), it would appear that Joshua carried his conquests through the South country as far as Arad and Hormah, places where Israel had suffered defeat during the wanderings in the wilderness (Numbers 21:1-3); though these kings may have been captured at Hebron or Debir. But though all may not have been ravaged by Israel, all certainly were conquered, from Jerusalem to the great desert on the South. The conquest afterward made complete by the aged Caleb, who with his nephew Othniel, took possession of the very cities which had filled the Israelite spies with fear at Kadesh-barnea (Numbers 13).

The Conquest of Northern Palestine

Northern Palestine (Joshua 11) was also occupied by several independent chieftains, of whom the most powerful was Jabin, the King of Hazor, a title which afterward appears in history (Judges 4:2). These small tribes were scattered from Mt. Hermon to Mt. Carmel, especially on the Plain of Esdraelon. The King of Hazor united the associated tribes and their camp was pitched near Lake Merom. Joshua made one of his swift marches up the Jordan Valley, attacked them suddenly, and utterly defeated them. He burned the many chariots, and cut the sinews of their horses as to make them useless, since these animals were never used by the Israelites. After the battle he marched through the Northern regions, capturing the cities and slaying their rulers, a number of whom are mentioned in the list of Joshua 12:19-24. This campaign closed the active operations, so that the land rested from war (Joshua 11:23); but for many years the strife was feebly continued, and was not completely finished until the reign of David.

Supplementary Conquests

Although the main campaign was over, the mop-up operations continued for many years to come. Some areas were never totally cleared of the enemy. The entire Southern section of the Maritime Plain remained in the hands of the Philistines. Some of the cities taken by Joshua became reinhabited by their former occupants.

The Campaign of Judah and Simeonites – (Judges 1:1-8) A campaign was undertaken against Adoni-bezek, the King of Bezek, a place in or near the Tribe of Judah, not positively identified. Adoni-bezek was a petty chieftain who had cruelly mutilated no less than seventy local chiefs whom he had taken in battle. He was surprised by the allied forces of Judah and Simeon and ten thousand of his warriors were slain. He was taken captive and treated as he had treated other captive kings. After this the allied armies marched down on the Maritime Plain and took the Philistine cities of Gaza, Ashkelon, and Ekron. But their conquests were not permanent; as they withdrew to the mountains, and the Philistines were soon in possession of their cities again and long stood as a menace to Israel. Another campaign was directed against the cities of Negeb, or South Country, and resulted in the destruction of Zephath and Hormah, both South of Hebron.

The Campaign of Caleb and Othniel – Caleb was the oldest man in Israel, having accompanied Joshua and the other spies thirty-eight years before the entrance of Israel into the Promised Land (Numbers 13,14). For his faithfulness when so many others were overcome with terror, he received a promise of an inheritance in the land. At least forty-five years later Hebron, in the South of Judah, was allotted to him. It had been taken by Joshua (Joshua 10:36,37), but afterward it was reoccupied by the Anakim and the Amorites, its original possessors. Caleb led an army against it, once more won the city, and made it his own. He promised his daughter Achsah to the warrior who should take Diber, or Kirjath-sepher, South of Hebron, which had also been reoccupied by the enemy. His younger brother Othniel took the city and won his bride (Joshua 14:1-15) and 15:13-19 as well as Judges 1:10-15). This campaign was carried on about the same time as the one mentioned above, and may have been in connection with it.

The Danite Campaign – (Judges 18) The Tribe of Dan found itself unable to overcome its Philistine neighbors, and was in need of room in its narrow possessions. It sent out a body of men to look for a new home. These spies searched the country as far North as Laish, or Leshem, a Phoenician city near one of the sources of the Jordan. The Danite spies returned to their people at Zorah and Eshtaol and made their report. A part of the tribe agreed to migrate to this Northern region. Their first encampment on the journey, near Kirjath-Jearim in Judah long bore the name of the Camp of Dan. At a village in Mount Ephraim they plundered Micah of his idols and took the priest, who was a degenerate grandson of Moses the Prophet. At Laish they fell suddenly upon the helpless Phoenicians, destroyed their city, and built in its place one they called Dan. It became the Northern landmark of the land as Beersheba was the Southern landmark, giving rise to the expression “from Dan to Beersheba.” Dan remained a sanctuary for idol worship, and a corrupting influence during all the after history of Israel.

PALESTINE AMONG THE TWELVE TRIBES

The division of the land among the twelve tribes took place in three stages:

1. After the conquest of Eastern Palestine, during the lifetime of Moses, the tribes of Reuben, Gad, and half the Tribe of Manasseh received their portions on the East side of Jordan on the condition that their men would accompany the rest of Israel in the conquest of the Land. (Numbers 32).
2. After the campaigns in Western Palestine, the two leading tribes of Judah and Ephraim and the remaining half of Manasseh received their inheritance and took possession of it, as far as conquered: Judah in the South, Ephraim in a small, but choice portion in the center, and Manasseh immediately North of it. (Joshua 15-17).
3. The remaining seven tribes delayed long in taking possession of their portions in the land, but at last, after a rebuke from the aging Joshua for their slowness, made the division by lot and entered into their inheritance (Joshua 18,19). The Cities of Refuge, and those for the Levites and Priests were the last to be assigned, late in the life of Joshua, and then “The land had rest from war” and Israel entered upon its history in its own land.

It is not easy to fix the tribal boundary lines since some tribes possessed cities within the boundaries of other tribes. Geographers are agreed on the general locations of the various tribes, but interpretations of various details vary from one Bible Atlas to another.

The Tribe of Reuben – (Numbers 32:1-38 and Joshua 13:15-23)

The Southern border was the River Arnon. The river separating it from Moab. The Eastern boundary was the Syria Desert. The Western border was the Dead Sea and the lower end of the Jordan. Its Northern border began at Beth-Jeshimoth and extended Northeasterly to a point near Rabbath Ammon. Its area consisted of a low area by the sea and the river, a precipitous mountain range, and a rolling plateau Eastward for pastureland. Its prominent places were Heshbon, the capital city of the Amorite King, Sihon; Dibon, where the Moabite stone was discovered; Mount Nebo, where Moses died; Bezer, a City of Refuge; Aroer, Ataroth, Medeba, Kiriathaim, and Kedemoth.

The Tribe of Gad – (Numbers 32:34-36 and Joshua 13:24-28) The Tribe of Gad was located North of Reuben. It was bounded on the West by the Jordan from the Sea of Galilee almost to its mouth; on the East by the Desert from Rabbath Ammon to Mahanaim from which its line ran Northwest to the Sea of Galilee. Its part in the Jordan valley, however, was never possessed by the Israelites, but remained in the hands of the native Canaanites. In the valley its cities were Beth-Numrah and Succoth. Among the mountains its important places were Jazer, near the border of Reuben; Ramoth-Gilead, a famous fortress, often the scene of war; Penuel, the place where Jacob wrestled with the Angel (Genesis 32:24-32); Jabesh-Gilead, whose warriors rescued the bodies of Saul and his sons (I Samuel 31:11-13); Mahanaim, a place of refuge, both for the son of Saul, and afterward for David (II Samuel 2:8 and 17:24); and Gadara, a foreign city on the Northern frontier.

The Half Tribe of Manasseh, East – (Numbers 32:39-42 and Joshua 13:29-31) They occupied the Northern portion of Eastern Palestine, generally known in the Old Testament as Bashan, larger than the portion assigned to any other one tribe. It extended from Mahanaim Northward to Mount Hermon, and from the river Jordan and its two Northern lakes eastward to the desert. Though some of this land is a desert, yet most of it is fertile, and even today it is called the granary of Palestine. It consists of undulating plains between two ranges of mountains, one on the East now known as el Lejah, and the other on the side of the Jordan Valley. On its Western hills are Aphek and Golan, a City of Refuge; near its center were Ashtaroth, the former capital of Og, who reigned over Bashan before the conquest, and Edrei. Kenath, taken by Nobah, which was at the foot of el Lejah is East of the line on the map. Its people never conquered the Genshurites on the East, and were separated from their brethren by the Canaanites in the Jordan Valley, so they were not closely associated with the history of Israel, and were the first people to be carried away captive (II Kings 10:32,33)

The Tribe of Simeon – (Joshua 19:1-9) A portion of the land previously given to Judah has allotted to the Tribe of Simeon. Its location was on the extreme South and its borders were indeterminate, being outlined only by the eighteen towns given to it. It was the strip of grazing land between the mountains and the desert of the wandering where Abraham and Isaac spent most of their lives. Its most important place was historic Beersheba; but it included also Gerar, on the Philistine border; Arad whose king twice resisted the Israelites progress during the wandering; Hormah in the South Country; and Ziklag, at one time the temporary home of David. Nothing is known of this tribe's history. From its frontier position it probably lost its individuality, a part of its people probably becoming merged with the wandering peoples of the desert, and a part with its more powerful neighbor, Judah. Most of its cities were held by the powerful Philistines until the reign of David. A late tradition is that many of the members of this tribe were hereditary schoolmasters traveling through the land.

The Tribe of Judah (Joshua 15) The Tribe of Judah occupied the most valuable portion of the land, and for three centuries was the rival of Ephraim in the leadership of the nation. Its boundary line on the North is described with great minuteness, but was changed after the building of the Temple to include part of Jerusalem. It ran from the Northern end of the Dead Sea, South of Jerusalem, in a direction generally West, but with many turnings from the Jordan to the Mediterranean Sea. The region embraced five sections as follows:

1. The Philistine plain by the Sea never conquered
2. The Shefelah, or low hills, a boundary disputed with the Philistines
3. The Hill Country, the home of the tribe
4. The Negeb, or South Country, extending from Hebron Southward
5. The wild, uninhabited Jeshimon, called in later times the Wilderness of Judah, on the Western shore of the Dead Sea.

Omitting the Philistine cities by the Mediterranean, its most important cities were: Hebron, the inheritance of Caleb; Debir, the conquest of Othniel; Bethlehem, the birthplace of David and, the Lord Jesus Christ; Maon, Carmel; En-gedi, a haunt of David during his exile; Lachish and Libnah, on the Shefelah; and Kirjath-Jearim, at one time the abode of the Ark of the Covenant.

The Tribe of Benjamin – (Joshua 18:11-28) The Tribe of Benjamin was located between Judah and Ephraim, having the Jordan on the East and Dan on the West. It was of small area, being only

twenty-five miles long and twelve miles wide, yet rich in natural advantages. Many events of Bible history took place within its borders. It included 26 cities, of which the most important were: Gilgal, the military capital during the conquest; Jericho, the first town taken on the West of the Jordan; Jerusalem, long held by the Jebusites, but from the time of David, the capital of the country; Bethel, connected with many events; Ramah, the home of Samel; Gibeah, the residence of King Saul; Michmash, Gibeon, and Mizpeh, the places of famous battles. In no portion of the land was more Jewish history enacted than in Benjamin, although it was the smallest of all the tribes of Israel.

The Tribe of Dan (Joshua 19:40-48 and Judges 18) Dan was situated between Benjamin and the Sea, and though apparently large, was in reality very small, since most of its original territory was still held by the original inhabitants, the Canaanites. Its southernmost town was Timnath, a small village not on the map, but two miles west of Beth-shemesh; its Northern limit was a brook just North of Joppa. The original inhabitants proved too strong for the Danites who were compelled to maintain a sort of fortified camp in between the villages of Zora and Eshtaol, called the “Camp of Dan” (Judges 13:25). A part of the tribe migrated Northward as related in the interesting account in Judges 17 and 18 and, by surprise, seized the Phoenician village of Laish, or Leshem in the far North of Palestine, changed its name to Dan and made it a new rallying center for the tribe. This place with Beersheba on the South, was named in the expression “Dan to Beersheba” as one of the limits of the land. Dan was for centuries a place of idolatrous worship, which was perpetuated under all the changes of government, down to the final captivity of the land and its people.

The Tribe of Ephraim – (Joshua 16) The Tribe of Ephraim was located on the North of Benjamin and Dan and extended from the Jordan to the Mediterranean in the center of the country. But since the Canaanites were able to resist the power of Ephraim on both sides of the mountain, toward the River Jordan and toward the Sea, the haughty Ephraimites deemed their possession too small for their needs, and asked a larger space of Joshua. They were answered in a half-jesting and a half-rebuking manner by Joshua, and were told to drive out the enemy and make more room for themselves, a counsel which they followed only in part (Joshua 17:14-18 and Judges 1:22-26). The principal places in Mount Ephraim were: Shechem between the twin mountains of Ebal and Gerizim; Shiloh, the place of the Ark and the religious center of the land; Beth-horon, the field where the decisive victory of the conquest was won; Timnath, the burial place of Joshua; and Samaria, built during the Northern Kingdom as the capital of the Ten Tribes.

The Half Tribe of Manasseh, West – (Joshua 17) They were located North of Ephraim and extended from the Jordan to the Mediterranean. Its boundary followed the Northern slope of Mt. Carmel except by the sea where the mountain was given to Asher. The lowlands on the Jordan, the plain of Esdraelon, and the shores of the Mediterranean were held by the Canaanites in the cities of Dor, Megiddo, Taanach, and Beth-shean, a chain of fortresses which gave them control of the larger portion of the province, so that the Manassites were restricted to the mountains, where they occupied Geba, Dothan and Jarmuth.

The Tribe of Issachar – (Joshua 19:17-23) Issachar was given the Plain of Esdraelon (which it was never able to possess) and the mountains Tabor and Little Hermon, (Hill of Moreh), extending to the Jordan South of the Sea of Galilee. Both the plain and the Jordan Valley were held by the Canaanites, but the tribe occupied the mountain. Its cities were Shunem, En-gannim, Daberath, and Beth-shemesh. The towns of Cana, Main, and Nazareth, in the New Testament history were located in this tribe.

The Tribe of Asher – (Joshua 19:24-31) Asher lay along the seacoast and extended from Mount Carmel to Zidon. The Canaanites and Phoenicians controlled nearly all its cities, and the people of the tribe soon entered into friendly relationships with them and lost their power. A portion of the tribe, however, occupied the mountain range and retained its relationship with the rest of the Israelites. Tyre and Zidon or Sidon.

The Tribe of Zebulun – (Joshua 19:10-16) They occupied a triangle between Mt. Carmel, the Sea of Galilee and the village of Aijalon, having as its base the mountain border North of the Plain of Esdraelon, and its Western line, the mountain chain following the Mediterranean. As this belonged to the mountain region, this was controlled mainly by the Israelites, though the Canaanites held two towns, Kitron and Nahalal (Judges 1:30). Its principal places were: Gath-hepher, the home of the prophet Jonah; Bethlehem, not the same as that in Judah; and in later times, most of the cities visited by our Lord during His earthly ministry.

The Tribe of Naphtali – (Joshua 19:32-39) Naphtali was the farthest North of all the tribes of Israel. It had a section running North and South between the Jordan and the Sea of Galilee on one side, and the Tribe of Asher on the other. Its central city was Kedesh, City of Refuge. Other towns of Naphtali were Hazor, Abel-Beth-Maachah, Beth-Rehob (the extreme point visited by the spies, Numbers 13:21), and Beth-shemesh. Dan in the North was also within the limits of the Tribe of Naphtali.

The Tribe of Levi – Because the Tribe of Levi was the Tribe of the Priesthood, they received no area as their possession, but was given certain cities throughout the land as their dwelling places. These Levitical Cities were divided into two classes:

1. Those for the Priests proper, or the descendants of Aaron, thirteen in number, and all in the Tribes of Judah, Simeon and Benjamin. (a remarkable plan since the Altar and the Tabernacle were in Ephraim).
2. Those for the Levites of other families who served in other ways, the Tabernacle. These were thirty-five in number, divided among the other tribes. In all there were forty-eight cities set aside for the Levites to dwell in, although there were others who dwelt in those same cities. These were arranged so that in each tribe there were four cities assigned to the Levites, except in Judah which had more, and Simeon Naphtali, the frontier tribes which had less. Six of these cities were assigned as cities of refuge; three on the East side of Jordan, and three on the West side. These were for the protection of the manslayer who had killed another person accidentally. (Joshua 20)

The Cities of Refuge were:

- a. Bezer in Reuben
- b. Ramoth-Gilead in Gad
- c. Golan in Manasseh, East
- d. Hebron in Judah;
- e. Shechem in Ephraim;
- f. Kedesh in Naphtali.

PALESTINE UNDER THE JUDGES

From the time of the division of the land among the tribes of Israel (1170 BC) to the accession of David (1010 BC) can be divided into three periods:

1. The movements among the twelve tribes subsequent to the conquest
2. The Oppressions and the Judges
3. The reign of the first king, Saul

Supplementary to the Conquest

Conquest of Judah and Simeon – (Judges 1) The conquests of Judah and Simeon were made by the two Southern tribes in alliance, and were accomplished by decisive victories at Bezek, Hebron, Debir, and Zephath. (later known as Hormah, “destruction”). Jerusalem, Gaza, Ashkelon, and Ekron were also attacked and taken, but the conquest was not permanent, since these places were so reoccupied by their original occupants.

Danite Migration – The Danite migration related in Judges 17 and 18 took place about the same time. The Tribe of Dan was crowded by the Philistines into two towns, Zorah and Eshtaol. Part of the warriors went on an expedition to the North, and finding Laish at one of the sources of the Jordan, undefended, slew its Sidonian inhabitants and made it their home and a sanctuary of idols under a new name, Dan. This formed the Northern outpost of the land of Israel.

Civil War – (Judges 19-21) The civil war was caused by the people of the city of Gibeah whose part was taken by the entire tribe, according to the oriental view of honor among members of a clan. It led to a war between Benjamin and the rest of the tribes, at the end of which, by the battle of Gibeah, the one tribe was almost annihilated.

The Oppressions and the Judges

From the time of Joshua to that of Saul the Israelites were ruled by men raised up to meet the needs of the hour not by succession or appointment, but by personal character and influence. Most of them ruled over a definite region, and more than one was doubtless in authority at the same time in different parts of the land. They were called forth by a series of oppressions, which were sometimes invasions by foreign tribes, and sometimes the uprising of the native peoples against their Israelite conquerors, reversing the relation for a time. The Judges were, for the most part, men and women who led the Israelites in throwing off the yoke of these foreign races. The oppressions are generally reckoned as seven, though the third was rather an invasion than an oppression; and the Judges are fifteen in number, though several were not Judges in the strict sense of the word.

Mesopotamian Oppression – (Judges 3:1-11) This occurred soon after the death of Joshua. It resulted from the conquests of a king named Chushanrishathaim, who reigned in Mesopotamia. Because the kings of Edom had Aramean names (Genesis 36), and the deliverer of Israel was Othniel of the Tribe of Judah, the first judge, it has been concluded that the region of this oppression was the Southern region of Palestine.

Moabite Oppression – (Judges 3:12-30) The Moabites lived South of the Torrent Arnon, on the East side of the Dead Sea. In alliance with the wandering Ammonites farther Eastward, and the Amelekites of the desert under their King Eglon, they took possession of Jericho which stood as an unwallled town, and made it the center of rule over the central portion of the land, chiefly Benjamin and Judah.

Ehud, the second Judge, assassinated Eglon and then called on his countrymen to assemble at Mount Ephraim. A decisive battle was fought at the Fords of Moab where the Israelites had crossed the Jordan at the beginning of the conquest, resulting in the defeat of the Moabites and the freedom of Israel.

Early Philistine Oppression – (Judges 3:31) Perhaps the early Philistine oppression was no more than a raid on the mountain region of Judah. It was repelled by Shamgar, the third Judge, whose army of farmers, hastily gathered together, had no other weapons than their oxgoads. The precise place of the victory is unknown, but it was on the frontier between Judah and the Philistines.

Canaanite Oppression – (Judges 4:5) (Sisera – Canaanite General) This was an uprising of the native people against the Israelite conquerors. They changed the relations of the two races by becoming the dominant people in all the region North of the Carmel Range of mountains. Their capital was Hazor, and their chief military post at Harosheth, near the Plain of Esdraelon. A woman, Deborah, living between Ramah and Bethel, was then recognized as the fourth Judge. She called on Barak of Naphtali, who aided her in gathering a little army, chiefly from the tribes of Issachar, Zebulon, and Naphtali. They met at Mount Tabor, from which they poured down on the Canaanites, who were encamped on the plain. In the rout of the Canaanites which followed, the Israelites were aided by a sudden storm and a rise in the Torrent Kishon, which swept away many of their enemies. The power of the Canaanites was broken, and they made no effort to regain independence.

Midianite Oppression – (Judges 6-8) The invasion by the Midianites was the worst oppression to that point in Israel's experience in the land. The Midianites, a migratory tribe of the East of Palestine, joined with the Amalekite Bedouins in an invasion which overran all of the central portion of the land, plundering the people and destroying all the fruits of the field. So bad was the situation for the Israelites that they were compelled to hide their crops and themselves in caves of the mountains. The deliverer of Israel at this time was Gideon, the fifth judge, the ablest ruler from Joshua to David. He gathered an army on Mount Gilboa while their enemies were encamped at the foot of the Hill Moreh, an innumerable host. With only three hundred men, Gideon made a night attack on the Midianites. The Midianites were defeated and fled down the ravine to the Jordan Valley, past Beth-shean, Abel-Meholah, and Tabbath. Beth-Barah, where they were intercepted by the men of Ephraim, was not the same as Bethabara of the New Testament, but was probably in the Jordan Valley, North of the Jabbok. The pursuing Israelites under the leadership of Gideon were poorly treated by the inhabitants, but avenged themselves on their return. The remains of the routed Midianite army were found by Gideon at Karkor, a place not precisely known. He made a circuit around the Midianites, attacked them on the East, and utterly destroyed them. Gideon judged Israel until his death. After the death of Gideon, his son Abimelech, the sixth Judge, the "bramble king," who reigned over a small district around Shechem (Judges 9) arose to lead part of Israel. He was not one of the ones whom God raised up to judge Israel. He was slain at Thebez, North of Shechem.

The seventh Judge was Tola who ruled from Shamir in Mount Ephraim (Judges 10:1,2).

The eighth Judge was Jair, whose home was at Camon in Mount Tilead, East of the Jordan. (Judges 10:3-5)

Ammonite Oppression – (Judges 10:6-18 and 11:1-40) The Ammonite oppression was perhaps contemporary with that of the Philistine oppression which is recorded after it. It embraced the land of the tribes on the East side of Jordan, and lasted eighteen years.

The Israelites rallied at Mizpeh of Gilead (the place where Jacob and Laban made their covenant (Genesis 31:49), and called Jephthah to lead them. He was the ninth Judge and was living as a plunderer in the land of Tob, North of Gilead. He marched against the Ammonites and fought them at Aroer, on the border of the Torrent of Arnon. He caused them to flee Northward and wasted their territory as far as Minnith, near Heshbon. He had made a vow to God to offer unto the Lord, whatever came forth from his dwelling upon his return if God would give him a victory. When he returned home his only child, a daughter came forth to meet him. He fulfilled his vow by causing her to live a life of celibacy for the rest of her days. (Judges 11:40) There was also civil strife with Ephraim (Judges 12:1-6), which attacked Gilead, but was beaten and put to flight. At the Fords of Jordan many thousands of Ephraimites were slain while attempting to cross. This was probably the same location referred to as Beth-Barah (Judges 7:24).

Following Jephthah, the tenth Judge was Ibzan of Bethlehem North of Mount Carmel.

The eleventh Judge was Elon of Aijalon, in the Tribe of Zebulun.

The twelfth Judge was Abdon of Pirathon, in Ephraim (Judges 12:8-15)

Philistine Oppression – (Judges 13-16) The Philistine oppression began about the same time as the Ammonite, but lasted far longer. During the Judgeships of Eli, the thirteenth Judge; Samson, the fourteenth Judge; and Samuel, the fifteenth and last Judge; and the forty year reign of Saul the Philistines oppressed Israel. In the reign of Saul we read of the Philistine garrisons throughout the land as at Bethel (I Samuel 10:3-5) and at Geba (I Samuel 13:3), and not until all Israel was consolidated under the strong scepter of David was the Philistine yoke entirely thrown off.

Eli, the thirteenth Judge, was also High Priest, and ruled from Shiloh, the place of the Ark. History records only the events at the close of his Judgeship when, but the loss of the Ark to the Philistines at Ebenezer, and the death of Eli on the same day, the Israelites were reduced to the lowest depths of despair.

The exploits of Samson, the fourteenth Judge were all personal and restricted to a small district. He led no army, but wrought brave deeds single-handedly in the camp of Dan and the country of the Philistines. Had he added the administrative powers of a Samuel to his courage and marvelous strength, the triumphs of David would have been accomplished at this time. He was born at Zorah in the tribe of Dan (Judges 13:2), and won victories at Timnath (Judges 15:1-8); at Lehi (“The Jaw”

of an ass was the weapon used), a place whose precise location is uncertain (Judges 15:9-20); and in his death, at Gaza (Judges 16).

Samuel, the fifteenth Judge was born at Ramah, also called Ramathaim-zophim (I Samuel 1:1), and ruled from the same place during his Judgeship over Israel, from the loss of the Ark to the Anointing of Saul. The great event of his reign was the victory at Ebenezer (I Samuel 7), which gave a name to the place of the former defeat. Other places connected with this period are Kirjath-Mizpeh, the place where the active rule of Samuel both began and ended; Bethel, and Gilgal where also he exercised the functions of Judge; and Beersheba in the South of Judah, where his sons ruled for a time as deputies in his name. There were other cities during this time which remained either in the control of the Philistines, or of the Canaanites. Those on the Maritime Plain west of Judah were mainly Philistine, such as Gaza, Ashkelon, Ashdod, Ekron, and Gath. Those in the interior, as Aijalon and Jebus (Jerusalem); around the Plain of Esdraelon, as Harosheth, Megiddo, Taanach, and Hadadrimmon; and in the Jordan Valley, as Beth-shean and Jericho, were under the control of the Canaanite races.

We give the names of the fifteen Judges and their authority centers as indicated in the Books of Judges and First Samuel. Some of the locations are uncertain, but the places cannot be far from those assigned on the map. The names and locations are as follows:

- A. Othniel, Tribe of Judah
- B. Ehud, Tribe of Benjamin
- C. Shamgar, Tribe of Judah
- D. Deborah, between Ramah and Bethel in Ephraim
- E. Gideon, Ophrah in Manasseh, West
- F. Abimelech, at Shechem in Ephraim
- G. Tola, in Samir of Manasseh
- H. Jair, in Manasseh, East
- I. Jephthah, in the Tribe of Gad
- J. Ibzan, in Bethlehem, North of Mount Carmel
- K. Elon, at Aijalon of Zebulun
- L. Abdon, at Pirathon in Ephraim
- M. Eli, at Shiloh in Ephraim
- N. Samson, at Zorah in Dan
- O. Samuel, at Ramah in Benjamin

The battles of this period are as follows:

- A. Bezek
- B. Hebron
- C. Debir
- D. Zephath – All these were in the campaign of Simeon and Judah (Judges 1)
- E. Laish (Dan), the Danite conquest in the North
- F. Gibeah, the extermination of Benjamin (Judges 20)
- G. Fords of Moab, Ehud's victory over the Moabites (Judges 3)
- H. Mount Tabor, Deborah's (and Barak's) victory over the Canaanites (Judges 4)
- I. The Hill Moreh (Little Hermon), Gideon's victory over the Midianites (Judges 7)
- J. Karkor, the capture of the chiefs of Midian (Judges 8)
- K. Shechem, Abimelech's conquest (Judges 9)
- L. Thebez, Abimelech's death (Judges 9)
- M. Aroer, Jephthah's victory over the Ammonites (Judges 11)
- N. Beth-Barah, Jephthah's victory over Ephraim (Judges 12)
- O. Timnath, Samson's victory over the Philistines
- P. Lehi, Samson's victory over the Philistines
- Q. Gaza, Samson's three slaughters of the Philistines (Judges 14-16)
- R. Ebenezer, the loss of the Ark to the Philistines during Eli's Judgeship (I Samuel 4)
- S. Ebenezer, the victory of Samuel (I Samuel 7)

THE KINGDOM OF SAUL

Toward the end of the period of the Judges, Israel was far from God. The sons of Eli were “sons of Belial” and committed horrible sins in the name of God. When Eli died and Samuel became the Judge of Israel, things improved for a time, but again began to decline as Samuel grew older and the sons of Samuel also were evil in their treatment of the people. This led the people of Israel to cry to Samuel to anoint them a king so that they could be like the other nations around them. The anointing of Saul to be the first King over Israel also worked to reconcile Ephraim and Judah, since the Tribe of Benjamin from which Saul was chosen was between the two and was of no major significance, giving neither of them dominance over the other. We will present the events of Saul’s reign only so as to emphasize the location of where they took place. We divide them as follows:

- A. Saul’s appointment
- B. Saul’s wars
- C. Saul’s pursuit of David
- D. Saul’s death

Saul’s Appointment as King – (I Samuel 9-12) The appointment of Saul as King is connected with four places:

- A. Ramah, the residence of Samuel, three and a half miles Northwest of Jerusalem, where Saul was privately crowned.
- B. Mizpeh, an unknown place nearby, also Northwest of Jerusalem where he was introduced to the people of Israel as their King.
- C. Gibeah (Tuleil el Ful, four miles North of Jerusalem, Saul’s home and capital
- D. Gilgal, in the Jordan Valley, where he was formally recognized as King after his victory at Jabesh-Gilead.

The places named in the account of Saul’s search for his father’s asses, which led him to Samuel, are not known with certainty; but Shalisha may be Sirisia, thirteen miles North of Lydda, and Zuph may be another name for Zophim, or Ramah, of which the full name was Ramathaim-zophim.

The Wars of Saul – (I Samuel 11-18) They were as follows:

- A. The Ammonite war - (I Samuel 11) The Ammonites were a roving, predatory, cruel people, ancient enemies of Israel living East of the Moabites. Under their King Nahash, they invaded the territory East of the Jordan and besieged Jabesh-Gilead (ed-Deir). Saul summoned the warriors of Israel and the two met at Bezek and proceeded to rout the Ammonites and deliver Jabesh-Gilead. This victory greatly strengthened his authority over the tribes.
- B. The First Philistine War – (I Sameul 13,14) At the time of Saul’s accession, the Philistines outposts held Geba, Bethel, and other places in the mountain region. Saul sought to free the land of them, and summoned the armies of Israel who came tremblingly, being thoroughly cowed under their oppressors. Saul’s son Jonathan struck the first blow by attacking the Philisines at Geba (Jeba), near Gibeah, Saul’s capital, and soon followed it up with a great victory at Michmash, across the valley from Geba. The Israelites gained courage and pursued the Philistines , even to their own borders. Nevertheless, the Philistines continued to hold their fortresses in Israel through all the reign

of Saul, and wars between the two nations continued.

Three other wars of Saul are named in a single verse, (I Samuel 14:47), without mention of particular events. These are as follows:

C. The Moabite War – The Moabites lived South of the Brook Arnon, and East of the Dead Sea. This war might have taken place in connection with the Ammonite campaign, already referred to. No battlefields are named, so that the places of the war cannot be given. It resulted in the defeat of the Moabites, but not in their subjection to Israel.

D. The Edomite War – This war may have taken place at the same time as that with the Moabites, and may have been caused by an alliance of Edom, Moab and Ammon against Israel, as all these tribes lived near each other. As Saul pursued the fleeing Ammonites he may then have entered the lands of Moab and Edom.

E. The Syrian War – The war with the Syrians was with the Kings of Zobah (I Samuel 14:47). Zobah was situated near Damascus, Northeast of Palestine, and was the head of a kingdom until the reign of David. It is likely that Saul's campaign was a defensive one, protecting his border against a Syrian inroad, but no places or particulars are named.

F. The Amalekite War – (I Samuel 14:48 and 15:1-35) The Amalekite war was marked the turning point in Saul's career, for, although he was victorious, he failed to utterly destroy the Amalekites as God, through Samuel, had instructed him to do. They had been the first to resist Israel as she came up out of Egypt, and it was the will of God to utterly destroy them. Saul assembled his army at Telaim on the Southern border between Beersheba and the Dead Sea and marched into the land of the Amalekites, destroyed their principal city, and laid waste their country, and brought away their king as a prisoner. The command had been, not to plunder, but to destroy, since the safety of Israel, and, for that matter, the salvation of the world through Israel was at stake. These nomadic tribes had to be destroyed, not just defeated. Saul met Samuel at Gilgal and Samuel informed him that because of his disobedience to God, the Kingdom was rent from him and given to another.

G. The Second Philistine War – (I Samuel 17 and 18) The second war which is recorded between Israel and the Philistines is that in which we see the first appearance of David, who was destined to be the King of Israel, and who had already been anointed by Samuel at Bethlehem. The Philistines were encamped at a place called Ephesdammim, or Shochoh, and the Israelites were across the valley of Elah, where, between the two hosts, David met the giant, Goliath of Gath and killed him in a deed of mingled faith, skill and courage. As a result the Philistines fled and were pursued by the Israelites even to the gates of Ekron and Gath. David was now brought prominently into notice, and became a member of Saul's household at Gibeah. Jealousy of David turned Saul against him and motivated him to try to kill him by any means possible.

H. Saul's Pursuit of David – (I Samuel 19-28) The pursuit of David is the main, and principal subject of the rest of Saul's reign. The following are the places visited by David in his efforts to avoid Saul:

1. Gibeah – In Gibeah, at the capital, David was threatened with death more than once, and so he fled to Ramah.

2. Ramah – At Ramah David was with Samuel and the sons of the prophets in a neighborhood called Naioth which means “pastures”. Here Saul came to slay him, but was overcome with the spirit of Prophecy and instead of slaying David, became part of the worship while David escaped to Gibeah. (I Samuel 19:18-24).
3. Gibeah – At Gibeah David hid for a few days and then met with his friend Jonathan in a farewell meeting. Jonathan here signaled David of the danger he faced by the shooting of arrows.
4. Nob – David’s first stop in his permanent exile was at Nob where stood the Tabernacle. Here he received food and the sword of Goliath. This act of kindness cost the High Priest and the other Priests their life at the hands of Saul.
5. Gath – David then made his way to Gath, which at that time was the head of the Philistine league. Here he was suspected by the Philistines and was forced to feign insanity in order to escape their threats. (I Samuel 21:10-15)
6. Adullam – David found a hiding place in the cave of Adullam. This was in the Shephelah, or low country, perhaps at Beit Jibrin, where large caverns are found. Here a force of men gathered around him and his aged parents and his brothers joined him, probably from a well-grounded fear that Saul might use them to get to David. (I Samuel 22:1,2)
7. Mizpeh – To find a safe refuge for his parents, David left Judah and went into the land of Moab. Here he placed his parents in the care of the King of Moab while David and his men took up their abode at Mizpeh of Moab in a place called “the hold”.
8. The Forest of Hareth – By the advice of the Prophet Gad, who probably had been one of David’s companions at Samuel’s school of the prophets in Ramah, David led his little army back to the land of Judah and made his headquarters in the Forest of Hareth, perhaps Kharas. Here he received news of the massacre of the priests, and was joined by Abiathar, bearing the Ephod of the High Priest. (I Samuel 5:20-23)
9. Keilah – Next, David led his men to Keilah (Kilah, in the mountains Northwest of Hebron) to repel an attack of the Philistines. By learning that the ungrateful people of Keilah were about to betray him to Saul, he removed in great haste to the wilderness between Hebron and the Dead Sea, called Jeshimon (Waste). (I Samuel 23:1-13)
10. Ziph – In this wilderness, David remained for a time at Ziph (Tell Ziph, South of Hebron). Here he met his friend Jonathan for the last time. His followers scattered and David was alone, except for a few faithful companions. The Ziphites were willing to betray him to Saul, and he was again compelled to flee. (I Samuel 23:14-24)
11. Maon – David’s next hiding place was a mountain in the wilderness of Maon, seven miles South of Hebron. Here he was again in great danger from Saul, but was saved by an opportune foray of the Philistines which called the King and his troops away. (I Samuel 23:24-28)
12. En-gedi – From Ziph, David took refuge in the almost inaccessible mountains of En-gedi (Ain-jiddy), overlooking the Dead Sea. Here he showed his faithfulness to God by sparing Saul when it was in his power to slay him. (I Samuel 24)
13. Maon – About the time of Samuel’s death, David returned into the South of Judah, to the vicinity of Maon, seven miles South of Hebron. Here the narrow-minded Nabal was saved from David’s wrath by his wife, Abigail, who after Nabal’s death, became David’s wife (I Samuel 25). About this time in this same area, David spared Saul’s life a second time, when at night he slipped into Saul’s camp. (I Samuel 26)
14. Gath – Despairing of safety in Saul’s realm during his reign, David finally took refuge in Gath (Tell es Saffiyeh), on the Shephelah, the capital of the Philistines. Here he was more kindly

received than before as his relations with Saul were better understood, and he was able to obtain from Achish, the king of Gath, the grant of a city as his home. (I Samuel 27:1-4)

15. Ziklag – The place allotted to David was Ziklag, on the South of Judah, which at that time was recognized as a possession of the Philistines. Its location is unknown, but the best guess is eleven miles Southeast of Gaza. Here David remained during the closing years of Saul's reign. He offered to accompany the Philistines into battle against Israel, knowing he would be refused, and the lords of the Philistines refused to have him go lest he fall in with their enemies and turn against them. While the Philistines fought against Israel he returned home to find it plundered and burned. He pursued the Amalekites who had done this, overtook them, destroyed them and returned with all the women and children and possessions, as well as the booty from the Amalekites (I Samuel 27:29,30)

16. Hebron – From Ziklag, David, at the command of the Lord, went up to Hebron soon after the death of Saul. Here he was made king, first of the Tribe of Judah, and afterward of all Israel. (II Samuel 2:1-4)

I. Saul's Death – The death of Saul took place in 1010 BC after he had reigned forty years. We call this last campaign of Saul the third Philistine war, as no others are related, though their existence may be inferred. This marked the flood tide of the power of the Philistines; for it left them at Saul's death not only in control of the Plain of Esdraelon and the Jordan Valley, but of all the center of the country. Their armies met at Aphek, in the Tribe of Benjamin (their old rallying place I Samuel 4:1), and then marched North to the Plain of Esdraelon at the foot of Mount Gilboa, on which the Israelites were encamped. Saul, full of fear, went around the Philistine camp to the Village of Endor where he sought the counsel of a woman with a familiar spirit, and talked with the spirit of Samuel which gave him warning that by that time the next day he and his sons would be with Samuel. The battle the next day revealed that this was truly from God through Samuel. Saul was slain by falling on his own sword, his armour bearer followed suit, and all of Saul's sons were killed. His men in his particular command were also slain. Israel had suffered the heaviest defeat in its history because of the willful disobedience of a man whom God had allowed to lead His people. Saul's body was fastened to the wall of the city of Beth-shean, a Canaanite city, but rescued by the men of Jabesh-Gilead, in grateful remembrance of Saul's brave deed in behalf of their city early in his reign. (I Samuel 31)

THE KINGDOMS OF DAVID AND SOLOMON

David succeeded to the throne of Israel when it represented about 6,000 square miles of territory, more or less, under control; he left to his successor, Solomon, an empire embracing an area of 60,000 square miles.

David's Reign Over Judah – (II Samuel 1-4) After the death of Saul, David went from Ziklag to Hebron, and was there accepted as King over the Tribe of Judah. This part of his reign lasted for seven years, from 1010 BC to 1003 BC. During a part of this time, Ishbosheth, the only remaining son of Saul was also nominally reigning over a large part of the land, the real power being held by Abner, Saul's general, who was the ablest man of his time. War arose and, undoubtedly, many battles were fought, of which but one, at Gibeon is related. At last Abner and Ishbosheth were both murdered, though not by David's desire nor with his approbation; and with one consent David was accepted as King over all the twelve tribes.

The Union of Palestine – (II Samuel 5-7) David was now ruler over the mountain region only, as Saul had been before him, and in various places were garrisons of the Philistines and cities held by the Canaanites. He began with a siege of Jebus, or Jebusi, a fortress of the Jebusites on the border of Judah and Benjamin. Though deemed impregnable by the natives, it was taken by storm and under its new name, Jerusalem, became the capital of the Kingdom. The Philistines had been friendly with David in the past, and were perhaps recognized as the most powerful enemy of Israel at this time of his reign over Judah, but now they had become jealous of his growing power and, as of old, entered the mountain regions with their armies. But in David they met an enemy of quite a different character from either Samson or Saul. Two battles were fought, both near Jerusalem at a place called the Valley (or Plain) of the Rephaim, and in each battle the Philistines were utterly routed. David then marched to the Shefelah and the Plain. He took Gath (II Samuel 8:1) and subjugated the entire Philistine confederacy so completely that they ceased to bother the Israelites for many centuries.

David then turned his attention to the religious reformation of the people. He brought the Ark from Baale, or Kirjath-Jearim to Jerusalem, planned for the Temple which was to be built by his successor, and organized the ceremonies to be used in the Temple worship on a magnificent scale (II Samuel 6 and 7)

David's Foreign Conquests – David's foreign conquests were not all inspired by ambition, but were necessary for the safety of Israel, and to keep its people from the contamination of the idolatry of the surrounding nations. The lands conquered by David are as follows:

A. Moab – (II Samuel 8:2) It is stated by Josephus that the cruel treatment of the Moabites was in revenge for the slaughter of David's parents by the King of Moab, an event which is not mentioned in the Bible.

- B. Zobah – (II Samuel 8:3 and 4) At the time Zobah was the principal state between Damascus and Euphrates.
- C. Damascus – (II Samuel 8:5-12) Damascus, in alliance with Zobah, was the largest city in Syria.
- D. Edom – (II Samuel 8:13 and 14) Edom was South of the Dead Sea. The word Syrians in V-13 should possibly be Edomites. The battle with the Edomites was fought in the Valley of Salt, an unknown location, but probably near Sela, or Petra, the capital of Edom.
- E. Ammon – (II Samuel 10-13) The war with Ammon was the longest of David's wars, and was waged not against the Ammonites only, but against an allied force of several small Syrian kingdoms, as Zobah (already conquered, but not subjugated), Maachah, Rehob, and Tob, districts on the North and East of Israel. Three great battles were fought: the first near Medeba; the second at Helam, an uncertain locality, and the third, the siege and capture of Rabbah, the capital of the Ammonites which ended the war. It was during this war that David sinned with Bathsheba and then had her husband killed in battle. (II Samuel 11). The conclusion of this war secured the Kingdom of David from the Red Sea to the Euphrates River. One thing which made this conquest possible was that the tribes around Israel were not organized into strong nations as with Syria and Assyria, but were independent principalities easily overcome by the trained armies of David. The Kingdom which David passed on to his son Solomon was the largest in the oriental world at that time. The great kings of Egypt had long since passed away, and the East was broken up into small, weak principalities.

Calamities of David's Reign – (II Samuel 12-20 and 24) Following are the consequences of David's sin with Bathsheba, and his effort which resulted in Uriah's death:

- A. The child born to David and Bathsheba died.
- B. His son Amnon violated his sister Tamar.
- C. Absalom, Tamar's brother plotted Absalom's death.
- D. Absalom plotted against his father, David, and drove him into exile.
 - 1. Geshur where Absalom fled and was in exile after killing his half brother Amnon was a small kingdom ruled by Absalom's maternal grandfather.
 - 2. Tekos, whence the wise woman came to David to plead for Absalom will be dealt with in our study of the environs of Jerusalem. David's place of exile was Mahanaim, East of the Jordan and South of Hieromax. Absalom was defeated and killed in the wood of Ephraim, a locality not in the tribe of that name, but East of Jordan, perhaps in the place where the Ephraimites were utterly defeated by the Israelites under Jephthah. (Judges 12)
- E. The rebellion of Sheba threatened to draw the Northern tribes away from Judah and split the Kingdom. Sheba was slain at Abel-Beth-Maachah in the extreme North at the hands of his own followers (II Samuel 20).
- F. The last calamity was the pestilence which came upon Israel because of David's numbering of the people. The sacrifice which David made at the threshing floor of Araunah on Mount Moriah ended the plague.

The Close of David's Reign – (I Kings 1 and 2 and I Chronicles 22-29) At the close of his reign David was fully occupied with the organization of his empire, and in the preparation for the building of the Temple. There are but few localities named at this period, and they may be easily located on

the maps of the environs of Jerusalem.

The Reign of Solomon – Solomon's reign marked a period of peace with few incidents to mark its even tenor. The principal event of his reign was the building of the Temple in Jerusalem. We will study the probable layout of Solomon's Temple in a later section.

Solomon's weakness and sins which led to the division of the Kingdom were:

- A. Although God had repeatedly told Israel not to go back to Egypt, or to rely on Egypt for help, Solomon made a covenant with Pharaoh. (I Kings 3:1)
- B. Probably as part of the covenant with Pharaoh, he took Pharaoh's daughter as his wife. (I Kings 3:1)
- C. Solomon bought horses and chariots from Egypt to build up his army. (I Kings 4:26)
- D. Solomon built a house for Pharaoh's daughter in Jerusalem and moved her into the Holy City. (I Kings 7:8)
- E. King Solomon loved and married many strange (Gentile) wives when God had clearly warned against inter-marrying with the other nations. (I Kings 11:1-3)
- F. Solomon let his strange wives turn his heart away from the Lord and to their false gods. (I Kings 11:4-6)
- G. King Solomon finally built altars for the gods of his strange wives. (I Kings 11:7-13) All of these things angered the Lord and He took the Kingdom from the son of Solomon, Rehoboam, but left him the Tribe of Judah for David's sake, because of the Davidic covenant.

ANCIENT JERUSALEM

Names – Jerusalem has been known by a different name during each of the major periods of its existence.

- A. In the Patriarchal age it was known as Salem and its King was Melchizedek. (Properly pronounced Shalem) Genesis 14:18 and Psalm 76:2
- B. During the period of the Conquest and the Judges it was known as Jebus (Judges 19:10). Probably the whole name was Jebus-Shalem.
- C. After its capture by David it was called Jerusalem, properly, Jeru-shalaim. The earliest existence of this name is in Judges 1:7,8.
- D. The Greek form of the name is Hierosolyma.
- E. The Prophets sometimes used the poetical name, Ariel which means: “The Lion of God”.
- F. More than once in the Bible it is called “The Holy City” (Matthew 4:5 and 27:53)
- G. After its destruction at the hands of Titus, the Roman general in 70 AD. and renamed Aelia, or Aelia Capitolina, a name which it bore until 536 AD when the ancient name Jerusalem again came into use.
- H. It is now known by the Arabs as El Kuds, “The Holy.”

Location – The City of Jerusalem stands at latitude 31° 46’ North, and longitude 35° 14’ East of Greenwich, the observations being taken from the dome of the Church of the Holy Sepulchre. This may have been outside the ancient wall, but was certainly near it. It is 32 miles from the Mediterranean, 18 miles from Samaria. Its general elevation is about 2,500 feet above Sea Level.

Geologic Formation – “The vicinity of Jerusalem consists of strata of the Eocene and Chalk formations having a general dip down the watershed of about 10° East-South-east. The action of erosion has left patches of various strata; but, generally speaking, the oldest are on the West. The upper part of the Olivet chain consists of soft, white limestone with fossils and flint bands belonging to the Upper Chalk. Beneath this are, first a hard siliceous chalk with flint bands; second, a soft white limestone much used in the ancient buildings of the city; third, a hard chalk, often pink and white in color, and then known as Santa Croce marble. The underlying beds belonging to the period of the Greensand are not visible, the lowest strata in the Kedron Valley belonging to the lower chalk epoch.” (Encyclopaedia Britannica).

Valleys – The peculiar natural features of Jerusalem and much of its history are due to the arrangement of its three valleys. These unite near the Southeastern corner of the city.

- A. The Valley of Kedron – Called the Valley of Jehoshaphat (perhaps referred to in Joel 3:2 and 12) and “the King’s Dale” (Genesis 14:17 and II Samuel 18:18), the Kedron Valley lies on the East of the city between Mount Moriah and the Mount of Olives. During the summer it is dry, but in the rainy season it is the bed of a brook, from which it receives its name.
- B. Valley of the Tyropoeon – (A word supposed to mean Cheese mongers). This valley branches from the Kedron Valley at the Southern end of Mount Moriah and extends in a

Northwesterly direction. The principal ravine curves in crescent form around Mount Zion, but a shallower and less noticeable branch extends farther to the North. This valley is now almost obliterated by accumulated debris, but its ancient course has been established by recent soundings.

C. Valley of Hinnom – Also called the Valley of the Sons of Hinnom (Joshua 15:8), forms the Western and Southern borders of the city, and unites with the Kedron Valley near its junction with the Tyropoeon. Its lower portion near the Kedron was called Tophet, or “Place of Fire” (Jeremiah 7:31), and also “Gehenna” (Ge-Hinnom). It was once the seat of the idolatrous worship of Molech, and afterward became the garbage dump for the city “where the worm dieth not, and the fire is not quenched.” Jesus used this name to present a type of Hell. Gihon (I Kings 1:33) is located in the upper portion of this valley.

Mountains – Jerusalem has always been known as a place of mountains as it stood upon four distinct hills with others around its walls on every side. The names of these hills are well known, but the identification of all of them is neither easy nor unanimous among investigators. We will locate them according to the consensus of most leading scholars.

A. Mount Zion – This is the largest and highest of the hills within the city. It lies in the Southwestern section, between the valleys of the Tyropoeon on the East and North, and the Hinnom on the South and West. Its crown is 2,540 feet high. Upon it probably stood the Jebusite fortress which so long defied the Israelites, but was finally taken by David.

B. Acra – A little Northeast of Mount Zion rises Acra, an irregularly shaped hill, now 2,490 feet high, but in ancient times higher, as its crest was cut down by the Maccabean princes in order to bring it nearer to the level of the Temple Hill. It is surrounded on the North, East and South by the Tyropoeon Valley. On this may have stood the Castle, or Millo (II Samue 5:9)

C. Mount Moriah – On the Eastern side of the City is Mount Moriah where the Temple once stood, and where the Mosque now stands. In the six-day war the Jews took, among other things, the City of Jerusalem back from the Arabs, but they know that to take possession of the “Dome of the Rock” at this time would start an all-out war with the Arabs. The Dome of the Rock is where Abraham came to offer Isaac unto God. It is, therefore, sacred ground to Jew, Christian and Muslim. It lies between the Kedron Valley on the East and the Tyropoeon Valley on the West and is 2,432 feet high. Its southern end is a deep declivity called Ophel, running Southward to the junction of the valleys. It is now believed that the early city was on Ophel, and not on what afterward was called Zion.

D. Bezetha – A little West of North from Mt. Moriah, and separated from it by a slight depression is Bezetha. It lies between the Kedron Valley and the Northern branch of the Tyropoeon. Only in the later age of New Testament history was it within the walls of the city. It is 2,500 feet high.

These four mountains are all that are named as within the city walls. Calvary was not so much a mountain, but a hill outside the city where the crucifixion of Jesus took place, so that it is not to be counted in the list. But we must notice, in addition, the most important of the mountains around about Jerusalem.

E. The Mount of Olives – East of the Kedron Valley is the Mount of Olives, a range of hills which has several summits which are a little under 3,000 feet high, and directly East of the Temple. It is probable that the true place of the ascension is on the Eastern slope of this hill, near Bethany, and not in sight of Jerusalem. The next peak Southward is called the Mount of the Prophets, from a tradition that some of the prophets were buried on its side near the Kedron. The southern Peak is called the Mount of Offence, from the idol worship which Solomon established there. (I Kings

11:7).

F. The Hill of Evil Counsel – South of the Valley of Hinnom, and directly opposite Mount Zion, is an eminence known as the “Hill of Evil Counsel,” where Judas is said to have bargained for the betrayal of his Lord. Upon the slope of this hill is the traditional Aceldama, “The Field of Blood”. (Matthew 27:7,8)

Walls – Of the walls, three are mentioned by the historians and named in the Bible.

A. The first wall was built by David and Solomon, and surrounded what was known as the “City of David.” It included Zion, Moriah, and Ophel, and the Southern portion of the Tyropoeon Valley. The lines of this wall may still be traced and the foundations found in various places.

B. The second wall included Acra, extended in a curved line from the Tower of Antonia North of the Temple, to a point not yet marked with certainty, on the Northern border of Mount Zion. The location of Calvary and the place of the Savior’s burial depend upon the question whether this wall ran outside or inside the place where now stands the Church of the Holy Sepulchre; for, as these were outside the gate, if the wall includes the traditional localities, they are wrongly located, and the true places must be sought elsewhere, perhaps near the so-called Grotto of Jeremiah, North of the City. We indicate both localities, but regard the Northern as preferable.

C. The third wall was not built until after the time of Christ, but was begun by Herod Agrippa and was completed not long before the Roman siege. This section was called “The New City,” and included Mount Bezetha and the region North and Northwest of Mount Zion. Only a small portion of the wall can be located with certainty.

History of Jerusalem – This may be briefly noticed under seven periods:

A. Patriarchal Period – (2,000 to 1,300 BC) The earliest mention of Jerusalem is that in Genesis 14:18, which taken with Psalm 76:2, seems to indicate the place, though questioned by some scholars. In the time of Abraham, about 2,000 BC, Jerusalem was the seat of a kingdom under Melchizedek, who received worship and tithes from Abraham. At that time it was not only a center of political power, but a religious worship which was recognized by Abraham as Divine and Spiritual

B. Jebusite Period – (1,300 to 1,003 BC) The next reference to Jerusalem, and the earliest certain account, is at the time of the conquest, 1,230 BC. At that time it was held by the Jebusites, a race of Canaanite origin, small in numbers, but of great courage and resolution, since they were able to hold their city for four centuries against Israel. Their king, Adonizedek (Joshua 10:1) may have been a descendant of the famous Melchizedek, as the names are similar; but the ancient purity of the people’s worship had been lost in the idolatry of the surrounding races. The little city of Jebus, as it was then called, formed a confederation with the other clans of the South to resist Joshua’s invading host. But in the decisive battle of Beth-horon the Canaanites were routed, their five kings were slain (among them the King of Jerusalem), and the alliance was broken up. For the time, the city was not attacked, but the city was assigned to the territory of the Tribe of Benjamin. (Joshua 18:28). Soon after the death of Joshua, however, it was besieged by the united tribes of Judah and Simeon, as dangerous to the Northern frontier of the former. From Judges 1:8 and the writings of Josephus we learn that the lower city (perhaps of Acra) was taken and burned; but the fortress could not be taken by reason of its walls and also of the nature of the place (Josephus). The city was soon rebuilt (Judges 19:11), and remained in Jebusite hands through all the ages of the Judges and the reign of Saul.

C. Royal Period – (1,003-586 BC) When David came to the throne, a new era began in Israel, and every part of the kingdom soon felt the strong hand of its new leader. He was not one to allow a foreign fortress in the midst of his realm, and in the first year of his reign over united Israel he marched against it and demanded its surrender. Trusting in their strong situation, the Jebusites refused, and, as an insult, placed the blind and the lame on its walls in mockery of his attempt. But under the valiant Joab the height was scaled, the fortress was taken, and Jerusalem was from that time on, the City of David (II Samuel 5). David made it his capital, brought in the Ark of the Covenant and built a new wall. Solomon enriched Jerusalem with treasures and its glory, the Temple on Mount Moriah.

After the division of the kingdom it remained the capital of Judah, though close to the border of the ten tribes. It was taken without resistance from Rehoboam, by Shishak, the King of Egypt, and robbed of its wealth in 930 BC. In the reign of Jehoshaphat it was restored to something like its former prosperity; but under his son Jehoram, 840 BC, it was taken by a sudden attack by the Philistines and Arabians, and was again plundered. Under Athaliah it became a center of Baal worship, but was reformed by Jehoida in the earlier days of the reign of Joash. Joash, however, in his later years, allowed the people to fall back into idolatry, with the usual result; for about 800 BC, the powerful Hazael, King of Syria overran the Shefelah, defeated Judah, and was only kept from entering the city by a gift of its treasures. Amaziah, the next king, elated by a victory, offered battle at Beth-shemesh to Joash, King of Israel, then the most powerful state between Egypt and Assyria. He was defeated and Jerusalem was entered by the troops of Israel, its wall was thrown down, and it was again plundered. The city suffered during the wicked reign of Ahaz, but was restored and Divinely protected from destruction at the hands of the Assyrians during the reign of Hezekiah. After the death of Josiah it was entered by the Egyptians under Necho; but its final destruction was wrought by Nebuchadnezzar of the Babylonian Empire. Twice he visited the city with a heavy hand, setting up one king after another; and when his puppet king, Zedekiah again rebelled, he besieged and destroyed the city in 586 BC. For the first time since David's reign, the city was totally destroyed and its people taken into captivity.

D. The Period of Restoration – (586 BC – 70 AD) After lying desolate for fifty years, the city was again occupied by Zerubbabel, by decree of Cyrus in 536 BC. For nearly a century it remained unwallled and sparsely settled until its wall was rebuilt by Nehemiah in 444 BC. From that time on it grew rapidly and again became the metropolis and capital of the Jewish State. Alexander the Great visited it in 332 BC, and gave the Jews certain privileges in his empire. (Grecian) The city was taken by Ptolemy Soter, king of Egypt in 320 BC because the Jews would not fight on the Sabbath. In 302 BC it was taken by Antiochus, the King of Syria, and, after a revolt by his son, Antiochus Epiphanes, in 170 BC and 168 BC. The latter capture was followed by a bitter persecution of the Jewish religion in which thousands of lives were sacrificed. A deliverer arose in the family of Mattathias, whose son Judas Maccabeus rescued the city and restored the worship of the Temple. Under the Maccabean princes the city was generally prosperous, though with occasional reverses. The Romans first besieged and took the city in 63 BC under Pompey. Herod the Great beautified the city, erected many buildings and rebuilt the Temple throughout. But the most terrible of all scenes during the annals of Jerusalem's history were those which took place in the revolt of the Jews against the Roman Empire, and the destruction of the city by Titus in 70 AD. For years it was the arena of riot, of the bloody strife of factions, and of massacre which scarcely ceased during the final siege. At last the city and Temple were taken by Titus, demolished and burned, and for a second time, Jerusalem was left in utter desolation.

E. The Roman Period – (70-637 AD) For fifty years after its destruction Jerusalem was not mentioned, and probably remained uninhabited. But, after the attempt by the false messiah Bar-cocheba to rebuild the city and Temple and restore the independence of the Jews, an attempt which was only quelled by calling forth all the powers of the empire – the emperor Hadrian resolved to

build a heathen city on its site. He named it Aelia Capitolina, built on Moriah a temple to Jupiter, and allowed no Jews to enter the walls, a prohibition which remained in force until the temple became Christian. Constantine, the first Christian ruler of Rome, restored the ancient name; and his Mother, Helena, 326 AD made a pilgrimage to the city, which now began to be regarded as a sacred place by Christians. At this time the first Church of the Holy Sepulchre was built over the place Helena regarded as the tomb of Jesus. The emperor Julian, 362 AD, out of hatred for the Christians, undertook to rebuild the Temple and make it once more a Jewish center, but was defeated in his plans by earthquakes and the leaping forth of subterranean fires.

In 529 AD the Emperor Justinian founded a church upon the site where now stands the Mosque el Aksa, and a tide of pilgrims, increasing with each generation began to visit the holy places. In 614 AD the city was taken by the Persian King Chosroes II, the churches were destroyed and the multitudes of priests and monks were slain; but fourteen years afterward it was retaken by the emperor Heraclius, and held, though but for a short time by the Christians.

F. The Medieval Period – (637-1517 AD) In 637 Palestine and Jerusalem passed under the dominion of the Moslems, then ruled by the caliph Omar; but the holy places were respected, and the Christians were allowed to retain their churches. Under the Fatimite caliphs of Cairo the Christians were persecuted, and the Church of the Holy Sepulchre was several times destroyed and rebuilt. The pilgrims from Europe brought trade and tribute so that the city flourished, in spite of frequent pillaging and captures by various Arab and Turkish hordes. On July 15, 1099, it was taken by the Crusaders, after a terrible assault, and for eighty eight years was the seat of a Christian kingdom. Saladin re-conquered it in 1187 AD; and various changes in its government and several sieges followed until 1517 AD, when it finally passed under the rule of the Turks.

G. The Modern Period – (1517 AD to 1948 AD) During this time there were few changes in the city's condition. The present wall was built by the sultan Suleiman in 1542 AD. In 1832 Jerusalem was seized by Mohammed Ali, pasha of Egypt, but was again restored to the sultan through the interference of the European powers. In World War I the city was taken by the British in December 1917 and under General (now Lord) Allenby, and went under a mandate in the hands of Great Britain. The British were forced to withdraw from the mandate in 1948 and Israel again became a sovereign nation.

H. Present Day Jerusalem – (1948 to the present) Although there have been many challenges to Israel, they maintain about the same holdings today that they did under King Saul. In the six-day war Israel was attacked by all her neighbors at one time, but miraculously forced them back, occupying the Golan Heights, the West Bank, the Negev, and all of the desert to the East bank of the Nile. Some of this area has been returned, but much tension remains because of age-old Israel-Arab strife: claims and counter-claims. We know that this ancient city belongs to Israel, but although they now occupy the city, they dare not try to take possession of the Dome of the Rock as yet. Preparations have already been made to rebuild the Temple which God's Word tells us will take place at least by the beginning of the Tribulation Period. In the one thousand year reign of Christ on Earth at the end of the Tribulation Period, Christ shall reign from the New Jerusalem, the capital of the world. Then it truly shall be "The City of Peace."

THE ENVIRONS OF JERUSALEM

Although there are several peaks in Palestine, which are higher than Mount Zion, there are but few cities that are situated on such elevated spots. This fact explains such Scripture statements as “Beautiful for Situation” and “I will lift up mine eyes unto the Hills...” There are six main roads leading to Jerusalem. We will take each one, starting from Jerusalem and see where it leads.

The Northern Road – Starting at the Damascus Gate, the Northern Road leads almost due North through the Mountains toward Shechem and Damascus, passing more historic localities than the other roads. Not all of these sites are definitely determined.

A. Scopus – About a mile North of Jerusalem, and, traditionally the spot from which Titus first viewed the City of Jerusalem. This may also have been the location of Mizpeh, the place of assembly for Israel during the time of the Judges. Both Mizpeh and Ramah are uncertain. One means “watchtower” while the other means “height”, so they could have been the same place.

B. Nob – A city of the Priests, the city is located one mile farther North to the West of the road. The Tabernacle was kept here during the reign of Saul, and it was here that David visited the High Priest and received the sword of Goliath, bringing about the death of all the priests at the hand of Saul (I Samuel 21:1-9 and 22:9-19)

C. Gibeath – This city lies on the East of the road, two and one half miles from the city. The city is first mentioned in the story of the Levite in Judges 19, but its principal interest is the fact that it was the home of the court of King Saul. Today it is in ruins forming kind of a rounded pile of stones.

D. Anathoth (Anata) – The birthplace of prophet Jeremiah, and a priestly city is about three miles Northeast of Jerusalem on a path branching out of the main road. It is now a village of about twenty homes.

E. Ramah – Some locate the home of Samuel at Er Ram on the East of the road, but some place it on the Northwest road.

F. Michmash, now called Mukkmas, the scene of Jonathan’s daring exploit, lies on a hill joining a ravine seven miles Northeast of the city; and a mile away in plain sight is Geba, the camping place of Saul’s army at the time of the battle (I Samuel 13)

G. Ai – The place where Joshua’s army was repulsed by the Canaanites because of the sin of Achan (Joshua 7) and which, after his punishment was destroyed by the Israelites, is nine miles North of the city. It is now a desolate heap known as et Tell.

H. Beeroth (wells) – Now el Bireh, ten miles North, was one of the Gibeonite cities which made peace with Joshua and Israel (Joshua 7:19). According to tradition, Mary and Joseph, returning from Jerusalem, first missed the boy Jesus (Luke 2:44) and it is now the halting place of caravans headed North.

I. Bethel (House of God) – Now called Beitin, is ten miles North of Jerusalem, and is a place of many Scriptural associations. Here Abraham pitched his tent and built his altar on his entrance into the Land of Promise (Genesis 12:8); here Jacob had his dream of the ladder reaching to Heaven (Genesis 28:11-22), and on his return from Syria (Padan-Aram), again dedicated the place as sacred (Genesis 35:6-15). During the period of the divided kingdom it was one of the places where the golden calves were set up for Israel to worship, but also was the location of a school of prophets.

(I Kings 12:29-33 and II Kings 2:2,3). It is now an uninhabited ruin.

J. Rock Rimmon – Now Rummon, eleven miles North of Jerusalem is the place where the remnant of the Tribe of Benjamin took refuge after the civil war (Judges 20 and 21).

K. Ophrah – (In the New Testament, Ephraim) This was the retreat of Jesus after the raising of Lazarus in John 11:54. It is thirteen miles North of Jerusalem. It is in a wilderness on the edge of the Jordan Valley and outside the line of travel. It is now called et Taiyibeh.

The Eastern Road – From Jerusalem the Eastern Road leads through a barren region of crags and ravines, almost without inhabitants, except for the robbers who have always haunted it since the days of the “Good Samaritan” (Luke 10:30). The road is a continual descent from a height of 2,700 feet above sea level to 1,300 feet below sea level in a distance of twenty miles. This is an average of one thousand feet in every five miles. The only place passed on the route is Bethany, now called el Azariyeh, the home of Mary and Martha, the place where Lazarus was raised from the dead, and near where Jesus ascended (Luke 24:50). It is on the Eastern slope of the Mount of Olives, and about a mile and a quarter from Jerusalem. Beyond this place the road becomes more steep, descending toward the Jordan Valley.

The Southern Road – Leading along the crest of the hill country toward Hebron, the Southern road also passes few places of historical interest.

A. The Plain of Rephaim – This plain is located just South of Jerusalem. Here David twice met and defeated the Philistines (II Samuel 5:18-25). The name may be derived from the most ancient people who inhabited the mountain regions of Palestine before the Amorites were in the Land.

B. Rachel’s Tomb – Four miles South of Jerusalem is Rachel’s tomb. This may represent the place where Jacob, while traveling South, lost his beloved Rachel, the mother of Joseph and Benjamin (Genesis 35:16-20). The monument now standing is of comparatively recent date; but it may occupy the site of one more ancient.

C. Bethlehem – Six miles Southwest of Jerusalem we come to Bethlehem, a small town, yet having great import as the birthplace of David and our Lord Jesus Christ. It is situated on the side and summit of a steep hill and contains just a few thousand inhabitants. Many places connected with the birthplace of Jesus are to be seen, but there is no authority for their precise location except tradition. In a cave near the small village, Jerome wrote his translation of the Bible, the Vulgate Version, recognized as the accepted Bible by the Roman Catholics.

D. The Valley of Elah – This valley is just a little beyond Bethlehem. Just to the West of here is where David fought with Goliath and won his first honors as a warrior before Israel (I Samuel 17)

E. Hebron – Some eighteen miles South of Jerusalem is Hebron. This is one of the most ancient towns in the world, occupied before the time of Abraham; the burial place of the Patriarchs, the capital of David’s kingdom of Judah, and the place where Absalom’s rebellion was begun. It is a large town, inhabited by intolerant Mohammedans, who closely guard the sanctity of the mosque which covers the grave of Abraham, Isaac and Jacob. It is now called el Khulil, “The Friend,” i.e., Abraham, the Friend of God.

F. Jeshimon – This is a wild region between Hebron and the Dead Sea having few inhabitants. The name Jeshimon means “The Waste.” It is recognized as the Wilderness of Judaea where David wandered during his exile when he was persecuted by Saul, in constant danger of his life, and where Christ was tempted after His long fast of forty days.

The Southwestern Road – The road “that goes down from Jerusalem unto Gaza, which is desert” (Acts 8:26) is the Southwest Road. It passes through ravines and among mountains, descending through successive plateaus, from the mountain region to the Shefelah, or low hills, and from there to the Mediterranean. It is desert in the sense that no towns lie along the route. The fountain where Philip baptized the Ethiopian treasurer is shown at Ain Haniyeh, four miles Southwest of Jerusalem, but only tradition supports this claim.

The Western Road – The Western Road leads to Joppa (now Jaffa), descending from the mountains to the sea.

- A. Emmaus – Four miles West of Jerusalem one comes to the Bible town of Emmaus (Kuloniyyeh), the place to which the two disciples were walking when they were joined by the risen Christ (Luke 24:13). The place, however, is disputed.
- B. Kirjath-Jearim, or Baalah – The location is seven miles from Jerusalem at Kuryet el Enab. Here the Ark of the Covenant was brought from Beth-shemesh after its return from the Philistines, and remained until it was moved by David to Jerusalem (I Samuel 6:21 and II Samuel 6:2) Baalah is now a relatively small village.

The Northwestern Road – Branching from the Northern Road just beyond Gibeah, the Northwestern road winds down the mountains to the seashore at Joppa. Among its places of interest are the following:

- A. Mizpah (Watchtower) – Located four miles Northwest of Jerusalem is the place where Samuel gathered the people for reformation and won his great victory over the Philistines. This may also have been Ramah, the birthplace and burial place of Samuel.
- B. Gibeon at el Jib – This is a hill six miles from Jerusalem. This was the head of the Hivite league of cities which made peace with Israel and were spared by Joshua at the time of the conquest (Joshua 9:17), which led to the battle of Beth-horon, the decisive event of the war. Here also a skirmish took place between the soldiers of David and Abner and Asahel, Joab’s brother was killed (II Samuel 2:12-24) The Tabernacle was here during the reign of David, while the Ark was at Zion. Here Solomon chose wisdom.
- C. Beth-horon – This is five miles beyond Gibeon and was the location of the decisive battle of the conquest. This was the most important battle ever fought since upon it rested the religion of the world. It was in this battle that the sun stood still (Joshua 10:9-14). The upper Beth-horon is at Beit el-Foka and the lower at Beit Ur el-Tahta, two miles beyond it.

THE DIVISIONS OF SOLOMON'S EMPIRE

On the death of Solomon in 935 BC, the empire that had been won by the sword and consolidated by the statesmanship of David fell asunder because of the idolatry of Solomon in the end of his reign. Five kingdoms took its place. These were:

Syria – The portion of Solomon's empire North of Mount Hermon and extending to the Euphrates revolted and formed the Kingdom of Syria, having Damascus for its capital. This kingdom, at first small, soon arose to power, and at its height, under Hazael, was the leading nation in Asia West of the Euphrates. It fell about 750 BC under the power of Assyria.

Israel – South of Syria was the Kingdom of Israel (the Northern ten tribes) under the rule of Jeroboam who began his reign in 935 BC soon after the death of Solomon. This included the larger portion of Palestine proper, having 9,400 square miles while the rival Kingdom of Judah had but 3,400 square miles. It received the allegiance of all the tribes on the East of Jordan. The boundary line between the two kingdoms ran from just South of Jericho, Bethel and Joppa. This line was variable, however, being moved Northward or Southward according to the relative power of the kingdoms. Over this kingdom reigned nineteen kings, representing several dynasties, with intervals of anarchy and frequent change. At first its capital was Shechem, then Tirzah, until Omri, the founder of the third dynasty, chose a permanent location at Samaria, which soon became to Israel what Jerusalem was to Judah, and in time gave its name to the entire province. Its two religious sanctuaries were at Dan on the North and at Bethel on the South, where their worship was centered in two golden calves provided by Jeroboam. The Northern Kingdom fell to Assyria in 722 BC.

Judah – The Kingdom of Judah included the tribe of that name, a portion of Benjamin, and perhaps of Simeon also, though the Southern boundary was always uncertain. The Shefelah, or low hills and the seacoast were probably controlled by the Philistines, though normally belonging to Judah. This kingdom remained loyal to the house of David during all its history, and was ruled by twenty-one kings, all of one family. It was finally destroyed by Babylon under Nebuchadnezzar in 586 BC.

Moab – The Kingdom of Moab was East of the Dead Sea between the brooks Arnon and Zered. It was normally subject to Israel, the Northern Kingdom, but from the indications of history and of the Moabite Stone (a monument of Mesha, the King of Moab, erected in the time of Elisha the prophet), it may be inferred that it had its own government, and only occasionally paid tribute to the ten tribes. Strong kings like Omri, Ahab and Jeroboam II, may have held power over it, but during most of the time it was practically an independent kingdom.

Edom – South of the Dead Sea was the Kingdom of Edom, which had been conquered by David and remained subject during the reign of Solomon. After the division of the kingdom it held about the same relation to Judah that Moab held to Israel, dependent and tributary, but not annexed as part of the realm. There was a King of Edom during the reign of Jehosaphat (II Kings 3:9), but evidently

subject to Judah. The Edomites finally gained their independence during the reign of Jehoram, the son of Jehoshaphat (II Kings 8:16-22), despite a defeat they suffered at Zair (probably Seir or Sela). Like all the kingdoms around it, this kingdom fell under the rule of Nebuchadnezzar. God had pronounced destruction on Edom because they helped Nebuchadnezzar overthrow Judah, hoping to gain the territory it always believed was theirs. The epoch of these five kingdoms and their interaction is divided into several periods as follows:

A The Period of Division – (935-843 BC) During this period Syria, Israel and Judah strove for supremacy. This period extended from the beginning of the reign of Jeroboam to that of Jehu in the North; and from the reign of Rehoboam to that of Joash in the South. For the first half century of this period wars were constant between Israel and Judah. During the second half-century Syria grew in power to the place where Israel and Judah sometimes found themselves allied in resisting the Syrians, and nearly all the battles were between Israel and Syria. The leading events of this period were:

1. The accession of Jeroboam following the division of the kingdom under Rehoboam, and the break-up of the kingdom of Solomon.
2. The invasion of Judah by Shishak, King of Egypt, and the loss of all the treasures of David and Solomon (II Chronicles 12) which permanently crippled the kingdom.
3. The wars of Jeroboam with Judah, culminating in the Battle of Zemaraim, near Bethel, a signal defeat for Israel (II Chronicles 13)
4. The invasion of Judah by the Ethiopians under Zera, and the victory of Asa at Mareshah (II Chronicles 14).
5. The introduction of the worship of Baal to Israel by Ahab (through his wife Jezebel), and with the worship of Baal, the appearance of Elijah the prophet (I Kings 16-19).
6. The wars with Syria, with the victory of Israel at Aphek, and the defeat at Ramoth-Gilead (I Kings 20-22).
7. The invasion of Judah in the reign of Jehoshaphat, by the allied forces of Ammon, Moab and Edom, and their slaughter at Berachah (II Chronicles 20)
8. The allied war of Israel and Judah with Moab, and the battle of Kir-Haraseth, commemorated by the Moabite Stone, discovered in 1868 (II Kings 3).
9. The revolt of Edom from Judah, in the reign of Jerhorm. Jehoram gained a victory at Zair (no doubt Shela, or Petra), but could not retain supremacy over the Edomites.

B. The Syrian Period – (842-799 BC) The Syrian period with revolutions in the same year in Damascus, Samaria, and Jerusalem, as the result of which, Hazael mounted the throne in Syria, Jehu, that of Israel, and Athalia, the Queen-mother usurped the throne of Judah. Hazael (II Kings 8:7-15) established a powerful kingdom. He conquered all of Israel East of the Jordan (II Kings 10:32,33), reduced Israel under Jehoahaz to a condition of vassalage (II Kings 13:1-8), took Gath from Judah, and was only withheld from besieging Jerusalem by the payment of a heavy tribute (II Kings 12:17,18 and II Chronicles 24:23,24). The principal events of this period are as follows:

1. The accession of Hazael in Syria, Jehu in Israel, and Athaliah in Judah, 842 BC.
2. The destruction of Baal worship in Israel (II Kings 10).
3. The conquests of Hazael East of the Jordan (II Kings 10:32,33)

4. The slaughter of Athaliah and the accession of Jehoash in Judah (II Kings 11)
5. The repairs of the Temple by Jehoiada (II Kings 12)
6. The Prophecies of Jonah and Joel.
7. The subjection of Israel under Hazael.
8. Hazael's campaign against Judah and the capture of Gath.
9. The death of Hazael.

C. The Period of the Restoration of Israel – (779-742 BC) The Syrian conqueror, Hazael left as his successor a weak prince, Ben-hadad III, who was unable to hold his dominions against the ability of the third king of the House of Jehu in Israel, Jehoash, or Joash, and his still greater son, Jeroboam II. Under these two able rulers the kingdom of the ten tribes rose to its greatest height. The territory lost was regained, nearly all of Syria was conquered, Judah was made tributary, and Samaria gave laws to a large part of Solomon's empire. This period was marked as the era of two great prophets, Jonah and Joel, and from its brilliant, but brief prosperity, has been called the Indian Summer of Israel. At the opening of this epoch Amaziah reigned in Judah. He won a battle in Edom but, venturing to attack Israel, was routed at Beth-shemesh, and, for the only time in Judah's history the army of the Ten Tribes entered Jerusalem as victor (II Kings 14). Uzziah, his successor was more successful and held his kingdom in security against both Israel and his enemies on the South.

D. The Fall of Israel – (742-722 BC) The decline of Israel after Jeroboam II was rapid. A succession of usurpers seized the throne, the foreign conquests melted away, and anarchy prevailed. The cause of these sudden changes was two-fold: Israel went rapidly deeper into Idolatry, and Assyrian power under a succession of war-like kings, who made Ninevah the capital of the Eastern world. Syria fell before their armies and Israel soon followed. In the reign of Menahem, Israel became tributary to Assyria; and in the reign of Pekah, 735 BC, the portion of Israel on the North, including the tribe of Naphtali, was carried into captivity by Tiglath-pileser (II Kings 15:29). In the reign of Hoshea, Samaria itself was taken (722 BC) by Sargon (having been besieged by Shalmaneser), and the Ten Tribes were finally taken into captivity to Halah and Habor (II Kings 17). The chronology of this period is uncertain. The period goes with the map of the Assyrian Empire.

E. The Fall of Judah – (722-586 BC) The Kingdom of Judah lasted more than a hundred years after that of Israel, though some of the time as a subject to Assyria to which Ahaz and most of the kings after him paid tribute. The most important events of this period were:

1. The reforms of King Hezekiah, and the deliverance of Jerusalem from Assyria under Sennacherib (II Chronicles 30-32).
2. The captivity of King Manasseh among the Assyrians, and his return (II Chronicles 33)
3. The attempts at reformation under King Josiah, and his death at the Battle of Megiddo (II Chronicles 34,35).
4. The rise of the power of Babylon, and Nebuchadnezzar's first invasion of Judah in the reign of Jehoiakim in 606 BC. From this date Judah was subject to Babylon, and the seventy years captivity began.
5. The rebellion of Zedekiah, the last king of Judah under Nebuchadnezzar, the long siege of

Jerusalem, the destruction of the kingdom and the final carrying of Judah into captivity in Babylon. 586 BC. The most important wars, sieges and battles of this period are as follows:

- a. Zemaraim – This battle, near Bethel was fought between Jeroboam and Abijah, the second King of Judah under the divided kingdom, in 917 BC, and resulted in the defeat of Israel and the ruin of all of Jeroboam's ambitious plans. (II Chronicles 13)
- b. Mareshah – In this battle in Judah on the border of the mountain region, King Asa defeated Zerah, the Ethiopian king of Egypt, and an immense host, 900 BC. (II Chronicles 14).
- c. Samaria – The siege of Samaria by Ben-hadad, King of Syria, in the reign of Ahab who was able to repel the invaders through Divine intervention. (I Kings 20).
- d. Aphek – The victory at Aphek, won by Ahab over Ben-hadad and the Syrians. Ahab, however, allowed the fruits of the victory to be lost when he might have made this battle decisive for Israel in its results (I Kings 20:26-43).
- e. Ramoth-Gilead – The battle of Ramoth-Gilead, in which the Syrians, under Ben-hadad were victorious over allied Israel and Judah, and Ahab, King of Israel was slain. (I Kings 22).
- f. Berachah – The slaughter of the allied Moabites and Ammonites, and Edomites at Berachah, The Valley of Blessing, in the reign of Jehoshaphat, King of Judah (II Chronicles 20).
- g. Kir-Haraseth – The war of Israel, Judah and Edom against the Moabites in which a great battle took place at Kir-Haraseth in the land of Moab, when the King of Moab offered his own son as a sacrifice in the sight of the contending armies (II Kings 3). This was during the reign of Jehoshaphat in Judah, and Jehoram in Israel.
- h. Samaria – A second siege of Samaria by the Syrians under Ben-hadad their king in the reign of Jehoram King of Israel, and a miraculous deliverance of Israel by God (II Kings 6,7).
- i. Zair – A battle at Zair (probably Sela or Petra) in Edom in which the King Jehoram was surrounded by the revolting Edomites, and won a victory, yet could not prevent the Edomites from gaining their liberty (II Kings 8:21,22).
- j. Gath – The capture of Gath by the Syrians under King Hazael, in the reign of Jehoash, King of Judah (II Kings 12:17).
- k. Aphek – The victory of King Jehoash of Israel over the Syrians at Apek, which was foretold by Elisha (II Kings 13:17-25).
- l. Beth-shemesh – In this battle Israel won a victory over Judah, resulting in an Israelite army entering Jerusalem, in the reign of Amaziah of Judah (II Kings 14).
- m. Samaria – The final siege and capture of Samaria during the reign of Hoshea by the Assyrians under Shalmaneser, and the extinction of the kingdom of the Ten Tribes (II Kings 17:1-6).
- n. Megiddo – The Battle of Megiddo, in which King Josiah of Judah lost his life while resisting the invasion of Pharaoh-necho, the King of Egypt (II Kings 23:29).
- o. Carchemish – Two battles at Carchemish near the Euphrates, in the first of which Pharaoh-Necho of Egypt was victorious (608 BC) was thoroughly defeated by Nebuchadnezzar and compelled to relinquish all his conquests in Asia (II Chronicles 35:20).
- p. Jerusalem – The complete destruction of Jerusalem by Nebuchadnezzar and the extinction of the Kingdom of Judah (II Kings 25).

THE GREAT ORIENTAL EMPIRES

The history of the Bible is so interwoven with that of the East that a view of its great empires is necessary. All the lands between the Mediterranean and the Persian Gulf were united at one period under one government, and formed an empire which was constantly changing according to the power or weakness of its dominant state; for in the Oriental World there never has existed anything like a confederation of states on an equality. At different periods Ur, Babylon, or Nineveh conquered all the surrounding lands; or at other periods a single race, as the Medes and Persians obtained supremacy. The empire thus arose and fell, to be succeeded by a similar empire with another center. During the Old Testament history, between the days of Abraham and of Ezra, more than 1500 years, four successive empires appeared in the East. These were:

The early Babylonian Empire, about 2000-1120 BC.

The Assyrian Empire, about 1120-626 BC.

The Babylonian (Chaldean) Empire, 606-536 BC.

The Persian Empire, 536-330 BC.

The Early Babylonian Empire

The Early Babylonian Empire began in about 3000 BC with several states, each having a city as its capital. Among these cities were:

1. Ur (Mugheir) – The birthplace of Abram (Abraham) who was the first of the Patriarchs. It was a very modern city for its time, with oil-fueled street lights, curbed and paved streets, multi-storied buildings, and water brought into the homes by viaduct.
2. Lagesh (Shirpura) Little is known of this city.
3. Isin – Little is known of this city.

These separate kingdoms were eventually formed into an empire of which Babylon was the capital, in the reign of Hammurabi (The Amraphel of Genesis 14:1) about 1967 BC. It lasted with varying fortunes for a thousand years.

The Assyrian Empire

This empire rose from the small country of Asshur, about 25 square miles in extent, lying East of the Tigris and North of the lower Zab. Its capital was the city Asshur, now called Kileh Sherghat, sixty miles South of Nineveh. The city rose to power in the fourteenth century BC when under Tukulti-ninib, Babylon was captured and the Babylonian Empire became the Assyrian. Afterward, Nimrud, twenty miles South of Nineveh became the capital. Not until 702 BC did Nineveh become the royal residence for Sennacherib. It soon surpassed the former capitals in size and magnificence, and became one of the largest cities of the East. It then included four cities surrounded by one wall and forming a parallelogram. The greatest kings of this empire were Shalmaneser, who warred on Samaria and erected the Black Obelisk which now stands in the British Museum, and by its inscriptions furnishes the best record of the kingdom down to its own age; Sargon, who completed the conquest of Samaria, and otherwise added to the empire; Sennacherib, who enlarged and beautified Nineveh, warred from Babylon to Egypt and extorted tribute from Hezekiah, King of

Judah; Esar-haddon, son of the preceding who saw the empire at its height, embracing Assyria, Armenia, Media, Babylonia, Elam, Mesopotamia, Syria, Israel, Judah and the Northern portion of Egypt. The lands, however, for the most part, retained their own rulers, customs and government, but recognized themselves as vassals to the Great King, as he is styled in the inscriptions. Esar-haddon took Manasseh, King of Judah, captive to Babylon, and repopulated Samaria with colonists from other lands. His son, Asshur-bani-pal, saw the decline of his kingdom and was the last of the great kings, though he built a vast palace at Ninevah. There was no coherence or unity in the empire, whose provinces were held together only by the strong arm of the King; and on the death of Ashur-bani-pal, a general revolt took place among the subject nations, his son perished, and Nineveh was utterly destroyed, never again to appear in history. Their destruction was prophesied by the prophet Nahum, and was brought about by their mistreatment of Israel and Judah. The boundaries of the empire are given in Map 9, page 14 in the Bible Atlas. On the North were the Armenian Mountains, the River Cyrus (now called the Kur), North of Araxes, and the Northern range of Mt. Taurus; on the East, the Caspian Sea and the Great Salt Desert, and upper Egypt; on the West, the Mediterranean and the River Halys.

The Babylonian (Chaldean) Empire

The period of the Babylonian Empire (606-536 BC) has more correctly been termed that of the "Four Kingdoms," since the East was not then, as during the Assyrian period, under one government. The destruction of Nineveh had been brought about by the Medes and the Babylonians under their kings, Cyaxares and Nabopolassar, and these two people succeeded to most, but not all of the conquest of Assyria.

1. Media not only won its own independence, but also obtained possession of Armenia, Assyria Proper (North of the Tigris), and Elam. Persia had already been conquered, and this the largest, though the less important, portion of the great Assyrian Empire now belonged to Media.
2. Babylonia obtained Chaldea and Mesopotamia, Syria and Palestine. Most of these countries had claimed their independence on the fall of Assyria, and their conquest occupied the reign of Nabopolassar. Thus the important parts of the Bible world were nearly all under the rule of Babylon.
3. Lydia – A new kingdom arose in Asia Minor, that of Lydia, embracing all of the lands between the Aegean Sea and the River Halys, destined, however to have a short history, for it formed one of the earliest conquests of Cyrus the Great.
4. Cilicia – Cilicia appears for the first time on the map, being situated between the Euphrates and Lydia, North of Syria and South of the Halys River. It retained its independence until the close of the Babylonia Period, when it was annexed to Persia, though even then it retained its own kings.
5. Egypt – Even though outside the Asiatic world, it soon shook off the yoke of Assyria and resumed its independence; but trying to compete with Babylon, the empire of the East, it was defeated at Carchemish by Nebuchadnezzar and was compelled to retire from Asia. Some suppose that it was conquered by Babylon, and it is possible that for a few years Egypt may have recognized the supremacy of Nebuchadnezzar by paying tribute, but it was never a part of his empire. The map of the Oriental world, as thus reconstructed, lasted about a century, though with varying boundary lines; as for instance, Elam, or Susiana sometimes formed a part of Babylonia, and at other times, of Media. During this time Babylon was the metropolis of the East. It was built to the greatness of Nebuchadnezzar who finished the Tower of Belus, raised the Hanging Gardens, and built great palaces. Two-thirds of the bricks unearthed in the ruins of Babylon bear his name. The City formed a square on both sides of the Euphrates, covering an area of 130 square miles, about that of city and county of Philadelphia. It was surrounded by double walls, one of which was said to have been 300

feet high, and so wide that six chariots could be driven abreast along its top. The greatness of the city, however, was short-lived. It was taken by the Medes and Persians in 536 BC and soon began to decline, though it remained in a decaying condition for nearly a thousand years afterward.

The Persian Empire

As the Babylonian power rose with Nebuchadnezzar, that of Persia (536-330 BC) began with Cyrus the Great. He was the hereditary king of the Persians and headed a revolt against the Medes which resulted in reversing the positions of the two races so that the Persians became dominant. He then led his united people Westward and conquered Croesus, the King of Lydia, thus extending his dominion from the Persian Gulf to the Aegean Sea. The power of Babylon began to fall on the death of Nebuchadnezzar, whose successors were weaklings, and 536 BC Cyrus took the city of Babylon. His dominions were now larger than the old Syrian Empire; and under his successors, the conquests of Persia were pushed both Eastward and Westward, until under Darius the Great, they embraced all the lands from the Indus to the Nile. See Map 11 on page 16. Darius divided the kingdom or Empire into 20 satrapies, or provinces. This Empire lasted for 200 years until its conquest by Alexander the Great in 330 BC, when the scepter of the East passed into European hands, and Greece gave law to Asia. In the extent of its territory, in the strength of its dominion, and in the consolidation of its conquests, Persia was far greater than Assyria of Babylon. The scale of the maps of the Assyrian, Babylonian and Persian maps are all the same so that one can see their relative proportions. The map of the Persian Empire represents the state of the Oriental world at the close of the Old Testament period. When Ezra and Nehemiah were at Jerusalem, and Haggai and Malachi were the prophets of Judah, all the lands were under the dominion of Persia, and were governed from Shushan the Palace, or Susa.

THE PERIOD OF RESTORATION

536 BC – 70 AD

The closing portion of Old Testament History, from the edict of Cyrus the Great, 536 BC permitting the captive Jews to return to Palestine, is known as the Period of Restoration. From that time until the end of Jewish history, the land was under foreign rule. The Period of Restoration, from the return from captivity to the Birth of Christ may be divided as follows:

Persian Supremacy – (536-330 BC) During the 200 years of the Persian Empire, the Jews were kindly treated by their sovereigns, and permitted to regulate their own affairs. Under Darius the Great who ruled from 521 to 486 BC, the second Temple was completed. Under Xerxes, the next monarch, called in the Bible Ahasuerus, the events of the Book of Esther took place. Under his successor, Artaxerxes Longimanus, 466-425 BC the Jewish State was reformed by Ezra and the walls of Jerusalem were built by Nehemiah. Soon after this occurred, the separation of the Samaritans, and a rival temple was built in Mt. Gerizim.

Macedonian Supremacy – (330-321 BC) Though brief, the Macedonian supremacy brought to pass vast results. Alexander the Great, in a brilliant series of battles, subjugated the entire Persian Empire and became master of the Oriental world. He dealt kindly with the Jews, notwithstanding their loyalty to the Persian throne, and permitted them to enjoy freedom of worship and of government. The boundaries of his empire in Asia varied little from those of Persia and had no direct relation to Bible History. Soon after Alexander's death his generals formed a compact for the government of his empire; but it was soon broken, and out of his conquests four kingdoms arose, of which the most important were those of Seleucus in Asia, and of Ptolemy in Africa. In the first division, 323 BC Palestine became a part of Syria.

Egyptian Supremacy – (321-198 BC) Palestine was taken from Syria by Ptolemy Soter, the ruler of Egypt; and his successors, the Greek Kings of Egypt, all named Ptolemy, held the Holy Land for 120 years. During this time the Jews were governed by the King of Egypt, by their high priests. The most important event of this period was the translation of the Septuagint (The Old Testament into Greek). It was begun at Alexandria about 285 BC. Omitting the minor states and the free cities, the Kingdoms of the epoch of Egyptian supremacy were as follows:

1. Kingdom of the Seleucidae – Seleucus founded the kingdom of the Seleucidae, sometimes known as Syria, in 312 BC. It included the largest portion of Alexander's conquests, embracing most of Asia Minor and those provinces of the Bible world known as Syria, Babylonia, Persia Proper, and Southern Media and far beyond them Eastward to the Indus. Throughout its history of 250 years this kingdom remained under Greek government, though in Asia, and introduced the Greek language and literature to all the lands of the Orient.
2. Kingdom of the Ptolemies – Egypt, Libya, Palestine, Phoenicia, and the Southern provinces of Asia Minor were included in the kingdom of the Ptolemies. This kingdom was ruled by a succession of Greek monarchs who were descended from Ptolemy Soter and, with changing boundaries, endured until the death of its last Queen, the famous Cleopatra, when it became a part of the Roman Empire.

3. Other Kingdoms – There were other kingdoms in Asia at this time, appearing on the map. Pontus and Cappadocia, intervened between the two sections of the empire of Seleucidae. Southwest of the Caspian Sea, and near the Sea, the Kingdom of Media Atropatene had gained its independence, and on the Southeast, Parthia was rising to power; while beyond, on the East was Bactiana. Other lands of less importance might be named; but the ones here mentioned are all that are necessary for our historic record. During this period of 125 years Palestine remained under the control of Egypt.

Syrian Supremacy – (198-166 BC) By the Battle of Mt. Panium, Antiochus of the Seleucid line wrested Palestine from Egypt. The Syrian domination, though short, brought to the Jews greater trials than any previous period in their history. Jerusalem was twice taken and sacked, the Temple desecrated and closed, the Jewish religion was forbidden, and those who remained steadfast to it were subjected to cruel persecution.

The trials named in Hebrews 11:35-37 belonged to this period when every attempt was made by Antiochus Epiphanes to destroy the worship of Jehovah and introduce Greek customs and religion among the Jewish people. But the very violence of the tyranny caused a reaction and led to a complete deliverance and a more thorough devotion.

Maccabean Independence – (166-40 BC) A priest named Mattathias raised the banner of revolt; and after his death, his five sons in succession led the efforts of the Jews for freedom. The greatest of them, though all were heroes, was Judas, called Maccabeus, “The Hammer”. In 165 BC he took possession of Jerusalem, and, after his death, his brother Simon won the recognition of the freedom of Palestine. Other Maccabean princes extended the boundaries of the land over Edom, Samaria, and Galilee. Under a succession of these rulers, who were also called Asmonean kings, Palestine was virtually independent, though nominally subordinate to either Syria or Egypt.

Roman Supremacy – (43 BC – 70 AD) Perhaps the period of Roman supremacy should begin with 63 BC when the Roman General, Pompey entered Jerusalem and the Romans began to exercise a controlling influence. But the representatives of the Maccabean line were allowed to reign until 43 BC when they were set aside and Herod the Great, an Idumean (Edomite), was made king by the Romans. It was in the closing portion of his reign that Jesus Christ was born in Bethlehem. The last 70 years of the Roman Period belong to New Testament history, and will be considered along with the history of that period.

THE ROMAN EMPIRE

The last of the Old World empires was that having its capital on the seven hills of Rome. Like most of the others, it was the dominion of a single city; but unlike the others, it represented the conquests, not of a single able king, as Nebuchadnezzar, or Cyrus, but of a self-governing and conquering people; and unlike its predecessors, it was not a loose aggregation of states, ready to fall apart as soon as the powerful hand that fettered them was removed, but a strong empire, carefully welded together, building up in every land that it conquered, its own civilization and developing a national unity which held its possessions together for a thousand years.

At the close of the Old Testament period the Persian Empire stood in all its power. Four hundred years later, at the opening of the New Testament period, the Persian Empire had given place to that of Alexander; that, again, had broken up into many fragments; and most of these had been united under the eagles of Rome. The world capital had been moved Westward, and the Mediterranean was now a Roman lake. The principal provinces of this empire, omitting minor subdivisions were:

European Provinces – The following were the European Provinces:

1. Italy
2. Hispania, the region now known as Spain, which was subdivided into three provinces.
3. Gallia, now France, including also parts of Germany and the Netherlands, embracing five provinces.
4. The Danubian provinces of Rhaetia, Noricum, Pannonia, and Moesia, to which Dacia was afterward added by the emperor Trajan.
5. The Grecian provinces of Thracia, Macedonia, Achaia, and Illyricum.

Insular Provinces – The following were the Insular Provinces:

1. Britannia
2. Sicilia
3. Sardinia and Corsica, united
4. Cyprus. The other islands were attached to these or to other governments on the mainland.

Asiatic Provinces – The Asiatic Provinces were these:

1. Asia, a term referring only to the Western end of Asia Minor.
2. Pontus and Bithynia, united.
3. Galatia
4. Pamphylia and Lycia
5. Cilicia
6. Syria, of which Palestine was a part. To these were added, after the New Testament Period,

Armenia, Mesopotamia, and Arabia Petraea; but these later provinces were soon lost to the Roman Empire.

African Provinces – The provinces in Africa were these:

1. Aegyptus, or Egypt
2. Cyrenaica, called in Acts 2:10, “Parts of Lybia about Cyrene”.
3. Africa, the district around Cathage
4. Mauretania, now Morocco

This empire was the most thoroughly organized and the longest in duration of any in ancient history, It lasted until Rome fell under the attacks of the barbarians from the North in 476 AD. Even after the fall of Rome, however, the Eastern divisions of the empire remained with almost unbroken power for many centuries, and was not finally extinguished until 1453, the close of the middle ages.

NEW TESTAMENT PALESTINE

The political geography of Palestine, during the seventy years of New Testament history, is somewhat complicated by the two facts that new provinces are named in the historic record, and that the government was changed from regal to provincial, and from provincial to regal more often than once in a generation.

The Provinces of Palestine

The provinces of Palestine were on the West of the Jordan, Judaea, Samaria, and Galilee; and on the East, Peraea and a group of minor principalities, popularly, but not accurately called Decapolis. (See map #13 on page 18)

Judaea – The largest province in Palestine was Judaea. It embraced the territory anciently belonging to the four tribes, Judah, Benjamin, Dan and Simeon. On the East its boundary was the Dead Sea and the Jordan River; on the South, the desert; on the West, the Mediterranean. The Northern line separating it from Samaria is less definitely known; but we have adopted the boundary as given by Conder in “A Handbook to the Bible,” where the evidence in its favor are indicated. Beginning at the Jordan, it went roughly North by Northwest to a point about half way between the Jordan and Shechem, and then fell away in a Westerly direction to the Mediterranean, drifting slightly South, and meeting the West coast just North of Joppa. The Southern portion was probably Western Edom. The Plain of Philistia and the Negeb (South Country) were known as Daroma.

Samaria – The central district, not strictly a province, for it was annexed in the New Testament period to Judaea, and called Samaria. It was roughly between Judaea and the Carmel range of mountains. Its share of the Plain by the Sea was called Sarona (Sharon) and was occupied almost completely by Gentiles, while its mountain region was held by the Samaritans, a people who were of mingled origin, partly descended from the remnant of the ten Northern tribes after the captivity to Assyria, and partly by heathen people deported to the area. An account of these people is found in II Kings 17. The Samaritans separated from, or rather were disfellowshipped by the Jews in the time of Nehemiah, and built a Temple on Mount Gerizim in 400 BC. A small remnant still remains in the city of Shechem and maintains the ancient worship.

Galilee – The Northern province, Galilee, extended from Mount Carmel to Lebanon, and from the Sea of Tiberias to the Mediterranean and Phoenicia. Its inhabitants were Jews, and were profoundly attached to the Law, but less superstitious than those of Jerusalem. Jesus spent most of his earthly ministry in this province.

Peraea – The province Peraea extended from Jordan and the Dead Sea on the West to the Syrian Desert on the East, and from the River Arnon on the South to the town of Pella on the North, nearly corresponding to the tribes of Reuben and Gad. The word means “Beyond” and it was sometimes called (Mark 10:1) “Judaea by the farther side of Jordan.” It was inhabited during the New Testament time by Jews, among whom were established many villages of Gentiles.

Decapolis – The remaining province has no correct geographical name. It is sometimes called Decapolis; but the term is not precise, and strictly refers to ten cities, not all of which are in the province. It embraced no less than five sections as follows:

1. Gaulanitis – This is the ancient Golan, now Jaulan East of the Jordan, Tiberias, and Lake Merom which was then called Samachonitis.
2. Auranitis – It is now called Hauran, the flat country of Bashan.
3. Trachonitis – (rugged) The mountainous region of Bashan now known as Lejah.
4. Iturea – It is now called Jedur, between Mount Hermon and el Lejah, on the North.
5. Batanea – This is an Aramaic form of the Hebrew word Bashan, South of the Hieromax River.

Decapolis was the land of Ten Cities. These were ten confederated Greek cities in Palestine, which, though surrounded by a Jewish population, preserved their heathen character and were protected by the Roman government. Their names as given by different historians do not agree; but the best list is as follows:

- | | |
|-----------------------------|----------------|
| 1. Scythopolis (Beth-shean) | 6. Raphana |
| 2. Gadara | 7. Hippos |
| 3. Gerasa | 8. Dion |
| 4. Canatha | 9. Pella |
| 5. Abila | 10. Capitolias |

To these may be added:

11. Philadelphia (Rabbath Ammon)
12. Damascus

Many of these cities were destroyed and their inhabitants massacred by the Jews in the beginning of the war before final destruction of Jerusalem by Titus.

The Political History of Palestine – 4 BC – 70 AD

The Kingdom of Herod the Great – All of the provinces we have described were included in the kingdom of Herod the Great. This organization came to an end in 4 BC when Herod died.

The Tetrarchy – (4 BC to 41 AD) The word tetrarchy means “government of four,” and points to the division of the kingdom after Herod’s death.

1. Archelaus – He was made Tetrarch of Judaea and Samaria.
2. Antipus – (Called in the New Testament, Herod the Tetrarch) became ruler of Galilee and Peraea.
3. Philip – He became ruler of the fifth province east of the Sea of Tiberias.
4. Lysanias – He ruled over the small district of Abilene, between Mount Hermon and Damascus, a separate dominion from that of Herod.

In 6 AD Archelaus was deposed and Judaea and Samaria were annexed directly to the empire, and

governed by a series of procurators, of whom Pontius Pilate was the sixth. During the earthly ministry of Jesus this was the political arrangement of Palestine.

Kingdom of Herod Agrippa – (41-44 AD) Herod Agrippa was a grandson of Herod the Great, and an intimate friend of Caligula, from whom he received the title of King and all the dominions of Herod the Great, with Abilene added, so that he reigned over more territory than any Jewish King after Solomon. He was the Herod the King who slew James the Apostle and imprisoned Peter, and died by the judgment of God at Caesarea (Acts 12)

The Two Provinces – (44-70 AD) On the death of Herod Agrippa, his son, Herod Agrippa II was a youth of 17. The emperor Claudius gave him only the tetrarchies formerly held by Philip and Lysanias, the fifth province of Palestine, and Abilene. He reigned over these until the final extinction of the Jewish state by Titus in 70 AD, when he retired to a private station at Rome. This was the King Agrippa before whom the Apostle Paul bore witness (Acts 25,26). During his reign, Judaea, Samaria, Galilee, and Peraea formed the province of Judaea, under Roman procurators, who had their headquarters at Caesarea. When the last rebellion of the Jews had been quelled by the destruction of Jerusalem at the hands of Titus, the entire country was annexed to the province of Syria, and the history of Judaea ended.

Herod the Great, who died in 4 BC was the Herod who had all the Jewish boys under the age of two put to death to attempt to kill the Christ Child. He was the one to whom the wise men of the East came to find where the King of the Jews was to be born. This necessitates Jesus having been born at least four years before the beginning of our present calendar, and possibly as much as six years, since Jesus was found as a young child in a house with His mother, Mary. Since after asking the wise men when they first saw the star which announced Christ's birth, Herod had all the male Jewish babies under the age of two killed, we assume that Jesus could well have been born as much as six years prior to the beginning of our present calendar. The mistake is not in the Bible, but in the calendar itself.

THE LIFE OF CHRIST

As the life of Jesus Christ on Earth is the most important, not only in all Bible history, but in all human history as well, it is important that the Bible student, and especially the Bible teacher, should get a clear understanding of its leading events, associate them with the places where they took place, and arrange them in chronological order. Of the nearly 200 events, over a hundred are fixed as to their chronological order by the common consent of the most reliable authorities. We will divide the life of Christ into nine divisions, the geography of which you will find recorded on Map 13 on page 18 of your Bible Atlas. The divisions are as follows:

1. The Period of Preparation – 30 years from the birth to the baptism of Jesus.
2. The Period of Inauguration – 15 months, from the baptism to the rejection at Nazareth.
3. The Period of Early Galilean Ministry – 4 months, from the rejection at Nazareth to the Sermon on the Mount.
4. The Period of the Later Galilean Ministry – 10 months, from the Sermon on the Mount to the feeding of the five thousand.
5. The Period of Retirement – 6 months, from the feeding of the five thousand to the Feast of Tabernacle.
6. The Period of Judaeen Ministry – 3 months, from the Feast of Tabernacles to the Feast of Dedication.
7. The Period of Peraean Ministry – 4 months, from the Feast of Dedication to the anointing at Bethany.
8. The Period of His Passion – 8 days, from the anointing at Bethany to the Resurrection.
9. The Period of the Resurrection – 40 days, from the Resurrection to the Ascension.

The Period of Preparation

30 Years, from the Birth of Jesus to the Baptism of Jesus. This period is by far the longest division of the life of Christ, but provides us with the least information.

His Birth – Bethlehem of Judaea. “In the fullness of time,” the Lord Jesus was born. When God had used the wrath of men and the foolishness of men to bring about His perfect time and setting, Jesus was born in Bethlehem. (Micah 5:2)

Presentation in the Temple – (From Bethlehem to Jerusalem and return). Forty eight days after His birth, according to the requirements of the Law, Jesus was taken to the Temple in Jerusalem to be circumcised. Here He was recognized as God’s anointed Messiah by Simeon and Anna, and then taken back to Bethlehem.

Flight into Egypt – (From Bethlehem to Egypt). After the visit of the wise men, the Savior, still a young child, was taken by His Mother and foster Father to Egypt to escape the wrath of Herod the Great (Matthew 2:1-18), who had all the Hebrew male babies under the age of two killed to try to kill the Christ Child. The Angel of the Lord had told Joseph to take Him to Egypt for his protection. The stay in Egypt may have been for a few months, or a year. While they were there Herod the Great died and the Angel of the Lord told Joseph it was not safe to return.

Settlement in Nazareth – (From Egypt to Nazareth). After the death of Herod, Jesus was taken from Egypt to Nazareth, Galilee, the earlier home of Joseph and Mary. Here He spent all His youth. (Matthew 2:19-23) See Zechariah 3:8 and 6:12 as well as Isaiah 4:2. The BRANCH means Nazarene. Nazareth was in the hill country of Galilee.

Visit to the Temple – (From Nazareth to Jerusalem and return). The only recorded event of Jesus' youth is His visit to the Temple at the age of 12. This was the age at which the Hebrew boys assumed their religious responsibility. Joseph and Mary journeyed a whole day before realizing He was not in the group and returned to Jerusalem to find Him in the Temple astounding the doctors of the Law.

Period of Inauguration

This second period of Jesus' life includes five journeys as follows:

Baptism – (From Nazareth to Bethabara). Near the close of John the Baptist's ministry, Jesus left Nazareth and went down the Jordan Valley to Bethabara. This was the place where John was baptizing, and it has been disputed for centuries. It was probably near Jericho where the Jericho Road meets the river. The name Bethabara means the "House, or place of the ford." Here Jesus was baptized by John to fulfill all the Law. Here the Trinity was manifested in that God the Son was baptized, God the Father pronounced His love and favor upon His Son, and the Holy Spirit descended as a dove. (Matthew 3:13-17)

Temptation – (From Bethabara and return). Immediately after His baptism, Jesus was led by the Spirit into the wilderness where, after forty days, Jesus was tempted by Satan and was victorious over it all by the power of the Word of God (Matthew 4:1-11). Returning to Bethabara He received the testimony of John the Baptist, and met His earliest followers, Andrew and Peter, John, Philip and Nathaniel. (John 1:37-50)

Marriage Feast at Cana – (Bethabara to Cana and Capernaum). Jesus left Bethabara and went back up the Jordan Valley to Galilee and over the mountains to Cana near Nazareth. Here he and His family were guests at the wedding feast where He performed His first miracle, the turning of water to wine. From there He went with His Mother and brethren, down to Capernaum on the Northwest shore of the Sea of Galilee and remained a few days. (John 2:1-12)

First Passover – (Capernaum to Jerusalem) Soon after the wedding at Cana, Jesus went up to Jerusalem, probably by way of the Jordan Valley, to attend the first Passover of His ministry (John 2:13). At this time He cleansed the Temple (John 2:14-22). Also on this trip he held the conversation with Nicodemus concerning the New Birth, and remained for a time in Judaea, gathering a few disciples, yet not making His ministry prominent while His forerunner was still preaching (John 3:1-36).

Return to Galilee – (Jerusalem to Sychar and Cana). As soon as the preaching of John the Baptist was finished by his imprisonment, Jesus left Judaea to begin his own public ministry. He went through Samaria and paused at Jacob's Well where the conversation with the Samaritan Woman took place, and remained at Sychar, ancient Shechem, for two days. At Cana, the place of His first miracle, He spoke the word for the healing of the nobleman's son, who was sick at Capernaum (John 4:1-54).

Period of Early Galilean Ministry

The early Galilean ministry covered a period of about four months, from the rejection at Nazareth to the Sermon on the Mount. It includes six places, most of which have already been mentioned: (1) Cana; (2) Nazareth; (3) Capernaum; (4) Eastern Galilee, the region on the Western shore of the Sea of Galilee; (5) Jerusalem; (6) The Mountain where Jesus brought the Sermon on the Mount, probably Kern Hattin, (The Horns of Hattin), a mountain with a double peak a few miles from the Sea of Galilee. The journeys of this period are four in number.

Opening of the Ministry – (From Cana to Nazareth and Capernaum). Jesus came from Cana of Nazareth with perhaps the intention of beginning His ministry in His own hometown. But his townspeople rejected His message, and would have slain Him had He not escaped from their midst (Luke 4:16-31). Rejected in His own city, He removed to Capernaum which then became the center of His Galilean ministry for more than a year (Luke 3:41). Here He called from their work as fishermen, His first four Disciples, Simon and Andrew, James and John. They had known Him before, but now left all to follow Him (Luke 5:1-11). In the Synagogue on the Sabbath, He cast out an evil spirit (Luke 4:33-36), and healed the mother of Peter's wife (Luke 4:38,39).

Tour in Eastern Galilee – (From Capernaum through Eastern Galilee and return). The journey in Eastern Galilee was probably near the Sea of Galilee, and may not have occupied more than a few weeks. During this tour Jesus healed a leper, whose testimony led such multitudes to come seeking miracles that Jesus was compelled to retire in the wilderness (Luke 5:12-16). On His return to Capernaum He healed a paralytic let down through the roof to avoid the crowds (Luke 5:17-25), and called the publican, Matthew to be one of His Disciples (Luke 5:27,28).

Second Passover – (From Capernaum to Jerusalem and return). In the Spring of the second year of His ministry Jesus went up to the feast at Jerusalem and while there, healed a cripple at the Pool of Bethesda (John 5:1-47). On His return, while walking through the fields He asserted His authority as Lord of the Sabbath (Luke 6:1-5). On a Sabbath soon after, He healed a man with a withered hand (Luke 6:6-11).

Sermon on the Mount – (From Capernaum to the Mountain). The opposition of the Pharisees caused Jesus to leave Capernaum and teach the people by the seashore (Mark 3:7-12). He ascended a mountain, probably Kern Haattin, and, after a night in prayer, appointed the twelve Apostles (Luke 6:12-16). To the Disciples and the multitude He preached the Sermon on the Mount (Matthew 5-7).

Period of the Later Galilean Ministry

The later Galilean ministry covered a period of ten months, from the Sermon on the Mount to the feeding of the Five Thousand. It was a time of opposition on the part of the ruling classes, but a period of continued popularity among the people. The places Jesus visited at this time were: (1) Capernaum, already noted and still the head quarters of His ministry; (2) Nain, now called Nein, on the Northwestern edge of Little Hermon, six miles Southwest of Nazareth, in full view of Tabor; (3) The Country of the Gadarenes (Mark 5:1), called by Matthew (8:28), The Country of the Gergesenes. Gadara was the largest city of the region, was situated South of the Sea of Galilee, and gave its name to the district. Gergesa was a little village East of the Sea of Galilee, now called Khersa; (4) Nazareth; (5) Bethsaida, a city at the head of the Sea of Galilee, supposed by some to have been on both sides of the Jordan, and by others on the East side. (6) The Plain of Gennesaret, near Capernaum. Events of this period can be arranged into four journeys:

Tour in Southern Galilee – (From Capernaum to Nain and return). At Capernaum before starting, Jesus healed the dying slave of a believing Centurion (Luke 7:1-10). The next day He led His Disciples South to Nain, where He raised to life the Widow's son who was about to be buried (Luke 7:11-17). Perhaps at the same time and place He received the messengers and answered the questions of John the Baptist (Luke 7:18-35). During the journey He was entertained by a Pharisee at whose house a woman who was a sinner washed His feet (Luke 7:36-50). On His return the healing of a dumb demoniac occasioned the Pharisees to assume an open opposition, and to declare that His miracles were done by the power of an evil spirit (Luke 11:14-26). At the same time His Mother and Brethren tried to restrain Him from His ministry (Luke 8:19-21).

Gadarene Voyage – (Capernaum to Gergesa and return). Four events are associated with the Gadarene Journey: The opposition of His enemies caused Jesus to leave the city and to teach in parables (Matthew 13:1-53) by the Sea. From the shore near Capernaum He set sail for the country of the Gadarenes, East of the Sea of Galilee and on the voyage, stilled a sudden tempest (Mark 4:35-41). On the Eastern Shore near the Village of Gergesa, He restored two demoniacs, permitted the demons to enter a herd of swine, and as a result, was asked by the people to depart from their country. Returning across the Sea to Capernaum He raised the daughter of Jairus, the ruler, to life after she had died (Luke 8:41-56).

Tour in Central Galilee – (From Capernaum to Nazareth and return). Starting from Capernaum with His Disciples, Jesus visited Nazareth a second time, but was again rejected by its people (Mark 6:1-6). He then gave the twelve a charge and sent them out to preach (Matthew 10:5-42). While they were absent on their mission, Jesus Himself also journeyed, preaching through central Galilee (Mark 6:6). This was His third tour in Galilee. On His return to Capernaum He received the report of the twelve, and the news of John the Baptist's death at the hands of Herod Antipas (Mark 6:14-30).

Retirement to Bethsaida – (From Capernaum to Bethsaida and return). The multitudes following Him led Jesus to leave Capernaum by sea and find a place to retire from the crowds near Bethsaida (Mark 6:31,32). The people followed Jesus and met Him when He landed, so that He was compelled to teach them all day, and wrought in the afternoon the feeding of the five thousand with five loaves and two fishes (Mark 6:32-44). After the miracle He sent the Disciples out on the Sea alone to return to Capernaum, and at midnight He walked to them on the water (Mark 6:45-51). In the morning they landed at the Plain of Gennesaret, near Capernaum where Jesus did many miracles (Mark 6:52-56). He then returned to Capernaum. Here He completed the Galilean Ministry by a discourse in the Synagogue on the fact that He is the Bread of Life (John 6:25-59).

Period of Retirement

During most of the six months from the feeding of the five thousand to the Feast of Tabernacles, in the Fall before Christ's crucifixion, He remained in retirement teaching His Disciples in the deeper things of the Gospel and preparing them for what was to come. The places visited at this time were: (1) Phoenicia, "The coasts of Tyre and Sidon", probably only the borders near Galilee, not the cities themselves; (2) Decapolis, the region of the "ten cities" Southeast of the Sea of Galilee, a country inhabited mainly by a heathen population; (3) Dalmanutha, a village on the Western shore of the Sea of Galilee, not certainly identified, but perhaps at Ain el Barideh, two miles from Tiberias; (4) Bethsaida, already noticed; (5) Caesarea Philippi, at the foot of Mount Herman, now Banias; (6) Capernaum, already noted.

Journey to Phoenicia – (From Capernaum to the Borders of Tyre and Sidon). The discourse in the synagogue showing the spiritual nature of Christ's Kingdom led to the defection of the multitude and the retirement of Jesus and the twelve (John 6:60-71). At the coasts, or frontiers of Tyre and Sidon He healed the demoniac daughter of the Syrophenician woman (Mark 7:24-30).

Journey to Decapolis – (From the borders of Tyre and Sidon to Decapolis). When the crowds gathered around Jesus in Phoenicia, He crossed Galilee and sought seclusion in Decapolis, Southeast of the Sea of Galilee (Mark 7:31). Here He performed two miracles: healing a deaf stammerer, and feeding the four thousand (Mark 7:31-37 and 8:1-9).

Journey to Caesarea Philippi – (From Decapolis to Dalmanutha, Bethsaida and Caesarea Philippi.) Jesus sailed across the Lake to Dalmanutha, but was met by the Pharisees with unbelieving demands for a sign, so took ship again (Mark 8:11-13). He sailed Northward to Bethsaida where he healed a blind man (Mark 8:22-26). Pursuing His way up the Jordan, He came to Caesarea Philippi at the foot of Mount Herman where He remained several days. Here is where Peter confessed, "Thou art the Christ, the Son of the Living God" and the Transfiguration and the healing of the demoniac boy took place (Luke 9:18-45).

Last return to Capernaum – (From Caesarea Philippi to Capernaum) Jesus probably went down the Jordan to Bethsaida, and then by the Sea of Galilee to Capernaum. Here He taught His Disciples a lesson in humility with the little child as an example (Mark 9:30-50).

Period of Judean Ministry

The period of Judean Ministry covers the events of about three months, from the Feast of Tabernacles to the Feast of Dedication. The following places are referred to in this period: (1) Capernaum, noted under the second period; (2) The Village of the Samaritans where Jesus was inhospitably treated, has been located traditionally at En-gannim on the border of Galilee and Samaria; (3) Bethany, a small village on the Mount of Olives, East of Jerusalem, the home of Mary and Martha and their brother, Lazarus, now el-Azariyeh; (4) Jerusalem; (5) Bethabara, on the East of Jordan, referred to as the place of the baptism in the second period. This period has but two journeys at its beginning and ending: the one before the Feast of Tabernacles, and the other after the Feast of Dedication.

From Galilee to Jerusalem – Leaving Galilee for the last time Jesus journeys through Galilee toward Jerusalem. At the beginning He talked with three aspiring Disciples, and showed them the necessity of complete devotion to His work (Luke 9:57-62). On the border of Samaria, perhaps at En-gannim, He was rejected by the Samaritans because his determination was to go to Jerusalem, but refused to let His Disciples call down fire from Heaven to consume them (Luke 9:52-56). While in Samaria He healed the ten lepers of whom only one returned to give Him thanks (Luke 17:11-19). He found a home at Bethany with Lazarus and his two sisters who prepared Him a dinner; Martha serving and Mary sitting at Jesus' feet. Jesus commended Martha for her service, but said that Mary had chosen the best part (Luke 10:38-42). Jesus came to Jerusalem during the Feast of Tabernacles and gave the teachings embodied in John chapters 7-10. While here he healed the blind man at the Pool of Siloam (John 9:1-41).

From Jerusalem to Bethabara – At the Feast of Dedication the teachings of Jesus caused such a stir that He left the city. He went to Bethabara beyond Jordan, the place of His baptism, and prepared for the Peraean Ministry.

Period of Peraean Ministry

The Peraean Ministry lasted about four months, from the events following the Feast of Dedication, to the anointing at Bethany, six days before the crucifixion. Its places are as follows: (1) Bethabara; (2) Bethany; (3) Ephraim, probably a village in a wild region Northeast of Bethel, in the Old Testament, Ophrah, now et Taiyibeh; (4) Peraea, the province on the East side of Jordan, and South of the Hieromax River. It was governed by Herod Antipus, the slayer of John the Baptist, and was inhabited by a mixed population. No towns are named as having been visited by Jesus, but Jesus probably covered most of the province in this journey; (5) Jericho, then the largest city in the Jordan Valley, and recently beautified by Herod. It is now a miserable village called Eriba. This period includes four journeys as follows:

From Bethabara to Bethany – While at Bethabara, Jesus sent out the seventy to proclaim His coming to the villages of Peraea (Luke 10:1-16). Hearing of the sickness of Lazarus, after some days, Jesus went to Bethany and raised him from the dead to seal His identity in the hearts of the Disciples and the Jews seal their resolve to put Him to death. (John 11)

Retirement to Ephraim – The hour had not yet come for Jesus to die, and He therefore secluded Himself from the rulers in the Village of Ephraim in the wilderness North of Jerusalem, on the mountains overlooking the Jordan Valley. Here He remained several weeks, probably instructing the Twelve.

Journey in Peraea – Descending the mountains, Jesus crossed the Jordan Valley and entered the province of Peraea. His ministry during this journey was of teaching rather than of performing miracles, and is mainly related by Luke. Its events were: (1) The miracle of the healing of the woman bent together by an infirmity, and the man with the dropsy (Luke 13:10-17 and 14:1-6). (2) The seven great parables, among them, the story of the Prodigal Son (Luke 14-16). (3) Blessing the little children (Luke 18:15-17). (4) The rich young ruler's question and Jesus' answer which sent him away sad (Luke 18:18-30). (5) The ambitious request of James and John for the first places in the Kingdom of Christ (Matthew 20:20-28).

From Jericho to Bethany – Jesus had now reached Jericho on His last journey to Jerusalem, and from this point we see the following events: (1) The healing of blind Bartimeus at the gate of Jericho (Luke 18:35-43). (2) The visit of Jesus to the house of Zaccheus the publican (Luke 19:1-10). (3) At the end of His journey, the anointing by Mary at Bethany, on the Saturday evening before the Passover (John 12:1-8).

Period of His Passion

Although the Period of the Passion embraces only the week from the anointing by Mary to the Death of Jesus on the cross, its events are so minutely related by the evangelists as to occupy one-third of the Gospels. If the entire life of Jesus were as fully written out it would fill nearly eighty volumes as large as the Bible. The events of the Passion Week all took place in and near Jerusalem. The events of this period cannot be definitely positioned, but they can be put in order. We arrange the events under nine short journeys as follows:

From Bethany to the Temple and return – The first journey from Bethany to the Temple and return included the Triumphal Entry into Jerusalem and the Temple, after which, He returned to Bethany (Matthew 21:1-11). This second time Jesus drove the moneychangers and those who sold sacrifices out of the Temple area. The third trip into Jerusalem was marked by teachings of Jesus to the people, and to the rulers of the Temple, and to the Twelve in the Olivet Discourse. (Matthew 21-25).

From Bethany to the Upper Room – The traditional place of the Upper Room is on Mount Zion in the home of John Mark's Mother. Here Jesus ate the Passover with His Disciples and established the Lord's Supper in remembrance of Him. Here also Jesus had His last discourses with His Disciples. (John 13-17)

From the Upper Room to Gethsemane – Near midnight, Judas being absent, Jesus and His Disciples left the Upper Room and made their way to Gethsemane on the other side of the Valley of Jehoshaphat. Here Jesus prayed in great agony and was then arrested by the Roman soldiers and the religious leaders after being betrayed by Judas. (Matthew 26:36-56).

From Gethsemane to the House of Caiaphas – The fettered Jesus was dragged by the crowd to the house of Annas (John 18:13-15), for a brief examination, and then to the house of Caiaphas for the formal trial before the Sanhedrin. This place is traditionally located on Mount Zion near the place of the Last Supper. Here Jesus was condemned by the rulers and mocked by their servants (John 18:16-28).

From Caiaphas to Pilate – Jesus was brought before Pilate, the Roman procurator at his place of judgment. We are inclined to think that this was the castle built by Herod the Great on Mount Zion, but we will stay with the traditional location of the Tower of Antonia, North of the Temple. Here Jesus was examined by Pilate, who vainly sought to deliver Him, being thoroughly convinced of Jesus' innocence (John 18:28-38).

From Pilate to Herod and return – Wishing to avoid the responsibility of condemning Jesus, Pilate sent him to Herod Antipas, who was then in the city, probably in the Palace of Asmonean (Maccabean) Kings. But Herod only mocked Jesus and returned Him to Pilate (Luke 23:8-12).

From Pilate to Calvary – At last, under pressure from the Jews, Pilate released Barabbas and gave Jesus to be crucified. He was led forth down the Via Dolorosa, "The way of sorrows" to the place called Golgotha, "the place of a skull", or Calvary, outside the wall. Here Jesus was crucified with two malefactors who were guilty of sedition. The traditional place of the crucifixion does not agree with the hill which has the appearance of a skull.

Period of His Resurrection

The events of the forty days between the resurrection of Jesus and the ascension cannot be arranged as journeys. Of the ten-recorded appearances of Jesus, five took place on the day of the resurrection. They are as follows:

At Jerusalem – On resurrection morning Jesus appeared to Mary Magdalene, after the other women had received from the Angels the message for the Disciples. (John 20:1-18)

At Jerusalem – Soon afterward Jesus appeared to the other women and greeted them with "all hail."

Near Emmaus – Jesus appeared that afternoon to two of His Disciples on the road to Emmaus, 4 miles West of Jerusalem.

At Jerusalem – On the afternoon of the resurrection Jesus appeared to Simon Peter. (I Corinthians 15:5)

At Jerusalem – Jesus appeared to the ten (Thomas being absent) in the upper room with the doors barred (John 20:19-25).

At Jerusalem – One week later Jesus appeared to the eleven in the upper room and rebuked Thomas (John 20:26-29).

Near the Sea of Galilee – Jesus spent some time with seven of the Apostles and gave Peter a new commission (John 21:1-23).

On a Mountain in Galilee – Perhaps at Kurn-Hattin, the place of the Sermon on the Mount, Jesus

gathered over 500 of His Disciples for a final command or commission (Matthew 28:16-20 and I Corinthians 15:6).

At Jerusalem – Jesus appeared to James, the Lord's half brother (I Corinthians 15:7).

Near Bethany of the Mount of Olives – Forty days after the resurrection Jesus appeared to the eleven Apostles, gave them His last charges, and ascended to Heaven, from whence He has promised to come once more to Earth in the Second Coming (Acts 1:9-12).

EARLY APOSTOLIC HISTORY

The theme verse of the Book of Acts is Acts 1:8. The verse gives us the great plan of God to get the Gospel to the entire world. The Book of Acts is the fulfillment of this commission, and takes us from the period of the First Church at Jerusalem through the journey of Paul to Rome in Roman custody, to appear before Caesar on the charges brought against him by the Jewish religious leaders in Jerusalem.

The entire Church was made up of Jews and Jewish Proselytes with no thought of the Gospel going to the Gentiles. This concept of the scope of the Church seemed to prevail until the stoning of Stephen which scattered the Jerusalem Christians throughout the then-known world, except for the Apostles.

After the choosing of the first Deacons in Acts chapter six, Philip went down to Samaria and had great success with an evangelistic effort there. At the close of the third Missionary Journey, when Paul and his evangelistic party returned to Palestine, they stayed with "Philip, the evangelist" for a while. This is probably the same Philip. God called him away from the very successful meeting in Samaria to go down into the South Country to intercept an Ethiopian Treasurer to the Queen of Ethiopia, who was a proselyte returning from having worshipped in Jerusalem, and led him to Christ in his chariot. Acts 8

The next broad hint of the fact that the Gentiles would receive the Gospel was Peter's call to go to the household of Cornelius, a Roman proselyte to Judaism where the entire family, including servants, came to receive Christ and were given the indwelling Holy Spirit. Peter's reference to this at the close of the first missionary journey of Paul and Barnabas convinced the Church that the Gospel was to go to the Gentiles.

The conversion of Saul of Tarsus in Acts chapter 9, and his commission as the Apostle to the Gentiles confirmed once and for all that the Gentiles should be equal recipients of the gospel.

This period which reaches from the stoning of Stephen in about 37 AD until the first missionary journey of Paul in about 45 AD requires us to take note of Palestine and Syria.

Acts 1:8 gives the order of the Great Commission as Jerusalem, all Judaea, Samaria, and the uttermost part of the Earth. This is certainly followed perfectly in the incidents of this period.

Palestine appears at this time under several forms of government in frequent succession. During the public life of Christ, Judaea and Samaria were under the direct rule of Rome, governed by a procurator, while Galilee and Peraea belonged to Herod Antipus, and the region North and East of the Sea of Galilee, anciently called Bashan, was held by Herod Philip, both of these having the title Tetrarch, "ruler of a fourth part." In 37 AD Herod Agrippa received Philip's tetrarchy, and in 41 AD he was made King of Palestine ("Herod the King"), Acts 12. In 44 AD he died and his dominions

were divided. Judaea, Samaria, Galilee and Peraea again became a procuratorship, under a succession of Roman rulers, until the final destruction of the Jewish state in 70 AD. The principality of Bashan was given to Herod Agrippa II in 53 AD, and was held by him until 70 AD. Syria, North of Palestine, extending from Damascus to Antioch was, during this time, a province of the Roman Empire, governed by a Roman prefect.

Important Cities

The events of the Apostolic period gather around seven cities. They are as follows:

Jerusalem – The City of Jerusalem has already been described.

Samaria – (Acts 8:5-25) Samaria, the center of Philip's ministry was the capital of the Ten Tribes which made up the Northern Kingdom, located thirty miles North of Jerusalem and six miles Northwest of Shechem. It had been rebuilt by Herod the Great and named Sabaste, in honor of Augustus. It is now a village called Sabastiyeh.

Caesarea – (Acts 10:1) The place where the Gentile Cornelius and his whole household became believers was Caesarea, the Roman capital of Palestine and the residence of the procurators. It was called Caesarea Stratonis, to distinguish it from Caesarea Philippi, under Mount Hermon; and was located on the seacoast forty-seven miles Northwest of Jerusalem. It is now a desolate, uninhabited ruin called Kaisariyeh.

Joppa – The City of Joppa was where Dorcas was raised from the dead, and Peter received a vision (Acts 9:36-43 and 10:11), and is one of the most ancient towns in the world. In all ages it has been the principal port of Palestine. It lies thirty miles South of Caesarea, and thirty-five miles Northwest of Jerusalem. It is now a flourishing city called Tel Aviv-Yafo.

Damascus – This is the place near where Saul was converted (Acts 9:1-25), and was an ancient and famous city of Syria, one hundred thirty-three miles Northeast of Jerusalem, and beautifully situated in a plain at the foot of the Ant-Lebanon Mountains. It had a population of 150,000, but this decreased after the diversion of the Eastern trade through the Suez Canal. Its modern name is el Shams.

Antioch – The sending Church for the first missionary journey was the Church at Antioch in Syria. It was here that the Believers were first called Christians (Acts 11:19-30). This metropolis of Northern Syria was situated on the Orontes River, sixteen and a half miles from the Mediterranean, and three hundred miles North of Jerusalem, in a deep pass between the Taurus and Lebanon ranges of mountains. It is now a small village of a few thousand people called Antakia.

Tarsus – The City Tarsus, the home of the Apostle Paul, was the capital of Cilicia, in Asia Minor, and one of the leading cities of the Roman world. It was twelve miles from the Mediterranean and the same distance from Mount Taurus, and about eighty miles Northwest of Antioch, across the Northeast corner of the Mediterranean Sea. It is now a place of some 30,000 inhabitants, called

Tersous.

Important Events

The important events of this period may be arranged under five journeys. They are as follows: (See Map 15, Page 21)

Philip's Journey – (Acts 8:5-40) Philip, one of the seven Deacons chosen in Acts 6:3-5, was compelled to leave Jerusalem because of the persecution which followed the stoning of Stephen. He went first to the City of Samaria. Here he began to preach the Gospel with great results. This was a step outside of narrow Judaism since the Samaritans were considered a mixture of the remnant of the Northern Kingdom and Gentile people. God then called him away from this ministry down near Gaza in the desert where he met an Ethiopian riding in his chariot and reading the Prophet Isaiah. Philip joined himself to the man and led him to Christ. When they arrived at a body of water Philip baptized him and again was caught away by the Spirit to Azotus, the ancient Ashdod, now called Esdud. He followed the coastline Northward, preaching in the cities of the Maritime Plain. These cities were mostly inhabited by heathen, though most of them had some Jewish inhabitants. We find in the after history the results of Philip's preaching in churches at Joppa, at Lydda, and at Caesarea where he made his home for twenty years. Here he met the Apostle Paul who, many years before, had driven him from Jerusalem by persecuting the Believers.

Saul's Journey – (Acts 9:1-30) The destroyer of the Jerusalem Church began a journey for persecution which ended in his own flight as a Christian from persecutors. Having obtained letters of authority from the Sanhedron, Saul started to Damascus to take Christians into custody, and persecute them, bringing them bound to Jerusalem. The risen Christ appeared to him on the Damascus road, bringing about his conversion, and giving him his commission as the Apostle to the Gentiles. Immediately he preached Christ in Damascus, from the Old Testament Scriptures. From Damascus, he went as a Disciple into Arabia (probably the desert lands on the border of Syria) and was taught of God's Holy Spirit as to the correct interpretation of the Old Testament Scriptures in regard to Christ. (See Galatians 1:17) After one to three years he returned to Damascus and preached, narrowly escaping with his life from those who would have killed him. The Disciples let him down over the wall in a basket by night and he made his way to Jerusalem where he was introduced to the Church by Barnabas, and was received by James and Peter. After two weeks there he left Jerusalem by Divine direction in a vision (Acts 22:17-21) and made his way to Caesarea. From here he returned to Tarsus. The next time we see him he is at Antioch in Syria in Acts 13.

Peter's Journey – (Acts 9:32-11:18) In Peter's journey the door was finally opened to the Gentiles. During the rest the Church enjoyed after Saul's conversion, and while the Jewish religious leaders were busy with the alarming state of their relations with Rome, Peter journeyed to visit the Churches. He went down to Lydda, now Ludd, on the border of the Shefelah and healed Aeneas, a paralytic (Acts 9:32,33). From Lydda he was summoned to the principal seaport of Palestine, where Tabitha, or Dorcas, a Disciple, had died. Peter raised her and restored her to a weeping Church and stayed in Joppa many days (Acts 9:43). He was called to Caesarea by the Roman Centurion Cornelius, who, under Peter's ministry, received Christ along with his entire household,, they received the Holy Spirit and thus, the indication that they as Gentiles were received by God as part of the Church. Peter then returned to Jerusalem where he answered the concerns of the Judaistic

element of the Church concerning receiving Gentiles, by giving his testimony as to how God had led in the incident at Caesarea (Acts 11:1-18).

Barnabas' Journey – (Acts 11:19-30) After the death of Stephen, certain Disciples traveled up the coast through Tyre and Sidon as far as Antioch in Syria and began preaching the Gospel, at first the Jews only, but after a while, to the Gentiles also. As a result, a Church arose at Antioch on the Orontes River, near its mouth, now called Antakia, the first Church where Jews and Gentiles became one, and the first place where the Disciples were called Christians. Antioch was the first Church, also, to send out missionaries to the heathen world. When news of this Church first came to Jerusalem, there was some alarm lest it might cause division in the Church. Barnabas was dispatched to Antioch. He came, gave the work his hearty endorsement, and stayed to lead it. Feeling the need of helpers, he went to Tarsus and brought Saul to Damascus to help him there. Thus began a happy and successful ministry by these two well-matched servants of Christ that lasted for years, until a strong difference of opinion separated them just before the beginning of the second missionary journey.

Barnabas and Saul's Journey – After working together for some time at Antioch, they were given a Divine revelation of coming famine and went together to deliver a relief package of food to the Jerusalem Church. About the time of the death of Herod Agrippa, these two evangelists returned to Antioch where they served together until the next great event in the spread of the Gospel, the First Missionary Journey.

JOURNEYS OF THE APOSTLE PAUL

During the 20 years from 45 to 65 AD of which the events of Church history are recorded in Acts 13-28, the most important personage is the Apostle Paul. The work of the original twelve is hardly referred to, while the ministry of the last Apostle is recorded in considerable detail. The reason for this is probably that Paul was the great leader in the great movement by which the Church of Christ was broadened from an inconsiderable Jewish sect, scarcely known outside of Jerusalem, to a religion for all the world. This distinction from the other Apostles is considered so important that he is called, almost universally, the Apostle to the Gentiles. The localities and events of this period are represented on maps 16 and 17 on pages 22 and 23, and on the chart on page 24.

THE PROVINCES OF ASIA MINOR

The first missionary journey was mainly in Asia Minor, a brief description of that peninsula is necessary. It embraced about 156,000 square miles, or about 2/3 the area of Texas, and was located between the Black, the Aegean, and the Mediterranean Seas on the North, west and South, and bounded on the East by the provinces of Armenia, Mesopotamia, and Syria. The provinces that it contained in the New Testament era may be variously stated, since in their political, geographical and racial relations, they were quite different. Map 17 on page 23 of the Atlas will show roughly where the various provinces were located. Four provinces or districts are united under the name of Asia, which is roughly the Western half of Asia Minor. While the churches established by Paul and Barnabas on the first missionary journey are spoken of as being geographically located in more than one province, the whole area was spoken of politically as being Galatia. Thus, when Paul writes to the Galatian churches he is writing to the churches established on the first missionary journey. Political Asia included Caria, Lydia, Mysia, and the interior land of Phrygia. So too, Bithynia and Pontus formed one government, Lycaonia was included in Galatia, and Lycia and Pisidia in Pamphylia. We can best arrange these provinces in Asia Minor geographically in four groups:

1. The three northern provinces on the Black Sea; Pontus, Paphlagonia, and Bithynia.
2. The three Western provinces on the Aegean Sea; Mysia, Lydia, and Caria.
3. The three Southern provinces on the Mediterranean Sea; Lycia, Pamphylia, and Cilicia.
4. The five interior provinces; On the North, Galatia; on the East, Cappadocia; on the South, Lycaonia and Pisidia; and on the West, Phrygia. All but four of these fourteen provinces are named in the New Testament.

Provinces on the Black Sea – (1) Pontus (Acts 2:9; 18:2; I Peter 1:1) was the Northeastern province between Paphlagonia and Armenia, and had Cappadocia on the South. It is now represented by Trebizond in the Country of Turkey. Some of its Jewish inhabitants were present in Jerusalem on the day of Pentecost; Aquila, a helper of Paul, was a native of this region; and its Christian Jews were among those addressed by Peter in his first Epistle. (2) Paphlagonia, not mentioned in the New Testament, lay between Pontus and Bithynia, North of Galatia. (3) Bithynia (Acts 16:7 and I Peter 1:1) was the Northwestern province having Propontis (Now called the Sea of Marmora) on the West, and Mysia and Phrygia on the South, from which it was separated by Mount Olympus. Though the province, Bithynia is only incidentally named in the New Testament, two of its cities, Nicaea and Nicomedia, were prominent in the history of the Greek Church.

Provinces on the Aegean Sea – The provinces on the Aegean Sea are all included under the name Asia, by which the Western portion of the Peninsula was known to the Romans. (1) Mysia (Acts 16:7,8) was separated from Europe by the Hellespont and the Propontis, and had Bithynia on the North, Phrygia on the East, and the Aegean on the West. It contained Troas on the ruins of ancient Troy, from which Paul could dimly see the hills of Europe to the West, and where the vision of a man of Macedonia led to the crossing of the Aegean and the evangelization of Europe. (2) Lydia, once the center of the great empire of Croesus, extended along the Aegean Sea from Mysia to Caria, and Eastward to Phrygia. Its chief city was Ephesus, the Metropolis of Asia Minor, and one of Paul's most important fields of labor; and Sardis, Thyatira, and Philadelphia were large places and seats of Churches addressed in the Book of Revelation. (3) Caria was the Southwestern province not named in the New Testament, though its cities, Cnidus and Miletus are referred to; the latter, the place where Paul last parted from the Ephesian Elders. (Acts 20:15).

Provinces on the Mediterranean Sea – (1) Lycia (Acts 27:5) lay South of Mount Taurus, and opposite the Island of Rhodes. Two of its cities, Patara and Myra, were visited by Paul (Acts 21:1 and 27:5). (2) Pamphylia (Acts 13:13) was a small province between Lycia and Cilicia, and also between Mount Taurus and the Sea. Its capital, Perga, was the first city in Asia Minor visited by Paul on his first missionary journey. On his return he preached in its seaport, Attalia (Acts 13:13 and 24:24,25). Cilicia (Acts 6:9) is a long and narrow province, also lying between Mount Taurus and the Mediterranean, and separated from Syria by the Syrian Gates, a pass in the mountains. Its capital, Tarsus was one of the leading cities of the Roman Empire and the birthplace of Paul.

Provinces in the Interior – (1) On the North of Galatia, a land of uncertain and varying boundaries, but located between Bithynia, Cappadocia, Lycaonia and Phrygia. It received its name from a race of Gauls who conquered it about 300 BC, was twice visited by Paul, who addressed its Christians in the Galatian Epistle (Acts 16:6; 18:23; and Galatians 1:2). (2) Cappadocia lay on the Southeast of Galatia and South of Pontus. It was the largest province in Asia Minor. Some of its people were in Jerusalem at the time of Pentecost (Acts 2:9); and its churches were among those addressed in I Peter. (3) Lycaonia (Acts 14:1-23) was not a political division, but a district in Southern Galatia. It was West of Cappadocia and East of Phrygia, and separated by the Taurus range from Cilicia. Its principal places were Iconium, Derbe and Lystra, in all of which Paul preached the Gospel and suffered persecution. (4) Pisidia was politically connected to Pamphylia, but lay North of the Taurus, between Lycaonia and Phrygia. Its principal city was Antioch, not to be confused with Antioch in Syria. It was visited at least twice, if not more times, but the Apostle Paul (Acts 13:14 and 14:21) (5) Phrygia varied greatly at different periods, and in Paul's time had not separate existence as a province. In the earlier days when Galatia was a part of it, it was said to in some way touch every other land in Asia Minor. In its Southern section lay the three cities of Laodicea, Hierapolis and Colosse, all named in Paul's letters.

The First Missionary Journey

1. Barnabas and Saul, having been separated unto the missionary work by the Church at Antioch in Syria, took young John Mark and set out from Antioch on the first missionary journey. Antioch was the metropolis of Syria (Acts 13:1).
2. The apostles descended the mountains to Seleucia (Acts 13:4), the seaport of Antioch 16 miles from the city, named after its founder, Seleucus Nicanor, 280 BC. It is now a small village

named Kalusi, having among its ruins an ancient gateway, still standing, through which Paul and Barnabas may have passed.

3. Soon setting sail, they crossed over the arm of the Mediterranean to the Island of Cyprus (Acts 13:4-13), the early home of Barnabas sixty miles West of Syria, and forty miles South of Asia Minor; of irregular shape, 140 miles long and 50 miles wide; then densely inhabited and governed by a Roman proconsul, now disputed by Greece and Turkey.

4. Their first stopping place was Salamis (Acts 13:5), on its Southeastern shore, on the River Pedieus, where they found a Jewish synagogue. The city is now desolate, and its unoccupied site is known as Old Famagousta.

5. They crossed the Island from East to West, preaching on their way, and came to Paphos (Acts 13:6) the capital and residence of the proconsul. The city contained a famous shrine of Venus, to whose worship with all its immoralities, its people were devoted. There was an old and a new city, of which the former was the one visited by Paul and Barnabas. It is now called Baffa.

6. Sailing in a Northwesterly direction a distance of 170 miles, they reached Asia Minor in the province of Pamphylia. Passing by Attalia for the present, they ascended the River Cestrus and landed at Perga (Acts 13:13), seven and a half miles from the sea. This was a Greek city devoted to the worship of Diana; now it is in ruins and is called Eski Kalessi. Here John Mark left them and returned to Jerusalem.

7. Their next field of labor was the City of Antioch in Pisidia, a city East of Ephesus, and Northwest of Tarsus, now known as Yalobatch. Here Paul preached a sermon more reported at length than any other in his ministry, and here a Church was founded (Acts 13:14-52) by Paul and Barnabas.

8. Driven out of Antioch by the persecution of the Jews, they went on sixty miles Eastward to Iconium, a large city still in existence as Konieh, and in the Middle Ages, the capital of a powerful Mohammedan kingdom. This region in the Apostle's time was independent of the Roman Empire (Acts 14:1-5).

9. Again compelled to endure persecution they traveled to Lystra, a heathen city in the district of Lycaonia, where a miracle wrought by Paul led the superstitious people to offer worship to the two Apostles as the gods Jupiter and Mercury (In Greek, Zeus and Hermes). There is reason to suppose that Lystra was the place now known as Zoldera, 18 miles South-Southwest of Iconium.

10. Paul having been stoned and left for dead at Lystra, the Apostles went on to Derbe after God raised him up. Derbe was twenty miles distant, but in the same province, where they were able to labor in peace. It is supposed to be represented by the modern village Zosta in Losta. This marked the farthest place reached by the evangelists. They were now quite near the pass in Mount Taurus known as the Cilician Gates, and could easily have reached Tarsus and from there taken a short voyage home.

11. But they preferred to return by the same route by which they came in order to appoint leaders in the Churches and establish them in the Lord. They revisited the cities of Derbe, Lystra, Antioch, and Iconium. They preached, and may have established a Church in Attalia, a seaport town sixteen miles from Perga, now known as Adalia, where they took ship once more and sailed to Antioch in Syria. Here they were gladly received which had sent them forth in the first missionary journey.

12. From Antioch Paul and Barnabas journeyed to Jerusalem because of the Brethren who had come from Jerusalem teaching in Antioch that the Gentile Believers must be circumcised and keep the Law. This matter had to be resolved and settled once and for all. Acts 15 gives us an account of this journey and the First Church Council called to resolve this matter. The decision of this council

was that four things were to be required of the Gentile Believers: (1) To abstain from meats offered to idols; (2) to Abstain from blood; (3) To abstain from things strangled; (4) To abstain from fornication. With letters to this affect to the Churches, Paul and Barnabas returned to Antioch together with Judas, surnamed Barsabas, and Silas. Silas remained in Antioch after the letters had been delivered.

The Second Missionary Journey

The second missionary journey began with a most unfortunate disagreement between Paul and Barnabas over whether they should take John Mark with them. Paul refused, since John Mark had turned back from Asia Minor on the first journey. Paul then took Silas and started on the second missionary journey, while Barnabas took John Mark and returned home to the Island of Cyprus. We may divide the second missionary journey into three divisions:

1. The places in Asia Minor, seven in number
2. The places in Europe, eight in number
3. The places on the return trip, four in number

Asiatic Places

1. Syria – Starting from Antioch, Paul first traveled through Syria, visiting the churches (Acts 15:41). This tour was only through the churches of Northern Syria with the general direction toward Asia Minor. He probably entered Asia Minor through the Syrian Gates, now called the Beilan Pass in Mount Amanus. No cities are named in this region as being entered by the Apostle, but the principal places were Issus and Alexandria, both of which lay along the path of his journey.
2. Cilicia – The next province Paul visited was Cilicia (Acts 15:41), the land of his birth. As everywhere he made the chief places the object of his labor, we assume he passed through Mopsuestia and Adana on his way to Tarsus, the metropolis of the province and crossed the range through the Cilician Gates, from which he emerged on the great Lycaonian Plain.
3. Derbe – We read of a stop called Derbe where Paul had on his first journey, planted a Church, which was now strengthened by his second visit (Acts 16:1).
4. Lystra – He next stopped at Lystra where he had been first worshipped, and then stoned. Here he found the Church, the fruits of his earlier labors, and strengthened it, and was joined by a lifelong companion, Timothy, a young man who was one of his former converts (for he later refers to him as his son in the faith) (Acts 16:1-4).
5. Phrygia – Paul and Silas next go to Phrygia. This probably refers to a tour among the churches at Iconium and Antioch in Pisidia, the fields of his former labors. There is no indication in the Acts of the Epistles that he preached in any new places on this section of his tour.
6. Galatia – From Antioch Paul turned North and entered the geographical province of Galatia (Acts 16:6).
7. Troas – Paul's desire was to preach the Gospel throughout the entire proconsular province of Asia, which included Phrygia and the maritime districts of Mysia, Lydia, and Caria. But the Lord closed the door, both in this direction, and Northward toward Bithynia; so he journeyed Westward across Phrygia and Mysia, and at last reached the shore of the Aegean Sea at Troas (Acts 16:6-8).

This was the site of ancient Troy, the scene of Homer's Iliad, and has been the place of great discoveries in modern times. There was a city near the ancient site in Paul's time; and it is that in which he probably founded a Church, for there he was joined by Luke, the Physician and historian, the writer of the Book of Acts and the Gospel of Luke. On his return from the third missionary journey he met the Disciples of Troas and preached most of the night to them (Acts 20:7). At this time Paul was given a vision of a man of Macedonia saying, come over and help us. Paul knew this as the leading of the Lord for them and they immediately crossed the Aegean into Europe and Macedonia (Acts 16:9,10) and opened a new chapter in the history of Christianity.

European Places

All the places named above as visited by Paul in this journey were included in the two provinces of Macedonia (Northern Greece) and Achaia (Southern Greece). Macedonia was famous for its conquering kings, Philip and his greater son Alexander. Its boundaries were: on the North, the Haemus or Balkan Mountains; on the East, Thrace and the Aegean Sea; on the South, Achaia; on the West, the Pindus Mountains, separating it from Epirus and Illyricum. It consists of two great plains, one near Thessalonica, watered by the Axios, and the other near Apollonia, by the Strymon. Between these two rivers projects a peninsula, with three points like hand of three fingers, across the palm of which, in Paul's time, ran the Great Roman Road, known as the Ignatian Way. The province of Macedonia was divided by the Romans into four districts of which the capitals were Amphipolis, Thessalonica, (the residence of the provincial proconsul), Pella (The birthplace of Alexander the Great) and Pelagonia. Amphipolis, however, had become less important than the rival city of Philippi in the same district.

Achaia was the Roman name of the land which made up Southern Greece, whose fame has filled all history. In the later period of its independence, its ruling state had been Achaia, which gave its name to the entire province when annexed to the Roman Empire. In Paul's time its metropolis was Corinth, which was also the capital, though Athens retained its fame as the center for art, literature and philosophy.

Paul and his party sailed across the Aegean Sea from Troas, in a Northwesterly direction passing the islands of Tenedos and Imbros and anchored for the first night off Samothracia, a rocky island off the coast of Thrace. The next day they passed North of Thasos and anchored in the harbor of Neapolis, on the border of Thrace. They did not remain in seaport, but pressed inland to a large city, which was to be memorable as the first foothold of the Gospel in Europe. In the European part of the second missionary journey we note eight places visited by Paul:

1. Philippi – (Acts 16:12-40) Philippi was an ancient city, enlarged and named by Philip, the father of Alexander the Great. Near it was fought the great battle between Antony and Augustus on one side, and Brutus and Cassius on the other, in which the hope of a Roman republic perished and the Empire was ushered in. It had been made a colony, that is, a branch of Rome itself, and enjoyed certain privileges of self-government, so that its magistrates bore Roman titles, as noticed by Luke. Here Lydia, the first convert in Europe was baptized, and a Church was planted. Paul and Silas were imprisoned because they cast a demon out of a young girl who was used by some men to tell fortunes, and thus ruined their means of income. By miraculous means they were released from jail and the jailer was converted, along with his family. Paul used his Roman citizenship to assure their release.

2. Amphipolis – Thirty-three miles Southwest of Philippi and three miles from the Aegean Sea lay Amphipolis. It was a town of ancient fame, but in Paul's time, reduced greatly in population. It had no Synagogue or Jewish population, so it was not a place of ministry at this time. After a delay of just a day he continued Westward (Acts 17:10).
3. Apollonia – Thirty miles West of Amphipolis was the town of Apollonia, an important city; but for some reason, Paul did not choose to minister in its vicinity, and remained there but for a day (Acts 17:1).
4. Thessalonica – (Acts 17:1-9) Thessalonica, the capital of the entire province, forty miles from Apollonia, was named after a sister of Alexander the Great and had many historic associations. An arch which is still standing, and was no doubt seen by Paul, commemorated the victory at Philippi. There was a large Jewish population, and a Synagogue in which Paul preached for three Sabbaths. He succeeded in founding a Church mostly of Gentiles, to which he soon afterward wrote his two earliest Epistles, First and Second Thessalonians. The unbelieving Jews instigated a riot and the evangelistic party left by night. Thessalonica, now called Saloniki is still the second city of European and contains several hundred thousand people.
5. Berea – (Acts 17:11-13) Berea was a small city, chosen by Paul because of its retired situation. It was on the Eastern side of Mount Olympus. Its people were generous in hearing the Truth and candid in their examination of its claims, so that many of them believed, and the Bereans have furnished a name for earnest students of the Bible in all lands. The place is now called Verria, but still maintains a rather small population.
6. Athens – (Acts 17:15-34) Athens, one of the most famous cities of the ancient world, was situated five miles Northeast of the Saronic Gulf between the two little streams Cephissus and Ilissus, and connected by long walls with its two seaports, the Piraeus and the Phaleric Gulf, where probably Paul landed. Around it stand mountains noted in history, and within its walls rise four important hills: The Acropolis surmounted by the Parthenon, the most perfect specimen of Greek architecture; the Areopagus, Northwest of the Acropolis, where Paul delivered his memorable discourse; The Pnyx, still farther west; and on the South, the Musaeum. In Paul's time Athens was no longer the political capital, but was still the center of art, literature and Philosophy, not only of Greece, but of the civilized world. Paul's discourse before its philosophers was not attended by immediate results, as no Church appears to have been founded; but four centuries afterward the Parthenon became a Christian Church and the Athenians were among the most bitter foes of image worship. After many changes of fortune, and at times being without inhabitants, Athens is now the growing capital of the Kingdom of modern Greece, and the seat of a university.
7. Corinth – (Acts 18:1-18) Corinth, Paul's next stop, was forty miles west of Athens on the isthmus between Hellas and Peloponnesus, which is ten miles wide at this point. In Paul's time it was the political and commercial metropolis of Greece, being the residence of the Roman proconsul. It was, however, a most wicked city and a by-word for corruption and licentiousness. Paul preached in Corinth for a year and a half, working meanwhile, at his trade as a tent-maker, and during his stay wrote two Epistles, I and II Thessalonians. After leaving he wrote to the Corinthian Christians two of his longest Epistles, I and II Corinthians. The site of the city is now desolate, except for a small town called Gortho.
8. Cenchrea – (Acts 18:18) Cenchrea, more accurately Cenchreae, is simply the place from which Paul launched on his return trip from the second missionary journey, and where he shaved his head in anticipation of a vow which he planned to keep in Jerusalem. We know, however, that he had either directly or indirectly planted a Church here since Phebe, a worker in this Church is named in Romans 16:1,2. This was the Eastern harbor of Corinth on the Saronic Gulf, nine miles from the city which is now called Kechries.

Return Stops – There were four stops the Apostle made on his homeward trip. The journey was more than a thousand miles in length. The stops are as follows:

1. Ephesus – Sailing Eastward across the Aegean Sea, and passing many celebrated islands, after a voyage of 250 miles Paul reached Ephesus (Acts 18:19-21). He had been hindered in preaching in this area before, and now stayed but a few weeks, though urged by the Jews to remain longer. He left behind Priscilla and Aquila, by whose labors the brilliant young Appolos of Alexandria was led to Christ, and the way was prepared for Paul's second visit on the third missionary journey. We will treat Ephesus more thoroughly at that time.
2. Caesarea – A voyage around the Southwestern border of Asia Minor past the Island of Rhodes in a Southeasterly direction brought the Apostle to Caesarea (Acts 18:22). This was a Roman capital of Palestine, and a harbor. Here Paul landed after a journey of 600 miles and entered once more, the Holy Land.
3. Jerusalem – (Acts 18:22) Paul went up to Jerusalem and entered the Holy City. He stayed only long enough to salute the Church and leave the gift from the Gentile Churches for the poor Saints at Jerusalem.
4. Antioch – Paul traveled overland to Antioch, his home, if any place might be so called. Here were his nearest friends, and here he had begun both of his missionary journeys. No doubt he received a glad welcome from the Church. Not only did Silas return with him, but also young Timothy whom he had taken on near Lystra and Derbe. There were also Aristarchus, Gaius and Erastus, whose names we find associated with Paul soon after this.

The Third Missionary Journey

The third missionary journey took Paul as far West as Corinth and as far East as Jerusalem, took about four years (54-58 AD) and produced four more Pauline Epistles. It may be subdivided into two stages: (1) The outward journey from Antioch to Corinth, which included seven key places, (2) The return journey which touched on fifteen places. More than half of this time was spent at Ephesus where Paul ministered for over two and a half years.

The Outward Journey – (Acts 18:23-20:3)

1. Antioch – This Church in Syria is to be considered Paul's sending Church.
2. Galatia – Paul's Westward course was through Galatia (Acts 18:23), where he had planted Churches on the first missionary journey.
3. Phrygia – Still journeying Westward toward the West coast of Asia Minor, Paul passed through Phrygia (Acts 18:23) which has already been described.
4. Ephesus – Paul came through the mountains to Ephesus near the West coast of Asia Minor, where he was to remain longer than at any other place in his ministry (Acts 19:1-20:1). Ephesus was a metropolis of proconsular Asia, and may be regarded as the third capital of Christianity, as Jerusalem had been its birthplace and Antioch in Syria, the center of its foreign missions. The city was a mile from the Aegean Sea, fronting an artificial harbor, in which met the ships of all lands, and above which rose the Temple of Artemis (Diana), a temple then celebrated as the most magnificent building in Asia Minor, although the image it enshrined was only a shapeless block. Its population was principally Greek, though with a large oriental mixture. Here a preparation for

Paul's ministry had been made by Appolos who had been a follower of John the Baptist until he had met Priscilla and Aquila and had been taught more perfectly the Gospel of Christ. Appolos then went on to Corinth where he was the leader of the Church for a time. For three months Paul labored in the synagogue with the Jews and the inquiring Gentiles; but when the Jewish opposition endangered the work, Paul took the believers aside into the School of one Tyrannus and taught them for two years. As a result, all of Asia heard the Gospel. This no doubt included the establishment of the other six of the seven churches addressed by John in the Book of Revelation. After hearing through the household of Chloe of the problems that had arisen at Corinth, he wrote a blistering letter, now lost to us, and when that did not obtain the desired results, Paul wrote our I Corinthians from Ephesus. It was carried by Titus and probably Timothy to Corinth as Paul stayed at Ephesus. Shortly before Paul's departure from Ephesus, a riot broke out over the threat that some saw Christianity to pose for the worship to Diana, and Paul departed, being able to wait no longer for a reply from Corinth. Ephesus is now utter desolation haunted by wild beasts. Near its ruins there is a small Turkish village called Ayasalouk.

5. Troas – Nest, Paul stopped at Troas where he had received the Macedonian call on the second missionary journey (II Corinthians 2:12,13). Here he had expected to meet his companion, Titus with news from the Church at Corinth. While waiting he found success in preaching and winning some to Christ. When the expected tidings did come, he sailed to Europe and Macedonia.

6. Macedonia – Paul's next destination was Macedonia where, probably in one of the cities where a Church had previously been established, he met Titus bringing good tidings from Corinth. Here, perhaps in Philippi, Paul wrote II Corinthians (Acts 20:2).

7. Achaia – The last place on Paul's outward journey was Greece, elsewhere called Achaia (Acts 20:2,3 and 18:27). His principal errand was to Corinth where troubles in the Church required his attention. While in Corinth he wrote his Epistle to the Galatians, followed quickly by the Epistle to the Romans.

The Return Journey – (Acts 20:6-21:6)

The return journey was undertaken with the desire to reach Jerusalem in time for the celebration of the Feast of Pentecost, 58 AD. For some reason, probably because of a Jewish plot to murder him, Paul, accompanied by a number of friends, went overland by way of Macedonia to Troas, while his entourage journeyed there by boat.

1. Philippi – He stopped at Philippi in Macedonia (Acts 20:3-6). Here Paul was rejoined by Luke who, from this point on, stayed with Paul for the rest of his life.

2. Troas – Most of Paul's company sailed from Philippi across the Aegean Sea to Troas in advance of the Apostle, but were soon followed by Paul and Luke (Acts 20:5-13). At Troas they remained a week with the Church, and during this time Paul preached far into the night and Eutychus fell asleep and fell from an upper window and was killed. Paul restored him to life and took his leave to go to Assos.

3. Assos – From Philippi most of Paul's party set sail for Palestine, but Paul chose to go on foot to Assos, where he was taken on board (Acts 20:13,14). No doubt, Paul had chosen to travel as far as he could on foot, making his enemies think that he was aboard the ship with the other Disciples. Assos was situated nineteen miles from Troas, but is nothing but ruins today.

4. Mitylene – The next stop, Mitylene, was on the island of Lesbos, famed as the home of Sappho, the Greek Poetess. Here the ship anchored for the night because the channel among the

many islands was difficult to follow by night (Acts 20:14).

5. Chios – (Acts 20:15) Chios is an island thirty-two miles long and five miles from the mainland. It is said to have been the birthplace of Homer, and is now called Scio. Here Paul's ship anchored only for a night.

6. Samos – Acts 20:15) Samos is an island near the mainland, forty-two miles Southwest of Smyrna, and twenty-seven miles long. It was the birthplace of the philosopher Pythagoras. The ship barely touched at the island and then sailed across the sea to the shore of Asia Minor.

7. Trogyllium – (Acts 20:15) Trogyllium is a town and cape on the coast of Asia Minor, at the foot of Mount Mycale. The place at which the vessel anchored for the night is still called St. Paul's Port. On the next day it sailed past the harbor of Ephesus without stopping.

8. Miletus – (Acts 20:16-38) Miletus was at the mouth of the river Maeander, thirty-six miles South of Ephesus, and at that time, on the shore, though now ten miles inland because of the changes in the coast. Here, while the ship was delayed, Paul sent for the Elders from Ephesus and had an emotional farewell meeting with them, not wanting to take the time to go into the city. This place is now a small village called Melas.

9. Coos – (Acts 21:1) Coos, or Cos, where the ship next anchored, is a small island Northwest of Rhodes, now called Stanchio.

10. Rhodes – (Acts 21:1) Rhodes is an island of note both in ancient and modern history, thirteen miles from Asia Minor, forty-six miles long and eighteen miles wide. On it stood the Colossus, a figure over one hundred feet high, but overthrown by an earthquake in 224 BC and prostrate at the time of Paul's visit.

11. Patara – Acts 21:1) – Patara was a seaport in the province of Lycia in Asia Minor, opposite Rhodes. Here the vessel ended its voyage, and Paul's group found another ship which was bound for Phoenicia. The place is now a ruin and lies buried in the sand.

12. Tyre – The Disciples took another ship at Patara and sailed in a Southeasterly direction, passing Cyprus without stopping. The ship stopped a week at Tyre to unload its cargo and here Paul found a Church, perhaps founded by Philip the Deacon/Evangelist. Tyre had once been the great commercial metropolis of the Mediterranean, known as the "Strong City" as early as the time of Joshua. It was the capital of Phoenicia, and in Old Testament times held friendly relations with Israel, but was idolatrous and abominably wicked. It was besieged by Nebuchadnezzar for thirteen years, was destroyed by Alexander the Great, was rebuilt by the Seleucidae, and in Paul's time, was still a large city. It is now a miserable village called Sur, and in the fulfillment of prophecy, "a place for the spreading of nets" (Ezekiel 26:14).

13. Ptolemais – Taking ship once more for the last time, the Company sailed South along the coast of Palestine to Ptolemais (Acts 21:7). This was the Old Testament Accho, in the Tribe of Asher, but never possessed. It was eight miles North of Mount Carmel. In medieval history it sustained a siege by the Crusaders, and was known as St. Jean d'Acre. Here Paul spent a day with the Church, and then journeyed with his friends Southward over the Plain of Esdraelon and Mount Carmel.

14. Caesarea – At Caesarea Paul and his company were entertained by Philip the Evangelist, who years before had been driven out of Jerusalem by Saul of Tarsus as he persecuted the Church. This was the roman capital of Palestine and was, by all respects, a heathen city, though containing many Jews. Here Paul was warned by the aged prophet Agabus not to go to Jerusalem, but he persisted in his purpose.

15. Jerusalem – For the fifth time in his live as a Christian, and for the last time, Paul entered the

City of Jerusalem, from which he was soon to be taken as a “prisoner of the Lord.”

The Journey to Rome

The next recorded journey of Paul was that to Rome under Roman guard. He was seized by a Jewish mob in the Temple Court, in or near the room set aside for the ceremonies of a Nazarite Vow. Dragged by the crowd into the Court of the Gentiles, he would have been slain but for the arrival of a company of Roman soldiers from the Tower of Antonia. He made an address to the throng from the stairs leading from the Court of the Gentiles to the Tower and was taken to the prison in the Tower.

1. Jerusalem – Paul was removed from Jerusalem when the Centurion learned of the plot to kill him as he was taken back for another hearing before the Sanhedron. That night he was sent under strong guard out of the reach of his enemies.
2. Antipatris – The guard paused at Antipatris, beyond which the soldiers were not needed (Acts 23:31,32), so they were sent back and Paul journeyed the rest of the way under an escort of Cavalry. Antipatris was built by Herod the Great, and named for his father, Antipater. It was twenty-six miles Southeast of Caesarea on the direct road from Jerusalem, and sixteen miles Northeast of Joppa. Its location is not identified with certainty, but is probably to be found in a ruin known as Ras el Ain.
3. Caesarea – The Apostle was taken to Caesarea where he was imprisoned (Acts 23:33). Here he remained for more than two years, was tried by Felix, and made his memorable defense before the younger Herod Agrippa (Acts 24-26). Having appealed as a Roman citizen, to the Supreme Court of the Emperor at Rome, he was sent on shipboard for the voyage with a company of prisoners and a guard commanded by the centurion Julius. Luke and Aristarchus were with Paul on the ship (Acts 27:1,2).
4. Sidon – The day following, the ship touched at Sidon, and Paul was permitted to go ashore with his Roman guard (Acts 27:3). Sidon was one of the most ancient towns in history, and the mother city of Tyre, which was twenty miles South of it. It was within the limits of the Tribe of Asher, but was never possessed by Israel. Its commerce was extensive, but was early superseded by that of Tyre. It was a battleground more than once during the Crusades, and changed masters frequently. Its site is now occupied by a small fishing village called Saïda.
5. Myra – The wind being unfavorable, the vessel was carried to the North of Cyprus, and sailed over waters traversed by Paul more than once, in the Northeastern corner of the Mediterranean, past his sending Church at Antioch, and his birthplace, Tarsus, to the harbor of Myra, a city in the province of Lycia in Asia Minor (Acts 27:4-6). This city stood at the entrance to the gorge in Mount Taurus, two miles from the sea. Its port where Paul landed to be transferred to another vessel, was called Andriadice. It is now in ruins.
6. Crete – The next stop was to have been Cnidus, one hundred miles distant from Myra, on the coast of Caria; but the vessel reached it with great difficulty, and was unable to enter because of contrary winds; so the ship was turned toward Crete. This lies at the entrance of the Aegean Sea, and is 140 miles long and 35 miles wide. The vessel rounded Cape Salome at the Eastern point of the island, and anchored for a time at a place known as Fair Havens, on the Southern coast, about midway between the two extremes of the island. Here the company was delayed for some time, and Paul urged the Centurion to remain for the winter and escape impending dangers. But he resolved to continue along the shore still farther Westward to the more commodious harbor of Phenice. In this he was disappointed; for the ship was driven out to sea, and the final result predicted by the Apostle

(Acts 27:7-13).

7. Melita – Soon after the ship left Fair Havens they encountered a terrible storm called Euroclydon (East-Northeaster), now known as lavender. The sailors were able to run the ship under the lee of the little island of Clauda, twenty-three miles from Fair Havens where they strengthened the vessel for the Gail by winding ropes around the hull. Thence for fourteen days and nights they were driven before the wind in a Westerly direction until everyone but Paul gave up hope of being saved. They were driven 476 miles to the Island of Melita (today, Malta), which is sixty-two miles South of Sicily, and is seventeen miles long by eight miles wide. It is of irregular oval shape, and its coast is indented by many bays. The one in which their ship was wrecked is on the Northeastern side of the island, and is known as St. Paul's Bay. A close investigation of the locality and the surroundings of the sea approaching it shows a remarkable accuracy for Luke's remarks concerning it. The Island is known as Malta, and, for many years, has been under British rule. Many years ago an ancient inscription was found on the island giving its ruler the same title, Protos, "First, or Chief Man" (Acts 28:7), given by Luke.

8. Syracuse – After wintering in the Island of Melita, Paul and the other prisoners were placed on a ship of Alexandria, which was bound toward Rome. The first stop the ship made on this part of the voyage was at Syracuse, a historic city on the Eastern shore of Sicily (Acts 28:12). Here they paused for three days and then continued their voyage.

9. Rhegium – The next stop was at Rhegium, where they waited for a favorable wind, for one day (Acts 28:13). This is the toe of the Italian boot, opposite Sicily, from which it is separated by a strait only six miles wide. It is now a flourishing town called Reggio.

10. Puteoli – The vessel ended its voyage and Paul and the other prisoners went ashore at Puteoli, near Naples. This was one of the leading ports of Italy, being to Rome what Liverpool is to London. Here Paul found a Christian Church, and was permitted to remain for a week before going on to Rome 141 miles away. The city is now called Pozzuoli.

11. Appii Forum – A place called Appii Forum, "The forum of Appius," a village on the Appian Way, forty-three miles from Rome, and again at the "Three Taverns," ten miles nearer, Paul was met by some Christians who had heard of his coming, and came to give him a welcome which rejoiced his heart.

12. Rome – At last great Rome was reached, and the Apostle was at the end of his long journey. For two years he dwelt under house arrest in his own hired house and received any who wanted to visit him. This seeming unhappy consequence led to Paul's being able to reach Caesar's household, which he never could have done had he gone to Roma a free man. The City of Rome stands on the River Tiber. In the period of its greatness it occupied ten hills, with the valleys between them, and a plain near the river. Paul stayed near the Pretorian Camp, on the northeastern border of the city, and at the opposite end of the city from the Jewish quarter, which was on the West of the Tiber. At the time of Paul's imprisonment the city contained about 1,200,000 inhabitants. One-half of the population was slaves, and two-thirds of the rest were paupers supported in idleness by the free distribution of food. During the two years of Paul's imprisonment he wrote at least four Epistles - Ephesians, Colossians, Philemon and Philippians.. After about two years of imprisonment, Paul gained his freedom by being found undeserving of the charges brought against him. He had about two more years of freedom before the second imprisonment by the Romans.

The Last Journeys of Paul

From Philippians and Philemon we learn that Paul expected acquittal and release; from First Timothy and Titus we learn that there were two years or more of freedom during which it seems that he journeyed as far west as Spain, and as some suggest, even as far as the British Isles. In the following paragraphs we present a possible outline of his travels from illusions in the Epistles, and from tradition.

1. Colosse and Ephesus – Near the close of his imprisonment Paul expressed an expectation of visiting the Church at Colosse (Philemon 1:22). It would be expected that he would also make an effort to visit Ephesus. Colosse, also called Colassae was a city on the Lycus, near Hierapolis and Laodicea, and on the great caravan road from Ephesus to the Euphrates. At one time it was a large and flourishing place, but declined as other cities gained its Eastern trade. As far as we know, Paul had never before visited this city, and its Church had been founded by Epaphras. Yet Paul was well acquainted with some of its members, and addressed an Epistle to this Church during his imprisonment. To one of its members, perhaps the Pastor or Bishop at that time, the Book of Philemon. The site of the ancient city is near the present-day city of Chonas.
2. Macedonia – Just before his release Paul had dispatched Timothy to Philippi, expecting soon to follow him (Philippians 2:19-24). Timothy fulfilled his mission and returned to Ephesus where Paul left him to Pastor the Church while Paul went into other parts of Macedonia. Paul may have visited the Churches in Macedonia and Achaia at this time.
3. Crete – We gather that it was at this time that Paul made his visit to Crete (Titus 1:5). He had touched at this island during his voyage to Rome, and may have gone on shore at Fair Havens; but now he organized the Church and left it under the care of Titus, who had accompanied him to the island.
4. Nicopolis – We find Paul then at Nicopolis, a place not previously mentioned in his history (Titus 3:12). There were no less than ten cities of this name in the ancient world; but it had to be one of three among them: Nicopolis of Thrace, of Cicicia, or of Epirus. The latter has been determined as the place where Paul determined to winter. It was in the Roman province of Achaia near the Adriatic Sea, and the Ionian Isles, and was built by Augustus to commemorate his victory at Actium. The place is now called Paleoprevesa, “Old Prevesa,” and contains extensive ruins, among which is a building said to have been Paul’s place of prayer. Some think that Paul was arrested here before his final imprisonment, but there is no certainty concerning this.
5. Troas – (II Timothy 4:13) It is evident that Paul passed through Troas and stopped with a certain person named Carpus, where he left his mantle, for winter wear, along with some manuscripts.
6. Ephesus – An illustration in II Timothy 4:20 hints at another place visited by the Apostle, perhaps as a prisoner. If arrested at Troas he would probably have been sent to Ephesus, the residence of the proconsul, for trial. And at Melitus, near that city, he left his companion Trophimus, who had been with him at the time of his former arrest in Jerusalem. It is somewhat a confirmation of this that near the ruins of Ephesus is a place pointed out as the prison of Paul.
7. Rome – From Ephesus, Paul may have been taken to Rome for his execution. The Church had been scattered because of the persecution of Nero. His time was short and his friends were few at this time, but during the time he awaited his martyrdom, he wrote II Timothy, and perhaps the Book of Hebrews as a last opportunity to teach the Jerusalem, Hebrew Christians on the matter of Law and Grace. The traditional place of his execution is at Aquae Salvae, now Tre Fontane, three miles from Rome near the road to Ostia. It is believed that he was buried under the site of the “Church of St Paul without the Gates,” a few miles from the walls of the city.

THE ISLES OF GREECE AND THE SEVEN CHURCHES

Patmos – One of the smallest of the Greek Islands brought to our attention in the Book of Revelation is Patmos, to which the Apostle John was banished. This lies twenty miles South of the Island of Samos, twenty-four miles West of Asia Minor, and about seventy miles Southwest of Ephesus. It is about twenty miles in circumference, and is rocky and barren. Its loneliness and seclusion made it a suitable place for the banishment of criminals; and to it the Apostle John was banished by the Emperor Domitian near the close of the first century AD. A narrow isthmus divides the island into two parts North and South. On a hill in the Southern part is a monastery named after the Apostle John, and near it is a cave where it is said by tradition that John received the vision of the Apocalypse. In the Middle Ages the island was called Patmosa, but it is now known as Patmos.

Asia – The term Asia was used by the ancients in a variety of ways and meanings: (1) Its earliest use in Homer refers only to a meadow near Troy (Troas) which was called the “Asian Meadow.” (2) The lands of Mysia, Lydia, Caria, and a part of Phrygia were known as Proconsular Asia, as they formed the province of Asia under the Roman government. This was the dominion of the last King of Pergamos, whose title was “King of Asia”; and it was given by him to the Romans. (3) Asia Minor as a whole was sometimes called by the name Asia, though not often. (4) The entire Asiatic continent was known by this name in ancient times; but this use of the word is not found in the Bible.

The Seven Churches of Asia – The seven churches of Asia are all found in Proconsular Asia, in fairly close proximity to Ephesus, four of them being in the same province, Lydia. There were other churches beside these, as Hierapolis and Colosse, both near Laodicea and referred to in the Pauline Epistles; but the seven in Asia are named as the most important, and a group of seven is the arrangement most often found in the Book of Revelation. To these seven churches were sent the seven letters in chapters two and three of the Book of Revelation. We believe there are two basic reasons for this: (1) The characteristics of these seven Churches are typical of the Characteristics of the Church Age. (2) These particular Churches, in the order in which they appear, and are addressed, represent the seven divisions of the Church Age Chronologically, and their particular problems and strengths are typical of the individual divisions. We will try to point out just how this is determined as we go through a study of these seven Churches.

1. Ephesus – (Revelation 2:1-7) Ephesus was the most important city of the district in which the seven Churches were located, its Church was the largest, and it was the first addressed.

a. The name Ephesus means “desirable.” We often speak of wanting to again see an Apostolic Church, meaning that we want to see a Church of zeal and evangelistic fervor. The Ephesian Church, we believe, represents the Apostolic Period of the Church Age because it is commended for its works, labor, patience, their intolerance for false Apostles and teachers, their patience in trials, and for the fact that they had not fainted. In their zeal, however, they had left their first love. (Revelation 2:4)

2. Smyrna – (Revelation 2:8-11) Smyrna is North of Ephesus about forty miles in a direct line, though farther by the route of travel. It is on the Aegean Sea, at the head of the Hermaean Gulf, at

the foot of Mount Pagus. The earliest city was built in 1500 BC by the Greeks, and was destroyed and rebuilt several times. From the time of Alexander the Great, one of its rebuilders, it became an important city. Its earliest mention in Christian history is in Revelation. Polycarp, a pupil of John, was martyred here in 155 AD and his grave is still shown on a hill near the city. Despite fires, earthquakes and wars, it has retained its importance and is now the largest city on the Asiatic side of the Aegean Sea, having a large population. The modern city is about two miles from the site of the ancient city.

a. The name Smyrna means “Myrr”, a root which was used in ancient times to prepare dead bodies for burial. Myrr was one of the three gifts brought by the Wise Men and presented to the Lord Jesus Christ. The most important thing about Myrr is that it has to be crushed before it gives off its fragrance. This is a picture of the suffering of the early Church under the persecutions of Rome prior to Constantine coming to the throne. A careful study of Revelation 2:8-11 will reveal that, while this period of Church history was marked by great suffering, they were rich in a spiritual sense. It is the only one of the seven churches against which there is no accusation.

3. Pergamos – (Revelation 2:12-17) Pergamos, more properly Pergamum was sixty miles Northeast of Smyrna in the district of Mysia, three miles North of the little River Caicus, and twenty miles from the Aegean Sea. It was the capital of a small, but wealthy kingdom, which arose in the breaking up of Alexander’s Empire. It was celebrated for its large library, which, at one time, contained 200,000 manuscripts. This library was later presented by Mark Antony to Cleopatra, and was removed to Alexandria. The city contained many pagan temples and was especially devoted to the worship of Aesculapius, the patron divinity of medicine, and was, like most idolatrous places, corrupt in its morals. It is now a fair sized city called Bergama.

a. The name Pergamos means “Elevation and Marriage.” The Church at Pergamos represents the period of Church history, which began when Constantine came to the throne in Rome and declared Christianity to be the religion of Rome. The Church came out of the catacombs and was free to operate in the open. Instead of the Church taking advantage of its freedom, and spreading the Truth, the idol worship of Rome made its way into the Church and the Roman Catholic system had its beginning. The True Church was elevated to a position of prominence and married to the world.

4. Thyatira – (Revelation 2:18-29) Thyatira was a city in the province of Lydia, on the road from Pergamos to Sardis. It was founded by Alexander the Great who planted it with people from Macedonia, which may account for the fact the “Lydia of Thyatira” was found by Paul in Philippi in Macedonia. Although never a great city, it was a prosperous manufacturing town, and its scarlet cloth still has a reputation throughout the Orient. It is now a fair sized town and is called Hissar, “white castle”.

a. The name Thyatira means “Continual Sacrifice.” This city represents the period of the Dark Ages when Catholicism prevailed and held the then-known world in its grip. In the passage in Revelation the name of Jezebel is used to represent idolatry. The Mass is, of course, a continual sacrifice.

5. Sardis – (Revelation 3:1-6) Sardis lay thirty miles South of Thyatira, between the River Hermus and Mount Tmolus. It was at one time the capital of Croesus, the wealthy King of Lydia, whose empire was overthrown by Cyrus the Great. After Alexander’s time it belonged to the Kingdom of Pergamos, until its absorption into the Roman Empire. Sardis was a place of extensive manufacturing and commerce, which led to prosperity, and the worldliness of the Christian Church, rebuked in the message of the Revelation. It is now a desolate miasmatic region, with scarcely any inhabitant, and bears the name Sert Kalessi.

a. The word Sardis means “Remnant” and refers to the period of the beginning of the Reformation. They were dead, but alive, and were to salvage what was still left of a remnant of

Biblical Christianity.

6. Philadelphia – (Revelation 3:7-13) Philadelphia was about twenty-five miles Southeast of Sardis, on the Cogamus River, a branch of the Hermus. The city was built and named by Attalus Philadelphus, King of Pergamus, and was the center of a rich farming region. The fertility of its soil has kept it inhabited throughout all the vicissitudes of the Centuries. It was destroyed by an earthquake in 17 AD, but was rebuilt. Its present population is rather small, and its modern name is Allah Shehr, “City of God.”

a. The meaning of the name Philadelphia is, “Brotherly Love” and is representative of the period of the great worldwide revivals and worldwide missions in the 18th, 19th, and early 20th centuries. It represents the period of the “Open Door” when just about every part of the world was open to missions and evangelism. Most of those doors have closed in our present day.

7. Laodicea – (Revelation 3:14-22) Laodicea was the capital of Phrygia, and was fifty or sixty miles from Philadelphia, depending on the route taken. It was on the banks of the Lycus, near Hierapolis and Colosse. Its ancient name was Diospolis, but this was changed by the Syrian King Seleucus II in honor of his wife Laodice. In 62 AD it was destroyed by an earthquake; but its people were sufficiently rich to decline the aid of Rome in rebuilding their city. Its worldly prosperity was reflected in its Church, which received the sharpest rebukes of the Lord. The Mohammedans destroyed the city, which is now a mass of ruins surrounding a village called Eski-hissar.

a. The name Laodicea means “The Rights of the People” and could be replaced by one word: Democracy. This Church suffered from materialism, humanism, self-sufficiency, and all the things that mark the 20th and 21st centuries. This obviously is the time of the Apostasy mentioned in II Thessalonians 2:1-3; and II Timothy 3:1-5. The Church Age ends with the close of the third chapter of Revelation, and chapter four begins with a type of the Rapture.

THE TABERNACLE

Origin Of The Tabernacle

The Tabernacle was the tent in which the emblems of divine worship were kept from the time of Moses to that of Solomon, some 400 years. It represented the idea of God dwelling in the midst of His People; in the center of the Camp of Israel. The earliest institution for worship was the altar, which was built whenever the Patriarchs pitched their tents. Next we find the place consecrated and kept for the House of God, as Jacob's Pillar at Bethel, to which the Patriarch returned as to a sanctuary in later years. The Tabernacle originated when Israel was no longer a family, but a nation, needing a centralizing power and a system of worship as the uniting element according to the instructions given Moses by God on Mount Sinai.

History Of The Tabernacle

During all the journeys of the Israelites through the wilderness, the Tabernacle stood in the center of their camp, or, while on the march, was taken apart and carried by the Levites. At the time of the conquest it remained in Gilgal, the fortified camp of Israel near Jericho. After the war it was established at Shiloh, in the Tribe of Ephraim, where it continued until the great defeat of Israel at Ebenezer (I Samuel 4:1-11), when the Ark was taken and probably Shiloh was ravaged. The Tabernacle was removed to Nob, in the Tribe of Benjamin, where it remained until Saul's slaughter of the priests (I Samuel 21:1-6 and 22:18,19). It seems to have been at Gibeon while the Ark was in seclusion at Kirjath-Jearim (II Chronicles 1:4). There is no mention of the Tabernacle after the building of the Temple, but a Jewish tradition is that its curtains were rolled up and laid away in one of the rooms connected with the Temple.

Departments Of The Tabernacle

The departments of the Tabernacle are:

1. The Court – The Great Court was 150 feet long by 75 feet wide. It was separated from the camp itself by a curtain of fine linen supported by 60 pillars, of which 20 were on each side and ten at each end. The Pillars were probably of wood covered with brass. There is strong reason to believe that the word brass in the Old Testament refers to copper. They were held together by cords and rested on bases, or sockets of brass, which were fastened to the ground, perhaps by spikes from the bottom. Each pillar was seven and a half feet tall (five cubits) and was covered with a silver cap. The curtains were made of linen, each one extending from one pillar to another, a distance of about eight feet, and were fastened to the pillars by hooks of silver. The entrance was on the end toward the East, thirty feet wide, and consisted of an embroidered hanging, which could be raised or lowered at pleasure. None of the Priests or Levites were allowed within the court, and the worshippers presented their offerings without at the entrance to the court.
2. The Altar – Within the court, in front of the entrance, in the most prominent location in the camp, stood the altar, which was the largest article of the Tabernacle furniture. It was a plain structure, seven and a half feet square and four and a half feet high, hollow within and made of

Acacia wood, to avoid excessive weight, but covered with plates of brass, as it was exposed to the fire. On each corner, from the top, projected a horn, upon which the blood of the sacrifice was sometimes sprinkled, and to which suppliants sometimes fled. Around the altar, midway between the top and the bottom, was a “compass” (Exodus 27:5), or ledge upon which the Priest stood while carrying on the sacrifice. There is mention also of a grate (Exodus 27:4), which was formerly supposed to have been placed inside the altar so that the fire might be built upon it, and the ashes fall through it; but this is now considered by the best scholars to have been, not a grate, but a latticework of brass surrounding the altar. It is believed that at each encampment the altar was filled with earth, and that upon this the fire was kindled, according to Exodus 20:24,25. At each corner was a brass ring, and through the pair of rings on each side a rod was passed, by which the altar was carried from place to place during the marches of Israel. The fire upon the altar was kindled miraculously (Leviticus 9:24), and was never suffered to go out, but was kept alive even on the march by carrying live coals in a vessel. Twice each day the high priest offered the general offering for the people, besides the individual offerings of the worshippers. In serving at the altar, the priest approached the altar by a ramp of earth, as steps were forbidden (Exodus 20:26), and he stood on either the North or South side as the ashes were thrown out on the East side (Leviticus 1:16). The utensils of the altar were five, all of brass: (1) Pans used to carry the ashes outside the camp (Leviticus 6:10,11); (2) Shovels for taking off coals of fire to put in the Censers; (3) Basins for receiving and carrying the blood of offerings; (4) Flesh hooks for placing the sacrifice on the fire; (5) Fire pans for carrying the coals while on the march.

3. The Laver – Less minutely described than the altar is the laver. It was a fairly large container for holding water, an abundance of which was needed in the sacrifices, and was made out of the metallic looking glasses of the women who worshipped at the Temple (Exodus 38:8). It stood between the Altar and the front of the Tabernacle (Exodus 30:18). With it is mentioned its foot, which may have been a pedestal, or a lower basin, also of copper, or brass, into which the water ran from above, made to prevent the earth around it from becoming saturated with water. The size and form of the laver are not stated in the account.

4. The Tent – The Tabernacle itself was called the Tent. It stood as the representation of God’s House wherein He dwelt in the midst of His own chosen people. It was 15 feet wide and 15 feet high and forty-five feet long, divided into two rooms by a curtain, or a veil. Though many details are given, yet it is not possible to give certain conclusions concerning either its plan or construction or even its general appearance. Some hold that the roof was flat, while others believe it was raised in the middle with a ridge pole. The sides and back were constructed with upright boards of shittim wood and covered with gold. Each was 15 feet high and 2 feet three inches wide, of which there were 20 boards on each side and ten in the rear. The front was covered with linen curtains. Each board was set in two silver tenons, or sockets and the boards were held together by long poles which ran through the boards. There were five pillars in front to hold the hangings which formed the front (Exodus 36:38). These were covered with gold and rested on sockets of brass. The covering of the Tabernacle was made of four curtains, one over the other: (1) The first was a linen curtain woven with various colors and Cherubim. (2) Over this was a covering of goats’ hair, larger than the other, and therefore extending beyond it. (3) The third covering was one of rams’ skin died red. (4) Over this was a fourth curtain of what is translated from the Hebrew, badgers’ skins, but supposed by most authorities to mean sealskin. The last covering was to protect the Tabernacle from the elements.

5. The Holy Place – The larger of the two rooms was called the Holy Place, and was separated from the smaller room by a veil, which was an embroidered curtain hanging upon four pillars. It was 15 feet wide, 30 feet in length with walls 15 feet high. There is no mention of a floor, and there probably was none. It contained three articles of furniture: (1) On the right side was the Table of Shewbread. This table was about three feet long, a foot and a half wide, and about two feet and

three inches high, with a crown of gold around the top. On the four corners were rings through which poles were placed to carry it. It was covered with Gold and on it were placed daily, twelve loaves of unleavened bread. The loaves represented the twelve tribes of Israel having all their needs met by the Lord daily (Philippians 4:19). (2) On the left, the seven-pronged lampstand made of gold and providing the only light for service inside the Tabernacle. This represented Christ, the Light of the World who lights the believer's service. The oil in these lamps was a type of the Holy Spirit. (3) In the middle, just outside the curtain was the Altar of Incense where the precise formula of incense was burned night and day representing the faithful and obedient ministry of Christ on behalf of the Believer, which was a sweet aroma in the nostrils of God.

6 The Holy of Holies – The inner room at the Western end of the building was the Holy of Holies, and was entered only on one day of the year, the Great Day of Atonement, and only by the High Priest. Its dimensions were those of a cube, fifteen feet in each direction. It contained the most sacred Ark of the Covenant, which was a receptacle for the tables of stone with the Ten Commandments on them. On top of it was the Mercy Seat where God met with the High Priest on behalf of Israel. It was of shittim wood, covered with gold. It was three feet and nine inches long, two feet and three inches wide and deep, with rings on the sides for poles by which it was to be carried when Israel was on the march. Upon it stood the golden figures of two Cherubim (Covering Angels), and between them, the cloud, which denoted the presence of the Lord.

THE TEMPLE

The Temple was the center of Jewish life, not only in Palestine, but also throughout the world. Even when it lay in ruins, Daniel, in the land of Babylon opened his window toward its site when he prayed; and the front of every Synagogue looked toward it. It stood on Mount Moriah, which was originally outside the wall of the city, East of Mount Zion. In order to give room for all its courts, the surface of the hill was increased by building out from its sides on successive platforms supported by immense substructures of brick and stone, so that the entire mountain is honeycombed with artificial caves. There were three successive Temples.

1. Solomon's Temple – The Temple of Solomon was dedicated about 950 BC. The accounts of this building are so meager, and the text is so uncertain that it is impossible to construct its plan with any satisfaction.

2. Zerubbabel's Temple – After a period of desolation for fifty years, Zerubbabel's Temple was begun in 535 BC, and finished twenty years later. Still less is known of its architecture than is known of Solomon's Temple, but it was probably on the same general plan as Solomon's, though less magnificent. It passed through many sieges, was desecrated by enemies, and reconstructed by the Jews, but it stood until thirty years before the Birth of Christ.

3. Herod's Temple – Herod's Temple was a restoration, enlargement, and improvement on Zerubbabel's Temple. It was built by Herod the Great in sections, tearing down the old and building the new part by part, so that it took many years, and was not completed until after Herod's death, and less than ten years before its final destruction. This was the Temple standing at the time of Christ and referred to in the allusions in the New Testament. It was destroyed by the Romans under General Titus in 70 AD, and was never rebuilt by the Jews, though its restoration was more than once attempted. Its site is now occupied by the Mohammedan Dome of the Rock, often, but erroneously called the Mosque of Omar. Herod's Temple is the one usually described in works on the subject. The authorities are: (1) The Scriptures, from which we gather references to this Temple and analogies from the description of the Tabernacle, of which the Temple was an enlarged copy. (2) A description given by Josephus, which was written twenty years after its fall, and gives general descriptions, rather than accurate details. (3) The tract Middoth ("measures"), in the Talmud, which gives precise measurements, but not complete information. (4) The allusions in ancient Jewish literature, of more or less value and authority. (5) The results of recent explorations under the Temple area, which are very valuable. Different investigators have come to very different conclusions concerning the Temple and its courts. From the uncertainty of many dimensions, and especially the difference of opinion concerning the length of the cubit, in which all the ancient measurements are given, most of our figures are to be regarded as general estimates rather than precise statements. The Temple consisted of a building called "The House of God", surrounded by a number of open courts, the outer ones including the inner. On the North of the Temple area was the Tower of Antonia; on the East the Valley of Kedron; on the South, Ophel; on the West, the Valley of Tyropoeon; and beyond this valley, Mount Zion.

a. Court of the Gentiles – The largest court was the Court of the Gentiles, and first entered by a visitor from without. It was so named because it was the only part of the building in which foreigners were allowed, hence not regarded as sacred by the Jews. It was a quadrangle measuring 990 feet on the North, 1,000 feet on the East, 910 feet on the South, and 1,060 on the West. On two sides there was a covered corridor; Solomon's porch on the East, Herod's porch on the South. It was entered from the North, East and South by a single gate on each wall: On the North, the Gate Tedi, a staircase leading up to the Tower of Antonia, from which Paul made his speech to the people of

Jerusalem (Acts 22); on the East the Gate Shushan, directly opposite the altar and leading to the Valley of Kedron; On the South the Gate Huldah, a subterranean passage through the floor of the court, which was here much higher than the ground outside the wall; On the West, four gates: (1) The Southern near the angle of the wall, the Gate Shalleketh, or Kiponos, opening to a bridge over the Tyropoeon; (2) Gate Parbar; (3) Then the South Gate of Asuppim; (4) and near the Northern corner of the wall, the North Gate of Asuppim. On the floor of this court was a market for the sale of sacrificial animals and fowl with the tables of the “money changers”, twice broken up by Jesus in His ministry (John 2:14-16 and Matthew 21:12,13).

b. Sacred Enclosures – The Sacred Enclosure was an elevated section in the Northwestern part of the court of the Gentiles, containing the sacred buildings. It was called by the Jews, the Chel (pronounced Kel). It stood eight feet higher than the level of the surrounding court; and its outside measurements were 630 feet on the North and South, by 300 East and West. Its outer wall was a lattice made of stone, called soleg, “interwoven,” four and one half feet high, containing inscriptions in many languages, warning all foreigners not to enter it, under the penalty of death. A fragment of this wall with its inscription was found in Jerusalem some years ago. Within this wall was a corridor twenty-four feet wide containing an ascent of steps eight feet high; and above them the inner wall, which was like that of a castle, very thick, from forty to sixty feet high, and more than once used as a fortress by the Jews. Through both the outer lattice and the inner wall were nine gates, four each on the North and South; one on the East, opposite the altar; but none on the West. Though most of the worshippers came from that side, the rear of the Temple stood toward it, and the front faced the East. The Chel, then, was a terrace of twenty-four feet between two walls, an outer lattice and an inner castle. Paul was arrested under a false report of having led Gentiles into this sacred enclosure (Acts 21:28,29).

c. Court of the Women – In the Eastern end of the sacred enclosure was a square occupied by the Court of the Women, often called the treasury. Passing through one of the doors in the thick wall, the Jewish visitor (for none other was allowed to enter) found himself in an open court about 240 feet square, surrounded by high walls, and three feet higher than the platform of the Chel. To this led four gates, or four doors in the middle of the wall on each side; that on the East probably being the Gate Beautiful (Acts 3:2), and that on the West, the Gate of Nicanor, because the head of Nicanor, a Syrian enemy of the Jews, had once been hung upon it. In each corner of the court was a room, open overhead, sixty feet square. That in the Southeast corner was used for the ceremonies of the Nazarite vow, and was the one where Paul was seized by the Jews (Acts 21:26); in the Northeast, the preparation of the wood for the altar; in the Northwest, the ceremonies for the cleansing of the lepers; in the Southwest for the storage of the sacrificial oil. Between these rooms were galleried cloisters, of which the upper stories were set apart for women, who were not allowed to penetrate farther into the Temple, but from the gallery over the Gate of Nicanor could witness the sacrifices. Around the wall were fastened 13 treasure chests for gifts of the worshippers, from which came the name “Treasury” (Mark 12:41,42 and John 8:20). Under the floor of this court was a subterranean passage from the Tower of Antonio, by which soldiers were sent out to quell riots among the Jews, the opening being by the Gate Beautiful, over which was a guard room. From this passage came the soldiers who rescued Paul from the Jewish mob (Acts 21:31,32). Under the steps leading up to the Gate of Nicanor were two rooms in which musical instruments were stored for use at the festivals.

d. Court of Israel – The Court of Israel, or the Court of the Men occupied the Western end of the sacred enclosure, and was a narrow corridor surrounding the Court of the Priests. It was ten feet higher than the Court of the Women; 320 feet East and West, by 240 North and South. The width of the corridors on the North and South was sixteen feet, and on the East and West twenty-four feet. It was the place where the men of Israel stood to view the sacrifices. On the outside of it stood the high inner wall of the sacred Enclosure; on the inside a low Balustrade sufficed to separate it from

the space set apart for the Priests. Three gates led up to it on the North; as many on the South; and one, the Gate of Nicanor on the East. In the wall on the North were chambers used for treasuries, guard, the storage of salt, and the storage of hides and of earthenware. On the South, at the Eastern corner of the court, was the session room of the Sanhedrom, called the Hall Gazith, and beyond this were rooms in the wall for guard, storage, etc. In the Hall Gazith the elders sat on the stones arranged in semicircular form.

e. Court of the Priests – On a raised platform within the Court of Israel, and standing three feet above it, was the Court of the Priests. It was about 275 feet long by 200 feet wide, and was mainly occupied by the House of God, in front of which stood the great Altar of Burnt Offering, built upon the stone which now rises under the Dome of the Rock. The Altar was a crude structure of rough stone, whitewashed, and 15 feet high. From its Southwestern corner an underground drain passed beneath all the courts to the Brook Kedron. At the Southwestern corner was the Laver, supplying water for the services and sacrifices. Around the Altar were marble tables for preparing the sacrifices, and in the pavement were rings for securing the animals to be slain.

f. The House of God – The Temple proper, or the House of God, occupied more than half the space of the Court of Priests. Its floor was eight feet above the floor of the surrounding court, and it had four parts: (1) The Porch, or vestibule, extended across the front: This was 120 feet high, and consisted of several stories. Its roof was steep and covered with golden spikes to keep birds from sitting upon, and defiling it. It was built of marble and richly ornamented. (2) The chambers were on each side of the house, but separate from it, and not attached to its wall. They were three stories high, and entered from the North and South by winding stairs. Their use was to furnish homes for the priests during their two weeks of service each year. (3) The Holy Place was thirty feet wide and sixty feet long, double the dimensions of the same room in the Tabernacle. It was entered from the vestibule by double doors plated with gold. On the right side of the Holy Place was the Table of Shewbread, on the left was the seven-posted lamp stand, as in the Tabernacle, generally (but incorrectly) called the golden candlestick, for it held seven lamps, not candles; and at its farther end was the golden Altar of Incense, lighted each day by coals from the Altar of Burnt Offering. In this room Zacharias received the promise of the birth of John the Baptist (Luke 1). (4) The Holy of Holies was a cube, each dimension being thirty feet. It was separated from the Holy Place by a veil said to be eight inches thick, which was rent from top to bottom at the moment of Christ's death on the cross (Mark 15:38). In the first Temple this room contained the Ark of the Covenant; but in the second and third Temple the place of the lost Ark was taken by a Marble stone, upon which the High Priest laid the censer on the Great Day of Atonement, the only day of the year that the Holy of Holies was entered. The Roman conqueror, Pompey insisted on entering it, expecting to see some object of worship, and perhaps treasure, but was surprised to find nothing within the veil.

LESSONS IN THE GEOGRAPHY OF PALESTINE

Lesson 1 – Lines and Bodies of Water

1. The left line represents the West Coast of Canaan.
2. The right line represents the Jordan River with its bodies of water.
3. The Cape on the coast is $\frac{1}{3}$ the distance from the top of the map; the second of the bodies of water is opposite the Cape; and the distance between the second and third bodies of water is six times that between the first and second.
4. Locate the important Bodies of Water by using the initials only.
 - a. Mediterranean Sea (The Great Sea)
 - b. The River Jordan
 - c. Lake Merom (Waters of Merom)
 - d. The Sea of Galilee (Lake of Gennersaret)
 - e. The Dead Sea into which the Jordan flows

Lesson 2 – Names and Distances

1. Names: These are the names by which the Land has been known at different times in its history.
 - a. In the earliest times it was called Canaan because its best-known people were Canaanites.
 - b. It was known as the land of Israel after the Israelites conquered it.
 - c. In the time of Christ it was generally known as Judaea because the Jews inhabited it.
 - d. The name is now Palestine.
2. Distances: We are going to give you some distances which will help you to get in mind the size of the land of Palestine.
 - a. From America to Israel would be about 7000-8000 miles.
 - b. From a spot on the coast of Israel opposite the source of the Jordan, South to a point on the coast opposite the South end of the Dead Sea is about 180 miles.
 - c. The Jordan line from its source to the South end of Dead Sea would be about 180 miles.
 - d. From the Jordan to the Mediterranean on the North would be about 30 miles.
 - e. From the South end of the Dead Sea to the coast of the Mediterranean is about 90 miles.
 - f. The Northern-most town in Israel was Dan. The Southern-most was Beersheba. To make clear the size of their country, the Jews often said, “from Dan to Beersheba”, which is 150 miles in a straight line.
 - g. Palestine, from the Jordan to the Mediterranean includes about 6,600 square miles, a territory smaller than the State of Massachusetts.

The original land given to Abraham in the Abrahamic Covenant was from the “River of Egypt” to the Euphrates and from the Jordan to the Mediterranean, or Great Sea. Israel has never possessed all of this land, and never will until the Millennial Reign of Christ. The closest that they ever came to possessing all of it was during the reign of Solomon.

Today, Israel actually has as its own, about one third of the land it held during the reign of Solomon. Most of what Israel lived during their possession of the land is today called the “West Bank.

Lesson 3 – The Natural Divisions

There are four natural divisions of the country, which run roughly parallel with each other.

1. The Seacoast Plain – We find the Seacoast Plain extending along the coast of the Mediterranean, wide at the bottom and coming to a point at the top.
2. The Mountain Region – Farther inland we come to the Mountain Region, the backbone of the country, a section of hills and mountains, and the home of the Israelite People.
3. The Jordan Valley – Passing over the mountains, we find the Jordan Valley, a deep gorge, and deeper the farther we travel southward, until, at the Dead Sea, it is more than 1,300 feet below the level of the Mediterranean.
4. The Western Table Land – Still farther Eastward we climb the steep bluffs again and reach the Eastern Table Land, a lofty plain sloping gradually to the great desert beyond it.

Lesson 4 – The Mountains

The events of the Bible are often associated with mountains, of which there are many in Palestine. We select eight of the most important, group them in pairs, and state with each the facts that give it interest.

One the North of the country near the source of the Jordan, we find two mountains nearly opposite each other:

1. Mount Hermon on the East, the highest mountain in Palestine, and the place where the Savior was transfigured.
2. Mount Lemon on the West, famous for its cedars.

Next, we find two mountains nearly in line with the Sea of Galilee, one directly west, and the other southwest of it.

3. Mount Carmel, by the Mediterranean, where Elijah called down fire from Heaven upon the altar.
4. Mount Gilboa, where King Saul fell in battle with the Philistines.

In the center of the country we find two mountains where Joshua read the Law to the Israelites:

5. On the North, Mount Ebal, the mount of cursing.
6. On the South, Mount Gerizim, the mount of blessing.

In the South, directly in line with the Dead Sea, are two mountains:

7. On the West of the Dead Sea, Mount Olivet, or the Mount of Olives, where Jesus ascended.
8. On the East, Mount Nebo where Moses died.

There is, of course, another mountain which we will refer to later which is of great importance, Mount Moriah where Abraham offered up Isaac, and where the Temple was later constructed.

Lesson 5 - Places

We have now to place the most important places in Palestine. We locate them by their natural divisions, and name an event for which each place is remembered.

1. Places in the Seacoast Plain

- a. Gaza, where Samson pulled down the temple on the Philistines and himself. This lies on the coast of the Mediterranean directly West of the middle point of the Dead Sea.
- b. Joppa, the seaport of Palestine from which the prophet Jonah started on his voyage. This lies nearly half way between Gaza and Mount Carmel.
- c. Caesarea, where Paul made his defense before King Agrippa, and was a prisoner for two years. This is little more than half way between Joppa and Mount Carmel.
- d. Tyre, the city which sent ships to all lands; a little farther north of Mount Carmel than Caesarea is South of it.

2. Places in the Mountain Regions.

- a. Beersheba, the home of Abraham; opposite the lower bay of the Dead Sea.
- b. Hebron, where the Patriarchs were buried; opposite the middle of the Dead Sea, and in line with Gaza.
- c. Bethlehem, where David and Jesus were born; six miles South of Jerusalem.
- d. Jerusalem, the Capital of Palestine, where David reigned, and where Jesus was crucified; directly in line with the North end of the Dead Sea.
- e. Bethel, ten miles North of Jerusalem, where Jacob saw the vision of the Heavenly ladder.
- f. Shechem, near the twin mountains of Ebal and Gerizim, where Jesus talked with the Woman of Samaria.
- g. Nazareth, where Jesus spent His boyhood; directly in line with the Southern end of the Sea of Galilee.

3. Places in the Jordan Valley

- a. Jericho, west of the Jordan, where the walls fell before the armies of Israel; located just North of the Dead Sea.
- b. Bethabara, also just North of the Dead Sea and East of the Jordan; where Jesus was baptized.
- c. Capernaum, Jesus' headquarters during the Great Galilean Ministry and wrought many miracles; on the Northwest shore of the Sea of Galilee.
- d. Bethsaida, where Jesus fed the five thousand with five loaves and two fishes; on the North, Northeast shore of the Sea of Galilee.
- e. Dan, the most Northerly city of Palestine and located near the headwaters of the Jordan.

4. Places in the Eastern Table Land

- a. Machaerus, where John the Baptist was imprisoned and beheaded; opposite the Northern part of the Dead Sea.
- b. Penuel, on the Brook Jabbok, where Jacob wrestled with the Angel. This is about midway between the Dead Sea and the Sea of Galilee.
- c. Mahanaim, where David wept over Absalom's death. This is about half way between Penuel and the Sea of Galilee.
- d. Caesarea Philippi, at the foot of Mount Hermon, where Jesus taught His Disciples.

Lesson 6 – Provinces

In this lesson we are going to learn the provinces, or major divisions of the country in the time of Christ. We will not take the divisions by tribes at this time since we will study those later.

Palestine was divided into five provinces, though two of these were under one ruler.

1. Judaea – This was the Southern province, and the largest. Its people were the Jews, or the People of the Tribe of Judah, and its principal City was Jerusalem. Be sure to review what other cities were in this province.
2. Samaria – North of Judaea was the province known as Samaria, having Shechem as its principal city. Its people were the Samaritans, with whom the Jews had no dealings. In Christ's day Judaea and Samaria were under one government. It contained the Twin Mountains, Ebal and Gerizim.
3. Galilee – North of Samaria was Galilee, where Jesus spent His childhood, and where he performed a majority of His earthly ministry. Its people were also Jews, but were called Galileans by the Jews in Jerusalem. During Christ's early life it was under the rule of Herod who slew John the Baptist. Take special note of the mountains and towns situated in it.
4. Peraea – On the East side of Jordan to the South, was the province of Peraea, a word which means "beyond"; so named because it was "beyond Jordan". Here Jesus taught during His ministry and blessed the little children. Take special note of the places of importance in this province. In Christ's earthly lifetime, this area was also ruled by Herod.
5. Bashan – The province East of the Jordan and North of Peraea was not named in the time of Christ, but we will use its title from the Old Testament, Bashan, a word meaning "woodland". It was ruled by a brother of Herod named Philip, whose title was "tetrarch"; hence it is sometimes called Philip's tetrarchy. Take notice of the fact that Mount Hermon was located here. Also note the major cities located here.

THE MEASURES OF THE BIBLE

The student of the Bible may meet with some difficulty in adapting names of weights and measures and coins to the standards now in use and finding that authorities do not agree on the exact definition of the Bible terms used in relation to these subjects. There are three reasons for this:

1. The oriental mind has never been accustomed to our exactness of our systems of measurement. Among eight cubic measurements found in the Egyptian monuments, now two were exactly the same.
2. The models or standards of weights and measures referred to in Hebrew history were long ago lost, and it is not easy to reproduce them.
3. The Jews adopted the measurements of peoples among whom they were dispersed, yet often retained the names of their own, so that at different times in history the same measurement was different. The same word may refer to different measurements at different times.

Smaller Measures of Length – (1) Barleycorn – The shortest measure of length, one Barleycorn. (2) Two Barleycorns laid endways made the finger-breadth, two-thirds of an inch. (3) Four finger-breadths = the palm = 2 and two-thirds inches. (4) Sometimes the hand-breadth and the palm are the same; elsewhere the hand-breadth is double the palm = 5 and one third inches. (5) Three palms made a span, 8 inches, the width of the outspread hand, from the end of the thumb to the tip of the little finger. (6) Four palms made the foot, 10 and two-thirds inches. (7) Six palms made the cubit, 16 inches, or the distance from the elbow to the tip of the middle finger, when held in a straight line. The cubit, however, varied, as indicated in the expression, “the cubit of a man.” In the cubit, authorities vary from 15 to 21 inches.

Larger Measures of Length – The cubit (reckoned here at 16 inches) may here be regarded as the unit of measure. (1) The fathom was 6 to 6 and a half feet. (2) The reed was four cubits according to some, but six cubits according to others, thus varying from 5 and a third feet to 8 feet. (3) The furlong was a Greek measurement of 606 and three fourths feet, or 53 and one fourth feet less than our furlong. (4) The mile was 1,618 yards. The Hebrew mile is not referred to in the Bible, but was of two kinds: “The small mile” being about 1,000 cubits; and the “long mile” being twice as far. (5) The Sabbath day’s journey is stated at 2,000 cubits, or half an English mile; but by other writers as seven eighths of our mile. (6) The day’s journey was variable from ten to thirty miles; generally about twenty miles.

Dry Measures of Capacity – (1) The cab = 96 cubic inches, or 675-thousandths of a quart. (2) The omer contained 172 and eight-tenths cubic inches, or about two and a half quarts. (3) The seah was the ordinary household measure of capacity, translated generally, measure in our Bibles, but in Matthew 5:15, bushel. It contained six times as much as the cab, or a little over a peck. (4) The ephah contained three seahs, or ten omers; about three-quarters of a bushel. (5) The cor contained ten ephahs, or seven and a half bushels. The cor is also called the homer, which is to be carefully distinguished from the omer, which contained one-hundredth of its quantity. The two words are not alike in the Hebrew. It will be noticed that the omer, the ephah, and the cor, or homer formed a decimal scale of measurement.

Liquid Measures of Capacity – (1) The auphauk (not named in the Bible) was the smallest one, containing 6 cubic inches or 675 thousandths of a gill. (2) The log, four times as large as the auphauk, was six egg shells full, 24 cubic inches, or a little more than half a pint, 675 thousandths. (3) The hin contained 12 logs, or a little over a gallon. (4) The seah contained twice as much as the hin. (5) The bath, containing three seahs, or six hins, contained 1,728 cubic inches, or 6,036 gallons. Beside these, the New Testament mentions two Greek measures, the metretes, or firkins = ten and a half gallons, and the choenix, or measure, about a pint and a half.

Measures of Weight – (From the Oxford Teacher's Bible) (1) The gerah, or bean, weighted a little less than half a dram (.439 dram). (2) The bekah, 10 gerahs weighted about a quarter of an ounce (4.39 drams). The word means half, i.e. of a shekel. (3) The shekel weight, used as a coin, 2 bekahs weighted 8.9 drams. (4) The Maneh, 60 shekels = 2 lb. 1 oz. The talent (circle), meaning an aggregate sum, 50 manehs weighing 102 lb. 14 oz. The weights are of lower degree than those being used at present, because in the early times money weighed, and not counted, and exact weighing was necessary with gold and silver.

Measures of Value – Two systems of money are referred to in the Bible: The Hebrew, or that system used in Old Testament times and lands; and the Roman which was used during New Testament times. In the Hebrew system, the weights referred to in the previous paragraph were used in silver as measures of value. (1) The gerah was the lowest and was worth two and three-quarters cents. (2) The bekah, 10 gerahs, was worth twenty-seven and thirty-seven hundredths cents, or about 2 cents more than our quarter of a dollar. (3) The shekel, two bekahs, was worth fifty-four and three quarters cents, or about five cents more than a half-dollar. (4) The Maneh – fifty shekels = \$26.37 and one half cents. (5) The talent of silver, sixty manehs = \$1,642.50. (6) The talent of gold was nearly twenty times as valuable being estimated at \$26,280. (7) So the shekel of gold was worth, in the same proportion of weight as the ordinary shekel of silver, \$8.75. In studying these measures of value one must remember that a given amount of coin in those times would purchase ten times as much now.

The Greek and Roman coins are chiefly referred to in the New Testament. (1) The smallest was the lepton worth a fifth of a cent. (2) The quadrans (farthing), two mites, or less than one half cent. (3) The assarion (farthing) was worth four times the quadrons, or one and three-fifths cents. Notice that two coins, one worth four times as much as the other are both called farthings in our English version. (4) The denarius (penny), ten times the assarion, or 16 cents. It was the denarius which in Christ's time bore the face of the Emperor.