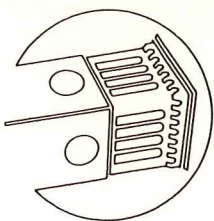


GUIDE BOOK

for a Walking Tour of

Palesline Park



CHAUTAUQUA, N.Y.

by Franklin B. Laundry

Introduction

Palestine Park was originally constructed in the year 1874 at the time of the first Chautauqua Assembly, under the leadership of the Rev. Dr. John Heyl Vincent and Mr. Lewis Miller. Their main goal at the time was the establishment of a summer school for Sunday School teachers. Palestine Park was developed as a visual aid in the program of teacher training.

The purpose of "The Park" is best stated by Dr. Vincent (later a bishop of the Methodist Episcopal Church) in his book "The Chautauqua Movement," written in 1895: "The Park of Palestine was laid out on the grounds of the Sunday-school Assembly, in order to provide a large map or model of the Holy Land for the instruction of teachers and young people interested in Bible history, and who desired to see the topography which gives to that history such vividness and power. The Park of Palestine was an attempt to present the general outline of the country, the principal hills and valleys, the water-courses, the cities, etc. In this particular the Park was accurate and invaluable."

The chief architect of the work was Dr. W. W. Wythe of Meadville. The materials used in the first Park were not of a permanent nature and it was some years later that the Park was given the permanency which we see today. The scale of distances on the model is about 1 ¼ feet per mile; and the scale of elevations, necessarily exaggerated, is 2 ½ feet per thousand feet, or about 13 feet per mile. It is to be noticed that on the Model the points of the compass are reversed; north is toward the high mountains Lebanon and Hermon; and west is toward Chautauqua Lake, which represents the Mediterranean Sea.

In the previous "Guide Book" Dr. Jesse Hurlbut wrote: "Biblical history is closely connected with the land of Palestine. Here journeyed Abraham and the patriarchs; here Joshua fought the battles of the conquest; here the Judges ruled from Othniel to Samuël; here David wandered, and afterward reigned; here the prophets preached; and here Jesus Christ lived his thirty-three years on earth. For it the Crusaders came from over the sea; and toward it have been turned the thoughts and hopes of the Jewish race for eighteen centuries. And since the world war the eyes of all the nations have been centered upon this land with a new interest."

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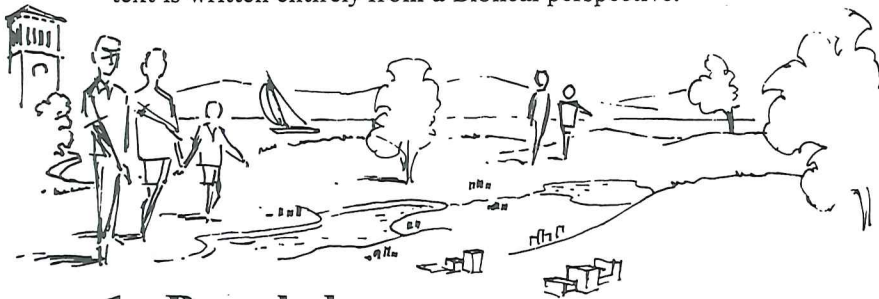


Location

Palestine Proper is the territory lying between the River Jordan and the Dead Sea on the east and the Mediterranean Sea on the west; and from Dan at the foot of the mountains Lebanon and Hermon on the north, to Beersheba on the south. The width varies from about 40 miles at the Sea of Galilee, to nearly 90 miles at the southern end of the Dead Sea. The distance from Dan to Beersheba is about 145 miles. But the word Palestine is also frequently used to include the lands on the east of the Jordan, which would almost double its dimensions. Both sections together include about 12,600 square miles, although its dimensions varied greatly at different periods.

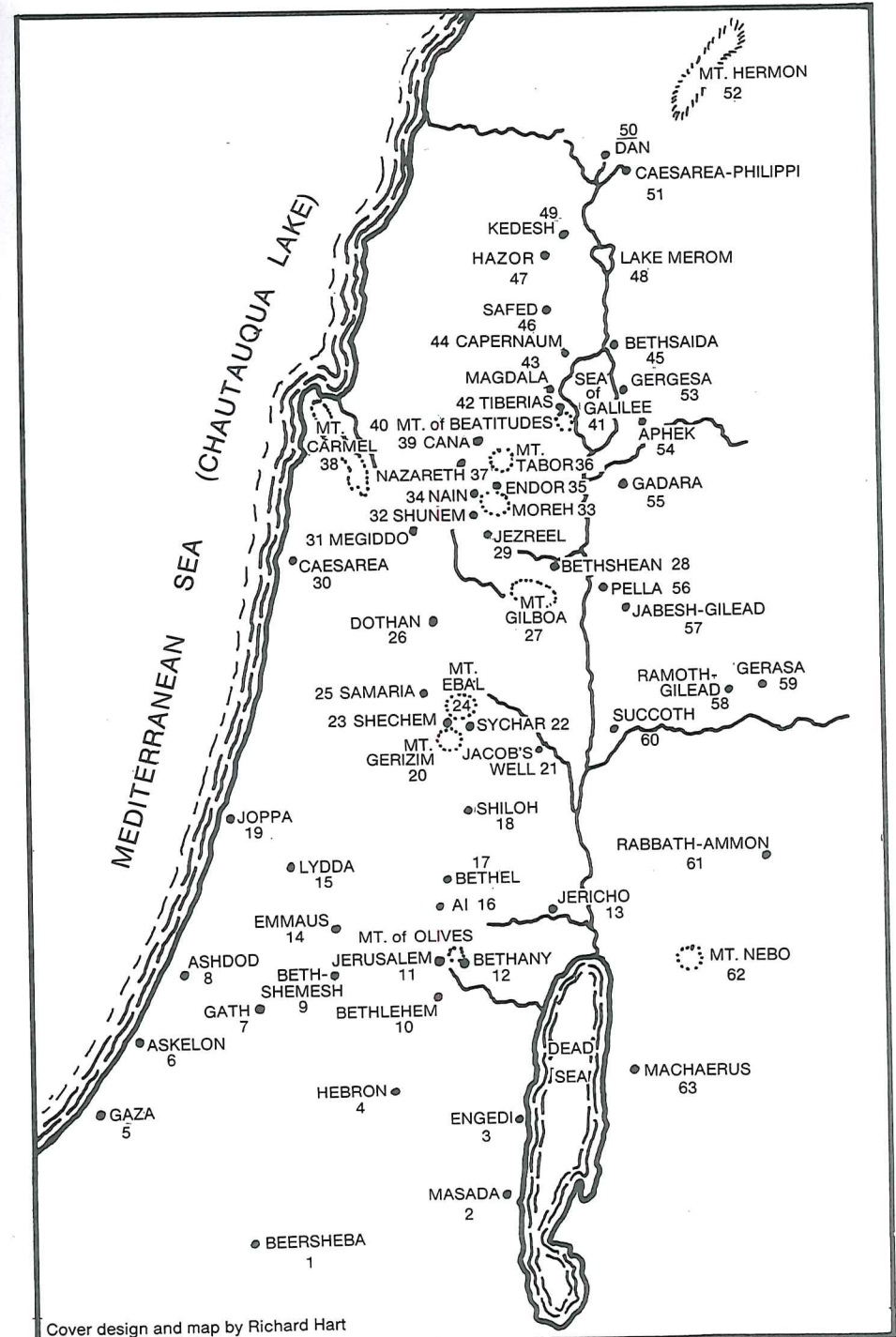
Your Walking Tour

By following the numbers beginning at Beersheba and reading the accompanying text, you will be able to traverse the model and, we trust, gain some new insights into the historical importance of each place. Please note that we have not attempted to relate any of the locations to current events. The text is written entirely from a Biblical perspective.



1. Beersheba

The word means “well of the oath” and is probably derived from the fact that Abraham dug the first well here (Gen. 21:31). We know also that Isaac lived here for a time. It was to this place that Elijah fled from the wrath of Queen Jezebel. It was about 27 miles from Hebron and an equal distance from Gaza on the Mediterranean coast. It was the most southern town in ancient Israel and about 145 miles from Dan, the most northern town. In Judges 20:1 we read of the children of Israel assembling “from Dan even unto Beersheba.”



Cover design and map by Richard Hart

2. Masada

This city is not mentioned in the Bible, but it has great historical significance. In 70 A.D. Roman armies were sent to Israel to quell an uprising. Jerusalem was sacked and the Temple completely destroyed. Jews made a final stand at Masada, and when they knew that they could no longer withstand the siege of the city, they entered into a suicide pact. When the Roman soldiers entered the gates of Masada, they found only the dead bodies of nearly 1000 Jews.

3. Engedi

Ten miles north of Masada is the town of Engedi. In I Samuel 23:29 and in the 24th chapter, we read the story of David finding refuge here when he was being pursued by King Saul.

4. Hebron

This city is located mid-way between Beersheba and Jerusalem, a distance of 20 miles each way. It is one of the oldest cities in the world since we know of its existence when Abraham came to Canaan more than 3800 years ago. In Genesis 23 we read of the purchase of land by Abraham which later became the family burial plot. It is believed that all three patriarchs, Abraham, Isaac and Jacob, are buried here, and over their tombs stands the Mosque of Hebron.

5. Gaza

Gaza is the most southern of the coastal cities and the name is retained in reference to "The Gaza Strip." Gaza has been referred to as one of the most "Fought for" cities of the world. Joshua failed in his attempt to subdue the city; Alexander the Great led his armies to this place; Napoleon invaded the area in 1799, and there are here today the graves of 3000 British soldiers from World War I. The Bible stories of Samson and Delilah are centered here, for it was in this city that Samson worked as a blinded slave, and later tore down the Philistine's Temple killing them and himself in the process (Judges 16:21-30).

6. Askelon

This was one of the five cities of the Philistines. It is mentioned in the Bible (Judges 14:19) as one of the places visited by Samson. Askelon played a memorable part in the battles of the Crusades.

7. Gath

One of the five royal cities of the Philistines. It was the home town of Goliath who was killed in a duel with David. Gath was the center of many battles in Old Testament times and it apparently was destroyed since it is not referred to by the later prophets.

8. Ashdod

Another of the five royal cities of the Philistines. Its importance was in its location on the main trade route between Egypt and Israel. In the division of Israel into tribes, this city was assigned to Judah, but it never became a part of Israel.

9. Beth Shemesh

This town was one of the places which marked the northern boundary of Judah. It was about two miles from the great Philistine plain.

10. Bethlehem

The name means "House of Bread." Sacred to Christians as the birthplace of Jesus, Bethlehem is an ancient town as recorded in Genesis 35:16-19 under the name Ephrathah. In the Old Testament also it is the locale of the beautiful love story of Ruth and Boaz. It is also the birthplace of David, King of Israel (I Samuel 16:1-13). Over the cave where Jesus is said to have been born, there stands today a church believed to be the oldest Christian church in existence. It was built by the Empress Helena about 300 A.D.

11. Jerusalem

The Holy City is about 18 miles west of the River Jordan at its entrance into the Dead Sea and 32 miles

east of the Mediterranean Sea. It stands upon 2 mountains, Zion and Moriah, about 2500 ft. above sea level and 3800 ft. higher than the Dead Sea. The city pre-dates the time of Abraham when it was known as Salem. On Mount Moriah Solomon built his temple. The site of that temple is now covered by the Dome of the Rock known as the Mosque of Omar. Just beyond the Dome is the brook Kidron and the Garden of Gethsemane. Over the centuries there have been various locations suggested for Calvary or the Place of the Skull.

The reverence with which the Old Testament Jews held Jerusalem is suggested in the lament of the captives in Babylon as given in Psalm 137:5-6. "If I forget you, O Jerusalem, let my right hand wither! Let my tongue cleave to the roof of my mouth if I do not remember you, if I do not set Jerusalem above my highest joy!" Beyond the city is the Mount of Olives from which Jesus began his descent for the Triumphal Entry. On this mountain also took place the Ascension.

12. Bethany

At the base of the Mt. of Olives on its eastern side is the village of Bethany, noted primarily as the home of Mary, Martha and Lazarus. This was the scene of the great miracle of the raising of Lazarus from the dead. Bethany was less than two miles distant from Jerusalem.

13. Jericho

The story of The Good Samaritan (Luke 10:30-37) opens with the words "A certain man went down from Jerusalem to Jericho." The word "down" should be given emphasis, since Jericho is indeed the lowest city in the world, being 1000 feet below sea level. It lies about five miles west of the Jordan River and six miles north of the Dead Sea. The most familiar Bible stories associated with the city are the capture of Jericho by the armies of Israel under Joshua (Joshua 6), the healing of blind Bartimaeus (Mark 10:46-52) and the confrontation of Jesus with Zacchaeus, the little man who climbed the sycamore tree in order to see Jesus (Luke 19:1-10). Tradition places the scene of the Temptations of Jesus near this place.

14. Emmaus

The village mentioned in Luke 24 to which two disciples were going when Jesus appeared to them. The record tells of his conversation with them and that he shared in their evening meal and "was made known to them in the breaking of bread."

15. Lydda

This town was located on one of the two roads between Jerusalem and Joppa. In the Old Testament references it was known as Lod (I Chronicles 8:12, Ezra 2:33). In the book of Acts it is recorded that Peter performed one of the miracles of healing at this place (Acts 9:32-33).

16. Ai

Important as the second city taken by Joshua in the conquest of Canaan.

17. Bethel

Although Bethel was known to Abraham on his first journey into Canaan, we are better acquainted with it because of the experience of Jacob who had a dream at this place, a dream of angels ascending and descending (Genesis 28:11-19). It is recorded that he erected a pillar here to commemorate the event. In the time of the Judges, it was to Bethel that the people came to ask counsel of God. Later it is named as one of the holy cities which were visited by Samuel. The city was also visited by Amos where it appears he delivered some of his denunciations of the sins of Israel. The name Bethel means "The House of God." The city is no longer in existence, although its ruins can be seen on the road from Jerusalem to Nablus.

18. Shiloh

The ancient village of Shiloh was a place of great significance for a period of years in Israel's history. The Hebrews had many shrines in their early history, but it appears that Shiloh was for several decades the place of greatest importance for it became the home of the Ark of the Covenant after Joshua had completed the conquest of Canaan. Here at Shiloh Eli ministered, and here the boy Samuel was trained for his work as God's prophet.

You will recall that it was because of the evil deeds of Eli's sons that the Ark of the Covenant was lost from this place and held by the Philistines. They discovered that it brought with it problems, and later they were happy to have it returned to Israel. The Ark was given a more permanent home in Jerusalem and it was placed in the Holy of Holies in King Solomon's Temple. At the time of the Babylonian captivity about the year 606 B.C. the Temple was destroyed and with it the Ark of the Covenant. In the rebuilding of the Temple 70 years later there is no mention of the Ark of the Covenant.

19. Joppa

One of the oldest towns in the world, it became the port of Jerusalem during the reign of Solomon and has remained so since that time. It was from Joppa that Jonah "took ship to flee from the presence of his Maker." It was to this port that Hiram, King of Tyre, shipped the cedars of Lebanon for the building of King Solomon's Temple, and it was here that Peter had the vision of animals, reptiles and birds being lowered on a sheet (Acts 11:5). Joppa is also listed as the home of Dorcas (Acts 9:36).

20. Mt. Gerizim

In the fourth chapter of John's Gospel there is recorded the story of Jesus and the Woman of Samaria at Jacob's Well. In the course of the conversation the woman mentioned that the Samaritans worshipped "on this holy mountain" while Jesus said that Jerusalem was the place where men ought to worship. The mountain to which she referred was Mt. Gerizim, and on it for a time there was a temple built about 400 B.C. which was destroyed some 200 years later. This mountain was therefore holy to the Samaritans. It was believed by the Samaritans that Mt. Gerizim was the scene of Abraham offering his son, Isaac (Genesis 22:1-15). A record of the origin and beliefs of the Samaritans can be found in a Bible dictionary.

Jacob's Well 21.

This well, which was indeed built by the Patriarch Jacob, is believed by some to be the oldest man-made structure still in existence. The well is about 9 feet in diameter and 75 feet deep.

Sychar 22.

This village is located a very short distance from Jacob's Well and is believed to be the village to which the disciples had gone as Jesus talked to the Samaritan woman.

Shechem 23.

This city nestles in the narrow valley between the twin mountains Gerizim and Ebal. Here Abraham found his first dwelling place in the land (Genesis 12:7), and into this natural amphitheater Joshua assembled the tribes of Israel to hear the law (Joshua 8:30). The city later became a center for Samaritan worship and their temple stood on Mt. Gerizim.

Mt. Ebal 24.

Called "the mount of cursing," it was here that the Israelites were to put the curse which would come to them if they disobeyed God's commandments (Deut. 11:29, Joshua 8:30-35). Between Mt. Ebal and Mt. Gerizim lies the valley of Shechem.

Samaria 25.

The capital of the Kingdom of Israel (the ten tribes) stood on a hill strongly fortified by nature. It was founded by King Omri and made his capital. It was taken by the Assyrians in 721 B.C. when the kingdom of the ten tribes ceased to exist. St. Jerome asserts that Sebaste, which he identifies with Samaria, was the place in which John the Baptist was imprisoned and suffered death. He also makes it the burial place of the prophets Elisha and Obadiah.

Dothan 26.

On a plain ten miles north of the city of Samaria was the place where Joseph was sold by his brothers (Genesis

37:17), and later where Elisha was delivered from the Syrians (II Kings 6:13-19).

27. **Mt. Gilboa**

Mentioned in Scripture only in connection with the defeat and death of Saul and Jonathan at the hands of the Philistines (II Samuel 1:1-10). From this point we have our best view of the entire Jordan Valley. It begins in the far north in a valley between the mountains of Lebanon and Hermon. The source of the Jordan is from springs at Dan and Caesarea Philippi. It flows into little Lake Merom and then southward to the Sea of Galilee, then on to the Dead Sea in the extreme south. In the north, at the foot of Mt. Hermon, it is 1700 feet above sea level, while at the Dead Sea it is 1300 feet below sea level—and since the Dead Sea is in places 1300 feet deep, the total fall is 4300 feet in less than 150 miles. The plain of the Jordan between the mountains is from 7 to 12 miles wide and the soil very fertile. The temperature of the Jordan Valley is much higher than the rest of Palestine.

28. **Bethshean**

On the walls of this city the bodies of Saul and his sons were exposed by the Philistines but were rescued and buried by the men of Jabesh-Gilead.

29. **Jezebel**

This city appears first in the Bible in Joshua 19:18, but its historical significance dates from the reign of Ahab (918-897 B.C.). Here Ahab and Queen Jezebel lived, and here Naboth, owner of the coveted vineyard, lived and was murdered. The story is told in graphic detail in I Kings 21.

30. **Caesarea**

To the south of Carmel is the coastal city of Caesarea. We will encounter that name again in a different locality. The city of Caesarea was built by Herod the Great in the period between 25 and 13 B.C. It was named by Herod in honor of his patron, Caesar Augustus, and became the Roman capital of Palestine. In the New Testament it is the scene of important

events. The Gospel was taken to Caesarea by Philip who made it his residence. Paul was taken to Caesarea when his life was threatened at Jerusalem. It was at Caesarea that Cornelius, the Roman Centurion, lived to whom Peter preached. This was the introduction of the Gospel to the Gentiles. It was in this city that the trial of Paul before Festus and Agrippa took place. There was a mixed population in the city, and during the reign of Nero the Syrians massacred the Jews. This started a revolt by the Jews which was suppressed by Titus in 70 A.D. when Jerusalem, including the Temple, was destroyed.

Megiddo 31.

The first mention of Megiddo in the Bible occurs in Joshua 12:21 as the place taken by Joshua on his conquest of Canaan. The city gave one of the names to the plain or "valley" of Megiddo where a last great struggle between good and evil will take place (Rev. 16:16).

Shunem 32.

The home of the Shunammite woman who befriended Elisha. Shunem also is mentioned in I Samuel 28:4 as the place of encampment of the Philistines before Saul's final battle with them.

Mt. Moreh 33.

Lies south of Mt. Tabor, also known to modern travelers as "Little Hermon" (Judges 7:1).

Nain 34.

It was in this village that Jesus restored to life the widow's son as recorded in Luke 7:11-15. The entrance to the village where Jesus met the funeral procession was probably up a steep ascent from the plain.

Endor 35.

It was here that King Saul consulted the witch on the night before he was killed in battle (I Samuel 28:7).

Mt. Tabor 36.

About six or eight miles due east of Nazareth, it is mentioned as the place of Deborah and Barak's victory over the Canaanites (Judges 4:6).

37. Nazareth

This city was the home of Jesus. As you know, the name was often identified with the city of one's birth or residence, thus—Jesus of Nazareth. The city is first mentioned in the Bible in the Gospel of Matthew as the story of the return of the Holy Family from Egypt. For some strange reason, the town was not looked upon with favor by other people. When Philip found Nathaniel and told him "we have found the one of whom Moses and the Prophets wrote, Jesus from Nazareth," Nathaniel replied "can any good thing come out of Nazareth?"

Of special interest to us is the story in Luke's Gospel concerning the appearance of Jesus in the synagogue on the Sabbath. He read the scripture lesson that day from the book of Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to preach the good tidings," and then he suggested that he was the fulfillment of Isaiah's prophecy. For this he was taken out of the city and escaped their anger by disappearing from among them.

The Mount of Beatitudes 40.

This location is sheer guesswork. We do not know where the Mount of Beatitudes was. It may be that this site was chosen because there is in the Sermon on the Mount a statement that "a city set on a hill cannot be hid." That city may well have been Safed, the city on a mountain just a few miles to the north. Safed rises nearly 3500 feet above the Sea of Galilee.

The Sea of Galilee 41.

From the Gospels we learn that most of our Lord's public ministry occurred in the vicinity of the Sea of Galilee. The area surrounding the sea was in the time of Jesus the most densely populated in Palestine. The sea is about thirteen miles long and six miles wide. Actually in area it would be as large as Lake Chautauqua. The sea is in fact just a lower section of the great Jordan Valley. It is 700 feet below the level of the ocean. Our main interest is in the towns and cities which were around the lake.

38. Mt. Carmel

The word Carmel means "fruitful field," for this mountain was known for its abundance of fruit trees. In the Bible Mt. Carmel is noted as the place where the prophet Elijah had his confrontation with the prophets of Baal as recorded in I Kings 18. It was from the mountain that Elijah's servant saw a cloud, the size of a man's hand, over the Mediterranean, a cloud which developed into a rainstorm ending a prolonged drought.

Tiberias 42.

Built by Herod Antipas, it was named in honor of the Emperor. It was in fact a Gentile city. Greeks and Romans were its chief inhabitants. We should note that in spite of the fact that Jesus spent such a large part of his public life in Galilee, there is no reference to his ever having been in Tiberias. The city is mentioned only once in the New Testament. In John 6:23 we read of people coming by boat from Tiberias to the place where the feeding of the 5000 took place.

Magdala 43.

We probably would not have known of the village called Magdala were it not for the fact that it was the home town of Mary Magdalene. The word Magdala means "a tower," and there were numerous magdalas which stood in Palestine.

39. Cana

The scene of Jesus' first miracle, that of turning water into wine at a wedding feast, and a subsequent miracle when a centurion came to him asking Jesus to go to Capernaum and heal his son. But Jesus sent the centurion away with the assurance that his son was indeed healed.

44. Capernaum

This city was the center of a great deal of Jesus' ministry, his teaching and his miracles. Capernaum had its own synagogue and was one of the centers where taxes were collected by the Roman government. Early in his ministry he taught in the synagogue and the Gospels tell that the people responded to his teaching because, unlike the teachers of the law, he taught with authority.

45. Bethsaida

In Galilee, this was the home of Andrew, Peter and Philip. There seems to be some conflict in the Gospels about the exact location of the city. Actually there was one city which was divided by the Jordan River. The eastern part of the city was created by Herod Philip into a beautiful place and was named Bethsaida Julius after the daughter of Tiberias, the Roman Emperor. The name Bethsaida means "House of Fish." It was indeed the home of the Great Fisherman, Peter.

46. Safed

This is not named in the Bible, but its location suggests that it may have been the city set on the hill which Jesus referred to in the Sermon on the Mount (Matt. 5:14).

47. Hazor

5 miles west of Lake Merom, it was captured by Joshua in his northern campaign (Joshua 11:1-10). Later it was fortified by Solomon (I Kings 9:15).

48. Lake Merom

This is a shallow lake almost triangular in shape, the base being in the north and the apex in the south. The lake is about 3 miles wide and is located 10 miles north of the Sea of Galilee.

49. Kedesh

One of the six cities of refuge (Joshua 20:7).

Dan 50.

Looking to the northwest, we see the city of Dan, noted mainly because it was the northernmost city of Palestine. Its name came from the fifth son of Jacob, and was the name of one of the twelve tribes of Israel. It was near the city of Dan that there was, and is today, one of the largest springs in the world, one of the main sources of the Jordan River.

Caesarea Philippi 51.

Built by Herod Philip, it was named for the Emperor Caesar, with the name Philip added to distinguish it from the Caesarea on the Mediterranean coast. It is mentioned in the first two Gospels as the vicinity of the place where Jesus asked his disciples, "Who do men say that I am?" The answer—"Oh, Moses, Elijah, one of the Prophets." "But who do you say that I am?" Peter answered, "You are the Christ, the son of the Living God."

Mt. Hermon 52.

This was a great landmark for ancient Israel. The mountain, about 10,000 feet high, marks the northern border between Israel and Lebanon. It is believed to be the Mount of Transfiguration since it rises above Caesarea Philippi where Jesus was, just before the event.

Gergesa 53.

This was a small fishing village on the eastern shore of Galilee. It is believed to be the locale for the feeding of the 4000 (Matt. 15:29-39). It was also in this area that Jesus cast evil spirits out of two men, causing the spirits to enter a herd of swine (Matt. 8:28). Gergesa was in the portion of the country known as "the country of the Gadarenes," deriving its name from the town of Gadara, 15 miles south and east. It was near this village where Jesus stilled the tempest (Matt. 8:23-27).

Aphek 54.

A town on the main route of travel between Damascus and Palestine, it was the scene of a number of battles between Israel and the Syrians (II Kings 13:17,25).

55. Gadara

This is one of the ten towns referred to in Matt. 4:25. It belonged to a league called "the Decapolis," formed for protection and trade among the Greek cities on the east of Palestine.

56. Pella

This is not mentioned in the Bible. It was the place where Jewish Christians took refuge before the siege of Jerusalem by the Romans in 70 A.D.

57. Jabesh-Gilead

This city is first mentioned in Judges 21:8-14 in an unusual story of retribution. Later when the city was besieged by the Ammonites, it was delivered by Saul. After Saul and his sons had met their death in battle, the men of Jabesh-Gilead rescued Saul's body and those of his sons and gave them burial (1 Samuel 31:11-13).

58. Ramoth-Gilead

This was an important fortress near the desert border. It was in a battle near this place that King Ahab was killed (1 Kings 22).

59. Gerasa

One of the Greek cities of the Decapolis League.

60. Succoth

This was a camping place of Jacob when he returned to the land of Canaan (Gen. 33:17). The men of this place were punished by Gideon for refusing to give food to his army.

61. Rabbath-Ammon

This was the capital of the Ammonites, on the border of the desert about 25 miles east of the River Jordan. In an attack upon this city, Uriah, the husband of Bathsheba, was slain on the orders of King David.

Mt. Nebo 62.

This is the burial place of Moses. It was from this height that Moses had his first and last look at the Promised Land. Following the death of Moses, the leadership of the tribes of Israel was given to Joshua who led the people across the Jordan River in the conquest of Canaan.

Machaerus 63.

While not named in the Bible, the historian Josephus names it as the place where Herod Antipas had John the Baptist beheaded. During New Testament times, a palace for Herod was built at this place.

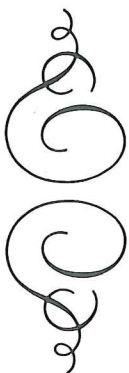
Chronology of Palestine

The earlier dates in any Biblical chronology must of necessity be very uncertain. The early dates are approximate dates accepted by most Biblical scholars. After the division of the kingdom in 937 B. C. the dates are measurably correct. This chronology contains only events which are considered relevant to our tour.

1918 B. C.	Abraham's entrance into Canaan
1706 B. C.	Jacob's descent into Egypt which marked the beginning of Israel's sojourn in Egypt
1491 B. C.	The Exodus from Egypt
1491 B. C.	The giving of the law at Mt. Sinai
1451 B. C.	The death of Moses and the beginning of the conquest of Canaan under the leadership of Joshua
1435-	
1075 B. C.	The rule of the Judges
1095 B. C.	Saul chosen King of Israel
1085 B. C.	The birth of David
1048 B. C.	David king over all Israel
1015-	
975 B. C.	The reign of Solomon during which the first temple was built

Notes

- 957 B.C. The division of the Kingdom into Israel (ten tribes) and Judah (two tribes)
- 721 B.C. Captivity of the ten tribes (Israel) under Shalmanesser, king of Assyria
- 587 B.C. Captivity of the two tribes (Judah) in Babylon under Nebuchadnezzar
- 536 B.C. Return of the Jews as a result of a decree by King Cyrus
- 432 B.C. Separation of the Samaritans from the Jews and the building of the Samaritan Temple on Mt. Gerizim
- 400 B.C. ? Malachi's prophecy — the end of the Old Testament
- 330 B.C. Submission of Palestine to Alexander the Great
- 305 B.C. Palestine under the rule of Ptolemy, the Greek king of Egypt
- 203 B.C. Palestine under Antiochus, king of Syria
- 168 B.C. War for independence under Judas Maccabeus
- 63 B.C. Jerusalem conquered by Pompey and the beginning of Roman supremacy
- 40 B.C. Herod the Great, king of Judea
- 4 B.C. Birth of Jesus of Nazareth
- 27-30 A.D. Ministry of Jesus
- 70 A.D. The Fall of Jerusalem under Titus
The end of the Jewish State



Notes