

1.00

1/2



## RECOMMENDATIONS.

*From the Connecticut Observer.*

This work will be useful in bringing within the reach of all, the means of becoming acquainted with the Geography of the Bible. The improvement in works of this kind is pleasing, whether regarded as an index of what the public taste already is, or as a token of what, under each influence, it must become.

*From the same.*

MR. HOOKER.—Though a recommendatory notice of the Bible Atlas just published in this city by Mr. N. Case, has already appeared in your paper, will you permit me to say a word more in order to direct public attention to it? I purchased this little volume in Edinburgh, and from the opinion I formed of its excellence, resolved to have it republished in this country. But on my return, I was happy to find that it was already in a course of preparation for the press. The maps are nine in number, well executed, and embrace all the countries with which the history of the Bible is connected. Much useful information respecting the history of the Bible and the progress of Christianity is contained in the 40 pages which precede the maps. I regard the whole as a valuable addition to our helps for understanding and illustrating the scriptures; and it should be in the hands of all our Sunday School Teachers.

JOEL HAWES, D. D.

*From the Episcopal Watchman.*

This is a neatly printed little volume of 48 pages. The maps are well executed, and the volume being of a portable size must be a convenient one for common use, particularly for Teachers and members of Sunday Schools.

*From the Hartford Intelligencer.*

To those who wish to become acquainted with Palestine, and the journey of the Israelites to Canaan, this book is peculiarly adapted.

*From English Periodicals.*

"We have to notice this work with praise. Such a mode of illustration is indefinitely superior to the plates that often accompany the Sacred Volume, and that enhance nothing but the price."—*Spectator*, December, 1829.

RECOMMENDATIONS.

"In families where the Bible is read, this little Atlas will be found invaluable. It is a key, that will open to the young the realities of Scriptural Geography, and to the old a store of solemn associations not easily exhausted. We do not remember a publication more likely to come into general use;—it has this advantage over all others of the kind that we are acquainted with, that it can be had at a fourth of the price, utility and economy being most judiciously combined."—*Observer*, Nov.

"We feel certain, that the time is not distant, when in every church throughout the country, every class of readers will be seen consulting these maps, and learning from them the import of the geographical allusions which the text or the sermon of the preacher may contain. The work is worth many times the price at which it is published, and must ere long be universally patronized. In simplicity and perspicuity of illustration, what is a mere *Dictionary of the Bible* is this?"—*Glasgow Free Press*, November 1829.

"This is a happy design, well executed. Scriptural Geography should be made the distinct study of the young people who receive even the elements of a good education. It tends to impart a fascination to the inspired volume of which otherwise it would be deprived. The Index of places, with the particular tribe in which each lies, greatly enhances the value of this little volume, which may be bound up with the smallest Pocket Bible."—*Evangelical Magazine*, December, 1829.

"We have seen few books so deserving of unqualified praise, both in design and execution."—*Edinb. Adver.* Jan. 1830.

**THE BIBLE ATLAS,**

Just Published, is designed for *Biblical Scholars* and *Sabbath School Teachers*; and is offered to Sabbath Schools on the following terms:

Retail,	42 cents
Where 1 dozen are taken,	37 1-2
Where 2 dozen and over are taken,	34

**BIBLE ATLAS,**

CONTAINING A PLATE OF THE

**FAMILY DESCENT OF CHRIST FROM ADAM,**

ALSO,

**A HISTORICAL NOTICE OF THE BIBLE.**

BY JOHN LOTHIAN.

FROM THE THIRD LONDON EDITION.

TO WHICH IS ADDED

**A BRIEF HISTORY OF PALESTINE.**

AN IMPROVED EDITION.

HARTFORD:

PUBLISHED BY NEWTON CASE.

1832.



BIBLE ATLAS

BY JOHN T. HART

NEW YORK: PUBLISHED BY J. VAN NOstrand, 23 NASSAU ST.

1854

THE BIBLE ATLAS

BY JOHN T. HART

ENTERED according to Act of Congress, in the year 1832, by NEWTON CASE, in the Clerk's Office of the District Court of Connecticut.

TO WHICH IS ADDED

A BRIEF HISTORY OF PALESTINE

AND

A NOTE ON THE GENEALOGY OF CHRIST

EXPLANATORY OF PLATE 9,

INDEX OF PLACES IN THE HOLY LAND, &c.

FOLSOM AND HURLBUT, PRINTERS, - HARTFORD, CONN.

1854

CONTENTS.

	PLATE
SETTLEMENT of NOAH's Descendants, -	1
JOURNEY of the ISRAELITES to CANAAN, -	2
CANAAN, with the Allotment of the TRIBES (north)	3
Do. - - - Do. - - - (south)	4
THE HOLY LAND, with the principal TRAVELS of OUR LORD, - - - - -	5
MAP to illustrate the TRAVELS of the APOSTLES, with the places to which their EPISTLES were addressed, and the SEVEN CHURCHES of Asia,	6
TERRESTRIAL PARADISE, Babylon, Mount Ara- rat, &c. - - - - -	7
JERUSALEM, Mount Calvary, Gethsemane, &c.	8
FAMILY DESCENT of CHRIST from ADAM, -	9

	PAGE
Notice of the Bible, and Progress of Christianity,	7
Brief History of Palestine, - - -	17
Note on the Genealogy of CHRIST, explanato- ry of Plate 9, - - - - -	35
Index of Places in the Holy Land, &c.	39

ADVERTISEMENT

TO THE LONDON EDITION.

THE BIBLE has often been illustrated by engravings of the scenes and characters it describes. Such illustrations have been found to attract the attention of the young, and to excite their curiosity to acquaint themselves with the history which has furnished the subjects of them. Every innocent device, for the attainment of so important an object, is not only allowable, but required of us. Impressions are easily made in youth;—and habits formed in early life are generally abiding. From his infant years, man is indisposed to labor, and shrinks from persevering exertion. To attempt to urge him forward, therefore, and to guide him through the paths of knowledge with reins altogether unadorned, is unwise. A little ornament fixes the eye, and captivates the imagination, and should not be despised. The judicious sprinkling of a few flowers along the pathway of Scripture history, may be the means of leading the young to remember their Creator in the days of their youth.

In this view, illustrations of Holy Writ are of great importance; and geographical illustrations appear more applicable than any other. While they please the young, they are valuable to all.—



A picture gives little information. It illustrates but a single event or character. It affects the imagination powerfully at first, but its impression is not lasting. When it ceases to be new to the eye, it fails to influence the mind.—It is differed with a Map. With less pretension to vividness of impulse in the outset, its usefulness gives permanence to its interest. It illustrates not a corner of the history, but the whole of it. It satisfies our judgment, by giving us precise ideas of the geographical relation of the places which have been the theatres of the events of which we read. It aids our memory, by imparting this precision: for a correct and definite understanding of what we read, is the true source of a lasting remembrance of it.

Such are the objects of the present Scripture Atlas. It consists of Nine Maps, on a scale adapted for Pocket Bibles, and may be used either separately in a neat little volume, or bound up in the Bible itself. The Maps are distinctly executed, and finely engraved, and will be found to afford a highly useful illustration of the Old and New Testament History.

This edition has been carefully revised, and in several respects improved. Some additions have been made, which, it is hoped, may add materially to the value of the little work, and render it more worthy than the previous editions, of the many commendations it has received.

HISTORICAL NOTICE OF  
THE BIBLE,  
AND PROGRESS OF CHRISTIANITY.

---

THE SACRED SCRIPTURES, or Writings, as the word signifies—as they are the most ancient—so they are unspeakably the most important writings which ever have been, or ever will be, in the world. They are given by inspiration of God, and tell us infallibly whence the world and we ourselves are—how excellent and happy our race was in the beginning—how ignorance, guilt, and misery were introduced—and how God has been graciously pleased to provide for their removal—that men may yet be the heirs of glory, honor, and blessed immortality. Acquaintance with Chronology, which refers events to *time*—and with Geography, which refers them to *place*, is indispensably necessary to the profitable study of the Holy Scriptures. Great, of course, is the value of such works as the present. For 2514 years the world was left under the faint and fading light of *tradition*—but, 1486 years before the vulgar Christian era, the law was delivered to Moses and the Israelites at Sinai, and committed to writing. For more than 1000 years, prophets and poets were sent to unfold, more and more clearly and fully, the character and will of God in their inspired Writings.—441 years

before Christ, Ezra published his edition of the Law, the Prophets, and the Psalms; and 292 years previous to the Incarnation of the divine Saviour, Simon the Just, high-priest of the Jews, completed the canon of the Old Testament, and left it at his death—as it still continues to be—the infallible means, in connexion with the New Testament Scriptures, of exhibiting the Messiah as a light to lighten the Gentiles, and as the glory of his people Israel. For this purpose Messiah had been promised from the beginning as the seed of the woman, and, after the lapse of nearly 4000 years, was, in the fulness of time, manifested as the Son of God, clothed in human nature, to destroy ignorance, guilt, and misery, those works of the devil.

Twenty-nine years, according to the vulgar era, after the Incarnation of the divine Saviour, his forerunner, the Baptist, began to preach, saying, "Repent, for the kingdom of heaven is at hand." Some time after this, he, pointing to Jesus, said to his disciples, "Behold the Lamb of God, who taketh away the sin of the world." Not long after this, when, previous to the commencement of his ministry as the great prophet of the Church, he was baptized of John in Jordan, a voice from heaven made proclamation concerning him, saying, "This is my beloved Son, in whom I am well pleased." When over the Mount of Transfiguration, the same testimony was given to Jesus from the bright cloud, while he appeared before Peter, James, and John, in glory,—a few most important words were added—they were these, "Hear ye him." He called and sent forth

twelve apostles, to spread abroad in Israel the doctrines of his kingdom. In the thirty-third year of the Christian era, having spoken as never man spake the great things of God, and having made full proof, by many miracles, of omnipotence and mercy, of his divine character and mission, he in his vicarious death on the cross, voluntarily sealed the everlasting covenant of reconciliation and peace, in his own blood, and when he had, amidst the agonies and ignominy of crucifixion, prayed for his murderers, saying, "Father, forgive them, for they know not what they do,"—he said, "It is finished." And by an act of his omnipotent will, sent his human spirit away to paradise, and there accomplished the promise just made to the malefactor suffering by his side. This criminal had said in faith and penitence, "Lord, remember me when thou comest into thy kingdom;" and Jesus had just replied, "Verily I say unto thee, to-day shalt thou be with me in paradise."—By his resurrection, the truth of Christianity was made manifest. After lingering forty days with the apostolic eye-witnesses of his glory, informing them of the concerns of his kingdom, giving them their glorious commission to all the world, promising to send the spirit to endow them with power from on high—he ascended in human nature united to deity, to intercede and reign as Mediator, till all his faithful followers should be crowned, and all their cruel enemies put under his feet. Ten days after his ascension, the miraculous gift of tongues prepared the way for such a rapid spread of the good news of salvation, that in the space of thirty years, the Roman empire



was filled with them. By the seventieth year of the Christian era, Jerusalem was destroyed, the Temple burned, the Jewish polity overthrown—and to this day, that curse which infidel fathers imprecated, rests on their still unbelieving children. Before the close of the first century, all the inspired books of the New were added to those of the Old Testament. The canon of the Sacred Scripture was complete, and in the hands of the church. John the divine, who survived all his apostolic brethren, died at Ephesus, as it should seem, about the year 98, and with him ended the glorious apostolic age.

In the second century, ignorance, inveterate habit, prejudice and secular interest, produced swarms of heresies. Still miracles, it should seem, continued to make the truth prevail; and the inroads which the gospel made on heathen idolatry, occasioned those ten pagan persecutions which began in the first, and stretched into the fourth century.

The Christian mysteries began, in the third age, to be assimilated to those of the heathen, and thus many of the great were induced to declare themselves converts to the Christian faith.

In the fourth century, Christianity, under Constantine, became the established religion of the empire. Compulsory uniformity was henceforth the order of the day. Apostolic humility, charity, and peace, were no more—the man of sin was revealed, and all speedily became discord and misery.

In the fifth age, 474, the Empire of the West perished by barbarian invasion, and the proud Pontiff of Rome assumed secular power, to enforce his anti-

christian abominations. The Holy Scriptures gave place to the acts of saints and the decrees of Popes, as the rule of Christian faith and practice.

In the sixth century, antichristian discord, and the reciprocal persecution of pretended Christians, became even more fierce and cruel.

In the seventh age, the infamous emperor Phocas, the very year in which Mahomet retired to his cave (606,) sanctioned all the blasphemous usurpations of Pope Boniface;—and, in 666, Pope Vitalian consummated the unhallowed system of Popery, by decreeing that the Latin language, which had ceased to be understood in the empire, should be the only language used throughout christendom in prayer and devotional exercises. Does not this seem to explain Rev. XIII. 16, 17, 18? In the Pantheon at Rome, Cybele gave place to the Virgin Mary, and the marble statues of the Pagan gods to the bones of the martyrs, as objects of adoration. Such things among pretended Christians, prepared success for the Mahomedan imposture. The Arabian prophet, in opposition to the idolaters of the Pagans, and to the idolators of the Romish church, said truly, “there is only one God,” and added, falsely, that Mahomet was “the apostle of God.” These tenets, he and his successors propagated by fire and sword; and in a few years, from the Ganges to the Atlantic—and now, after the lapse of more than twelve centuries, many of the finest countries in the world, and countries in which Christianity once flourished, are still groaning under his fierce imposture.

In the eighth age, masses began to be said for the

dead—and, in the ninth, transubstantiation was received as a holy mystery. In the tenth century, the end of the world was thought to be at hand, and many conveyed their estates to priests or monks, for the benefit of their souls, in the day of decision for eternity. Monks now became ministers of state—potentates held the stirrups for the pontiff!—and Pope Gregory VII compelled Henry IV, emperor of Germany, to walk barefooted thro' the snow, to kiss his humble foot, and ask his pardon for opposing him. Ignorance reigned in christendom—learning and science had gone over to the Saracens.—In the eleventh age, the infamous Pope Hildebrand imposed celibacy on the clergy, while he himself was living in concubinage with Matilda, the daughter of the Duke of Tuscany. He wrested from the first potentates, and arrogated for himself and his successors the important right of granting investiture to bishops. In the end of the eleventh, and during the twelfth and thirteenth centuries, the Pontiffs held councils, and sent forth missionaries of antichristian blasphemy and murder, for the recovery of the holy sepulchre out of the hands of the Mahometans, and promised to all who consented to march to Palestine on this errand, the plenary pardon of all their sins, past, present, and future. In the seven mad and murderous expeditions of this sort, which these hypocrites hounded forth, many millions of lives were offered up as victims to the avarice and ambition of sacerdotal demons. Thus these chief limbs and prime ministers of Satan, “exalted themselves above all that was called God, or that was worshipped.”—But, although

from the beginning of the fourth to the end of the thirteenth century, the Holy Scriptures became less and less known, the use of them was not forbidden to the people till 1229. By this time, however, academies and universities abounded throughout christendom. In these the Scriptures were more or less studied, and the ugly face of the reigning antichrist began there to be discovered and scorned. Also among plain people, in secluded situations, the Holy Scriptures were, in the east and in the west, in the south and in the north, and from apostolic times to the age of the glorious Reformation, kept as the most sacred and precious treasure. The more that the *crime* of reading them was punished, the more it was practised. The invention of paper in the thirteenth, and of printing in the fifteenth century, soon filled christendom with these holy books. The Reformation of Luther and others, in the sixteenth age, added exposition and argument to translation and circulation. They brought forth the word of God from under the seals of antichrist. God shewed his truth to be great, and caused it to prevail. See Rev. xl. 18, 19. Now “the time was come to destroy them who had so long destroyed the earth—and so the Temple of God was opened, and his testimonies, the Holy Scriptures, were brought forth. This caused lightnings, and voices, and thunderings, and an earthquake, and great hail;”—that is, it gave rise to wars of antichrist, laboring in a thousand ways, to undo the ever growing light and liberty of the Reformation—and yet, even by all its efforts to maintain itself, God is, to the present moment, according to his word.



"by the spirit of his mouth, and the brightness of his coming," overwhelming the infernal policy and power of that great Latin, Greek and Mahometan Antichrist, which has so long been destroying all just government and all true religion—and doing this under the blasphemous pretence of producing and upholding them. For more than 300 years, the infamous system of cherished popular ignorance, and priestly imposture, and despotic cruelty, continued to increase till they reached their acme. For more than 300 years, too, that is, ever since Luther's reformation, the same antichristian system, has, in spite of all kinds of plots and practises in its support, been constantly on the decline.

The Revolution in France, of 1789, with those wars and political changes which, down to the present time, have followed—but still more than these, the institution and operations of the London Missionary Society, and of the British and Foreign Bible Society, with all those kindred institutions which have every-where sprung from them—and, not less, that decisive overthrow given to the hopes of all antichristian powers, in churches and States, by the late events in France—these things surely tell us, that the 1260 miserable years of the destined reign of Antichrist are approaching their close. In these most exhilarating events, Rev. xix. 11, &c.—"We see heaven opened, and behold a white horse, and him who sits upon him faithful and true; and in righteousness judging and making war against those who have so long destroyed the earth. His eyes are a flame of fire, and on his head are many crowns.

He has a name written, which no one but himself can understand. He is clothed with a vesture dipt in blood, and his name is called *THE WORD OF GOD*. And the armies of heaven follow him on white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword to smite the [antichristian] nations, and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God: And he hath on his vesture and on his thigh a name written, *KING OF KINGS AND LORD OF LORDS*." Amen; so let it be, gracious and faithful Redeemer!

A. L.

Laurieston, Edinburgh,  
December, 1830.

31

A BRIEF SKETCH  
OF THE  
HISTORY OF PALESTINE.

---

THIS is emphatically THE LAND OF MIRACLES.— Here arose the only religion that could *prove* its claims to Divine authenticity, by a miraculous agency. The history of this country is the most ancient—the only one that extends back to the records of creation: its inhabitants the most remarkable—having existed as a distinct nation, longer than any other: its laws the most important—as containing the only system of truth ever communicated to our race—which, in connexion with the Gospel, that may be regarded as a continuation of its laws—are destined to exert their renovating influence throughout our world. This region has also acquired a mournful celebrity as a scene of carnage and bloodshed—for here, probably, more suffering has been endured, and human life has been more lavishly wasted than in any other portion of our globe of similar extent. The country in modern times, known by the name of Palestine, is also called by different names,—as the Holy Land—(and in the Scriptures) the land of Canaan—the land of Promise, and the land of Israel. This country is situated on the Eastern coast of the Mediterranean sea. It is comprehended between the 31st and 34th degrees of North



latitude. Its length from North to South, is about 160 miles; its breadth from the Mediterranean, eastward about 60 miles. Its boundaries are Mount Libanus on the North—the wilderness of Arabia on the South—and the Syrian desert on the East. This small spot, insignificant as it appears on the map of the world, has attracted almost universal attention. The laws, manners, and customs of its inhabitants, have been made the subjects of the most diligent study and research—and thousands of volumes have been written for their illustration. Its cities, towns and villages, its fields, forests and deserts, its mountains and valleys, its lakes and rivers, have all been examined and described by travellers, some with the most exact minuteness. Still the ancient Geography of Palestine is necessarily imperfectly understood. Many causes have contributed to occasion this uncertainty. The two most prominent are, the entire change in the aspect of the country produced by the ravages of war—and the alteration of the names of towns, rivers, mountains, &c. which has followed the conquest of the country at different periods, by the Tartars, the Saracens and the Turks in more modern times, and by the Assyrians, the Babylonians and Persians in remote ages. The History of the Holy Land, however, is preserved to us, by sacred and profane writers conjointly, in almost an unbroken series, from the time of Moses until the present age. At a very early period of antiquity, we find that Abraham “went forth from Ur of the Chaldees to go into the Land of Canaan.” This is the earliest account we have of Palestine.

He did not, however, at this time, proceed to the land of Canaan, but fixed his residence in Haran. Afterwards in obedience to the divine command, “get thee unto a land that I will shew thee,” he removed into the Promised Land. Here he remained, except during a short period, when he was compelled by famine to repair to Egypt, as his descendants were after him, to obtain provisions for himself, his flocks and herds. The country was at this time in the possession of heathen tribes, although they probably were not a very numerous people. For though “the Canaanite was then in the land,” yet Abraham was permitted to dwell here without molestation. In this land of Promise, he and his descendants continued, until Jacob and his family fled into Egypt to avoid the sufferings of a famine. From this time we hear nothing more of Palestine during a period of about 450 years, while the Israelites were held in a state of the most cruel bondage. In the mean time, the family of Jacob was rapidly becoming a powerful nation, and acquiring strength to obtain by conquest the land long before promised to the “Father of the Faithful.” After their deliverance from servitude to Pharaoh, and after a tedious and circuitous journey through the wilderness between Egypt and Palestine, protracted during 40 years, under Moses their leader and law-giver; they were at length conducted by Joshua into the territory, towards which they had long looked with ardent hopes. But even the land already theirs by promise, was not to be possessed without contest. Powerful tribes of heathen

nations were at that time in the occupancy of this region, who would never peaceably resign their native country. Hence, for a long period after their entrance into the Holy Land, the Israelites were continually engaged in struggles to maintain their right to the inheritance bequeathed to them by their progenitor Abraham. We here subjoin a view of the different divisions of Palestine at various periods by the original inhabitants, the Israelites, and the Romans.

*Ancient Canaanitish*

	<i>Israelitish Division.</i>	<i>Roman Division.</i>
Sidonians	Tribes of Asher (in Libanus)	} Upper Galilee.
Unknown	Naphtali (north-west of the Lake of Genesareth)	
Perizzites	Zebulun (west of that lake)	} Lower Galilee.
do.	Issachar (Valley of Esdrælon, Mount Tabor)	
Hivites	Half-tribe of Manasseh (Dora and Cesarea)	} Samaria.
do.	Ephraim (Shechem, Samaria)	
Jebusites	Benjamin, (Jericho, Jerusalem)	} Judea.
Amorites	Judah (Hebron, Judea proper)	
Hittites	Simeon (southwest of Judah)	} Peræa.
Philistines	Dan (Joppa)	
Moabites	Reuben (Peræa, Heshbon)	} Peræa.
Am'nites	Gad (Decapolis, Ammonitis)	
Gilead	Half-tribe of Manasseh,	} Peræa.
Kingdom of Bashan	Gaulonitis, Batanea,	

The form of government among the Israelites under Moses and Joshua appears to have been very simple and very effective. While the ruler possessed almost unlimited power, we observe no disposi-

tion on his part to abuse that power. While the people also appear to enjoy all reasonable privileges, they manifest no inclination to revolt from his rightful dominion. The same feeling of harmony between rulers and the ruled is observable under the earlier Judges, when the form of government was very similar to that under Joshua. This is a state of things somewhat singular, rarely known among other nations, and unknown among the Israelites themselves after the accession of their kings. But we find a cause for this comparative tranquillity in the affairs of their government, in the divine origin of their law, and in the fact that the rulers were not, like most of the kings, given up to idolatry. Thus both the Judges and the people were restrained by the sanctions of the Mosaic law. We here present a list of the Hebrew Judges in the order and time of succession according to the established chronology, which is as correct as can be expected from the few data that the Scriptures afford.

*Governors and Judges of the Israelites.*

	Before Christ.	Before Christ.
Moses, . . . . .	1491	Jair, . . . . . 1179
Joshua, . . . . .	1451	Jephthah, . . . . . 1139
Othniel, . . . . .	1405	Ibzan, . . . . . 1133
Ehud, . . . . .	1325	Elon, . . . . . 1126
Deborah and Barak, 1285		Samson, born . . . . . 1157
Gideon, . . . . .	1245	Eli, . . . . . 1131
Abimelech, . . . . .	1236	Samuel, . . . . . 1141
Tola, . . . . .	1232	

For a period of about 300 years after the entrance into Canaan, the Hebrews were under the government of the Judges. During this time they were



rapidly increasing in population. But under the government of Samuel and his immediate predecessors, their national strength began to be diminished by jealousies among the different tribes; they therefore in imitation of other nations chose for themselves a king. From their first entrance into the Land of Promise, the Israelites were almost constantly engaged in wars with the neighboring nations. Generally they prevailed over their enemies in contest, but frequently the Israelites in their turn, were overcome, and made the slaves of the Canaanites, until some brave warrior arose in the person of the Judge, to rescue his countrymen, and strike terror into the hearts of their foes. But in this mere sketch of Jewish History, we cannot enter further into particulars. In the choice of a king not only were the Hebrews desirous of imitating other nations, but also wished more firmly to unite the tribes, who in consequence of separate interests, were beginning to be alienated from each other. But how ineffectual was a regal form of government for the accomplishment of this design, we may learn from the separation of the tribes, which took place after the reign of Solomon. Saul, their first king, was chosen by divine appointment. During his reign the people were continually occupied in war, with their hostile neighbors. The same state of things continued under David, his successor; indeed the whole previous history of the Israelites may be described by one continued series of almost alternate conquest and defeat, the victories rather preponderating in their favor. But in the flourishing reign of Solomon, a different state of things

commenced. Hitherto, the Israelites had been an agricultural people. Both Saul and David were called from the field, to sit upon the throne. But the successor of David came to the throne in a time of universal peace. The great wealth and power which he possessed, at a time when there were no foreign enemies to engage his attention, were directed to one great object—the building of the temple. This led to the introduction of the arts; and the necessity of obtaining materials for the temple, from foreign countries, paved the way for the commencement of their commercial intercourse with distant nations. Consequently, multitudes were drawn away from agricultural occupations. Under this Sovereign the kingdom of the Hebrews attained its height of power and splendor. The fame of Solomon, on account of his great riches, was spread far and near; but he was still more renowned for his wisdom. The Queen of Sheba, who travelled from a very distant country, to visit a monarch so distinguished for his wisdom, declared, when permitted to judge for herself, that the “half was not told her.” After so glorious a reign we should expect a decline from such an elevated height; and such, accordingly, was the fact.

The Sacred writers tell us that “he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt. And the king made silver in Jerusalem as stones.” All this power and wealth must have been the result of great labor, and of severe exactions from the people, and such we are told was the fact. After the death of

Solomon, his son, Rehoboam, declared to the people, "my Father chastised you with whips, but I will chastise you with scorpions." In this resolution Rehoboam, not only to continue, but to increase the burdens of the Hebrews imposed by his father, we find the direct cause of the separation of the ten tribes, from Judah and Benjamin; and of the enmity which ever after existed between the Jews and Israelites. The following table exhibits the kings of the Hebrews previous to the separation of the tribes.

*Kings of Israel.*

	Before Christ.
1 Saul, . . . . .	1095
2 David and Ishbosheth, . . . . .	1055
3 David alone, . . . . .	1047
4 Solomon, . . . . .	1015

From the division of the kingdom down to the Christian Era, during a period of nearly 1,000 years, there are but few important events that need be noticed in this hasty glance. But one remarkable fact worthy attention, is, that throughout all this length of time, whenever the Mosaic law which they claimed to be divine, was made the rule of their conduct, and the worship of Jehovah was instituted, the Hebrews were in a state of comparative peace and public prosperity. When these laws were disobeyed, and this worship was disregarded, they uniformly suffered in consequence, either from internal dissensions, or more generally, from the power of their enemies—a signal proof, that their law was indeed of divine origin, and that they were under the special protection of the deity. The following list will give a view of the kings of Israel, the order and the length

of their reigns from the separation of the tribes, until the capture of Samaria, their capital, and the extinction of their empire, by the Assyrians under Shalmaneser.

*Kings of Israel.*

	TEN TRIBES.	years	B. C.
1 Jeroboam . . . . .	.	22	990
2 Nadad . . . . .	.	2	968
3 Baasha . . . . .	.	23	966
4 Ela . . . . .	.	1	943
5 Zimri and Omri . . . . .	.	11	942
6 Ahab . . . . .	.	22	931
7 Ahaziah . . . . .	.	2	909
8 Jehoram or Joram . . . . .	.	12	907
9 Jehu . . . . .	.	28	895
10 Jehoahaz . . . . .	.	17	867
11 Jehoash or Joash . . . . .	.	16	850
12 Jeroboam II . . . . .	.	41	834
	1st Interregnum . . . . .	22	793
13 Zechariah and Shallum . . . . .	.	1	771
14 Menahem . . . . .	.	10	770
15 Pekahiah . . . . .	.	2	760
16 Pekah . . . . .	.	20	758
	2d Interregnum . . . . .	10	738
17 Hoshea . . . . .	.	9	728
	Samaria taken . . . . .	271	719

Thus terminates the history of the ten tribes, as a people under a government of their own. Whether they became intermixed with other nations, or still exist like the Jews in some remote portion of the earth little known, is still uncertain. It is the opinion of some, that after being carried captive by Shalmaneser, they emigrated across Asia, to America, and that the native Indian tribes are their descendants. Others suppose that they will yet be found in the



interior of Asia.—Both tradition and history leave us in the dark on these points.

The Assyrian Monarch having removed all the Hebrews from Palestine, into his own empire, sent Assyrian colonists to supply their places and occupy their lands. Some few Israelites were also sent with them, who made them acquainted with their laws and scriptures. The people now called Samaritans, who dwell in a part of Palestine, are an impure race descended from these, who claim the Israelites as their ancestors, and now possess copies of their laws, which they present in proof of these claims.

The Kingdom of Judah, more obedient to the law of Moses, continued for one hundred and thirty years after the captivity of Israel, to resist the encroachments of Egypt and Assyria, now two powerful rivals. But about six hundred years before the Christian era, the forces of Nebuchadnezzar prevailed against them, and they were carried captive into Babylon.

#### *Kings of Judah.*

##### TWO TRIBES.

	Years.	B. C.
Division of the Kingdom,		990
1 Rehoboam,	17	973
2 Abijah,	3	970
3 Asa,	41	929
4 Jehoshaphat,	25	904
5 Jehoram or Joram,	8	896
6 Ahaziah,	1	895
7 Queen Athaliah,	6	889
8 Joash or Jehoash,	40	849
9 Amaziah,	29	820
Interregnum,	11	809
10 Uzziah or Azariah,	52	757
11 Jotham,	16	

	Years.	B. C.
12 Ahaz,	16	726
13 Hezekiah,	29	695
14 Manassch,	55	641
15 Amor,	2	639
16 Josiah,	31	3 months
17 Jehoahaz,	3	11
18 Jehoiakim,	11	3 months
19 Coniah or Jehoachin,	3	11
20 Zedekiah,	11	404
Jerusalem taken,		586

The Jews, after having remained in captivity to the King of Babylon, 70 years, according to prediction, returned to their native land about 530 years before Christ. Under the protection of Cyrus, King of Persia, the Jews under Zerubbabel, Nehemiah, and Ezra, commenced the re-building of the Temple at Jerusalem; and after much labor and frequent interruptions, they completed it on the same spot, and of the same dimensions, with the one built by Solomon. At this time, their sacred Scriptures which had been dispersed, were collected and arranged, containing the Law, the earlier Prophets, and the Psalms.

During a period of two centuries, the Jews continued subject to the Persians. They lived under their own laws, governed by the high priest and the council of 72 elders; and exercised among themselves the power of life and death. Such was their condition, until Alexander the Great, subdued the empire of Persia, 208 years after its conquest by Cyrus.

In order to present a continued view of the do-

inion to which the Jews were subject, we here exhibit the order of the Persian Monarchs, while they exercised authority over the descendants of Abraham.

*Kings of Persia.*

	Before Christ.
1 Cyrus,	537
2 Cambyses or Ahasuerus,	529
3 Smerdis or Artaxerxes,	523
4 Darius I, Son of Hystaspes	522
5 Xerxes the Great,	486
6 Artaxerxes Longimanus,	465
7 Xerxes II,	424
8 Sogdianus,	424
9 Ochus, or Darius Nothus,	424
10 Artaxerxes Mnemon,	405
11 Artaxerxes Ochus,	359
12 Arses,	338
13 Darius Codomanus,	336
14 Alexander the Great	331

After the death of Alexander, his empire was divided among his four generals, and as Judea was situated between Egypt and Syria, it was involved in most of the wars, that were carried on by his successors. From this period till the independence of the Jews, under the victorious family of the Maccabees, Palestine was alternately under the control of the Egyptian and Syrian kings during about 150 years. Under Ptolemy Philadelphus, who came to the Egyptian throne in the year 285 B. C. the privileges of the Jews were confirmed and increased. By his direction the Old Testament was translated into the Greek language. By this translation, which was called the Septuagint version, the Jewish religion was

made known to the Gentile nations. The remainder of this portion of time is famous only for the sufferings of the Jews, which were equalled only by those of succeeding times and of the second destruction of Jerusalem.

In consequence of the barbarities inflicted by Antiochus Epiphanes, the Syrian monarch, about 170 years B. C. the Jews were aroused to resistance, which in a short time resulted in their independence.

*Princes of Judea;*

CALLED THE MACCABEES OR ASMONEAN PRINCES.

	B. C.
1 Judas Maccabeus, the Great	166
2 Jonathan	160
3 Simon	143
4 John Hyrcanus	135

The first of these, Judas Maccabeus, is said to have been the greatest uninspired hero of whom the Jews can boast. Under him and his successors, they obtained, numerous victories over their enemies, the Syrians; and enjoyed greater privileges than at any period since their exile into Babylon.

*Kings of Judea.*

	B. C.	B. C.
1 Aristobulus,	107	Hyrcanus again
2 Alexander Janneus	106	6 Antigonus
3 Alexandra	79	7 Herod the Great
4 Hyrcanus	70	8 Archelaus
5 Aristobulus	70	

Judea becomes a Roman Province, A. C. 8.

These kings were in the same line of succession with the princes, but Aristobulus was the first w



took the title of king. Judea, though not nominally a Roman province till the time above mentioned, was so to all purposes in the time of Herod the great. It would be needless here to mention the battles in which the miserable inhabitants of Palestine were engaged.—The sceptre was evidently about departing from Judah, and consequently the time was rapidly approaching, when Shiloh should come.\*—Augustus the Roman emperor was extending his conquests over a large portion of the then known world. Under his dominion occurred the strange event of a universal peace, an event almost unknown to antiquity. Now was the time for the advent of the Messiah; and so clearly had the time of his appearance been predicted by the prophets, that, as we learn from the historians of those times, there was a general expectation throughout the eastern world, of “some illustrious prophet or deliverer who should change the aspect of human affairs.” The Jews in particular, with the most anxious impatience were waiting for the consolation of Israel. Accordingly, in the 37th year of the reign of Augustus, the promised Messiah came.

From the coming of Christ to the destruction of Jerusalem, Palestine was under the power of governors appointed by the Roman emperors. To give the details, would only present the annals of sufferings such as our world has at no other period witnessed, and this is entirely foreign to our present design. The destruction of the city and temple took place

\* See the prophecy of Jacob, Genesis 49.

in the year 70, A. C. The Jews had so often rebelled against their conquerors, that Vespasian tired with repeated attempts to subdue them completely, and provoked at their obstinacy, sent his son Titus to demolish the walls and burn the city. And this was effectually accomplished. Even the temple, the proudest monument of Jewish glory, was levelled with the dust. Thus was literally fulfilled the prophecy of the Saviour “there shall not be left one stone upon another that shall not be thrown down.” From the destruction of Jerusalem till the commencement of the 7th century, Palestine remained subject to the Roman emperors. During this long period, the persecutions of the Jews, had been gradually driving them away from the Holy Land, and dispersing them throughout Europe. The history of the Jews is therefore but little connected with that of Palestine after the last mentioned date.

The Christian religion which from its commencement had been rapidly spreading in every direction, and gaining converts to its doctrines, had many adherents in Judea, and the neighboring country.—While the Romans governed this country, the Christians were protected. But when the Saracens embraced Palestine in their conquests, the Christians were most cruelly persecuted, and at a later period, under the Turks were even forbidden to worship at the places, considered by them most sacred. This state of things gave rise to the crusades—the first of which took place at the close of the 11th century.—These crusades or holy wars have generally been regarded as the effects of the blind fanaticism of an

ignorant and superstitious people. That such was the prevailing character of the mass of men in those times is indubitable. But it seems probable that more elevated views and feelings actuated the kings and rulers, and that they took advantage of the fanaticism of the people, to put into execution their plans. At the time the crusades were commenced, the Saracens or Infidels had extended their power through northern Africa, eastern Asia, had made extensive conquests in Spain, and had invaded France, Greece and Sicily; and their power was constantly upon the increase. Here, then, we think, is the true origin of the crusades—not merely the desire to rescue the Holy Land from Infidels, but the necessity in self-defence, of attacking them on their own territory. These expeditions—nine in number according to the latest authorities—were undertaken and carried on by all the Christian states united. They, for about two centuries attracted the attention of all Europe, and attached much interest to Palestine from the close of the 11th, to the termination of the 13th century. But during the 500 years preceeding this period, and as many succeeding, down to the present time, the land of the Hebrews, under the domination of Turks, has excited little interest, in the Christian world. Our knowledge of its modern history is derived almost entirely from travellers, whom curiosity or religious zeal has led to explore the country.

One more fact connected with the history of Palestine, that may be worthy of notice here, is the attempt of Napoleon Bonaparte to subdue it, and take

possession of its fortresses. He saw the importance of this region, as an entrance to Asia. His ambition aimed at no less than universal conquest, and with this view, he made an attack upon its strongest citadel, but without success. He was repulsed with the loss of a large portion of his army. Palestine as is well known, is now subject to the government of Turkey. This territory which 4000 years ago was promised to the "Father of the faithful," is even at the present day regarded with anxious interest by the Jews wherever scattered upon the face of the earth. They are continually looking forward to the time, when, as they believe, their dispersed brethren, shall all be restored to the land of their fathers, and to a state of temporal prosperity, such as they have never yet enjoyed. That the sacred scriptures foretel a restoration to the Jews of the privileges which they formerly possessed, as the chosen people of God, and the enjoyment of richer spiritual blessings than have ever yet been their portion—every reader of prophecy fully believes; but whether they are literally to be restored to the Promised Land and there exist as a nation—time alone must decide.



# GENEALOGY OF CHRIST.

## EXPLANATORY OF PLATE IX.

THE Hebrews reckoned their kindred both by natural generation, and legal succession through inheritance or marriage. They did not record the names of women in their pedigrees. When a family ended with a daughter, they inserted in their tables the name of her husband instead of her own.

From this circumstance it is, that a *son-in-law* is sometimes accounted in Scripture a *son*; and this explains the apparently double parentage of Joseph and Salathiel,—and therefore the seeming discrepancy of Matthew and Luke, in their accounts of the genealogy of our Saviour.

Matthew says, Jacob *begat* Joseph—while Luke terms him the *son* of Heli. The expression used by Matthew indicates *Jacob* to be in reality the father; and Luke, in terming Joseph the son of *Heli*, does this in accordance with the Jewish custom just mentioned, of naming the husband instead of Mary his wife—while it is really her genealogy which he records.

We learn from *Luke*, that the angel Gabriel said to Mary, that God would give her son the throne of his father David. The pedigree, therefore, by which he (*Luke*) proves Christ's connexion with David, must be *Mary's*—to shew that our Saviour, having her for his earthly parent, had also, and in conse-

quence, David for his forefather, and his throne for an inheritance.

*Matthew*, in his pedigree of *Joseph*, mentions *Mary*, to shew through her *Christ's* legal connexion with it. *Luke*, in his pedigree of *Christ*, does not even allude to the *real mother*, while he names *Joseph*, and tells us that he is only, *as supposed*, the father. This fact is of itself sufficient evidence that it is *Mary's* genealogy which *Luke* records; and that *Joseph* is only named, agreeably to Hebrew custom, instead of his wife.

*Luke* has complied with this custom in the case also of *Salathiel*, who is not, as stated, the *son* of *Neri*, but only his *son-in-law*, having *Jechonias* for his father, as recorded by *Matthew*.

*Matthew* wrote his Gospel more immediately for the benefit of the Jews. He adopts, therefore, that line of descent which accords with their national feelings and law; and shews *Christ* to be their *Messiah*, by *legal* descent from *Abraham*—the father of their nation, to whom the promise of the *Messiah* was given;—through *David* and the royal line of *Solomon* (the *Kings* of their land) to *Joseph* the reputed father of *Christ*;—and concludes his table, by recording the legal connexion which our Saviour has with this pedigree, by terming *Joseph* “the husband of *Mary*, of whom was born *Jesus* who is called *Christ*.”

*Luke*, on the other hand, in writing more particularly for the *Gentile* nations, records the natural generation of *Christ*, which he traces, really, though nominally, by *Mary's* line, to *David*, and through

him—not to *Abraham* only—but back to *Adam*, the common father of the human race, who received the promise in favor of all his posterity, *Gentiles* as well as *Jews*.

We have thus a perfect genealogy of *Christ*;—the one Evangelist recording the lineage of the mother; the other, that of the reputed father. These two lines proceed from *David*, the common origin, through his sons *Solomon* and *Nathan*; and continue separate until the captivity, when they unite in the birth of *Zorobabel*—whose two sons, *Abiud* and *Rhesa*, are the respective fathers of the lines which terminate—the one in the *legal father*, and the other in the *real mother*, of *Christ*. The *Messiah* thus concentrates to his person the blood, claims and privileges of the royal house of *Israel* and *Judah*; and is therefore distinctly styled the *Son* of *David*.

The accompanying Plate is so constructed, as to present the above remarks familiarly to the eye. The Pedigrees by the two Evangelists are given separately, while they are so placed in relation to each other as to form a combination, which easily illustrates the very important subject of the genealogy of *Christ*, and divides the long term of years over which it extends into periods, which it is useful to remember. On referring to the plate it will be seen that both *Mary's* and *Joseph's* lineal descent from *David*, may each be reckoned by the line of *Solomon* or *Nathan* through *Zorobabel*, in whom these lines unite. *Mary*, the mother of *Christ*, is therefore descended in a line also from *Solomon*—a circumstance to which *Calvin* attaches much importance, and declares,



"if Christ be not descended from Solomon, he cannot be the Messiah."

No line of family descent has been preserved, to rival in completeness, antiquity and duration, that of Christ's, extending as it does in one unbroken chain, from the creation through a period of 4000 years; and including so many great and eminent men, who have received from God, or his angels and prophets, the revelations of his divine will. The earliest promise we have of a Messiah, is, "That the seed of the woman shall bruise the head of the serpent;"—a peculiar expression, applicable to none that ever lived but Christ—indicating his miraculous conception and birth—his having no earthly father—his being "the Holy Offspring"—"the Son of the Most High"—deriving the human nature of which he partook, from the woman only, his mother Mary. This human nature he made a sacrifice of, to expiate sin—first brought into the world by Eve, the mother of all. This first of all recorded prophecies was delivered in the Garden of Eden by "*Jehovah—the Lord God*"—called in the New-Testament "*Jesus Christ*," and by St. John "*The word of God*,"—the same Divine Being who appeared to the Patriarchs—conducted the Israelites through the wilderness—dwelt among men, and made an end of sin—so still presides over his church, and will again manifest himself to the world—when the Christian dispensation which he introduced will end in the eternal joy and triumph of all the redeemed and blessed family of God.

## INDEX

TO THE PRINCIPLE PLACES IN THE  
HOLY LAND,  
AND IN THE  
JOURNEY OF THE ISRAELITES TO CANAAN.

The *Italics* denote the Tribe in which any place is situated, thus Admah is in the Tribe of *Judah*.—*Manasseh b. J.* signifies *Manasseh beyond Jordan*.

	A	
ABARIM, Mount; <i>Reuben</i> and <i>Gad</i> .		Ænon, <i>Half of Manasseh</i> .
Abdon, <i>Asher</i> .		Agallā, or Eglaim, in <i>Ara-</i> <i>bia</i> .
Abel, <i>Manasseh</i> .		Ahim, <i>Judah</i> .
Abel-bethmaachah, <i>Zebulun</i> .		Ahlab, <i>Asher</i> .
Abel-maim, <i>Naphtali</i> .		AI, <i>Benjamin</i> .
Abel-meholah or Abelenā, <i>Half of Manasseh</i> .		Aijalon, <i>Zebulun</i> .
Abel-shittim or Shittim, <i>Reuben</i> .		Aijalon, or Arja, <i>Benjamin</i> .
Abez, <i>Issachar</i> .		Aijalon,
Abimelech and Gaal, <i>Ephraim</i> .		Ain or Ashan, <i>Naphtali</i> .
Absalom and Joab, <i>Manasseh b. J.</i>		Ain or Oin, <i>Simeon</i> .
Abumah or Rumah, <i>Judah</i> .		Alammelech, <i>Asher</i> .
Accho, Plains of, <i>Asher</i> .		Alemeth or Almon, <i>Benj</i> .
Accho or Ptolemais (now <i>Acra</i> ), <i>Asher</i> .		Allon, <i>Naphtali</i> .
Achor, Valley of, <i>Benjamin</i> .		Almon or Alemeth, <i>Benj</i> .
Achsaph, <i>Asher</i> .		Alush, <i>Route of the Israel-</i> <i>ites</i> .
Achzib, "		Amad, <i>Asher</i> .
Achzib, <i>Judah</i> .		Amelekites and Israelites
Adadah, "		<i>Route of the Israelites</i> .
Adam, <i>Reuben</i> .		Amath, <i>Judah</i> .
Adamah, <i>Naphtali</i> .		Amath, <i>Gad</i> .
Adami, "		Amaziah and Edomites, <i>Ju-</i> <i>dah</i> .
Adithaim, <i>Judah</i> .		Amaziah and Joash, <i>Juda-</i> <i>h</i> .
Admah, "		Ammon, waters of, in <i>Ara-</i> <i>bia</i> .
Adullam, "		Ammon and Aram again
Adummin, <i>Benjamin</i> .		Israel, <i>Manasseh, b. J.</i>
		Ammonites, <i>Reuben</i> .
		Amorites, "
		Amorites and Israelites
		<i>Reuben</i> .

Amorites and Israelites, *Benjamin*.  
 Anab, *Judah*.  
 Anaharath, *Half of Manasseh*.  
 Ananiah, *Benjamin*.  
 Anathoth, "  
 Anem or Engannim, *Issachar*.  
 Aner or Taanach, *Half of Manasseh*.  
 Antilibanus, in *Syria*.  
 Antipatris, *Ephraim*.  
 Aphek, *Issachar*.  
 Aphekah, *Judah*.  
 Aphik, *Asher*.  
 Arad or Eder, *Judah*.  
 Arbela or Betharbel, *Asher*.  
 Archi, *Ephraim*.  
 Argob, *Manasseh b. J.*  
 Arja or Aijalon, *Benjamin*.  
 Arimathea or Ramah, *Dan*.  
 Arnboth, *Judah*.  
 Arnon, *Reuben*.  
 Arnon River, *Reuben*.  
 Aroer, *Dan*.  
 Arumah or Rumah, *Ephraim*.  
 Asa and Zerah, *Judah*.  
 Asham, *Manasseh, b. J.*  
 Ashan or Ain, *Naphtali*.  
 Ashan or Ain, *Simcon*.  
 Ashan or Chorashan, *Simcon*.  
 Ashdod or Azotus or Azoth, *Dan*.  
 Ashdod Pisgah, *Reuben*.  
 Asher, *Issachar*.  
 Asher, *Dan*.  
 Ashnah, *Judah*.  
 Asherath, *Beeshterah*, or *Karnaim, Manasseh, b. J.*  
 Ashkelon, *Simcon*.  
 Ashroth, *Gad*.  
 Ashroth, *Ephraim*.  
 Ashroth or Shophan, *Gad*.  
 Ashrothadder, *Ephraim*.  
 Ashub, *Judah*.  
 Ashub or Bethaven, *Benj.*

*Avim, Benjamin*.  
 Azekali, *Judah*.  
 Azem or Ezem, *Simcon*.  
 Azmaveth, Azmoth, or Bethazmoth, *Judah*.  
 Azmon or Jeshimom, *Judah*.  
 Aznothabor, *Naphtali*.  
 Azotus or Azoth or Ashdod, *Benjamin*.  
 Azzah or Gaza, *Simcon*.

B

BAALAH, *Dan*.  
 Baal, Heights of, *Reuben*.  
 Baalgad, *Asher*.  
 Baalharaz, *Ephraim*.  
 Baalhermon, *Manasseh b. J.*  
 Baalmeon or Beon, *Reuben*.  
 Baalpeor or Bethpeor, *Reuben*.  
 Baalperazim, *Judah*.  
 Baalshalisha or Bethshalisha, *Ephraim*.  
 Baaltamar, *Benjamin*.  
 Bahurim, "  
 Balah, *Simcon*.  
 Bamoth, *Reuben*.  
 Bamoth-Baal, *Reuben*.  
 Bashan or Batanea, *Manasseh, b. J.*  
 Barak, Sisera and Deborah, *Zebulun*.  
 Batanea or Bashan, *Manasseh, b. J.*  
 Bealoth, *Judah*.  
 Beatitudes, Mount of, *Naphtali*.  
 Beer Ramoth, Ramath, or Ramoth-negob, *Simcon*.  
 Beeroth, *Benjamin*.  
 Beersheba or Sheba, *Simcon*.  
 Beeshterah or Karnaim, *Ashtaroth, Manasseh b. J.*  
 Bene or Beneberak, *Dan*.  
 Benejaakan, *Route of the Israelites*.  
 Benjamites, *Benjamin*.

Beon or Baalmeon, *Reuben*.  
 Berothah, in *Rurea*.  
 Betah, in *Itura*.  
 Betan, *Asher*.  
 Bethabara or Bethany beyond Jordan, *Gad*.  
 Bethabara, *Reuben*.  
 Bethacara, *Judah*.  
 Bethakad, *Half of Manasseh*.  
 Beth-anath, *Naphtali*.  
 Bethanin, *Judah*.  
 Bethanoth, "  
 Bethany beyond Jordan or Bethabara, *Gad*.  
 Bethany, *Benjamin*.  
 Betharabah and Waters, *Benjamin*.  
 Betharbel or Arbela, *Asher*.  
 Bethaven or Aven, *Benj.*  
 Bethazmoth, Azmaveth, or Azmoth, *Judah*.  
 Bethbaalmeon, *Reuben*.  
 Bethbirel, *Simcon*.  
 Bethcar, *Dan*.  
 Bethdagon, *Asher*.  
 Bethdagon, *Judah*.  
 Bethel, *Benjamin*.  
 Bethel or Luz, *Ephraim*.  
 Bethemek, *Asher*.  
 Bethgamul, *Reuben*.  
 Bethharan, *Gad*.  
 Bethhoglah, *Benjamin*.  
 Bethoron, Upper, *Ephraim*.  
 Bethoron, Nether, *Ephraim*.  
 Bethshimoth, *Reuben*.  
 Bethshebath, *Simcon*.  
 Bethshehem, *Zebulun*.  
 Bethshehem Ephratah, *Judah*.  
 Bethmarcaboth, *Simcon*.  
 Bethnimrah or Niurim, *Gad*.  
 Bethoannaba, or Nob, *Benjamin*.  
 Bethpalet, *Simcon*.  
 Bethpazzez, *Issachar*.  
 Bethpeor or Baalpeor, *Reuben*.

Bethphage, *Benjamin*.  
 Beth-rehob, *Asher*.  
 Bethsaida, *Naphtali*.  
 Bethsaida Chorazin, or Julias, *Manasseh b. J.*  
 Bethshalisha or Baalshalisha, *Ephraim*.  
 Bethshan or Scythopolis, *Half of Manasseh*.  
 Beth-shemesh, *Naphtali*.  
 Beth-shemesh, *Issachar*.  
 Beth-shemesh, *Judah*.  
 Bethshittah, *Half of Manasseh*.  
 Bethtappuah, *Judah*.  
 Bethul, *Simcon*.  
 Bethulia, *Zebulun*.  
 Beth-Zacharias, *Judah*.  
 Bethzur, "  
 Betonim, *Gad*.  
 Bezek, *Half of Manasseh*.  
 Bezek, *Judah*.  
 Bezer or Bezrah, *Reuben*.  
 Bizjothjah, *Judah*.  
 Bozrah, in *Syria*.  
 Bozkath, *Judah*.

C

CABBON, *Judah*.  
 Cabul, *Asher*.  
 Cadummin, River, *Issachar*.  
 Canon, *Manasseh, b. J.*  
 Cana of Galilee, *Zebulun*.  
 Canaanites and Israelites, *Naphtali*.  
 Capernaum, *Naphtali*.  
 Caphar-Jana or Jabneel, *Naphtali*.  
 Capharsorrek, *Dan*.  
 Carmel, Mount, *Half of Manasseh*.  
 Carmel, *Judah*.  
 Cedron or Kidron, River, *Judah*. See also Plate I.  
 Cesarea Philippi or Lais, *Naphtali*.  
 Cesarea, *Half of Manasseh*.  
 Chephar-haammonai, *Benjamin*.



Chephirah, Benjamin.  
 Chesalon or Heres, Dan.  
 Chesulloth, Issachar.  
 Chimham, Judah.  
 Chinnereth, Naphtali.  
 Chislothabor, Zebulun.  
 Chorashan or Ashan, Simeon.  
 Chorazin, Bethsaida, or Julius, Manasseh, b. J.  
 Cushbi or Coreba, Judah.

D

DABAREH, Issachar.  
 Dabbasheth, Zebulun.  
 Dalmanutha, Gad.  
 Damascus, in Syria. Plate 3 & 7.  
 Dan-jaan, Manasseh b. J.  
 Dan-Lesham or Laish, Naphtali.  
 Dannah, Judah.  
 Dead Sea, "  
 Debir, Gad.  
 Debir or Kirjath-sepher, Judah.  
 Deborah, Sisera and Barak, Zebulun.  
 Decapolis, Gad and Manasseh.  
 Dedan, Country of, Route of the Israelites.  
 Ibon, Reuben.  
 Ibon Gad, Route of the Israelites.  
 Iblath, Reuben.  
 Ilean, Judah.  
 Imbah, Zebulun.  
 Immon, Judah.  
 Iphkah, Route of the Israelites.  
 Iror or Nephath-Dor, Half of Manasseh.  
 Ithan, Half of Manasseh.  
 Iyah, Judah.

E

E, Mount, Ephraim.  
 Eonah, Route of the Israelites.

Eder, Judah.  
 Eder or Arad, Judah.  
 Edom, Land of, or Mount Seir, Route of the Israelites.  
 Edomites and Amaziah, Judah.  
 Edrei, Naphtali.  
 Edrei, Manasseh b. J.  
 Eglaim or Agalla, in Arabia.  
 Eglon, Judah.  
 Egypt, River, Simeon.  
 Ekron, Dan.  
 Elah, Judah.  
 Elealeh, Reuben.  
 Eleph, Benjamin.  
 Etim, Route of the Israelites.  
 Elon or Elonbethhanan, Dan.  
 Eltekeh, Dan.  
 Eltekon, Benjamin.  
 Etlolad, Simeon.  
 Emaus, Judah.  
 Emmaus, Benjamin.  
 Enam, Judah.  
 Ender, Half of Manasseh.  
 Engannim, or Anem, Issachar.  
 Egannim, or Anem, Judah.  
 Eggedi or Hazezon-tamar, Judah.  
 Enhaddah, Issachar.  
 Enhakkore, Simeon.  
 Enhazor, Naphtali.  
 Enoch, a town near Mount Libanus, in Syria.  
 Enrimmon, Simeon.  
 Enshemesh, Benjamin.  
 Entappuah, Ephraim.  
 Ephraim, Forest of, Manasseh b. J.  
 Ephraim and Mount, Ephraim, Benjamin.  
 Eschol, Brook of, Judah.  
 Eshean, Judah.  
 Esher, "  
 Eshtaol, Dan,

Eshtemoa, Judah.  
 Etham, Wilderness of, Route of the Israelites.  
 Etham, Route of the Israelites.  
 Ethan, Judah.  
 Ether or Etam, Simeon.  
 Ezem or Azem, "  
 Eziogaber, Encampment near, Route of the Israelites.

G

GAAL and Abimelech, Ephraim.  
 Gaash, Brook and Mount, Ephraim.  
 Gabaa, Benjamin.  
 Gabatha, Judah.  
 Gadara and River, Manasseh, b. J.  
 Galilee, Asher and Zebulun.  
 Gallim, Arabia.  
 Gamala, Gad.  
 Gath, Dan.  
 Gathepher or Gittah-hepher, Zebulun.  
 Gathrimmon or Bileam, Half of Manasseh.  
 Gathrimmon, Dan.  
 Gaza or Azzah, Simeon.  
 Geba, Ephraim.  
 Gebim, Judah.  
 Gederah or Gederothaim, Judah.  
 Gedereth, Judah.  
 Gederothaim or Gederah, Judah.  
 Gedor, Simeon.  
 Gelloth, Benjamin.  
 Gennesaret, Land of, on the western side of the Lake of Galilee.  
 Gerar, Simeon.  
 Gerasa or Gergesa, Manasseh, b. J.  
 Gerazim, Mount, Ephraim  
 Geshuri, Manasseh b. J.  
 Gez, Ephraim.  
 Gjah, Benjamin.

Gibbethon, Dan.  
 Gibeah, Judah.  
 Gibeah or Gabaa, Benjamin.  
 Gibeamites and Adonizek, Judah.  
 Gideon and Pool of, Benjamin, Judah.  
 Gilbon and Mountains, Half of Manasseh.  
 Gilead, Mount, Manasseh b. J.  
 Gilgal, Benjamin.  
 Gilo, Judah.  
 Gittah-hepher or Gathepher, Zebulun.  
 Golan, Manasseh b. J.  
 Golan, Gad.  
 Gomorrah, Judah.  
 Gorandal, Route of the Israelites.  
 Goshen, Judah.  
 Goshen, Land of, Route of the Israelites.  
 Gurbaal, Half of Manasseh.

H

HADADRIMMON, Issachar.  
 Hadashah, Judah.  
 Hadattah, "  
 Hadid, Benjamin.  
 Hailul, Judah.  
 Hali, Asher.  
 Hammath, Naphtali.  
 Hammon, Asher.  
 Hammon or Hammoth Dor, Naphtali.  
 Hannathon, Zebulun.  
 Haphraim, Issachar.  
 Haradah, Route of the Israelites.  
 Hareth, Forest of, Judah.  
 Harod, Well of, Half of Manasseh.  
 Harosheth, Naphtali.  
 Hashmonah, Route of the Israelites.  
 Hazar Enam, Naphtali.  
 Hazargaddath, Judah.

Hazarshual, *Simeon*.  
 Hazarsusah, "  
 Hazeroth, *Route of the Israelites*.  
 Hazezon Tamar, or Engedi, *Judah*.  
 Hazor, *Naphtali*.  
 Hazor, *Judah*.  
 Hebron, *Asher*.  
 Hebron, or Kirjatharba, *Judah*.  
 Heibah, *Asher*.  
 Helbon, "  
 Heleph, *Naphtali*.  
 Helkah, *Asher*.  
 Heres or Chesalon, *Dan*.  
 Hermon, Mount, *Manasseh b. J.*  
 Heshbon, *Reuben*.  
 Heshmon, *Judah*.  
 Hezron or Hazor, *Judah*.  
 Hilan or Holon, "  
 Hohab, in *Syria*, near Mt. Hermon. *Reuben*.  
 Holon *Reuben*.  
 Hor, Mount, where Aaron was buried, *Route of the Israelites*.  
 Hor, Mount, Encampment near, *Route of the Israelites*.  
 Horeb, Mount, *Route of the Israelites*.  
 Horem, *Naphtali*.  
 Horhagidgad, *Route of the Israelites*.  
 Hormah Zephath, *Simeon*.  
 Horonaim, *Reuben*.  
 Hosah, *Asher*.  
 Hukkuk, "  
 Humtah, *Judah*.  
 I  
 IBEAM, *Issachar*.  
 Idalah, *Zebulun*.  
 Idumea. See *Edom*.  
 Im, *Judah*.  
 Ie-Abarim, *Route of the Israelites*.  
 Ion, *Naphtali*.

Irpeel, *Benjamin*.  
 Irishemish, *Dan*.  
 Israelites and Canaanites, *Naphtali*.  
 Israel, Ammon and Aram against.—*Manasseh b. J.*  
 Israel and Og, *Manasseh b. J.*  
 Israelites and Syrians, "  
 Israelites and Amorites, *Reuben*.  
 Israelites and Amorites, *Benjamin*.  
 Israelites and Benjamites, *Benjamin*.  
 Israelites and Amelekites, *Route of the Israelites*.  
 Itnan or Juttah, *Judah*.  
 Ittah-Kazin, *Zebulun*.  
 J  
 JABBOK River, *Manasseh b. J.*  
 Jabesh-Gilead, or Jabez, *Gad*.  
 Jabin and Joshua, *Asher*.  
 Jabneel or Caphar-jama, *Naphtali*.  
 Jabneh or Jamnia, *Dan*.  
 Jacob's Bridge, *Manasseh b. J.*  
 Jacob's Well, *Ephraim*.  
 Jagur, *Judah*.  
 Jahaza or Jahazah, *Reuben*.  
 Jahaza, or Jazer and River, *Gad*.  
 Jakabzeel, or Kabzeel, *Judah*.  
 Jamnia, or Jabneh, *Dan*.  
 Janohah, *Ephraim*.  
 Janum or Janus, *Judah*.  
 Japhia, *Naphtali*.  
 Japheti, *Ephraim*.  
 Japho or Joppa, *Dan*.  
 Jarkon or Jerichon, *Dan*.  
 Jarkon, Waters of, "  
 Jarmuth or Remeth, *Issachar*.  
 Jarmuth, *Judah*.  
 Jattir, "

Jazer or Jahaza, and River, *Gad*.  
 Jehoana, or Zin, *Ephraim*.  
 Jehud, *Dan*.  
 Jericho, *Benjamin*.  
 JERUSALEM, *Judah*.  
 Jeshimon of Azmon, *Judah*.  
 Jethlah, *Dan*.  
 Jezreel & Valley, *Issachar*.  
 Jezreel, *Judah*.  
 Jiphtha, "  
 Jiphthahel, Valley of, *Asher and Zebulun*.  
 Joab and Absalom, *Manasseh b. J.*  
 Joab and Syrians, *Reuben*.  
 Joash and Amaziah, *Judah*.  
 Jokdeam,  
 Jokmeam or Kibzaim, *Eph.*  
 Jokneam, *Zebulun*.  
 Joktheel, *Judah*.  
 Joppa or Japho, *Dan*.  
 Jordan River, *Manasseh b. J.*  
 Joshua and Jabin, *Asher*.  
 Josiah and Necho, *Issachar*.  
 Jobathah, *Route of the Israelites*.  
 Judah, *Naphtali*.  
 Judea, *Dan, Ben. and Judah*.  
 Juttah or Itnan, *Judah*.  
 K  
 KABZEEL or Jakabzeel, *Judah*.  
 Kadesh Barnea or Zin, "  
 Kanah, *Asher*.  
 Kanah River, or Brook of Reeds, *Half of Manasseh*.  
 Karkor, *Gad*.  
 Karnaim, Ashtaroth, or Beesiterah, *Manasseh b. J.*  
 Kartah, *Zebulun*.  
 Kartan, or Kirjathaim, *Naphtali*.  
 Kedemoth and Wilderness, *Reuben*.  
 Kedesh Naphtali, *Naphtali*.  
 Kehelathah, *Route of the Israelites*.  
 Keilah, *Judah*.  
 Kenath or Nobah, *Gad*.  
 Kerioth, *Judah*.  
 Keziz, *Benjamin*.  
 Kibroth-hattaavah, or Graves of Lust, *Route of the Israelites*.  
 Kibzaim, or Jokmeam, *Ephraim*.  
 Kidron or Cedron River, *Judah*.  
 Kinah, *Judah*.  
 Kiriath, *Reuben*.  
 Kirjath, *Benjamin*.  
 Kirjathaim, *Reuben*.  
 Kirjathaim or Kartan, *Naphtali*.  
 Kirjatharba or Hebron, *Judah*.  
 Kirjath-huzoth, *Gad*.  
 Kirjath-jearim or Kirjathbaal, *Judah*.  
 Kirjath-sepher or Debir, "  
 Kishion or Kedesh, *Issachar*.  
 Kishon River, *Zebulun*.  
 Kithlish, *Judah*.  
 Kitron, *Zebulun*.  
 L  
 LACHISH, *Judah*.  
 Labman "  
 Laish, or Dan Leshan, *Naphtali*.  
 Laish or Ceserea Philipp, *Naphtali*.  
 Lakum, *Naphtali*.  
 Lasha, *Reuben*.  
 Lasharon or Saron, *Ephraim*.  
 Lebanon, Waters of, *Asher*.  
 Lebanon, *Ephraim*.  
 Libanus, Mount, in *Syria*, partly in *Asher*.  
 Libnah, *Judah*.  
 Libnah, *Route of the Israelites*.  
 Libnath or Shihor, *Asher*.  
 Lod or Lydda, *Dan*.  
 Lodebar, *Manasseh b.*  
 Luhith, *Reuben*.



- Luz or Bethel, *Ephraim*.  
 Lydda or Lod, *Dan*.  
 M  
 MAACHATHI, *Manasseh b. J.*  
 Maarath or Mareth, *Judah*.  
 Madmannah, *Judah*.  
 Magdala, *Gad*.  
 Mahanaim, "  
 Makheloth, *Route of the Israelites*.  
 Makkedah, *Judah*.  
 Malatha, "  
 Mamre, *Vale of, Judah*.  
 Maon and Wilderness, "  
 Marah, *Route of the Israelites*.  
 Maralah, *Zebulun*.  
 Mareshah, *Judah*.  
 Mareshah, near Zephathah, *Judah*.  
 Mearah or Meroth, *Asher*.  
 Medeba, *Reuben*.  
 Megiddo, *Half of Manasseh*.  
 Mekonah, *Judah*.  
 Mephaath, *Reuben*.  
 Meribah, *Route of the Israelites*.  
 Merom, *Waters of, Manasseh b. J.*  
 Methaor or Remmon, *Zebulun*.  
 Michmash, *Benjamin*.  
 Micmethah, *Ephraim*.  
 Middin or Modin, *Judah*.  
 Migdal-el, *Naphtali*.  
 Migdalgad, *Judah*.  
 Migdalsenna, *Ephraim*.  
 Migdalsenna, *Judah*.  
 Migron, *Benjamin*.  
 Mishael, *Asher*.  
 Misrephoth-maim, *Asher*.  
 Mithcah, *Route of the Israelites*.  
 Mizpoh, *Manasseh b. J.*  
 Mizpoh, *Benjamin*.  
 Moab, *Plains of, Reuben*.  
 Moab, *Ammon and Jehosaphat, Judah*.  
 Moabites, *Reuben*.  
 Modin or Middin, *Judah*.  
 Moladah, *Simeon*.  
 Moreh, *Benjamin*.  
 Moseroth, *Route of the Israelites*.  
 Mozah, *Benjamin*.  
 N  
 NAAMAH, *Benjamin*.  
 Naarath, *Ephraim*.  
 Nahallah, *Zebulun*.  
 Nain, *Issachar*.  
 Naioth, *Ephraim*.  
 Nazareth, *Zebulun*.  
 Neah, "  
 Nebaioth, *Country of, Route of the Israelites*.  
 Nebo, *Mount, Reuben*.  
 Nebo, *Judah*.  
 Necho and Josiah, *Issachar*.  
 Neiel, *Asher*.  
 Nekeb, *Naphtali*.  
 Nephath Dor, or Dor, *Half of Manasseh*.  
 Netophar, *Judah*.  
 Nezip, "  
 Nibshan, "  
 Nimrim, or Bethnimrah, *Gad*.  
 Nob or Betho-annaba, *Benjamin*.  
 Nobah or Kenath, *Gad*.  
 Nophah, *Reuben*.  
 O  
 OBOOTH, *Route of the Israelites*.  
 Og and Israel, *Manasseh b. J.*  
 Olives, *Mount of, Judah*.  
 Ono, *Dan*.  
 Ophah, *Benjamin*.  
 Ophni, "  
 Ophrah, *Half of Manasseh*.  
 P  
 PARAN, *Desert and Wilderness, Route of the Israelites*.  
 Pella, *Manasseh b. J.*  
 Penuel, *Gad*.

- Perma, *Reuben and Gad*.  
 Philistines, *Simeon and Dan*.  
 Philistines and Saul, *Half of Manasseh*.  
 Pihahiroth, *Route of the Israelites*.  
 Pirathon, *Ephraim*.  
 Pisgah, *Mount, Reuben*.  
 Ptolemais or Accho, *Asher*.  
 Punon, *Route of the Israelites*.  
 R  
 RABBA of Ribbith, *Issachar*.  
 Rabbath Moab, *Arabia*.  
 Rabbath or Philadelphia, *Gad*.  
 Rakkath, *Naphtali*.  
 Rakkon, *Dan*.  
 Rama, *Judah*.  
 Rama or Arimathea, *Dan*.  
 Ramah, *Asher*.  
 Ramah, *Zebulun*.  
 Ramathaim Zophim or Ramath, *Benjamin*.  
 Rameses, *Route of the Israelites*.  
 Ramoth Negoh, Beer Ramoth, or Ramath. *Simeon*.  
 Ramoth Gilead or Ramath Mizpeh, *Gad*.  
 Rehob, *Asher*.  
 Rekem, *Benjamin*.  
 Remeth or Jarnuth, *Issachar*.  
 Remmon or Methaor, *Zebulun*.  
 Rephidim, *Route of the Israelites*.  
 Ribbith or Rabba, *Issachar*.  
 Riblah, *Naphtali*.  
 Rimon, *Simeon*.  
 Rimonparez, *Route of the Israelites*.  
 Rissah, "  
 Rithmah, "  
 Rogelim, *Manasseh b. J.*  
 Rumah or Arumah, *Ephraim*.  
 Rumah, or Abumah, *Judah*.  
 S  
 SALEHAH, *Manasseh b. J.*  
 Salem, *Issachar*.  
 Salt, *City of, Judah*.  
 Samaria or Shemer, *Ephraim*.  
 Saphir, *Judah*.  
 Sarepta or Zarephath, *Asher*.  
 Sarid, *Zebulun*.  
 Saron, *Gad*.  
 Secon or Lasharon, *Ephraim*.  
 Sececah, *Judah*.  
 Scythopolis or Betsan, *Half of Manasseh*.  
 Seir, *Mount, or Land of Edom, Route of the Israelites*.  
 Seneh, *Benjamin*.  
 Shaalim, *Dan*. [con.  
 Shaaraim or Shahuen, *Simeon*.  
 Shahuen or Shaarim, "  
 Shahazimah, *Issachar*.  
 Shaalem or Shiloh, *Ephraim*.  
 Shalisha, *Land of, " Shamir, " Shamir, Judah*.  
 Shapher, *Mount, Route of the Israelites*.  
 Sharon, *Mount, Ephraim*.  
 Sheba or Beersheba, *Simeon*.  
 Shechem, or Sychar, *Ephraim*.  
 Shedur, *Torrent of, Route of the Israelites*.  
 Shema, *Judah*.  
 Shemer or Samaria, *Ephraim*.  
 Shepham, *Naphtali*.  
 Shihon, *Issachar*.  
 Shihor or Libnath, *Asher*.  
 Shiloh or Shaalem, *Ephraim*.  
 Shinrom, *Zebulun*.  
 Shittim, *Plains of, Reuben*.  
 Shittim, or Abel-shittim, "  
 Shocoh or Socoh, *Judah*.  
 Shophan or Ataroth, *Gad*.  
 Shunem, *Issachar*.  
 Shur, *Route of the Israelites*.  
 Sibmah, *Shebam, or Siphmoth, Reuben*.  
 Sidon, *Zidon, or Rabbath Zidon, Asher*.

- Sierath, *Benjamin*.  
 Sin, and Deserts, *Route of the Israelites*.  
 Sinai, Wilderness and Mount, *Route of the Israelites*.  
 Siphmoth or Sibmah Sheban, *Reuben*.  
 Socoh, or Shocoh, *Judah*.  
 Sodom, "  
 Sorek River, *Benjamin*.  
 Succoth, *Gad*.  
 Succoth, *Route of the Israelites*.  
 Sychar or Shechem, *Ephraim*.  
 Syrians and Israelites, *Manasse b. J.*  
 Syrians and Joab, *Reuben*.
- T
- TAANACH of Aner, *Half of Manasse*.  
 Taanath-shiloh, *Ephraim*.  
 Tabbath, *Half of Manasse*.  
 Tabor and Mount, *Zebulun*.  
 Tabath, *Route of the Israelites*.  
 Tappuah, *Ephraim*.  
 Tappuah, *Judah*.  
 Tarah, *Route of the Israelites*.  
 Taralah, *Benjamin*.  
 Tekoah and Wilderness, *Judah*.  
 Telem or Telaim, *Judah*.  
 Teman, Country of, *Route of the Israelites*.  
 Thalca, *Judah*.  
 Thebez, *Half of Manasse*.  
 Tiberias, *Issachar*.  
 Timnah, or Thimnathah, *Dan*.  
 Timnathserah or Uzzensherah, *Ephraim*.  
 Tiphshah, *Half of Manasse*.  
 Tizah, *Ephraim*.
- Tyre, Old, *Asher*.  
 Tyre or Tzor, "
- U
- UMMAH, *Asher*.  
 Uzzou-sherah or Timnathserah, *Ephraim*.
- Z
- ZAAANANNIM and Plains, *Naphtali*.  
 Zalmonah, *Route of the Israelites*.  
 Zanoah, *Judah*.  
 Zaphon, *Gad*.  
 Zared River, *Dead Sea*.  
 Zarephath or Sarepta, *Asher*.  
 Zaretan, *Reuben*.  
 Zareth-shahar, *Reuben*.  
 Zartanah, *Issachar*.  
 Zeboum, *Judah*.  
 Zebulun, *Zebulun*.  
 Zedad, *Naphtali*.  
 Zelah, *Benjamin*.  
 Zelzah, *Judah*.  
 Zemarain, *Benjamin*.  
 Zenam, *Judah*.  
 Zephathah, Valley of, *Judah*.  
 Zer, *Naphtali*.  
 Zerah and Asa, *Judah*.  
 Zererath, *Half of Manasse*.  
 Ziddim, *Naphtali*.  
 Zidon, Sidon, or Zidon Rabbah, *Asher*.  
 Ziklag, *Simeon*.  
 Zin or Jehoana, *Ephraim*.  
 Zin or Kudesh-Barnea, *Route of the Israelites*.  
 Zior, *Judah*.  
 Ziph, "  
 Ziph and Wilderness, *Judah*.  
 Ziphron, *Naphtali*.  
 Zora, or Zorah, *Dan*.  
 Zoar or Segor, *Judah*.  
 Zorah, "





**SETTLEMENT**  
**OF**  
**Noah's Descendants**  
 Throughout  
**THE WORLD.**

*The Situations assigned to the Garden of Eden distinguished thus ○*

Note  
 The rectangular space towards the centre of this Map distinguished by colouring show the connection and relative extent of the other Maps

This \_\_\_\_\_ corresponds to Map No. \_\_\_\_\_  
 The portion bounded by this colour \_\_\_\_\_ corresponds to Map No. \_\_\_\_\_  
 do. do. by this colour \_\_\_\_\_ corresponds to Map No. \_\_\_\_\_  
 do. do. by this colour \_\_\_\_\_ corresponds to Map No. \_\_\_\_\_  
 See also 54



**MAP**  
 Illustrating the  
**TRAVELS OF THE APOSTLES**

With  
 Places WEST of the  
**HOLY LAND**  
 Distinguishing the  
 SEVEN APOCALYPTIC CHURCHES OF ASIA

Scale of British Miles  
 50 100 200 300

Places to which Pauls Epistles were Addressed are underlined thus ROME  
 The Seven Apocalyptic Churches distinguished thus +

Note. The small island of Samothracia on the southern coast of Thrace was the first European Seat of that ancient Idolatry which, from India, Egypt; and China, overspread Europe; and was also the spot from which Christianity began its march throughout the same quarter of the World.







**TERRESTRIAL PARADISE**  
 With  
 Places EAST of the  
**HOLY LAND**

Including  
**BABYLON MOUNT ARRARAT &c**

Scale of British Miles  
 0 50 100 200 300

The Supposed Situations of Paradise distinguished thus   
 The Supposed Situations of Mount Arrarat distinguished thus 

Longitude East 50 from Greenwich

# CANAAN

WITH THE ALLOTMENT

## of the Tribes.

South Portion



GREATER PHILISTINE

Supposed Riv. of Egypt

Scale of British Miles  
0 10 20 30

Royal Cities distinguished thus ○  
Levitical Cities do ..... ○  
Refuge Cities do ..... ○

Desert of PARAN

Wilderness of ZIN



THE HOLY LAND  
 IN THE TIME OF  
**CHRIST**  
 with the principal  
 TRAVELS OF OUR LORD.

Scale of British Miles  
 10 20 30



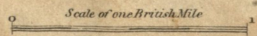


Names &c.  
 Originally called Salem that is Peace  
 afterwards Jerusalem 'Town of Peace'  
 By Leah Ariel 'the Lion of God'  
 By the Mahomedans 'El Kods' 'the Holy'  
 Present Population from 12000 to 20000  
 The Mosque of the Khalif Omar erected  
 AD 633 stands on the site of the Temple

Achish's Pillar  
 or Place

**JERUSALEM**  
 with the Sites

OF  
 MOUNT CALVARY  
 GETHSEMANE BETHANY &c.



Philistines defeated  
 by David

Here Christ foretold the fall of Jerusalem  
 & here also the army which accomplished  
 the siege of the city camped

Bethphage

Bethan

Tower of Manna  
 Tower of Babel

Tower of Manna  
 Tower of Babel

Water of Gethsemane  
 Pool of Siloam

Water of Gethsemane  
 Pool of Siloam

Water of Gethsemane  
 Pool of Siloam

Water of Gethsemane  
 Pool of Siloam

Water of Gethsemane  
 Pool of Siloam

Water of Gethsemane  
 Pool of Siloam

Water of Gethsemane  
 Pool of Siloam

Water of Gethsemane  
 Pool of Siloam



# FAMILY DESCENT OF CHRIST from ADAM.

