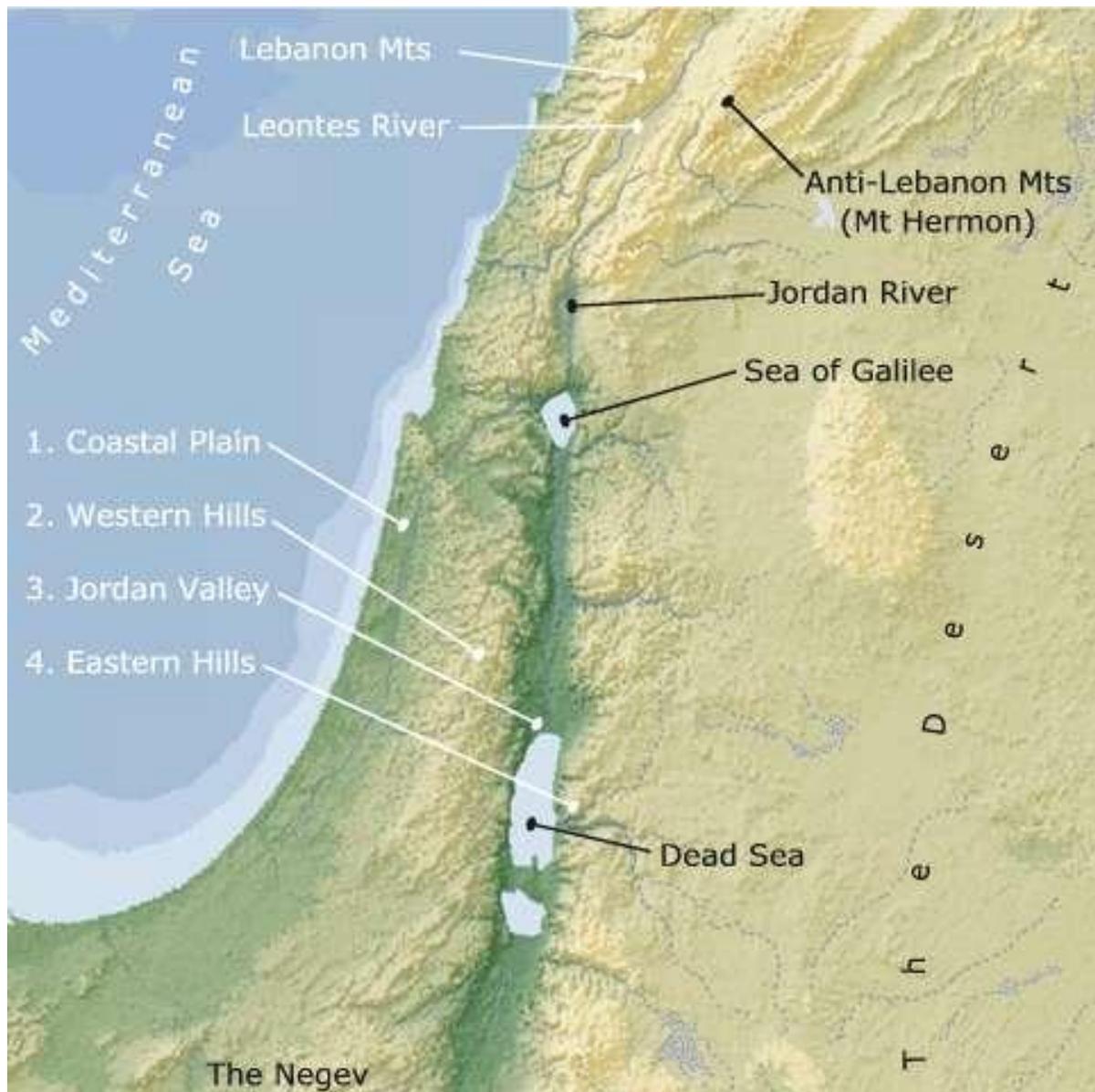


BIBLE GEOGRAPHY



TEACHER'S HANDBOOK

BIBLE GEOGRAPHY

First Edition published by Parchment Press as one of the **Bible Centered Studies** series, written by Ernest A. Clevenger, Jr. and Samuel G. Hill, and © Copyright, 1968, by Parchment Press. This edition revised, 2011, by Ernest A. Clevenger, Jr.

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FOREWORD

The eleven books in the **Bible Centered Studies Series** were originally written over a period of fourteen years, from 1960 to 1974: a time when rote was an acceptable, enjoyable and profitable method of teaching and learning. Each of the editions consisted of a **Teacher's Handbook** and the associated **Student Guide** containing a special instructional method utilizing rote. Each book had from 60 to 100 **Key words** or **terms** related to the Bible subject. The teaching method used in the series is not solely rote, although that word helps to describe the methodology.

The eleven books in the **Bible Centered Studies Series** are:

The Bible, 1960: an history of the English Bible and annotated outline of its contents.

The History of God People, 1963

Bible Geography, 1965

Jesus of the Bible, 1965

Wisdom Books of the Bible, 1966

Bible Doctrine, 1967

Bible Evidences, 1968

Bible Survey, 1969

Bible Characters, 1970

History of the Bible Church, 1971

The Godhead and the Bible, 1974

Originally produced for Central Alabama Christian Youth Camp (CACY Camp), Birmingham, AL, the series became popular worldwide for use in Christian Youth Camps, in Vacation Bible Schools, Sunday Schools, and in other types of Bible class work. Although emphasis is upon camp use, the adaptability for use in other areas was always readily evident. This series came about as the result of using a novel teaching method which was proven enjoyable, profitable and challenging, especially to young people ages seven through seventeen and particularly in a Christian Youth Camp environment.

By trial and error, over a period of eight years, **Bible Centered Studies** method was refined to an art. This method is no experiment. We discovered campers studying by flashlight under their blankets after lights out, standing in meal line studying, using free time and other time to get one more chance to go over their Bible class drill work, causing us to become a devotee of the **Bible Centered Studies** method.

THE HANDBOOK

The handbook contains all the material essential to presenting meaningful lessons that are vital to Christian young people. With the Bible as a textbook, this handbook, through the teacher, will direct students in a study of great importance in leading one to Christ or giving a better understanding of how a Christian should live. The success a teacher has will not depend upon this handbook; rather it will depend upon the textbook, the Bible, and upon the teacher's preparation to present the lessons in an effective manner.

THE STUDENT GUIDE

With the **Bible Centered Studies** method it is not necessary for students to have an elaborate workbook or a copy of the handbook. They will need their Bibles.. They will not need to write anything, nor make any advanced preparation for each new lesson; another reason why the method is ideal for camp, Vacation Bible School, and Sunday School use. The student's guide contains only the key terms, definitions and outlines, all in consecutive order. The study is designed for the class to cover the material as fast or as slowly as the teacher wishes. A free PDF of the **Student Guide**, as well as the **Teacher Handbook** PDF, may be found and downloaded at [http://www.clevengers.info/Clevenger Ernest Jr/ernest_allen_clevenger.htm](http://www.clevengers.info/Clevenger_Ernest_Jr/ernest_allen_clevenger.htm).

THE METHOD

The experienced teacher may use whatever methods he/she wishes. The method recommended for use with **Bible Centered Studies** is based upon the inherent advantages of drill work. The method is not solely rote: the method is the introduction of Bible facts by the teacher to the student with sufficient association and related material to enable the student to retain and use these facts by learning certain key **terms**. These key terms, in turn, trigger the memory to produce a **definition** which further causes recall of the desired lesson or lessons. The outlines in the lesson are about Biblical groups of geographic or historical places or events used in relation to some of the key terms.

This method permits students to have ready for use vast amounts of material, but initially responsible for relatively few key terms and definitions. The teacher, using the Bible and handbook, introduces a key term and discusses it. Then, he/she introduces its' definition and discusses it. One or more students might be called upon to explain each term in their own words to ascertain if the teacher got the message across. Then a second key term is introduced, discussed, etc. Emphasis is placed upon the key terms, the definitions and the outlines and the meaning of each.

The teacher should be able to ask a student, anytime following the presentation, any key term by giving the definition, or the definition by giving the key term. As an example: should a key term be "Mount Moriah," the student would respond with the definition "Abraham offered Isaac", or, vice-versa. If called upon further, the student should be able to explain how God commanded Abraham to offer Isaac as a sacrifice, how they journeyed to Mount Moriah, today the city of Jerusalem, prepared the sacrificial altar, laid Isaac on it, and an angel of the Lord stopped Abraham who then found a ram which was offered. Abraham's obedience was a test of his faithfulness. All of this information about the Bible story would be based upon the presentation previously made by the teacher.

Some of the material needing to be studied cannot be reduced to a key term and brief definition. In such cases, an outline is used. As a rule, the teacher will spend less time presenting outlines than key terms because the outlines are more self-explanatory. These outlines are brief and arranged for rapid retention. Frequently, outlines are associated in part with one or more key terms and definitions.

After presentation of the key terms and outlines, to indelibly impress them upon the student's mind, a drill period is held. It may be conducted in one or more of the following ways, or by a combination of them.

- (1) The teacher calls out the key term and the class responds in unison with the definition.
- (2) The teacher gives a key term and calls on a student to give the definition.
- (3) Divide the class into small groups. Students take turns calling out the key terms, others in the group either individually or in unison reply with the definition.
- (4) Number the class consecutively. Pair off students by one odd and one even number. Have students drill one another by one giving the key term and the other replying with the definition.
- (5) Conduct the drill session like a spelling bee; those who miss are eliminated and sit down.
- (6) Conduct the drill session by having students stand in a straight line. Those who answer correctly move to the head of the line, those who miss to the foot. Object: Try to stay near the head of the line.
- (7) Have students stand in a straight line. Set a time limit (5 seconds). Students who miss must go to foot of line. Object: To try to work yourself to the head of the line by not missing.

Many of these suggestions may be used by first giving the key term and expecting the definition, then reversing the process by giving the definition and expecting the key term. Once students learn the method it never ceases to be a learning situation which is fun.

CLASS PROCEDURE

Bible Centered Studies series themes are adoptable for many types of camp and Bible class situations. Following are two suggestions as to a Bible Camp procedure: one for a week's camp, the other for a two week camp. Variations such as two class periods per day can be easily managed. Themes from the series have been successfully used in adult classes, Ladies Bible classes, and Teen and College classes over periods as long as one year by the teacher expanding the handbook material with visual aids and information obtained from other sources.

For the most effective camp use, campers should be divided into classes of from 15 to 20 students each, no more than 25. These classes should be formed by age or pier groups. The methodology works best when students of the same age study together.

For A One Week Camp or VBS

Suggested class schedule for a one hour class.

Check roll and open class with a prayer	5 minutes
Present new material	25 minutes
Day One: Drill on new material	30 minutes
Day Two and following: Review Drill of old material	15 minutes
Day Two and following: Drill on new material	15 minutes

After the introduction of the subject at the first class period, begin presenting key terms and definitions. Early in the week more time will need to be spent presenting material than in drill; toward the end of the week more time should be spent in drill than in presenting new material. Thus teachers should plan their lessons to cover a great number of key terms in early classes. Percentage wise, for a one week, one lesson a day class, the presentation of key terms and outlines would be as follows: 1st day, 30%; 2nd 25%; 3rd 20%; 4th 15% and 5th 10%.

For a one week, two daily class periods camp, the percentage of key terms and outlines to be used would be as follows: 1st class, 20%; 2nd class, 15%; 3rd through 8th classes, 10% each; and 9th class, 5%. The 10th class would be used for testing. The more classes, and the longer the class, the more time for both presentation and drilling.

For a Two Week Camp or VBS

The same basic schedule as for a one week camp is used. Should one class per day be held, Monday through Friday, the same percentage of key terms and outlines to be presented daily as for a one week camp, two daily classes would hold true. For a two class per day, two week camp the following percentages should be observed. 1st class, 10%; 2nd through 19th classes, 5%; and the 20th class used for testing. At longer camps, and for some themes, some class time may be devoted to projects and visual aids which are related to the Bible study theme.

INCENTIVES FOR LEARNING

“There is no royal road to learning.” Some things, such as the multiplication tables, have to be learned by rote. In the **Bible Centered Studies** series, memory work is of prime importance. Some things have to be learned by drilling over and over; which really is an excellent manner of retention and learning. To aid in learning the material to be covered, the author has made every conscious effort to relate important names, places and events both in a logical sequence and by a direct appeal to the Word of God.

In addition to these efforts, two other suggestions are offered as incentives for learning. These may be used either on a camp wide or total VBS basis or for individual classes.

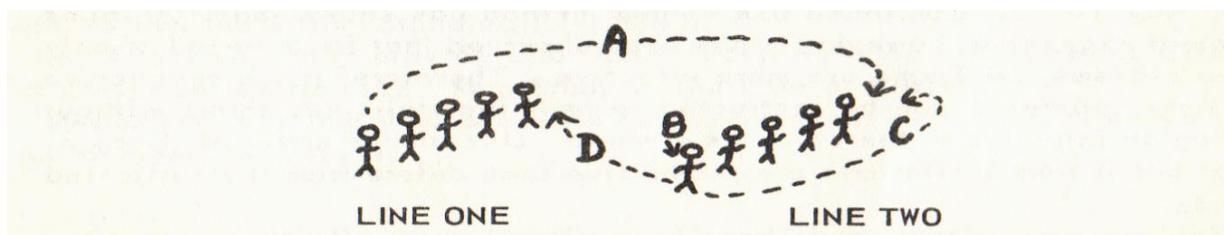
To encourage learning, it may be desirable, challenging and fun, to have what might be called a “contest”, or an “elimination” to determine which students have retained the greatest amount of material. The elimination is based upon ability to retain

key terms, definitions and outlines, and not upon the knowledge about these. The knowledge must be imparted, if possible, during the course by the teacher and the memorizing of these terms is to serve as an aid in retaining the knowledge.

One successful method of eliminating all but the students who have learned well these terms is similar to a spelling bee and is as follows: The students are placed in a straight line, the teacher designates one end of the line as the "head" and the other end of the line is designated the "foot." Beginning with the head of the line, the first student is given a key term, such as "Eden". The student should answer "Adam and Eve". Should the student answer correctly, he/she remains at the head of the line and the next key term is given to the next student. Should he/she miss, or be unable to give the correct answer, he/she goes to the foot of the line. The one remaining at the head of the line at the end of the time designated (20-30 minutes) is the winner.

Have A Double Elimination

To have a double elimination, that is to allow more than one chance to answer correctly, the procedure is as follows: Assemble the students as for a spelling bee. When a student fails to answer correctly, let them form a second line. See the drawing. When a student in line one, A, misses or fails to answer he/she moves to the foot of line two. Then, B, the first student in line two is given an opportunity to answer correctly; if he/she cannot he/she goes to the foot of his line, C. Should he/she answer correctly, he/she goes to the foot of line one, D, to begin his second chance for one of the top places or the top place in his class.



Each person in line two should be given the opportunity to answer correctly until someone does, or it is evident that none in the line know the answer. The questioning then returns to the head of line one and continues the process. In some contests any student who misses twice is eliminated then. Some camps have gold ribbons printed to offer as rewards to winners of the elimination contest. Others give nice Bibles to winners. It is possible for more than one student to have memorized all the correct answers, backward and forward. This is the purpose of the class drill and of the contest to encourage just that. In such cases, more than one "winner" will have to be announced for the class. Often, in a group, after the individual classes have conducted eliminations, the entire school or camp will have a contest to determine the group winners. All students should remain with their class, or group, as hearing repeatedly the terms and definitions and recitation of the outlines will only enhance their retention.

One camp awards 1st place gold ribbons to all who are left standing in the elimination contest at the end of a thirty minute period. Runner-up gold ribbons are presented to the remainder of the contestants. Contestants for the camp contest are chosen from the classes by class elimination. It is not unusual for one-third or more of the campers to receive a BIBLE ACHIEVEMENT gold ribbon.

SPECIAL NOTE TO TEACHERS

Various helps have been included in the Handbook to assist you in teaching Bible Geography. Being aware of these helps will make the Handbook of more value to you.

For uniformity the spelling, the *American Standard Version* of the Bible has been adopted in the Handbook and the Student Guide. Generous use of maps has been made so you may quickly locate the places studied and be able to point them out on larger classroom maps for the benefit of the student. Frequently, the Key Term is identified not by place but by one or more major events that took place at that location or some fact about the location. These Key Terms appear as they are introduced as near chronologically as is ascertainable from the Bible.

The outlines (A through S) in this study have been placed in as effective a position as possible while at the same time being logically distributed throughout the Key Terms and Definitions. There are more outlines earlier in the study than toward the end, the purpose for which is obvious when you understand the system to be used in presenting the material. More time is needed toward the end of the study for drill work, thus there is less time for presentation of new material such as outlines.

As special addenda to this study, the Journeys of Paul have been included in the Handbook. If the teacher wishes, the journeys may be omitted as some of the material is sufficiently covered in other portions of the study. However, should time permit, study of these the journeys will make an excellent presentation of church history and a review of later New Testament Geography. If this material is to be used by a camp, a Vacation Bible School, Sunday school class, or any group, all the teachers should plan to cover the same material in about the same period of time. All the teachers should also follow the same procedure for presenting the lessons, that is, make the same deletions if any, etc.

Most of the maps used in the Handbook are either not copyrighted or have been obtained from a free source on the Internet. Two maps have been drawn by the author and are so indicated on the maps. Should it be found that any copyrighted map has inadvertently been used, notification to the author will immediately obtain removal.

Some additional suggestions to help in presenting Bible Geography in an effective manner are:

- (1) Make use of various available maps: classroom maps on stands, maps in back of Bibles, PowerPoint projected maps, etc. Locate each city or area as it is named. Have students point out the various locations as they do their drill work.
- (2) Abingdon Press has a clear and concise map of Palestine in the Time of Jesus. The map features a location index/finder printed on the back to help you locate sites; it is 26" x 40", and is printed in full color on waterproof polyethylene film that resists wear and tear for years of service.
- (3) Prepare blank maps (mimeograph them or purchase printed ones, <http://mapsof.net/map/palestine-topographic-blank-map>: have students mark the locations as they are presented.
- (4) As a class, or a school project, make a plaster relief map of Palestine. This may be done on a sheet of plywood having a frame mode around the edge. Thirty inches by six feet is an ideal size and

will fit nicely through most doors. A 3-D Map of Palestine or a similar map may be used to determine the heights for mountains, etc.

- (5) To scale, vinyl relief maps are available from several sources: <http://www.raisedreliefmaps.com/details.mgi?Code=448> is one.
- (6) An inexpensive **Standard Bible Atlas** containing many full-color maps, satellite maps, reproducible maps, charts, chronologies and time lines. Standard Publishing Company, #03345.
- (7) The Internet is a rich source for geography material, some of which is in the public domain.

<http://www.katapi.org.uk/Maps/PalestineRelief.htm>
Physical Map of the Holy Land, by Hammond.

<http://www.dreamstime.com/royalty-free-stock-photography-palestine-relief-map-image4467917> Royalty free stock relief map and low cost high resolution maps.

<http://www.al-bab.com/arab/maps/palestine.htm>
Many current maps of Palestine.

<http://www.bible-history.com/maps/>
Bible Lands maps, some free to use. Hundreds of maps, many clickable for additional information, and ancient documents. Included are: Archaeology information and photos of digs, manners and customs descriptions and maps of ancient cities.

<http://www.biblepicturegallery.com/pictures/Maps.htm>
Maps (flat and relief) of Palestine, the Middle East, the Dead Sea, Galilee, Israel, Jerusalem and the Mediterranean. Some free.

<http://artfulword.org/word/maps/palphyexam.htm>
Free exam maps of the physical geography of Palestine on which the student supplies the answers from memory.

<http://www.mapsfordesign.com/World-Countries-Maps/>
Maps of countries for PowerPoint which can be edited.

<http://www.begraphic.com/interactive-maps.html>
Interactive maps (free): clickable maps for PowerPoint and Excel.

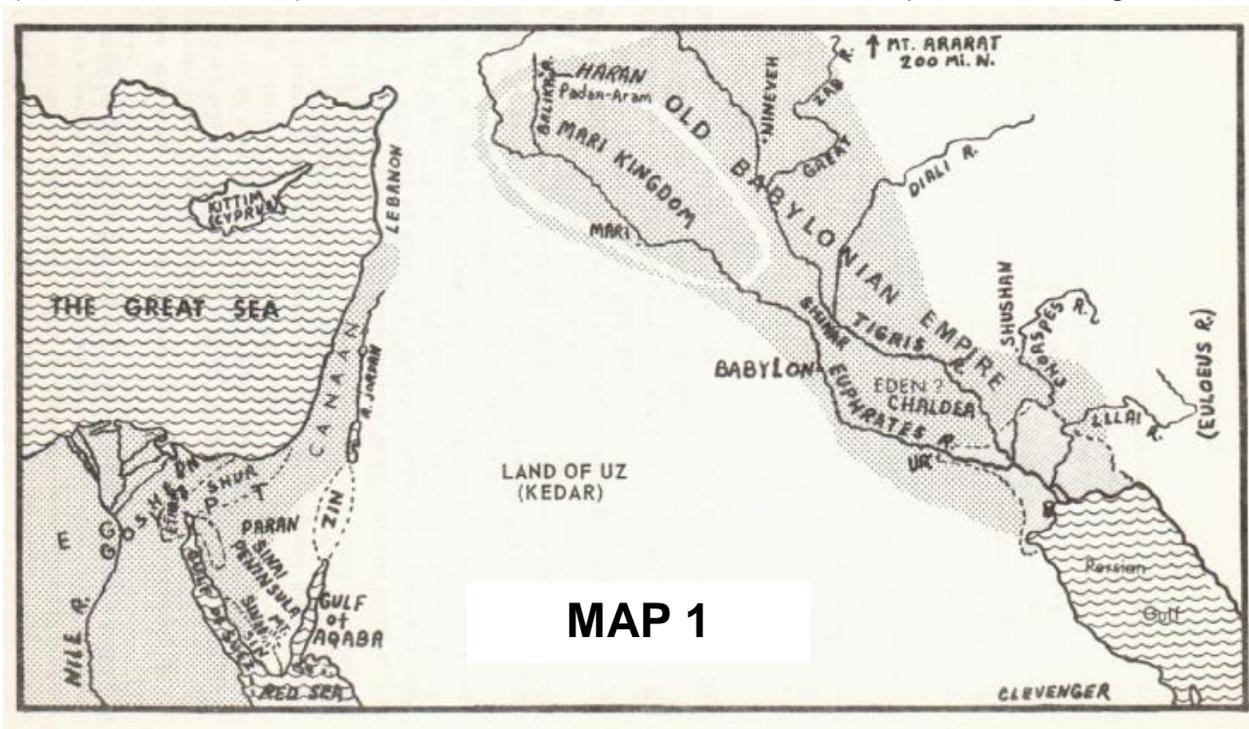
<http://www.powerpointmaps.com/>
Maps for purchase, some free samples. Colors and text can be edited.

BIBLE GEOGRAPHY

By Ernest A. Clevenger, Jr.

1. Eden - Adam and Eve.

The exact location of the Garden of Eden is unknown. Some traditions place it between the Tigris and Euphrates rivers in an area also known as Mesopotamia (between the rivers). This was man's first home. It means "pleasure" or "garden of



God." Genesis 2:10f states, "And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. The name of the first is Pishon: that is if which compasses the whole land of Havilah, where there is gold; and the gold of that land is good: and there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasses the whole land of Cush. And the name of the third river is Hiddekel: that is it which goes in front of Assyria. And the fourth river is

the Euphrates.” **Pishon** means “freely flowing.” This may have been the Phasis river also called Araxes. **Havilah** means “circle” or “district.” It is described in Young’s Analytical Concordance as “The land of Chwalissi W. of Ural (?)” The **Hiddekel** River is the Tigris and means “rapid.” The fourth river, **Euphrates**, has retained its name. The only two places of certain that can be located are the Tigris and the Euphrates Rivers, and as may be observed on Map 1, page 9, both are very long. The location cannot be given with certainty for the Garden of Eden. The teacher should examine Genesis 2:15-24 in connection with Eden. Also, call attention to the fact that the tree of Life and the tree of the Knowledge of Good and Evil were planted in the garden. Cf. Revelation 22:1-5.

2. Euphrates River - Mesopotamia, Babylon, Garden of Eden.

The Euphrates is the longest and most outstanding river of western Asia. It marks the western boundary of Mesopotamia; its’ sister river, the Tigris, flows parallel marking the eastern boundary. The Euphrates is given as the eastern bounds of the promise made to Abraham (Genesis 15:18). It has played an important part in Bible history because it flows past the sites of Babylon and Ur. It is often referred to as the “Great River.” See Map 1, page 9. Note that the delta area of the two rivers is shaded differently. Some archaeologists believe this area in the last 3,000 years has filled in, and that the Persian Gulf was once open to Ur, which was a seaport town.

3. Mount Ararat - Ark rested.

The Hebrew literally means “the mountains of Ararat”. This is the area where the ark built by Noah came to rest after the flood. Genesis 8:4. It is in the area now known as Armenia. On Map 1, page 9, Ararat is indicated by an arrow pointing northward. A larger map of the general area should be consulted for a better perspective.

A. Settlement of descendents of Noah’s sons.

Japheth - Europe. Based upon the statements in Genesis 10, the *Story of the Bible World* indicates the descendents of Japheth as populating the following areas: Europe, especially Tarshish (Spain) and Ashkenaz (now France and Germany). Parts of the Balkans, Turkey, Kittim, Russia and Iran.

Ham - Africa. The *Story of the Bible World* shows the descendents of Ham as occupying Libya, Mizraim (Egypt), Cush (Ethiopia), Canaan, Crete, Philistia, and lower Arabia (Sheba).

Shem - Near East. The *Story of the Bible World* shows that the descendents of Shem moved to Arabia, Iran, western Turkey, and the upper Mesopotamian area. We can state for certain that the world was repopulated by the sons of Noah.

4. Plain of Shinar - Tower of Babel.

The Tigris and Euphrates rivers pass through this area, the “country of the two rivers”, before they reach the sea. Here the tower of Babel was built and the language of men confused. Genesis 11. Later the area was known as Babylon. See Map 2.



5. Uz - Job’s home.

Named for the grandson of Shem (Genesis 10:23), it was the home of Job (Job 1:1). The location of Uz is not certain, it was somewhere in the Syrian Desert.

6. Ur - First Home of Abraham.

The home of Terah and Abram; when Abram (Abraham) received his first call from God. Genesis 11:28, 31 and 15:7. Recent excavations have established the site of Ur as being at what originally was the mouth of the Euphrates River, where the city

probably was a seaport on the Persian Gulf. At this location a ziggurat (temple) has been found where a moon god was worshipped. The age of the temple has been estimated at older than 2,000 B.C.

B. Points in Abraham's Journey.

Abraham is described in Genesis 11:31 as leaving Ur of the Chaldees and going to Haran where he lived until his father, Terah, died. Next, in Genesis 12:1, God directs him to go to Canaan, which he did. Verse 10 tells of a famine in the land causing Abraham to go to Egypt for a period of time. Chapter 13 describes the return from Egypt to Canaan and the wealth of Abraham. Map 1, page 9, shows the places and areas covered by the journey of Abraham: Ur, Haran, Canaan, Egypt and back to Canaan.

7. Haran - Terah died, Nahor settled.

Haran is a city of northern Mesopotamia bearing the name of Abram's brother. It was here that the father of Abraham died and where he received his first call from God. Abraham's brother, Nahor, and his descendants settled here. Genesis 24:10. Isaac's wife, Rebekah, lived with her father, Nahor, in Haran. Genesis 24:24. Rebekah's brother, Laban, and his family also lived in Haran. This is the city to which Jacob fled from Esau and where he married Leah and Rachel, daughters of Laban. Genesis 28:2f. It is also called Paddan-aram. "Paddan" is Arabic for "field" or "ploughed land". See Map 1, page 9, for location.

8. Sodom and Gomorrah - Destroyed by fire and brimstone.

Two cities of the plain of Jordan; both destroyed because of extreme wickedness. Sodom is believed by some to have been located at the north end of the Dead Sea. A modern theory, unproved, is that the Jordan once flowed into the Gulf of Aqaba and that Sodom and Gomorrah were cities at what is now the south end of the Dead Sea; when God destroyed the two cities their destruction closed the valley, formed the Sea and reshaped the area. The two cities became the eventual home of Lot, Abraham's nephew. Lot, his wife and their two daughters were saved from the destruction of the cities by God. Genesis 19. In both the Old and New Testaments Sodom and Gomorrah are held up as a warning against sinning. See Isaiah 1:9; Matthew 10:15; 11:24; Romans 9:29; 2 Pet. 2:6; Jude 7.

9. Beersheba - Home of Abraham and Isaac (Southern-most point).

Beersheba was the principal home of Abraham and his son Isaac in the promised land of Canaan. Genesis 21:31-34; 26:32, 33. The word "Beer" means "well." Beersheba has been translated as "well of seven." Perhaps it gets its name from the agreement between Abraham and Abimelech being ratified by the seven lambs (Genesis 21:30). It is also sometimes translated "well of swearing" because of what is

said in Genesis 21:31. Isaac dug a well at this location, Genesis 26:32, and thus named, Genesis 26:33. Because Beersheba represented the southern limit of the land of Israel, and Dan the northern most limit, the phrase “from Dan to Beersheba” came to suggest the entire nation. Cf. Judges 20:1.

10. Mount Moriah - Abraham offered Isaac.

This is the mount to which God led Abraham to offer his son Isaac. Genesis 22:2. Later, David purchased the area from Araunah (Ornan), 2 Samuel 24:24, and here David’s son, Solomon, built the temple, 2 Chronicles 3:1. When the area became a city it came to be called Jerusalem. Today, in this place is a Moslem Mosque called the “Dome of the Rock” or, the “Mosque of Omar”.



11. Dan - Temple of Jeroboam (Northern-most point).

As was suggested in Numbers Nine, Dan was the northern-most landmark of Palestine. It received its name from the tribe of Dan, which took the city of Laish after being displaced from their original inheritance. At an early date, the city was the center of idolatry and later the Northern Temple of Jeroboam was located there. Joshua 19:47; Judges 1:34; 13:2; 18:1-11.

12. Salem - Abram met Melchizedek.

In the days of Abraham, Salem was a small city kingdom headed by Melchizedek. To Melchizedek Abraham offered tithes. Genesis 14:19. Melchizedek was called “priest of God Most High.” Genesis 14:18. The

word “salem” means “peace.” Many Bible scholars consider the area of Salem to have

later become Jerusalem. Jerome thought Salem was some eight miles from Scythopolis or Bethshean. Evidence for the former location may be found in Psalms 76:2 where Salem is used to refer to Jerusalem.

13. Hebron - City of Caleb.

Hebron, originally Kirjath-arba (Joshua 14:15), was the home of Abraham for a time. Genesis 13:18. It was in this area that Sarah died and was buried in the cave of Machpelah. Genesis 23:2-20. Joshua 14:14 says Hebron became the inheritance of Caleb, one of the faithful spies allowed to possess land in Canaan. Hebron was one of the most ancient cities, "built seven years before Zoan in Egypt." Numbers 13:22. The city was the residence of David for more than seven years; here most of his sons were born and he was crowned king of Israel. 2 Samuel 2:2f. Cf. Genesis 35:27; 2 Samuel 4:12. See Map 3, page 14.

14. Gerar - Abimelech.

This city, located to the south of Gaza, was very ancient; first mentioned in Genesis 10:19. Abimelech was king of Gerar during Abraham's residence there. Genesis 20:1f. It was to Abimelech that Abraham said his wife, Sarah, was his sister, and the king desired to marry her. This was a half-truth: Sarah was Abraham's half-sister, so he was not lying. The sin he committed was in not revealing that Sarah was also his wife. This is the same sin Abraham committed in Egypt (Genesis 12:10-20) and the same sin Isaac committed in Gerar which was also stopped by Abimelech (Genesis 26:1-11). Isaac was born in Gerar, Genesis 21:2, 3. He sowed the very fertile land (Genesis 26:12) which caused the Philistines to envy him (v. 14).

15. Bethel - House of God.

The name Bethel literally means "house of God." This is strictly an Old Testament town; it is not mentioned in the New Testament. The original Canaanite name was "Luz". The name Bethel was given to the place, located about twelve miles north of Jerusalem, by Jacob after his dream and receiving God's promise as recorded in Genesis 28:11-22. Notice verse 19. As Jacob returned from Haran he again went by Bethel, Genesis 35:9-15. Cf. Hosea 12:2-6. A golden calf was set up at Bethel by Jeroboam, 1 Kings 12:28, 29. Near here, a prophet was killed by a lion for disobedience, 1 Kings 13:11f, and at Bethel the event in 2 Kings 2:23-25 of Elisha, the two she-bears and the forty-two children took place. For additional information see Amos 3:14, 15; 2 Kings 17:28.

16. Mizpah Jacob's treaty with Laban.

Mizpah means "watchtower" and was the name given the heap of stones piled up by Jacob and Laban on Matthew Gilead to serve them as a witness to the covenant made between them when Jacob was returning to Canaan. "Jehovah watch between me and thee when we are absent from one another." Genesis 31:44-49. The area is

associated with the city of refuge Ramoth-Gilead. See Outline J. It was here that Jephthah had the fatal meeting with his daughter, an only child, Judges 11:34-40.

17. Penuel - Jacob wrestled with angel (Face of God).

Sometimes spelled "Peniel", Penuel means "face of God." Jacob had just left Laban and the covenant of Mizpah. At the brook Jabbok, Jacob wrestled a man until the break of day. Genesis 32:22-32. Here, Jacob's name was changed to "Israel" and Jacob called the place Penuel, "for I have seen God face to face, and my life is preserved." Genesis 32:30. Cf. Judges 8:8, 9, 17 and 1 Kings 12:25.

18. Dothan - Joseph sold.

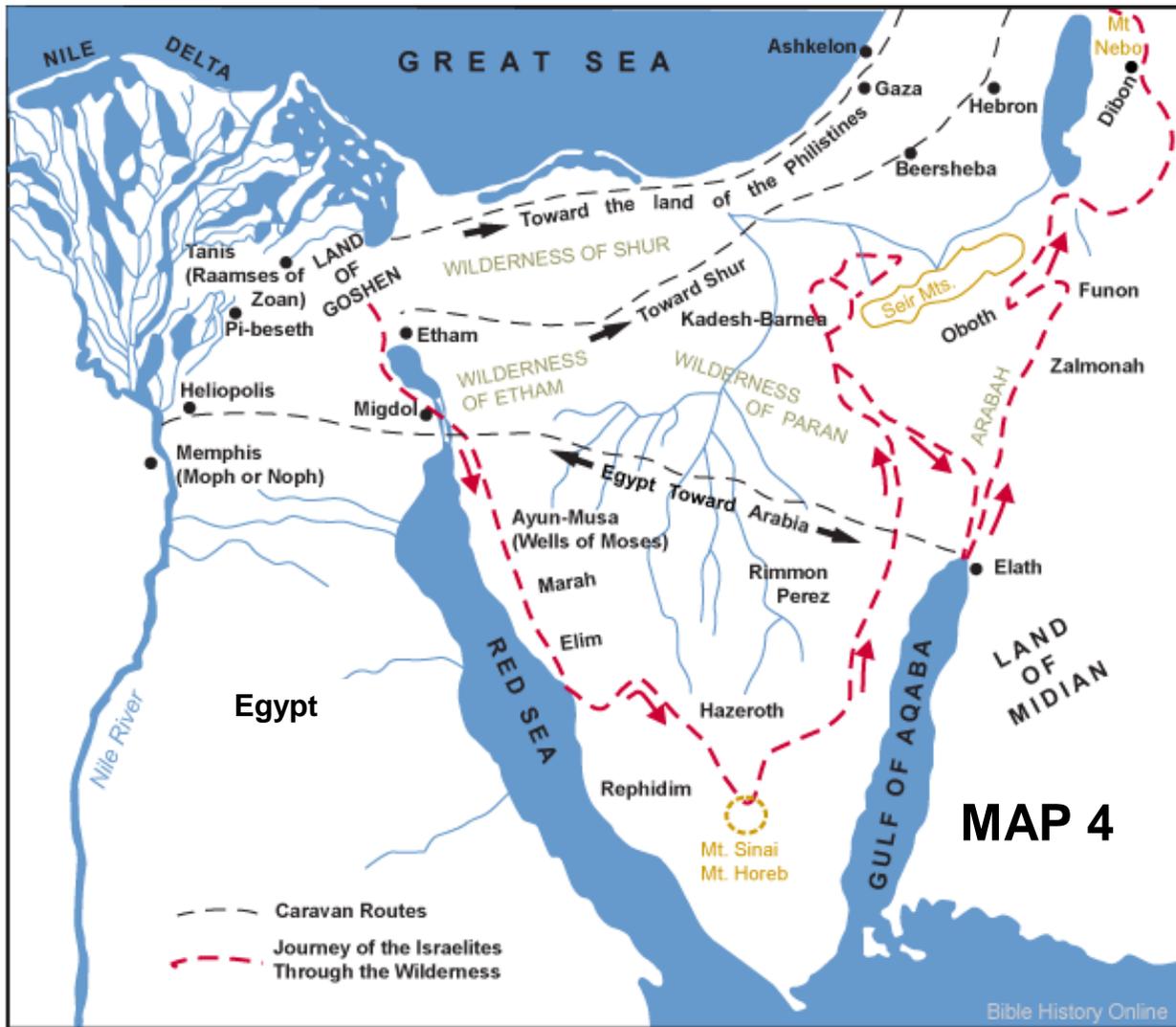
This city (the name means "two wells") was located in the area allotted to the tribe of Manasseh. It was on the west side of the Jordan between Matthew Gilboa and Matthew Ebal in the area which became Samaria. It is best noted for the place from which the brothers of Joseph sold him into slavery. Genesis 37:12-28. This event is most important in that it sets the scene for the Israelites going eventually to Egypt and being enslaved there, Elisha lived at Dothan, 2 Kings 6:8-23.

C. Three Gulfs: Gulf of Suez, Persian Gulf, Gulf of Akabah.

The Persian Gulf is the body of water into which the Tigris and Euphrates rivers flow and from the head of which Abraham began his journey to Canaan at Ur. The Gulfs of Suez and Akabah formed the Peninsula of Sinai, both being a part of the Red Sea. It was probably the northern part of the Gulf of Suez (Red Sea) that was crossed by the children of Israel when leaving Egypt. The land of Midian at times surrounded the Gulf of Aqaba (Also spelled Akabah) and was where Moses spent some forty years of his life.

19. Goshen - Israelites home in Egypt.

Goshen was the delta area of the Nile river in northern Egypt where the Israelites lived during the period of their stay in that country. It was especially suitable for grazing sheep and cattle and there the Israelites prospered and were somewhat separated from the main body of Egyptians. Genesis 46 & 47; Exodus 8.



D. Four Rivers: Nile, Jordan, Tigris, Euphrates.

All four of these great Bible Rivers are shown in perspective on Map 1, page 9. Some basic information about each of the four rivers follows. The Nile: more than 3,000 miles long, it is responsible for the water supply of Egypt since that country has no rainfall (Zechariah 14:17,18). For additional information see Amos 8:8; 9:5; Numbers 11:5; Isaiah 19:6, 7. The Jordan: the largest river of Palestine it begins at or near Matthew Hermon and ends when it empties into the Dead Sea. It flows through the Take Waters of Merom and the Sea of Galilee, The Jordan, which means “the descender”, only flows for some 100 miles but it flows almost its entire length below sea level, from 682 to 1,292 feet below sea level. Cf. Joshua 3:15; 2 Kings 2:8,14 and Mark 1:9. The Tigris: means arrow, called Hiddekel in Hebrew. Daniel 10:4. It is some 1,150 miles long and flows from the Niphates mountains’ melting snows, only a few miles from the Euphrates River, until it merges with the Euphrates and empties into the Persian Gulf. It abounds in fish. The Euphrates: translated it means the good river, it is the longest, largest and most important river of western Asia. It has, like the

Tigris, two main sources, The Frat and Black rivers, which are formed in the mountainous region near Matthew Erzeroum and Matthew Ararat. The river is nearly 1,800 miles long, about three quarters of which is navigable. Cf. Genesis 15:18; Deuteronomy 1:7; 11:24; Joshua 1:4; 1 Chronicles 5:9 and Psalms 137:1. The Euphrates is sometimes called “the river” (Exodus 23:31) and sometimes “the great river” (Deuteronomy 1:7). It is joined by the Tigris about 140 miles above the Persian Gulf. The region between the Tigris and Euphrates is called Mesopotamia. See Map 2, page 12.

20. Midian - Moses kept sheep for Jethro.

A desert area named for Midian, one of the sons of Abraham by Keturah, Genesis 25:1-60. it was located in the Arabian desert and extended around the Gulf of Aqaba into the Sinaitic peninsula. Midian apparently was a shifting area seldom reaching more than 175 miles north and south. “The land of Midian” was the place to which Moses fled after killing the Egyptian, Exodus 2:15, 21. Here he married and kept sheep for his father-in law, Jethro, who was priest of Midian, Exodus 3:1f. At Matthew Horeb (Sinai) God commissioned him to lead the Israelites out of Egypt, this mountain being described as at the back of the wilderness. See Map 4, page 17.

E. Five Wildernesses: Sin, Zin, Paran, Shur, Etham.

The word wilderness does not necessarily suggest a dry barren desert, in fact, some of the wildernesses mentioned here are lush with grass and trees. As a general rule, these areas furnish, especially in the rainy season, excellent pastures for cattle since they cover mountains as well as plains. All five of these wildernesses are located in a triangular area formed by the Sinai Peninsula to the Mediterranean Sea and the borders of Canaan. All five areas were visited at least once by the Israelites after leaving Egypt and during their 38 years of wilderness wanderings, some were campsites for long periods and some were visited more than once. The Exodus took the Israelites first through Etham (Exodus 13:20), then across the Red Sea and into the wilderness of Shur (Exodus 15:22). Next to the wilderness of Sin (Exodus 16:1,2) where they were fed with quail and watered at Rephidim (Exodus 17). Then, there follows the encampment at Sinai. After receiving the law and other instructions from God, the people left Matthew Sinai (Numbers 10:33f) and soon after rebelled under Miriam’s and Aaron’s leadership at Hazeroth (Numbers 12:1f). Next they camped in the wilderness of Paran (Numbers 12:16f) where they sent out the twelve spies. Because of the rejection of the two faithful spies’ report the people then were caused to wander in the wilderness for 38 years, until all the ones 20 years old and older died (Numbers 14:29f). After this wandering the people encamped in Zin next to Moab (Numbers 21:11) prior to entering Canaan.

21. Rameses - Beginning point of Israelite journey.

Rameses was one of the more important cities in the Goshen section of Egypt. It was referred to as the best of the land when Joseph placed his father and brethren there, Genesis 47:11. It was named for the Egyptian sun-god, a name also used by some of the Pharaohs. Rameses was one of the treasure cities built by the Israelites during their bondage in Egypt, Exodus 1:11 and was the city from which the exodus from Egypt began, Exodus 12:37. See Map 4, page 17.

F. Five Cities of Egypt: Memphis, On, Thebes, Alexandria, Rameses.

These five cities were the principal ones at the time of the Exodus.

Memphis: means the abode of the good one. Its Egyptian name "Mennefru" meant the pyramid city. Located on the Nile River, the city was built on a marsh after the course of the river had been diverted. The city is mentioned several times in the scriptures. Cf. Isaiah 19:13; Jer. 2:16; Jer. 46:14, 19; Ezekiel. 30:16 and Hosea 9:6.

On: means city of the sun. Located twenty miles N.E. of Memphis, the city was the home of Joseph's wife, Genesis 41:45. A temple to the sun was located here.

Thebes: called "No-Amon" in Hebrew (Jer. 46:25; Nahum 3:8), it was a city to the supreme god of the Egyptians, Amon. The city was the capital of the upper Nile region, prophesied by Ezek. to be destroyed along with Memphis (Ezek. 30:14,16).

Alexandria: founded and named for Alexander the Great in 332 B.C. For hundreds of years it was the largest city in the world. It was located on the coast of the Mediterranean in the Nile delta, had extensive libraries and other attractions as well as being a vast seaport.

Ramses: See Numbers 21.

22. Rephidim - Water from rock, battle with Amalekites.

The camping place in the wilderness of Sin, the name meaning "expanses" or "stretches", where the children of Israel stopped on their way to Matthew Sinai. Here the people "did chide" with Moses and God commanded him to strike the rock to bring water to Israel. Exodus 17:1-7. It was in this same area that Israel battled the Amalekites. As long as Moses held up his hands the Israelites won, when he dropped them the Amalekites prevailed. Aaron and Hur held up Moses' hands until the going down of the sun so Israel could have victory. Exodus 17:8-16.

23. Sinai - Law given by Moses.

Near the southern tip of the Sinaiatic Peninsula, between the Gulfs of Suez and Akabah is the mountain, Matthew Sinai, where Moses received the law from God. Israel spent about a year at this point. Here the tabernacle was built and other preparation made for the trip to the "Promised Land." The mountain is also called Horeb. The exact location of the mountain upon which Moses received the Law is unknown. It is frequently identified with Jabel (Aramaic for mountain) Katarirn, which is 8,550 feet high, or Jabel Musa, which is 7,370 feet high. Musa is Aramaic for Moses. Cf. Exodus 19:2f. See Map 4, page 17.

G. Four things that happened at Sinai: The Law given, Golden Calf, Tabernacle, Numbering of the people.

These four events are important. **(1)** The **Law** that was to last until the death of Christ (Colossians 2:14) was given at Sinai. Exodus 19 & 20. **(2)** While Moses was receiving the Law, Aaron and the people were making the **golden calf** for which the people were condemned and punished. Exodus 32. **(3)** Beginning with Exodus 24:12, an account of the instructions about how to prepare the **tabernacle** and its furniture and furnishings is found. This was to be the house of God during the Mosaic age. **(4)** While still at Sinai, God instructed Moses to **Number the people**, that is, take a census (Numbers 1:1f). This Numbering also involved separating the people by tribes and appointing leaders for each tribe. After this preparation, God was ready to lead the people to the land of Canaan as he had promised.

24. Hazeroth - Miriam's rebellion.

To the north and east of Sinai was a place called Hazeroth. It was one of the first camps made after leaving the mountain. Here Aaron and Miriam murmured against Moses because he had taken an Ethiopian wife and had, they thought, taken too much power to himself. In a dramatic show of God's power, God let them know that Moses was his choice. Miriam was stricken with leprosy, Numbers 12, and at Moses prayer was healed by God. The people then moved out into the wilderness of Paran.

25. Kadesh-barnea - Twelve spies sent out.

This is an Oasis town on the southern border of Judah next to the wilderness. Its name means "consecrated". From here Moses sent out the twelve spies, ten of whom brought back a negative report as to the Israelites ability to possess the land, but two (Joshua and Caleb) said it could be done. Because the people refused to accept the marching orders of God, all those twenty years old and older when they left Egypt were caused to die in the wilderness wanderings over the next thirty-eight years. Numbers 13 & 14. Miriam died a short time later at this place. Numbers 20:1. This was the

closest point north the Israelites reached in their direct route to Canaan. God turned them back into the wilderness because of their unbelief.

26. Mount Hor - Aaron's death.

This mountain is most often identified with the sandstone mountains located between the Dead Sea and the Gulf of Akabah. Here Aaron died and was buried (Numbers 20:22-29), God not allowing him to enter Canaan because of his rebellion at Meribah. Eleazar, Aaron's son was made high-priest. This mountain is about 4,800 feet high and is the dominate peak near Petra, capital city of Edom. The city is so named because of the rock cliffs leading to the city.

27. Mount Nebo - Moses.

The privilege of entering the promised land was denied Moses because he failed to obey and sanctify God in the eyes of the children of Israel at Meribah. Numbers 20:10-13. God did take him to the top of Matthew Nebo and allow him to view the land of Canaan, but Moses died on the Mount and was buried there by God. Deuteronomy 34. Nebo is the dominant peak of Pisgah, east of the Jordan River about eight miles from where it flows into the Dead Sea.

28. Shittim - Last stop before Canaan (Balaam).

This is the area of the encampment of Israel in the plains of Moab. Numbers 22 to 25. While they camped here the prophet Balaam tried to curse Israel but always spoke blessings instead. When the Israelites turned to worship Baal, god of the Moabites, God destroyed 24,000 of them with a plague. This many people almost reached the Promised Land, but failed to make it because of false worship. Here is a strong lesson for us today. Be faithful until the end (Revelation 2:10), not until God's promises are in sight.

29. Gilgal - First stop in Canaan.

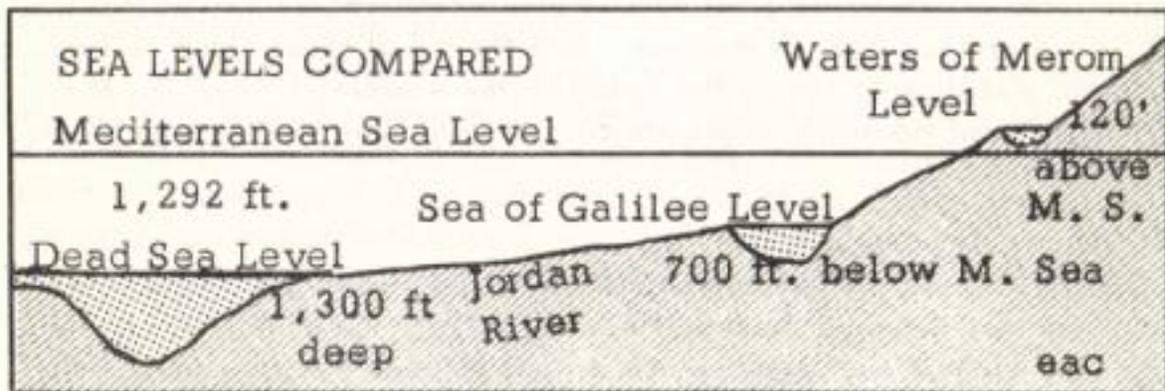
Gilgal is where the children of Israel made their first camp after crossing the river Jordan. At the crossing, they set up twelve memorial stones, one for each tribe. Joshua 4:19-24. From this city Joshua conducted his conquest of the land of Canaan.

30. Jericho - Walls fell down.

The first city to be conquered by Israel after entering Canaan was Jericho, called "The city of Palms". It was about five miles west of the river Jordan and just north of Gilgal. The Israelites marched around the walled city once each day for six days and seven times on the seventh day, thirteen times in all. After obeying God's commands, the walls fell down and the city was taken. Joshua 6. This city has a tropical climate and is about 825 feet below sea level.

H. Three Bodies of Water in Jordan Valley: Waters of Merom, Sea of Galilee and Dead Sea.

The **Waters of Merom** is a lake located between Matthew Herman and the hill country of Galilee. It is some fifteen miles long and about five miles wide, including the marsh area in the wet season. Its water level is 120 feet above sea level. This lake unites several streams, which when leaving the body of water formed the upper Jordan River. It was at this lake that Joshua defeated Jabin, king of Hazor. Joshua 11:1-7.



The **Sea of Galilee** is located on the eastern edge of the province of Galilee. Through the years it has been called by several names. See Outline N. The lake is 13 miles long and 6 miles wide and its water level is 700 feet below sea level. In some places the water is 250 feet deep. Much of Jesus earthly life was spent near this lake. The city of Capernaum, located on the northern shores of this lake (sea), was called "His own city." (Matthew 4:13).

The **Dead Sea** is the name given to the Salt Sea almost two hundred years after the birth of Christ. It has a Numbers of names: (1) Salt Sea, Genesis 14:3; Numbers 34:3; Deuteronomy 3:17; Joshua 3:16; (2) Sea of the Arabah, Deuteronomy 3:17; (3) the East Sea, Joel 2:20; Ezek. 47:18; Zechariah 14:8; all these from the Bible. (4) It has also been called the Sodomitish Sea (2 Esdras 5:7) and (5) by Josephus it was called Lake Asphaltitis. The Greeks named it the (6) Dead Sea. It is 46 miles long and 10 miles wide and its surface is 1300 feet below sea level.

31. Ai - Achan's sin caused defeat.

At this city, located to the west of Jericho, Israel met their first defeat in the conquest of Canaan because Achan took some of the spoils of Jericho contrary to the

commandments of God. Joshua 7 & 8. After execution of Achan, the people were quickly able to take this second city.

32. Lebanon - Land of cedars.

The mountainous country of Lebanon, east of Phoenicia and north of Israel, was known for its giant cedar trees. There was also an abundance of fir and cypress trees in the area. With the aid of Hiram, king of Tyre, Solomon was able to secure the cedar for the Temple. 1 Kings 5. Much of the Lebanon mountain ranges are covered with snow a major part of the year.

33. Jahaz - Amorites defeated.

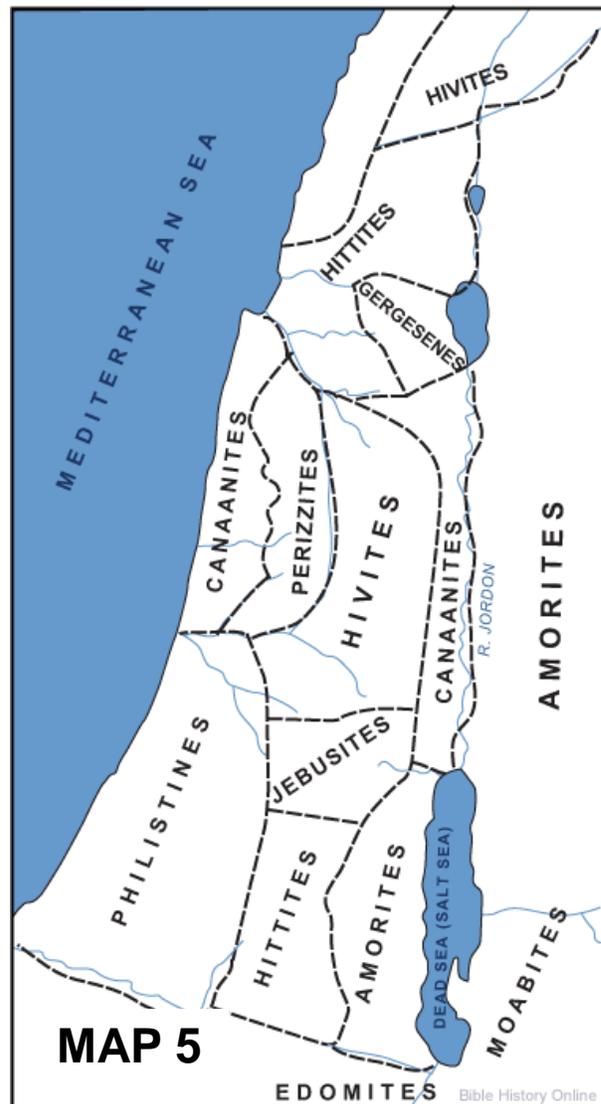
Jahaz is located in the plains of Moab, to the north. Here the Israelites defeated the Amorites. Numbers 21:23; Deuteronomy 2:32; Judges. 11:20. The king of the Amorites, Sihon, had refused passage through the land to the Israelites when they were on their way to cross the Jordan into the Promised Land.

34. Gibeon - Made treaty with Israel.

This was the chief city of the Hivites. The translation of the city means "Hill City". It is five or six miles north of Jerusalem. After the defeat of both Jericho and Ai, the Gibeonites tricked Joshua into a treaty. Even though they were likely one of the next cities which would have been taken by the children of Israel, they pretended to be from a far country and obtained a treaty of peace with Joshua. For this, they were made woodcutters and water haulers (Joshua 9:21-23) for the house of God.

I. Nine Canaanite Nations at the time of the conquest: Hivites, Hittites, Perizzites, Jebusites, Amorites, Girgashites, Canaanites, Philistines, Sidonians.

The locations of each approximately, is shown on the map to the right. Should the student wish to enter into a more extensive study of these nations consult a good Bible Dictionary, as well as Encyclopedias, or visit one of three Internet sites:

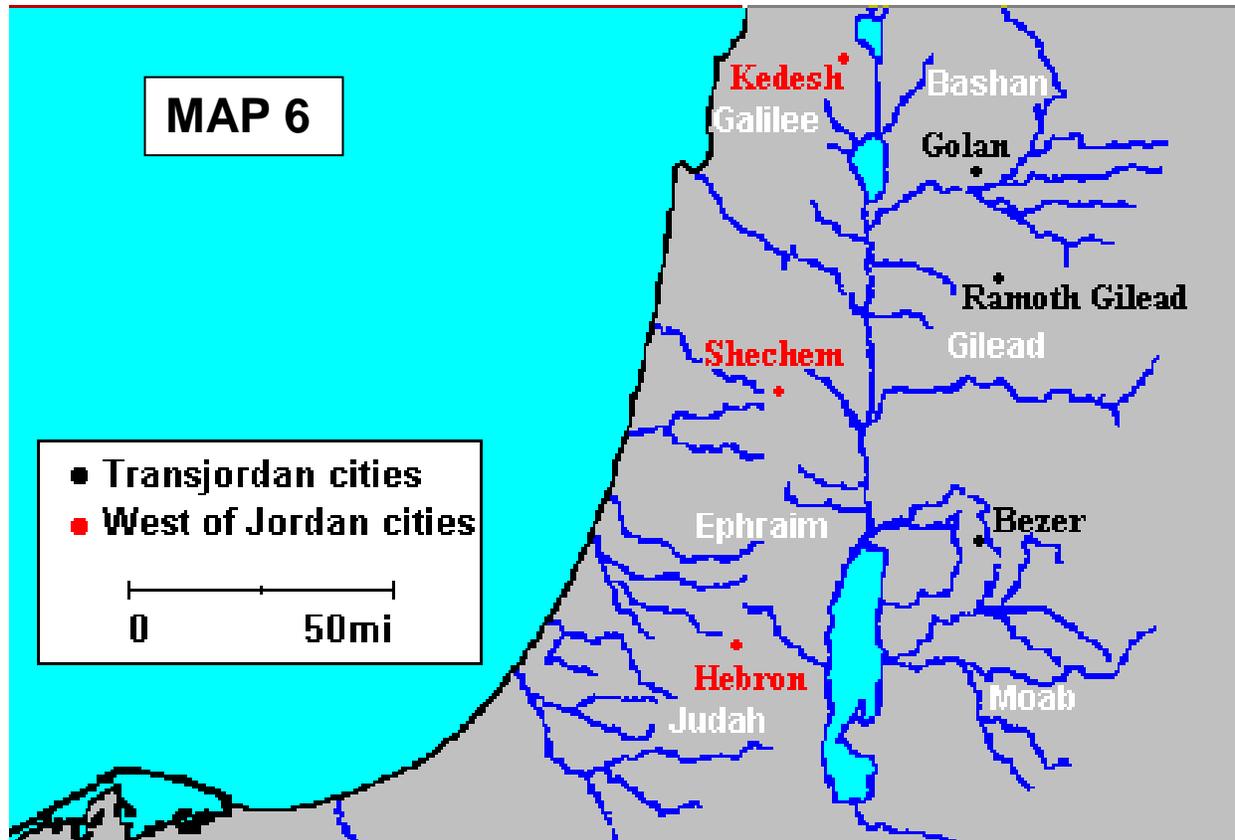


35. Bezer A[n east] city of refuge.

This definition may be learned as “A city of refuge,” or should a more exact response be desired it may be learned as “An east city of refuge.” The latter is recommended. In the territory of Reuben, you will note the location of the city of Bezer near Jahaz. Cities of refuge were the southernmost of five cities of the Philistines. The area was assigned to Judah who captured it, but later it reverted to the Philistines. Joshua 15: appointed, six in Numbers, from among the 48 Levitical cities to serve as a place of safety for any person accidentally killing another. Here the accidental slayer had to stay until the death of the high-priest at which time he was free to leave and not suffer harm from the avenger of blood. See Numbers 34:6, 13, 15 and Joshua 20:2-9. Cf. Joshua 21:36. Three cities, about equally distributed north and south, were appointed on each side of the Jordan River. The six cities are named in Outline J.

J. Six Cities of Refuge: Bezer, Ramoth-Gilead, Golan, Kedesh, Hebron, Shechem.

The first three cities were on the east side of the Jordan, the last three on the west side of the river. Their purpose is explained in Numbers 35. For additional information about the individual cities consult a Bible Dictionary or go to www.bridgetothebible.com/biblelistcitiesofrefuge.



36. Gaza - Samson's death.

Gaza is the southernmost of five cities of the Philistines. It was assigned to Judah who captured it, but later it reverted to the Philistines Joshua 15:47. See Map 4. This is the city where Samson was imprisoned and where he died in the destruction of the temple of Dagon. Judges 16:1ff. Because of its place on the coast road it was an important military city. This is the same city mentioned in Acts 8:26 in the account of Philip and the man from Ethiopia.

37. Shiloh - Tabernacle located here.

A city in the hill country of Ephraim, its name means tranquility or peace. After subjugation of the land, the tabernacle was moved from Gilgal to Shiloh. Here the tabernacle remained from the time of Joshua to the time of Samuel. Joshua 18:10; Judges 18:31; 1 Samuel. 4:3. Joshua cast lots for the division of the land of Canaan from this city. Joshua 18:10.

38. Ramah - Samuel's home.

The definite location of Ramah is uncertain. It was somewhere in the hill country of Ephraim and Benjamin. Cf. 1 Samuel 1:1. At this city Samuel was born, lived and died, except for a brief period spent with Eli at Shiloh. Samuel has two books named for him. He had a long history of serving God during the last of the judges and the first of the kings.

39. Ashdod - Temple of Dagon.

Ashdod is another of the five chief cities of the Philistines. It contained the temple and seat of Dagon worship; Dagon being a fish god worshipped by the Philistines, Egyptians (the god On) and by the Assyrians. The ark of God was captured by the Philistines and taken to Ashdod and placed in the temple of Dagon. 1 Samuel 5. Because of this, God destroyed the idol. Ashdod, which later became Azotus, located about 30 miles from the southern frontier of Palestine, almost midway between Gaza and Joppa. Ashdod corrupted the language of Israel for which they were condemned, Neh. 13:23, 24. 47. This is the city where Samson was imprisoned and where he died in the destruction of the temple of Dagon. Judg. 16:1ff. Because of its place on the coast road it was an important military city. This is the same city, mentioned in Acts 8:26 in the account of Philip and the man from Ethiopia, between Gaza and Azotus mentioned in Acts.

40. Gibeah - King Saul's home.

A small town located in the inheritance of Benjamin where Saul, son of Kish who became king over Israel, lived. During Saul's time Gibeah was the political center or capital of Israel. The name "Gibeah" literally means "a hill" thus it is frequently used of

many places in Palestine. Some locate the town about four miles north of Jerusalem. 1 Samuel 9:1ff.

41. Valley of Elah - David slew Goliath.

The account of David killing the giant Goliath, found in 1 Samuel 17., takes place in the valley of Elah. The valley is located between the two fortress cities of Libnah and Azekah. It is about twenty miles from Jerusalem to the west. Gath, another of the five cities of the Philistines was about ten miles to the west. The boundry between Judea and Philistia was near this valley.

42. Engedi - David spared Saul.

A town in the wilderness of Judah, located about mid-way north and south along the western cliff overlooking the Dead Sea. Its early name, Hazezon-tamar, came from the palm groves which surrounded the area. Engedi means "fount of the kid". The Amorites were driven out by the kings of Sodom in the days of Abraham, Genesis 14:7.

David hid in the caves of this area and on one occasion, when Saul was trying to kill him, David cut off part of Saul's robe to show that he had been close enough to kill Saul but spared him because he was God's anointed. 1 Samuel 23:24.



43. Mount Gilboa -. King Saul's death.

Gilboa is mentioned in the Scriptures only in connection with one event, the defeat and death of Saul and Jonathan. The mountain is located at the east end of the Plain of Esdraelon and overlooks the city Jezreel. It is in both the territory given to Issachar and Manasseh (west). 1 Samuel 28:4 and 31:1-8. The name means "bubbling spring".

K. Fourteen Locations of the Tribes: Rueben, Gad, Manasseh (E), Simeon, Judah, Benjamin, Dan, Ephraim, Manasseh (W), Issachar, Asher, Zebulun, Naphtali, Levi (cities).

The map above shows the approximate areas allocated each tribe, Joshua 18:10 through 19:51. The tribe of Levi received cities rather than territories, Joshua 21, as they were the priestly tribe and were to work in the tabernacle (and later the temple). There were twelve tribes. Why then fourteen locations or divisions? Joseph had two sons, Ephraim and Manasseh; each received a portion as a whole tribe. That would make thirteen. Manasseh complained that they were a great people and had not enough room, so they were allowed two portions, one on the east side of Jordan and one on the west side, which makes a total of fourteen. See Genesis 50:23, 24; Numbers 13:8, 11; Joshua 16 & 17; Joshua 17:14-18.

44. Tyre, Sidon - Hiram furnished timber for temple.

These were the two principal cities of Phoenicia. Tyre, which means “rock”, is an island city along the Mediterranean coast about 30 miles north of Matthew Carmel. Sidon was about 20 miles north of Tyre. Hiram, the king, was friendly with David and Solomon and helped provide the cedars for the palace and the temple. See Numbers 32. 1 Chronicles 22:4.

45. Jerusalem - David’s capital.

In the time of Abraham Jerusalem was identified with Salem. When the Israelites came into the land it was held by the Jebusites. This city was not subdued until David conquered it and made it his capital city. 2 Samuel 5:6-10. Because of its location, it has held an important place in Bible and religious history. Today it is divided by Jews, Christians and Muslims. It is 92 miles from the Great Sea and 18 miles from the Jordan River. The gospel was first preached from this city, Acts 2.

L. Five Names for the Land of the Jews.

1. **Palestine:** The west coast of Canaan, from the river of Egypt or the brook Besor (south of Gaza) to Joppa. Exodus 15:14; Isaiah 14:29,31; Joel 3:4.

2. **Canaan:** See Young’s Analytical Concordance to the Bible pages 140 and 141 for a description of the country, the people and the list of 82 times where Canaan is mentioned in the Bible.

3. **Land of Milk and Honey:** Some 19 times the Bible refers to the land of Canaan as “a land flowing with milk and honey.” The first mention is in Exodus 3:8 & 17. It was an expression to show the goodness of the land at the time God gave it to his people.

4. **Holy Land:** This is the name given by man to the area where Christ was born, lived and died. Some scriptures refer to certain areas or portions of land as “holy” but no scripture was found where the entire area of Palestine or Canaan was referred to as “the Holy Land.”

5. Promised Land: So called because God had promised the land to Abraham and his descendents. Deuteronomy 9:28; 19:8; Psalms 105:42.

46. Shechem - Jeroboam's capitol.

This city was located close by Mount Gerizim in the area allotted to Ephraim.. The name means "back" or "shoulder". Judges 9:7. Jacob found Hivites inhabiting Shechem. Genesis 34:2. Joseph was buried near here. Joshua 24:32. After the dividing of the Israelite kingdom, after Saul, David and Solomon, Jeroboam, king of the northern section of the land, fortified and used this city as his first capital. 1 Kings 12:1-25.

47. Babylon - Nebuchadnezzar's capital.

Capital city of the great Babylonian empire. Nebuchadnezzar was the king of the Babylonians when they carried Judah away into captivity and destroyed the temple and the city of Jerusalem. This was after the northern kingdom of Israel had already been taken into captivity by the Assyrians. Tradition places the tower of Babel in the area near Babylon. The ancient city was built along the banks of the great river Euphrates. It was a double walled city with a moat along the outside for its defense. Here Daniel and the three Hebrew children were taken. Daniel 1:1ff.

M. Five Kingdoms of Nebuchadnezzar's Dream.

The dream is recorded in Daniel chapter 2. This is one of the great prophetic passages in the Bible, for verse 44 tells of the setting up of God's kingdom which shall never be destroyed. The image of the king's dream is described in verses 31-33. The interpretation begins with verse 36. The five kingdoms described by the image in the dream are:

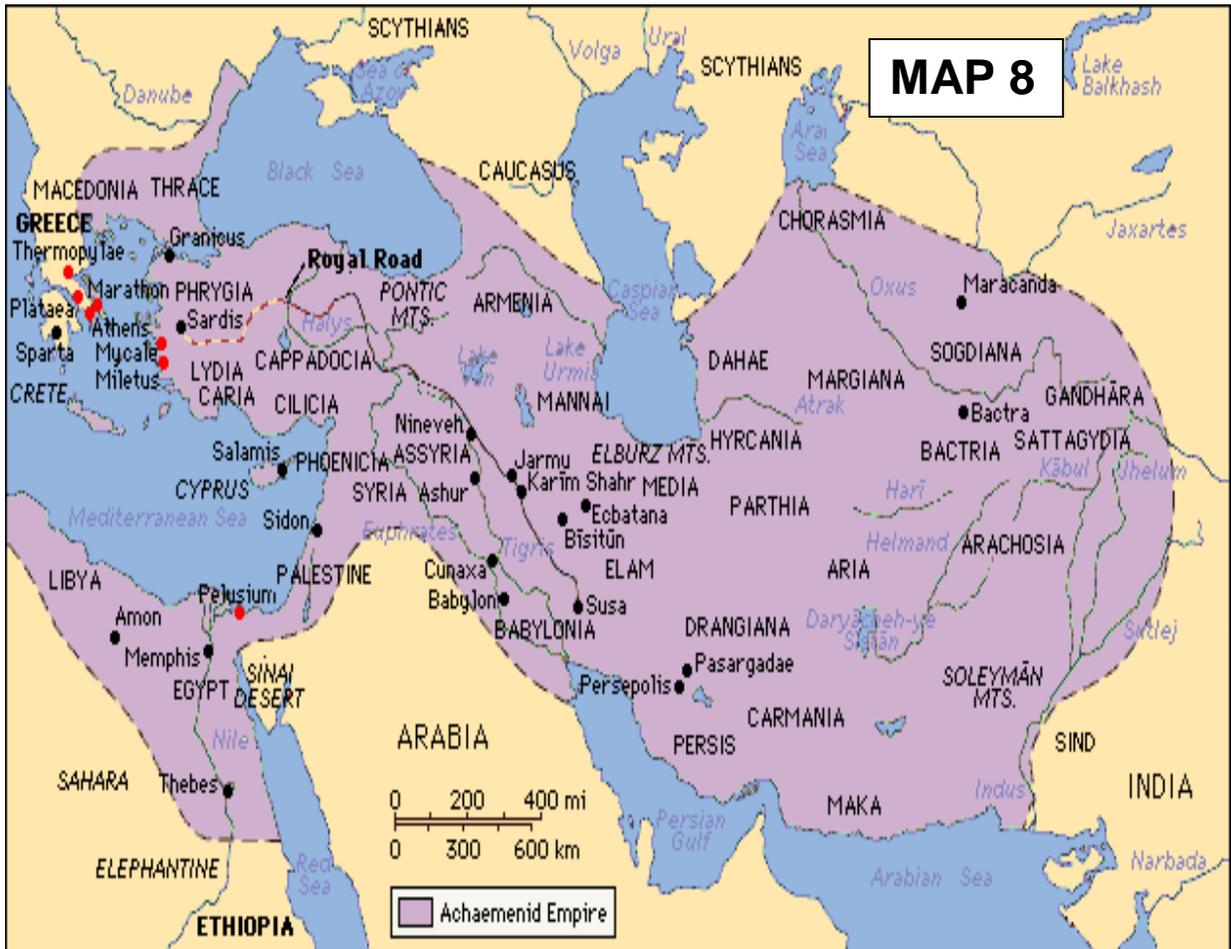
- 1. Gold: Babylon.**
- 2. Silver: Medo-Persian**
- 3. Brass: Greek**
- 4. Iron: Rome**
- 5. Iron and Clay: Rome and Subjects.**

These kingdoms are identified first, by the interpretation of Daniel stating that Babylon, or Nebuchadnezzar, was the head of Gold (verses 37,38). The other kingdoms are identified from both sacred and secular history as being the great powers in the world following Babylon down to the time of Christ who was born in the days of the last kings mentioned.

48. Shushan - Capital of Persia (Susa).

The Persians made Shushan (also called Susa) capital of their widely scattered empire. During the close of the Babylonian captivity, the Jews had contact with this city. Neh. 1:1. It was here that Esther appeared to Ahasuerus on behalf of the Jews. (See

the book of Esther). The ruins of the city are about 100 miles north of the Persian Gulf near the river Ulai. Elam, the province about Susa, is mentioned in Bible history from the time of Abraham. Genesis 14:1-11. The name “Shushan” means “lily”, probably so named because of the lily in the area.



49. Nineveh - Capital of Assyria.

This city was first settled by Nimrod, of the line of Ham, who came from the land of Shinar. Genesis 10:6-12. Located on the Tigris river, almost 300 miles north of Babylon, the city was relatively small but its suburbs extended the area along the river for a distance of over 30 miles. Shalmaneser (1280-1260) made this city the capital of the Assyrian Empire. The Hebrews had much contact with the Ninevites; both Jonah and Nahum directed their books’ prophecies to Nineveh. It was the Assyrians who carried the northern kingdom (Israel) into captivity.

50. Valley of Hinnom - Worship of Moloch.

Moloch is sometimes spelled “Molech”. Hinnom is a valley a little south and west of Jerusalem that is a deep and narrow ravine with steep, rocky sides. Here children were thrown into the arms of an iron idol called Moloch, which was hollow and inside of which a hot fire was built. Of course the children were quickly burned to death. This

idolatrous act was called “passing through the fire” and was severely condemned by God. 2 Chronicles 28:3; 33:6. It was prophesied that the valley would be a place of slaughter. Jer. 7:31-34; 19:2; 32:35. Josiah defiled the place so that it was not even fit for idolatry. 2 Kings 23:10. A form of the Greek word for the valley, *Gehenna*, later came to mean a place of eternal torment, and is translated in some Bible versions as “Hell”. It was in the sense of a place of eternal torment that Jesus used the word. Matthew 5:29; 10:28; 23:15, etc. The valley was used, in the time of Jesus, as a garbage dump for the city of Jerusalem.

51. Bethlehem - Birth of Jesus.

Bethlehem, which means “house of God”, was located about five miles southeast of Jerusalem. Rachel died and was buried near this village. Genesis 35:16-19. From the book of Ruth and 1 Samuel we learn that Bethlehem was the residence of Boaz, Obed and Jesse. David was born here, thus the city is called “The city of David.” It was prophesied as the birth place of the Messiah, Micah 5:2. Jesus was born in this city, Matthew 2:5; Luke 2:1-20.



52. Nazareth - Boyhood of Jesus.

The name Nazareth, which means the guarded one, is not mentioned in the Old Testament. The city is located about 15 miles east of the Sea of Galilee, just north of the Plain of Esdraelon. It is 70 miles north of Jerusalem. Mary and Joseph lived here and Jesus spent his boy hood in this area. Matthew 2:23; Luke 2:39. During his preaching years, the people attempted to cast Jesus over one of the many cliffs about the village. Luke 4:16-30. Do not confuse the name of the city with the name of one, who by a vow, refrains from certain things for a stated period of time called a Nazirite. For information about them read Numbers 6:2-21. See Map 3b, to the left.

53. Aenon - Where John baptized.

The location of Aenon, pronounced “enon” is not certain. The name means “fountains”. We are told it was near Salem and that there was much water, literally many waters, there and for this reason John was baptizing at this place. John 3:23. It has been identified with a group of springs about eight miles south of Scythopolis. Some think it was somewhere on the Jordan River. The important point is this: John baptized there because there was a lot of water and it takes enough water to immerse a person in order to baptize. Cf. Romans 6:3, 4.

54. Cana - First Miracle by Jesus.

We are told that Cana is located in Galilee, John 2:1-11, but the exact location is unknown. It is probably to be identified with Kh Qana, located nine miles north of Nazareth. See Map 3b, page 30.

N. Six Names for the Sea of Galilee: Sea of Tiberias, Lake of Gennesaret, The Sea, The Lake, Sea of Chinnereth, Waters of Gennesar.

See Outline H for a description of this body of water. It is called:
(1) the **Sea of Tiberias** because that was the name of a city on the west side of the lake at one time. John 6:1; 6:23; 21:1.

(2) An early New Testament name for the body of water was **Lake of Gennesaret**. Matthew 14:34; Mark 6:53; Luke 5:1.

(3) It is at times simply referred to as “**the sea**”; Since Jesus and his disciples were in the area of Galilee that could mean only one sea. Matthew 8:24-32; 14:24-26.

(4) At other times it is called “**the lake**” for the same reason as just given. Luke 5:1-2; 8:22-33.

(5) The Old Testament name for the body of water is the **Sea of Chinnereth**, also spelled “Chinneroth”. The name not only denoted the sea but also the area around the sea. Numbers 34: 11; Deuteronomy 3:17; Joshua 11:2; 12:3; 13:27; 19:35.

(6) The water is called “**The waters of Gennesar**” in 1 Macc. 11:67, a name used just before the time of Christ from which Gennesaret may have come. Cf. Matthew 15:29; Mark 1:16; John 6:1.

55. Phoenicia - Seacoast country NW of Palestine.

The ancient name of Canaan was changed to Phoenicia by the Greeks because of its many palms. The territory varied greatly through history, but always referred to the coastal plain with Tyre and Sidon as the principal cities. It was never more than 125 miles long and 20 miles wide. The people were noted for their commerce and advancement of written language.

56. Perea - Region east of Jordan

Also spelled "Peraea", the name does not appear in the Bible, but the phrase "beyond the Jordan" describes the area. Matthew 4:15, 25; 19:1; Mark 3:8; John 1:28. The territory boundaries changed from time to time as political influences moved the borders.

0. Six Major Sections of New Testament Palestine.

(1) **Phoenicia**: see No. 55.

(2) **Galilee**: This is the name given to the most northerly of the three divisions of Western Palestine. The middle portion was called Samaria and the southern portion called Judea. The boundaries of Galilee in postexilic times is given by Josephus (BJ, III, iii, 1); it was surrounded by Phoenicia and Syria to the north, by Samaria and Scythopolis to the south, by the Jordan on the east and the Great Sea (Mediterranean) on the west.

(3) **Samaria**: See No. 67.

(4) **Judea**: This was the southernmost area of Palestine with borders beginning a few miles north of Jerusalem and extending east and west from the Jordan to the Sea and southward some distance, depending upon the dates selected as to how far.

(5) **Decapolis**: See No. 57.

(6) **Perea**: See No. 56. None of the six sections had permanent boundaries for great periods of time and maps for each period studied should be consulted. See Map 3b, page 30.

57. Decapolis - Land of ten cities.

The meaning of the name is ten cities. The key word has two possibilities. (1) The league of ten cities which originally included Scythopolis (Bethshean) Hippos, Damascus, Gadera, Raphana, Kanatho, Pella, Dion, Gerasa and Philadelphia. (2) The area north of Perea and east of the Jordan where the Greek cities held power. Multitudes came from the area to follow Jesus. Matthew 4:25. The demoniac published his deliverance through this area. Mark 5:20.

58. Capernaum - Port time home of Jesus and apostles.

The name literally means “village of Nahum.” It was located on the northwest shore of the Sea of Galilee. Matthew 9:1 indicated that it was large enough to be called a city. At Capernaum, Jesus did some of his most notable miracles and gave some of his most outstanding lessons. For instance: the healing of the centurion’s son, Matthew 7:1ff; Luke 8:5ff; the miraculous payment of taxes, Matthew 17:24ff; the healing of the palsy, Mark 2:1ff, Cf. Matthew 9:1ff; and Jesus teaching with authority, Mark 1:21; 9:33ff; Luke 4:31f and John 6:59. Jesus pronounced a woe upon the city, Matthew 11: 23,24 & Luke 10:15,16, and the site of it has been so obliterated that its exact location on the Sea of Galilee is unknown. It was here that Jesus and the apostles lived for periods of time. John 2:12; 6:24. Cf. Matthew 4:13.



59. Sychar - Samaritan woman at Jacob’s well.

Located at the foot of Mt. Gerizim in Samaria, the town is most often identified with Shechem of the Old Testament. See No. 46. Not far from the town Jacob’s well was located. Genesis 48:22. At this well, Jesus had his conversation with the Samaritan

woman covering a number of subjects: marriage, living water, eternal life, worship and the Messiah. John 4:4-30. If time permits, the great lessons taught this woman should be emphasized.

60. Bethsaida - 5,000 fed.

Beth is the Hebrew word for “house”. It appears many times in combinations with other words. Bethsaida means “house of fishing”. Located on the northeast shore of the Sea of Galilee, near where the Jordan enters the lake, the city was usually influenced by the politics of Galilee due to its location. Along the eastern shore of the Sea, perhaps two miles south of Bethsaida, Jesus fed the 5,000. Study the account given in Mark 6:30-45. See Map 9, page 33.

61. Nain - Jesus raised widow’s son.

Nain is a village of Galilee; its name meaning “beauty”. Nain was situated on the northwestern edge of mount Little Hermon, close to the point where the area falls into the plain of Esdraelon. Here Jesus raised the child, a son, of a widow of the village. Luke 7:11-17. See Map 9, page 33.

62. Caesarea Philippi - Peter’s Confession.

Located near the foot of Mount Hermon, Caesarea Philippi is close to one of the sources of the Jordan River. The city is bounded by hills on all sides except the west, which overlooks the valley where the Jordan begins. It was named for Tiberius Caesar and Herod Philip. In this area Peter made his famous confession of Christ. Matthew 16:15-19. As far as the record shows, Jesus never actually entered any foreign city. After Peter acknowledged Jesus as the Christ, the Son of God, Jesus said he would, upon the truth of that confession, and the facts of his Sonship, build his church. The church was yet to be built by Jesus at this time. John the Baptizer had been beheaded, Matthew 14, and the way was open to establish the church.

63. Bethany - Home of Lazarus, Mary and Martha.

Bethany was a small village on the Mount of Olives along the road from Jerusalem to Jericho, less than two miles from Jerusalem and situated on the eastern slope of the mount. The name Bethany may be translated house of dates or house of misery. At this village lived Lazarus, whom Jesus raised from the dead, John 11:1-53, with his sisters Mary and Martha. Jesus, it seems, used their home as his home when he was in the area of Jerusalem. Luke 10:38ff; John 11 & 12:2.



P. Four Natural Divisions of Palestine.

(1) Seacoast plain: Or, Coastal Plain; the area along the Mediterranean Sea, from the sea to the beginning of the hill country. It contains the Shephelah and the Plain of Esdraelon.

(2) Hill country: Or, Central Range; The area covering most of Palestine, including the mountains above sea level and the hills, rising from the Dead Sea area, below sea level.

(3) Jordan Valley: An area about 65 miles long from the lower end of the Sea of Galilee to the upper end of the Dead Sea, and covering the land between the mountains on either side of the river, It is below sea level in its entirety. The Jordan meanders back and forth across the valley making the area very fertile.

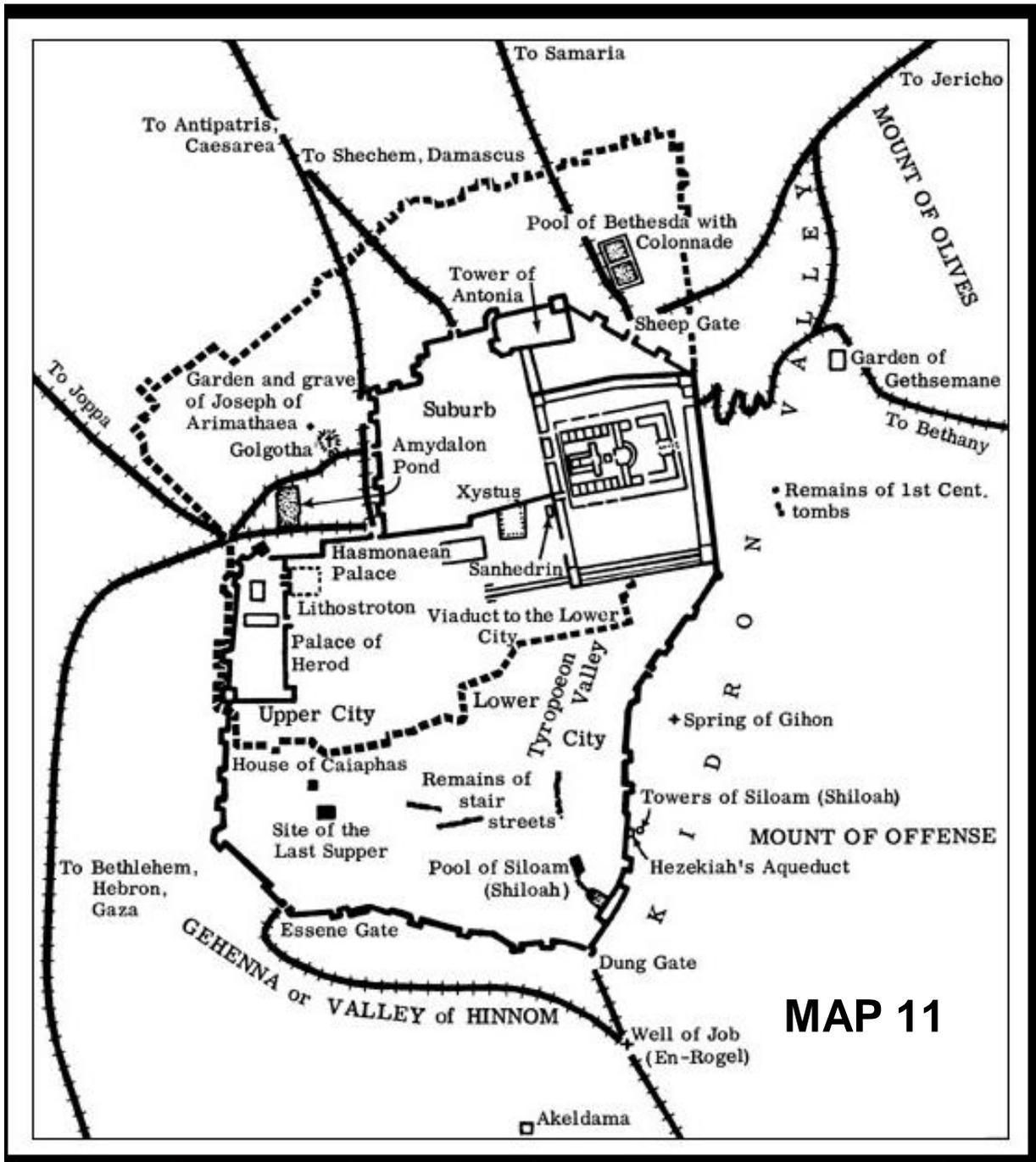
(4) Eastern table-land: The plateau east of the Jordan River is called the Eastern Table-land, or Range. From

the tops of the mountains on this side of the river, the mountains of which are taller and steeper than those of the west side, a plain stretches into the Syrian Desert.

64. Gethsemane - Jesus betrayed.

Across the brook Kedron, sometimes spelled “Kidron”, at the foot of the Mount of Olives, less than a mile from Jerusalem is the area, Garden of Gethsemane. The name means an “oil press”. Here Jesus was betrayed by Judas. Matthew 26:36ff; Mark 14:32ff; Luke 22:39ff. To most people today, the word carries only the idea of tragedy

and betrayal, but to Jesus and the apostles it was and had been a place of rest and refreshment. Compare the accounts of the betrayal as listed in the gospels



65. Golgotha - Jesus crucified.

Golgotha is the Greek form for the Aramaic word which means skull. The present day name of Matthew Calvary comes from the Latin form of the word. Traditionally there are two places just outside the city of Jerusalem (the old city) that vies for the location of the crucifixion of Christ. Neither has positive identification and both have merits. The important thing to remember is that on Golgotha, or Calvary,

Jesus died for our sins. Matthew 27:33-39; Mark 15:22; John 19:17-41. Cf. Hebrews 13:11-13; 1 Corinthians 15:3-8. See Map 11, page 36.

66. Mount of Olives - Jesus ascended.

The Mount of Olives is the term used to describe the hill east of Jerusalem and across the brook Kedron. It is a ridge, 300 feet higher than the temple site, and about a mile long. The area was the scene of many events in the life of Christ, Luke 19:37, etc. Cf. Mark 13:1. It was from this area, where olives were grown, that Jesus ascended to the Father in heaven, Acts 1:12. The major road from the east came over this hill which dominated Jerusalem. It was near Bethany, along this ridge, that Jesus ascended. Luke 24:50. Cf. Acts 2:33. See Map 11, page 36.

Q. Ten Mountains West of Jordan River.

(1) **Moriah:** See No 10. See also Map 10, page 35 and Map 12, page 38, on which some of the mountains are located.

(2) **Tabor:** This Mountain was used as the border between Issachar and Zebulun. Joshua 19:22. It is 1843 feet high.

(3) **Little Hermon:** Located just to the south of Tabor, called the “Hill of Moreh”, it is 1,815 feet high.

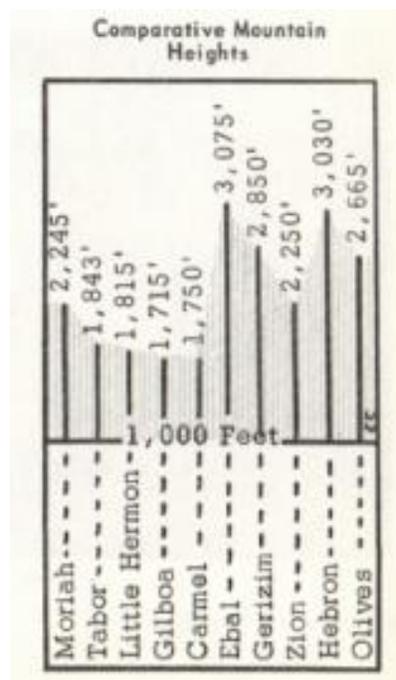
(4) **Gilboa:** See No. 43. The place of Gideon’s victory and King Saul’s defeat, the mountain is 1,715 feet high.

(5) **Carmel:** Located on the coast of the Mediterranean, where it is about 500 feet high, and stretching inland across the southern border of the Plain of Esdraelon, Matthew Carmel reaches a high point of 1,750 feet.

(6) **Ebal:** This mountain is located in Samaria, is 3,075 feet high, and is sometimes called “the mount of curses”.

(7) **Gerizim:** Second of the two principal peaks in Samaria, Gerizim rises to a height of 2,850 feet. It is sometimes referred to as “the mount of blessings”.

(8) **Zion:** There are three principal peaks in Judea, the chief of which would be Mount Zion, the area on which Jerusalem is built. It is 2,250 feet high above sea level. Its height is the reason why the phrase “go up to Jerusalem” is frequently used in scripture.



(9) Hebron: This is the last of the high peaks before the land slopes down to the desert to the south. It is in Judea and rises to 3,030 feet.

(10) Matthew of Olives: See No. 66. It is 2,665 feet high. Remember that although some of these mountains are high above sea level, they are not necessarily high above the surrounding terrain and thus, to the eye, may not appear to be mountains.



67. Samaria - Simon the Sorcerer and Philip.

Samaria, means “watch mountains”, is applied to an area as well as to a city. The area is that portion of land which lies between Judea, on the south, and Galilee, on the north. The city was built by Omri, king of Israel, 1 Kings 16:24, and remained the capital of Israel until captured by Sargon. 1 Kings 22:10, 37, 51. In John 4 we learn about the conversation Jesus had

with the woman of Samaria. The eighth chapter of Acts, verses 1-25, tells of the gospel being carried as predicted into Samaria after first being preached in Jerusalem and Judea. Cf. Luke 24:47; Acts 1:8. The accounts of Simon the Sorcerer and conversions of other Samaritans as well as the conversion of the man from Ethiopia, by Philip, mark the specific instances of the spread of the gospel. Cf. Acts. 8:4. See above.

68. Ethiopia - Eunuch’s home.

The Hebrew name for Ethiopia is Cush, which is mentioned in connection with Egypt. Genesis 10:6; Isaiah 20:3-5. It is located in the east central section of Africa, just to the south of Egypt. Consult a map in the Atlas at the back of your Bible or some Bible Atlas for perspective location. About 600 B.C. the Ethiopians ruled over Egypt. Psalms 68:31 states “Let Ethiopia hasten to stretch out her hand to God.” This, some think, is prophesy fulfilled in the conversion of the Eunuch from Ethiopia. Acts 8: 26-40.

69. Tarsus - Saul's home.

The home of Saul, who became the apostle Paul, was the principal city of Cilicia. Located on the river Cydnus, about 12 miles from the Mediterranean, Tarsus was a "free city," made so by Augustus Caesar and thus had a part in the Roman citizenship of Paul. The only connection with Bible history is the birth of Paul and his later visits to the city. Acts 9:30; 11:25; 21:39; 22:3.

70. Damascus - Saul converted.

Considered to be the oldest city in the world, as far as continuous history is concerned: located in Syria today. Damascus is mentioned in the time of Abraham. Genesis 14:15. Later it was the capital of many of the kings of Syria. 1 Kings 11 & 15; 2 Kings 8 & 16. Paul, the apostle, was on his way to Damascus to persecute Christian Jews when he saw and talked with the Lord. Acts 9:22. It was one of the ten cities leagued together in what was called Decapolis. See No. 57. The city is on a plateau 2,000 feet above the sea and is well watered by the rivers Abana and Pharpar. 1 Kings 5:12.

71. Arabia - Paul visited after his conversion.

The area of Arabia makes up the largest peninsula in the world. On the north is the Syrian Desert. To the east is the Persian Gulf. On the south is the Indian Ocean and on the west is the Red Sea. See Map 1, page 9. It is a vast territory about one-third the size of the United States and populated primarily by the descendents of Ishmael. Those of the line of Esau and the children of Abraham by Keturah also occupy the area. There were Jews present from this area on the day of Pentecost. Acts 2:11. The apostle Paul went into Arabia soon after his conversion and stayed there almost three years. During this time he received instructions from the Lord regarding what to teach and his apostleship. Gal. 1:17.

72. Joppa - Peter's vision.

Joppa was part of the original inheritance of Daniel Joshua 19:46. The city is about 35 miles from Jerusalem, on the Mediterranean coast, and has acted as its seaport for many years. The cedars of Lebanon were floated from Tyre to Joppa for the temple. 1 Chronicles 2:16. Jonah 1:3 tells how the prophet boarded the ship from this seaport for his ill-fated journey. At Joppa, Peter raised Tabitha and received his call to go to the house of Cornelius. Acts 9 & 10. The present city is located at the site of Joppa is called Jaffa and is built on a rocky mound 116 feet above the sea. Cornelius lived at Caesarea which is a few miles up the coast from Joppa. Note the relationship between the way the gospel was to spread (Acts 1:8) and the cities mentioned as the first record is given of a Gentile convert.



73. Antioch of Syria - Beginning of Paul's journeys.

Two Antioch's are mentioned in the scriptures. One is in Syria, the other in Pisidia. Care should be taken to distinguish between the locations of the two. The Romans made Antioch of Syria the provincial capital. It was located on the Orontes river 15 miles inland at the point where the Amanus Mountains on the west come near the head of a valley 5 or 6 miles across. The disciples were first called Christians in this city. Acts 11:26. Paul joined with Barnabas to begin their first great mission tour from this city, and then reported back to the church here on their return. Acts 14:26. It was from Antioch of Syria that Paul also began his second journey. Acts 15:35, 36.

74. Cyprus - Home of Barnabas.

The island country of Cyprus is located in the northeast section of the Mediterranean Sea about 40 miles from Cilicia and 60 miles from Syria. The island's ancient name is Kittim, after the son of Javan, the son of Japheth, whose descendants are called "Chittim", who were the people of Cyprus. Genesis 10:4; 1 Chronicles 1:7. The name Cyprus means "the sun". The main body of the island is 110 miles long and from 30 to 60 miles wide. Barnabas, companion of Paul, formerly lived at Cyprus, Acts 4:36, and the island was the center of the first missionary activity of Paul and Barnabas. Acts 13:4ff.

75. Perga - John Mark turned back.

Located on the river Cestus, a little over seven miles from the sea, Perga was a city of Pamphylia. The name of the city means “earthly”. Paul and Barnabas visited this town twice on their first mission tour. Acts 13:13; 14:25. It was at this city that John Mark left the company and returned to Jerusalem. The reason is not given in Acts 13 for his turning back, but we do know that it was a sore spot with Paul, for he refused to take Mark with him when they began the next journey. Acts 15:36-40. As a result, two groups made missionary trips, Barnabas taking Mark with him, and Paul taking Silas.

76. Antioch of Pisidia - Paul preached the resurrection.

Keep in mind that there were two Antioch’s. This one is Antioch of Pisidia because it was located in the center of Asia Minor, close to the Pisidia-Phrygian border about 100 miles from the coast. The name of this city, as of the city Antioch of Syria, came from the line of Greek kings called Antiochus. Paul visited this city twice on his first tour. His address before the synagogue is recorded in Acts 13:16-41. He spoke of Christ and the resurrection (v. 33) after giving a brief history. The reaction was favorable, many wanted to hear more. The next Sabbath the Jews disputed what Paul had said and were jealous (v. 45). Paul then indicated that he would turn to the Gentiles with the gospel of Christ. Verses 46-52.

77. Lystra - Home of Timothy.

The province of Lycaonia had two principal cities, Lystra and Derbe. Acts 14:16. Lystra was located in the southern part of the area also known as Galatia. It was over 80 miles southeast from Antioch of Pisidia. As a result of Paul’s preaching in this city the citizens first desired to worship him and then later rejected him, stoning him and leaving him for dead. Acts 14:11ff; 14:19f. While Paul was on his second tour he visited Lystra and came in contact with Timothy. Acts 16:1-3. Paul took Timothy with him and trained him as his son. 1 Tim. 1:1, 18. Paul wrote two books to Timothy.

78. Derbe Paul reversed on first journey.

The second city of Lycaonia, Derbe was located somewhere along the Tarsus-Lystra road at the southeast end of the Lycaonian plain with the Taurus Mountains just to the south. After leaving Lystra, Paul went to Derbe and preached, Acts 14:6,20,21, and then reversing his tracks he left Derbe and returned to Lystra, starting his trip back to Antioch of Syria. One of Paul’s later companions, Gaius, came from Derbe. Acts 20:4.

79. Phrygia - Province of Asia Minor.

Phrygia referred to an area in central Asia Minor rather than a political subdivision. Its name means dry-barren. It is a high table land between the Taurus on the south, Mount Olympus on the north and Temrus on the west. Four towns from this area are mentioned in the New Testament:

(1) **Laodicea**: the chief city of Phrygia, Colossians 2:1; 4:13, 15, 16; Revelation 1:11; 3:14.

(2) **Colossae**: Colossians 1:2.

(3) **Hierapolis**: which means "priestly city", located 20 miles west of Colossae and 6 miles north of Laodicea, now called Pambuk-Kalessi, Colossians 4:13.

(4) **Antioch of Pisidia**: See No. 76.

80. Troas - Paul's Macedonia call.

The early history traces this city back to Troy and the famous Trojan horse. In Paul's time it was a seaport city of the Mysian area of the Roman province of Asia. Paul was in Troas when he had a vision and saw a man from Macedonia asking him to come over and help them. Acts 16:8-10. Until this time, there is no record of the gospel having been preached in Europe. Paul concluded that he should go over into Europe for this purpose and verse eleven indicates that this was done. It was at Troas, on a later trip, that Paul restored Eutychus, who fell from a window while Paul was preaching. Acts 20:6-12.

81. Macedonia - Area North of Greece.

The country, or Roman province, immediately north of Achaia or Greece is called Macedonia. Philip and his son, Alexander the Great, made Macedonia the center of a world-wide empire. Paul visited this area on both his second and third tours. The towns mentioned are Neapolis, Philippi, Amphipolis, Appolonia, Thessalonica and Berea. Acts 16, 17, 19 and 20. Some of the most liberal churches were in this area, sending contributions to Paul (2 Corinthians 8:1-5) and to the church in Jerusalem (Romans 15:26; Philippians 4:15).

82. Philippi - First church in Europe (Lydia and Jailer).

This city was named for Philip of Macedon and at the time of Paul's visit it was a Roman colony and a chief city of Macedonia. . The city proper was about 10 miles inland in a northwest direction from the seaport of Neapolis. The road between the two cities crossed a pass over 1,600 feet above sea level. Paul's preaching here marked the introduction of the gospel to Europe. On the Sabbath day Paul and his company went to a river where they thought there might be a place of prayer and there found a woman, Lydia, a seller of purple, and a group of women. They were taught,

converted and baptized. Acts 16:12-16. Soon after this Paul and Silas were arrested after healing a maid. The account of their being in jail, the opening of the jail, and the conversion and baptism of the jailer is found in Acts 16:16-34.

83. Berea - Searched the Scriptures daily.

A city of Macedonia, Berea meant “well-watered”. The city was situated on the eastern slope of the Olympian mountains. It was about 50 miles west of Thessalonica and about 23 miles from the sea. Paul preached here and commended the people, saying they were more noble than those in Thessalonica, because they examined the Scriptures daily to check on what he was saying. Acts 17:10-14. Here is an example of a preacher recommending that his listeners check the Word of God to confirm what he taught. If more people would do the same today, the same results would be found: “Many of them THEREFORE believed.” A man from Berea, Sopater, became a travel companion of Paul. Acts 20:4.



84. Achaia - Greece.

Achaia, which means “trouble”, is the name given to Greece in the first century. When the Romans conquered the country they made two provinces out of Greece,

Macedonia in the north and Achaia in the south. The name came from the Peloponnesus peninsula but also included parts of continental Greece. Three principal Bible cities were located in Achaia: Corinth, Athens and Cenchrea. Corinth was the capital. Acts 18:12, 27; 19:21; Romans 15:26; 16:5; 1 Corinthians 16:15; 2 Corinthians 1:1; 9:2; 11:10; 1 Thessalonians 1:7, 8.

85. Athens - Paul preached on Mars Hill.

The capital of Attica, Athens was located in Achaia about four and a half miles from the Aegean Sea. It was named for Athena. The most famous land mark was the Acropolis or square rocky summit 150 feet high, the top of which was 1000 feet long and 500 feet wide. Next to this was the Areopagus, which was also called “Mars Hill”, where Paul preached his famous sermon about the unknown God. Acts 17:15-18:1. This area was clustered with religious and art memorials and monuments in vast Numbers, the sight of which prompted part of Paul’s sermon. See map below for the location of Athens.



86. Corinth - Paul preached 18 months.

Located at the southern end of the isthmus, between the mainland and Peloponnesus in Achaia, the city of Corinth was burned in 146 B.C. but was rebuilt by Julius Caesar and made the Roman capital of Achaia. On the first visit of Paul to Corinth he spent 18 months preaching the gospel of Christ in this most wicked city. Acts 18:1ff (18:11). While here Paul supported himself by making tents, the trade for which he was trained, along with a couple, Priscilla and Aquila, with whom he lived. Later, Paul returned for a short visit to Corinth. Acts 20:3. Corinth was a center of idolatry, a temple to Venus being located there. This presented a problem of eating meat offered to idols, it being sold in the market place and eaten by Christians, 1 Corinthians 8:1ff. Two letters, 1st and 2nd Corinthians, were written to Christians in this city by Paul.

87. Cenchrea - Home of Phebe.

This was the eastern seaport of Corinth, located about seven miles away on the Saronic Gulf. It was from here that Paul sailed after his first visit to Corinth. Acts 18:18. The name of the city means "Millet". From Romans 16:1, we learn that there was a well established congregation in Cenchrea. A woman named Phebe, who is called a servant (which is also translated "deaconess"), is described as a helper of Paul of the church in Cenchrea. Few women are mentioned in the New Testament as workers in the church. Phebe, who lived in Cenchrea, should be remembered as one of them. Romans 16:1, 2.

88. Ephesus - Paul worked 3 years.

The capital of the Roman province of Asia, Ephesus, which means "Permitted", was located opposite the island of Samos and about half way between Miletus and Smyrna. It was noted throughout the ancient world for its temple to the goddess Artemis (Diana). In 286 B.C. the city was moved to avoid the flooding of the river Cayster, which left the temple located outside the city. Paul preached here for almost three years and had conflicts with the silversmiths in the city. Acts, chapters 18 and 19. The theater where the people rioted about Paul was the largest in the ancient world seating between 25,000 and 30,000 people. Acts 19:8, 10. Acts 19:23-41.

89. Miletus - Paul taught Ephesian elders.

Miletus was a seaport town 36 miles south of Ephesus. Because of the shortness of time, Paul called the elders of Ephesus for a consultation as he journeyed to Jerusalem. Acts 20:15-38. He wanted to get to Jerusalem in time for the day of Pentecost, verse 16. In the lesson Paul taught these elders of the Ephesus church are many lessons for us today: declare everything profitable, teach from house to house, the gospel is for all, personal life is not as important as fulfilling our mission as

Christians, elders should watch themselves as well as the flock, there will be those who will teach false doctrine, etc.

90. Caesarea - Paul two years in prison.

This town is sometimes called "Caesarea by the Sea". It is located 23 miles south of Matthew Carmel on the Mediterranean Sea coast. It was built by Herod the Great to honor Augustus Caesar. One of the unique features of the city was the large artificial harbor. It became the capital and center of Roman activity in this area. After Paul returned to Jerusalem he was taken captive and tried several times. He then was taken to Caesarea and held prisoner for about two years. Acts 24:27. After this he was taken to Rome to be tried by Caesar. Acts, chapters 23 through 28. The church at this city played an important part in the early Christian movement. Cf. Acts 8:40; 9:30; 10:1,24; 11:11; 12:19; 18:22; 21:8,16; 23:23,33; 25:1,4,6,13. Do not confuse this Caesarea with Caesarea Philippi, See No. 62.

91. Crete - Island on voyage to Rome.

Crete was one island touched on this journey. It is located about 50 miles southeast of Greece and about 100 miles south west of Asia. The island proper is 160 miles long by 5 to 35 miles wide. High mountains, some over 8,000 feet above sea level, dominate the island, yet there were fertile valleys. Many Jews settled here and some were present in Jerusalem on the day of Pentecost following the resurrection of Christ. Acts 2:11. Paul sailed along this island on his journey. Acts 27:7. He sent Titus to establish and confirm the churches in this area. Titus 1:5, 14. Proverbially, the inhabitants of Crete became known as liars. Titus 1:12. See Map 14, page 43.

R. Five Seas: Great Sea (Mediterranean), Red Sea, Dead Sea, Adria Sea, Sea of Galilee.

(1) Great Sea: Many times simply called "The Sea", it was the only ocean known to the Children of Israel. The Canaanites occupied the land from the Jordan River to the Sea, Numbers 13:29. The Sea served as one of the boundaries of the Promised Land. Num., 34:5. To Joshua it was the "great sea toward the going down of the sun," Joshua 1:4. Other names for the body of water were: "utmost sea", Deuteronomy 11:24; "hinder sea", Deuteronomy 34:2 RSV; "Sea of the Philistines", Exodus 23:31; and "Sea of Joppa", Ezra 3:7. Perhaps Jesus saw this sea once, Mark 7:24.

(2) Red Sea: Located to the south of the Sinai Peninsula, this body of water has at times encompassed the Gulf of Suez, the Gulf of Akabah and the area of water into the Arabian Sea. It formed the eastern edge of Egypt several times. This sea is the traditional site of the Israelite crossing as they left Egypt. Exodus 13:17, 18. It is now thought that the

term “Red Sea” should be translated “Reed Sea,” or “Marsh Sea.” Some think it was not the Gulf of Suez part of the Red Sea that was crossed, but the Lake Timsah (Sea of Reeds), also known as “Saph” and “the papyrus marsh”, and if this be true, it in no way diminishes from the supernatural means God used to deliver his people and to destroy the Egyptians.

(3) Dead Sea: See Outline H.

(4) Adria Sea: The body of water, a gulf, between Dalmatia and Italy close by the Po River. It was named after the town of Adria. The entire area has been extended and is now called the Adriatic Sea. It was also called the Ionian Sea. See Map 16, below. Paul’s ship was “driven up and down in Adria.” Acts 27:27ff.

(5) Sea of Galilee: See Outlines H and N.



92. Melita - Paul's shipwrecked island.

This small island, located south of Italy, below Sicily, in the Mediterranean Sea was the site of Paul's shipwreck recorded in Acts 27:27-44. It is a low rocky island 17 miles long and nine to ten miles wide. The island is now called Malta; it has no snakes on it although it once did, Acts 28:3. See #7 on Map 16, page 47.

93. Appian Way - Road Paul traveled to Rome.

The famous road leading out of Rome, southward, to Caprie was called the Appian Way. It is said to be the oldest of the Roman roads, originally built in 312 B.C. It was later extended to the town of Brundisium. Parts of the road are still in use today. The apostle Paul must have traveled the Appian Way from Puteoli to Rome. Acts 28:13-16. About 40 miles south of Rome, along the Appian Way, Christians met Paul at a town called Appii Forum and accompanied him into the capital city.

94. Rome - Paul imprisoned in his own house two years.

The capital city of the great Roman Empire was located on the west coast of Italy along the Tiber river. The power and security of the Roman Empire played an important part in the early church and the spread of the gospel. Since Paul appealed to Caesar, Acts 25:11, who was at this time Nero, it was necessary for him to make the trip to Rome and under guard. After arriving in Rome, he was given his own house where he could receive friends and visitors, but had to remain under guard. Acts 28:16. He spent two years in Rome under these circumstances. Acts 28:30. For additional information about this great city a Bible Dictionary should be consulted. See #11, Map 16, page 47, for location.

95. Colossae - Home of Philemon and Onesimus.

The book of Colossians was written to the church at Colossae (also spelled Colosse) by the apostle Paul. A resident of the city, Philemon, was a leader in the church there. He had a slave named Onesimus whom Paul met and converted in Rome. The book of Philemon was written to encourage the master to accept the slave and treat him as a brother in Christ. See book of Philemon and Colossians 4:9. Colossae was a city of south west Phrygia, near the junction of the Lycos and Meanders rivers. Its neighboring communities to the east were Hierapolis and Laodicea, 10 and 13 miles away respectively. See Numbers 79 and 100. See Map 15, page 44, for location.

96. Galatia - Roman Province in Asia Minor.

The province in the center of Asia Minor was called Galatia. Sometimes the same general area is referred to without regard to political boundaries. The name originally came from Gallic tribes that invaded this area about 278-277 B.C. They were subdued by the Romans and then became allies and held a favored position during the first century A.D. The only group letter of the apostle Paul was addressed to the churches of Galatia. See Map 16, page 47.

97. Thessalonica - Paul and Silos accused of turning the world upside- down.

A city of Macedonia, on the Gulf of Salonika, Thessalonica was named for Thessalonica, wife of Cassandra, one of the successors of Alexander the Great. It was made a free city in 42 B.C. It held a position of importance as a military and commercial station. The result of Paul and Silas preaching in the Jewish synagogue was an uproar in which they were accused of “turning the world upside-down.” Acts 17:1-13. Aristarchus and Secundus, Paul’s co-workers, were from this city. Acts 20:4 27:2.

98. Sardis - One of the seven churches of Asia.

Located in the Lydian section of Asia, about 50 miles east of Smyrna, Sardis was a city famous for arts and crafts, and was the first center to mint gold and silver coinage. It was one of the seven churches to whom letters are addressed in the beginning portion of the book of Revelation. Revelation 3:1-6. There was a great temple to Artemis at Sardis, but it and most of the town was destroyed in an earthquake in 17 A.D. See Map 17, below.

S. Seven Churches of Asia: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.



(1) **Ephesus:** Revelation 2:1-7. See Numbers 88. Map 17.

(2) **Smyrna:** Revelation 2:8-11. This city was a port on the west coast of Asia Minor. See Map 17. The city worshipped Rome as a spiritual power from about 195 B.C. and in 26 A.D. built the second temple to the Emperor located in Asia. A disciple of John, Polycarp, lived in this city.

(3) **Pergamum:** Revelation 2:12-17. The Greek spelling is Pergamos. It was a city of Mysia, located about 15 miles from the sea. See Map 17. The city served as the chief town of the new province of Asia, and erected the first temple of the Caesar-cult.

(4) **Thyatira:** Revelation 2:18-29. Located in Asia, on the boundary of Lydia and Mysia, the city has no particularly important history. Lydia, Acts

16:14, was from Thyatira. It is interesting to note that the woman who led the compromise in Thyatira was named Jezebel, the same as the wife of Ahab. Revelation 2:20.

(5) Sardis: Revelation 3:1-6. See Number 98.

(6) Philadelphia: Revelation 3:7-13. This city of Asia was located in Lydia, and was founded by Attalus II Philadelphus. The city was almost destroyed in the earthquake of 17 A.D. When Tiberius sent generous relief after the disaster, there was a proposal to name the city Neocaesarea, Cf. Revelation 3:12. It is also said of this verse that because of the great earthquake, the next 20 years found the city with tremors which knocked over great pillars. God said he would give them pillars of which they need not be afraid.

(7) Laodicea: Revelation 3:14-22. See Number 100.

99. Patmos - Island where John was banished.

A small island in the Aegean sea, located about 30 miles south of Samos and 25 miles from the coast of Asia Minor. It is ten miles long and six miles wide. Many of the volcanic hills rise as high as 800 feet above sea level. Because it is an isolated place, the island was used as a place of banishment by the Roman government. According to tradition, it was Domitian who banished the apostle John to Patmos from Ephesus in 95 A.D. Rev, 1:9. Here he is supposed to have lived for 18 months, during which time he had the vision recorded in Revelation.

100. Laodicea - Lukewarm church.

One of the seven churches of Asia was found in Laodicea. Revelation 3:14-22. The city was founded by Antiochus II and named for his wife Laodice. It was the seat of a famous medical school, which may be the reason why they were told to buy some eye salve. Revelation 3:18. The church here was closely related to the church at Colossae. Colossians 2:1; 4:12-15. This church was called a "lukewarm" church because of their attitude toward Christ and his work; they were neither "on fire for the Lord" nor were they "frozen lifeless." The lesson is that God wants us to be real workers for him and for the church.

NOTE

It may be desirable to have the students study and learn the cities of the journeys of Paul. Also, maps may be constructed showing not only the cities of the journeys, but also all the places mentioned in this course. In such a case, you will find helpful the following charts and references of the cities, not provinces in all cases, where Paul visited.

PAUL'S MISSIONARY JOURNEYS

The First Journey of Paul

Antioch of Syria	Acts 13:1-3	Iconium	Acts 13:51
Seleucia	Acts 13:4	Lystra	Acts 14:6
Cyprus	Acts 13:4	Derbe	Acts 14:6
Salamis	Acts 13:5	Return	Acts 14:21
Paphos	Acts 13:6	Attalia	Acts 14:25
Antioch of Pisidia	Acts 13:13	Antioch of Syria	Acts 14:26

The Second Journey of Paul

Antioch of Syria	Acts 15:41	Thessalonica	Acts 17:1
Cilicia	Acts 15:41	Berea	Acts 17:10
Derbe	Acts 16:1	Athens	Acts 17:15
Lystra	Acts 16:1	Corinth	Acts 18:1
Phrygia	Acts 16:6	Cenchrea	Acts 18:18
Galatia	Acts 16:6	Ephesus	Acts 18:19
Troas	Acts 16:8	Caesarea	Acts 18:22
Philippi	Acts 16:12	Jerusalem	Acts 18:22
Amphipolis	Acts 17:1	Antioch of Syria	Acts 18:22
Apollonia	Acts 17:1		

The Third Journey of Paul

Antioch of Syria	Acts 18:23	Chios	Acts 20:15
Galatia	Acts 18:23	Samos	Acts 20:15
Phrygia	Acts 18:23	Trogyllium(See marginal note)	
Ephesus	Acts 19:1		Acts 20:15
Troas	2 Corinthians 2:12,13	Miletus	Acts 20:15
Macedonia(Philippi)	Acts 20:1	Cos	Acts 21:1
	2 Corinthians 2:13;7:5f	Rhodes	Acts 21:1
Corinth	Acts 20:2	Patara	Acts 21:1
Philippi	Acts 20:6	Tyre	Acts 21:3
Troas	Acts 20:6	Ptolemais	Acts 21:7
Assos	Acts 20:14	Caesarea	Acts 21:8
Mitylene	Acts 20:14	Jerusalem	Acts 21:15

The Journey of Paul to Rome

Jerusalem	Acts 21:15	Melita	Acts 28:1
Antipatris	Acts 23:31	Syracuse	Acts 28:12
Caesarea	Acts 23:33	Rhegium	Acts 28:13

Sidon	Acts 27:3	Puteoli	Acts 28:13
Myra	Acts 27:5	Market of Appius	Acts 28:15
Fair Havens (Crete)	Acts 27:8	Rome	Acts 28:16

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Pocket Bible Ready Reference

That's Fornication

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