

THE RAND-McNALLY

# BIBLE ATLAS

HISTORICAL AND DESCRIPTIVE  
ILLUSTRATED



BY J. H. WILSON, D.D.  
INTRODUCTION BY  
J. H. WILSON, D.D.



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# **BIBLE ATLAS**

A MANUAL OF

# **BIBLICAL GEOGRAPHY AND HISTORY**

ESPECIALLY PREPARED  
FOR THE USE OF TEACHERS AND STUDENTS OF THE BIBLE, AND FOR SUNDAY SCHOOL  
INSTRUCTION, CONTAINING

**Maps, Plans, Review Charts, Colored Diagrams,**

AND

**ILLUSTRATED**

WITH ACCURATE VIEWS OF THE PRINCIPAL CITIES AND LOCALITIES  
KNOWN TO BIBLE HISTORY.

**REVISED EDITION.**

**BY REV. JESSE L. HURLBUT, D. D.,**

AUTHOR OF "REVISED NORMAL LESSONS," "STUDIES IN THE FOUR GOSPELS," "STUDIES IN OLD  
TESTAMENT HISTORY," ETC.

WITH AN INTRODUCTION BY  
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CHICAGO:  
RAND, McNALLY & COMPANY,  
PUBLISHERS.

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MANUAL OF BIBLICAL GEOGRAPHY.

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## INTRODUCTION.

ON this side of the sea we sit down with a big book in our hands. It is an old book. Nearly two thousand years have passed since the last word of it was written, and no one can tell how many thousands of years ago the records were made or the words uttered, out of which its first writer prepared his wonderful statements.

This old book is a singular book as to the variety of its contents,—ranging from dry chronological statement to highest flight of royal poetry. Many pages of it are simply historical, with lists of kings, and names of family lines through many generations. Geographical allusions descending to minutest detail are strewn thickly through its pages. There is no department of natural science which does not find some of its *data* recognized in the chapters of this venerable volume. Stones and stars, plants and reptiles, colossal monsters of sea and land, fleet horse, bird of swift flight, lofty cedar and lowly lily,—these all find their existence recognized and recorded in that book of “various theme.”

As it is a long time since these records were made, so are the lands far away in which the events recorded are said to have occurred. We measure the years by millenaries, and by the thousand miles we measure the distance. The greatest contrast exists between the age and land in which we live and the age and lands in which this book found its beginning, its material and its ending.

To one familiar only with the habits, dress and customs of American life, the every-day events recorded in the book seem fabulous. We do not dress as the book says that people dressed in those far-away years and far-away lands; we do not eat as they did; our houses are not like theirs; we do not measure time as they did; we do not speak their language; our seasons do not answer to the seasons that marked their year. It is difficult, knowing only our modern American life, to *think* ourselves into the conditions under which this book says that people lived and thought in those long-ago ages. Their wedding feasts and funeral services differed utterly from ours. They lived and died in another atmosphere, under a government that no longer exists; made war upon nations that are powerless to-day as the sleeping dead in a national cemetery; and the things which we read concerning them seem strange enough to us.

In the changes which have taken place through all these centuries, it would be an easy thing, under some circumstances, for men to deny that the people of the book ever lived, that the cities of the book were ever built, that the events of the book ever transpired. And, if its historic foundation were destroyed, the superstructure of truth, the doctrinal and ethical teachings resting upon it, might in like manner be swept away.

This old Book—the Bible, a divine product, wrought into the texture of human history and literature with the gradually unfolding ages—is the old Book we study to-day on this side the sea.

It is a “Book of books,”—the Book out-shining all other books in the literary firmament, as the sun out-splendors the planets that move in their orbits around him.

It is a book that deals with man as an immortal soul; making known the beginnings of

the race; going back of the beginning to God, who is from “everlasting to everlasting,” and who “in the beginning created the heaven and the earth”; revealing the creative purpose and loving grace of God; tracing the fall and deterioration of man, the divine interposition in human history, the preparation of a family, a race, a nation, and a world at large, for the coming of the Redeemer; revealing the glory of God in the face of Jesus Christ; showing how the Christ came, what he did, what he said, what he resisted, what he endured, what he suffered, what he achieved; telling in simple way the story of the early church, from the little meeting of the bereaved disciples in the upper room to the magnificent consummation of Christ’s coming, as seen in the prophetic visions of St. John on the Isle of Patmos.

It is a book full of history, of geography, of archæology, of prophecy, of poetry, of doctrine, of “exceeding great and precious promises.”

In an important sense the foundations of this book are laid in human history and geography. However high toward the heavens it may reach in doctrine and promise, its foundations lay hold of the earth. If the children of Israel did not live in Egypt and Canaan and the far East, if the statements of their history as recorded in the book be not *facts*, if the story of Jesus Christ be false,—everything fails us. With the sweeping away of fact, we must also bid farewell to the words of doctrine and of promise here recorded; to the divine words of assurance which now give comfort to the penitent, hope to the despairing, strength to the feeble, and immortal life to the dying.

As we sit down on this side of the sea, it is well that we are able to look beyond the sea to the lands which gave to the world the book in our hands. And it is well, that, as we look, we are able to connect the book of to-day with those same lands as they now lie among the rivers and by the seaside, from the sources of the Tigris and Euphrates to the mouths of the Nile, from the palaces of Babylon to the dock at Puteoli and the prison at Rome. And it is well that the lands as they are found to-day correspond to the records of the Book as they were made centuries and centuries ago. The Book, on its human historic, geographical and archæological side, is true to the facts as in the nineteenth century they are presented to us in the lands of the East.

There are those who believe with firm faith, that, for these days of skepticism and of merciless and conscienceless historic criticism, the lands have been kept almost in their original condition, that the testimony of the modern skeptical traveler might (though unintentionally on his part, but necessarily) corroborate the teachings of the Bible. Have the mummy wrappings of Mohammedan domination held the far East unchanged through the centuries, that in these days of doubt the hills of Canaan, the plains of Egypt and the ruins of Mesopotamia might lift their voice in solemn attestation to the divine truthfulness of the sacred historians?

These lands are memorial lands. They are now what the Book says they once were. Although the sweeping away of ancient governments and the reign of anarchy have modified the face of the country, the evidences still remain that the most glowing descriptions of their prosperity were not exaggerated. Infidels have doubted, for example, whether Palestine could contain the immense populations which, in its prosperous days, according to the statements of the Book, were resident there. But scientists show that the soil of Canaan, under cultivation, is one of the richest and most fertile in the world. The

broken terraces that may still be traced on the hill-sides, the walls of cities and other ruins that fill the land, sustain the account of the prosperous days and the immense populations of Bible times.

So little have the conditions of social life been modified, that one may live the old life over again in Canaan. Soil and scenery, the seasons of the year, Jacob's well and the Jordan, Ebal and Gerizim, the plain, the wilderness and the city, all give witness to the words of the Book.

The names of olden time still linger. One lands at *Yafa*, the "Joppa" of old; Jerusalem is now *el Khuds*,—"the Holy"; *Bahr-lut*—"the Sea of Lot"—is the Dead Sea in the Valley of Sodom and Gomorrah; *Bir es Seba* is the Beersheba of the olden time; *el Azariyeh* is Bethany, the home of Lazarus; *Beit-lahm* is still Bethlehem; and *el Khalil*—"the Friend"—is the name of Hebron, the home of Abram, "the Friend of God."

In the customs and costumes, in the habits of speech and the manners of the people, you read the same lesson. In the spring of 1863 I was permitted to spend forty days and forty nights in Palestine. I saw Abraham at his tent-door; Rebekah veiling herself at the approach of the stranger; the long caravan of camels and Midianites on their way toward the South. I saw the wailing mourners at the house of death; the roof that might easily have been broken up; the wedding procession; the grass on the house-tops; the sparrow making a nest for her young in the synagogues of Jerusalem. I saw the elders in the gates; David the shepherd, with his sheep, on the hill-side; the Jewish mother teaching Timothy the words of the old Book in the old city on the hill. Verily, it is the old land; it is the old life; it is the memorial presentation in concrete form of what the Book says was true there thousands of years ago.

As I stood on Safed, overlooking the Sea of Galilee and the lovely land about it, I turned and looked toward the north, and saw snow-sheathed Hermon, probably the Mount of Transfiguration, as it stood out that day against the blue sky of Syria. I thought of Ruskin's words: "These pure white hills, near to the heavens and sources of all good to the earth, are the memorials of the light of his mercy that fell snow-like on the Mount of Transfiguration."

I once saw the Alps glorified by the setting sun. I was standing on *La Flégère*, looking down upon the Valley of Chamounix, and upward upon the magnificent heights, above which towered the great Mont Blanc. A pall of mist had hidden the rough and unilluminated rocks; but, when that mist grew thin as a veil of delicate lace, I saw the Alps beyond, and they appeared as if on fire. I cried out in ecstasy, "Behold Mount Zion." Through the mists of earth I saw the splendors of heaven. The story of the transfiguration on Mount Hermon, in the days of Jesus, if taken literally, is not so marvelous as the history we call the life and character of Jesus. Both belong to the realm of the supernatural. The "life" granted, the transfiguration has no surprise in it. So I discover the strange blending of the natural and supernatural in the Land and the Book,—in the Land as to-day hallowed by the Book,—in the Book as to-day supported and made real by the Land.

It thus easily appears that every Bible reader should be acquainted with the outlines of Biblical and geographical antiquities. Without such knowledge it is impossible properly to

understand the divine word. How often, through ignorance of sacred archæology, we overlook the force and beauty of the allusions which abound in the narrative, poetic and prophetic parts of Scripture. And there is, moreover, an air of reality imparted to all history by familiarity with the geography involved in it.

In view of the supernatural character of Bible history, acquaintance with Bible geography is particularly important. Once give its wonderful transactions an actual locality among the hills, valleys and cities which may still be found and visited, connecting and comparing them with the records of our present history, and our youth will readily distinguish the miraculous from the mythical, and discover not only clear illustrations of many portions of the Bible, but strong and irresistible evidence in favor of its divinity.

I therefore hail with joy the admirable presentation of the facts of Bible history and geography in this volume—a presentation so clear, and so abundantly illustrative, that the humblest teacher and most indifferent student may be interested and instructed.

The study of Bible history and geography must not be limited to the theological school, the pastor's study, or the advanced Bible class. It is a department peculiarly adapted to our youngest children, and by them most needed, that they may secure the vivid realization of actuality in the Bible narratives. Boys and girls to-day may not take much delight in the advanced doctrinal teachings of the Bible; but it is possible so to connect its history with stories of modern travel, through the regions referred to in that history, that they will become interested in the one because of the pleasure they find in the other.

Our Sunday School libraries should contain the many books of travel through the far East which are published in these days. And our ministers should enlist young people, through special classes, in the study of Bible history and geography. In this way a "week-day hold" upon our young people may be secured.

During ten years of my pastoral life, wherever the itinerant system of my church placed me, I held on every Saturday afternoon, in the lecture-room of my church, a class to which old and young, and the representatives of all denominations, were admitted. It was called "The Palestine Class," and was devoted to the study of Bible history and geography. An outline of facts, prepared in catechetical form, was printed, and committed to memory by every pupil. Difficult old Hebrew names of lands, cities and mountains, were arranged in a rhythmic way, and chanted after the manner of the old-time "singing geography" classes. Answers were given in concert to help the memory, and personal examinations were afterward conducted to test it. The class constituted an "ideal company of tourists to the far East." The course of lessons was divided into five sections, covering the whole of Bible history. As each member, passing a personal examination, gave proof that he had thoroughly mastered "Section One," he was constituted a PILGRIM to the Holy Land, and given a certificate to that effect. Having studied "Section Two," and passed a satisfactory examination, he was made a RESIDENT in Palestine, and his name was associated with one town or mountain. In that way every principal place on the map was associated with the name of some member, who was held responsible to the class for information concerning its history and present condition. An examination in "Section Three" made our "pilgrim" and "resident" a DWELLER IN JERUSALEM. Having been examined in "Section Four," he was made an EXPLORER of other Bible lands, and was located on some mountain, or city of

Egypt, Arabia, Chaldea, Asia Minor, etc. A final examination made him a TEMPLAR.

The songs, concert exercises, responses and ideal pilgrimage gave enthusiasm to the class, while the personal examinations guaranteed thoroughness. As I recall those Saturday afternoons of my early ministry, surrounded by earnest women and wide-awake boys and girls of all ages, I am amply rewarded for all the labor and time expended. The enthusiasm and delight, the perceptible growth in knowledge, the spirit of catholicity, the steadiness promoted in the frivolous, the gratification afforded on the occasion of public examinations and reviews, the increased appreciation of the Sunday preaching, visible on the faces of young and old, the grateful words that have come through the intervening years from those who were by these studies incited to a more intelligent and earnest Bible study—these are some of the results of those years of pastoral service. The plan is practicable for every pastor. The book which I now have the honor of introducing to the public furnishes to every minister a complete preparation for directing such classes—a preparation which, twenty-five years ago, would have been a great benediction to me.

One of these Palestine classes reported its imaginary tour through the village paper. These articles gave local interest to the movement, delighting the imaginary tourists, and (through no fault of ours) deceiving more than one simple-hearted reader in the community. From these letters I make a few extracts.

“PALESTINE CORRESPONDENCE OF THE ‘INDEPENDENT WATCHMAN.’

“DEAR INDEPENDENT: In fulfillment of the promise made the night before our departure, I sit down to write the first of a series of letters detailing the most noteworthy incidents of our journey to the Holy Land, with such historical and geographical facts as are suggested by the localities we may be permitted to visit.

“As you are well aware, an association, which has for its specific object the study of Bible history and geography, was organized in your town some months ago. After a course of thorough preliminary training, arrangements were consummated for a tour of observation through Egypt, Arabia, Palestine,—the lands of Hebrew life and literature, the scenes of the early Christian history, and, later, the arena of Saracenic invasion and domination. We are now on the way thither. While the tide of mighty immigration is pouring westward toward the American desert, the Rocky Mountains, Pike’s Peak and Cherry creek, a tiny rill of exploration is trickling eastward toward the desert of Sinai, the mountains of Egypt, the peaks of Lebanon, and the river of Jordan.” \* \* \* \* \*

After calling attention to two books which had just then appeared—“The Land and The Book,” by Dr. Thomson, and “Palestine Past and Present,” by Dr. Osborn—the Palestine correspondent continued:

“No class of literature is more refining and exalting than the records of cultivated minds made amid the sacred scenes of Palestine, and the not less interesting ruins of Egypt, Asia Minor and Greece. A taste for such mental pabulum is a better safeguard against the popular and polluting fictions of the day than all the mandates of the parent or the uncompromising

denunciations of the pulpit. Preoccupy by the good, and there will be no evil to expel. Create a taste for healthful literature in our young people, and they will not crave the blood and fire potions now so mercilessly provided by the corrupt press. This is one object of our present pilgrimage to Palestine. We would open a new world—the newest and yet the oldest of worlds—to their view. We would unfurl bright maps and open new books, and delight them in a field of thought and research, in which healthful influences prevail, a field of fragrant and thornless flowers, of luscious and life-giving fruit. \* \* \* \* \*

The association to which I have referred is composed of about eighty pilgrims. On Saturday morning, the 25th, we left your quiet village, reaching Chicago the same evening. Tuesday morning found us on our way to New York, where we arrived early this morning. We shall sail on Saturday, April 2, for the Orient. In order to diminish our expenses, we forego the speed of the regular steam route, and have chartered the sailing vessel, the schooner ‘Star of Bethlehem.’ She is a new vessel, and a ‘bright light’ in her way. Well rigged, and ably manned, she is prepared for the buffeting of old ocean. Her captain is the distinguished and experienced *Hardstudy*, with whom, I am sure, you have some acquaintance. He is a true gentleman, and, I am told, has been an intimate companion of several Oriental travelers. He accompanied Dr. Robinson on both his tours. The ‘Star,’ built expressly for excursions to the Mediterranean waters, is a stout boat, and is provided with the modern conveniences and luxuries of travel. She is about 150 tons burden. I spent an hour on board of her this afternoon, and am much gratified with the neatness and elegance displayed in all her departments. The library and reading-room is a little palace. It contains about 1,500 volumes, chiefly of Eastern travel, which, together with a number of good maps and paintings, will afford us every opportunity to prepare for the interesting tour we are about making. All thus far are well. Remember us in our wanderings, and send us copies of your paper, directing to the ‘care of the United States Consul at Alexandria.’ Prepay to New York, and send ‘Via Liverpool and Beyrout.’”

The next letter gives an account of the various pilgrimages which have been made to Palestine from the days of Abraham down to the present.

“Off Sandy Hook, 3.30 P. M.,” our correspondent wrote. “The wide ocean is before us. We have passed the Battery, Brooklyn, Staten Island, the ruins of old quarantine and the forts,—feeble protection in cases of invasion,—and yonder to the east is Sandy Hook. The bell of the tug rings. In five minutes our friends who accompany us down will return to the city, and we shall be alone upon the wide, wide sea. The waters appear quiet; a faint west wind is rising; all the children are in good spirits. If they are as bright to-morrow it will be strange. Farewell, native land! Farewell!”

The third letter opened with a quotation from Browning:

“‘In the dimmest northeast distance  
Dawned Gibraltar, grand and gray.’”

“SCHOONER STAR OF BETHLEHEM,  
“HARBOR OF GIBRALTAR, May 4, ‘59.

“DEAR INDEPENDENT: Thirty-two days ago we left the port of New York, and day before yesterday glided through the Straits of Gibraltar, casting anchor in this harbor. Our voyage was short and agreeable, all that could be desired, with the exception of the sea-sickness that prevailed among us for the first four or five days, and the alarm occasioned by the heavy gale of last week. For two days the storm raged so violently that our fears were much excited. On the evening of the 26th ult. the winds were lulled, the clouds broke away, and the rays of the setting sun hurried swiftly across the yet raging waves, to brighten their foaming crests with golden light, and bring hope to our hearts. Religious services were conducted each Sabbath by the chaplain, and our programme of study and reading was faithfully observed every day. All that we did, and all that we saw, cannot be reported in a single letter. Our young friends must themselves write about the wonders of the sea,—whales, dolphins, icebergs; sunset, sunrise, midnight; calms, storms, water-spouts; and all other sources of joy or terror in ocean life. Yesterday was spent in an excursion to the town of Gibraltar.” \* \* \* \* \*

After a description of Gibraltar, the writer says:

“The whole juvenile forces of our vessel have been invited to dine this afternoon with the officers of *H. M. S. Manchester*, in company with the British and American consuls of Gibraltar, and left an hour ago, under the charge of Captain *Hardstudy*, to comply with the gracious invitation, and I remain to prepare this letter for the morrow’s steamer from Valetta to Liverpool. The sun is already sinking in the blue and gold waters of the Mediterranean. A fresh breeze has startled the sleeping waves into lively gambols, and our flag points eagerly westward and homeward. See our party of little travelers just off for the ‘Manchester’! How their boats dance up and down over the water! ‘Boom!’ ‘boom!’ go the signal guns from the kind old ship! Now hear the thunderous volleys from the batteries on the huge mountain, proclaiming the hour of sunset!”

The letters which follow are from “Alexandria, Egypt, May 28”; from the “Steamer Rameses, River Nile, June 11”; from “Off Joppa, June 16”; from “Jerusalem, July 5”; from “Nablous, ‘the City of Samaria,’ July 12”; from “Beyrout, Syria, July 23”; and on Monday morning, July 25, our correspondent writes his farewell, as follows:

“Well, friend INDEPENDENT, our travels are ended. We came on board the ‘Star of Bethlehem’ this morning. The steamer for Liverpool leaves this afternoon, and we shall send our letters ashore to be mailed. By the 30th of September we hope to be with you again. We have seen the earthly Canaan, with its degradation and defilement. Our minds turn toward the better Canaan. With Watts we sing:

“Look up, our souls, pant toward the eternal hills;

Those heavens are fairer than they seem.  
There pleasures all sincere glide on in crystal rills;  
There not a dreg of guilt defiles,  
No grief disturbs the stream  
That Canaan knows,—no noxious thing,  
No cursed soil, no tainted spring;  
No roses grow on thorns, nor honey wears a sting.’”

Such devices as these help to inspire the young with an interest in sacred things. They may not yet be prepared to appreciate the night of prayer on the mountain, the agony of the Lord in Gethsemane, or the rapturous experiences of St. John on Patmos; but they may take delight in the land, its customs, its wonderful histories, read with gratification an account of journeys from Dan to Beersheba, with perils from robbers, and the pranks of native children, the lonely horseback ride from Jerusalem down to Jericho, the encampment by the “Fountain of robbers” north of Jerusalem, the loveliness of Nazareth, the beauty of the Sea of Galilee, and the glories of Lebanon and Hermon. Finding delight in these more human things, they may, incidentally, under the leadership of the divine Providence and Spirit, catch glimpses of his face who, by simile and word and spirit, sanctified the land from north to south and from Bashan to the sea.

J. H. VINCENT.

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## **PREFACE TO THE REVISED EDITION.**

DURING the fourteen years since this work was prepared great advancement has been gained in knowledge of the ancient Oriental world. In the light of recent researches it has become necessary to revise the entire book. The work has been done with care, every location has been reinvestigated, and the historical allusions have been compared with the latest and best authorities. In this revision the author has been materially aided by Prof. Robert W. Rogers of Madison, N. J., and Prof. Karl P. Harrington of Chapel Hill, N. C., to both of whom thanks are rendered. It is possible that some errors may yet remain, and if any appear to students who make use of this work, corrections or suggestions with regard to them will be gratefully received.

JESSE L. HURLBUT.



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9. Bethel;
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11. Ephraim.

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3. Jericho.

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3. Bethlehem;
4. Valley of Elah;
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6. Jeshimon.

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##### WESTERN ROAD.

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2. Kirjath-jearim.

##### NORTHWESTERN ROAD.

- VI. 1. Ramah;
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- 2. Seleucia;
- 3. Island of Cyprus;
- 4. Salamis;
- 5. Paphos;
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7. Antioch in Pisidia;
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8. Cenchrea.

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**ENTRY OF PILGRIMS INTO BETHLEHEM.**

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# CHART OF BIBLE HISTORY.

THE Geography and the History of the Bible are so closely united that neither subject can be studied to advantage without the other. We therefore present at the opening of our work the Chart of Bible History, upon which the leading events of Bible History and those of the ancient world in general are arranged in parallel columns. The blue lines extending across the page represent the centuries before Christ, each space between them being 100 years. Until recently the common chronology found in all reference Bibles and Biblical works, was that prepared by Archbishop Ussher, who died in 1656, long before the present sources of information from "the monuments" had been discovered. His chronology has not been regarded as trustworthy by scholars for thirty years past; but until recently it has been retained because students of Biblical and Ancient History were not agreed as to the dates which should be given in place of it. But there is now a substantial, though not complete agreement among scholars; and we therefore discard the Ussherian system, and adopt that obtained from the information given in the inscriptions of Assyria, Babylonia, and Egypt, when compared with statements in the Bible.

We begin at the date 2500 B.C. as the events of Bible History earlier than 2500 B.C. cannot be fixed with any certainty. And it must be admitted that none of the dates earlier than 1000 B.C. can be regarded as established.

**I. General Periods.** In the first column we note the five great periods of Bible History. These are the natural divisions of the events contained in the Bible story.

1. The Period of the Early Races, from the Deluge, at a date unknown, to the Call of Abraham, B.C. 2280. Before the Call of Abraham, the history in the book of Genesis is introductory.

2. The Period of the Chosen Family, from the Call of Abraham, B.C. 2280, to the Exodus from Egypt, about 1250 B.C.

3. The Period of the Israelite People, from the Exodus, 1250 B.C., to the Coronation of Saul, about 1050 B.C.

4. The Period of the Israelite Kingdom, from the Coronation of Saul, 1050 B.C., to the Captivity in Babylon, B.C. 587.

5. The Period of the Jewish Province, from the Captivity in Babylon, 587 B.C., to the Destruction of Jerusalem by the Romans, A.D. 70.

**II.** In the second column the larger periods are broken up into **Subdivisions**. 1. In the *Period of the Early Races* the line of division is made at the Dispersion of the Races, to which no date is assigned. 2. *The Period of the Chosen Family* is subdivided at the Descent into Egypt by Jacob and his family, about 2060 B.C. 3. *The Period of the Israelitish People* has three subdivisions. (1.) The Wandering in the Wilderness, from the Exodus, B.C. 1250, to the Entrance into Canaan, B.C. 1210. (2.) The Settlement, extending to the Mesopotamian Oppression, B.C. 1180. (3.) The Rule of the Judges, to the Coronation of Saul, B.C. 1050. 4. *The Period of the Israelitish Kingdom* naturally divides itself into three sections. (1.) Unity, to the Division of the Kingdom, B.C. 935. (2.)

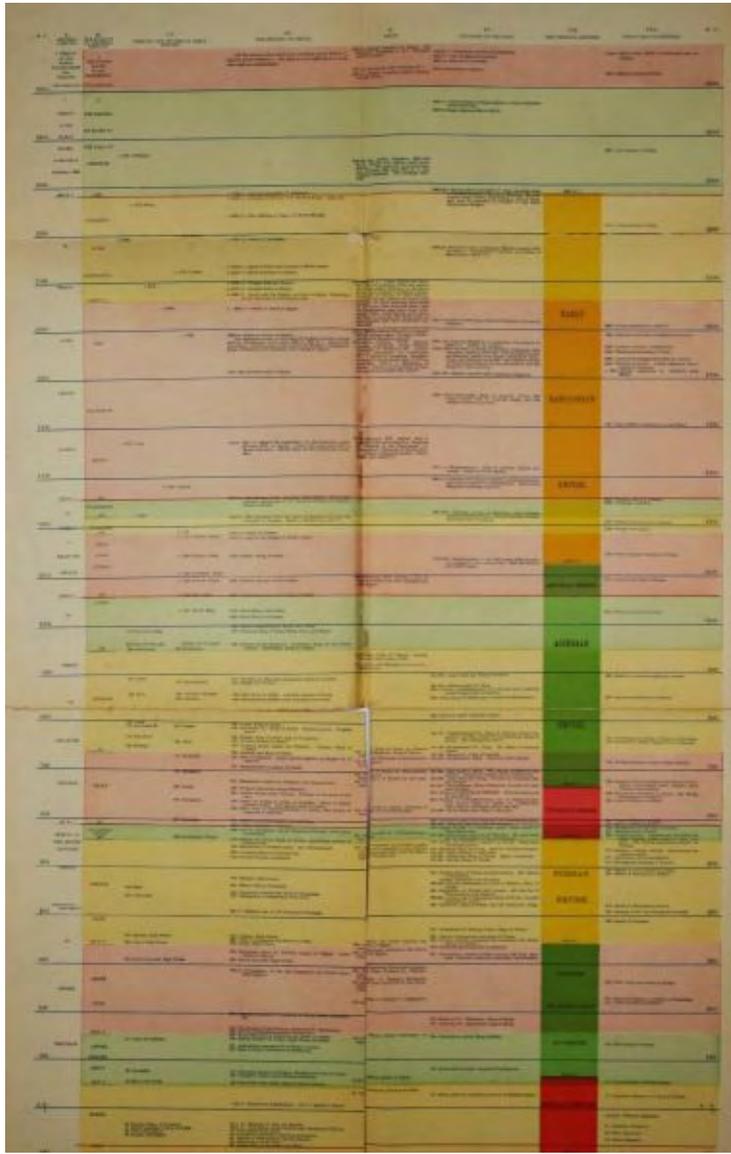
Division, to the Captivity of the Ten Tribes, B.C. 721. (3.) Decay, the stage of the kingdom of Judah alone, from B.C. 721 to 587, the Babylonian Captivity. 5. *The Period of the Jewish Province* has five subdivisions. (1.) Chaldean Rule, to the Return from Captivity, B.C. 536. (2.) Persian Rule, to the Conquest by Alexander the Great, B.C. 330. (3.) Greek Rule, under the kingdoms of Alexander's successors to the Revolt of Mattathias, B.C. 168. (4.) Jewish Independence, to the Annexation of Judæa to the Roman Empire, A.D. 6. (5.) Roman Rule, to the final Destruction of Jerusalem, A.D. 70.

III. Next, we notice the prominent **Persons and Rulers** in Sacred History. The perpendicular lines opposite the names of the patriarchs indicate the duration of their lives, according to the common chronology. Only the most important of the Judges are named, and with each is given his number in the order of the list. The crowns show the kings, and the years show the period of their reigns. The chronology during the age of the Judges is very uncertain, and the dates are only conjectural.

IV. **The Events of Bible History**, given in the fourth column, are too numerous to be recapitulated. The student should divide them according to the Subdivisions of the Periods, already given.

V. **The History of Egypt** occupies the fifth column. The opinions of scholars are greatly at variance with regard to the dates of the first eighteen dynasties, some of them differing by a thousand years. The ancient history of Egypt is divided into three sections. (1.) The Old Kingdom, founded by Menes perhaps 4700 B.C., and governed by ten dynasties in succession. (2.) The Middle Kingdom, from about 2900 B.C. to 1570 B.C., Dynasties XI. to XVII. (3.) The New Kingdom, from 1570 B.C. to 525 B.C., Dynasties XVII. to XXVII. Egypt was part of the Persian Empire from 525 to 332 B.C. After 323 B.C. it was governed by a line of Greek kings, who bore the name of Ptolemy, until 30 B.C., when it became a Roman province.

VI. **The Kingdoms of the East**, Babylonia and Assyria, appear on the sixth column; beginning with a number of states in Babylonia; becoming an empire under Hammurabi about 2280 B.C.; by turns strong and weak until about 1100 B.C., when the Assyrian empire arose, overpowering Babylon. The Assyrian Empire lasted until 625 B.C., when Babylon again arose to power, though the Chaldean Empire did not begin until 606 B.C. In 536 B.C. it fell before the Persian conquerors, and the whole world of the Bible was under Persian control until 330 B.C., when Alexander the Great won it. No world-empire arose after the death of Alexander, until the Roman period.



**Chart of Bible History**

**Transcriber's Note:** As the color version of the Chart is mostly unreadable, black and white copies have been included below. If a line of text or paragraph is cut off, then it will appear on the following page in its entirety.

Chart One      Chart Two  
 Chart Three    Chart Four  
 Chart Five      Chart Six

I. GENERAL PERIODS	II. SUB-DIVISION OF GENERAL PERIODS.	III. PERSONS AND RULERS IN BIBLE HISTORY.	IV. THE HISTORY OF ISRAEL.
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[All the dates in

<p>2500</p> <p>I. PERIOD OF THE EARLY RACES, FROM THE DELUGE.</p>	<p>I. THE UNITED RACES TO THE DISPERSION.</p>		<p>this column are uncertain above 1000 B.C., and are given tentatively. The dates are not sufficient for a complete and sure chronology].</p>
<p>2400</p> <p>I. PERIOD OF THE EARLY</p>	<p>I. THE DISPERSED RACES TO</p>		
<p>2300</p> <p>RACES to the Call of Abraham c. 2280</p>	<p>THE CALL OF ABRAHAM.</p>		<p>c. 2355 Abraham.</p>
<p>2280 B. C.</p>	<p>c. 2280</p>		<p>c. 2280(?)—Call and migration of Abraham.</p>
			<p>c. 2270(?)—Abraham's Victory over the Five Kings.</p>

2200	JOURNEYS	c. 2256 Isaac.	[Gen. 14]  c. 2232(?)—The Offering of Isaac on Mount Moriah.
2100	II.  Patriarchs	c. 2195 Jacob. c. 2180	c. 2180(?) Death of Abraham.  c. 2120(?)—Jacob’s Vision and Journey to Padan-aram. c. 2103(?)—Jacob’s Return to Canaan.
PERIOD	c. 2060 B. C.	c. 2075.	c. 2084(?)—Joseph Sold into Egypt. c. 2073(?)—Joseph Ruler in Egypt. c. 2060 B.C. c. 2060(?)—Jacob and his Family go down to Egypt; Beginning of the SOJOURN OF THE ISRAELITES.

2000

c. 2045.

c. 2045(?)—Death of Jacob in Egypt.

1500

OF THE

THE

c. 1993.

1993(?)—Death of Joseph in Egypt  
The Israelites remain in the Land of Goshen between Egypt and the Wilderness, from about 2062 to 1250 B.C. [dates very very uncertain].  
During most of this period the Hyksos or Shepherd-Kings, friendly to the Israelites, were ruling in Egypt.

1500—The Israelites still in Egypt.

1400 CHOSEN	SOJOURN IN		
1300 FAMILY	EGYPT.	c. 1330 Moses.	About 1330(?) begins the Oppression of the Israelites under Dynasty XIX. in Egypt. About the same time 1330 (?) Moses was born. All the dates of this period are uncertain.
1250 B. C.	1250	c. 1260 Joshua.	1250(?)—The Exodus of the Israelites from Egypt. End of the
III.	WANDERING	c. 1210	Sojourn; Beginning of the History of

		1210		Israel as a People. Death of Moses.
1200 PERIOD		CONQUEST		1210(?)—The Israelites enter the Land of Canaan, and begin the Conquest of Canaan. Battle of Beth-horon, 1210(?).
		1180	c. 1180	1180(?)—Death of Joshua.
	OF	RULE	c. p1170. Othniel, Judge.	1170(?)—Age of the Judges in Israel begins.
	ISRAELITE	OF THE	c. 1130. Gideon, Judge.	1130—Gideon ruling in Israel.
1100 PEOPLE		JUDGES	c. 1100. Jephthah, Judge.	
			c. 1080—Samuel, Judge.	1080—Samuel, the last of the Judges.
	1050 B. C.	1050		
			c. 1050. Saul, King.	1050—Coronation of Saul, King of Israel.
1000	IV.	UNITY	c. 1010 David	1010—David King

			over Judah. 1003—David King over Israel.
			990—David conquers Syria, Moab, and Edom. 970—Solomon, King of Israel, Syria, Moab, and Edom.
	935	KINGS OF ISRAEL. 935. Jeroboam.	KINGS OF JUDAH. 935. Rehoboam. 935—Division of the Kingdom. Jeroboam, King of Ten Tribes (Israel). Rehoboam, King of Judah.
900	PERIOD		
			875—Worship of Baal Introduced into Israel by Jezebel. 870—Elijah the Prophet.
800	OF	DIVISION	875. Ahab (Isr.) 870. Jehoshaphat. (Jud.) 842—Jehu King of

		842. Jehu (Isr.)	842. Athaliah, usurper. (Jud.) 836. Jehoash.	Judah. Athaliah usurper in Judah. 836—Revolution in Judah under Jehoiada, the Priest.
ISRAELITE	721	799. Joash. (Isr.) 783. Jeroboam II. (Isr.) 741. Menahem. (Isr.) 730. Hoshea. (Isr.)	783. Uzziah. (Jud.) 735. Ahaz. (Jud.)	799—Joash, King of Israel. 783—Jeroboam II., King of Israel. Israelite power; Prophet Amos. 769—Uzziah, King of Israel; Age of Prosperity. 748—Prophet Hosea in Israel. 738—Prophet Isaiah begins his Ministry. Jotham, King of Judah. 730. Hoshea. (Isr.)
700			(Jud.) 719. Hezekiah.	721—Fall of Samaria. Israel carried captive by Sargon II. of Assyria. 701—Sennacherib's invasion of Judah.

KINGDOM	DECAY	<p>690. Manasseh. (Jud.)</p> <p>639. Josiah. (Jud.)</p>	<p>647—Manasseh a captive at Babylon; but released later.</p> <p>628—Prophet Jeremiah begins Ministry.</p>
600		<p>608. Jehoiakim. (Jud.)</p>	<p>621—Josiah begins great reforms. Finding of the Book of the Law.</p> <p>608—Death of Josiah in battle at Megiddo. Necho of Egypt invades Judah. Jehoiakim, King of Judah.</p> <p>606—First visit of Nebuchadnezzar to Judah; first group of Captives to Babylon.</p>
587 B. C.	587	597. Zedekiah.	598—Chaldeans invade Judah a second time.

			592—Prophet Ezekiel in Chaldea.
PERIOD OF	CHALDEAN RULE 536	936. Zerubbabel, Prince.	586—Fall of Jerusalem; end of Kingdom of Judah; Jews taken to Babylon  536—Decree of Cyrus, King of Persia,
500 THE JEWISH PROVINCE			permitting return of Exiled Jews. 535—Rebuilding of Temple begun. 522—Discontinued. 520—Prophets Haggai and Zechariah. 515—Second Temple completed.
			478—Esther's

<p>PERIOD</p> <p>400</p> <p>(END OF OLD TESTAMENT)</p>	<p>PERSIAN</p>	<p>458. Ezra.</p> <p>444. Nehemiah.</p>	<p>deliverance.</p> <p>458—Ezra’s visit to Jerusalem.</p> <p>444—Nehemiah rebuilds the Wall of Jerusalem.</p> <p>440—Separation of Samaritans from Jews.</p> <p>400(?)—Malachi, last of Old Testament Prophets.</p>
<p>OF</p>	<p>330 B. C.</p>	<p>350. Jaddua, High Priest.</p> <p>330. Onias, High Priest.</p>	<p>350—Jaddua, High Priest.</p> <p>332—Visit of Alexander the Great to Judea.</p> <p>330—Onias, High Priest.</p>
<p>300</p>		<p>300. Simon the Just, High Priest.</p>	<p>305—Jerusalem taken by Ptolemy Lagus, of Egypt. Judea subject to</p>

			Egypt. 300. Simon the Just, High Priest.
200	JEWISH	GREEK  RULE	275(?)— Translation of the Old Testament into Greek begun (Septuagint.)
		168 B. C.	197—Palestine annexed to kingdom of Syria under Antiochus III.  168—Persecution of the Jews by Antiochus IV. (Epiphanes).  168—Revolt of Mattathias against Syrian rule.
			166—Judas Maccabeus, Liberator and Ruler of Judea.

100 PROVINCE	JEWISH INDEPENDENCE	166. Judas Maccabeus	107—Aristobulus assumes title of King of Judea.  105—Rise of Sects, Pharisees and Sadducees.
		63. Antipater.	63—Jerusalem taken by Pompey; Romans intervene in Judea.  63—Antipater, Ruler, under Roman authority.
	43 B. C.	43. Herod, the Great.	43—Herod the Great made King by Roman Senate.
A. D.		458. Ezra.  444. Nehemiah.	4 B.C.—Jesus born at Bethlehem. 4 B.C.—Death of Herod.
		26. Pontius Pilate, Procurator.	26—Ministry of John the Baptist  30—Crucifixion, Resurrection, and Ascension of Christ.  37—Conversion of St. Paul.

1

ROMAN

41. Herod Agrippa I. King of  
Judea.

52. Felix, Procurator.

60. Festus, Procurator.

50—Council of  
Christian  
Church at  
Jerusalem.

68—Revolt of  
Jews against  
Roman Empire.

68—Martyrdom of  
St. Paul.

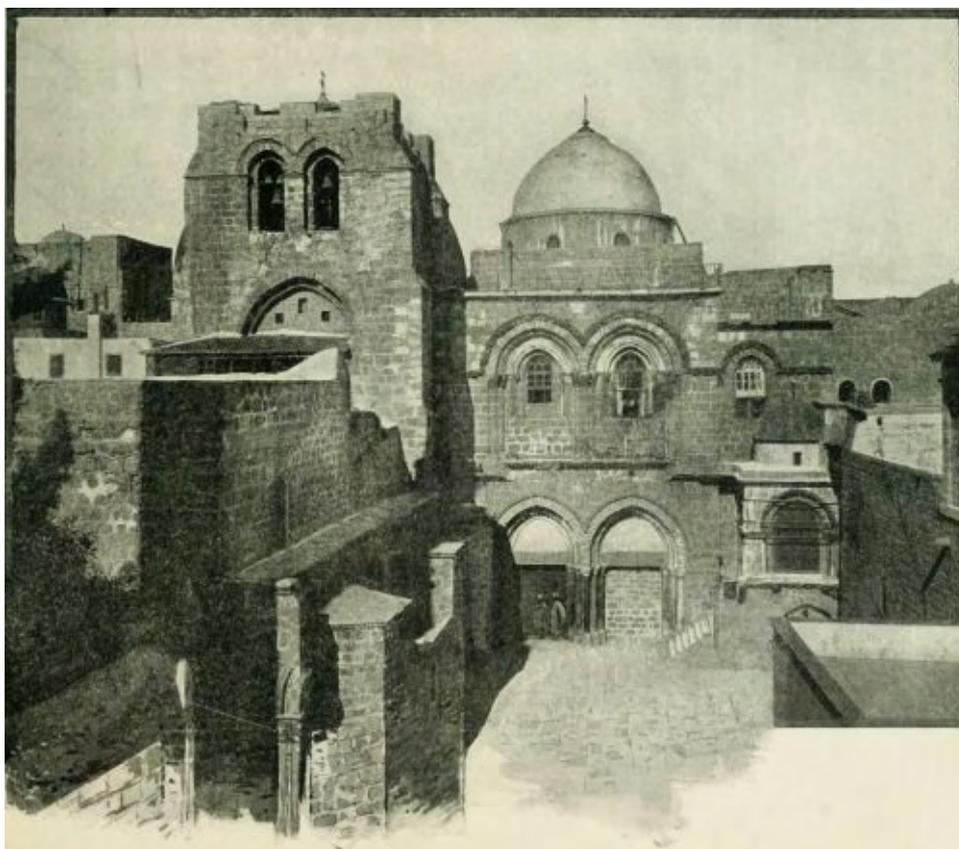
70—Destruction  
of Jerusalem by  
Titus.

100

RULE

VII. **The Oriental Empires** are indicated upon the seventh column of the chart. While they follow in regular succession, there were brief periods of anarchy and confusion between them, which cannot be indicated. (1.) The Early Babylonian Empire, 2280-1120 B.C. Much of the time this was not an empire, but rather the leading state in the oriental world. (2.) The Assyrian Empire, 1120-626 B.C.; its capital at Nineveh on the Tigris River, its people fierce warriors, but not able rulers. (3.) The Chaldean Empire, 606-536 B.C., established by Nebuchadnezzar, and passing away soon after his death. (4.) The Persian Empire, 536-330, founded by Cyrus, and ruling over all the Old Testament lands. (5.) The Kingdoms (not empire) of Alexander's Successors, 330-60 B.C. The empire of Alexander the Great lasted only seven years (330-323), and was followed by war until 301, when the four generals of Alexander made a division of his conquests. (6.) The Roman Empire became dominant in the east about 60 B.C., and continued supreme until after the New Testament period.

VIII. **The World in General.** We arrange on the last column events showing the general progress of the world outside of the Bible lands. The student will note that Bible History antedates the annals of Greece and Rome by many centuries.

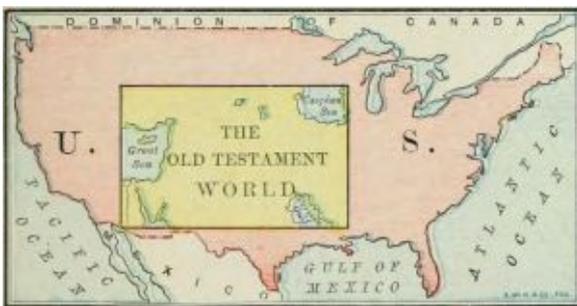


**THE CHURCH OF THE HOLY SEPULCHRE.**

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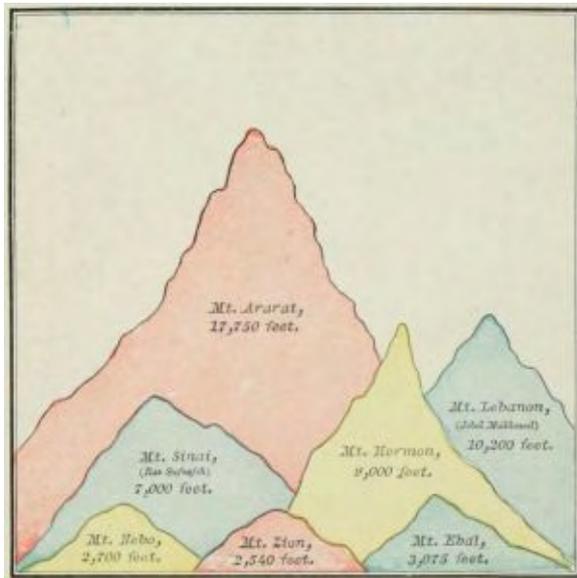
# THE OLD TESTAMENT WORLD.

I. **Extent.** The Old Testament World embraces the seas and lands between 30° and 54° east longitude, or from the mouth of the Nile to that of the Persian Gulf; and between 27° and 40° north latitude, from the parallel south of Mount Sinai to that north of Mount Ararat. The total extent of territory is about 1,400 miles from east to west and 900 miles from north to south, aggregating 1,260,000 square miles. Deducting from this the space occupied by the Mediterranean Sea and other large bodies of water, the land will include about 1,110,000 square miles, or one-third the extent of the United States, excluding Alaska. Unlike the United States, however, nearly two-thirds of this extent is a vast desert, and uninhabitable, so that the portion actually occupied by man is less than an eighth of that included in the American Union.



Approximate Scale, 909 miles to 1 inch. COMPARATIVE VIEW OF UNITED STATES AND OLD TESTAMENT WORLD.

II. **Seas.** This world of the Old Testament embraces several large bodies of water. 1. The *Caspian Sea*, the largest body of water surrounded by land on the globe, occupies its northeastern corner. 2. The *Persian Gulf*, the outlet of the great rivers of the Old Testament history, is in its southeastern border. 3. The two arms of the northern end of the *Red Sea*, the Gulf of Suez and the Gulf of Akaba, are on its southwestern side. 4. The *Mediterranean Sea*, “the great sea toward the going down of the sun” (Josh. 1:4), forms a part of its western boundary. These are its largest seas; but besides these may be named three others, all salt lakes, imbedded in its mountain system. 5. The *Dead Sea*, called in the Bible “Sea of the Plain,” and “Salt Sea,” lying 1,290 feet below the Mediterranean, and situated in the land of Palestine; 6. *Lake Van*, anciently Arsissa, in Armenia; and 7. *Lake Urumiyeh*, in Media. Neither of the last two are referred to in the Bible.



COMPARATIVE HEIGHT OF BIBLE MOUNTAINS.

III. **Mountain Ranges.** The nucleus of the mountain system is found in the land of Armenia, on the north of the map. Here five great ranges of mountains have their origin. 1. The *Ararat Mountains* are lofty masses, lying between the Caspian Sea and Asia Minor. They are arranged in three sections, nearly parallel: Mount Masius, on the south; Mount Niphates, north of Lake Van; and Mount Abus, still farther north. One of the peaks of this latter section is the traditional resting place of the ark (Gen. 8:4), and is the summit of the group, 17,750 feet high. 2. The *Caspian Mountains*, branching from Ararat, bend around the southern end of the Caspian Sea and extend eastward, forming the northern boundary of Media. 3. The *Zagros Mountains* also start from Ararat, and follow a direction generally southeast, to the northern shore of the Persian Gulf. They form the eastern watershed of the Tigris and Euphrates rivers. 4. The *Lebanon Range* starts from the western side of the Ararat group, and follows the Mediterranean coast through Syria and Palestine, then down the Sinaitic peninsula. Its general direction is west of south. In Syria and Palestine it is divided into two parallel branches, Lebanon and Anti-Lebanon, the latter on the east. Its highest peak is Mount Hermon, about 9,000 feet above the sea. South of Palestine it forms the remarkable Sinaitic group of mountains, upon one of which the Law was given. 5. The last range is *Mount Taurus*, which also branches from Ararat, in a westerly direction, and forms the southern coast line of Asia Minor.



THE OLD TESTAMENT WORLD.

IV. **Rivers.** Passing by many unimportant streams, we notice the following, the largest of which have their rise in the mountain system of Armenia. 1. The *Araxes*, not named in the Bible, but important as a boundary, rises in the northern section of the Ararat Range, and flows, in a general direction, eastward into the Caspian Sea. 2. The *Tigris*, called in the Bible *Hiddekel*, rises in Mount Niphates, of the Ararat Range, and flows in a southeasterly direction, following the line of Mount Zagros, unites with the Euphrates, and thence flows into the Persian Gulf. Its length to the union with the Euphrates is 1,146 miles; beyond the union to the gulf, at present, 100 miles, though anciently much less; and at a time within the limits of history the two rivers discharged by separate mouths. Their united stream is now called the *Shaat el Arab*. 3. *The Euphrates*, or the *Frat* (a word meaning “abounding”), is the great river of the Bible world. It has two important sources, both in Armenia: one at a place called *Domli*; the other, the more distant and true source, at *Diyadin*, at the foot of a mountain called *Ala Tagh*, 20 miles west of Mount Ararat. It flows westward 400 miles, then southward about as far, then in a southeasterly direction 1,000 miles, uniting at last with the Tigris to form the *Shaat el Arab*. It is navigable for 1,100 miles, and has in all ages formed the principal means of travel between Eastern and Western Asia. At Babylon, it is nearly a mile in width, though for 800 miles it does not receive a single tributary, as it flows through a desert. It overflows its banks every year, rising as high as twelve feet. 4. The *Orontes* rises in Mount Lebanon, and flows northward parallel with the Mediterranean until, just before reaching Asia Minor, it breaks through the mountains and empties into the sea. 5. The *Jordan*, least yet most important of all, flows southward from the foot of Mount Hermon into the Dead Sea. It will be described in connection with the Physical Map of Palestine. 6. The *Nile*, the great river of Africa, rises in the centre of the continent and flows northward into the Mediterranean Sea, turning the desert through which it passes into a garden.

V. **The Lands.** These are not easy to determine since their boundaries and names varied at different periods of the history. Yet their locations may be given, and their natural limits are generally known. They may be classified as follows: 1. Lands of the Mountain

System, all north and east of the Zagros chain of mountains: Armenia, Media, and Persia. 2. Lands of the Plain: Assyria, Elam, Mesopotamia, Chaldea, Arabia. 3. Lands of the Mediterranean: Asia Minor, Syria, Phœnicia, Palestine, The Wilderness, Egypt.



MOUNT ARARAT.

## I. LANDS OF THE MOUNTAIN SYSTEM.

1. **Armenia** is a name nowhere used in the original Scriptures, but in our version is a translation of the word “Ararat,” which word properly appears in place of “Armenia” in the Revised Version. The province embraces the lofty plateau and mountain group between the Caspian and Black Seas, and north of Mesopotamia and Assyria, the source of four great rivers, the Araxes, Tigris, Euphrates, and Acampsis, the latter pouring into the Black Sea. Its boundaries are: upon the north, the Caucasus Mountains; on the east, Media and the Caspian Sea; on the south, Media, from which it is separated by the Araxes, and Assyria, from which it is divided by Mount Masius; and on the west, the Euphrates, separating it from Asia Minor. Tradition states that it was settled by Haïk, a grandson of Japhet; and the earliest history names it as tributary to Assyria. Excepting the resting of Noah’s ark upon one of its mountains, few events of Scripture are associated with it.

2. **Media** is in the original the same word as Madai, the son of Japhet. (Gen. 10:2.) Its boundaries are the river Araxes and the Caspian Sea on the north, the great salt desert of Iram on the east, Persia on the south, and the Zagros Mountains, separating it from Assyria and Armenia. A branch of the Zagros Mountains, running eastward, divides it into two portions, anciently known as Media Atropatene (the one northward) and Media Magna. In each of these provinces the principal city was called Ecbatana. The Medes were of the Aryan or Japhetic stock, and were always a warlike and independent people. Though conquered by Assyria, their land was never formally annexed to the Assyrian empire. In B.C. 633 the Median kingdom was established, and soon became supreme over Assyria, Armenia, and Persia, and formed the Medo-Persian empire, which succeeded to the power of Babylon in the East, B.C. 536. After that date the history of Media is lost in that of Persia.

3. **Persia** was originally a small province on the Persian Gulf, still known as *Fars*. But Persia Proper included, besides the sandy plain on the gulf, a mountainous plateau north of it, and was bounded by Media on the north, by Carmania on the east, by the Persian Gulf

on the south, and by Elam on the west. Its people were of the Aryan race, and at first subject to the Medes. They revolted under Cyrus the Great, and became the controlling power in the conquest of Nebuchadnezzar's dominion. The Persian empire arose to greatness at the fall of Babylon, B.C. 536, conquered and ruled over all the lands from India to Ethiopia, and was by far the greatest of the great Oriental monarchies. It was subjected by Alexander the Great, B.C. 330. The capital of the Persian empire was Susa, called in the Bible "Shushan the Palace" (Esther 1:2); which was, however, situated not in Persia Proper, but in Elam. The most important places in the province were Persepolis (its capital at one period), Pasargada, and Mesambria, none of which are named in the Bible.

## II. LANDS OF THE PLAIN.

Of these, two are situated mainly between the Zagros chain of mountains and the Tigris river, Assyria and Elam; two are between the Tigris and Euphrates, Mesopotamia and Chaldea; and one is the vast Arabian desert.

1. **Assyria**, in the Hebrew everywhere Asshur, was properly the province now called *Kurdistan*, lying on the western slope of the Zagros Mountains, and extending across the Tigris to the Sinjar hills and the border of the Mesopotamian desert. The mountains separate it from Armenia; and the line of division from Elam, on the southeast, was near the place where the Tigris and Euphrates approach nearest before their separation. The land was occupied by people of various races, of which the Semitic were predominant. The earliest city was at Asshur, supposed to be *Kileh Sherghat*, where a dynasty of kings began to rule about 1800 B.C., while the Israelite tribes were in Egypt. The seat of government was afterward transferred to Calah, or Halah (*Nimrud*), north of Asshur; and finally a permanent location of the capital was made at Nineveh, which became the centre of the great Assyrian empire. This will be described more fully with the map of that empire, on [page 91](#). The Assyrian kingdom was long in its duration, but passed through many vicissitudes, several times ruling all the lands of the Euphrates, and again, in a feeble condition. Its principal cities, besides Nineveh, were Calah, Resen (which may have been at *Selamiyeh*, three miles south of Nineveh), and Rehoboth. There is reason to believe that all the four cities named in Gen. 10:11, 12, were combined in the walls of Nineveh.

2. **Elam**, called Susiana by the Greeks, lay southeast of Assyria and west of Persia Proper, between the Zagros chain of mountains and the Tigris river. It included both a mountainous and a lowland tract, the latter very fertile. Shushan (Susa), the capital of the Persian empire, lay within this province, and was its principal city. The earliest conqueror named in the Bible, Amraphel, was the king of Elam, and held dominion over most of the lands as far west as Canaan. (See the map of his empire, on [page 34](#).) This kingdom was not of long continuance as an independent state, but soon fell under the power of Assyria, though maintaining its own organization as a vassal state until the Persian period, when it became a province of the empire.

3. **Mesopotamia**, called in Scripture Aram-naharaim, or "Syria of the two rivers," was a land of indefinite boundaries. The name means "between the rivers," and hence it was often applied to all the plain between the Tigris and Euphrates, including even Chaldea and a part of Assyria. A more frequent use of the name restricts it to the northwestern

portion of the region between the rivers, above the place where they approach and separate again. The Sinjar hills, crossing, divide it into two sections, a higher and a lower, the former mountainous, and the latter mostly a great desert. The upper section contained the cities of Orfa (Edessa), formerly supposed to be the birthplace of Abraham; Haran, the patriarch's resting place on the way to Canaan; Nisibis and Amida, now *Nisibin* and *Diarbekr*. The only time when Mesopotamia appears in Bible history as a kingdom was a brief interval during the period of the Judges. (Judg. 3:8.) Earlier it had been occupied by separate and warring tribes; later it was a part of Assyria.

4. **Chaldea** is also called Shinar and Babylonia. The name Chaldea, in its most accurate sense, belongs to the southern portion of the province, but is generally used with reference to all the Mesopotamian plain south of *Baghdad*. It is perfectly level, and by nature one of the most fertile places on the whole earth. Its earliest inhabitants, at least the ruling portion of them, were Cushites, of the stock of Ham. An early Oriental kingdom began at Ur (*Mugheir*) about B.C. 3900. It lasted, with varying fortunes, until B.C. 538. Babylon afterward became the capital, and in a later period was the greatest city of the East. (See diagram on [page 93](#).) Other cities of Chaldea were Erech (*Orchoë*), Calneh, and Sepharvaim. Further details of its political history are given in the account of the Babylonian empire of Nebuchadnezzar, on [page 92](#).

5. The desert of **Arabia** occupies more than half of the map of the Old Testament World. That portion of it included upon the map is a vast triangle, having for its base the 28th parallel of latitude, from the Persian Gulf to the Red Sea, the Euphrates on its northeastern side, and the border of the Lebanon chain of mountains for its western. It is called in the Bible "the land of Kedar." It is a high, undulating, dry plain, with few oases, and almost impenetrable to travelers. From the days of Abraham until the present, the caravans have gone around it upon the north, following up the Euphrates to Tiphseh (Thapsacus), and then turning southward rather than face its terrors. Only once in history is it related that an army crossed it. This was when Nebuchadnezzar, while ravaging Palestine, learned of his father's death, and crossed this great desert by the most direct route, in order to take possession of the throne.

### III. LANDS OF THE MEDITERRANEAN.

These lands will receive more extended treatment in connection with other maps, so that we give them only a brief mention here.

1. **Asia Minor** scarcely enters the field of the Old Testament, except as the "land of the Hittites." It will be noticed under the topic of the Journeys of the Apostle Paul, [page 117](#).

2. **Syria**, in the Hebrew Aram, is a name of indefinite signification, sometimes embracing all the territory north of The Wilderness of the Wandering, and therefore including Palestine and the provinces around it. But Syria Proper seems only to indicate the territory bounded by the Amanus and Taurus ranges of mountains on the north, by the Euphrates and the desert on the east, by Palestine, beginning with Mount Hermon, on the south, by the Mediterranean and Phœnicia on the west. It reaches the Mediterranean only near the mouth of the Orontes. It consists of three portions: On the north an elevated tract, never thickly populated, having Carchemish and Samosata as its principal cities; between

the Lebanon and Anti-Lebanon ranges of mountains a great valley, called Cœle-Syria, “hollow Syria,” forming the bed of the Orontes, flowing north, and the Leontes (*Litany*), flowing south; and on the east a level country reaching to the desert, containing the cities of Damascus on the south, Tiphseh (Thapsacus) on the north, and Tadmor (Palmyra) in the desert. During the times from Jeroboam to Jehoshaphat, Syria was an independent kingdom, the rival of Israel, with which its political relations may be seen on the map on [page 86](#). In the Old Testament period, Damascus was its principal city, and exercised sovereignty; but later, Antioch, in the north, became more prominent, and was the Greek and Roman capital of the province.

3. **Phœnicia** is a narrow strip of territory between the Mediterranean Sea and Mount Lebanon, north of Palestine and south of the Orontes. Its two great cities were, Zidon, the mother of Mediterranean commerce; and Tyre, her daughter. Its boundaries were never extensive; but its vessels traded with every land, and its colonies were planted all along the shores of the Mediterranean.

4. **Palestine** lies south of Phœnicia, between the Mediterranean and the desert. It will be described in connection with the Physical Map of Palestine, [page 29](#), and Moab and Edom, near it, on [pages 39](#) and [45](#).

5. South of Palestine is **The Wilderness**, a part of Arabia, in which the Israelites wandered during forty years. Its description may be found on [page 42](#).

6. **Egypt** lies in the northeastern corner of Africa. See its description on [page 41](#).

## OUTLINE FOR TEACHING AND REVIEW.

1. Let the teacher state the **EXTENT** of the Old Testament World, and its comparison in size with the United States, as given in the description; the class taking down the figures in their note-books.

2. Let the teacher draw upon the blackboard the **SEAS** of the map, in presence of the class, describing each as it is drawn. If drawn in advance with an ordinary slate pencil, the mark cannot be seen by the class, but can be traced by the teacher with white chalk. Do not try to make the lines exact. A general sketch will answer far better than finished work. Write upon each its initial letter, but let the class give its full name; and at the same time follow the teacher by drawing the map on slates or in note-books. Review the names of the seas: *Caspian*, *Persian Gulf*, *Red Sea*, *Mediterranean* or *Great Sea*, *Dead Sea*, *Lake Arsissa* or *Van*, *Lake Urumiyeh*.

3. Draw next the most important of the **MOUNTAIN RANGES**, showing their general lines, in blue or green color, naming each as drawn, requiring the class to repeat its name, and to review at the close all the names: *Ararat* (including *Masius*, *Niphates*, *Abus*), *Caspian*, *Zagros*, *Lebanon*, *Taurus*.

4. Draw the **RIVERS** in white chalk, and drill the class upon their names as the course of each is shown: *Araxes*, *Tigris*, *Euphrates*, *Orontes*, *Jordan*, *Nile*. Review the names of seas, mountains, and rivers, before beginning the next subject.

5. Show the **LANDS** in their three classes, and drill the class upon their names. (1.)

MOUNTAIN LANDS: *Armenia, Media, Persia*. (2.) LANDS OF THE PLAIN: *Assyria, Elam, Mesopotamia, Chaldea, Arabia*. (3.) LANDS OF THE MEDITERRANEAN: *Asia Minor, Syria, Phœnicia, Palestine, Wilderness, Egypt*.

Review the entire map, from the beginning; then erase it, and call for the class to give the names as they are indicated by the pointer without marking.



# ANCIENT WORLD, AND DESCENDANTS OF NOAH.

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



BIRS NIMROUD (SUPPOSED TOWER OF BABEL).

In the interpretation of this “Table of Nations” certain facts and principles are to be borne in mind. 1. It is *incomplete*; not undertaking to name all the races of mankind, but only those in the Hebrew, Egyptian, and Assyrian sphere of interest. Neither the yellow, the brown, or the black races are represented upon it, and only a portion of the ruddy or white race. 2. It is *popular* and not scientific. The Orientals never wrote with the precision of modern students. Hence find in this document terms employed in a general and indefinite manner. 3. It is, in reality, *geographical* rather than racial. For example, when it says “the sons of Canaan,” we are not always to infer a literal descent, but a location in the land of Canaan. The names upon this table are generally not those of individuals, but of tribes. In some instances relationship may be indicated; but generally propinquity of settlement is all that can positively be affirmed. 4. It arranges the nations *according to zones*, in a general direction from northwest to southeast; not by continents, as was formerly supposed. The nations of the Japhetic family are found in Asia and Europe; the Shemites, or Semites, in Asia; the so-called Hamitic races, in Asia and Africa. After the deluge an instinct of migration took possession of the human family. From the original home (long supposed to be near the Caspian Sea, but now uncertain as to locality) clans moved in all directions, and nations arose, occupying different lands.

## I. THE JAPHETIC NATIONS.

These belonged to seven families, who are called “sons of Japheth” in Gen. 10:2; and

seven others, who are spoken of as his grandsons in Gen. 10:3, 4. These statements are not necessarily to be understood literally. There may have been other sons and grandsons of Japheth; but these were the ones whose names are remembered as the founders of nations. The peoples descended from Japheth belong to what is called the Aryan or Indo-European race.

1. **Gomer** is named, in Ezek. 38:2-6, as a race opposed to Israel after the captivity. They were probably the people whom the Assyrians called *Gimirrai*, and the Greeks *Kimmerioi*. Their name is perpetuated in the *Crimea*, their early home. A branch of this race moving westward became the *Cimbri*, who were formidable enemies of Rome; and probably another, the *Cymry*, settled in the British Isles, and were the ancestors of the Welsh and the Irish. The Celtic races, to which the French partly belong, are descended from this family.

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

(1.) *Ashkenaz* is the name of a people spread out of *Mysia* and *Phrygia* in Asia Minor. "Ascanios," a Greek form of the word, occurs in Homer as the name of a Mysian and Phrygian prince. It is, however, true that, in Jer. 51:27, Ashkenaz is located in Western Armenia, whither this people had later migrated. Here, also, the Assyrians located them.

(2.) *Riphath* was formerly supposed to point to the *Riphæn Mountains*, north of the Danube and west of the Black Sea, but this is very doubtful.

(3.) *Togarmah* (Ezek. 27:14; 38:6) is identified with the land of *Armenia*, whose people have a tradition that they are descended from Targom.

2. **Magog** (called, in Ezek. 38 and 39, *Gog*, the prefix *Ma* being thought to signify "land") is generally understood to designate the *Scythians*.



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3. **Madai** is everywhere in Scripture the word translated *Medes*, whose early home was south of the Caspian Sea, whence they marched westward, and conquered the lands as far as the Mediterranean.

4. **Javan** is the Hebrew term for the *Greeks*, as is indicated by various references in the Old Testament. It is especially applied to the Ionians (originally called Iafon-es, the descendants of Iafon, or Javan), who were the Grecian people, with whom the Israelites were brought into commercial relations.

Five lands and races are named as subdivisions of the family of Javan in Gen. 10:4, all of which were situated near each other.

(1.) *Elishah* (or, as in Ezek. 27:7, “the isles of Elishah,”) is supposed to refer to the *Æolians*, inhabiting the isles of the *Ægean* Sea, from which came the purple dye mentioned in Ezekiel’s reference.

(2.) *Tarshish* was formerly supposed to refer to *Tarsus* in Cilicia of Asia Minor, on the authority of Josephus, but is now identified with *Tartessus* in Spain, embracing the coast land from Gibraltar to the Guadalquiver.

(3.) *Kittim*, or *Chittim*, was the name applied to the island of *Cyprus*, of which one of the cities was called Kitium. The name Chittim was also loosely given by the Hebrews to the shores and isles of the Mediterranean.

(4.) *Dodanim* (or, as in some copies of 1 Chron. 1:7, Rodanim). If the reading *Dodanim* be preferred, this may point to the *Dardanians*, a name often applied in the classics to the people of Troy, the famous city of Homer. The other reading, *Rodanim*, which is preferred by some critics, is supposed to point to the isle of Rhodes, in the *Ægean* Sea, a home of the ancient Greeks. Thus both Javan and all his sons who founded families were connected