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: Bible:
Geography

"B" Course

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BIBLE GEOGRAPHY B.

OUTLINE OF THE COURSE:

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SECTION 1.THE JOURNEYS OF THE PATRIARCHSA. ABRAHAM:

1. From UR to HARAN. Gen. 11:27-32.
 UR. Abraham left his home at Ur near the Persian Gulf in Chaldea at the call of God and travelled with his family to Harah.
 HARAN. They settled at Haran, 600 mls. N.W. of Ur in the part of Mesopotamia called Padan-aram. Gen. 25:20; 24:10. Here Nahor and his family remained and set up a home for future generations. Gen. 22:20-24; 25:20; 24:10. The place is called Charran in Acts 7:2,4.
2. From HARAN TO CANAAN. Gen. 12:1-7.
 SHECHEM. In Canaan 400 mls. S.W. of Haran. Abram, Sarai and their nephew Lot came here after the death of their father Terah. Here Abram built an altar unto the Lord.
 BETHEL. (Means the House of God.) The ancient Luz. Here he also built an altar.
3. From CANAAN to EGYPT. Gen. 12:9-20.
 EGYPT. Probably to ZOAN about 200 mls. S.W. of Bethel. Here he deceived Pharaoh and was eventually sent away with great possessions.
4. From EGYPT BACK TO CANAAN. Gen 13.
 BETHEL. He returned to Bethel the place of his altar. Here he separated from Lot who went Eastward to the plain of Jordan while Abram went Southward to Hebron.
 HEBRON. Gen. 14. (Kirjath-arba.)
 From here he went in pursuit of the 4 kings who had carried Lot away. With 318 of his own trained servants he overtook the invaders at HOBABH near Damascus. He delivered the captives and returned to SALEM where he received the blessings of Melchizedek.
 SALEM. Jerusalem. Afterward he returned to Hebron.
 HEBRON. Events:
 - a. Received the promise of the seed. Gen. 15.
 - b. The birth of Ishmael. Gen 16.
 - c. The promise renewed. Gen. 18.
 - d. The cities of the plain destroyed. Gen. 18, 19.
5. From HEBRON to BEERSHEBA.
 While Abraham lived at Hebron he seems to have made several journeys into the southland.
 BEERSHEBA. This was a district on the Southern border of Palestine as well as a city.
 Events:
 - a. He spent some time in GERAR in the valley of the Besor, S.E. of Gaza, 22 mls. from Beersheba. Here he deceived Abimelech. Gen. 20.
 - b. Isaac was born at Beersheba. Gen. 21.
 - c. They made the journey to Mt. MORIAH to offer Isaac. Gen. 22.
6. Back to Hebron.
 - a. Burial of Sarah. Gen 23.
 - b. Death of Abraham. Gen. 25:7-11.

B. ISAAC:

Isaac lived a particularly uneventful life. He seems never to have gone beyond the district of Beersheba with the exception of the journey to Mt. Moriah with Abraham.

Events:

1. His birth at Beersheba.
2. Mt. Moriah where he went to be offered by Abraham.
3. Gerar where he deceived Abimelech in the same manner as his father had done. Gen. 26:1,6.
4. Rehoboth. Here he dug a well. Gen. 26:22.
5. Beersheba. Rebekah was brought to him here. This was his home during the time of the strife between his sons.
6. He made a covenant with Abimelech. Gen. 26:23,28.
7. Hebron. Here he died and was buried in the cave of Machpelah. Gen. 35:27-29.

C. JACOB:

Jacob was born at Beersheba where he spent the early years of his life with his parents and his brother Esau.

Events:

1. The flight to Haran. He fled to Haran to escape the wrath of Esau after he had obtained the birthright and the blessing. With the help of his mother he set out to reach her ancestral home.
 BETHEL; (Ancient Luz) Here he saw the vision of the ladder and the angels, and received the promise of the blessing. He set up a pillar and made a vow before resuming his journey. Gen. 28:10-22.
 HARAN. He reached the home of Bethuel and Laban, his Mother's father and brother.
2. Events at Haran.
 He remained twenty years at Haran where he married his two wives. He acquired large flocks and herds. Here eleven of his sons and his one daughter were born. Jacob served twenty years for his wives and his share of the flocks, but he left one year short of his allotted time. Gen. 31:41.
3. The return from HARAN to CANAAN;
 MIZPEH. Jacob took advantage of Laban's absence and hastily left with all his possessions. He was pursued by Laban and at Mizpeh he was overtaken and delayed while Laban searched for his household gods. Rachel had unknown to Jacob, taken these and had hidden them in her tent. The gods were not found but the two men made a covenant and departed peaceably. Gen. 31:44-55.
 Mahanaim; (the two hosts) Here he had the vision of the hosts of angels. Gen. 32:1,2.
 PENIEL. It was near Peniel that Jacob received word of Esau's approaching company. He prepared to meet him by dividing his family into two groups, the concubines with their children in the first division, the wives and their children in the second. He then prepared an elaborate gift for Esau from his flocks and herds. This he sent immediately to meet Esau, but he remained with his family upon the Northern bank of the brook. Later he arose and sent his wives and children across the brook while he remained alone upon the North side. Gen. 32:3-24.
 Here he wrestled with the angel. In the morning he crossed the river and went Southward until he met Esau with whom he became reconciled. Gen. 32:24-32; 33:1-16.
 SUCCOTH. (booths). Here he made booths for his cattle. Gen. 33:17.

SHALLEM: (a city of Shechem). Gen. 33. 18-20.

Here he bought a piece of land from Hamor Shechem's father and settled down but the slaughter of the Shechemites by his sons Simeon and Levi caused him to move farther Southward. Gen. 34.

BETHEL. Here he renewed the covenant with God Gen. 35:1-15.

EPHRATH or BETHLEHEM. Here Benjamin was born and Rachel died and was buried by the roadside. Gen. 35:16-20.

HEBRON. Jacob returned to his father at Hebron. Gen. 35:27. It was while he lived here that Joseph was sold into slavery from Dothan near Shechem. The Midianites who bought Joseph carried him into Egypt.

4. From CANAAN to EGYPT.

Some years after Joseph went into Egypt the sons of Jacob went to that country to obtain food. Later the entire family took up residence in Egypt.

BEERSHEBA. Jacob stopped here and offered sacrifices and received divine guidance.

GOSHEN. Gen. 46:8. They settled in Goshen a district of rich pasture land extending from the Eastern branch of the Nile to the Desert and from the Mediterranean to the Red Sea. This became the home of the Israelites for a period of 430 years. Exodus 12:40. Jacob spent the closing years of his life here. After his death his sons carried his body back to Canaan for burial.

5. The Funeral Procession from Egypt back to Canaan. Gen. 50:1-14.

After the forty days of embalming and the seventy days of mourning were fulfilled they started for Canaan. A great company of Egyptians, servants and officials of Pharaoh, accompanied the Israelites. They passed around the southern end of the Dead Sea and through Moab. At the threshing floor of Atad afterward called Abel-Mizraim (meadow of the Egyptians) near the Jordan, they encamped for another period of 7 days. Afterward they proceeded to Hebron where they buried Jacob in the cave of Machpelah.

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SECTION 11. THE INHABITANTS OF THE LAND:

A. THE EARLIEST INHABITANTS: Gen. 14:5-7. Deut. 2:10-23.

We have very little recorded knowledge of the people of Palestine earlier than the 13th century B.C. We know little beyond the names of the more settled tribes of Abraham's day. (1925 B.C. approx.)

1. REPHAIM: (lofty men - giants.)

In the time of Abraham they were living in the highlands of Bashan. Their capital Ashteroth Karnaim was taken by Chedorlaomer the Elamite king. By degrees they lost their nationality and became merged with the Amorites. A remnant remained however and at the time of the conquest the Amorites in Bashan were ruled by the giant Og. Deut. 3:11. They may also have settled West of Jordan near what was afterward called Jerusalem, as the name was used there long after their time. 11 Sam. 5:18. Josh. 15:8. Isa. 17:5.

2. ZUZIM: (tall ones - Zamzummim. Deut. 2:20.)

They occupied the Eastern tableland south of Bashan. Their capital Ham was unknown unless as some suppose it was Rabbath-Ammon. These people were giants also. They too were overswept by Chedorlaomer the Elamite king. During the sojourn of the Israelites in Egypt they were dispossessed of their land by the Ammonites and Moabites who occupied their country until they in turn were driven out by the Amorites. Num. 21:26,29.

3. EMIM: (terrible ones.)

The Emim were South of the Zuzim and directly east of the Dead Sea. They were overcome by Chedorlaomer at Schaveh Kiriathaim (dale of two cities). Their land was afterward occupied by the Moabites.

4. HORIM: (cave dwellers).

They were known as Horites and were the aboriginal inhabitants of Mt. Seir south of the Dead Sea. They were defeated by Chedorlaomer and subsequently dispossessed by the Edomites, descendants of Esau. The cave-dwellings of the Horites in the sandstone cliffs and mountains of Edom are being excavated today.

5. AVIM: (ruins or dwellers in ruins)

The Avim lived in the foothills between the plain of Philistia and the mountains of Judah. They probably were ancestors of the Hivites. They were conquered by the Caphtorim or Philistines. They were not a settled people.

6. ANAKIM. (long necked ones)

They were descendants of Arba dwelling in the Southern part of Canaan particularly at Hebron. Josh. 14:15; 15:14; 21:11. Num 13:28,33. Their city Hebron was called Kirjath-arba, but the race took their name from Anak the son of Arba. They had another city called Kirjath-sepher meaning book-town.

They struck terror to the Israelite spies, but were conquered by Caleb. A remnant of the race was driven from the mountains and mingled with the Philistines of the coastal plains. Josh. 11:22. 1 Sam. 17:4. They were descendants of Heth.

B. TRIBES OF THE PATRIARCHAL ERA

By the time Abraham reached Canaan many of the earliest tribes had already been dispersed and superceded by later tribes of Hamitic origin. They are often classified generally as Canaanites. They were situated in the 4 natural divisions of the land.

1. Tribes of the Maritime Plain:

a. ZIDONIANS:

They were in the Northern part of the narrow strip along the Mediterranean Sea. Their two great cities were Tyre and Sidon. In the early times Sidon was the more important of the two but Tyre a later city, is of greater interest from a Biblical point of view, although it probably had not yet been established in Patriarchal times.

Although the Bible calls these people Zidonians, history knows them as Phoenicians. They were famous traders and were among the earliest, having commercial relations as far West as Great Britain.

They were among the nations left in the land to teach the Hebrews the art of war. Judges 3:1-3. They oppressed the Israelites when they entered the land. Judges 10:12.

They worshipped Ashtoreth. 1 Kings 11:33, 11 Kings 23:13. They also worshipped the sun-god Baal. 1 Kings 16:31,32.

They seem to have been a carefree luxury loving people. Judges 19:7. They were skillful at hewing timber and were employed by Solomon for that work. Most of the time their relations with Israel were friendly and peaceful. The Israelites never occupied their land.

They were descended from Tiras son of Japheth and Sidon son of Canaan.

b. CANAANITES:

While all the tribes of Palestine are often included in the name of Canaanite, it properly belonged to the people of two sections only; those living in the Plain on both sides of Mt. Carmel, Sharon and Esdraelon; and in the Jordan Valley. Josh. 11:3. They occupied the most valuable portions of the entire land.

The only coastal city of the Canaanites in Patriarchal times was Joppa the modern Jaffa. Their cities in the Jordan valley were the "5" cities of the plain: Sodom, Gomorrhah, Admah, Zeboim and Zoar. Gen. 14:2; 13:10; 10:18-20. With the exception of Zoar these were all destroyed by the visitation of God. According to Gen. 14:3 they were situated in the "vale of Siddim" which is the salt sea". This probably indicates that the sea covers that territory.

The supreme god of the Canaanites was Baal to whom they made human sacrifices. Jerem. 19:5.

c. PHILISTINES: (emigrants)

They occupied the maritime plain South of the Canaanites. Before the time of Abraham they came to the land, drove out the Avim and occupied their land. Deut. 2:23. Gen. 21:32. They are said to have come from the Isle of Crete or Caphtor. Amos 9:7. Jerem. 47:4.

In Patriarchal times their cities were Gaza and Gerar but before the conquest they had moved Northward and formed a powerful confederacy of 5 cities: Askelon, Gaza, Ashdod, Gath, Ekron. Josh. 13:3. Judges 3:3.

During the period of the Judges they were Israel's most dangerous enemy. In David's time they were subjected but not until the Maccabean Age were they fully conquered, and their land added to Judah.

Religion: Their chief gods were Dagon, Ashteroth and Baal-zebul

Dagon (a fish) was the national god. He was represented as having hands and face of a man and the tail of a fish. His most famous temples were at Gaza, (Judges 1:21-30) which was destroy-

ed by Samson, and also at Ashdod, (1 Sam. 5:1-6. 1 Chron. 10:10.) which was destroyed by Jonathan in the Maccabean Wars.

Traces of the worship of Dagon appear in the names Caphor-dagon and Beth-dagon in Judah and Asher. Josh. 15:41; 19:27.

Ashteroth was the chief female divinity of the Phoenicians. She was called Ishtar by the Assyrians and Astarte by the Greeks and represented Venus. She was worshipped by the Philistines.

Baal-zebub (lord of the fly), 11 Kings 1:2,3,6, 16. His chief seat was at Ekron.

2. The Tribes of the Mountain Region.

a. The HITTITES;

They were one of the seven nations greater than Israel, and had strong walled cities. They were descendants of Heth, second son of Canaan. Their monuments show that they were a people of Mongoloid features, yellow skin and slant eyes. The men wore a queue, and they used wooden shoes with pointed, turned up toes.

They possessed the country North of Palestine, in fact their monuments are found throughout Syria and Asia Minor, from the Euphrates to the Aegean Sea, which country they ruled for 7 centuries.

They were conquered by the Assyrians 700 B.C. They have left remains at Hattin near the Sea of Galilee. A branch of them lived in the South at Hebron, (Gen. 23:7) and seems to have extended as far South as Beersheba. Gen. 27:46. Their relation with the Patriarchs was always peaceful. From them Abraham purchased a family sepulchre. Uriah, one of David's body guards was a Hittite. 11 Sam 23:39.

b. The GIRGASHITES;

They were a branch of the Canaanite family. Gen. 10:16. Their position is uncertain, but indications point to the region west of the Sea of Galilee. Josh. 24:11.

c. HIVITES;

They were descendants of Canaan. Gen. 10:16. 1 Chron. 1:15. At the time of Jacob their principal city was Shechem, but later they lived around the foot of Mt. Hermon. Josh. 11:3 (In Mt. Lebanon to the entering in of Hamath.) Judges 3:3.

At the time of the conquest they occupied several towns North of Jerusalem and formed a league with Joshua. Josh. 9:3-15. They were a quiet peaceable people.

d. KADMONITES; Gen. 15:19.

They were a Phoenician tribe situated near the head waters of the Jordan under Hermon. The name is still preserved by a tribe in Tripoli who have a tradition that their ancestors were expelled from Palestine by Joshua. A few still cling to their original home at the foot of Hermon.

e. PERIZZITES; Josh. 11:3; 17:15.

They were a tribe that lived in the hill country of Judah and Ephraim. They remained to the time of the restoration from Babylonian captivity. Gen. 13:7. Ezra 9:1 & were there when Abraham came.

f. JEBUSITES; descendants of Jebus, the third son of Canaan, Gen. 10:16, 1 Chron 1:14. The spies gave an account of them. From them David brought the threshing floor of Ornan. 11 Sam. 24:18-23. 11 Chron 3:1.

Jebus gave the name to the city of Jerusalem, which was a stronghold of the Jebusites until it was captured by David. Judges 19:10. Judges 1:21. 11 Sam. 5:6-9.

g. AMORITES;

The Amorites, one of the chief nations of the land before the conquest, were also of Canaanitish stock. In contrast to the Canaanites who lived in the lowlands, the Amorites lived on the elevated portions.

At the time of the Patriarchs they were in the hill country around Engeddi, West of the Dead Sea. Joshua 5:1; 11:3. From there, they reached as far Westward as Hebron. Judges 1:34-36. Gen. 14:13

3. shows their relation with Abraham.
Tribes of the Jordan Valley.

The Canaanites occupied the little strip of valley that ran along both sides of the Jordan River.

4. Tribes of the Eastern Tableland.

Rephaim, Zuzim, Emim.

C. Nations at the Time of the Conquest:

I. THE AMORITES:

By the time of the conquest, they had conquered the Eastern Tableland from the Arnon to Bashan. Many of the original inhabitants were absorbed by the conquerors.

They were at that time divided into two kingdoms, the Northern Kingdom under Og, a giant of the Rephaim, whose capital was at Asherothkarnaim, and the Southern kingdom under Sihon, with capital at Heshbon. Josh 12:1,2,4,5. Deut. 3:8-11; 4:46-48. Judges 11:21,22. Very little is heard of them after the conquest. Deut. 3:11.

2. THE MOABITES AND AMMONITES:

The Ammonites were descendants of Ben-Ammi, the son of Lot. Gen. 19:37, 38. The Moabites from Moab, another son of Lot. The two tribes were closely associated and sometimes both are included when only one is mentioned. Judges 10:6. 11 Chron. 20:1, Zeph. 2:8.

These tribes arose during the sojourn of the Israelites in Egypt. They conquered the primitive Emim and Zuzim as far North as the Jabbok. Deut. 2:18-20; 3:16. Num. 21:24.

The Ammonites were a wandering tribe who inhabited the section bordering on the Desert in the Eastern portion of Gilead. Their capital was Rabbath-Ammon. The Moabites were a settled tribe who occupied the section along the Eastern coast of the Dead Sea below the Arnon.

There was lasting enmity between these tribes and the Israelites because they refused to give Israel assistance. Deut. 23:34. 1 Sam 11:2 Amos 1:13. During the period of the Judges they oppressed Israel. Judges 3:12-15. They were defeated by Saul, (1 Sam. 11) and conquered by David. 11 Sam. 8:2.

The mother of Rehoboam (King of Judah) was an Ammonitess. 1 Kings 14:21,31. Zelek, one of David's valiant men was an Ammonite. 11 Sam. 23:37. They joined the Moabites and Edomites in an attack upon Jehoshaphat, (King of Judah) 11 Chron. 20:21-23. They also conspired against Joash king of Judah and slew him. 11 Chron. 24:26. They hindered Nehemiah in the building of the wall. Neh. 2:10, 19; 4:7. Jotham reduced them again to tribute. 11 Chron. 27:5.

Religion:

The chief national god of the Moabites was Chemosh, the god of the hearth. Judges 11:24. Some identify him with Mars, others with Saturn.

Milcom (Malcham - Zeph. 1:5. Molech) was the chief god of the Ammonites. 1 Kings 11:5, 33. 11 Kings 23:10,13.

3. THE MAACHATHITES:

They were the inhabitants of Maachah or Maachath. Deut 3:14 Josh, 13:13. They lived near Mt. Hermon. They descended from Nahor Gen. 22:24.

4. GESHURITES:

They were a small nation East of the Sea of Galilee, South of Maachath. Deut. 3:14. Josh. 12:5; 13:11. II Sam. 5:3.

D. Surrounding Nations:1. CANAANITISH: Gen. 10:17,18. I Chron. 1:15,16.

a. Hivites - on the North between Mt. Hermon and Lebanon. Judges 3:3. II Sam. 24:7.

b. Arkites - at Arka in the Northern part of Phoenicia.

c. Senites - in the Northern part of Lebanon.

d. Arvadites - in Arva an island two or three miles off the coast of Phoenicia.

e. Hamathites - were in Upper Syria in the valley of the Orontes. Their most powerful period was in the time of David. II Sam. 8:9,10. Their territory was included in the domain of Solomon. I Kings 14:28. II Chron. 8:4.

In Assyrian inscriptions of the time of Ahab (900 B.C.) Hamath appears as a separate power in alliance with Hittites and Phoenicians. Later Hamath was recovered for Israel by Jeroboam II. II Kings 14:28. It eventually fell to the Assyrians. II Kings 18:34.

Antiochus Epiphanes changed its name to Epiphaneia. The natives called it Hamath even in the time of Jerome. Its present name is Hamah.

f. Zemarites - Old interpreters place them at Emesa, the modern Hums, North and West of Phoenicia.

2. SEMITIC NATIONS:

a. Geshurites (S) - This tribe is to be distinguished from a tribe of the same name living Northeast of the Sea of Galilee. These people lived in the Desert between Philistia and Arabia. I Sam. 27:8. Josh. 13:2.

b. Kenites - a branch of the Midianites. c.f. Exod. 2:15,16; 4:19. Judges 1:16; 4:11. They seem to have accompanied the Israelites on the wilderness journey (Num. 24:21,22. Judges 1:16) but after the wanderings they left the cities and went into the wilderness of Judah, South of Arad. I Sam 15:6.

One of their chiefs, Heber went Northward and settled at Kedesh. Judges 4:11. The sect of the Rechabites came from the Kenites. I Chron. 2:55. They were zealous worshippers of Jehovah. II Kings 10:15,23.

Jehonadab inaugurated a reformation and the Rechabites returned to the old form of Arab life in order to maintain their existence as a distinct tribe. For nearly three centuries they adhered to this mode, but at the invasion of the Babylonians under Nebuchadnezzar they left their tents and sought refuge in Jerusalem. Because they stood faithfully by the commandment of Jehonadab, God blessed them. Jer. 35.

At the present time a tribe numbering 60,000 living near Mecca, claims to be descended from the Rechabites.

c. Kenizzites - Gen. 15:19. They were an Edomite tribe. Gen 36:40,42. Caleb was a member of this tribe. Num. 32:12. Josh. 14:6,14.

d. Amalekites - They were a wandering tribe that inhabited the Desert between Israel and Egypt. Deut. 25:17. They were the first nation to attack Israel in her journey from Egypt. Exod. 17:8. They were probably descendants of Amalek, a grandson of Esau. Gen. 36:12. In that case, Gen. 14:7 would mean that Chedorlaomer overran the territory that was afterward inhabited by the Amalekites.

- e. Edomites - They were descendants of Esau. Gen. 36:19. The Greek form of Edom is Idumea. It was also called Mt. Seir, Gen. 32:3, and was the original home of the Horites. Gen. 36:20.

Edom was situated along the Eastern side of the Arabah reaching from the Gulf of Akabah to the Dead Sea. It lay South of Moab from it was separated by the Brook Zered.

- f. Midianites - Descendants of Midian the fourth son of Keturah. The main part of the race occupied the territory east of Edom and Moab, and extended along the Eastern shore of the Gulf of Akabah. A branch was in the Southern part of the Sinai Peninsula.

REVIEW QUESTIONS SET II.

1. a. Name the earliest tribes of the land.
b. Give their location.
c. Outline the main points in their history.
2. a. Name the tribes of the Maritime Plain.
b. Describe their location.
c. Name their main cities.
d. Describe their religion.
3. a. List several interesting facts concerning the Hittites.
b. Where did the following live: Girgashites, Hivites, Kadmonites, Perizzites, Jebusites and Amorites?
4. a. Distinguish between the Amorites and Canaanites.
b. Who were the tribes of the Jordan valley and the Eastern Table land in the Patriarchal Era?
5. a. Describe the location and name the main cities of the Amorites at the time of the Conquest of Canaan.
b. Discuss the Moabites and Ammonites under the following headings:
 1. Origin.
 2. Location.
 3. Relation to Israel.
 4. Religion.
6. List the remaining nations in the land at the time of the Conquest, also the surrounding nations indicating whether they were Hamitic or Semitic in origin.

SECTION III. THE LANDS OF THE SOJOURN AND WANDERING:

A. EGYPT:

When Jacob and his family settled in Egypt, they took their cattle and their goods, (Gen. 46:6) and went to Goshen, the very best of the land. Gen. 46:28-34;47:6.

Goshen was in the district East of the Nile, and reached from the Mediterranean to the Red Sea. It was called the land of Raamses (Gen. 47:11) because it contained the treasure cities of Raamses and Pithom. Exod. 1:11. It was a rich pasture land where the clan of Jacob dwelt, separated from the main body of the Egyptians by the River Nile.

When Jacob's family entered Egypt, it consisted of more than 70 persons, 66 went in with Jacob; Joseph and his two sons were already there, and Jacob himself made up the 70. (Sons wives extra) Gen. 46:26,27. Acts 7:14. During the 430 years that they remained in Egypt, they grew to a membership of 2,000,000 (estimated). Their growth was so remarkable that the Egyptians began to fear them (Exod. 1:7-9) so that when a new king "that knew not Joseph" arose, he reduced them to slavery. Exod. 1:10-14. It was at this time that Moses was born.

- Musa rises out of a basin as from a crater. It may have been here the elders of Israel tarried and saw God and sat down to eat and drink, while Moses went up in the mountain. Exod. 24:9-15. ✓ Nov 29/48.
- c. It may have been from the bold overhanging cliff of Ras Sufsafeh which rises 1500 ft. above the plain and 6500 ft. above sea level, that the law was read to the children of Israel, encamped upon the broad plain at its foot.

WILDERNESS OF ZIN:

It was also called the Arabah and was situated on the East of Paran. It lies between the Southern end of the Dead Sea and the Gulf of Akabah. Kadesh-Barnea was in this section. Num. 20:1.

THE INHABITANTS OF THE DESERT:

The Amalekites were in Paran, the Midianites were around Sinai and the Eastern shore of the peninsula extending Northeast into Arabia proper.

c. THE COUNTRY OF EDOM:

It is a mountainous country lying along the Eastern side of the Arabah. It probably extended across the Wilderness of Zin (Josh. 15:1-3) and reached the head of the Gulf of Akabah on the South, to the Dead Sea on the North. It was separated from Moab by the Brook Zered which flowed into the Southeast corner of the Dead Sea.

On the East of Edom lay the great Arabian Desert, on the South the country of the Midianites, on the West the Arabah or Wilderness of Zin and beyond that the Wilderness of Paran. Its Northern border touched the corner of Judah, the Dead Sea and Moab.

✓ The Name: Mt. Seir, its earliest name was from its inhabitants the Seirites. Gen. 36:20. (Horites). It is called Edom after it came into the possession of Esau. Idumea is the Greek form of the word.

✓ The People: The Edomites were descendants of Esau who married an Egyptian the daughter of Ishmael. Gen. 36:3. They are represented today by the Arabians. They dwelt principally in caves, as the soft limestone of the country was easily hewn into homes, temples and palaces.

Cities: Principal cities were Bozrah, in Mt. Seir in neighbourhood of Mt. Hor

SINAITIC MOUNTAINS: 34.6: 63:1.

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This group is triangular in shape and covers an area of 40 miles in diameter. Three separate mountains of the ridge stand out prominently.

1. Jebel Kathering, the most lofty rises to a height of 8063 ft. above sea level and has a ridge of more than three miles in length.

2. Jebel Serbal. It is Northeast of Jebel Musa.

3. Jebel Musa. (mountain of Moses) It has a ridge whose mass is 3 miles long and 1 mile wide with a summit of 7033 ft. above the sea.

Ras Sufsafeh, the Northern peak or shoulder of the mass is 6830 ft. above the sea. This peak has the spacious plain of Er-Rahah in front of it.

Here the entire camp of Israel could have been accommodated very easily.

It is a smooth plain 2 miles long and 1 mile wide, with surrounding mountains that make it a natural amphitheatre. With its union with the

Wady-es-Sheik on the East, its capacity is doubled.

N.B. THREE REASONS WHY JEBEL MUSA IS BELIEVED TO BE THE MOUNTAIN OF MOSES:

a. It is a reddish brown granite peak with a grey colored top. It has the appearance of having been burned with fire and is of the peculiar formation that causes it to flake off in layers as though the effect of burning, as from decay or disintegration.

b. A little more than half way up the mountain side, the cone of Jebel

Musa rises out of a basin as from a crater. It may have been here the elders of Israel tarried and saw God and sat down to eat and drink, while Moses went up in the mountain. Exod. 24:9-15. ✓ Nov. 29/48.

- c. It may have been from the bold overhanging cliff of Ras Sufsafeh which rises 1500 ft. above the plain and 6500 ft. above sea level, that the law was read to the children of Israel, encamped upon the broad plain at its foot.

WILDERNESS OF ZIN:

It was also called the Arabah and was situated on the East of Paran. It lies between the Southern end of the Dead Sea and the Gulf of Akabah. Kadesh-Barnea was in this section. Num. 20:1.

THE INHABITANTS OF THE DESERT:

The Amalekites were in Paran, the Midianites were around Sinai and the Eastern shore of the peninsula extending Northeast into Arabia proper.

C. THE COUNTRY OF EDMOM:

It is a mountainous country lying along the Eastern side of the Arabah. It probably extended across the Wilderness of Zin (Josh. 15:1-3) and reached the head of the Gulf of Akabah on the South, to the Dead Sea on the North. It was separated from Moab by the Brook Zered which flowed into the Southeast corner of the Dead Sea.

On the East of Edom lay the great Arabian Desert, on the South the country of the Midianites, on the West the Arabah or Wilderness of Zin and beyond that the Wilderness of Paran. Its Northern border touched the corner of Judah, the Dead Sea and Moab.

✓ The Name: Mt. Seir, its earliest name was from its inhabitants the Seirites. Gen. 36:20. (Horites). It is called Edom after it came into the possession of Esau. Idumea is the Greek form of the word.

✓ The People: The Edomites were descendants of Esau who married an Egyptian the daughter of Ishmael. Gen. 36:3. They are represented today by the Arabians. They dwelt principally in caves, as the soft limestone of the country was easily hewn into homes, temples and palaces.

Cities: Principal cities were Bozrah, in Mt. Seir in neighbourhood of Mt. Hor the ancient capital. Isa. 34:6; 63:1.

Selah (the modern Petra) seems to have been their strong fort in the time of the kings of Israel. It is situated in the mountain district Southeast of the Dead Sea. II Kings 14:7.

Ezion-geber and Elath at the head of the Gulf of Akabah were its sea ports.

D. THE JOURNEY FROM EGYPT TO CANAAN:

The places and events of the forty years occupied by the journey and wandering of the Israelites cannot be definitely fixed in all cases, but for the most part they can be traced with certainty.

FIVE STAGES:

1. From Raamses to the Red Sea: Exod. 12-14. Num. 33:5-8

They left Raamses after the destroying angel had passed through the land. Exod. 12:31-36. Succoth (booths) probably not a city, was their first stopping place. Exod. 12:37. Etham (wall) was an unknown place on the edge of the desert. Exod. 13:20. It was probably near the great wall that stood across the Isthmus of Suez. They were in the Egyptian Desert by this time, a great wilderness of white sand.

This was the third day of their journey and from this point they were led by the pillar of cloud by day and the pillar of fire by night.

Exod. 13:21,22. Pi-hahiroth (swampy places where sedges grow) in front of which they camped, was between Migdol (tower) and the Sea, over against Baal-zephon.

Baal-zephon means lord of the North. Here they were shut in by the ridge Attakah upon their right, the sea upon their left, with Pharoah and his armies behind them. The promontory that ended at the Sea was called Ras-Attakah (head of Attakah). This was the point at which they crossed the Sea. They must have crossed a little below the town of Suez, where the Sea would be about three miles across, since the head of the Gulf at that time would be from 20 to 30 miles farther North.

The pillar of fire lighted their way and concealed their movements from the Egyptians, who in the morning followed them into the sea.

Exod. 14:19-31.

Moses would have led them by a shorter route but God had them brought by the way of the Sea for a two-fold purpose; to show His power and grace, and to prevent them being discouraged through conflict with the Philistines. Exod. 13:17.

II. From the Red Sea to Mt. Sinai: Exod. 14 to 19. Num. 33:8-15.

After crossing the sea they followed the coast line through the two narrow plains Etham and Sin, then turning Eastward they entered the Wilderness of Sinai. The crossing of the sea brought them into the great Wilderness of Shur. Three days later, in the Wilderness of Etham they reached Marah. Here the bitter waters were sweetened. At Elim, one day farther on, they found twelve wells of water and three score and ten palm trees. Their next encampment was by the Red Sea, their last stopping place, before they turned toward the East to leave the Gulf and Egypt behind them. Num. 33:10.

They passed through the Wilderness of Sin but no camping place is named. Num. 33:11,12. Here the manna was provided, also the quail. Exod. 16:1-13. Their next camping places were Dophkah, Alush and Rephidim, all in the Wilderness of Sinai. Num. 33:12-14. Here the rock was smitten to provide water for the multitude. Exod. 17:1-7. Here they fought their first battle when the Amalekites attacked them. Exod. 17:8-16. Deut. 25:17,18. They reached Mt. Sinai in the third month after they left Egypt. Here they remained for a year. Exod. 19:1. Num. 10:11.

Events at Mt. Sinai:

- a. The giving of the law. Exod. 19 to 31 (24:18).
- b. The worship of the golden calf. Exod. 32.
- c. The building of the tabernacle. Exod. 35-40.
- d. The numbering of the people. Num. 1,2.
- e. The Council of Jethro. Exod. 18. ✓

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III. From Mt. Sinai to Kadesh-Barnea:

After the numbering and organization of the people, the camp led by the ark of the covenant resumed its march. At Taberah (burning) because they murmured against God, some were destroyed by fire. Num. 11:1-3. At Kibroth-Hattaavah (groves of lust) where the mixed multitude murmured about the manna and lusted for flesh, quails were given, and were followed by a terrible plague. Num. 11:4-35.

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At Hazereth (villages) said to be near the head of the Gulf of Akabah, Miriam and Aaron spoke against Moses and his Ethiopian wife. Miriam was punished with leprosy, but was healed by the prayer of Moses. Num. 12:1-15. Kadesh-Barnea, (En-mishpat) Gen. 14:7, was in the wilder-

ness of Paran (Num. 12:16 - also considered to be in Zin). It was 11 days journey from Horeb. Deut. 1:2.

The exact location of Kadesh-Barnea is not known. Kadesh is no doubt a district, while Kadesh Barnea was a city. The probable site is Ain-Quadis immediately south of the border of Palestine 40 miles South of Beersheba and 165 miles Northeast of Mt. Sinai. It is now a fertile oasis supplied with water that flows freely from a limestone cliff.

Events at Kadesh:

Kadesh was the centre of the wanderings, the beginning and the end. It was the site of the assembled congregation of Israel upon two occasions.

First Series of Events:

- a. The twelve spies were sent forth to spy out the land. They went as far as Rehob near Hamath. They visited Hebron and brought forth fruit from the Brook Eschol near Hebron. Gen. 14:13. After 40 days they returned to Kadesh. Num. 13:1-25.
- b. The evil report of the ten spies called forth the judgment of God with the sentence that condemned them to wander in the wilderness for forty years until that present generation should have passed away. Num. 13:26-33; 14:26-35.
- c. The congregation rebelled against the judgment of the Lord and tried to force an entrance into the land. Num. 14:40-45. They were attacked by the Amalekites and Canaanites. (Amorites, Deut. 1:42-46). They were driven back as far as Hormah, a royal city of the Canaanites, which afterward belonged to Judah. Josh. 15:30. I Sam. 30:30.

IV. From Kadesh-Barnea to Ezion-geber and Return:

This stage of the journey covers a period of 38 years of which very little is recorded. The record breaks off at the end of Num. 14 and takes up the story again with the children of Israel back at Kadesh-Barnea, ready to march to the promised land. Num. 20. Only one event of the wandering has been recorded - the rebellion of Korah, Dathan and Abiram. Num. 16.

Second Series of Events.

- a. The death of Miriam.
- b. The chiding with Moses over the lack of water. Num. 20:2-6.
- c. The smiting of the rock and the sentence of death passed upon Moses and Aaron. Num. 20:7-13. Deut. 32:50,51.
- d. Messengers were sent to the King of Edom to ask permission to pass through his land. The request was refused. Num. 20:14-21.

V. From Kadesh Barnea to Moab. Num. 33:37-48; 20:22 - 21:20.

Because the Edomites refused them entrance, they were forced to make the long journey southward through the Arabah, along the West side of Mt. Seir, for the fourth time.

Mt. Hor. Here Aaron died and Eleazer assumed his office and duties. The camp remained here for 30 days to mourn for Aaron. Mt. Hor is on the East of the valley of the Arabah, on the edge of Edom, about midway between the Dead Sea and the Gulf of Akabah.

Its castle like summit rises in bleak grandeur from a massive base to a height of 4,000 ft. above sea level. It is now called Jebel Nebi-Harun (Mt. of Aaron).

Here they had victory over Arad, the king of the Canaanites and destroyed their cities as far as Hormah. Num. 21:1-3.

The Red Sea. From Mt. Seir they encamped at the Gulf of Akabah, touching the cities of Elath and Ezion Geber. Num. 21:4. Deut. 2:8.

From the Red Sea they passed along the edge of Edom until they came to the Brook Zered on the border of Moab. Deut. 2:8. Num. 21:4-12; 33:37-44.

It was in this section that they suffered the plague of the fiery serpents, where Moses lifted up the brazen serpent. Num. 21:5-9. The various camping places of the journey are given in Num. 33:39-49. They crossed the Zered, marched through Moab, crossed the Arnon into the country of Sihon, and encamped on the plains of Jordan opposite Jericho. (Num. 21:26 - plains of Moab opposite Jericho had once belonged to Moab.)

Events of the last stages of the journey.

A space of 40 years intervened between the report of the spies and their entrance into Canaan; thirty-eight years had elapsed when they crossed the Brook Zered which separated Edom from Moab. Num. 14:33,34, Deut. 2:14.

They pitched at Ije-abarim, then crossed the valley into Moab. Num. 21:11,12. They travelled through Moab across the Arnon, into the country of the Amorites. Num. 21:13,20. When they entered the country of Sihon, king of the Amorites, at the Brook Arnon, they sent messengers to ask permission to pass through the land. Sihon gathered an army and came against them, suffering defeat and death at Jahaz. Israel then possessed his land from the Arnon to the Jabbok. They continued Northward and conquered Og, king of the Amorites in Bashan and took possession of his territory. The decisive battle was fought at Edrei in the South of Bashan where Og was slain. Num. 21:25-35. This gave them possession of all the land on the East of Jordan.

Events on the Plains of Jordan.

The plain of Jordan or the plain of Moab was the sunken portion of the Jordan valley that had formerly belonged to Moab, but had been taken by Sihon. Num. 21:26. The Israelites must have remained there for some time since a number of important incidents occurred during their encampment.

(a) Balaam's prophecy. Num. 22 to 24.

The elders of Moab and of Midian were sent by Balak the king of Moab to Balaam at Pethor in Mesopotamia asking him to come and curse Israel. At the direction of God he pronounced three blessings upon Israel and uttered prophecies concerning some other nations. *Dec 20/48*

(b) The sin of Israel and the Plague. Num. 25.

When Balaam found himself unable to curse Israel, he taught Balak how to corrupt them. Rev. 2:14. A plague followed which was stayed only by the act of Phinhas the priest in the slaying of the man of Israel and the Midianitish woman. Num. 25:8.

(c) The numbering of Israel. Num. 26.

The people were numbered and classified according to their families, and Joshua was appointed leader. Num. 27:18.

(d) Campaigns against the Midianites and Moabites. Num. 31.

Moses recruited 12,000 men of Israel and sent them to war against the Midianites. They returned from the slaughter with enormous stores of plunder, prisoners and animals.

(e) The allotment of the territory East of the Jordan. Num. 32.

The tribes of Reuben and Gad and half the tribe of Manasseh received the portion of the land lying on the East of the Jordan from the Arnon to the Northern border of Bashan.

(f) The Repetition of the Law and recounting of the events of the Journey.

On the first day of the eleventh month of the 40th year, Moses gathered the children of Israel together to give to them his parting counsel. Duet. 1:3. He recounted the events of the journey, repeated all the commandments, the statutes and the judgments, that God had given him on Mt. Sinai.

- (g) The Call of Joshua. Deut. 21:7,14,23; 34:9.

Joshua who had acted as minister to Moses (Exod. 24:13) was chosen to lead the people into the land. He was given the charge publicly.

- (h) The Death of Moses. Deut. 32:49-52; 34.

God called Moses to go up from the plain to the top of Pisgah on Mt. Nebo to view the land that he was not to enter. It is called Abarim as well as Pisgah and Nebo. Num. 27:12; 33:47, Deut. 32:49, 34:1, Num. 21:20. Abarim was the ridge. It formed the Eastern wall of the Jordan valley opposite Jericho. Nebo was probably the highest peak, while Pisgah is believed to have been the shoulder of Nebo overlooking the valley.

IV. THE CONQUEST OF THE LAND OF CANAAN.

A. EAST OF JORDAN.

1. Former Occupants:

- a. Between the brooks Zered and Arnon were the Moabites.
- b. North of the Arnon were the Amorites divided into two kingdoms:
 1. The land of Gilead was ruled by Sihon with capital at Heshbon.
 2. The land of Bashan was ruled by Og, a descendant of Rephaim.
- c. The Midianites were on the border of the Arabian desert and were tributary to Sihon. Josh. 13:21.
- d. Near the Moabites and associated with them were their nomadic kinsmen, the Ammonites.

2. The Conquest:

The conquest of Canaan began with the division of the land East of Jordan, while Moses was still with them and was conducted under his leadership. It was nominally completed when the land West of Jordan had been divided under Joshua and was occupied by the twelve tribes.

a. The Conquest of Gilead: Num. 21:21-31.

Before the coming of the Israelites, Sihon had taken from the Moabites the land between the Arnon and the Jabbok and had added it to his territory north of the Jabbok. Num. 21:26,29. When Moses came to the boundary of Sihon, he dispatched messengers to the Amorites asking for the privilege to pass through.

The Amorites came out to meet them in battle at Jahaz on the Arnon. The Israelites defeated them and took possession of their land from the Arnon to the Yarmuk.

b. The Conquest of Bashan. Num. 21:32-35.

Following their victory over Sihon the Israelites set about to capture the rich pasture land of Bashan; they defeated Og at the battle of Edrei. vs. 32. The Eastern part of Bashan including Kenath was given to Nobah whose name it received. Num. 32:42, Judges 8:11.

The entire section of the land east of the Jordan was assigned by Moses to the three tribes, Reuben on the South, Gad in the middle portion, and the half tribe of Manasseh in the North. Num. 32.

B. WEST OF JORDAN.

Three campaigns directed by Joshua were conducted before the inhabiting tribes were conquered. They were never driven out nor fully conquered but remained to trouble Israel throughout her entire history.

1. Central Palestine: Josh. 3 to 8.

The conquest of central Palestine was less difficult than that of some other parts since its inhabitants, with the exception of the Canaanites, were a peace loving people. While they were still in

Deut. 7:1,2,3.

the plains of Moab across from Jericho, Joshua sent two spies across the Jordan to search out the city of Jericho and surrounding country.

The Crossing of the Jordan:

This signified the entrance to the land. The priests, bearing the ark of the covenant, were followed by the people. The waters parted at the entrance of the ark. Twelve stones were taken for a memorial, then the ark passed over. Josh. 3,4.

Gilgal:

They set up the memorial and camped at Gilgal in the Jordan valley. This became a permanent fortified camp. Josh. 5. Here they circumcised the young men who had been born in the wilderness. They also kept the Feast of the Passover. Here the manna ceased and they began to eat the natural food of the land.

Jericho:

They captured Jericho by supernatural means. Josh. 6.

Ai: They were defeated at Ai, near Beth-haven, east of Bethel, because of the trespass of Achan who had taken a Babylonish garment, a wedge of gold and 200 shekels of silver from the spoils of Jericho. Josh. 7 c.f. Josh. 6:18,19. Ai was then taken later by strategy and destroyed. It was an insignificant city where defeat was least expected after the splendid victory at Jericho. Achan was stoned. Josh. 7:3.

The Reading of the Law.

After the taking of Ai the entire camp of Israel, including the women and children with the strangers among them, went to the valley of Gerizim according to the commandment of Moses. Joshua read the law and the people, half of them upon Mt. Ebal and half on Mt. Gerizim, heard the words of the law and answered aloud to the blessings (From Gerizim) and the curses (Mt. Ebal). Josh. 8:30,35. Then they returned to Gilgal.

The League with the Hivites: Josh. 9:1-17.

The Hivites, occupying four cities of Gibeon, Chephirah, Beeroth and Kirjath-jearim, cunningly made a treaty with Joshua who bound himself to protect them. The pledge was kept but the Gibeonites were reduced to the position of servants of the tabernacle. Josh. 9: 18 - 27.

The Israelites were now in possession of the central part of Palestine as far north as the ridge of Carmel.

2. Southern Palestine: Josh. 10.

The Valley of Ajalon:

A confederacy of five kings was organized under the leadership of Adonizedec, king of Jerusalem, for the purpose of attacking the royal city of Gibeon. The Gibeonites appealed to Joshua for protection and he, under the cover of darkness, advanced through the mountain passes and made a great slaughter of the enemy at Gibeon.

Joshua pursued them by the way of Beth-horon to Azekah, where the Lord cast down great hailstones and killed more than were slain in battle. It was here that the sun stood still in the valley of Ajalon and the Lord fought for his people. vs. 12, 13.

The five kings fled and hid themselves in a cave and Joshua commanded the cave to be closed until the battle was over. Then they slaughtered the kings and took their cities and other strongholds: Libnah, Lachish, Gazer, Eglon, Hebron, and Debir. Joshua conquered the South country at this time, from Kadesh Barnea to Gaza (Josh. 10:41) including Hormah and Arad. Josh. 12:14.

This left Israel in possession of Central and Southern Palestine.

3. The Conquest of Northern Palestine. Josh. 11.

Jabin, king of Hazor, called together the rulers of other Northern cities, when he heard what had befallen the other sections of Canaan. They made their camp at Lake Merom. The Israelites, under Joshua, made a swift march up the Jordan valley from Gilgal and fell upon them suddenly, scattering them and destroying them. They burned their chariots, disabled their horses, destroyed their leaders and burned their cities. Josh. 11:1-14.

This closed the conquest. The land had rest from war, (Josh. 11:23) although for many years there was minor strife until the time when David was able to control the old inhabitants. They were never driven out of the land. *Jan. 16/52.*

4. Later Campaigns:

Many of the captured cities soon regained their strength and remained a constant source of irritation and danger to the new occupants.

a. Campaign of Judah and Simeon, and Caleb and Othniel. Judges 1:1-8.

Judah and Simeon united to drive the Canaanites out of their territory; connected with this campaign was one led by Caleb and Othniel.

1. Judah and Simeon fought against Bezek and they slew 10,000 men. They took Adonibezek the king and mutilated him as he had mutilated 70 chiefs whom he had taken in battle.
2. Judah and Simeon with Caleb and Othniel then went into the south country and took Hebron for Caleb, Judges 1:10-15, 20. Joshua had taken it earlier but it had been reoccupied by the Anakim and Amorites.

Caleb was 85 yrs. of age when Joshua allotted to him the city of Hebron in accordance with the instruction of Moses for his faithfulness as one of the spies, Num. 13, 14, Josh. 14:1-15.

Othniel recovered Debir south of Hebron and for his bravery received the daughter of Caleb for his wife. Judges 1:11-13.

3. Judah and Simeon left Caleb and Othniel at Hebron and went farther South where they took Hormah, then went to the coast where they took Gaza, Askelon and Ekron, Judges 1:16-18.

b. Campaign of Dan: Judges 18.

The tribe of Dan, unable to enlarge its borders because of its strong Philistine neighbours, sent five men to spy out the land and search for a new home, for Dan had not yet received all of his inheritance.

The spies went as far North as Laish, an unprotected Zidonian city, to which later 600 men with their families migrated.

Their first camping place was Kirjath-jearim in Judah which they called Mahaneh-dan (camp of Dan). Judges 18:12, 13:25. From there they went to the house of Micah in Mt. Ephraim from whence they carried the idols and priest of Micah, who was a Levite but not of the priestly line. They destroyed Laish, and in its place they built the city of Dan, the Northern outpost of the 12 tribes. *Jan. 21/52*

V. "THE DIVISION OF THE LAND BETWEEN THE TWELVE TRIBES."

The land was not given to all the tribes at one time. The land East of the Jordan was allotted during the lifetime of Moses when it was first conquered. Central Palestine was taken into possession by Judah, Ephraim, and the half tribe of Manasseh as it was captured. The remaining tribes received their inheritance by lot at a later time. Josh. 18, 19.

Last of all the Levitical cities and the cities of refuge were chosen. The exact boundaries are in many cases difficult or impossible to fix.

A. East of Jordan:

1. Reuben: Num. 32:1-18; Josh. 13:15-23.

Separated on the South from Moab by the river Arnon, it was bounded by the Syrian Desert on the East and the Dead Sea and Jordan on the West.

Description:

The land consisted of a precipitous mountain range along the Dead Sea coast, a low plain by the Jordan, and a rolling plain of excellent pasturage that stretched toward the Desert.

Cities:

Heshbon, capital of Sihon the Amorite king.

Dibon, which in the time of Jeremiah was in possession of Moab.

Jerem. 48:18, 22-24. Here the Moabite stone was found. It was broken by the Arabs but casts have been made of parts and fitted together so that the inscription is preserved.

Bezer, city of refuge.

Mt. Nebo, Baal-Meon, Kedmath, Beth-peor, Aroer, Medeba.

2. Gad. Num. 32:34-36, Josh. 13:24-28.

Situated north of the tribe of Reuben. It reached from a point a little North of the Dead Sea to the Sea of Galilee. On the East was the Desert.

Description:

The territory consisted of a portion of the Jordan Valley, the Eastern Mt. range and the rich well watered tableland. The Canaanites were never driven out of the valley.

Cities:

Rabbah or Rabbath-Ammon in the Southeast, near the Desert, the ancient capital of the Ammonites.

Jazer, a stronghold of the Amorites near the border of Reuben.

Ramoth-mizpeh or Ramoth-Gilead a strong city on the heights of Gilead in the Northeast portion. It was a city of refuge.

Mahanaim, Beth-Arim, Beth-Nimrah, Succoth, Zaphon, Jabesh-Gilead,

Penuel.

3. Manasseh. Num. 32:39-42, Josh. 13:29-31.

Situated in the Northern portion of the Eastern tableland. They were North of Gad in the portion called Bashan extending to Mt. Hermon on the North and from Jordan on the West to the Desert on the East.

Description:

Near the lakes Merom and Galilee it is mountainous with soil of volcanic origin. On the extreme East it is mountainous but the plain in the middle section is among the most fertile spots in Palestine. This lot was the largest of all those assigned to the tribes.

Cities:

Golan, a city of refuge, on the East side of the West mountain range.

Aphek, also on the East side of the Sea of Galilee.

Adrei, on the South Western slopes of the Eastern mountain range.

Ashtaroth, the ancient capital of the Rephaim. It was in the central section. Ashtaroth and Edrei were both capitals of Og of Bashan.

Kenath, a possession of Nobah, was at the foot of the mountain range on the East. Num. 32:42.

B. The Land West of the Jordan:

1. Judah: Joshua 15:1-63.

Judah was given the most valuable portion of the entire land, its Northern border ran South of Jericho from the head of the Dead Sea across to the Mediterranean but not in a direct line. It passed along the side of the mountain that was the Southern section of Jerusalem so that Judah's inheritance included the valley of Hinnom but not the city of Jerusalem. However it was afterward changed so that the line ran through the middle of the city directly through Solomon's Temple. Josh. 15:8; 18:28.

It extended to the extreme limit of the promised land bounded by the Arabian Desert and the River of Egypt.

Caleb was given for an inheritance the city of Hebron in the territory of Judah. Josh. 15:13. Simeon was afterward given the Southern portion of his tribe.

Description:

Along the shore of the Dead Sea lay the uninhabitable waste of Jeshimon. West of Jeshimon was the hill country, the home of the tribe. West of that was the section called Shefelah, the rolling foothills between the mountain district and the Maritime plain. This portion remained in the possession of the Philistines and was never occupied by Judah.

Cities:

The Philistine cities of the Coast:
Ashdod, Askelon, Gaza. They were never occupied by the Israelites.

The Philistine cities of the Plain:
Gath and Ekron.

Hebron, Caleb's inheritance.

Debir, Othniel's conquest.

Libnah and Lachish, in the Shefelah, whose kings Joshua had slain.

Engeddi, on the Dead Sea in the wild of Jeshimon.

Bethlehem, city of David, birthplace of Christ.

Kirjath-jearim, the resting place of the ark of the covenant.

Moan, Carmel, and Ziph in the mountain section.

2. Ephraim: Josh. 16:1-10.

The territory of Ephraim was situated at about the middle of the land and was among the choicest. It extended from the Jordan on the East to the Mediterranean on the West. vs. 7,8.

Mt. Ephraim was a general name for the entire district. In the time of the divided kingdom the name of this tribe was often used to designate the ten tribes. Because the Canaanites were in the valley and the Maritime plain, the Ephraimites asked for a large lot, to which Joshua replied that they should drive out their enemies since they were such a large and strong people. This they did only in part. Josh. 17:17,18.

Timnath-Serah, the inheritance of Joshua and his burial place. Josh. 19:50, 24:30.

Samaria, the capital city of the ten tribes was afterward built in the territory of Ephraim.

3. Manasseh: (on the West) Josh. 17.

The half tribe of Manasseh on the West was situated between Ephraim and the Northern slope of Mt. Carmel, and extended from the

Six - long hills

Jordan to the Mediterranean Sea.

The valley of the Jordan, plain of Esdraelon and the plain of Sharon on the Sea shore, were all held by the Canaanites. The tribe was confined to the mountain section. This portion was given to the daughters of Manasseh. vs. 3-6.

Description:

Besides the plains possessed by the Canaanites this lot contained some valuable land and important cities. Carmel was well wooded and had valuable vineyards and olive orchards.

Important Cities:

Cities of the Canaanites:

Bethshean, Iblean, Endor, Taanach, Megiddo, Dor.

Cities of the Mountain Region:

Geba and Dothan.

The Seven Remaining Tribes:

These received their portion afterward. Joshua assembled the congregation together at Shiloh in Ephraim, where they set up the tabernacle. He upbraided them for their slackness in possessing the land. Three men were appointed from each tribe to go through the remaining land and divide it into seven parts. After this had been done, Joshua cast lots for them.

4. Benjamin: Josh. 18:11-28.

Situated between Judah and Ephraim with the Jordan on the East and the tribe of Dan on the West. It was a small portion, only 26 miles from East to West and 12 miles from North to South, but it was an important one, both in position and events.

Description:

It was a section of lofty heights and deep ravines 2,000 ft. above the Mediterranean and 3,000 ft. above the Jordan valley.

Important Cities:

Jerusalem, capital of the later empire.

Jericho, the first conquest.

Gilgal, the military centre.

Bethel, the place of Jacob's vision. (afterward belonged to Ephraim).

Gibeon.

Gibeah, the home of Saul the king.

Ramah, home of Samuel.

Michmash, place of Jonathan's victory.

Beeroth, Mizpeh.

5. Simeon: Josh. 19:1-9.

The tribe of Simeon was given the Southern portion of Judah's lot, bordering on the desert.

Important cities:

Beersheba, and Gerar where Abraham and Isaac spent so many years.

Arad and Hormah, important in the wilderness wanderings.

Ziklag, afterward given to David by the Philistine king.

6. Zebulun: Josh. 19:1-16.

The territory of Zebulun was between that of Issachar on the South and Naphtali and Asher on the North. It reached from the Sea

of Chinnereth, according to Josephus, to the Mediterranean. Gen. 49:13. Its southern boundary was the mountain range on the North of the plain of Esdraelon.

Important Cities:

- Gath-hepher, called Gittah-hepher, the home of Jonah. 2 Kings 14:25. Ajalon, Judges 12:12 to be distinguished from Ajalon in Dan. Bethlehem, to be distinguished from Bethlehem in Judah.

- Kitron and Nahalal, held by the Canaanites. Judges 1:30.
7. Issachar: Josh. 19:17-23.

The tribe of Issachar was between Manasseh and Zebulun. It was triangular in shape and extended from the Carmel ridge to the Jordan, and from Gilboa to Tabor, enclosing the plain of Esdraelon. It was one of the most fruitful portions of the land, but the Canaanites were able to retain the plain of Esdraelon and the Jordan valley, so that the tribe was confined almost entirely to the mountain district.

Important Cities:

Jezreel, Shunem, Haphraim, Engannim, a city of the Levites.

New Testament cities later in this territory: Cana, Nazareth and Nain.

8. Asher: Josh. 19:24-31.

This tribe possessed the rich plain on the sea coast from Achzib to Sidon, reaching inland about 8 miles. The Canaanites held most of the important cities but the Asherites dwelt among them, shut off to quite an extent from their own people. Judges 1:32; 5:17.

Important Cities:

Achsaph, the seat of the Canaanite king. Josh. 11:2.

Beth-Dagon, means house of Dagon, centre of Philistine worship.

Cabul, Hebron, named for the third son of Kohath.

Rehob, the Northern limit of the land searched by the spies.

Achzib, on the coast north of Acre, from which the Canaanites were not expelled. Judges 1:31.

Aphek, Canaanites not driven out. /

9. Naphtali: Josh. 19:32-39.

Naphtali was the most Northern of the tribes and occupied a section running North and South. They had the Jordan and the Sea of Chinnereth on the East, the tribe of Zebulun on the South and Asher on the West. It was a valuable and fruitful section.

Important Cities:

Kedesh, a city of refuge.

Hamath or Hamath-dor, Josh. 21:32, where the hot springs of Tiberiad were situated.

Chinnereth, Jabin, Abel-Beth-Maachah. II Kings 15:29.

Beth-Shemesh.)

Beth-anath:) two fortified cities from which the Canaanites were never driven out. Judges 1:33.

Dan: This city was within the limits of Naphtali, afterward occupied by Dan.

10. Dan: Josh. 19:40-48.

Dan was the last of the tribes to receive his lot. He was

situated between Judah and Ephraim and between Benjamin on the East and the Mediterranean on the West. It was a fertile tract with many valleys and some plain. It was never entirely possessed by them but was to a large extent in the hands of the Philistines or the Amorites, Judges 1:34, who forced the Danites into the mountains.

Important Cities:

Joppa, on the sea coast.

Ekron, one of the five Philistine cities.

Zorah, on the border between Judah and Dan. It formerly belonged to Judah. It was the birthplace of Samson. Judges 13:2.

Eshtaol, near Zorah, where Samson was buried. Judges 13:25, 16:31.

Ajalon, where Joshua commanded the sun to stand still. It was a frontier town which was sometimes said to be in Ephraim. I Chron. 6:69. It also was sometimes said to be in Judah. II Chron. 11:10.

Timnath, the home of Samson's wife, was on the border of Judah. Judges 14:1-5.

The Northern Colony of Dan:

Because the territory allotted to Dan, was too small, they planted a colony in the extreme northern limit of the land. They captured a Zidonian city of Laish in the territory of Naphtali and changed its name to Dan. Judges 18. The city is now Tell-el-Kadi at one of the sources of the Jordan. Dan marked the Northern extremity of the land as Beersheba marked the Southern. Hence the expression "from Dan to Beersheba".

11. Levi:

They did not receive a lot because they were a priestly tribe but were given 48 cities in the portions of the other tribes. Num. 35:7, Josh. 21:41. These cities may be divided into two groups;

1. 13 cities for the priests proper, the descendants of Aaron.

2. 35 cities for the Levites, the subordinate priests. Six of these were set apart for cities of refuge. Josh. 20:1-9.

a. Levitical cities for the priests:

These 13 cities were all situated in the tribes of Judah, Simeon and Benjamin. Nine from Judah and Simeon, Josh. 21:1-16, and four from Benjamin, Josh. 21:17-19.

From Simeon and Judah:

Hebron, a city of refuge. Holan Beth-shemesh.

Libnah Debir

Jattir Ain

Eshtemoa Juttah

From Benjamin:

Geba, Gibeon, Anathoth, Almon.

b. The Cities of the Levites:

1. Kohathites: The remaining Kohathites received 10 cities. Josh 21:20-26.

From the tribe of Ephraim:

Shechem, a city of refuge.

Gezer, Kibzaim, Beth-horon.

From the tribe of Dan: Eltekah, Gibethon, Ajalon, Geth-rimmon.

From the tribe of Manasseh: Taanach, Gath-rimmon.

Kohath was the second son of Levi. In the journeys with the tabernacle the Kohathites had charge of the most Holy of the vessels. Num. 4:4-15.

2. Gershonites: received 13 cities. Josh. 21:27-33.

From Manasseh: on the East:

Golan, a city fo refuge.

Beeshterah.

From the Tribe of Issachar:

Kishon, Dabareh, Jarmuth, En-gannim.

From the tribe of Asher:

Mishal, Abdon, Helkath, Rehob.

From Naphtali:

Kedesh, a city of refuge.

Hammath-dor, Kartan.

Gershon was the eldest of the three sons of Levi and was born in Canaan before the descent into Egypt. The Gershonites had charge of the coverings of the tabernacle, the curtains, the hangings, the cords, Num. 3:25,26; 4:25,26.

3. Merarites: received 12 cities. Josh. 21:34-40.

From the Tribe of Zebulun:

Jokneam, Kartah, Dimnah, Nahalal.

From the tribe of Reuben:

Bezor, city of refuge.

Jahazah, Kedemoth, Mephaath.

From the Tribe of Gad:

Ramoth in Gilead, a city of refuge.

Mahanaim, Heshbon, Jazer.

Merari was the third son of Levi. They consisted of two families, the Mahlites and Mushites. I Chron. 6:19,47. They were in charge of the boards, the bars, pillars and sockets of the tabernacle, and the pillars, sockets, pins, cords, instruments or tools of the court of the tabernacle. Num. 4:29-33.

c. The Cities of Refuge:

Six cities of refuge were set apart for places to which the man slayer might flee for protection. They were situated three on each side of Jordan, the North, middle and south.

East of Jordan:

Bezer in Reuben, South.

Ramoth-gilead in Gad, centre.

Golan in Manasseh, North.

West of Jordan:

Hebron in Judah, South

Shechem in Ephraim, centre.

Kedesh in Naphtali, North.

NOTE: SONS OF JACOB WITH THEIR MOTHERS:

Gen. 29:32-30:24; 35:16-18.

<u>Leah.</u>	<u>Bilbah</u>	<u>Zilpah</u>	<u>Rachel</u>
1. Reuben	5. Dan	7. Gad.	11. Joseph
2. Simeon	6. Naphtali	8. Asher	12. Benjamin.
3. Levi			
4. Judah			
9. Issachar.			
10. Zebulun.			
Dinah.			

COMPARATIVE SIZES OF THE TERRITORY

Manasseh on East	2,500	Sq. Mls.
Judah	1,400	" "
Gad	1,300	" "
Simeon	1,000	" "
Manasseh on West	800	" "
Naphtali	800	" "
Reuben	700	" "
Ephraim	600	" "
Dan	500	" "
Issachar	400	" "
Zebulun	300	" "
Asher	300	" "
Benjamin	300	" "

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VI. PALESTINE UNDER THE JUDGES.

From the time of Joshua to the kingdom of Saul, the Israelites were ruled by men who arose to meet the need of the hour. They were men of character and strength through whom the Lord wrought deliverance from the oppressor. Some of them ruled over a limited region and in some cases two at one time exercised leadership over different parts of the nation.

The Judges were given for a space of 450 yrs. - a period of several oppressions and deliverances. Acts. 13:20

The social condition that made judges necessary was the result of the contact of God's people with the heathen tribes of the land. They settled down among the inhabitants of the land when they should have driven them out. Judges 1:21,27-36. They inter-married with them and served their gods and worshipped in their high places. Judges 3:5-7; 10:13-16; Josh. 16:10; 17:12,13. Judges 14:1-4; 6:25; 16:3-5.

OPPRESSIONS and DELIVERANCES:

1. Mesopotamian Oppression: Judges 3:1-11.

Israel fell into idolatry and the Lord delivered them into the hand of Cushan-rishathaim, probably a Hittite king, for a period of eight years.

FIRST JUDGE - Othniel. God raised up a deliverer in the person of Othniel who judged the nation 40 yrs.

2. Moabite Oppression: Judges 3:12-30.

The Moabites, Ammonites and Amalekites under Eglon, king of Moab, took possession of Jericho and oppressed Israel 18 yrs.

SECOND JUDGE - Ehud. He was a Benjamite, a left-handed man, who gained entrance to the King of Moab and slew him. He called the Ephraimites to defend the fords of Jordan against the attacking Moabites. 10,000 men of Moab were slain. The land enjoyed peace for 80 yrs.

3. Philistine Invasion: Judges 3:31.

This attack was made during the Judgeship of Ehud.

THIRD JUDGE - Shamgar. He slew 600 Philistines with an ox goad.

4. Canaanite Oppression: Judges 4:1-5,31.

Jabin, king of the Canaanites and Sisera his general conducted a campaign in the vicinity of the plain of Esdraelon. The brunt of the battle was borne by Zebulun, Naphtali, Benjamin and Manasseh on the East. The army of Jabin, well equipped and innumerable, struck terror to the hearts of the ill equipped Israelites. Judges 4:3,7; 5:8.

FOURTH JUDGE - Deborah.

FIFTH JUDGE - Barak.

Deborah and Barak with the forces of Israel swept down upon the Canaanites from Mt. Tabor. The forces of nature aided Israel with the thunder-storm and hailstones. The storm was so great that the Kishon, already swollen, overswept the boggy valley. Because of the great faith of Deborah, Sisera was delivered into the hands of a woman (Jael) instead of Barak. Israel enjoyed peace for 40 years.

5. The Midianite Oppression: Judges 6 to 8.

The central portion of the land was overrun for several years by groups of Nomadic Eastern people including Midianites, Amalekites and Ishmaelites. Judges 6:1,3; 8:24.

SIXTH JUDGE - Gideon. - Gideon was called Jerubbaal. He lived near Shechem in Manasseh and was chosen by the Lord to deliver His people. He made his attack from Mt. Gilboa while the enemy was encamped at the foot of the hill Moreh. The Midianites fled down the Jordan valley, past Beth-shittah, Abel-Meholah and Tabbath, while Gideon called on the men of Ephraim to come out and intercept them. The Ephraimites crossed at Beth-barah and captured two of the princes of Midian, Oreb and Zeeb, whom they slew.

Gideon continued in the pursuit of the Midianites but was inhospitably received by the men of Succoth and Penuel. At Karkor he captured two of their kings, Zebah and Zalmunna, whom he slew along with their 15,000 men, all that remained of their 120,000. Gideon returned and punished the cities of Succoth and Penuel.

Abimelech: (a false judge - called the bramble king. Judges 8:33-9:16).

Abimelech was a usurper, the son of Gideon. He slew 70 of his brethren living in his father's house - only Jotham was saved. Jotham spoke the famous fable of the trees of the forest that chose the bramble for a king to reign over them. Abimelech reigned over a small district at Shechem for eight years.

SEVENTH JUDGE - Tola. Judges 10:1,2. - Tola, from the tribe of Issachar judged Israel from Shamir in Mt. Ephraim for a period of 23 yrs.

EIGHTH JUDGE - Jair. Judges 10:3-5. - Jair, a Gileadite judged East of Jordan for a period of 22 yrs. He had 30 sons and possessed 30 cities in the land of Gilead.

6. The Ammonite Oppression: Judges 10:6-18.

For a period of 18 yrs. Israel was oppressed by the Ammonites on the East of Jordan and by the Philistines on the West of Jordan.

NINTH JUDGE - Jephthah. Judges 11 - Jephthah lived at Tob or Ish-tob. He was a free-booter at the head of a band of outlaws. He was an outcast, an illegitimate son of Gilead, a half civilized Bedouin chief. His mother was an Aramean woman. He judged Israel six years.

He tried to bring about peace by diplomacy but failing that he called upon the Lord to judge between Ammon and Israel. He had victory over the Ammonites.

Sacrifice of his daughter:

Jephthah's vow concerning his daughter was voluntary, but it placed upon him an obligation in return for God's favor. Human sacrifice was common in the regions of Syria, Ammon and Phoenicia. The offering of Isaac was not considered unreasonable.

War between Jephthah and Ephraim followed the victory, when 42,000 men of Ephraim fell at the fords of Jordan. Judges 12:1-7.

TENTH JUDGE - Ibzan. Judges 12:8-10. - Ibzan, a native of Bethlehem in Zebulun, judged Israel seven years.

ELEVENTH JUDGE - Elon. Judges 12:11,12. - Elon, a native of Ajalon in Zebulun judged Israel 10 years.

TWELFTH JUDGE - Abdon. Judges 12:13-15. - Abdon, a native of Parathon in Ephraim judged Israel eight years.

7. The Second Philistine Oppression: Judges 13:1.

The Philistines oppressed Israel 40 years.

THIRTEENTH JUDGE - Samson - who was a Nazarite of the tribe of Dan. He is the only one of the judges whose entire life is dealt with. Four chapters of Judges are devoted to his exploits. He performed many personal acts of great bravery and daring but did not lead an army. He gained victories in Askelon (Judges 14:19) Timmath (Judges 15:1-16) and Lehi (15:14-20) and in his death at Gaza. (Judges 16:23-31). He judged Israel 20 years.

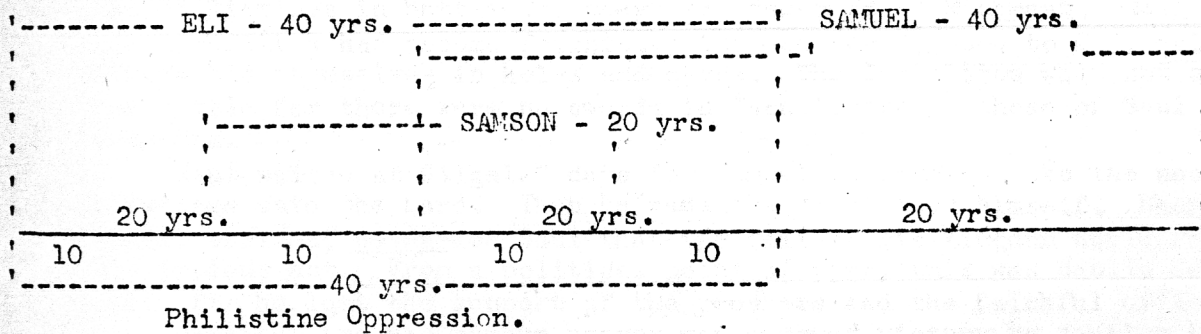
FOURTEENTH JUDGE - Eli. I Sam. 4:18. Eli was an high priest, a descendant of Ithamar, a son of Aaron. He ruled from Shiloh, the religious centre and judged Israel 40 years.

Because of the evil nature of his sons and Eli's lack of restraint, the priesthood was taken from his family and restored to the house of Eleazer. The transfer did not take place until the time of Solomon.

At the end of Eli's life the ark of the Lord was taken in battle by the Philistines; his two sons were killed on the same day as well as Eli himself who fell from his seat at the gate of the city when the news concerning the ark was brought to him.

Eli was contemporary with Samuel and Samson - the 40 years of Philistine oppression.

CHART SHOWING THAT SAMUEL, SAMSON, and ELI WERE CONTEMPORANEOUS.



FIFTEENTH JUDGE - Samuel. I Sam. 7:6, 15-17. - Samuel was born at Rama. He ruled from the loss of the ark, (death of Eli) unto the anointing of Saul. He gave judgment until his death. (8:1-6). After the recovery of the ark he gathered Israel together at Mizpeh for a religious revival. The cities that the Philistines had taken from Israel were restored and peace was established between the Israelites and the Amorites. I Sam. 7:14. The four stations of judgment were Gilgal, Bethel, Mizpeh and Rama. His sons who were ungodly, judged at Beersheba. (8:2).

VII. THE KINGDOM OF SAUL.

A. The Appointment:

1. Israel demanded a king, that they might be like other nations. I Sam. 8:5-22. This was in spite of Samuel's warning. vs. 10-22.
2. The Choosing of Saul: I Sam. 9 to 12. - Saul, a Benjamite, visited Samuel the seer, at Rama. I Sam. 9:7-14. Here Samuel anointed Saul. (10:1).
3. The Presentation of Saul by Samuel: Samuel called the people together to

Mizpeh where he presented Saul to them as their king. The people shouted and said "God save the king." vs. 24. Samuel wrote the record in a book and Saul returned to his home at Gibeah. (10:25,26).

Saul was rejected by some of his own home, called the children of Belial, but after his victory at Jabesh-Gilead, he was formally accepted as king. This took place at Gilgal.

B. The Wars of Saul: I Sam. 11 to 18.

1. The Ammonite War. 1 Sam. 11.

Under their king, Nahash, the Ammonites invaded the territory East of Jordan and besieged Jabesh-Gilead, demanding that the people should submit to having their right eyes thrust out. Saul gathered an army of 330,000 men at Bezek. The people of Jabesh Gilead were rescued and the Ammonites were scattered and slain. Upon the advice of Samuel the people went to Gilgal where they rejoiced over the victory and made Saul king, thus renewing the kingdom. vs. 14,15.

2. The Philistine War. 1 Sam. 13, 14.

The Philistines held the cities of Geba, Bethel and other cities as outposts. When Saul had been king, two years, he undertook to free the land of Philistine oppression. He organized a standing army of 3000 men, taking 2000 with him to Bethel and leaving 1000 with Jonathan in Gibeah. Jonathan struck the first blow at Geba near Gibeah where he routed the Philistines.

Saul then called the people to follow him to Gilgal to prepare to meet the Philistines in battle for they were encamped at Michmash. Meantime the Israelites had become frightened and scattered, some to Gad, while others hid themselves in holes and caves. The Israelites were not equipt for battle for there were no swords in Israel, except those of Saul and Jonathan.

Saul waited at Gilgal 7 days for Samuel to come to make the necessary offerings unto the Lord. Then he made the sacrifices himself. When Samuel arrived, he warned Saul that the fall of his kingdom would follow his impious act. From a political point of view, this was Saul's downfall, for he lost the support of the prophets and the faithful of Israel.

Jonathan and his armour bearer won a great victory by routing the Philistines from Michmash and bringing confusion into their ranks. Saul and his men followed the fleeing Philistines. Through ignorance of Saul's commandment to taste no food, Jonathan disobeyed and dipped his staff into honey and tasted it. His father sought his life in accordance with his decree but Jonathan was rescued by the people. (1 Sam. 14:44,45).

Throughout the entire reign of Saul, the Philistines continued to hold their fortresses.

3. The Moabite War: 1 Sam. 14:47.

This may have taken place in connection with the Ammonite campaign. No battle fields are mentioned. It resulted in the defeat of the Moabites, but not in their subjection.

4. The Edomite War: 1 Sam. 14:47.

This one may have been at the same time as the Ammonite and Moabite wars. It is quite probable that the Edomites were in alliance with the other two against Israel.

5. The Syrian War: I Sam. 14:47.

This campaign was conducted against the kings of Zobah. Zobah, in Syria, north of Damascus, was the seat of a kingdom until it was subjected by David. No places or events are recorded.

6. The Amalekite War: I Sam. 14:48 - 15:35.

The Amalekites were ancient enemies of Israel. God called Saul to smite Amalek and to utterly destroy him, not to merely conquer him. The Kenites, who had befriended Israel in time past were advised to separate themselves from Amalek.

Saul gathered his army at Telaim on the South border, probably same as Telem between Beersheba and the Dead Sea. Saul pursued the Amalekites to Shur but failed to carry out the Word of the Lord to utterly destroy them. He spared Agag and preserved the best of the sheep and the oxen, carrying them captive to Gilgal. Samuel came to meet Saul at Gilgal and declared to him that the Lord had rejected him as king. Saul's decline was rapid after this event.

David Chosen King:

David was chosen by the Lord to be king of Israel and was anointed by Samuel. I Sam. 16:1,12,13. Because of his skill with the harp, David was brought to Saul to soothe him with his music when the evil spirit troubled him. David became Saul's permanent armour bearer and took up residence in the royal palace. vs. 17-23. ✓ Feb. 1/52.

7. The Second Philistine War: I Sam. 17 & 18.

The Philistines prepared for battle, were encamped at Ephes-dammim between Shochoh and Azekah, while the Israelites were across the valley of Elah. Here David in his first public appearance met and killed the giant Goliath. As a result the Philistines fled and were pursued by the Israelites to the very gates of Gath.

N.B. Goliath: (means splendour) He was a descendant of the Anakim of whom the scattered remnant took refuge with the Philistines, after their dispersion by the Ammonites. Deut. 2:20,21. II Sam. 21:19,22. Josh. 11:22. His height was six cubits and a span. (a span equals 9", a cubit generally 18".) His coat was 5,000 shekels of brass in weight, 165 lbs. The spear head was 600 shekels of iron, 20 to 25 lbs.

David soon became an object of jealousy, with the suspicion of the King resting upon him. I Sam. 18:6-9. However between him and Jonathan a great friendship had sprung up. From this time, Saul feared David and sought his life.

Saul promised David his eldest daughter Merab for his wife but instead he gave her to Adriel and gave Michal to David. I Sam. 18:17-30.

8. The Third Philistine War: I Sam. 19:6-8.

Saul repented in his attitude toward David and declared that he should not be killed. David won a great victory at this time but the evil spirit came upon Saul again so that he threw his javelin at David as he played his harp for him. David dodged the weapon and it stuck in the wall behind him. From this time David was forced to protect himself from Saul.

C. SAUL'S PURSUIT OF DAVID: I Sam. 19 to 28.

Saul now openly feared and hated David. He made frequent attacks upon his life so that David was forced to wander and to flee from place to place until the death of Saul.

Place and Events of Wandering:

1. Gibeah: The capital where David lived with Saul and where he was upon several occasions threatened with death until he fled to Ramah. 1 Sam 19:1-17.
2. Ramah: 1 Sam. 19:18-24. David went to Samuel at Naioth in the neighbourhood of Ramah where they dwelt with the prophets. (Naioth means dwellings probably the huts of a school of the sons of the prophets. (Saul sent messengers to take David who when they saw the prophets prophesying, also prophesied, Saul then went to take David and he prophesied also while David escaped and returned to Gibeah.
3. Gibeah: 1 Sam. 20.
David returned to the home of Saul where he sought out Jonathan to inquire of him the reason for his father's displeasure. The two men made a covenant and renewed their vows. Jonathan shot the arrows for a token.
4. Nob: 1 Sam. 21:1-9.
David's first stopping place in his permanent exile was at Nob, where the tabernacle stood. The priests gave David and his young men the shewbread also the sword of Goliath. Doeg carried the information to Saul, and for their act of kindness and hospitality to David, the priests were slain 85 in all. 1 Sam. 22:6-23. Nob is believed to have been about two miles north of Jerusalem.
5. Gath: 1 Sam. 21:10-15.
One of the five Philistine cities on the border between Judah and Philistia. David was recognized and suspected by the Philistines and only escaped by feigning madness.
6. Adullam: 1 Sam. 22:1,2.
David hid himself in the cave of Adullam in the low country South of Gath which abounds with immense caverns. Here his brothers, his aged parents, and all who were in distress or in debt or were discontented, in all about 400 men were gathered unto him and David became captain over them.
7. Mizpeh: 1 Sam. 22:3-5.
To find a refuge for his parents David went to the King of Moab and placed them in his care, while he and his men took up their abode at Mizpeh in a place called the "hold".
8. Hareth: 1 Sam. 22:5-23.
Upon the advise of the Prophet Gad, David left the "hold" and returned to Judah where he entered the forest of Hareth. Here he received the news of the massacre of the priests and was joined by Abiathar bearing the ephod of the high priest.
9. Keilah: 1 Sam. 23:1-13.
Situated in the mountains Northwest of Hebron. To save the inhabitants of Keilah, David led an attack against the Philistines and because it was a walled city, Saul planned to attack it in order to take David. David and his men, learning that the ungrateful people of Keilah were about to deliver him into the hand of Saul, fled to the edge of the Wilderness between Hebron and the Dead Sea, called Jeshimon (waste).
10. Ziph: 1 Sam. 23:14-24.
David for a time remained in a mountain of Ziph, Southeast of Hebron. Here he met Jonathan for the last time and the two made a covenant. The Ziphites prepared to deliver him to Saul and so he was forced to flee again.

11. Maon: I Sam. 23:24-29.

Situated south of the Wilderness of Jeshimon, 7 mls. south of Ziph. Here David evaded Saul by going around the mountain. When David was in great danger of being taken, he was saved by the fact that Saul was suddenly called away to repel an invasion of the Philistines.

12. En-gedi: I Sam. 24.

A city situated in the precipitous cliffs overlooking the Dead Sea on its West coast. Saul sought rest in the very cave where David and his men were in hiding. While Saul slept, David arose and cut off the skirt of his robe, but graciously saved his life when he could easily have slain him. After this David and Saul made a peace pact and Saul returned home but David and his men went to the "hold".

13. Paran: I Sam. 25:1.

From Paran, David sent his men to Nabal at Carmel. Nabal railed against him and David went up with his men to take him. Nabal's wife Abigail set out with fruit and provision for David and his men and by her wisdom and generosity turned David from his purpose of plundering Nabal. Nabal was turned to stone, and died ten days later.

14. Hachilah: I Sam. 26.

This was a hill in the neighbourhood of Ziph in Judah. It was the scene of David's second act of mercy in sparing Saul, when he penetrated to the very centre of Saul's camp at night, probably in the moonlight. He carried away Saul's spear and cruise of water.

15. Gath: I Sam. 27:1-3.

Despairing of ever finding safety in the realm of Saul, David took refuge in Gath, the Philistine capital. He was received by Achish and was given the city of Ziklag for a home.

16. Ziklag: I Sam. 27:4-12.

A Philistine city on the Southern border of Judah. Here David remained for one year and four months, and invaded native tribes in the South of Judah. He went with the Philistines to Aphek.

17. Aphek: I Sam. 28:1,2; 29:1-11.

This was a Philistine camp situated in Mt. Ephraim. David was sent back for fear he would desert to the Israelites.

18. Ziklag: I Sam. 30.

When David returned to Ziklag he found that his home had been plundered and burned by the Amalekites. All the wives and children of David's men were taken captive.

After consulting the Urim, David pursued the Amalekites and recovered all the goods. He sent the spoil for presents to the elders of Judah.

19. Hebron: II Sam. 2:1-4.

Two days after David's return from the slaughter of the Amalekites, word came that Saul had been killed. The Lord directed him to Hebron where he was anointed King over Judah.

D. The Death of Saul: (4th Philistine War, I Sam. 31, II Sam. 2.

The armies of the Philistines met at Aphek, their old rallying place, in Benjamin. I Sam. 4:1. The Israelites were at Jezreel at the foot of Mt. Gilboa. Saul consulted the Urim and when he received no answer he sought out the witch of Endor. Samuel appeared and warned him that on the morrow he should die. I Sam. 28:5-20.

The battle was fought the following day; Saul and his three sons were slain and Israel suffered the greatest defeat thus far in her history. Saul's body was fastened upon the wall of the Canaanite city of Bathshan, but was rescued by the warriors of Jabesh Gilead in gratitude of Saul's deliverance of them at the beginning of his reign.

Saul's defeat and death left the Philistines in possession of the

Plain of Esdraelon and the Jordan valley as well as most of the central part of the country. Saul had reigned forty years. Acts. 13:21.
 N.B. The Ephod: Exod. 28:6-14.

A sleeveless garment of two parts, a back and a front that fastened together on each shoulder with a brooch of stone. Each stone was engraved with the names of six tribes. The ephod is a part of the official dress of the high priest and is worn over his robe. It was made of linen richly embroidered in colors and in gold. The breastplate containing twelve precious and semi-precious stones, one for each of the tribes was fastened to the ephod above the girdle by means of laces and rings. The upper corners of the ephod were fastened to the shoulder stones with chains of gold. A fold or pocket beneath the breastplate contained Urim and Thummim.

Urim and Thummim. (Lights and Perfections).

This part of the equipment of the high priest is not known. Some are of the opinion that they are two stones that were drawn as lots but the most popular opinion is that the answers were given by scintillations of light as through a prism. The priest consulted them for the purpose of finding the will of God. The evidences indicates that they were precious stones of great beauty.

SECTION VIII. THE EMPIRE OF DAVID AND SOLOMON:

David's kingdom at the beginning consisted of an area of 1,500 sq. mls. This included the territory of Judah, Simeon and Benjamin. The Kingdom of Saul had an area of 6,000 sq. mls. The twelve tribes under Joshua had occupied 12,000 sq. mls. When Solomon succeeded to the throne of Israel his Empire covered 60,000 sq. mls.

THE REIGN OF DAVID:

A. David's Reign over Judah: II Sam. 1 to 4.

At the direction of the Lord, David went from Ziklag to Hebron after the death of Saul. Here he was made King over Judah and reigned from Hebron for a period of seven years, six months. II Sam. 5:5.

Ishbosheth, King of Israel:

At Mahanaim, Abner made Ishbosheth king over the Northern tribes. He reigned two years; the only battle of this period was fought at Gibeon. Ishbosheth's kingdom weakened while David's increased. II Sam. 3:1.

Abner finally deserted Ishbosheth and joined David, II Sam. 3:7-22, but when Joab, David's nephew, the general of his army, heard of it, he treacherously murdered Abner.

The Murder of Ishbosheth:

Ishbosheth was murdered by two of his own men who brought his head to David, thinking to please him. David buried the head in the tomb of Abner and avenged the murder by hanging the two men over the pool of Hebron. II Sam. 4.

B. David's Reign over Israel:

Following the death of Ishbosheth, David was accepted as king by all Israel, and was anointed at Hebron for the second time. I Chron. 11:3. He reigned over the united kingdom for a period of 33 yrs., 40 yrs. in all.

He took the city of Jerusalem from the Jebusites, changed its name to the City of David and made it his capital. II Chron. 5:1-9. Hiram, king of Tyre, built a palace for David upon Mt. Zion. I Chron. 11:4-9, II Sam. 5:6-12.

The Battle with the Philistines:

The Philistines attacked David and two battles were fought in the valley

of the Rephaim. The Philistines were defeated. II Sam. 5:17-25.
The Valley of Rephaim: was also called the valley of the giants. Josh. 15:8.
 It is a plain South of Jerusalem along the road to Bethlehem. It extends about a mile in a Southwestern direction, and is walled with hills on both sides.

The Recovery of the Ark: II Sam. 6:1-17.

David made an attempt to bring the ark back from the house of Abinadab at Kirjath-jearim where it had remained for 20 yrs. After the tragic death of Uzzah, the ark was taken aside to the house of Obed-edom, the Gittite, where it was left for three months. Afterward David brought it to Jerusalem with great ceremony and rejoicing.

David planned to build a temple for the ark but God sent Nathan the prophet to tell David that not he but Solomon should have that privilege. II Sam. 7:1-17; I Chron. 28:3.

The Taking of Gath: II Sam. 8:1.

It is here called Metheg-ammah, the mother city, which was Gath, the chief city of the Philistines. The Philistines remained subdued for many centuries.

C. Foreign Conquests: II Sam. 8.

These conquests were necessary for the protection and safety of Israel and to keep her from contamination through the idolatry of the surrounding nations.

1. Moab: vs. 2.

Josephus says that the cruelty meted out to the Moabites in this was in revenge for the murder of his parents by the king of Moab, an event not mentioned in the Bible. Many were slain while those who were spared were reduced to bondage.

2. Zobah: II Sam. 8:3,4,7,8.

Zobah was at that time the state extending between Damascus and the Euphrates. David took much plunder from the armies and cities of Zobah.

3. Damascus: vs. 5,6.

The Syrians of Damascus allied themselves with Hadadezer, King of Zobah. David slew 22,000 of the Syrians, garrisoned the city and added it to his kingdom.

4. Edom: II Sam. 8:13,14.

The battle was probably fought near Petra. (Sela) Edom was conquered and made a part of David's Empire.

5. Ammon: II Sam. 10 to 13., I Chron. 19:1-29.

The war with the Ammonites was waged not against them alone but against the allied forces of several small Syrian kingdoms such as Zobah which had been conquered but not entirely subjected. Other such were Maachah, Tob, Rehob. Three battles were fought.

a. Medeba: II Sam. 10:8-15, I Chron. 19:7.

Joab took the choice men of Israel and put them against the Syrians. The rest he sent with his brother, Abishai, against the Ammonites. Both armies fell back before the Israelites.

b. Helam: II Sam. 10:16-19.

The Syrians were defeated and their leader was killed. The other kings made peace.

c. Rabbah (Rabbath-Ammon) II Sam. 12:26-31; I Chron. 20: 1-3.

This was the capital of the Ammonites. It was during this war that David took Bathsheba and had Uriah killed. David captured the city and appropriated the crown of the king of Ammon. This war completed the conquests and made David supreme from the Red Sea to the Euphrates. The Kingdom. David passed on to Solomon was the largest in the Oriental world at that time. The great empire of Egypt had gone down and

the strong Assyrian Empire had not yet arisen.

D. Important Events in David's Reign: II Sam. 12 to 20,24.

Three Calamitous Events:

1. Rebellion of Absalom:

Absalom was a son of David and Maachah, a princess of Syria, the daughter of the king of Geshur.

He avenged the wrong of his sister Tamar by killing Amnon, his half brother. II Sam. 13. Amnon was the eldest son of David. Afterward he sought refuge with his grandfather, the king of Geshur, where he remained three years. II Sam. 13:37-39; 15:8.

At the end of three years Absalom was permitted to return but was not allowed to see the face of the king. II Sam. 14:21-24. Two years later Joab effected a complete reconciliation. vs. 33.

The Preparation for the Rebellion:

Absalom stole the hearts of the men of Israel. II Sam. 15:1-6. He established himself at Hebron so strongly that David and his men were forced to flee from Jerusalem.

David flees to Mt. of Olives: II Sam. 15:30; 16:13.

David sent his friend Hushai back to spy upon the house of Absalom, when he heard that his chief minister Ahithophel (and adviser) had joined the rebellion. II Sam. 15:31-37.

While David was still upon the mountain he met Ziba the servant of Mephibosheth, who told him that his master was waiting in Jerusalem to have the kingdom of Israel restored to the house of Saul. II Sam. 16:1-4. This was a lie.

Shimei, a member of the house of Saul came out and cursed David and threw stones at him. II Sam. 16:5-13.

The conflicting counsel of Ahithophel and Hushai was told David by the priests while he waited at Enrogel. The priests were seen by a boy who carried the word to Absalom. They were saved by hiding in a well, over which a woman put a covering, on the top of which she spread ground corn. II Sam. 17:1-19.

The Battle: II Sam. 17:22-18:8.

David and his men passed over Jordan and rested at Mahanaim. Here he organized his army for battle and defeated Absalom by slaying 20,000 of his men. II Sam. 18:7.

The scene of the battle was the Wood of Ephraim, not in the territory of Ephraim, but East of Jordan in Gilead. This was probably the place of Ephraim's defeat by the Israelites under Jephthah. Judges 12:6.

The Death of Absalom: II Sam. 18:9-15.

Joab thrust three darts through the heart of Absalom when he was caught by his head in the midst of the oak.

The pillar of Absalom, II Sam. 18:18, reared in the king's dale, must have been erected before the birth of his sons II Sam. 14:27, or since these sons are not mentioned in the genealogies, they may have died in infancy.

2. The Rebellion of Sheba: II Sam. 20.

Sheba of Benjamin gathered the men of Israel in rebellion against the king.

Following the slaying of Absalom, David had set Joab aside and had put Amasa, the captain of Absalom's army in his place. David commissioned Amasa to assemble the men of Judah within three days but when he did not return within the appointed time, Abishai was sent, accompanied by Joab

and his men. Joab treacherously murdered Amasa. The rebellion was suppressed and Sheba was killed by his own followers at Abel-Beth-Maachah in the extreme North.

3. The Numbering of the People and the Plague that Followed: II Sam. 24.

The numbering of the people was for the purpose of making levies for foreign conquests. The work required nine months and twenty days. They passed over Jordan and began at Arcoer on the bank of Arnon. They passed Northward through Gilead to the land of Tahtim-hodshi and to Dan-jaan, then across to Tyre and Southward through the cities of the Hivites and Canaanites to Beersheba.

David was given a choice of three punishments; seven years famine, three months of flight from his enemies, or three days pestilence. David chose the pestilence, choosing to fall into the hand of the Lord, knowing that His mercies are great. The plague that followed, in which 70,000 fell, was stayed by the sacrifice made upon the threshing floor of Araunah, the Jebushite.

Men Mentioned in this Period:

Abner: a cousin of Saul and commander of his army.

Joab: nephew of David and commander of his army.

Ishbosheth: son of Saul who was made King of Israel. (Northern part).

Mephibosheth: son of Jonathan - grandson of Saul, whom David treated

kindly.

Ziba: servant of Mephibosheth.

Shimei: a member of the house of Saul who cursed David.

Abishai: a brother of Joab.

Amasa: cousin of Joab, commander of Absalom's army.

Ahithophel: David's adviser.

Zadok: one of the two chief priests.

Abiathar: the other chief priest. ✓ *Nov. 3/52*

SECTION IX IMPORTANT CITIES OF PALESTINE:

1. SHECHEM:

The modern city of Nablus, a corruption of the name Neapolis, given by Vespasian. It is situated 32 mls. north of Jerusalem in the beautiful valley between Mts. Ebal and Gerizim. This valley lies 1800 ft. above sea level and is not more than 500 ft. wide. It is well watered by numerous springs and is always green and very fertile.

It is one of the oldest and was one of the most important cities of Palestine from earliest times. Here Abram made his first stop in Canaan, and later Jacob attempted to make it his home. Gen. 12:6; 33:18-20.

It was in the territory of Ephraim but was made a Levitical city, a city of refuge. Josh. 21:20,21. It was also near Shechem where Jesus talked with the woman of Samaria and where the well of Jacob is situated, a short distance from the city. In the time of Jacob, it was a Hivite city.

Its present population numbers about 30,000, of whom only 200 are native Samaritans, a few are Jews and Christians but most of its inhabitants are Mohammedans of the most fanatical type. The ruins of the old Samaritan temple still stand upon Mt. Gerizim.

2. HEBRON:

Hebron, originally called Kirjath-arba is one of the most ancient cities of Palestine. It is situated in the mountain section of Judah about midway between Jerusalem and Beersheba, 20 mls. from each. It lies 500 ft. above Jerusalem.

It was a well known town when Abram entered Canaan, having been built seven years earlier than Zoan in Egypt. Abram made it his home after he separated from Lot. Here Sarah died and was buried in the cave of Machpelah, which became the family sepulchre, for in it the three patriarchs and their wives were laid to rest.

Hebron was the capital of David during the early part of his reign and also the centre of Absalom's rebellion. It is now one of the four sacred cities of the Mohammedans and it contains the tombs of the Patriarchs with the great Mosque built over them. They call the city El-Khulil (a friend of God). Jas. 2:23.

The buildings are mostly made of blocks of limestone which is very common in that section. It has a population of 18,000 almost entirely Mohammedan, having fewer than 1,000 Jews. It is known for its glass works. It also makes considerable amount of charcoal from the dead wood of its large orchards of olive, orange, apple and almond trees.

3. JERICHO:

Situated in the Jordan valley, seven miles Northwest of the Dead Sea. When the Israelites entered the land it was a city of wealth, fortified with great walls of a great width so that houses were built on top.

It belonged to the territory of Benjamin and stood on the boundary between Benjamin and Ephraim. Josh. 18:21. Following its destruction by Joshua a curse was placed upon it and upon anyone who should rebuild it. Josh. 5:26. However it was rebuilt by Hiel, I Kings 16:34, and it arose again to a position of importance. Mark Antony gave it as a present to Cleopatra.

Herod made it a royal city when he fortified it and built several palaces, and while he did not make it his permanent residence, he returned to it to die. The city was destroyed by Vespasian. At the present time, it has 300 inhabitants and is described as the meanest and foulest village of Palestine. The later city was built a little to the West of the ancient city.

SECTION X ORIENTAL CUSTOMS:

1. Customs Pertaining to Death and Mourning:

Oriental people like to be buried in their own lands. See Barzillai, II Sam. 19:31-39. This is especially true of the Chinese.
Funerals:

There is considerable expense connected with an Oriental funeral. In China, feasts for the dead are celebrated at certain intervals for a period of forty days. Priests and other functionaries, including mourners, have to be paid for their services. The funeral of the late Empress Dowager of China Tyn-Hsi (1861-1908) cost 125,000 lbs.
Cemeteries:

In Palestine most of the tombs consist of a square or oblong room cut out of the rock with shelves along the sides or niches extending into the rock 6 or 7 ft. The Jews whiten them every year for the Passover. Matt. 23:27-29.
A Heap of Stones:

It is an Oriental custom to heap stones over the grave of an unworthy person or upon the site of a wicked deed. Josh. 7:25,26.

Animals:

The people of Palestine do not trouble to bury their animals. If the dogs or vultures do not eat them, the sun dries them up so rapidly that they are completely deodorized. Jerem. 22:19, Judges 14:8.

Mourning:

The period of mourning lasted 30 days among the Israelites. They mourned 30 days for Aaron, Num. 20:29, and also for Moses, Deut. 34:8. They mourned 70 days for Jacob according to the Egyptian custom. Gen. 50:2-4. They also mourned another seven days in the plains of Jordan.

N.B. The harvest is before the summer, Jer. 8:20. In the Jordan Valley the harvest is earlier than in other parts of the land. It is in March. This accounts for the overflowing of the river during harvest time. Josh. 3:15.

PRODUCTS OF THE LAND:

The Patriarches led pastoral lives; they raised very little crop; but as the population increased, grains and fruits were cultivated.

The Soil: The land of Palestine contains a great variety of soil, ranging from the rich coastal plain and the fertile valleys of the brooks, to the dry, sandy semi-desert and the bare limestone hills of Judea.

The maritime plain is very rich, with soil of a chocolate brown color, and to quote one writer, "so fat, that you have only to tickle it with the plough and it laughs with the harvest."

Fruits, Nuts, Gums, Etc.: The chief products of the present day are grapes, almonds, and oranges. The oranges of Palestine are the shape of lemons. They are very large, particularly sweet and very choice. Large quantities are shipped from Jaffa every year. Olives are grown extensively for the oil which is of great commercial value. Other fruits are grown abundantly, as, figs, pomegranates, plums, pears, peaches, apricots, walnuts, pistachios. Gen. 43:11. These are all grown on the highlands of Judea at the present time. Bananas are grown around Jaffa. Balm and myrrh were plentiful in early times.

The date palm, once so plentiful, is now rare, except in the Philistine plain and around Beyrout. Joel 1:12. The Syrians value the palm above all other trees, for its wide variety of uses, 360 of which they enumerate. Deut. 34:3, John 12:13, II Sam. 14:2.

Gardens: In the East, gardens are portions situated on the outskirts of towns, and are enclosed by fences, or hedges of thorns (Isa. 5:5) or of cactus (the prickly pear), which grows to a height of twelve to fifteen feet, or by walls of stones, which is always plentiful. Prov. 24:31. Lodges or watchtowers were built for further protection, and there the keepers sat to drive off animals or robbers. Isa. 5:2, Matt. 21:33.

Besides groves and fruit trees, gardens included flowers, vegetables and herbs. Song of Solomon 6:2, I Kings 21:2. Lettuce, eggplant, cauliflower, cucumbers, melons, were all popular vegetables.

Herbs, included anise, and cummin, or fitches, which were grown for their pungent, aromatic seeds, Matt. 23:23; Isa. 28:27. Rue was grown for its medicinal properties, Luke 11:42.

GRAIN:

Corn is a general term and one that included all cereal grain such as wheat, barley, rye, millet, Ezek. 4:9.

Pulse (seeds) includes peas, beans, lentils, and all seeds that grow in pods, Dan. 1:12,16; Ezek. 4:9, II Sam. 17:28.

Honey: Palestine may still be said to be a land flowing with milk and honey. The quality and flavour are extraordinarily fine, particularly that gathered from orange blossoms.

Wool: Much wool is produced on the highlands of Judea and Samaria. The wool of Palestine is particularly fine and brings a higher price than that from any other part of Syria. The annual export during recent times amounts to about a million dollars.

TREES:

Palastine was never a heavily wooded country; yet, at one time, forests were fairly plentiful. I Sam. 14:25, 23:16, II Sam. 18:6, II Kings 2:24, Psa. 80:13. These all perished long ago; and for centuries Palestine has had no woods with the exception of one small group of scrubby oaks. In recent years Jewish settlers have brought eucalyptus trees in such numbers that it is called the Jew's tree. Here and there a cypress may still be seen in a garden, but apart from these, there are only fruit trees. There is no shrubbery, since everything available has been used for fuel. They dig up the smallest roots, even to those the size of a lead pencil, and burn them.

1. The Sycamore Tree:

The Sycamore, spoken of so often in the Bible, is different from the sycamore of England and America. It is believed to have been the sycamore-fig, sometimes called the fig-mulberry. It has heart-shaped leaves, downy on the under side and fragrant. It has low widespreading branches, and it makes a fine shade tree. For this reason it was commonly planted by the wayside. The fruit grows in clusters on little sprigs that grow directly from the trunk and main branches, and it is bluish-purple in color. The fruit is used mostly by the poorer classes. The wood is valuable, as may be seen in I Chron. 27:28, Psa. 78:47. The Sycamine tree is believed to have been the mulberry.

2. The Mulberry Tree:

The mulberry has always been grown, II Sam. 5:23,24, I Chron. 14:14. It is now grown extensively for two purposes, for the fruit, a variety that is very large, dark colored, and luscious, and since the cultivation of silk has been taken up, it is also used as food for the silk worm.

3. The Carob:

This is called the locust tree. It is evergreen, with pinnate leaves. It produces long pods containing seeds in a sweetish pulp. These are used for food for animals, and are sometimes eaten by man. They are, undoubtedly, the husks that the prodigal ate, Luke 15:16.

4. The Almug Tree:

This is the red sandal-wood, which is plentiful in India and Ceylon. It is a scented wood, heavy, hard, and of a beautiful garnet color. It was brought from Ophir for Solomon's temple, his house and the musical instruments, I Kings 10:11,12, in II Chron. 2:8; 9:10,11, it is called algum. The thyine wood, of Rev.18:12, is a sweet wood of the pinaceous variety, called the sandrae tree. It is a native of Africa, particularly of Morocco, and also of Australia.

5. The Thorns:

Travellers call Palestine the land of thorns, for its abundance of thorny plants and shrubs. More than 200 varieties are known. Giant thistles, growing to the height of a man on horseback, frequently spread over large areas. Many places of historic interest are rendered inaccessible by dense thickets of buckthorn.

The crown of thorns which was placed on our Lord's head is supposed by some to have been the Rhamus, or spina Christi, which is abundant. But this is too strong and stiff a variety to be woven into a wreath. The same may be said of the Acanthus and acacia.

The Arabian nabk is generally thought to be the one that was used. It has many sharp thorns, which inflict painful injuries; but it is flexible and pliable of stem, and it has leaves of a shape and color similar to the ivy used for the triumphal wreaths, which they were imitating.

6. The Olive Tree:

The olive grows naturally everywhere around the Mediterranean and it seems to have been a native of Palestine from earliest times. Deut. 6:11, 8:8, 28:40. The trees become great in circumference, but not over thirty feet in height. They have very gnarled and knotty trunks, and a smooth grey bark. They grow very slowly and live to a great age; trees one hundred years old are very prolific bearers. The leaves are long and slender and are of a grey-green in color. The wood is fine grained, very hard and beautifully marked. It is used for fine cabinet work. The Cherubim in Solomon's Temple, and also the doors and posts were made of olive wood. The olive oil, which is contained in the flesh of the fruit, was used extensively among the Israelites. Among its many uses are the following:

Foods: both in the preparation of certain foods, and as an accompaniment. Exod. 29:2.

Medical Treatments: Isa. 1:6, Mark 6:13, Luke 10:34.

Lights: Exod. 25:6, Matt. 25:3.

Offerings: Deut. 12:17.

Worship: Lev. 2:4.

Anointing for Kings: I Sam. 10:1, for priests - Exod. 29:7, for prophets - I Kings 19:16, for the Tabernacle - Exod. 30:24-26.

Extracting of the Oil:

Various methods were used. The "beaten oil" of Exod. 27:20, 29:40, was probably made by bruising the fruit in a mortar. Sometimes it was crushed in a press, by heavy stones; sometimes it was ground in a mill, by a camel or a donkey hitched to a bar that turned the mill as the animal walked in a circle.

The press is usually made of stone with a hollow scooped in the centre of it. Sometimes it is nothing more than a cavity cut in a natural ledge of the rock. A writer describes one made in a cave off David Street in Jerusalem: "At the side of the door is a stone ledge. In the centre of this is a hole as big as a flour barrel, in which, with his clothes tied up around his waist, and with bare feet and legs, stands a sweating Ethiopian, treading the oil out of the ground olives. He has a linen cloth laid on top of the mixture. He tramps this cloth in with his feet, takes it up, and wrings out the oil unto a red clay basin, from whence it is poured into pots to be strained for the market."

SHEEP AND SHEPHERDS:

Sheep have always been important among the possessions of the Hebrew people, and the people of the Near East generally. They were useful for the following purposes:

Sacrifices: Gen. 4:2,4, Exod. 29:38.

Food: I Sam. 25:18, I Kings 4:23, II Chron. 18:2.

Clothing: Prov. 27:26, Job 31:29, Lev. 13:47,48.

Covering for the Tabernacle: The ram's skin dyed red. Exod. 25:5.

Tribute: II Kings 3:4.

Trumpets: Josh. 6:4,5. Ram's horns are still used in the East for trumpets.

Flocks:

Huge flocks are common in Palestine. Mesha paid in tribute 100,000 lambs and 100,000 rams, with the wool. II Kings 3:4. Job had a flock of

14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 she asses. Job 42:12. Chardin says he saw a clan of Turjomen shepherds whose flock consisted of 3,000,000 sheep and goats besides 400,000 horses, asses and camels.

Goats:

The sheep do better when goats are in the flock., Without them the sheep huddle together and will not graze or move. Sometimes however the shepherd is forced to separate them, because the goats bully the sheep. Matt. 25:32,33.

Shepherds:

Among nomadic tribes, practically every man, from the sheik down to the slave, is a shepherd. In Patriarchal times, tending the flock was one of the chief occupations. Not the sons of Sheiks only, but their daughters as well, do this work. Gen. 30:29, 37:12, 29:6.

The work of the shepherd was attended by much hardship and danger; while the extreme heat of the day and the cold of the night caused much discomfort. Gen. 31:40. He often had to depend upon the supplies of nature for his food; the sycamore tree (Amos 7:14), the husks of the carob tree, locusts and wild honey. Often he did not see his home for weeks at a time. Gen. 37:14,15. He frequently encountered such wild beasts as the lion, the wolf and the leopard. I Sam. 17:34, Isa. 31:4,5,6, Amos 3:12.

Since there are no fences, and many flocks, the shepherd must keep his own sheep from straying and joining others; hence he calls them from time to time. They know his voice, and will hasten on; but if a stranger calls, they will stop short, and although every shepherd uses the same call - "Tahho. tahho!" they will lift up their heads in alarm, and if the call is repeated, they will turn and flee, "for they know not the voice of strangers." John 10:5. The shepherd has names for most of them. They are generally named for some peculiarity. "Black-face", "Black-ear", "Lame-leg", etc. They soon learn to come when called by name, John 10:5. Sometimes the shepherd drives them, but generally he leads them, John 10:3.

In the morning when he puts them forth, he makes them pass under the rod, while he counts them, Ezek. 20:37, Jer. 33:13. With the staff he guides them, and controls the ones that would wander; he also uses the staff as a weapon against foes.

The Bedouin shepherd still uses the sling, not for the purpose of throwing stones at the sheep, but to strike the ground beyond the sheep; thus he turns it back when it goes too far astray.

They also used dogs to help tend the sheep. Job. 30:1.
