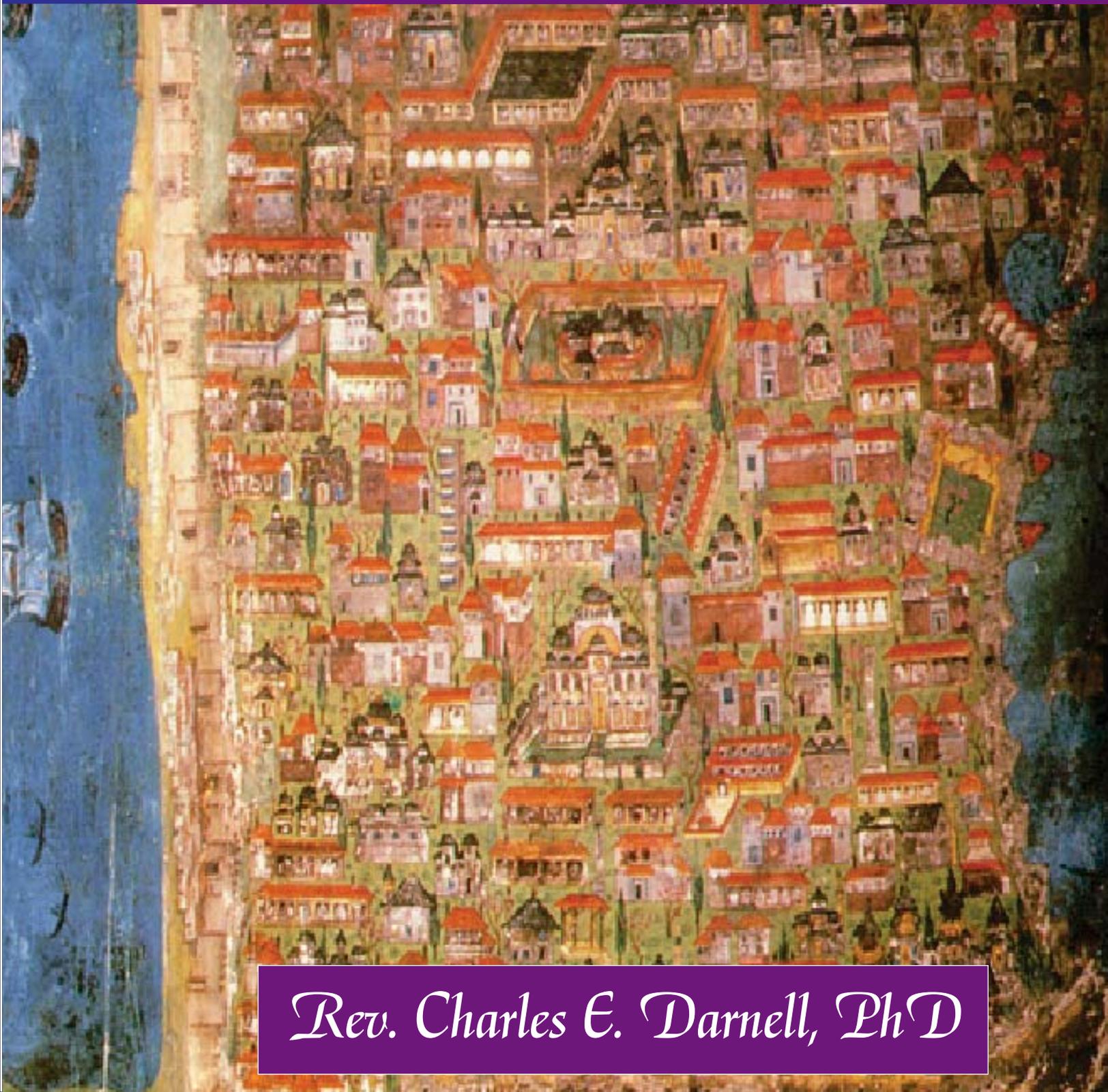
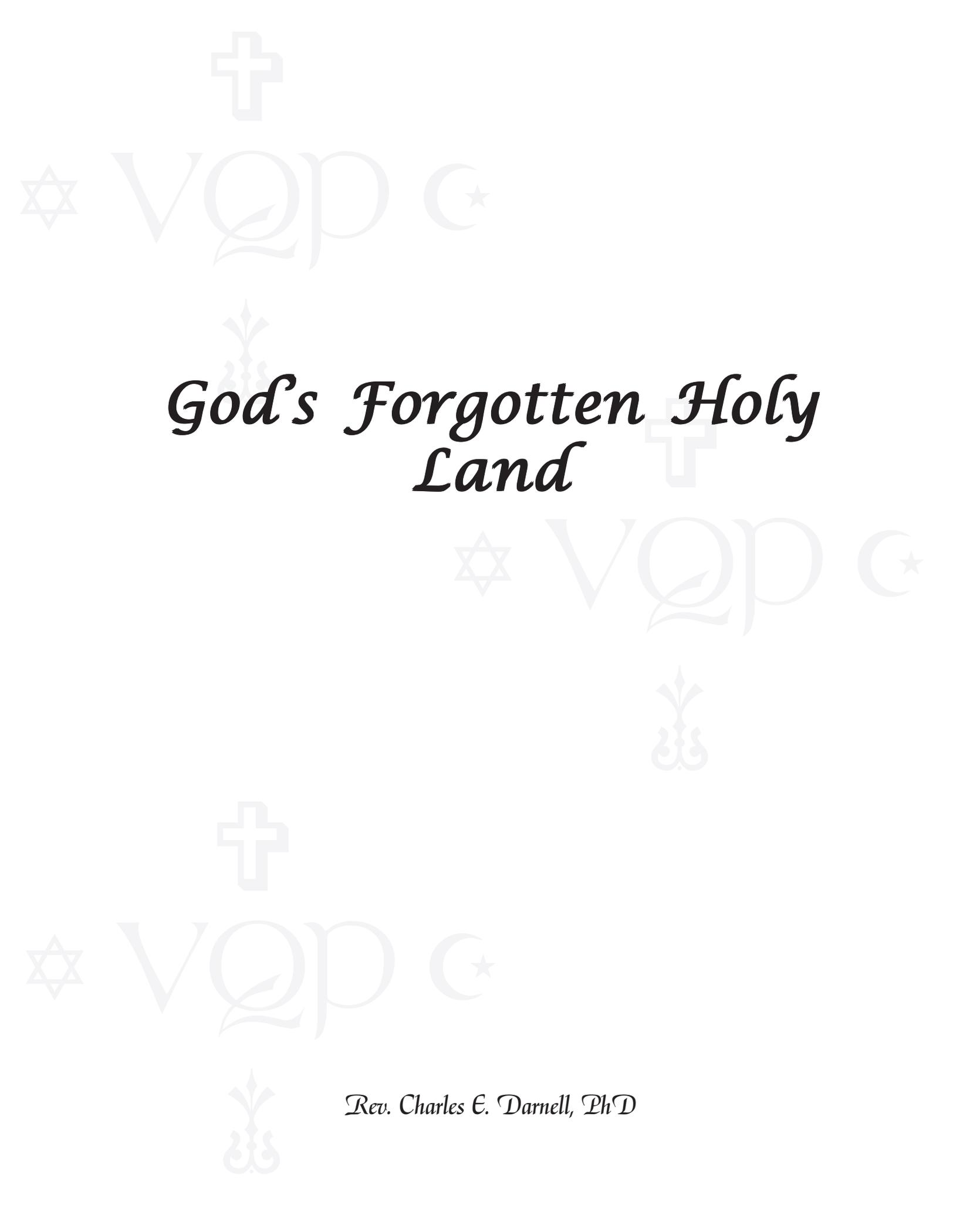


God's Forgotten Holy Land



Rev. Charles E. Darnell, PhD



*God's Forgotten Holy
Land*

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The Publication Manual presents explicit style requirements but acknowledges that alternatives are sometimes necessary; authors should balance the rules of the Publication Manual with good judgment. Preface: p. xx.

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INTRODUCTION

Have you ever come across something new, or misplaced and forgotten for such a long time, that when rediscovered it seemed new and you were so excited you could hardly stand it? Have you ever gained a new insight and wanted more information but discovered there are very few published works on the subject you want to investigate? So, what do you do? I guess you do as I'm doing here. Write about that which you have discovered.

For a moment, let's look in the Bible and see what Paul wrote about knowledge; 1 Corinthians 12:4-11, *There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.*

Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

Paul uses further illustrations in 1 Corinthians 14:6-12 where he says, *Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? Again, if the trumpet does not sound a clear call, who will get ready for battle? So it is*

with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me. So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.

Throughout the New Testament, the Apostles used a salutation and a greeting to the believer to identify by what authority the message was being sent: Paul identified himself as an apostle of Christ Jesus by the will of God.

My salutation to you! Greetings to all who believe in The One True God and look to Abraham as the holder of the promises God gave to mankind. I am a disciple of the prophet Jesus. I lived in Turkey for five years because of my job. I have a working understanding of The Prophet Muhammad¹ and the Holy Qur-án (Koran). I greet all who read this book in the name of The One True God who has allowed me the privilege to record my experiences within these pages. This greeting is extended to the Turk, to the Greek, to the Jew, to the Moslem² and to the other followers of The One True God.

I spent twenty-seven years in the Air Force traveling and gathering experiences. I've always tried to study God's word and understand that which is presented within its pages. All through those days of Sunday School lessons and listening to sermons, I took all those little unanswered questions and put them in the back of my mind. I am referring to questions such as: if Adam and Eve were the first two people and they only had sons to begin with, how did these sons find wives? Gen-

* * * * *

¹I've seen the use of both Muhammad and Mohammed to represent the spelling of The Prophet's name. Out of respect for information contained in *The life and Times of Muhammad* I'll use this spelling throughout this work. I pray this offends no one.

²I've also seen the spelling of the followers of The Prophet to be both Moslem and Muslim. I'll use the term Moslem in this work because of the example of a false teacher who uses the term Muslim.

esis 4:17 and 4:26, Genesis 4:17, *Cain lay with his wife, and she became pregnant and gave birth to Enoch.* Genesis 4:26, *Seth also had a son, and he named him Enosh.* In Genesis 1:26-28 is recorded the following; *Then God said, “Let us³ make man in our image, in our likeness, and let them⁴ rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.”*

So God created man in his own image, in the image of God he created him; male and female⁵ he created them.

God blessed them and said to them, (again plural) *“Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”*

However, if you go to Genesis 2:7 and 2:22, you’ll find the specific details for the forming of the male and female. Genesis 2:7, *The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.* Genesis 2:22, *Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.* Both are called Adam at this time. The male does not name the female Eve until Genesis 3:20, *Adam named his wife Eve, because she would become the mother of all the living.*

To me, there are three important facts. First, Adam was formed on the eighth day. The general creation of mankind occurred on the sixth day along with the other *land creatures*. Secondly, the use of the term *them* implies a plural connotation and the first use of *them* occurs prior to the use of the terms *male and female*. Thirdly, it seems Adam was special and placed in the Garden of Eden. Yet verse 1:28 says, *“... fill the earth and subdue it.”* This verse does not say, *“Fill the Garden of Eden and subdue it.”*

I’ll admit right now this book is not a fantasy tale, nor is it a book of fiction with a great story line. In fact, this book has no story line. It does not begin with knights in shining armor, nor angels guarding over a small village in the heart of mid America to defend the faithful from the prince of the air and his hoard. This book does not dwell in any type of magical powers nor the occult. It is not written to intrigue you with some fancy story that is off base from the teachings of the Bible or our God. This book is a work of love, a work that took many months and years to research. It constitutes the resultant of that work mixed with the simplicity of a child who has not been influenced with the dogma or cares of mankind. That is what this book is all about. It is no different than that which is recorded in the Bible. It takes from God’s Word, amplifies the truth, explains geographic placement and reiterates the simplicity of love that is recorded throughout the Good News. Hopefully, this book is not difficult for you to read. It uses Bible verses to illustrate that which is stated, and attempts to illuminate the singular significant importance one country has played on all that we have been taught to believe about the Christian Faith.

This book is written for lay people and is not a technical work and shouldn’t be treated as such. I have attempted to document much for a simple reason, the human nature of people questions anyone or anything that is in any way against that which they have been taught from traditions. At the same time, they are reluctant to accept change or diligently look for the truth on their own behalf. Since I’m an unknown element, I must identify every source I used for a reference so when the reader questions where I got such and such, the source is recorded and the reader may check that which is recorded here. In many ways, this is unfortunate because it takes a lot more to explain each source and reprint the pertinent information.

* * * * *

³implying the Trinity and the first indication within the Bible that could be prophecy of the coming of Jesus.

⁴plural, meaning more than one.

⁵Notice that this verse states both *male* and *female* and again is plural because of the use of *them*. Also notice that the terms Adam and Eve have not been used to describe this portion of creation.

Innocence is total simplicity. My interpretation of many things in the Bible is based entirely on this premise. We must view things in simplicity to understand many of the truths. Matthew 18:3, *And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven."* We must not let the influence of man's doctrine, or ancient traditions enter into the meaning of what it is *that God wants us to understand*. However this can also be taken to the extreme, where every little thing in the Bible is taken at its printed value with no thought of the implied meaning. There will be many who will not understand that last statement and many who will. Those who do will meet with their God and those who do not might be surprised to see who makes up the body of the church under God's grace. Simplicity! There I go trying to hide a meaning instead of just stating that which I believe. I believe there are two extremes facing the world in human form, these are liberals and fundamentalists. The portion of society that has not, does not and apparently will not, sound its voice to the extremists are the conservative peoples in all parts of society and

various religions. If the major portion of each nation's society would stand up as a united front, the moral teaching of mankind would be taught and not the cultist cynical viewpoint that is presently prevalent throughout the world.

Now, I can only pray some of my questions, brought out in this book, are also some of your questions. I can only pray that some of my experiences can answer some of your longing and give you a broader understanding of God's Word. This book is written with love to all who call upon the name of God, Jehovah, or Allah and not meant to cause division or misunderstanding; yet, it is known now that some words within this work will be interpreted with political or social connotations and be misunderstood.

Please read and study carefully the Biblical truth as given to this writer and presented within these pages with an open mind and a willingness to see things as they are recorded for mankind. See if you don't gain a different understanding of many Biblical references when you finish this book. Remember what Jesus says in John 8:32, *"Then you will know the truth, and the truth will set you free."*



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WHERE ARE WE HEADED?

I've realized that many modern day Christians have relatively little insight as to where many Bible references are in perspective to present day geography. This is understandable since many Christians haven't traveled or studied the geography of that part of the world where Jesus and His disciples taught, lived and died. In other words the area of the world written about in the Bible.

The Bible was written to the peoples who inhabited the area of the Middle East, and the coast of the Mediterranean Sea. Three things must be indicated: first, this was a major area of the known world when these things were written; secondly, the New Testament is written more to the Gentile; thirdly, as one's faith grows, one should be open minded enough to explore the other teachings relevant to The One True God. A significant portion of the Bible is directed toward the area surrounding Israel, however there are two other lands that play a major role in the composition of the Bible and the writings of the prophets. One of these lands is Greece and the other is Asia. *For the purposes of this work we are speaking of Biblical Asia*, a Greek and Roman province in what is called Anatolia.

Of these two land areas, Greece is well traveled in our day and time, by Christians making pilgrimages to the holy lands. However, relatively few Christians include a trip to Asia as part of their journey. How many can answer the question: "What present day country represents Biblical Asia?" If I asked this as a straight forward question? The answer is within this book and it is meant to take you on a journey to Biblical Asia and to introduce you to God's Forgotten Holy Land of Turkey (see map 1).

The Republic of Turkey (Türkiye in the Turkish language) represents Biblical Asia and its peoples, cities and regions that have been mentioned throughout the Bible.

I started with a thought and God added a sprinkling of inspiration, it was then that the Holy Spirit enabled me to illustrate those things I have learned about Turkey. One goal of this book is to have you, the reader, transition via a similar process by virtue of the material presented. This was done so you might accept and better understand the importance that Turkey has provided to your Christian heritage.

Jesus' words probably gave a better explanation of truth in the following verses:

John 3:20-21, "*Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God.*"

John 15:26-27, "*When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me; but you also must testify, for you have been with me from the beginning.*"

My major objective is to illustrate some important points within the Bible and to reflect on the heritage that Jews, Christians and Moslems have in common through Abraham.

Genesis records the beginning of creation and we should start there. There are only two countries in the world that can claim they are mentioned in both Genesis and Revelation. They are Israel, which all of us would have guessed, and Turkey.

There are 1841 references to Israel in the NIV Bible,⁶ that may be in reference to the country, or to the person, Jacob who was later renamed Israel. When many Christians come to that point in their life when they undertake a journey to the holy lands, they choose three, maybe four, places for their pilgrimage. They want to travel to Rome, Greece, and finally to Israel. The fourth possibility is to London to see the museum that contains

* * * * *

⁶According to a search performed for the term Israel using Quick Verse 4 from Parsons Technology. This current work is a revision and Parsons Technology is no longer in business. I believe that Quick Verse is still available but do not know if the search engine will work the same way as the software used in the original work in 1990.



Map 1 - Greek and Roman Province of Asia

many ancient items of interest for today's Christian.

It is interesting, to me that we find in the Bible the words Greece or Greek or locations within Greece used only 88 times in 85 verses through the entire Bible. Yet the term Greek, as used in the Bible, usually meant foreigner or gentile. There are several reasons for this connotation. The Mediterranean area had been influenced by the Greeks under Alexander the Great prior to the influence of the Romans.

The Bible uses gentile for the first time in Genesis 10:5, NKJV, *From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his own language, according to their families, into their nations.* Using the Hebrew/Greek lexicon in Quick Verse and looking up the meaning for the terms Gentile and Greek⁷ the resultant definitions are in the footnote.

If we are in harmony concerning the term gentile, we find there is no current nation or ancient culture identified as *the gentiles*. The general term used throughout the New Testament to indicate the gentile nations was *Greeks*; however, that does not establish that they were the center being taught, or

that they were located in Greece or in a make believe country called *Gentilia*.

Once I read and understood Matthew, Mark, Luke, John, and the first two chapters of Acts, I've finished with everything that forms the basis of New Testament teaching as pertaining *directly* to Jesus.

Please do not take that last paragraph in the wrong manner. I'm not advocating that the remainder of the Bible is not a part of our Christian heritage, quite the contrary. The remainder of the Bible makes up the history, the prophecy, and the teachings of why I choose (very important; why I was taught) to be a Christian.

We seem to overlook the importance of history on our lives. Take any period of ancient times and follow the record of achievements and failures. A guide develops and is left for future generations to view, so progression is accomplished. Forget history and the understandings of why mistakes were recorded and you will find history repeating itself so the lesson is learned by a younger (newer) generation. This is a principle law from God and can be seen in Jewish, Christian and Moslem teachings. The cynicism, the ethnic cleansing, and the cult movements presently occurring can be explained this way or can be explained as a phenomenon of the predictions to occur in the end times. Either way, the fact remains, the cause is mankind's rebellion against God.

What history really represents is the memory of a people. It is the same thing as the memory of an individual. Now, I really want to ask this question. Do you throw your memories away? Then, in like manner, why do you persist in throwing away the memory of a people? We do this throughout history. We do this, in America, over the race issue, and we create that which we desire in our imagination and traditions, not what God has laid out and said in His Word.

Under sociological doctrine we are a product of our own environment, therefore we tend to follow that which we are taught. Where a Jew is a

* * * * *

⁷Hebrew for Gentile - gowy, go'ee; rarely (short.) goy, go'-ee; appar. from the same root as H1465 (in the sense of massing); a foreign nation; hence a Gentile (i.e. non-Jewish); also (Ils.) a troop of animals, or a flight of locusts:-Gentile, heathen, nation, people. Meaning of Greek - Hellenis, hel-lay-nis'; fem. of G1672; a Grecian (i.e. non-Jewish) woman:—Greek.

Jew, a Catholic is a Catholic, a Moslem is a Moslem and Protestants make up the major portion of the remaining denominations that worship The One True God.

Together, the Old Testament and the remainder of the New Testament foretell why God foresaw the need to send the second Adam to heal the breach between God and mankind. We should also know and understand, as gentiles, that our branch of religion was grafted into the covenant and promises God gave to Abraham. But again, our Christian heritage is based more upon the teachings outside Israel than those within Israel. This is very simple once you accept a historical and geographical understanding. After the crucifixion of Jesus, the Apostles carried the burden of growth for this new, young religion. The Jews revolted against Roman rule in approximately 66 CE. Rome destroyed the Temple in 70 and managed to either kill or disperse the Jews from Canaan. From approximately 72 CE until 1948 the land of Canaan was known as Palestine.

Did the Apostles remain in, or around, Jerusalem to teach this new religion? No! They traveled to different lands to continue the teachings they had learned. Our Christian heritage does indeed have a significant base of teaching and influence from outside of Israel. As this work progresses, we will go through the Old Testament looking for references to Turkey in particular. However, it is the New Testament that we Christians use as the origin of our belief. I'll explain more on why this statement is made in the chapter on the New Testament. Truly, our Christian heritage indeed rests in another country that is mentioned repeatedly by various names and locations, that we have forgotten, with relationship to modern day geography.

Let us consider the economical relationship of the three nations directly involved in this study. Both Greece and Israel have a notable lobbying force in the United States, both have numerous travel posters, guides, etc. available at most tour-

ist agencies. Go into any travel agency and ask about a trip to ski in Turkey, or to visit the Biblical sites in Turkey. They'll probably think you're a little strange, however, more and more tours are being offered to the Biblical sites in Turkey. Ask another question, "Do you have any information on the Greek isles?" You will get at least a brochure. The same would occur if you asked about a trip to Israel. Politically, Greece and Israel have well established ties to America. So does Turkey, but these ties are not as well published, and Turkey does not fit into our Judeo-Christian ideas simply because Turkey is now a Moslem nation.

During my travels with the Air Force, I was stationed in Turkey for five years and it became very obvious to me that much of my Biblical teachings actually had their roots in Turkey. In reading all the Biblical stories from Abraham to the Revelation, there are points of reference made to Asia, cities in Asia, locales in Asia, and peoples who lived in Asia. The first time you visit Ephesus, stand in the grand amphitheater, and realize this was the place Paul was asked to leave in the book of Acts. Acts 20:1, *When the uproar had ended, Paul sent for the disciples and, after encouraging them, said good-by and set out for Macedonia.* You are suddenly awed with the magnitude of understanding of what this one place means to your Christian heritage. Illustration 1 is a picture of the statue of Artemis at Ephesus. It was over figurines depicting this statue that Paul almost caused a riot.

The more I studied about Asia and the Bible, the more I went searching for other references having a relationship to the Republic of Turkey. The end result brought me to a more knowledgeable understanding of many references contained within the Bible. This basis is now recorded so you may also have a better view of your Christian belief. But, not only do I want you to understand your Christian heritage more thoroughly, I want you to understand how we Christians are grafted into the trunk of the tree from Abraham.



Illustration 1 - Statue of Artemis at Ephesus
(KJV calls her Diana, Acts 19:27).

OLD TESTAMENT FACTS

In the previous chapter I said that only Israel and Turkey can claim that they are mentioned in both Genesis and Revelation. This includes the person Israel (Jacob), the people of the Hebrew nation, or it can relate to specific locations within the present borders of Turkey. I also stated that there are 1841 references to Israel in the Bible. These references are a result of a search of the New International Version, performed by Quick Verse 4 and indicates that there are 1712 occurrences of Israel in 1627 verses of the Old Testament, and 69 occurrences in the New Testament.

The first occurrence of the term Israel being used in the Bible is in Genesis 32:28, *Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome."* The first use of the term Canaan is used in Genesis 9:18, *The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.)* Notice that both references are toward a person and not to a country. Another point to explained in this work is to show certain terms that have a relationship to Turkey that are recorded 36 times prior to the term Israel being used in Genesis, and, 3 times prior to the term Canaan being used. The references for these two statements are in APPENDIX A.

Five distinct stories recorded in Genesis have a relationship to Turkey. Those five are: Eden, Noah, Abraham, Isaac, and Jacob. Let's look carefully at each.

In the beginning.... Each of us should remember the first three words of the Bible. The creation is recorded in the first two chapters of Genesis and we come to the placement of the man Adam in the Garden in Genesis 2:8, *Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed.* Our first reference to anything having a relationship to Turkey occurs in Genesis 2:10, *A river watering the garden flowed from Eden; from there it was separated into four headwaters.*

It is stated that there were four headwaters running from Eden. Two of these rivers are the Euphrates and the Tigris. Both have their current headwaters in Turkey.⁸

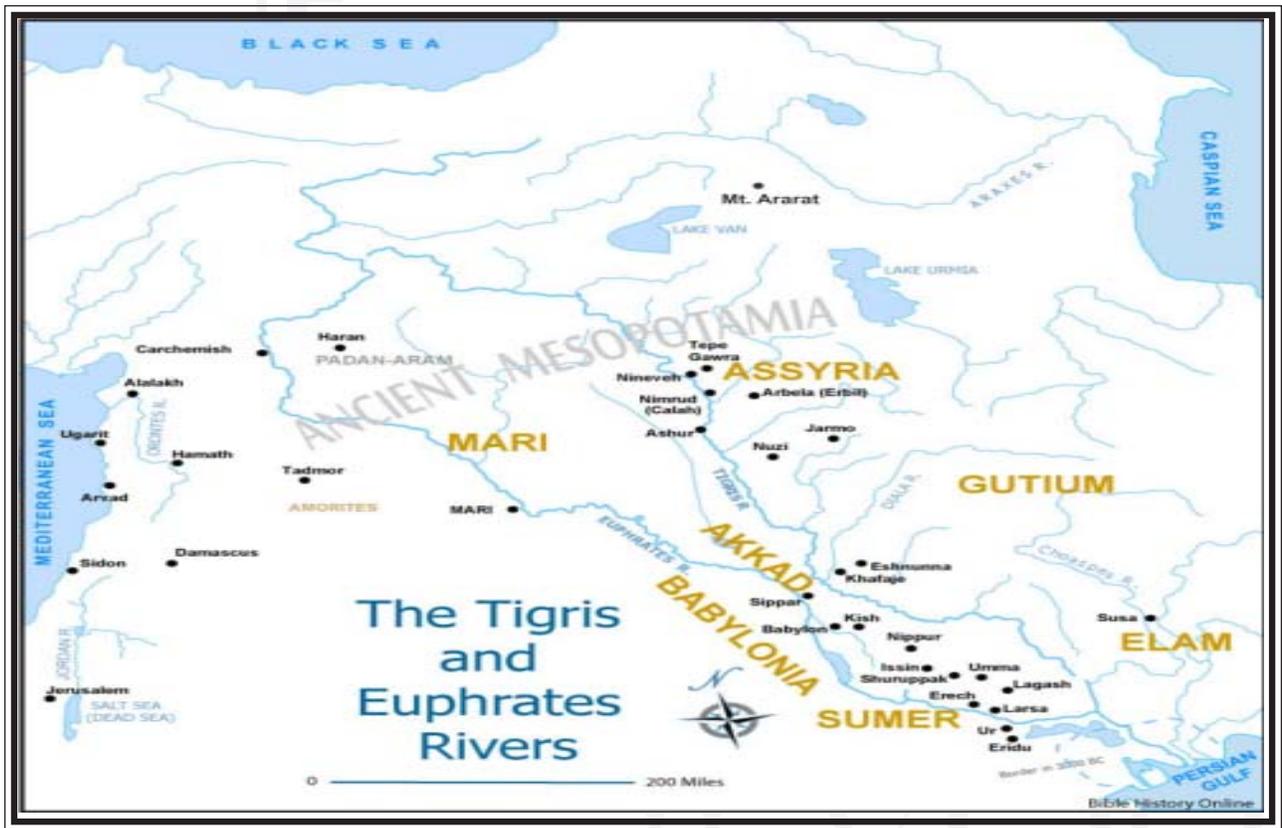
The Tigris starts from the mountains along the western shore of Lake Van in eastern Turkey and runs into northern Iraq. If you continue west from Lake Van toward the present city of Malatya you would have crossed the mountains and run across the valleys forming the headwaters of the Euphrates. Actually, the headwaters of the Euphrates have two branches with one starting north of Lake Van and the other northwest of Kemaliye. The mighty Euphrates runs from the northwest to southeast across eastern Syria into northwest Iraq. (See map 2 for these locations)

Our second story to review from Genesis is that of Noah and the flood as recorded in Genesis chapters 6 through 8. Genesis 8:4 records that the ark came to rest on the mountains of Ararat. Genesis 8:4, *And on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat.* Just as the Tigris and Euphrates start in eastern Turkey, we must also look here for Mt. Ararat (again, see map 2). In the very tip of Turkey, along the borders with Armenia and Iran, we find Mt. Ararat standing to a lofty height of 16,916 feet.

Continuing in Genesis, chapters 9 and 10 outlines the prevalence of the sons of Shem over the sons of Canaan, the son of Ham. In chapter 9 Noah places a curse upon Canaan and praises Shem. Genesis 9:25-26, *He said, "Cursed be Canaan! The lowest of slaves will he be to his brothers." He also said, "Blessed be the Lord, the God of Shem! May Canaan be the slave of Shem."* Chapter 10 gives the Table of Nations after the flood. The important point for our discussion is that God had become outraged with man's sin and caused the flood to occur, therefore effectively erasing man with the exception of Noah and his sons and their wives. If the ark landed upon Mt. Ararat then the

* * * * *

⁸The other two rivers are the Pishon and the Gihon. The first in the land of Havilah and the second in the land of Cush.



Map 2 - Book of Genesis references in Turkey

descent of man finds its roots in the present borders of Turkey. I say if because there are several viewpoints as to where the ark came to rest. Biblical text does not specifically identify Mt. Ararat. Also, in Chapter 10 is the first mention of the Hittites in verse 15. Genesis 10:15, *Canaan was the father of Sidon his firstborn, and of the Hittites.*

We've all learned that Egypt was a powerful kingdom in ancient days. Within the Bible the Hittites are usually mentioned with tribal groups such as the Amorites, etc. Many have grouped the Hittites into a tribal group because of these references within the Bible. However, the truth of the matter is actually recorded in greater detail in 1 Kings 10:29 and 2 Kings 7:6. 1 Kings 10:29, *They imported a chariot from Egypt for six hundred shekels of silver, and a horse for a hundred and fifty. They also exported them to all the kings of the Hittites and of the Arameans.* 2 Kings 7:6, *For the Lord had caused the Arameans to hear the*

sound of chariots and horses and a great army, so that they said to one another, "Look, the king of Israel has hired the Hittite and Egyptian kings to attack us!" Notice in these two references that the Hittites had kings and were of such importance as to be grouped with Egypt in the strength of its army. Little was really known about the size and importance of the Hittite nation until this century when renewed interest caused significant archeology work to be conducted in Turkey.⁹

Another important consideration of understanding is the genealogy recorded in the Bible. Genesis 5 records the genealogy from Adam to Noah. Chapters 10 and 11 continue this recording down to Abraham. Other Bible verses record the genealogy of men and, more importantly, the genealogy of Jesus is recorded in the Chronicles, and in Matthew and Luke. We'll delve further into this later.

⁹For further reading see *The Secret of the Hittites*, by C. W. Ceram, which gives many more references to the importance of the Hittite nation.

Our third important reference to Turkey rests with God's calling of Abram. Genesis chapter 11, verse 31 tells us that Abram, his father, his wife and his nephew, ... *set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there.* Here is our third reference to God's Forgotten Holy Land. It states that Abram and his family settled in Haran, but where is Haran? As with other references within this work we're looking into the present borders of the Republic of Turkey and that is where we'll find Haran (refer back to map 2, also see map 3 for Abram's route from Ur to Canaan).

Some theologians may disagree that I could prove that Abraham settled around Haran.¹⁰ This could also be argued about the term Paddan Aram. However, for the sake of this work the simple statement recorded in Genesis 11:31 will be used as the basis for establishing the importance that Turkey has played within God's word. Genesis 11:31, *Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there.* Therefore, along the southern border of Turkey (with Syria) and southeast of the present city of Urfa we'll find Harran (this is the current spelling). Haran will play an important part in the history of Israel as a nation and also the next two references.

While the theme of this work is a study of biblical sites and references to Turkey, it could not be completed without mention of Abram and his son Ishmael.

Abram, who became Abraham, (Ibrahim in the Middle East) is the forefather of three religions who worship The One True God. Christians should understand that our Old Testament is basically an interpretation of the Talmud and Torah of the Jew. But, where does the religion of Islam fit in? Let's look at Genesis chapters 12, 16 and 17 before we jump to the references pertaining to Isaac. In chapter 12:3, where God is speaking to Abram He says that, "... *and all peoples on earth will be blessed*

through you." Chapters 16 and 17 record much of God's blessing toward Ishmael, who was Abram's first son. When Abram was 85 Sarai gave Hagar, her Egyptian maidservant, to Abram as a wife. The story continues and in chapter 16, verses 11 and 12 we find part of the reasons why Islam takes a stand against Judaism and Christianity.

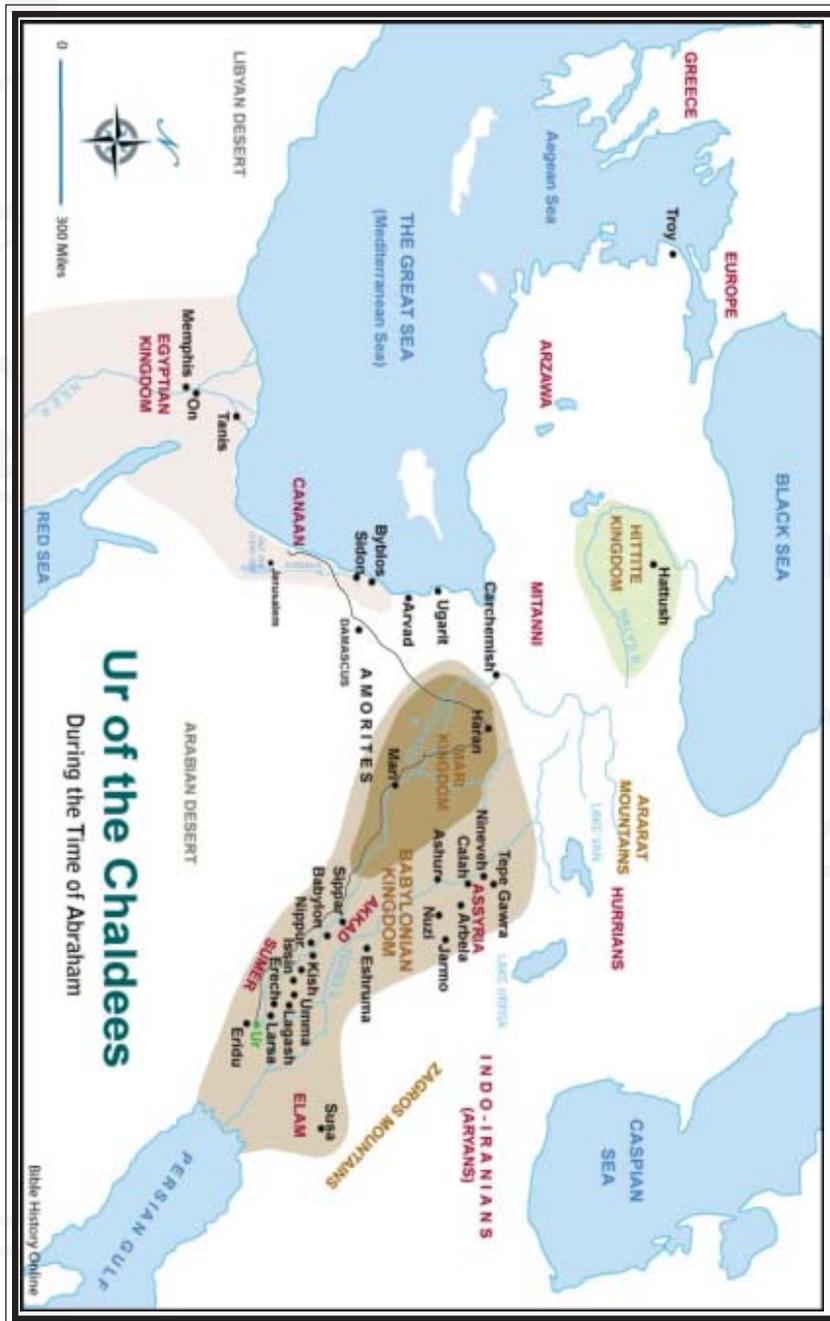
Verse 12 says, "... *and he will live in hostility toward all his brothers,*" indicating that Ishmael will have brothers who will fall under the divine providence of God, also indicating that there will be differences between these brotherly factions.

Chapter 17 has two interesting occurrences. First is the covenant of circumcision. Genesis 17:26, *Abraham and his son Ishmael were both circumcised on that same day.* Secondly, in verse 20 is God's blessing upon Ishmael. There is another hidden tidbit in this verse. We always think about the twelve tribes of Israel, but what about the **twelve tribes** of Ishmael? Take your Bible and look!

Verse 20 reads: "*And as for Ishmael, I have heard you: I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.*" Ishmael becomes the forefather of the Arab world. But, how does the Moslem world have ties back to Abraham? I always accepted that it would be through Ishmael. However, in reading Sir John Glubb's book, *The Life and Times of Muhammad*, I'm not so sure. Sir John indicates that the connection is through Amalek, the grandson of Esau. This being the case I find the Islamic connection back to Abraham to be even more interesting. It's on what most people would call the Hebrew side of the house and not the traditional Arab connection. In many references to Esau we also find the tie to the Canaanite peoples, including calling his half first cousin a Canaanite woman. Genesis 36:2-3, *Esau took his wives from the women of Canaan: Adah daughter of Elon the Hittite, and Oholibamah daughter of Anah and granddaughter of Zibeon the Hivite—also Basemath daughter of Ishmael and sister of Nebaioth.* Would that then make a

* * * * *

¹⁰The Bible as History by Werner Keller; copyrighted 1980 by Hodder and Stoughton (newly revised English translation). Chapter 6, page 70, second paragraph indicates that ancient Haran rest in present day Turkey.



Map 3 - Route of Abraham from Ur to Canaan

reasonable connection back to Abraham through Esau and Ishmael? At any rate here rest the two principal branches going back to Abraham, Jews through Jacob (Israel) and Moslems through Esau. Christians are grafted into this lineage in the New Testament through Jesus, the Christ. See chart 1 on page 13.

This blessing in verse 20, coupled with the Angelic statement in verse 12 sets up the conflict between Jews and Moslems; between Israel and the

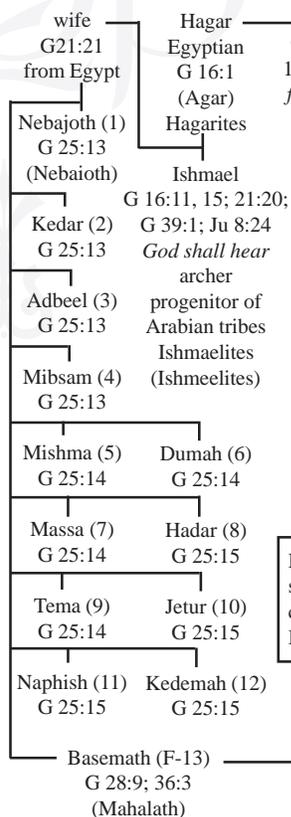
Arab world. Genesis 16:12 *“He will be a wild donkey of a man; his hands will be against everyone and everyone’s hand against him, and he will live in hostility toward all his brothers.”* No one seems to be considering Biblical teaching as part of the basis for Israeli/Arab confrontations, or for that matter of Christian/Moslem differences. Interesting!

There are two other points made in Genesis prior to facts being recorded about Isaac. Chapter

Children of Abraham

12 princes of Ishmael
and 1 daughter

The Arab peoples



Sons by Keturah

Zimran Midian
 Jokshan Ishbak
 Medan Shuah
 G 25:2

Plus other sons by Concubines
 G 25:6

The 12 Tribes of Israel
and 1 daughter

The Jewish people

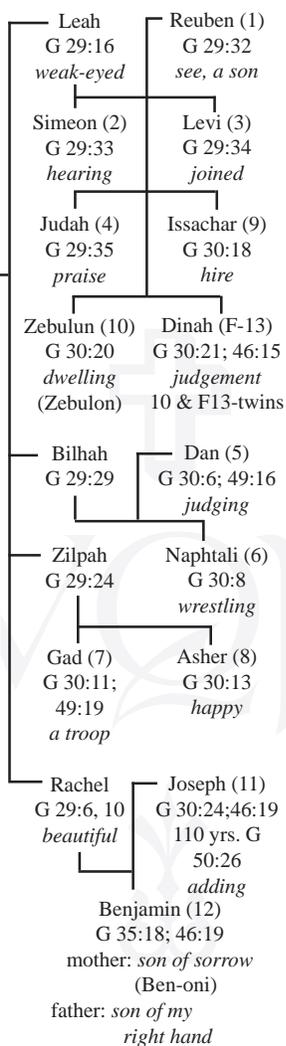


Chart 1

22:20-24 relates more of the genealogy of Abraham's relatives and sets up the next point of interest, Isaac and Rebekah. Chapter 23 records the death of Sarah. The interesting point is that the land, and cave, for her burial site is bought from a Hittite, who must have been living in Canaan. Genesis 23:19, *Afterward Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan.* And, as recorded in chapter 25, Abraham is also buried in this same cave. Gen-

esis 25:10, *The field Abraham had bought from the Hittites. There Abraham was buried with his wife Sarah.* See illustration 2, while this is not the tomb we are speaking of, this is one site of many ancient burial tombs that may be seen throughout Turkey.

Chapter 24 records Abraham's concern pertaining to a wife for Isaac and tells one of the most beautiful love stories in the Bible. In verses 24:2-4 he charges his chief servant to get a wife for Isaac from *"my country and my own relatives."* Verses

24:6-8 reveal that Isaac is not to travel back to what Abraham calls "*his native land.*"

We've already established that Abraham settled in Haran. During the years that Abraham was in Canaan his relatives spread out over the Haran valley that also crossed into what is today Syria. Abraham's servant set out seeking a wife for Isaac in Aram Naharaim, in the town of Nahor. Even with this information the relationship to Haran must be made. First, in verse 29 is the reference to

Rebekah's brother Laban. Genesis 24:29, *Now Rebekah had a brother named Laban, and he hurried out to the man at the spring.* Secondly, is the statement made by Abraham's servant in verse 24:48, "*I praised the LORD, the God of my master Abraham, who had led me on the right road to get the granddaughter of my master's brother for his son.*"

Once again, please review Genesis 11:31, *Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there.* Remember, we are referring to the village of Haran in Turkey.

When I began to understand the relationship that present day Turkey played upon my Biblical teaching, I don't think that even I was ready for the next point that I uncovered in Genesis. It seemed that the more I understood the more I read, the more I read the more it related to Turkey and its peoples. I finally understood that there was truth concerning the end times within the beginning and truth about the beginning in the end.

To attempt to understand Revelation you need to understand Genesis and to fully understand Genesis you must read Revelation. Sounds like a vicious circle that never ends, and that's the way it really is. However, part of the end lies in the beginning and part of the beginning lies in the end. I guess it would be best to connect several of these points together.

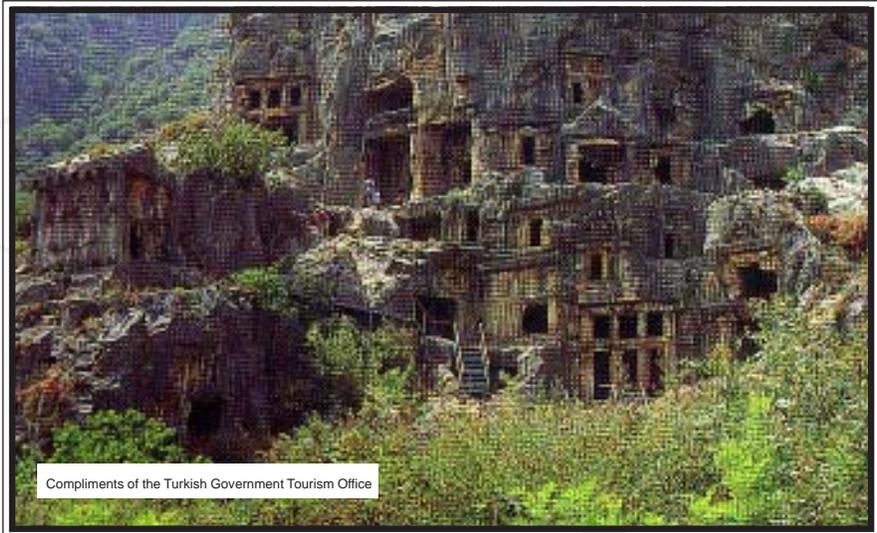


Illustration 2 - Ancient tombs in Turkey

There are twelve tribes that make up the Biblical nation of Israel, and, there are twelve rulers descending from Ishmael. There are twelve thousand of each tribe, or 144,000 of Israel that are recorded in Revelation 7:5-8. Revelation 7:4, *Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.* There's the final battle at Armageddon where Israel defends itself against the rest of the world and the placing of the other descendants of Abraham being set against the descendants of Isaac.

Another point from Genesis that will relate to Revelation are the other children of Abraham. For purposes of illustration, turn back a page and look at the lower left corner on the chart for the **Sons by Keturah**. I'll explain more in chapter 5 on Abraham. There is indeed connections in the end that pertain to the beginning and connections in the beginning that relate to the end. But, I've gone off again on a side road.

Our final point of reference in Genesis is toward Jacob. The heritage of Abraham goes to Isaac and then to Jacob (the second born) because the birthright is sold by Esau to Jacob in Genesis 25:31-34.

Genesis 25:33, *But Jacob said, "Swear to me first." So he swore an oath to him, selling his birthright to Jacob.* Jacob becomes Israel in chapter 35. Genesis 35:10, *God said to him, "Your name is Jacob, but you will no longer be called Jacob; your name will be Israel." So he named him Israel.* There were twelve sons born to Jacob who make up the twelve tribes of

Israel. Turkey plays a part in all of this.

Genesis chapters 26 and 27:1-42 explains the differences felt between Jacob and his brother Esau. Genesis 27:41, *Esau held a grudge against Jacob because of the blessing his father had given him. He said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob."* In verse 43 Rebekah instructs her son Jacob to flee to her brother Laban's house in Haran. Genesis 27:43, *Now then, my son, do what I say: Flee at once to my brother Laban in Haran.* In chapter 28 Isaac gives his blessing to Jacob and further instructs him to **not** marry a Canaanite woman, but, to take a daughter of Laban as his wife. Genesis 28:2b, *Take a wife for yourself there, from among the daughters of Laban, your mother's brother.* Chapter 28:6-9 goes further to state that Esau understood his father's displeasure concerning marrying a Canaanite woman so he went to Ishmael, his uncle, and married Mahalath, the daughter of Ishmael who was his cousin, and considered a Canaanite woman. Genesis 28:8, *Esau then realized how displeasing the Canaanite women were to his father Isaac.*

Still in Genesis 28 we see Jacob left Beersheba and on his way to Haran sleeps along the way that night and dreams. In Jacob's dream God tells Jacob in verse 15, *"I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you."* The promise referred to in verse 15 is stated in verse 14. The important part of this promise is the second sentence. In which God tells Jacob, *"All peoples on earth will be blessed through you and your offspring."*

To continue with the story of Jacob we read in chapter 29 starting at verse 18 that Jacob offered to work for his uncle for seven years to marry Rachel, however, verses 23 and 25 explain what happened. Verse 27 records the exchange of another seven years work for the hand of Rachel. Here are those verse references: Genesis 29:18, *Jacob was in love with Rachel and said, "I'll work for you seven years in return for your younger daughter Rachel."* Genesis 29:23, *But when evening came, he took his daughter Leah and gave her to Jacob, and Jacob lay with her.* Genesis 29:27, *"Finish this daughter's bridal week; then we will*

give you the younger one also, in return for another seven years of work." Notice in verses 24 and 29 that there were two other women involved in this story. Genesis 29:24, *And Laban gave his servant girl Zilpah to his daughter as her maidservant.* Genesis 29:29, *Laban gave his servant girl Bilhah to his daughter Rachel as her maidservant.* Also, we must understand that Jacob spent 20 years with his relatives in Haran. Genesis 31:38, *"I have been with you for twenty years now."*

Now, chapter 29, verses 31-35 and chapter 30, verses 1-24 record the birth of 12 children to Jacob. The results of the involvement of those other two women are recorded in the following verses. Genesis 30:4-5, *So she gave him her servant Bilhah as a wife. Jacob slept with her, and she became pregnant and bore him a son.* Genesis 30:9-10, *When Leah saw that she had stopped having children, she took her maidservant Zilpah and gave her to Jacob as a wife. Leah's servant Zilpah bore Jacob a son.* Of these children, one is a daughter. Genesis 30:21, *Some time later she (Leah) gave birth to a daughter and named her Dinah.* The last child born to Jacob is through Rachel and is recorded in Genesis 35:18, *As she breathed her last—for she was dying—she named her son Ben-Oni. But his father named him Benjamin.*

All of the sons of Jacob are recorded in Genesis 35:23-26 and verse 26 states that these sons were born to Jacob in Paddan Aram. Genesis 35:23-26, *The sons of Leah: Reuben the firstborn of Jacob, Simeon, Levi, Judah, Issachar and Zebulun. The sons of Rachel: Joseph and Benjamin. The sons of Rachel's maidservant Bilhah: Dan and Naphtali. The sons of Leah's maidservant Zilpah: Gad and Asher. These were the sons of Jacob, who were born to him in Paddan Aram.*

In relationship to Turkey twelve of the thirteen children were born in Haran. Benjamin was the last child born, Rachel was his mother, and his birth was at some point between Bethel and Ephrath, or Bethlehem, as recorded in verses 16-19. Genesis 35:19, *So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).* If we accept the statement made in verse 26 then Benjamin was born far enough north to be in the West bank region of present day Israel. Isn't it interesting that

here is the recorded history for the twelve tribes of Israel, yet eleven were born in Turkey. If you really want to seem confused read on about Joseph and you'll discover that not only was he born in Turkey, but died in Egypt. Genesis 50:26, *So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt.* It is interesting to note the names given to the children of Jacob. Following are the sons and daughter and the meaning of their names:

Reuben sounds like the Hebrew for he has seen my misery, the name means see, a son

Simeon One who hears

Levi sounds like and may be derived from the Hebrew for attached

Judah sounds like and may be derived from the Hebrew for praise

Dan he has vindicated

Naphtali my struggle

Gad good fortune or a troop is coming

Asher happy

Issachar sounds like the Hebrew for reward

Zebulun honor

Joseph may he add

Benjamin

Mother (Ben-oni) son of sorrow

Father son of my right hand

Dinah judgement

We also need to add the two sons of Joseph. Remember that Joseph was born in Turkey and died in Egypt. His sons took up the banner as being the tribe of Joseph and are counted independently in Numbers 1:32-35, *From the sons of Joseph: From the descendants of Ephraim, all the men twenty years old or more who were able to serve in the army were listed by name, according to the records of their clans and families. The number from the tribe of Ephraim was 40,500. From the descendants of Manasseh, all the men twenty years old or more who were able to serve in the army were listed by name, according to the records of their clans and families. The number from the tribe of Manasseh was 32,200.* These two sons are

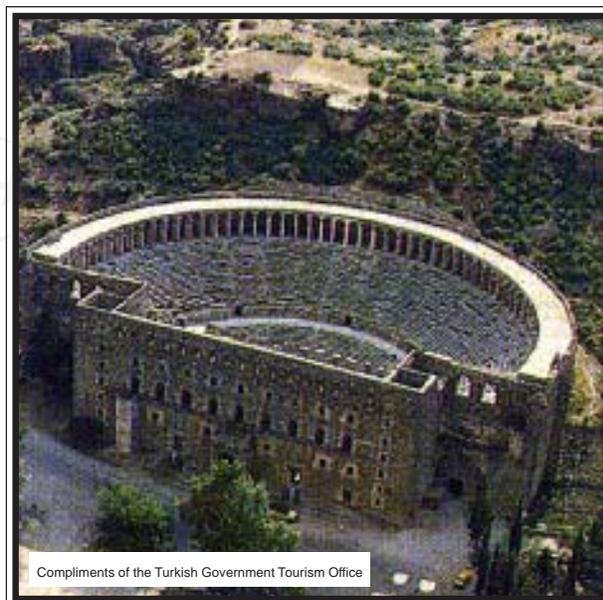


Illustration 3 - Theater at Aspendos

Ephraim and **Manasseh** and the meaning of their names mean: Ephraim sounds like the Hebrew for twice fruitful, and Manasseh sounds like and may be derived from the Hebrew for forget. Actually Manasseh is the oldest but Jacob made his blessing upon Ephraim, so add Ephraim (twice fruitful) just below Joseph on the list.

Now, go back to their father and pick up his two names. Their father was born Jacob, meaning he grasps the heel (figuratively, he deceives), and his name was changed to Israel, meaning he struggles with God.

If you add together the meanings of the names from Abram to Dinah you'd have the following statement of praise:

High father, father of nations, God hears the laughter of the rough man who deceives as (he) struggles with God. See a son who hears, attached with praise, he has vindicated my struggle. A troop is coming that's happy whose reward and honor may he add twice fruitful who will not forget the son of sorrow, the son of my right hand, at judgement.

The words underlined are added to connect the name meanings. To better illustrate this statement of praise look at the names, and their meaning, in order.

high father - Abram
 father of nations - Abraham
 God hears - Ishmael
 laughter - Isaac
 rough man - Esau
 deceives - Jacob
 (he) struggles with God - Israel
 see a son - Reuben
 who hears - Simeon
 attached - Levi
 praise - Judah
 he has vindicated - Dan
 my struggle - Naphtali
 a troop is coming - Gad
 happy - Asher
 reward - Issachar
 honor - Zebulum
 may he add - Joseph
 twice fruitful - Ephraim
 forget - Manasseh
 son of sorrow - Ben-oni (as named by mother)
 son of my right hand - Benjamin (as named by father)
 judgement - Dinah

When the names are placed in this order the statement of praise does indeed appear. Have you ever seen the names placed in chronological order to form a statement of praise to God? Would you accept that many times the Bible says that people were told to name a child this or that by God or an angel? Have you ever wondered why this was done? I believe that the children of Jacob had some type of message in their names, but nothing would make any sense. It wasn't until all of the names from Abram to Dinah were placed together that I could make sense of the names. The names, to me and in this order, illustrate the prophesy of the coming of God's Son?

Illustration 3 was inserted here just to show one of the many Greek/Roman theaters that may be seen in Turkey. This one is at Aspendos.

This brings us to the close of Genesis, but not to the end of the references pertaining to Turkey in the Old Testament.

Another important point is David and Bathsheba as recorded in 2 Samuel 11:3, *And David sent someone to find out about her. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?"* If Eliam and Uriah are Hittites I assume that Bathsheba could also be a Hittite. I've indicated in several places that one of my objectives is to illustrate the connection that Jews, Moslems and Christians have back to Abraham. Bathsheba becomes an important part in that consideration. Refer back to Map 3 and view where the Hittite Kingdom is located, it is in the middle of the present day country of Turkey.

Ask yourself this question, "How does Jesus have a connection to King David if his earthly father had nothing to do with his conception?" The answer lies in the lineage of Mary. Joseph, Mary's husband's line goes back to Solomon and Mary's line goes back to Nathan. Solomon and Nathan are brothers, their father was King David and their mother was Bathsheba.

Another point is recorded in 1 Kings 11:1 that indicates that Solomon had Hittites for some of his many wives. 1 Kings 11:1, *King Solomon, however, loved many foreign women besides Pharaoh's daughter—Moabites, Ammonites, Edomites, Sidonians and Hittites.*

If there are additional stories that can be told I'll do that as a remark in Appendix B describing the various locations in Turkey that have a reference in the Old Testament.

To complete our work in the Old Testament I've compiled Appendix B that gives all known references made to places and peoples in Turkey and the six references made to Greece. Where possible the current name will also be given along with the name recorded in the Bible. This listing will be in alphabetical order and not in the order of the books of the Old Testament, however once identified the order of occurrence will be as recorded in the Bible.

Our next chapter will deal with all the references pertaining to Turkey from the New Testament.



VQP C



VQP C



VQP C



New Testament Facts

Matthew, Mark, Luke and John form the Gospels, meaning *Good News*, pertaining to Jesus. They record the historical truth surrounding the life of Christ. Luke continues this record in Acts and records the choosing of Matthias as the replacement apostle for Judas. He also records the day of Pentecost and the coming of the Holy Spirit.

There is the basis for the Christian faith, but the term Christian is not used in the Bible until Acts 11:26, *And when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.* Until this point we must remember that the followers of Jesus were the followers of The Way. Acts 22:4, *I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison.* Furthermore, the person who was to open the door to the Gentiles is not brought forth as Paul until Acts 9. In Acts 7:58 we have the introduction to Saul of Tarsus. Acts 7:58, *Dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul.* Acts 8:1-3 and Acts 9:1 tell us of the persecution that Saul was causing upon the followers of The Way. These three verses follow: Acts 8:1, *And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Godly men buried Stephen and mourned deeply for him. But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.* Acts 9:1, *Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples.*

In Acts 9:3-4 we find the start of the transformation for Saul to become Paul. Acts 9:3-4, *As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?"*

But, our question at this point is: Where is Tarsus? Tarsus was, and is, a city on the southern coast of Turkey, in the Roman province of Cilicia. Let's remember at this point that Paul was a Jew, a Roman citizen, a descendant from the tribe of Benjamin and a Pharisee. In the vision to Ananias, God told him that Paul was His chosen instrument to carry His name before the Gentiles and their kings and before the people of Israel. Acts 9:15, *But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel."* We see Paul returning to Tarsus in Acts 9:30, *When the brothers learned of this, they took him down to Caesarea and sent him off to Tarsus.* We see Barnabas bringing Paul to Antioch and together they taught for a year at the church in Antioch in Acts 11:25-26, *Then Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.*

There are 27 books that compose the New Testament. Of these the first four make up the Gospels and Acts records the acts of the apostles. That leaves 22 books. The epistle Titus was written by Paul to Titus on Crete. Hebrews has been ascribed to Paul, Barnabas, Luke, Apollos, and various others. There are three prominent persons named James in the New Testament. It is generally agreed that James, called by Paul, the Lord's brother, wrote the book of James. Galatians 1:19, *I saw none of the other apostles—only James, the Lord's brother.* It appears Jude, the brother of James, is another brother of Jesus. Jude 1:1, *Jude, a servant of Jesus Christ and a brother of James.* We should also review John 7:5 to see that Jesus's brothers did not believe in Him during His ministry, but did in Acts 1:14. John 7:5, *For even his own brothers did not believe in him.* Acts 1:14, *They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.*



Map 4 - Paul's First Journey

Some think that the second Epistle of John was written to a Christian woman and her family living in Ephesus, others state that this is a letter to the church and its members. I'll touch on this later in this chapter. We now have 14 books remaining.

Paul wrote Romans to the Christians at Rome. Of the remaining 13 books of the New Testament five are written to peoples located in Greece and eight are written to peoples in Asia. Let's break this out so the illustration is fully explained.

BOOK	WRITER	WRITTEN TO
1 Corinthians	Paul	The Christians at Corinth (Greece)
2 Corinthians	Paul	The Christians at Corinth (Greece)
Galatians	Paul	The Christians at Galatia (Turkey)
Ephesians	Paul	The Christians at Ephesus (Turkey)
Philippians	Paul	The Christians at Philippi (Greece)
Colossians	Paul	The Christians at Colosse (Turkey)
1 Thessalonians	Paul	The Christians at Thessalonica (Greece)
2 Thessalonians	Paul	The Christians at Thessalonica (Greece)
1 Timothy	Paul	To Timothy at Ephesus (Turkey)
2 Timothy	Paul	To Timothy at Ephesus (Turkey)
Philemon	Paul	To Philemon as a member of the church at Colosse (Turkey)
1 Peter	Peter	To five regions in Asia (Turkey)
Revelation	John	To the seven churches in Asia (Turkey)

Each locale indicated by Turkey refers to the old identification on world maps of Asia Minor, and also the Greek and Roman province already identified (map 1 on page 6). Since 1923 Asia Minor has been known as the Republic of Turkey.

There's a lot of the New Testament that has a direct relationship to Turkey. I'm still very concerned that many New Testament Christians cannot identify Turkey as having a major relationship to their Christian belief. Fourteen books, possibly 15 if you



Map 5 - Paul's Second Journey

consider the argument over Hebrews, of the New Testament were written by Paul. That's over half of the books in the New Testament that were written for the Gentiles to have the opportunity to know and understand the teachings of Jesus, as taught by Paul.

Let's continue by examining Paul? Paul described his home city of Tarsus as no ordinary city in Acts 21:39, *Paul answered, "I am a Jew, from Tarsus in Cilicia, a citizen of no ordinary city. Please let me speak to them."* Now question this, "Where, oh where, is this wondrous city?" To answer that I extract information from, *The Bible as History*,¹¹ chapter 41, page 357.

Tersooos, a little town of 20,000 inhabitants lying at the foot of the Taurus mountains along the southern coast of Turkey, has retained none of its

former glory. Paul had every reason to praise his native city to the Romans. An inscription records Tarsus as, "the great and wondrous metropolis of Cilicia," and the Greek historian Strabo mentions that Tarsus had a university equal to those of Athens and Alexandria. The teacher of the emperor Augustus, Athenodorus the philosopher was one of its sons. All that is retained from the past is tent making. As in Paul's day, the fabric for the tents comes from flocks of goats who grow magnificent thick coats among the Taurus mountains where the snow remains up to the month of May.

The marvelous network of roads throughout the Roman empire, coupled with the Greek language that Paul could use on all his journeys, contributed as much to the speedy spread of Christianity as did the widely dispersed Jewish com-

¹¹Copyright 1981 by William Morrow and Co. See bibliography.

munities for Judaism. “Jerusalem is not only the capital of Judaea,” wrote king Herod Agrippa I to the emperor Caligula, “but also of most countries in the world through the colonies it established in neighboring lands when it had the opportunity.”

Nineteenth century scholars begun the search for the cities in the Turkish countryside whose names have become so familiar to the Christian world through the Acts of the Apostles and the Epistles of St. Paul. Where were the places whose inhabitants received the famous Epistle to the Galatians, beginning with Paul’s second journey?

In 1833, Francis V. J. Arundell, British chaplain in Smyrna (now the city of Izmir), discovered the ancient *Antioch in Pisidia* near the Turkish town of Yalvaç. On the northern slopes of the Taurus mountains a great arched aqueduct sweeps down from the majestic scenery of the Sultandag mountains into the valley below. In the early 1920’s scholars of the University of Michigan marvelled at the remains of monuments of unique beauty. In the center of an old city these archaeologists uncovered a broad flight of steps, at the top of which stood three triumphal arches. There stood reliefs depicting the victories of the emperor Augustus on land, while a frieze with Poseidon, Tritons and dolphins commemorated the naval victory of Augustus at Actium. The soldiery whiled away their leisure hours at the gaming tables they found in the remains of Roman built houses. These archaeologists were looking at the Pisidian Antioch where Paul established a church on his first missionary journey. Acts 13:14, *From Perga they went on to Pisidian Antioch. On the Sabbath they entered the synagogue and sat down.* Acts 14:21, *They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and (Pisidian) Antioch.*

Konya, sixty miles southeast of Pisidian Antioch and a main station on the Anatolian railway, is the Iconium of Paul’s missionary activity. Also, in 1885 Professor J. R. Sitlington Sterrett located the remains of an altar in the mountains 25 miles further south. Etched in a thick stone slab was a Latin inscription to the effect that a Roman colony had

existed on this site. Sterrett was able to decipher the name *Lystra*.

History records that a day’s journey farther on¹² Sterrett also discovered ancient Derbe. These four cities (Antioch, Iconium, Lystra and Derbe) were in the Roman province of Galatia, the home of the *Galatians*.

On Paul’s first journey on the island of Cyprus in the vicinity of the ancient town of Paphos we find a Roman inscription. It mentioned Sergius Paulus, the proconsul who was described as *an intelligent man* in Acts 13:7. Here is archaeological confirmation of Paul’s first journey.

In Paul’s second journey he felt lead to travel into Macedonia and left Asia Minor from the city of Troas. Acts 16:11-12, *From Troas we put out to sea and sailed straight for Samothrace, and the next day on to Neapolis. From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there several days.* Troas represents the proud stronghold of Priam’s Troy and from here St. Paul set sail for his first journey into Europe. Near the Greek fishing village of Kavalla, Paul set foot on European soil and set out on the ancient Via Egnatia roadway, that climbed up into the wild mountains of Macedonia and Philippi.

Philippi, can anyone hear the name of this city without thinking of the ominous words: “Thou shalt see me at Philippi!” It was here in 42 BCE that the legions of Anthony and young Octavian won a brilliant victory over Cassius and Brutus, the latter who had assassinated Caesar in an attempt to save the republic of Rome from dictatorship. It was here, outside the walls of Philippi, that St. Paul won for Christianity its first congregation on European soil?

French archaeologists, using the Book of Acts as their guide, excavated the Roman colony. They uncovered the old forum, the temples and public buildings, the colonnaded arcades, the paved streets and squares with their rain gutters still intact. At the western extreme of the city a great colonial archway spanned the Via Egnatia, that soon afterwards crossed the narrow, swift flowing river

* * * * *

¹²No mention is made to indicate how the journey was made, or if this would be on foot.



Map 6 - Paul's Third Journey

Gangites River outside Philippi. Acts 16:13, *And on the Sabbath day we went outside the city gate to the river, where we expected to find a place of prayer.* Along the banks of the Gangites River Paul's first convert was Lydia, a seller of purple cloth.

Paul continued on through Thessalonica and Athens, where he preached for a short time, and traveled to Corinth.

In 1893 dredgers cut a channel through the isthmus that joined the Peloponnese with the Greek mainland and thus realized a goal that had been in the minds of notable figures in the ancient world. Two of these figures were Alexander the Great and Julius Caesar. In CE 63 Nero began to put the project into effect. Nero sung a song in praise of Neptune, accompanied himself on the harp, and dug the first soil with a golden spade. Six thousand Jews had been enslaved from Palestine to cut the canal, however, the project was very quickly filled in when the suspicion was voiced that a breach in the land

might wash away the Peloponnese.

In 1896 the American School of Classical Studies began to search for the renowned and important trading and packing center of Corinth. It was here at Corinth that the wares of the ancient orient met those of Europe. Here also the archaeologists followed the footsteps of St. Paul.

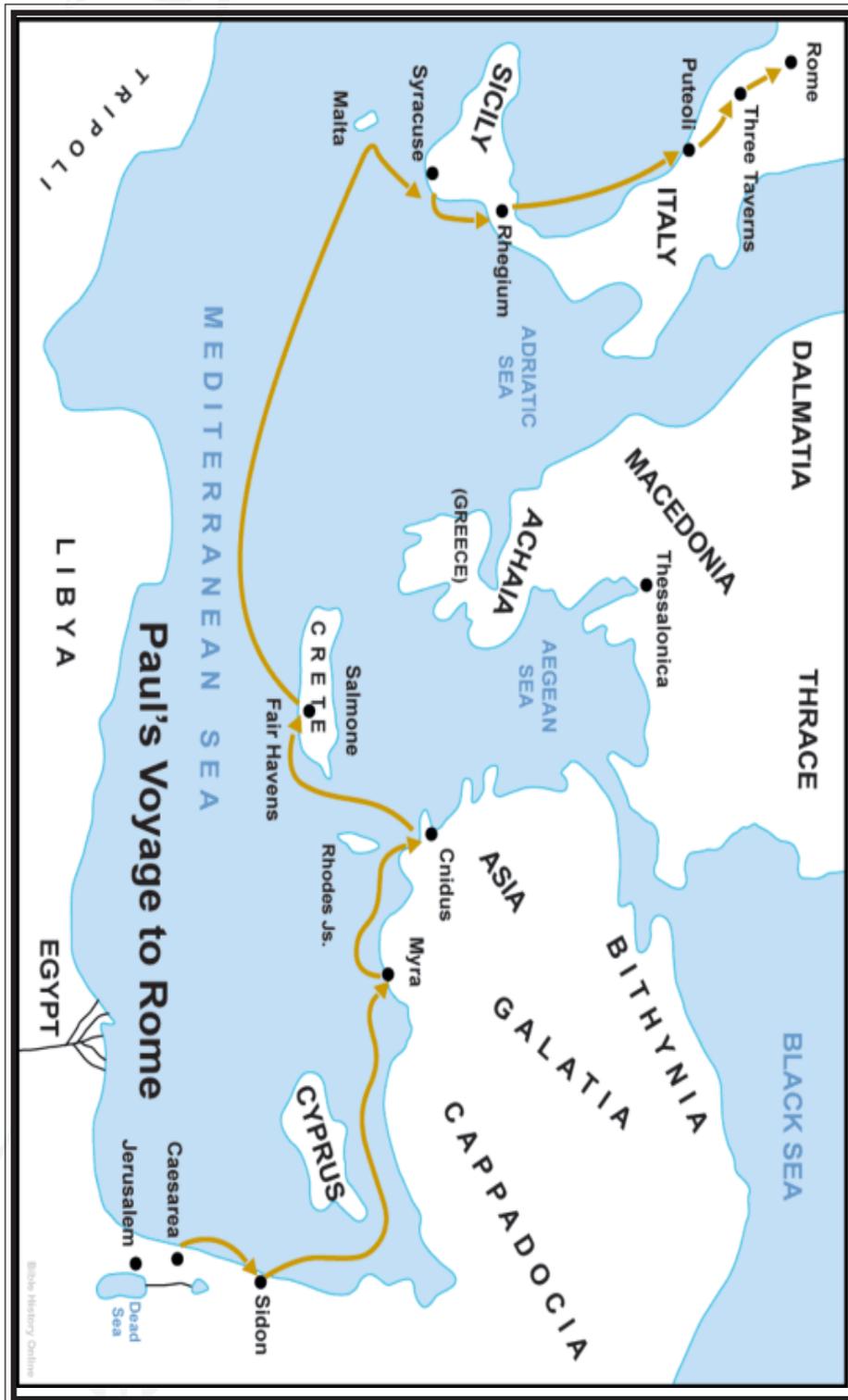
The road from Lechaem, or the west harbor area, led into the heart of the old city of Corinth. Under the great marble arch of the Propylaeum you enter into the market place, called the agora. In those ancient days the business section lay to the west of Lechaem street, and colonnades led past its shops and up to the steps of the Temple of Apollo. Genuine admiration was aroused among the hygienically minded Americans when they discovered the ingenious system of water mains. These were found immediately under the houses that lined the broad and handsomely paved agora. This water system obviously provided the shops with a constant supply of fresh mountain water to

help keep foodstuffs fresh otherwise they were liable to perish quickly.

At the marble steps of the Propylaeum the archaeologists found a heavy stone lintel on which they deciphered the words *Hebrew Synagogue*, clearly cut out in Greek letters. The place Paul used to proclaimed the *Good News* must have stood be-

yond the colonnade in the area of Lechaem street. Acts 18:4, *Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.*

Archaeology has also helped to locate and prove other entries made in the Bible pertaining to the journeys of Paul. Take, for example, the verses that I've used from Acts 19 in this book illustrat-



Map 7 - Paul's Fourth Journey

ing my personal experience at Ephesus when I realized where I was and what this place meant to my beliefs. Did you ever wonder by whom and at what date were some of the ancient treasures of Ephesus found?

One source that gives details about the city of Ephesus follows. It seems an English architect, J. T. Wood, desired to investigate the Temple of Artemis, widely renowned in the ancient world. The British Museum backed this enterprise financially, and in the beginning of May 1863 Wood landed on the coast of Ottoman Turkey opposite the island of Samos (now part of Greece). Due to his incredible persistency and obsession with his purpose he continued toward his goal. For six years he dug down, through layer after layer of what was left of the masonry of this ancient city, and found nothing. Eventually while digging in the old amphitheater, the site of the riot recorded in Acts, he found a signpost that put him on the right trail.

Wood located an inscription that listed several gold and silver images of Artemis, being between 2 to 6 pounds in weight, offered as a gift to the goddess and placed in the temple. The vanity of that Roman benefactor lead Wood toward the fulfillment of his dream. In order to ensure the greatest possible number of people would admire his gifts, he had described in detail the exact route along which they were to be carried, in solemn procession, on the goddess' birthday, from the temple, to the ceremony in the amphitheater, and back again.

They were to travel through the Magnesian Gate. Wood searched for this gate and found it, followed the remainder of the prescribed route and found himself a mile north east of the city. There at the finishing point of the procession was also the end of his own indefatigable quest.

Digging through nearly 25 feet of soil and rubble he came upon a magnificent pavement, the

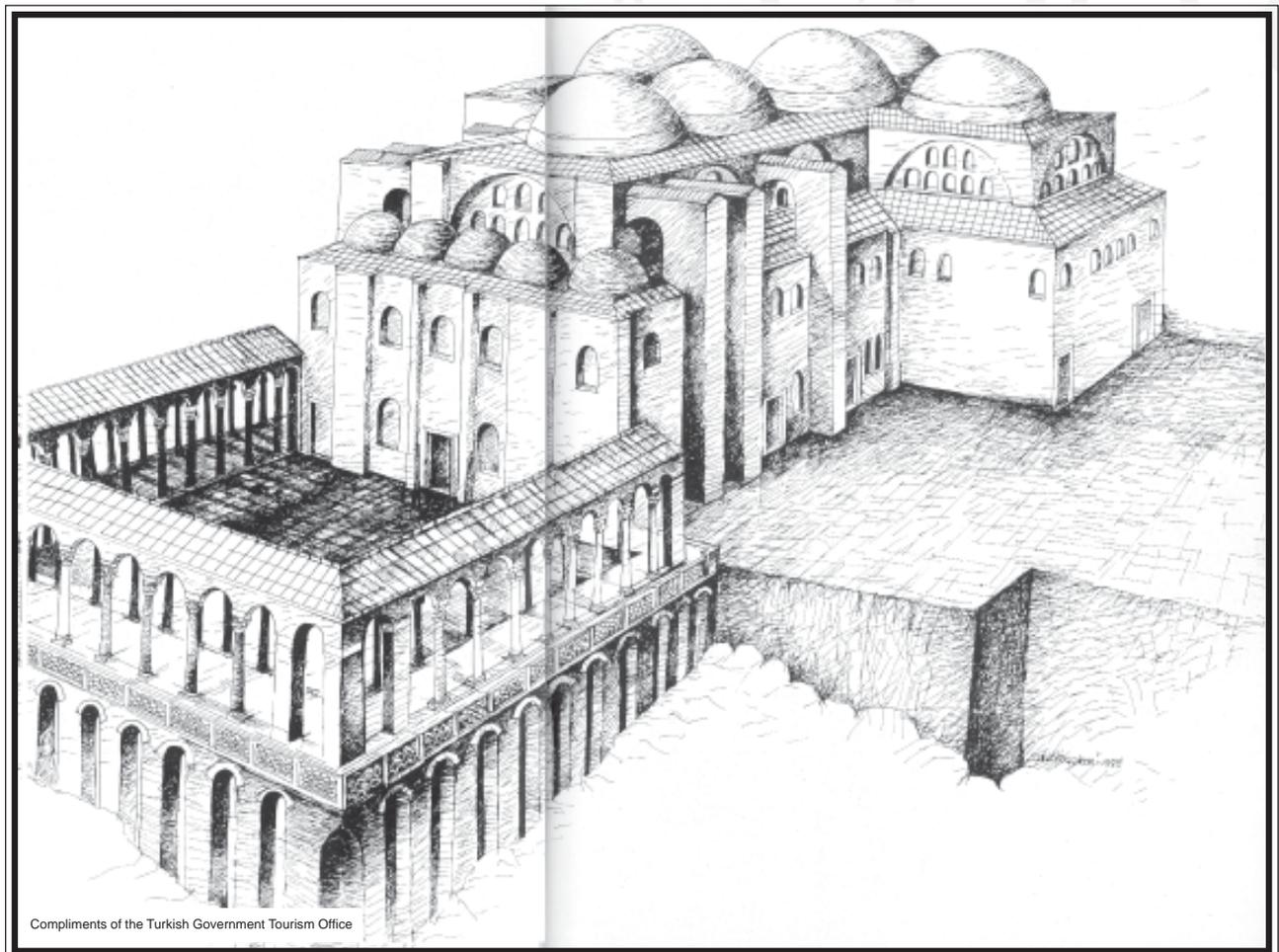


Illustration 4 - Basilica of St. John at Ephesus

bases of massive pillars, and great stone cylinders adorned with sculptures: the Temple of Artemis. The beauty and splendor of this temple could easily have placed it into the category of one of the Seven Wonders of the World. The temple's foundations measured 390 feet long by 260 feet wide, sheets of white marble covered the roof, and a hundred columns 65 feet high led the way toward the interior of the temple. Inside, the temple was extravagantly decorated with sculptures, paintings and gold ornamentation.

Thirty five years after this discovery one of Wood's countrymen, David G. Hogarth, found under the shattered altar a large collection of statues of the goddess Artemis made of bronze, gold, ivory and silver. These were probably made by those craftsmen and workers who sensed, in Paul's preaching of the Gospel at Ephesus, a threat to their livelihood and therefore responded to Demetrius with cries of: "Great is Artemis of the Ephesians."

Let's again look in the Gospels and a portion of the book of Acts. While these books record the life of Christ and the works of the apostles, it is interesting to note that of these five books only two are written by an apostle. Matthew and John wrote those two. Mark was an attendant to Simon Peter and Luke was a gentile convert to *The Way* as well as a companion of Paul (Luke is also the author of Acts).

Other written documents also illustrate God's Forgotten Holy Land. In the book titled *The Lost Books of the Bible*,¹³ the foreword states that (paraphrased) basically our current day Bible was compiled by two councils in 393 and 397. These two councils selected the written works up to that time that would be included in the Bible. At any rate, some of the manuscripts that were rejected are very interesting as one notes the rejected writings and what they referenced. Following is a partial list of the book titles that were rejected and incorporated into *The Lost Books of the Bible*.

The Lost Books

The Epistle of Paul the Apostle to the Laodiceans
 The Epistle of Ignatius to the Ephesians
 The Epistle of Ignatius to the Magnesians
 The Epistle of Ignatius to the Trallians

The Epistle of Ignatius to the Philadelphians
 The Epistle of Ignatius to the Smyrnæans
 The Epistle of Ignatius to Polycarp (bishop to the church at Smyrna)

I only selected those epistles that give a reference to locations in Turkey.

We could not complete a review of the New Testament without following the journeys of Paul. Here's the man who grafts Christians into the Hebrew root that leads back to Abraham. He represents the source of much of our New Testament teaching, yet, the major portion of his teachings were to the peoples in Greece and Turkey. We need to view the history of Paul's journeys and maps to appreciate what I'm trying to say. The next illustration will be an outline of Paul's journeys. Contained within this outline are references to maps and also highlights pertaining to Turkey within brackets.

The history of Paul's journeys are recorded by Luke in Acts 13:1 through 28:31 and can be broken out in the following manner:

PAUL THE PIONEER (13:1 - 21:26)

1. First Missionary Journey: Exploration (13:1 - 15:35) (see map 4)
 - A. The Commencement of the Journey (13:1-3)
 - B. The Complications of the Journey (13:4-14:20)
 - C. The Completion of the Journey (14:21-15:35)
2. Second Missionary Journey: Expansion (15:36 - 18:23a) (see map 5)
 - A. Its Fitting Proposal (15:36-40)
 - B. Its Fruitful Progress (15:41-16:40)
 - C. Its Familiar Problems (17:1-18:18)
 - D. Its Future Prospects (18:19-23a)
3. Third Missionary Journey: Exhortation (18:23b - 21:26) (see map 6)
 - A. Be Strong - Asia Minor [**Turkey**] (18:23b)
 - B. Be Saved - Ephesus [**Asia**] (18:24-20:1)
 - C. Be Steadfast - Europe (20:1-6a)
 - D. Be Sincere - Troas [**Asia**] (20:6b-16)
 - E. Be Sober - Miletus [**Asia**] (20:17-38)
 - F. Be Sure - Caesarea (21:1-17)

* * * * *

¹³by Crown Publishers, Inc., printed by Bell Publishing Co.

G. Be Submissive - Jerusalem (21:18-26)

PAUL THE PRISONER (21:27 - 28:31)

1. Paul's Treatment as a Prisoner (21:27-23:35)

- A. Rescued from the Temple (21:27-39)
- B. Rescued from the Turmoil (21:40-22:30)
- C. Rescued from the Trial (23:1-11)
- D. Rescued from the Terrorists (23:12-35)

2. Paul's Trials as a Prisoner (24:1-26:32)

- A. The public trials (24:1-25:22)
- B. The private trials (25:23-26:32)

3. Paul's Travels as a Prisoner (27:1-28:31) (see map 7)

- A. Practicing the Presence of God (27:1-44)
- B. Proving the Power of God (28:1-31)¹⁴

We also need to incorporate dates so we have a time frame for many of the occurrences after the crucifixion of Jesus and prior to the close of the first century CE. The principal theme of the following table of dates will follow the journeys of Paul.

Table of Dates

<u>Event</u>	<u>CE</u>
Crucifixion, Resurrection and Ascension of Jesus; Pentecost	April-May 30
Conversion of Paul	c. 33
His first post-conversion visit to Jerusalem	c. 35
Barnabas fetches Paul from Tarsus to Antioch	c. 45
Famine in Judæa; Barnabas and Paul sent with relief from Antioch to Jerusalem	c. 46
First Missionary Journey; Barnabas and Paul visit Cyprus and Asia Minor	c. 47-48
Epistle to the Galatians	c. 48
Apostolic Council at Jerusalem	c. 49
Second Missionary Journey; Lystra, Derbe, Troas, Philippi, Thessalonica, Berea, Athens, and Corinth	c. 49-50
Epistles to the Thessalonians	late 50
Paul in Corinth	Summer 50-Spring 52
Gallio becomes proconsul of Achaia	July 51
Paul's hasty visit to Palestine	Spring-Summer 52
Paul at Ephesus	Autumn 52-Summer 55
First Epistle to the Corinthians	Spring 54
Paul sends Titus to Corinth and Timothy and Erastus to Macedonia	early 55
Paul in Troas	Autumn 55
Paul in Macedonia and Illyricum	Winter 55-Autumn 56
Second Epistle to the Corinthians	56
Paul in Corinth	Winter 56-57
Epistle to the Romans	early 57
Paul's arrival and arrest in Jerusalem	May 57
Paul detained at Cæsarea	57-59
Paul sails for Rome	September-October 59
Paul in Malta	Winter 59-60
Paul arrives in Rome	February 60
Epistles to Colossians, Philemon, Ephesians	c. 60-61
Death of James the Just in Jerusalem	62
End of Paul's Roman detention	late 61 or early 62
Great Fire of Rome; persecution of Christians	64
Pastoral Epistles	? 62-65
Death of Paul	? 65
Outbreak of Jewish War	66
Destruction of Jerusalem	70

In the absence of exact chronological indicators, many of these dates are only approximate, and a margin of two or three years must be allowed for some of them.

We've now looked at the books of the New Testament, other documents, an outline of Paul's travels

¹⁴An outline from a series of sermons preached by Franklin D. Hall, Bethel Baptist Church, Hampton, VA. Note at the bottom reads: by Dr. John Phillips; Exploring Acts Vol. 2

according to Acts, and a table of dates. But there are still other subject areas to review and consider. In John 19:26-27, while Jesus is on the cross, John records the following, *When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son,"*

and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

This makes for an interesting discussion. According to the Bible the last time Joseph, Mary's husband, is mentioned is when Jesus was twelve and at the temple. We can assume that by the time of Jesus' crucifixion that Joseph has died and Jesus is concerned for the well being of Mary. After the crucifixion of Jesus, John relocated to the city of Ephesus where he lived the latter part of his life. Illustration 4 is a depiction of the Basilica of St. John at Ephesus. But; where is Jesus' mother Mary?

To illustrate the first part pertaining to the location of John, *The Wycliffe Bible Commentary*,¹⁵ page 1463 explaining the First Epistle of John states: How long John remained in Jerusalem after Pentecost is uncertain. He was evidently not there when Paul first visited the city, Galatians 1:18-19, *Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. I saw none of the other apostles—only James, the Lord's brother.* Even so, he may have been there later as one of the members of the council, Acts 15:6, *The apostles and elders met to consider this question.* Furthermore, the date for the writing of the three Epistles of John is placed at about CE 90, and close reading would indicate that John arrived in Ephesus some time after Paul had established the church there. Looking at the table of dates above, with Paul's leaving Corinth and traveling back to Jerusalem, the time frame is early 57. John must have arrived in Ephesus after this date.

All of this is building a time table not so much toward John, but rather to Mary. The Bible does

not state the age of Mary when Jesus was born. Jesus lived to the age of 33. Mary would be between 45 to 50 at the time of Jesus' crucifixion. Our date table pertaining to Paul says the crucifixion took place in CE 30. If John arrived in Ephesus c. 57-59 Mary would be between 75 and 80.

The reason for all of this figuring of dates and the age of Mary relates to the question of where Mary is at the time John went to Ephesus? I ask this because there is a lot of discussion concerning Mary, especially in reference to Turkey. One line of thought is that the life expectancy during this time frame was not what it was in the book of Genesis, nor even what it is today. If you accept normal life expectancy at this time to be about 60, then you fall into one thought category which believes Mary has passed away by the time John moves to Ephesus. The other thought category is that Mary also relocates to Ephesus with John and lived out the later part of her life in a home that John had built for her on Mount Nightingale. Her home was above the city of Ephesus and the interior of the House of the Virgin Mary is shown in illustration 5. I must make several references to this latter thought. The Republic of Turkey has recognized the House of the Virgin Mary as a national shrine. This site is visited by thousands of Christians and Moslems annually. Yes! I did say by Moslems, Mary is also revered in the Qur-án. Americans have also played a vital part in the restoration of Biblical sites around Ephesus and continue to do so to this date¹⁶.

Finally, I made a reference to the second letter of John earlier in this chapter. Consider that the lady that John was writing to was Mary and the children were the brothers of Jesus. Now wouldn't that be controversial if true? Please consider that possibility. John was left with the responsibility of Mary at the time of Jesus' crucifixion, mainly because Jesus' brothers did not believe that He was the promised Savior, yet, the councils who compiled our current Bible included the book of James and book of Jude, the brothers of Jesus. Surely, some of Jesus' brothers made a conversion after

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¹⁵Copyright (C) 1962 by The Moody Bible Institute of Chicago.

¹⁶The American Society of Ephesus, Inc. (George B. Quatman Foundation), 327 North Elizabeth Street, Lima, OH 45801



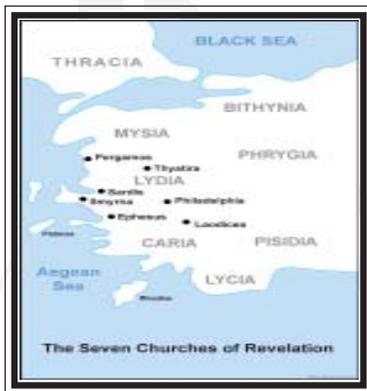
Compliments of the Turkish Government Tourism Office

Illustration 5 - Inside view of the House of the Virgin Mary

His death and some of their teachings are recorded in these two books. Now, use the NIV translation and read carefully who John is writing to in verses 1, 2 and 4 of 2nd John. Since there is no recorded point for who this letter was written to it could have been as I've stated here that this is a note that John wrote and sent to Mary at the top of Mount Nightingale, about six miles away from Ephesus. Mary would certainly fit the description of *the cho-*

sen lady in verse 1 and John would also know about James and Jude who would be some of Mary's children who would be walking in the truth as stated in verse 4. Therefore, this could be as logical an explanation as any other pertaining to this letter composed by John.

Speaking about John, who wrote the Revelation, I inserted map 8 to illustrate where the seven



Map 8 - Seven churches mentioned in Revelation



Compliments of the Turkish Government Tourism Office

Illustration 6 - Image of St. Nicholas



Illustration 7 - Exterior view of the Church of St. Nicholas

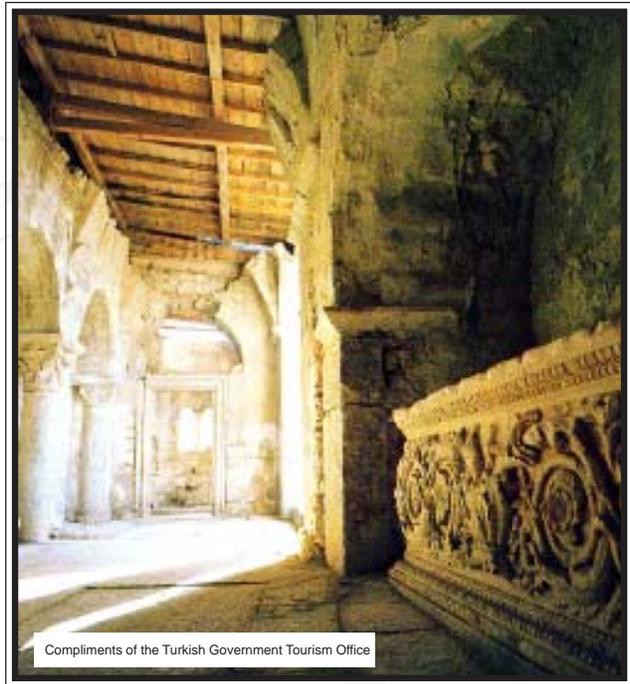


Illustration 8 - Southern aisle of the Church of St. Nicholas

churches of Asia are located. These churches are on the Western coast of Turkey.

While we cannot associate a Bible verse from the New Testament to another historical figure we can name this person and establish a location in Turkey for his life and ministry. During the first through third centuries there were many priests in Turkey. One such priest, from Demre, later attained sainthood and we probably all recognize the name of Saint Nicholas, we also call him Father Christmas or Santa Claus. Yes! This was a real person, who had a real church in Turkey, see illustrations 6-9.

Appendix C identifies all the references in the New Testament to Greece and Asia. For this task the order will be just as it's stated in the proceeding sentence. Again, as with the references in the Old Testament, I'll mention the current name of the location if known.

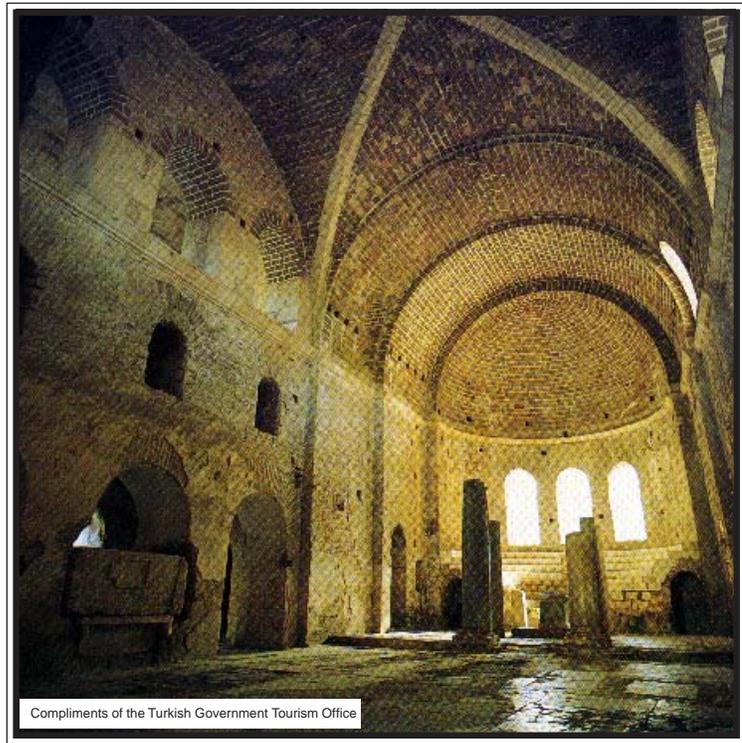


Illustration 9 - Central nave and apse, Church of St. Nicholas



Historical Time Line

Another goal in the illustration of the importance of Turkey is how Anatolia, the Turkish name for the portion of Turkey resting on the continent of Asia, has played a part upon the stage of history from 1650 BCE to 1923. These two dates are correct and this chapter will be composed of a summation of 3,573 years of history pertaining to Turkey.

Our modern day history of the world certainly does not make any such reference to Turkey or to any such importance influencing present day history. So, how does Turkey come into the picture as an important country within history and the Bible? The simple answer would be that Turkey plays as important a role as Israel does, if not more so. We all know that Israel was never a world power, yet, there have been three empires ruling from Anatolia: Hittite, Byzantine and Ottoman. For most of history Anatolia and Israel served under the same ruling power. Of course there are exceptions to this statement, but for the most part the power that ruled over Israel also ruled over Anatolia, or vice-versa.

Let us remember that the Bible does contain many facts pertaining to ancient history. Even so, it seems that time and time again Biblical history and modern science have conflicted in their resultant ideologies. However, as the principals of science are applied in researching the written presentation describing events in the Bible, science has prevailed and has provided additional evidence of facts to substantiate many of the basic truths of Biblical history and teachings.

The teachings within the Bible illustrate the political powers as they existed within the Middle East. We can find Egypt, Hittite, Babylon, Persian, Greek and Roman influence. If we agree on this then we should also know and understand that our Bible, in its written chronological record, comes to a historical close at about 100 CE

In the chapter on the Old Testament we introduced the Hittites as both a Biblical power and a

people, and centered in Anatolia. Again, the Biblical references for the size and importance of the Hittites is written in 1 Kings 10:29 and 2 Kings 7:6 (see verses on page 10).

It is the Hittites who bring ancient Anatolia into our picture and we start our time line here. The Hittites¹⁷ were one of several Indo-European speaking groups who controlled much of Anatolia. These groups probably arrived in northwestern Anatolia from the Balkans about 2500 BCE. They had spread across Anatolia by 2300 BCE, but the influence of an empire was not established until about 1650 BCE.

The Hittite Empire is divided into three distinct time periods. The old kingdom period covers from 1650 BCE to 1500 BCE. The middle kingdom period runs from 1500 BCE to 1450 BCE and the new kingdom or Empire period last from 1450 BCE to 1200 BCE (see map 9).

Time for our first change of power. For the next few centuries after 1200 BCE Anatolia was more a captive people rather than captor. The battles of power took its toll upon the Hittite Empire. Several of the city states broke away as Assyrian power was becoming stronger. As with the Hittites the Assyrian kingdom went through several distinct periods of growth.

For just a moment we are going to back up in time and look at the old Assyrian Empire. To do this we must back up our time line to the two centuries between 1950 BCE and 1750 BCE. During this period the settled regions of southwestern Asia (the continent) were gradually being overrun and occupied by semi-nomadic Western Semites speaking a language almost identical with the language of the Hebrew patriarchs. They were called Amurrium, later Amurru, *Westerners*, by the Babylonians and Assyrians. In later times this word was borrowed by the Egyptians and Hebrews and the resultant use became *Amorite*.

The decline of the Hittites and rise of the Assyrians took place during the Middle Assyrian

* * * * *

¹⁷The information for our time line is compiled from the Encyclopedia Americana.





Map 9 - Major Powers in 1350 BCE

Empire, covering from 1500 BCE to 911 BCE. The glory age of the Assyrians occurred during the late Assyrian period from 911 BCE to 609 BCE with the pinnacle of Assyrian power probably about 640 BCE (see map 10).

Time to change once again. The next power base in the Mesopotamian region was the Babylonian and Median era (map 11). This period is a matter of record to the Hebrew people as the seventy year period of their captivity in Babylon.

During my readings about the different cultures who reigned in the Middle East I went from one encyclopedia to another, to another to chase the time line. I ran across an interesting portion of reading pertaining to the Babylonians.

As with the other realms of influence within the region the time line of Babylon goes far back into history. Discoveries at Akkad and Ur (home of Abram) date back to 2360 BCE. The Old Babylonian period (1900 BCE-1500 BCE) indicates that Babylon was an Amorite state along with

Larsa, Eshnunna and Mari.

The Hittites, Hurrians (Biblical Horites) and Kassites all played a part in the fall of the Old Babylonian kingdom. The Hittites destroyed Babylon about 1530 BCE. The Hurrians established the Mitanni kingdom in the north, and about the same time the Kassites overwhelmed the Amorite remnant in Babylon and founded a dynasty lasting nearly 400 years.

The Assyrians ruled over Babylon after the fall of the Mitanni. By 925 BCE it looked as if Babylon influence would rise again, but another wave of Semite infiltration proved otherwise. The Aramaeans from the north and related Chaldeans from the south took charge. Assyrian power took control again and lasted until King Nebuchadnezzar II (604 BCE-562 BCE). Most who have read from the Old Testament are aware of the reign of King Nebuchadnezzar. This is the time of the seventy year period of Hebrew captivity.

For this short period under King Nebuchadnezzar Babylon reigned supreme, but fell to the Persian, Cyrus the Great in 539 BCE. The city of Babylon, not the empire, lived on for a period but the city's walls were destroyed in 514 BCE and the city was abandoned prior to the time of Christ.

The next great power to influence the region was the Persians (map 12). The ancient Persians lived in what we now call Iran and their sphere of influence started building with the Medes in about 673 BCE. Under Cyrus the Great the rise of the Achaemenid Empire occurred about 549 BCE. From 549 BCE to 334 BCE the Persians held the hand of power.

During this time period there were many city states who might have paid tribute to the ruling authority but maintained much of their own administrative power over their own people. The Ionian (Eastern) Greeks of Lydia were one such city state. It is interesting to note that the recog-

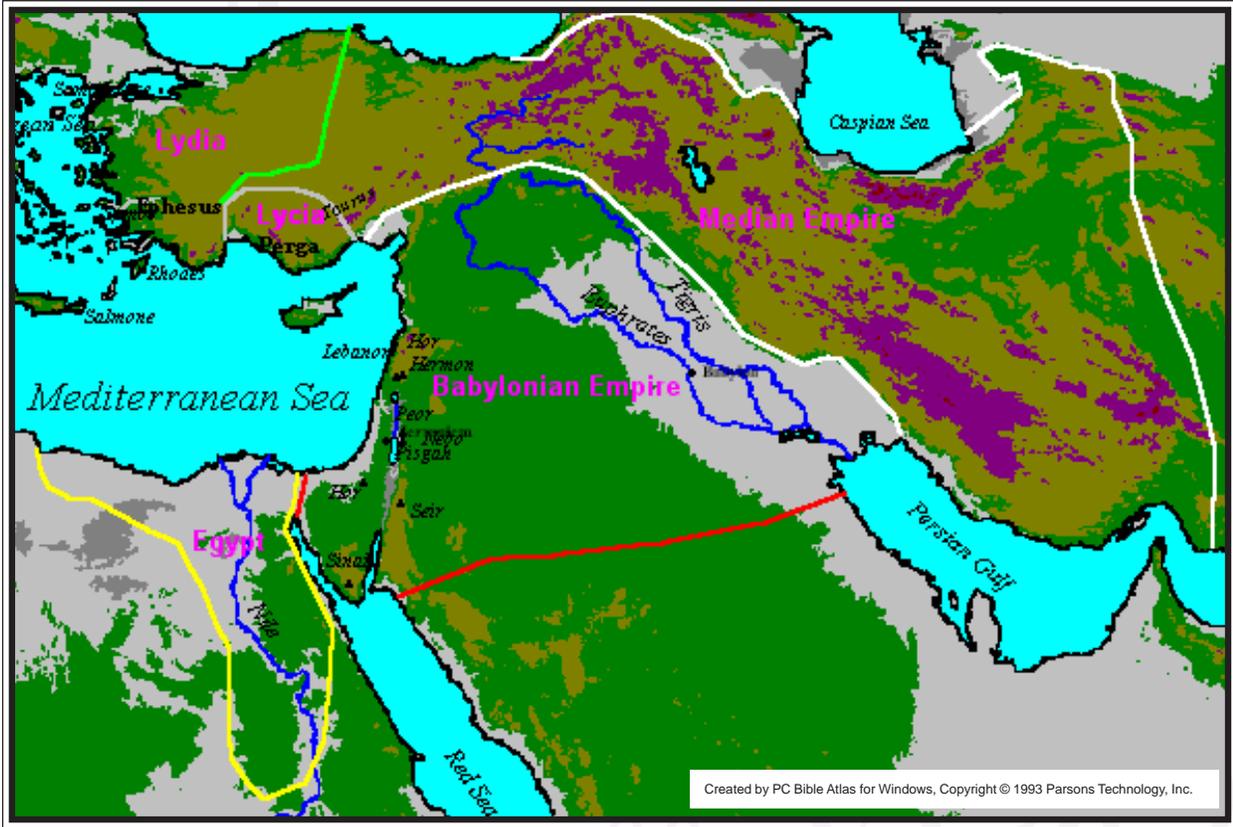
nized language of the Hittites survived in the areas of Lydia, Lycia and Cilicia as late as the 5th century CE. That's 1700 years after the fall of the Hittite Empire in 1200 BCE.

Lydia took the lead against the Persians in 547 BCE and continued influencing Greek revolt of Persian rule. In 334 BCE Alexander the Great crossed into Asia (Anatolia) and we start the period of Hellenistic rule. For eleven years (until 323 BCE) the influence and sphere of Alexander only seems to expand (map 13). During his first year Alexander traveled through many places in Anatolia. The city states of Anatolia contributed much to the beauty and power that Alexander controlled. Cities such as Aphrodisias, Priene, Miletus, Didyma and Hierapolis all contributed to the influence of Alexander.

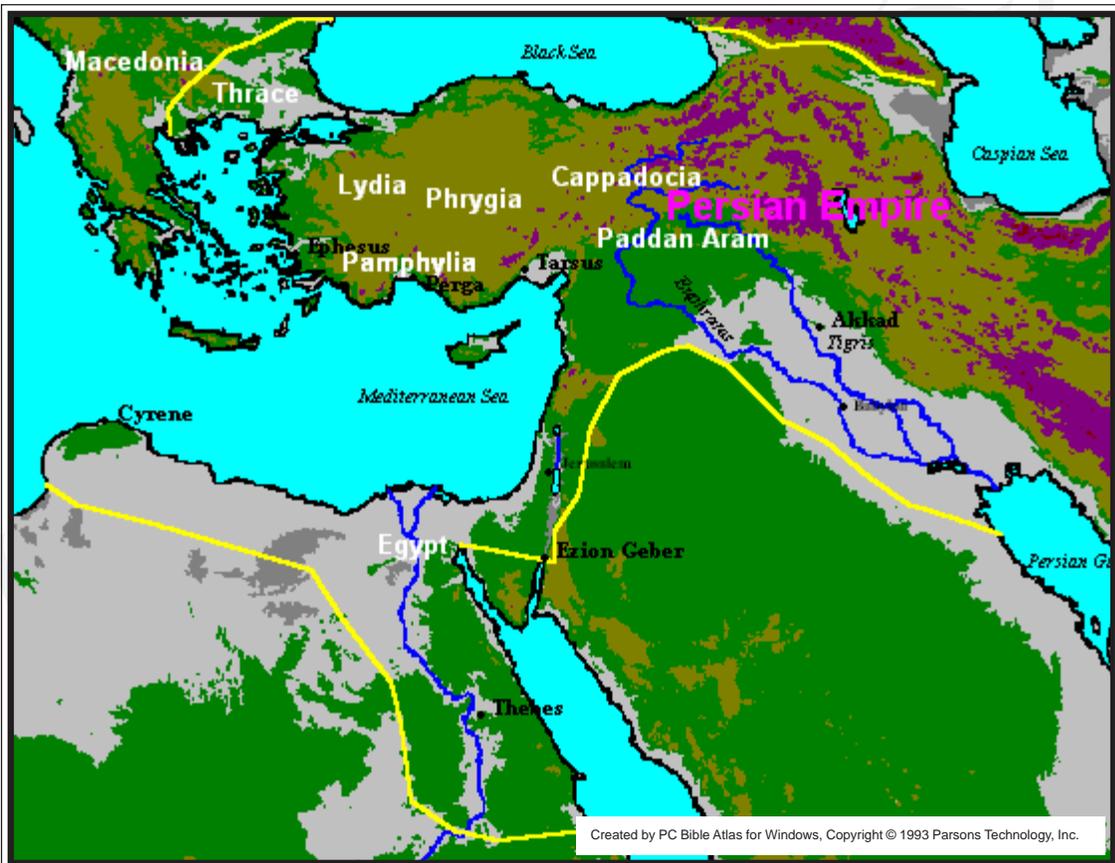
After the death of Alexander the reign of power undergoes another period of fluctuation. By 270 BCE the Seleucid and Ptolemaic kingdoms were those of dominance. These kingdoms were the rem-



Map 10 - Assyrian Empire



Map 11 - Medo-Babylonia Realms



Map 12 - Persian Empire

nants of Alexander's Empire and the kingdoms represented areas of control by two of Alexander's generals (map 14). But, even then we can see the areas of influence of the Galatians to be present in Central Anatolia.

The Ptolemaic Dynasty were the Macedonian-Greek rulers of Egypt from the death of Alexander in 323 BCE until the Roman subjugation of Egypt in 30 BCE. Ptolemy the First, received the satrapy of Egypt as his share of Alexander's empire and in 305 BCE declared himself king. He and his successors created an empire that, in addition to Egypt, at various times included Cyprus, Palestine, Phoenicia, Cyrenaica, and part of Syria.

The Ptolemies were involved in frequent struggles to establish and maintain a preeminent position in the Mediterranean world. Conflict was especially intense with the Seleucids over control of Phoenician and Palestine. Throughout the 3rd century BC the two dynasties fought a series of five Syrian Wars, in which the Ptolemies were largely successful. But by the 2nd century, Pales-

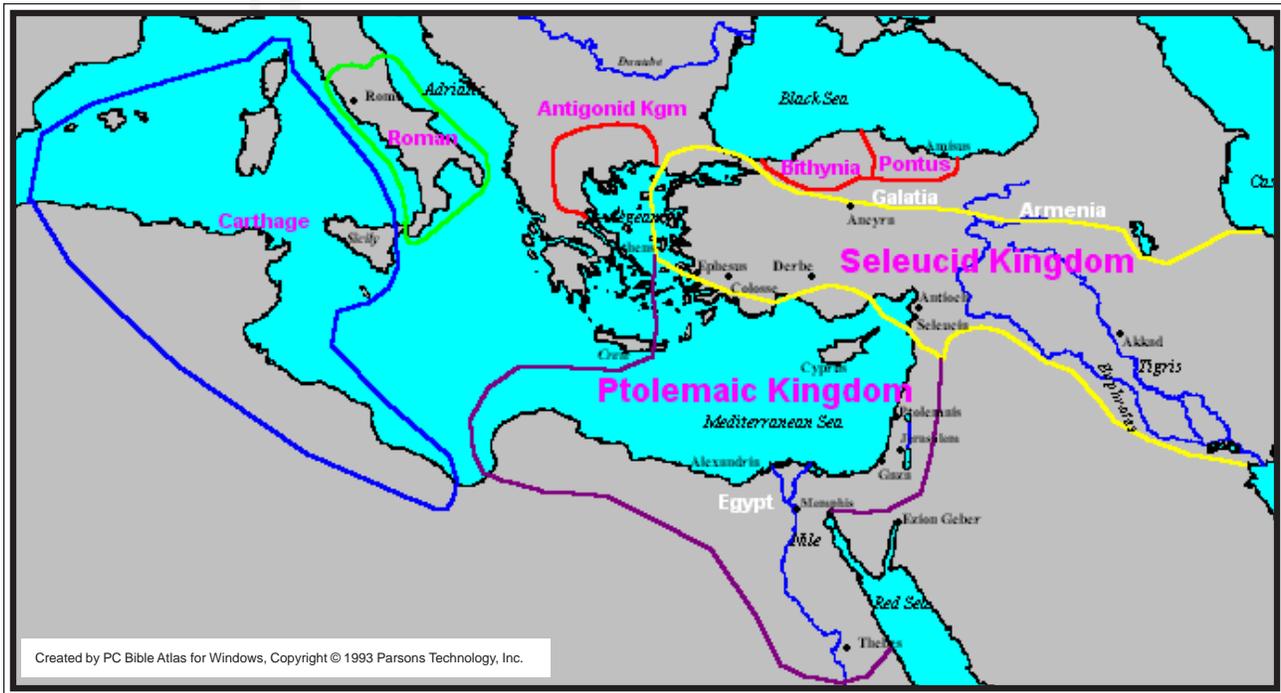
tine and Phoenicia were lost to the Seleucids, and the Ptolemies became dependent on Rome to prevent further encroachment on their territory.

The Seleucid's dynasty was founded in Syria by Seleucus Nicator and rule was held from 312 BCE to 64 BCE. Seleucus the First, received the satrapy of Babylon, from which he conquered eastward as far as the Indus River by 302 BCE. In 301 BCE, in alliance with Lysimachus, a fellow successor of Alexander, Seleucus defeated Antigonus the first, King of Macedonia, another general and successor of Alexander, at Ipsus. In the division of the Macedonian empire that followed the death of Antigonus at Ipsus, Seleucus added Syria and the eastern part of Anatolia to his domain.

In northern Syria he established Antioch (which today is the city of Hatay, or Antakya, in Southern Turkey), named after his father, that became the capital of the kingdom. He also founded several cities named Seleucia after himself, chief among them was Seleucia-on-the Tigris. It served as the capital of the eastern satraps. Several cities in



Map 13 - The Empire of Alexander



Map 14 - Rival Powers 270 BCE

Anatolia were peopled by Macedonian and Greek colonists who enjoyed civic independence, and developed into important centers for the diffusion of Greek language and culture. Educated Syrians began to study and write in Greek, but the countryside retained its old speech and way of life. The establishment of a standard calendar for western Asia was perhaps the greatest achievement of the period, next to colonization. The year 312 BCE is reckoned as marking the birth of the Syrian monarchy and the starting point of the Seleucid era.

By 192 BCE the lesser Hellenistic states of Pergamum, Bithynia, Pontus, Galatia and Cappadocia were all defined in Anatolia. The major states of Seleucid and Ptolemaic remained but the influence of the Romans had already started and their territory of influence covered much of the western Mediterranean area (map 15). The Hellenistic era remained until about 30 BCE when the Romans were expanding their eastern frontier.

Our history of power changes again and we begin the era of the Romans. We all probably remember that the Roman Empire was the power of influence and control at the birth of Christ. We should also know that Paul was a Roman citizen. We know that it was Rome that destroyed the

temple and the city of Jerusalem in 70 CE and scattered or killed all the Hebrews by the year 73.

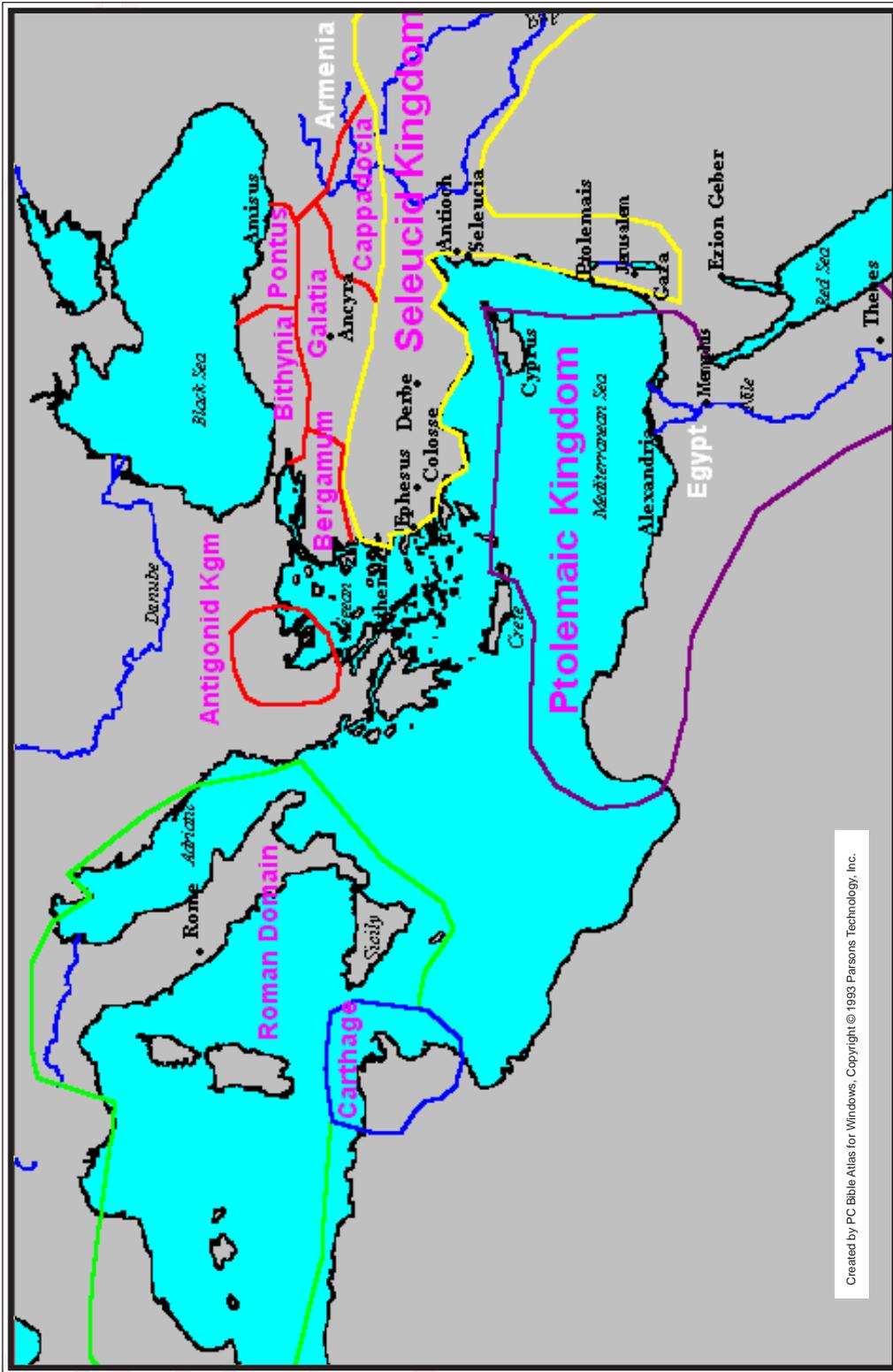
For all basic purposes the historical account of the Bible should close at about this same time. The apostles who are still alive are teaching the story of Jesus in other locations and there are few Hebrews left in the area we today would call Israel. Paul was killed in Rome about 65, John remains at Ephesus and the book of Revelation has not yet been written.

Wycliffe's Bible Commentary records that Revelation was composed at approximately 95 CE while under the Roman rule of Domitian. Domitian was assassinated in September of 96 and the Spaniard Marcus Ulpius Traianus (Trajan) takes over the reign of the Empire in 98.

By 117 CE Cappadocia, Armenia, Assyria and Mesopotamia were added to Roman control from the Parthians. Roman influence is felt from Britain to the Caspian Sea and all of the coast of the Mediterranean is under Roman rule (map 16).

From 180 to 284 we see the decline of the Principate and begin preparing for another transition of power over the Mediterranean region.

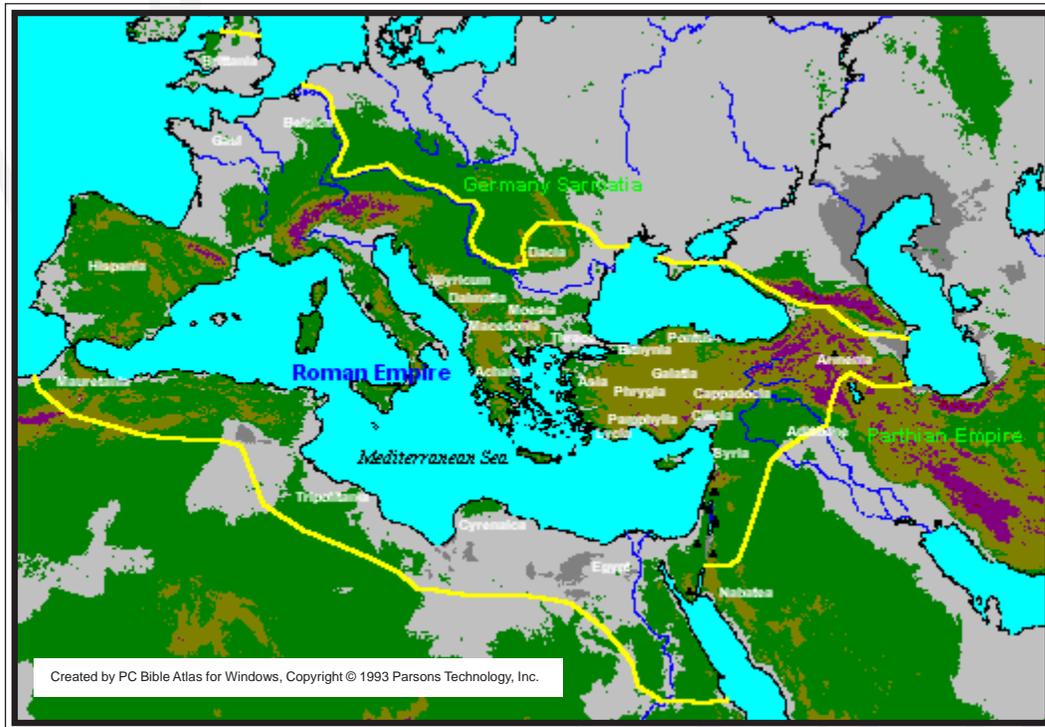
Through the work of Paul and John the largest concentration of Christians lived in Anatolia by



Map 15 - Rival Powers 192 BCE

the beginning of the 3rd century. In map 17 you will find the cities with large Christian populations shown. Those cities named in black letters are locations with first century churches and those in red are second century Christian churches. Chris-

tianity was a significant minority of the Roman Empire with as high as one sixth of the total population being Christian. This was also the period of the cruel, brutal persecution that Diocletian launched against the Christians. In 305 Diocletian



Map 16 - Roman Empire

voluntarily stepped down. The administrative control of the Empire was split into East and West. Constantine ruled the East and Licinius the West. In 323 Constantine went to war with Licinius, who was executed in 325.

Between 324 and 337 Constantine had a new capital constructed at Byzantium, later named Constantinople, and moved the reign of Roman rule to this new capital.

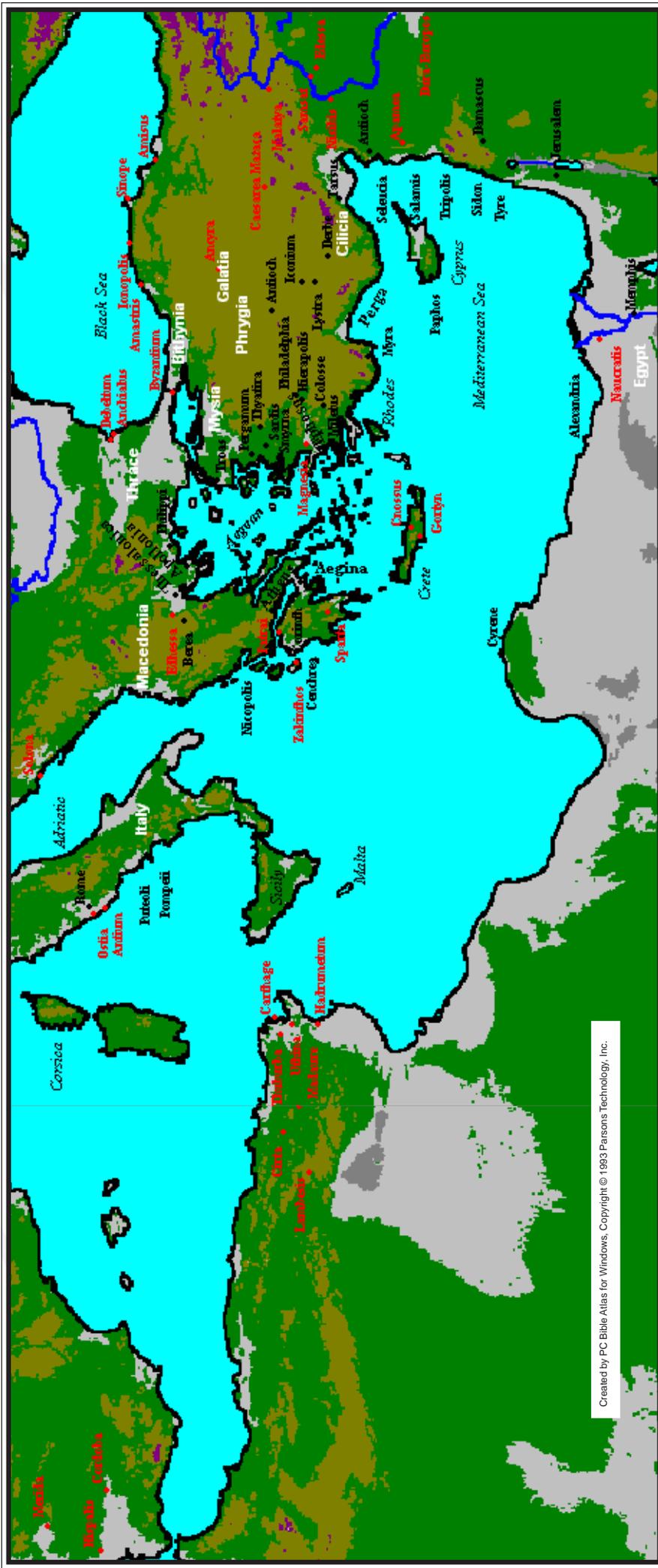
The control of the West remained until 476 with the last emperor Romulus Augustulus, however, the East flourished. Constantine embraced Christianity and the influence of his realm helped spread this young religion.

Although Constantine was not baptized a Christian until he lay on his deathbed, he undoubtedly considered himself in some manner a member of the sect. He certainly played a major role in the affairs of the church as well as affording its members something more than toleration. In a non-technical sense, he could be called the first Christian emperor, with many of his family members being Christians. His mother, Helena, was extremely devout. She made a pilgrimage to the Holy

Land and promoted the establishment of churches both there and in Rome. Historically speaking Helena was probably born at Drepanon, in Bithynia and died in 330 in Nicomedia.

According to the historian Eusebius of Caesarea, Helena made her pilgrimage to the Holy Land in 324. While there, she arranged for the building of the Church of the Nativity at Bethlehem and another church on the Mount of Olives in Jerusalem, see map 20. Other traditions associated with Helena is that she found the true cross of Christ, however, contemporary sources make no mention of this. She is also credited with finding the nails that fastened Christ's body to the cross. With this statement we see one of the many paradoxes contained in history. It was under Roman rule that the temple and Jerusalem were destroyed. Yet, here, many years later, we see the remnant of the Roman Empire as the benefactor for building many of the Christian churches in and around both Jerusalem and Rome.

This eastern portion of the Roman empire had its own era, Byzantine, which lasted up to 1453. During this period Christianity spread, and very



Map 17 - Location of 2nd Century Christian Churches

Locations in black are first century churches and those in red are second century churches.

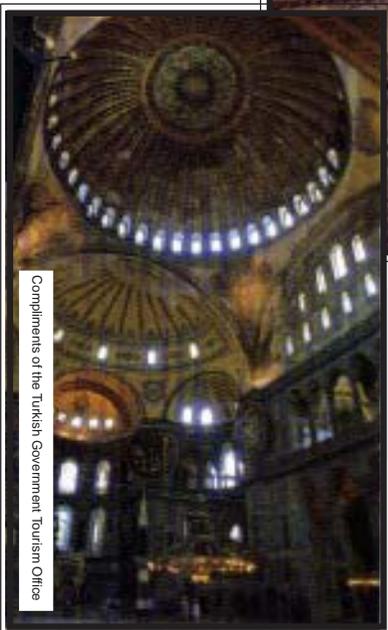


Illustration 10 -
Exterior view of St.
Sophia's Church in
Istanbul

Illustration 11 -
Interior view of St.
Sophia's



Illustration 12 -
Central dome of St.
Sophia's



ornate domed churches were built throughout the Empire. The icon symbolism predominate in Byzantine art may still be seen today in any Orthodox church. Illustrations 10 through 16 show the beautiful Byzantine church of St. Sophia located at Istanbul.

What was the prevalent thought within this remnant portion of the Roman empire toward Christian belief? It is ironic to see the changes between older Roman thinking of the west and the newer thought coming out of Constantinople in the east.

Every Roman, at least from the time of Augustus, believed in



Illustration 13 - The Virgin Mary between Justinian and Constantine

the divine right of Rome to be the single empire of the world, with a duty to preserve universal peace. This right and duty was deduced from the practical successes of Rome's splendid armies and from the theoretical sanction of its chief god, Jupiter. However, the appeal of orthodox paganism was feeble, and in the 3rd century CE the Byzantine Empire, threatened by barbarian assault and internal economic collapse, seemed in danger of complete disruption for lack of a faith to hold it together (map 18). It was the genius or good fortune of Constantine the Great, the founder of Constantinople, that harnessed to the old imperial idea this new and powerful dynamic of Christianity. Of course, some modifications in the creed of humility and love had to be made to fit it to the old imperial idea for its new purpose.

According to the Encyclopedia Americana the Christian-Roman imperial idea ultimately crystallized in the following manner.: Augustus Caesar and Jesus were contemporaries. That was no accident. The one unified and brought peace to the empire, and the other Prince of Peace was sent into the world to interpret the celestial order to the material creation. This celestial order was re-

garded as a single empire, with a monarch, a governing hierarchy, and an angelic army organized in legions. According to this theory, Jesus said that His Father willed that this temporal world should be similarly organized, that is, it should be a unity under the rule of Rome alone. Hence, successive Roman emperors were considered to be elected by Almighty God Himself, chosen by Him to carry out His will for the government and pacification of the created world. The emperor was, under God, all-powerful. Thus, he was

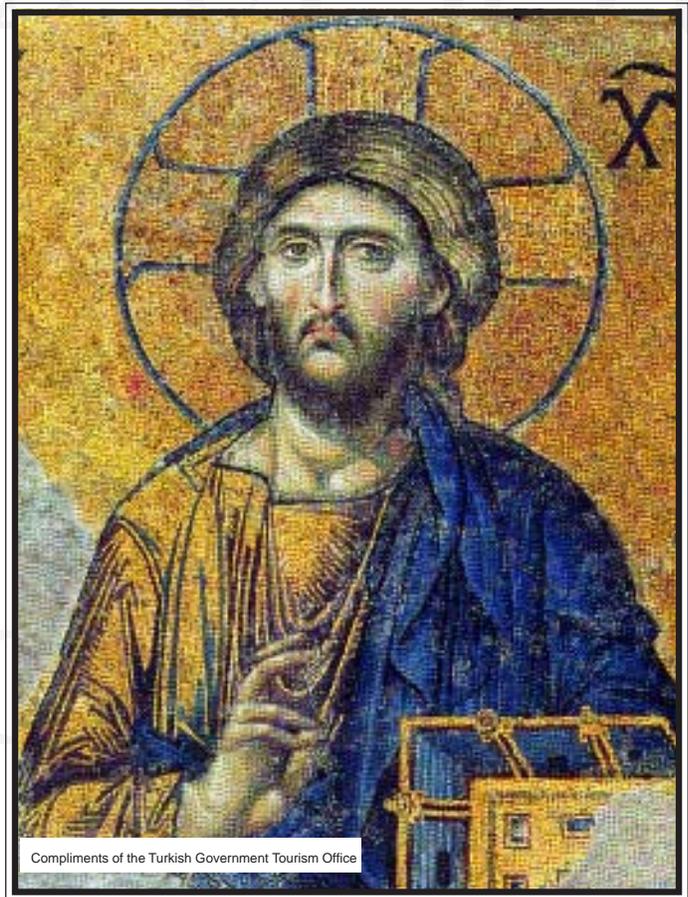


Illustration 14 - A portion of the middle bay of the south gallery



Illustration 15 - Virgin Mary and Child

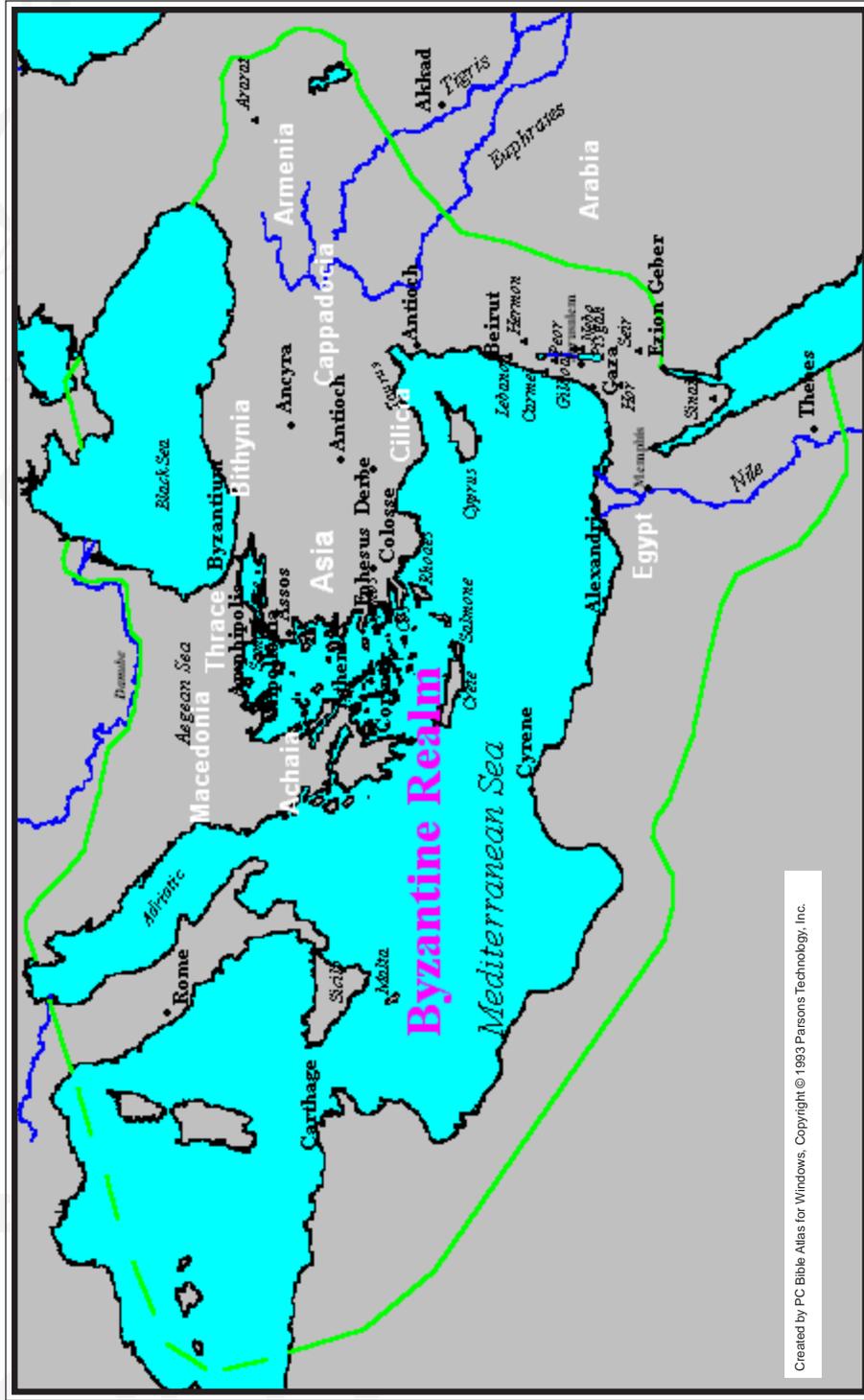
regarded as the supreme governor, the supreme proprietor, the commander in chief, the source of law, the origin of all offices, and the fount of all honors. His duties were to interpret the divine will, to impose and protect orthodox Christian belief, to govern his subjects with mercy and justice, and to advance that moment when all the inhabited world should kneel in homage and offer their riches to the earthly vice-regent of Christ. Emperors so privileged were, in theory, unassailable by malice or treason. In practice, they were very frequently deposed or assassinated. But this did not invalidate the purposes of God, it merely meant that God had withdrawn His favor from an unworthy ruler and conferred it on a new elect. Therefore, a successful usurper

was the appointed of God, as his predecessor had been before him.

The tenet that Byzantium should one day rule again over the Mediterranean and European possessions of Augustus and Constantine the Great appeared especially in and after the 7th century, to be hopelessly exaggerated and imaginary. The empire, except during two centuries of expansion between 850 and 1050, grew ever smaller and weaker (map 19). But this did not weaken the prime postulate of the empire. The promised consummation seemed to recede rather than to approach the size of the old realm until, in the 14th and 15th centuries, it reached the vanishing point. It was believed that this was due to no change in God's purpose, but to the sins of His people. These sins were partly moral, but also and more importantly, doctrinal. Thus, the catastrophic decline in Byzantine power between the death of Emperor Michael VIII Palaelogus in 1282 and the Ottoman conquest of Constantinople in 1453 was, in the eyes of the church and people, due not to social, eco-



Illustration 16 - The Angel Gabriel

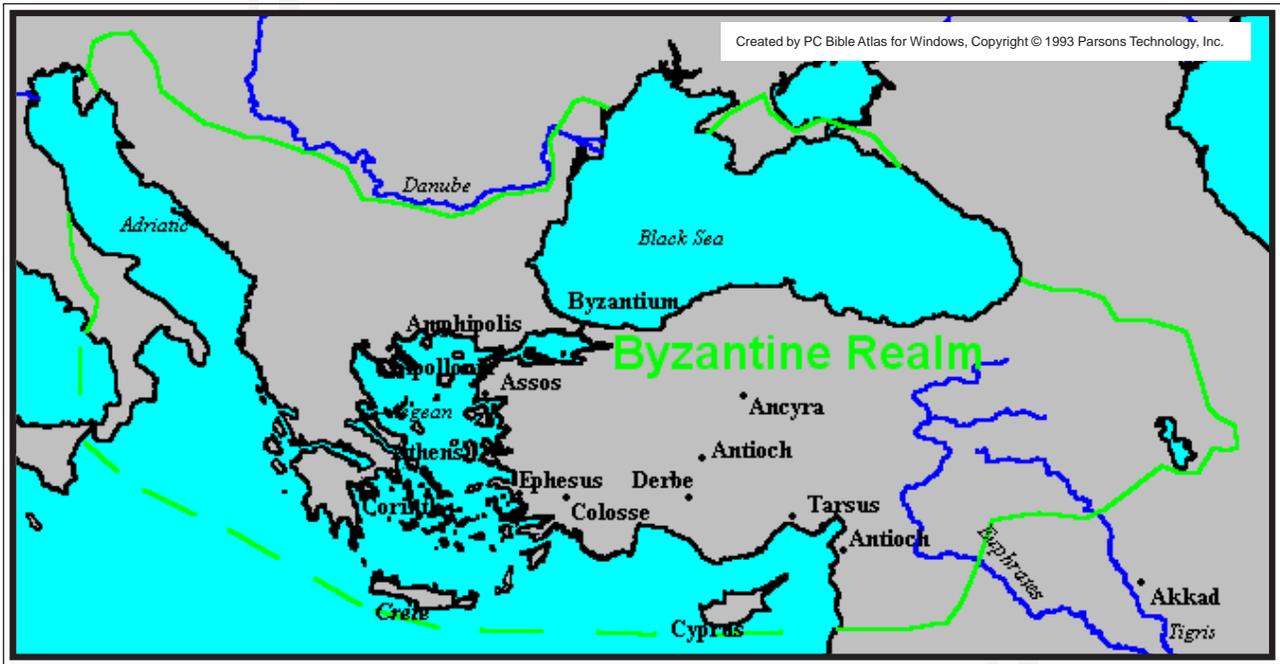


Map 18 - Byzantine Realm of Justinian I

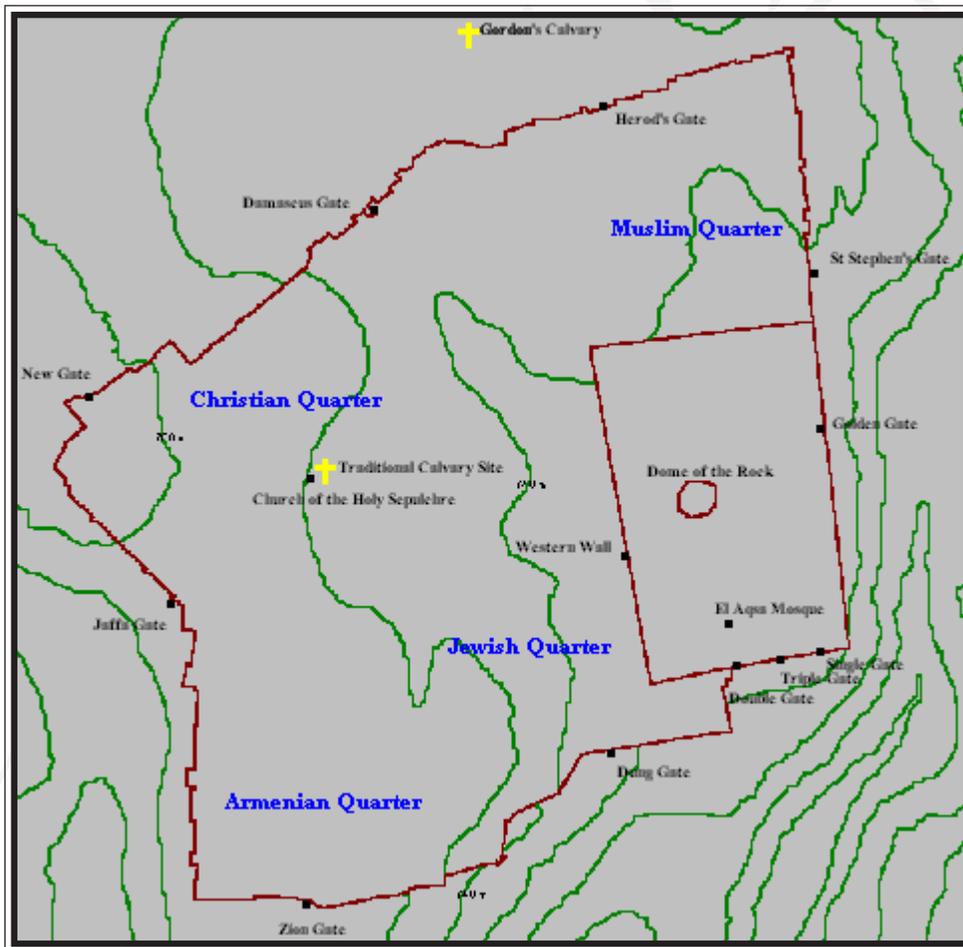
conomic, or military causes, but to repeated compromises on the part of the Palaeologan sovereigns with Catholic heresies. The consequent alienation of God, despite His long suffering, from His chosen people was inevitable and inexorable.

It is important to note that among the several strands that combined to weave this imperial

theory, the Jewish Old Testament, as interpreted by the early Christian Fathers, was by far the strongest. It was from the denunciations of Leviticus and Deuteronomy and from the messianic utterances of the prophet Isaiah, that the Christian Romans derived their ideas of themselves as the chosen race, of their city as the new Jerusalem, of



Map 19 - Byzantine Realm of Basil II



Map 20 - Jerusalem today

their sovereignty as natural and God given, and, above all, of sin as the direct cause of every setback or disaster. This theory implied a very curious egocentricity. For the Byzantines, foreigners or outsiders had no independent significance or even existence except insofar as they contributed to fulfilling or hindering God's purposes for His earthly empire. They were merely His rods for chastening those whom He loved. However, as with all the other empires that reigned over this region the Byzantine period also came to a close.

It is interesting to see the changes of the powers who have ruled over the modern land of Turkey. Even more interesting are the changes that have been made concerning the religion of the people. Pagan worship was the religion of the land during the period of the Hittites, Hellenistic and early Roman era. The first change made in the religion was to Christianity. Christianity was the religion of the people for over 1000 years. But then a third change of religion occurred with another power change.

As early as the 7th century Islamic Arabs were building their strength and forces on the southeastern border of the Byzantine realm. For a moment we must jump from Turkey to Arabia to view a different perspective. In the year 570 a man by the name of Muhammad was born in the city of Mecca on the western coast of Arabia with the Red Sea. Few knew the influence this man would have upon the lands of the Mideast. Jesus had caused a similar spirit to move over the land almost 550 years previously.

In 610 Muhammad answered the call to reveal that which the angel Gabriel had given to him. The beginning of the Islamic world had begun. It seems strange to view some of the practices that Muhammad started and then changed. The original holy day was Saturday and for the Moslem the original direction to pray toward was Jerusalem. After political differences, with the Jews, at Medina over Muhammad's use of Old Testament occurrences,

the holy day was changed to Friday and the direction for prayer changed toward Mecca.

To anyone who attempts to study the life of Muhammad, several truths will come out. One will be the tolerance of the Moslems toward other religions. The influence of *man* has caused the rife between the three religions that claim to worship The One True God and not the teachings of either Moses, Jesus or Muhammad. When Jesus taught the Jews would not accept him. When Muhammad began his ministry neither the Jews, nor Christians, would take him seriously.

The ridicule was devastating to the morale of Muhammad, and many of his followers started to wear a more hostile mantle. It would seem that the opinion of one man was not going to be listened to by a different group of people. Their use of words to inflict hurt and prove positions of power only caused the driving force to be stronger and stronger. Now, after centuries of bickering back and forth the words used to hurt the other are still spoken, but, neither Jesus nor Muhammad began teaching a hate ministry.

Muhammad revealed in Sura 2,¹⁸ A 109 (Ayat - or verse) a forgiveness to Moslems toward Jews and Christians. The ayat reads: Quite a number of the People Of the Book¹⁹ wish they could Turn you (people)²⁰ back To infidelity after ye have believed, From selfish envy, After the Truth hath become Manifest unto them: But forgive and overlook, Till Allah brings about His command; for Allah Hath power over all things.

Sura 109 (notice that this is Sura 109 and not a continuation of ayat 109 from Sura 2 above) reads. Say: O ye That reject Faith! I worship not that Which ye worship, Nor will ye worship That which I worship. And I will not worship That which ye have been Wont to worship Nor will ye worship That which I worship. To you be your Way, And to me mine.²¹

In like manner Jesus taught us to love saying

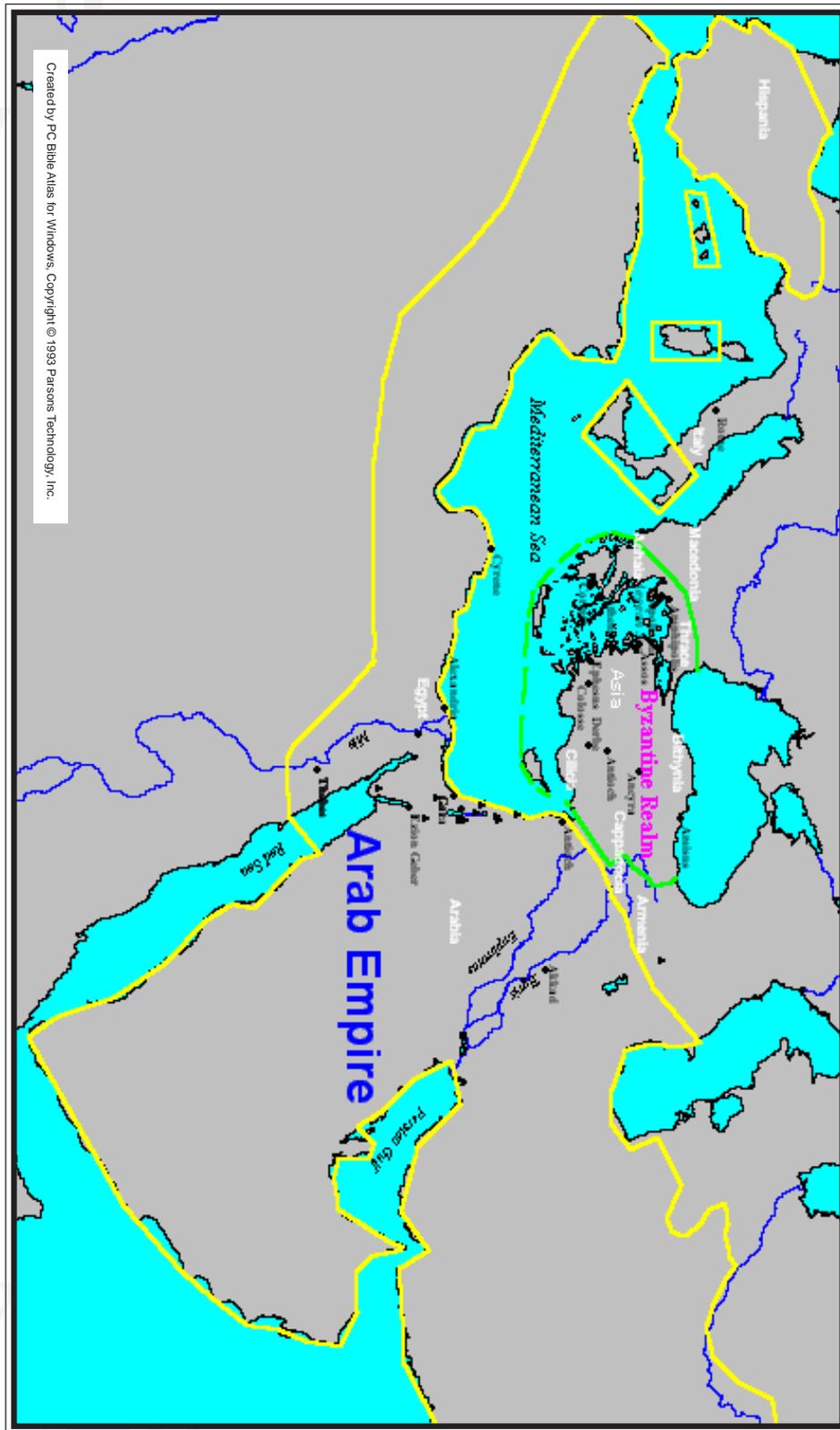
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¹⁸Sura means the same as a book of the Bible.

¹⁹People of the Book is a reference to Jews and Christians. Supposedly because they had the scriptures (book) first and did not adhere to the correct (standard) teachings.

²⁰meaning Moslems themselves.

²¹All Suras used are from the Holy Qur-án, English translation.

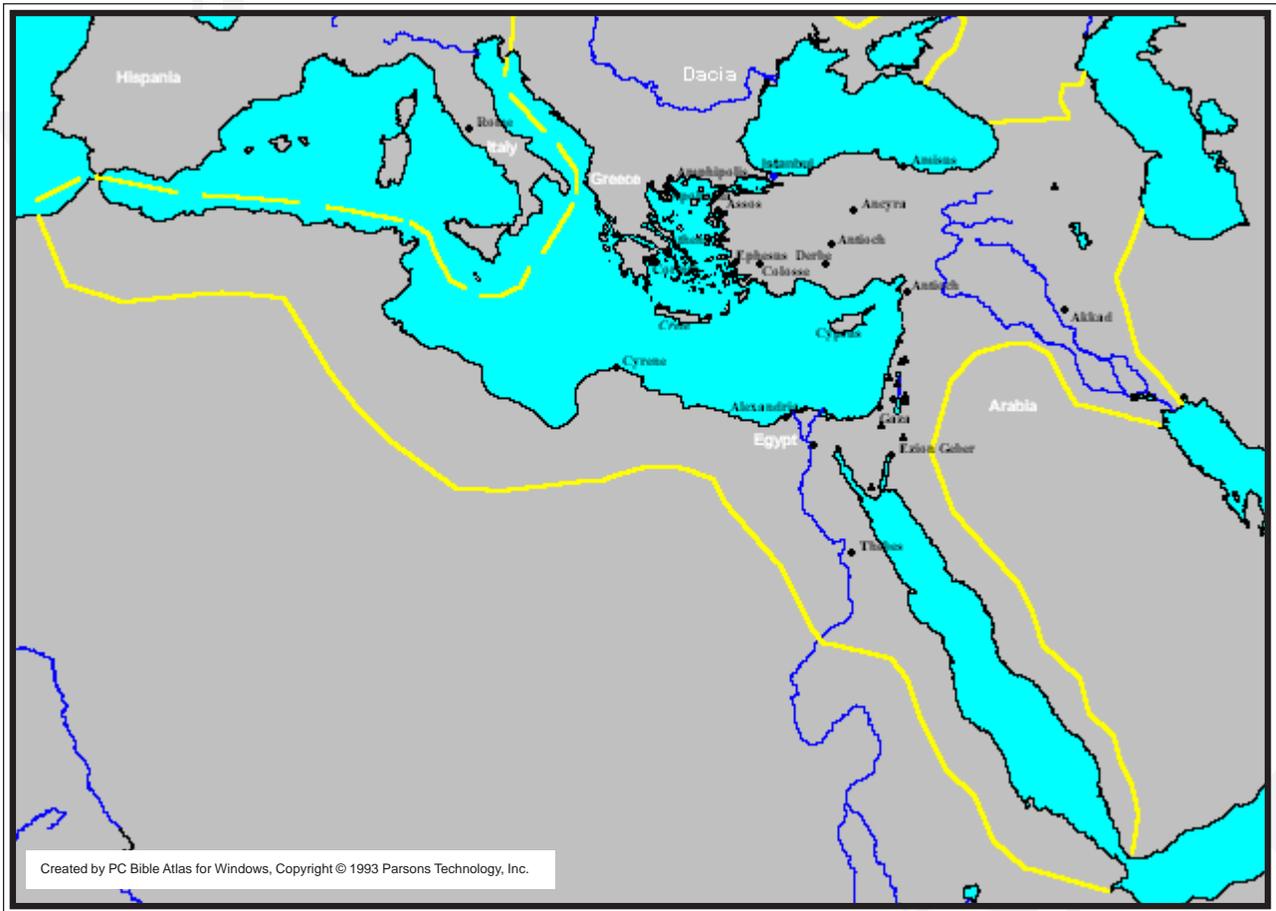


Map 21 - The Arab Empire

in John 13:35; *All men will know that you are my disciples if you love one another.* Wouldn't it be a great world if we would only live by the words of the prophets? It would seem that the simplicity of

God's truth remains to be simple and the rebellion of mankind continues to weigh heavy upon the resultant tribulations within our world.

From this beginning in Arabia the influence of



Map 22 - The Ottoman Empire

Muhammad spread and by 1400 the transition to another power was ready to make its entrance. We looked at two maps showing the decline of the Byzantine Empire. Map 21 is added here to show the sphere of influence of the Arab Empire at their zenith between 700 and 850.

The Ottoman Empire, ultimately replaced the Byzantine Empire in Anatolia and was the culminating political achievement of the Oghuz (Oguz, Ghuzz) Turkish tribes (map 22). Originating in western Central Asia, they accepted Islam about the middle of the 10th century, wrested Persia from the control of the Ghaznavids and founded the Seljuk (Seljuq) Empire in 1037. They were a warlike nation organized for conquest and expansion and by 1055 the Seljuks had taken Baghdad. They converted the languishing Islamic caliphate into an instrument serving their own policies and ambition. Within a few more years virtually the whole of Iraq, Syria, and Palestine had fallen under their

sway. The Byzantine co-regent, Romamus IV Diogenes, alarmed by the growth of this powerful, aggressive neighbor on his eastern frontiers, led in 1071 a massive army against the Seljuk ruler Alp Arslan who was then launching raids into Armenia and the adjoining provinces. The Byzantine forces suffered a staggering defeat in that year on the plain of Manzikert, to the north of Lake Van. As a result the defensive system that had for centuries protected Asia Minor from Muslim invasion collapsed, and the region lay open to wholesale Turkish migration. It was as immigrants, rather than military invaders, that the Turks originally came into this area, each group maintaining its own tribal identity and pursuing the traditional life of nomadic sheep herders. It was only incidentally that the Byzantine cities suffered attack or were forced to pay tribute.

From 1400 to 1922 the Ottoman Sultans ruled the region. However, the decline within the em-

pire had been building for years. From within the borders of Anatolia a new revolt, of sorts, was taking shape. Anatolia was being divided up by the Sultan and European powers with the Italians, French, British and Greeks all having a stake in the late 1800's and early 1900's. Mustafa Kemal was leading forces to drive all these foreigners from

Turkish soil, and in 1923 the current Republic of Turkey was established (Map 23).

During this nearly 4000 years of history, man's ideas, religions and peoples have been blending to form this present day country, this proud country, this noble country, The Republic of Turkey.



Map 23 - The Republic of Turkey

Abraham - Father of Nations

Abraham lived in about the 19th century BCE. The historical background of the Biblical Abraham are from stories in the Mesopotamian and Canaanite society of that time. They reflect the social order that left its traces in the documents of Mari and Nuzi and in the Babylonian Code of Hammurabi. Also a count of generations backward from the Exodus, or from King David, points to the same period.

Abraham's character emerges from the Biblical episodes as composed of traits still regarded as ideal by the Middle Eastern nomads of our own day. He is shrewd and not above lying when lying is required by self-interest. It has come to my attention that there are many who do not understand the statement of Abraham lying when lying is required by self-interest. Turn with me to Genesis 12 and read verses 10-13, *Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me but will let you live. Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you."* He is loyal to his kin, brave in war, desirous of numerous offspring, extremely hospitable, just, a hard bargainer, and an unquestioning believer in God.

Abraham's religion, according to the Bible was the first monotheistic faith. God revealed Himself to Abraham and blessed him, and Abraham, in turn, obeyed God and served Him. He built altars, sacrificed, and *called on the name of the Lord*, Genesis 13:4. The Covenant entered into by God and Abraham perpetuated this relationship. Abraham's seed had to be circumcised, and the God of Abraham became their protector. The God of Abraham did not yet have the attributes of Yahweh in His

later Mosaic and prophetic revelations, but he was the almighty and eternal God whose blessing meant prosperity, descendants, and long life. He did not yet have special sanctuaries, rituals, or holidays, but appeared to Abraham in many places, conversed with him and demanded of him only the fulfillment of an occasional command. He was more man's divine friend than a God who circumscribed life by innumerable laws.

Abraham became the subject of many legends in the later rabbinical and Moslem traditions in which he broke the idols in his father's house and opposed the Chaldean astrologers. When, according to legend, Nimrod cast him into a fiery furnace, Abraham's faith caused the fire to cool and become a rose garden. Muhammad accepted Abraham as the founder of the Moslem religion. The standing place of Abraham, Qur-án²², Surat 3:91, is marked by a shrine at Mecca, the Makam Ibrahim that encloses the stone on which Abraham was believed to have stood while he built the Kaaba, Islam's holiest temple. This has no Biblical basis!

In our view of the Old Testament we followed Abram from Ur to Canaan. We also looked at other points of interest concerning Abraham's sons Ishmael and Issac. But, even so we need to return to the book of Genesis and look more at the genealogy that we said we'd look at later. As with our review of the Old and New Testament pertaining to God's forgotten holy land of Turkey, we also need to understand the genealogy of Abraham so that we may learn more of the truth.

In the chapter on the Old Testament, I outlined the equal split of grandsons born to Abraham through Isaac and Ishmael. With these two sons we have the Hebrew and Arab nations established. Remember there were twelve tribes of Israel and twelve princes of Ishmael. Where did Christians fit into this? They didn't! We must remember that Christians are grafted into this root²³ structure that

* * * * *

²²The Holy Qur-án would be the proper manner to introduce the Holy Book of the Moslem Peoples

²³Romans 11:16-21, Romans 1:16 and Romans 10:12. The Old Testament reference for this can be taken from Ezekiel 17:22,23

supports three different religions. We need to understand some ideology evolving from the root to support our grafted in branch. Another matter is also recorded in Genesis 25:23²⁴ pertaining to Esau and Jacob. While the Bible records the descendants of many, the Qur-án does not do the same for the Moslem world to view and see the relationship going back to Abraham. I made a statement to an Arab friend that the only problem with the Qur-án... . At that point he corrected me that there was no problem with the Qur-án. I restated my concern that one problem I had with the Qur-án was that I could not illustrate a similar lineage as I could with the Bible. He asked me what was the concern with the names of people. With the light of truth you did not need to have all the people named as to who's son was from whom. He had a valid point, but even so I certainly would like to be able to illustrate the lineage of Ishmael more than that which is recorded in the Bible. In chapter 2, of the Old Testament, I identified the lineage link for the Moslem world to tie back to Abraham. That information was taken from, *The Life and Times of Muhammad*, and will be discussed in more detail shortly.

Throughout this work I've made mention of the Qur-án and the fact that everyone who believes in The One True God should look at the truth as revealed by the various prophets of each of the three religions coming from Abraham and his descendants. I truly don't believe that I would be serving my God, or acting in a responsible manner to my Turkish friends without including some of the writings of the Qur-án. Therefore, I'm including the introduction to The Holy Qur-án in the 1946 copyrighted edition in Appendix D.

Sir John Glubb, interesting that his title is Sir. I take that to mean two things: first, he is British; and second he has been knighted by the Queen to bear the title of Sir. The introduction to his book, *The Life and Times of Muhammad* has a tremendous amount of information that would lead one to look more closely at our brothers of Abraham

who practice the religion of Islam. In order to bring out many truths I've extracted from the introduction of his book and place that information here. Please note that the copyright page of this book identifies Glubb Pasha as being born in 1897 with no indication of his death by 1991.

Many biographies of the Prophet Muhammad have been printed in European languages, English, French, German, Italian and others.

Sir John suggest that men as learned as those who wrote the other biographies about Muhammad may be too erudite for the general public. Sir John's idea, as well as my own, leads one to believe that scholars tend to write for scholars and perhaps to look with some condescension on mere *popularizers*. Yet our modern society expects the general nontechnical public to exercise a measure of control over public affairs. Continuing, the expression is made that the objective is to write a readable book from which the average educated man or woman can obtain a working knowledge of the subject.

Furthermore, it is obvious that no man can devote a lifetime to learned studies and, at the same time, live in intimate contact with the daily life of illiterate Bedouin tribesmen in the desert. Until Sir John was fifty-nine years old his life was spent mostly out-of-doors in practical activities in the Arab countries. Sir John began the quest to write his experience at age sixty, maybe not to overtake the scholars whose whole lives had been dedicated to learning, but at least to express his viewpoint.

Although the history of the past has come down to us in many written forms, it would seem that the most difficult task in the writing of history is not to unearth the facts from the volumes in which they are recorded. Sir John felt the most difficult part was to place oneself in the mental and spiritual atmosphere of the country and the period of which one was writing. I, on my behalf, feel that the difficult part is **to convey the knowledge to others**. Many who helped review my book asked what did I use for my source material. They tell

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²⁴Rebekah asked why there was such a commotion inside of her while she was carrying the twins, Genesis 25:23, *The Lord said to her: "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger."*

me about this professor or that minister who is writing a similar book and that they have spent years trying to locate source material. I can only answer that much of my source material was life, for I lived it. I possess the knowledge on a personal experience basis. This source you do not find in books.

With respect to Sir John's perspective of difficulty, the historian of the age of Muhammad is peculiarly fortunate. When one writes about ancient Greece or Rome or even of medieval Europe, you are limited to your knowledge of the surviving documents. There are no Greek city-states, Roman senates or medieval knights in shining armor we can interview to ascertain their opinions. However, in the deserts of the Arabia peninsula, the Bedouins have survived into the twentieth century almost as they existed at the time Muhammad lived. Sir John testifies that the most overwhelming impression he received from reading the earliest accounts of these events in the original Arabic is that the people there depicted are exactly the men among whom he lived for so many years. He hopes, therefore, that his lack of erudition may, to some extent at least, be compensated by his extraordinary good fortune in having lived among the people he was endeavoring to describe, and in whom thirteen centuries of time **had** wrought so few changes.

He continues by saying that he used *had* in place of *have* in the last sentence of the preceding paragraph, for modern means of transport and the discovery of oil in Arabia have, in the last several decades, shattered this old nomadic world. The student of the future, identifying you and I who now reside in the early twenty-first century, whisked in an hour or two from London, Moscow or New York to the heart of the Arabian peninsula will no longer find oneself carried back to the pre-Islamic tribal world. The mental and spiritual atmosphere, so marvelously preserved for thirteen centuries, will have vanished beyond recall.

Sir John also points out another subject that deserves mention before we began his story. In 639

Muhammad founded the Muslim²⁵ religion and for over one thousand three hundred years, this new religion has been regarded as an enemy of Christianity. Sir John says the enmity, incidentally, was largely due to political rivalries, not to religious or theological differences, for Islam is closely related to Christianity. Because of these religious prejudices nearly all the biographies of Muhammad have been distorted. Please note Sir John's statement as he says, "Western authors, even if not themselves very religious, have nevertheless unconsciously inherited the violent prejudices against Moslems that have become embedded in European culture." I say it has further extended into American society. As our social-economic society expands and businesses find themselves competing on an ever increasing front, it is interesting to read Sir John's next thought. He says, "Moslem writers, on the other hand, lashed into fury by the bitter criticisms directed against the Prophet by old-fashioned Western writers, have responded in no less vitriolic (*poisonous, writer defined*) terms. The result has been not only completely to distort the historical picture but also to increase the hatreds that divide differing races and cultures, now being daily brought into ever-closer contact with one another." **Isn't that a fact?**

Sir John continues in his introduction by expressing some of his personal side. He tells that he is a Christian. That he lived more than half his life among Moslems, sometimes entirely among them with no Christians anywhere near. He says that he knew Islam could produce fine men, and even saints, and that the image of Moslems entertained by most people in the West is completely untrue. Yet, at the same time, he was never tempted to become a Moslem.

At the beginning of drawing his conclusion to the introduction, Sir John says, "Modern science has achieved many wonders. Among other things, it has so explored the vastness of space that we are told that our world, in the visible universe alone, is no more than a speck of dust floating in Water-

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²⁵As used in Sir John's introduction. I have previously indicated that I would use the term Moslem instead of Muslim. I feel that false teachers are currently in vogue and that the Nation of Islam and its Muslim followers would fit this category. I do not believe that they fit into the teachings of the Prophet Muhammad.

loo station in London. And no one knows how far the universe extends beyond the point our telescopes can see.”

Sir John uses an example that Medieval man thought that the Earth was the center of his Universe and that man was the lord of the earth. He had a reason to be proud. However, we now know with the help of science, that our Earth is but a tiny speck of dust. The question is, what pride can be left to us? Oh don't think that mankind doesn't have pride. We have it, and we announce it on a daily basis. In all history, few, if any, communities of society have been more arrogant than mankind. It can be stated that mankind represents invisible animalcule on a speck of dust, who announce our indifference to, and contempt for the Creator of the Universe on a daily basis, under the banner of many religions. Sir John says that we must be poor little fellows! Rather adamantly he continues that, of all the insane forms that human conceit can assume, the most ridiculous and pathetic must surely be that we alone are on familiar terms with the Almighty. Sir John believed the argument was presumably simple. “I think this or that. God must be a reasonable Being and, therefore, He must obviously agree with me. Consequently, any human being who disagrees with me must be an enemy of God.” Finally, Sir John employs the reader to not think such language blasphemous. That it is on the contrary, intended to emphasize the immensity of God and the absurdity of man.

Sir John's conclusion to his introduction was that he is happy to be a Christian, but that he also loved Moslems. That he did not consider himself entitled to assume the role of God or to pass judgement on other men. In his book he would try to describe the Arabs as he knew them, without passing moral judgements on them, a task for which he claimed that he was unfit. He says, we have the command on the Highest Authority, Matthew 7:1-2, “*Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.*”

Well done Sir John! I think we are kindred spirits. For I also have passed upon the bridge between East and West during those five years I lived in

Turkey. In this age of a global economy we hinder our own capitalistic goals by not being able to understand these other different cultures and races upon this speck of dust (as Sir John called it). The question for now is this. Why must we categorically stigmatize everyone to fit into a predetermined mold? Especially the mold created in the mind of the person who knows no difference, except it being overheard within the society of the individual who is casting the mold. During my five year stay in Turkey I saw the things my mother taught me about Christianity being practiced on a day-to-day basis, but it wasn't Christians who were performing these beloved tasks, it was Moslems. Yet, one common joke in the States at the same time was the one about the go to church on Sunday Christian and the six day sinner (being the same person). I do wish that mankind would look around this speck of dust and try to understand the fellow that you might bump into today. An old American Indian saying may be appropriate here and goes something like this: Walk a mile in the other man's moccasins before you judge him.

With the help of Sir John's book I've managed to glean much of the genealogy of Muhammad and have organized that illustration in the same manner of that done for my chart *The Adam & Eve Family Tree*©. *The Adam & Eve Family Tree* represents my compiled genealogy for Jesus. In similar manner *The Illustrated Guide to the Tribe of Quraish*© is my compiled genealogy for Muhammad. I had always assumed that in some manner the connection to Abraham from Muhammad was going to be through Ishmael. I was surprised to find that the actual connection (as identified by Sir John) is through Esau the brother of Jacob (Israel). The tie from Esau to Ishmael was made in Chapter two, as Esau's fourth marriage to Ishmael's daughter. I have also indicated that my major objective of this work was to show the connection that Christians have back to Abraham and how the promises given to Abraham have a supporting function to Christian faith, development and growth.

The following verses are taken from Galatians and, in my opinion, help form the supportive structure for our Christian branch, but give some credence to the other two religions having a tie to the

same promises. Few, in any of the three religions, are willing to scrutinize the viewpoint of the other two religions, outside of their own, without some type of bias already formed prior to the point that a view is even haphazardly attempted.

Galatians 4:21-31: *Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.*

These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. But the Jerusalem that is above is free, and she is our mother. For it is written:

“Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband.”

Now you, brothers, like Isaac, are children of promise. At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. But what does the Scripture say? “Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son.” Therefore, brothers, we are not children of the slave woman, but of the free woman.

I personally find the statements made by Paul, in the book to the Galatians, and Sir John's book to compliment one another. In many years of doing research, and studying both the Holy Bible and the Qur-án, it seems to me that there certainly are ties between all three religions. For the moment set aside political differences. Look at what Paul recorded in the verses above. Isn't it a fact that the sons of Isaac and the sons of Ishmael are at odds? Wouldn't that match with what verses 22-25 say? Now, notice very carefully what verse 26 says. Isn't the Jerusalem mentioned as the spiritual city of God and not the earthly city in the country of Israel? Doesn't it also say that this Jerusalem is the

mother of us all? How important is the present earthly city of Jerusalem to all three religions?

Now, look at verses 28 and 31 for the conclusion. Aren't the believers of all three religions mentioned brethren and the children of this promise? Then, as stated in verse 31, we are not children of the bondwoman, but of the free. I fully understand that many of the Christian faith disbelieve this and think everyone must be a Christian to be a child entitled to the promises. I also understand Jewish faith that says the Messiah has not yet come. Furthermore, I understand the Moslem faith saying that God does not need to have a son to be who He is, God (Allah). The point is not the differences of faith, nor the differences in politics or culture. The point is simply that which is stated in God's word. In my opinion that simple statement says, that we are all brothers of one bloodline and are those who believe in The One True God. We, of all three religions, have ties through the free woman to the promises given to Abraham. That is how the Christians are grafted in as a branch to the trunk which supports our Christian belief. This is also a portion of how the blessing made to Abraham in Genesis 22:18 is answered, *“Through your offspring all nations on earth will be blessed, because you have obeyed me.”*

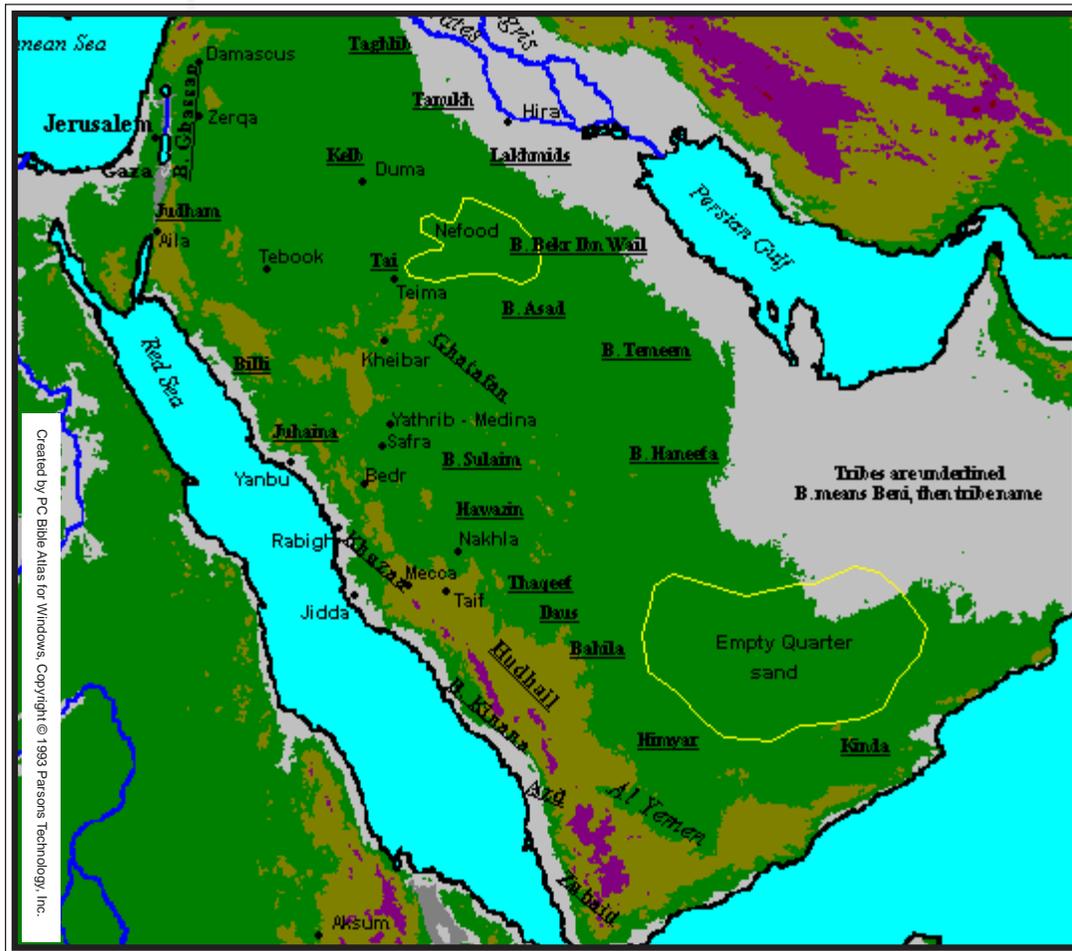
For the sake of illustration I've enclosed map 24 of 7th century Arabia to identify the major tribes and to place Mecca and Medina.

One other thing must be mentioned before we close this chapter on Abraham. In the chapter on the Old Testament I stated that descendants of the sons of Abraham would have a continuing conflict with the descendants of Issac. There is little discussion within Bible studies pertaining to the other sons of Abraham. Yes! He did have more sons than just the two we have mentioned. Genesis chapter 25, verse 1 tells us that Abraham took another wife named Keturah. Verse 2 indicates that Abraham had six additional sons. Verse 6 would lead us to believe that there are even more children from Abraham. In this verse it states *“..., he gave gifts to the sons of his concubines and sent them away from his son Isaac to the land of the east.”* The interesting point would be that the east of Canaan would be in the heart of Arabia. Even more inter-

esting would be to consider the land of the east as China. If you would also remember I mentioned the circle of the end being within the beginning and the beginning being in the end. To study Revelation would also mean to include references to Ezekiel and Daniel. The battle of Armageddon will involve the peoples from the east.

Throughout the Old Testament there are recordings of the genealogy from Adam leading up to the birth of Jesus. Matthew begins his gospel with

the genealogy of Jesus through his assumed father Joseph, and Luke records Jesus' genealogy through his mother Mary. Because of the genealogy recorded in the Bible, and because of the relationship that Abraham and his two principal sons had with Turkey I felt there was a need to illustrate the generations from Adam to Jesus. This would also give the descendants of Ishmael as they are recorded in the Bible. That work is completed and titled, *The Adam & Eve Family Tree*.™



Map 24 - Major Tribes of Arabia in the Seventh Century

APPENDIX A - References to Asia (Anatolia)

Prior to the term Canaan

Genesis 8:4, And on the seventeenth day of the seventh month the ark came to rest on the mountains of **Ararat**.²⁶

Genesis 2:14, The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the **Euphrates**.

Genesis 2:14, The name of the third river is the **Tigris**; it runs along the east side of Asshur. And the fourth river is the Euphrates.

Prior to the term Israel

These references would also include the three references given above, which would also be prior to Genesis 32:28.

Genesis 8:4, And on the seventeenth day of the seventh month the ark came to rest on the mountains of **Ararat**.

Genesis 15:18, On that day the LORD made a covenant with Abram and said, “To your descendants I give this land, from the river of Egypt to the great river, the **Euphrates**—

Genesis 11:26, After Terah had lived 70 years, he became the father of Abram, Nahor and **Haran**.

Genesis 11:27, This is the account of Terah. Terah became the father of Abram, Nahor and **Haran**. And **Haran** became the father of Lot.

Genesis 11:28, While his father Terah was still alive, **Haran** died in Ur of the Chaldeans, in the land of his birth.

Genesis 11:29, Abram and Nahor both married. The name of Abram’s wife was Sarai, and the name of Nahor’s wife was Milcah; she was the daughter of **Haran**, the father of both Milcah and Iscah.

Genesis 11:31, Terah took his son Abram, his grandson Lot son of **Haran**, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to **Haran**, they settled

there.

Genesis 11:32, Terah lived 205 years, and he died in **Haran**.

Genesis 12:4, So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from **Haran**.

Genesis 12:5, He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in **Haran**, and they set out for the land of Canaan, and they arrived there.

Genesis 27:43, Now then, my son, do what I say: Flee at once to my brother Laban in **Haran**.

Genesis 28:10, Jacob left Beersheba and set out for **Haran**.

Genesis 29:4, Jacob asked the shepherds, “My brothers, where are you from?”

“We’re from **Haran**,” they replied.

Genesis 23:10, Ephron the **Hittite** was sitting among his people and he replied to Abraham in the hearing of all the Hittites who had come to the gate of his city.

Genesis 25:9, His sons Isaac and Ishmael buried him in the cave of Machpelah near Mamre, in the field of Ephron son of Zohar the **Hittite**,

Genesis 26:34, When Esau was forty years old, he married Judith daughter of Beeri the **Hittite**, and also Basemath daughter of Elon the **Hittite**.

Genesis 27:46, Then Rebekah said to Isaac, “I’m disgusted with living because of these **Hittite** women. If Jacob takes a wife from among the women of this land, from **Hittite** women like these, my life will not be worth living.”

Genesis 10:15, Canaan was the father of Sidon his firstborn, and of the **Hittites**,

Genesis 15:20, **Hittites**, Perizzites, Rephaites,

Genesis 23:3, Then Abraham rose from beside his dead wife and spoke to the **Hittites**. He said,

Genesis 23:5, The **Hittites** replied to Abraham, Genesis 23:7, Then Abraham rose and bowed down before the people of the land, the **Hittites**.

Genesis 23:10, Ephron the Hittite was sitting

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²⁶It should be noted that this does not indicate the 17th of July; instead, the period of time that the world was covered by the flood.

among his people and he replied to Abraham in the hearing of all the **Hittites** who had come to the gate of his city.

Genesis 23:16, Abraham agreed to Ephron's terms and weighed out for him the price he had named in the hearing of the **Hittites**: four hundred shekels of silver, according to the weight current among the merchants.

Genesis 23:18, To Abraham as his property in the presence of all the **Hittites** who had come to the gate of the city.

Genesis 23:20, So the field and the cave in it were deeded to Abraham by the **Hittites** as a burial site.

Genesis 25:10, the field Abraham had bought from the **Hittites**. There Abraham was buried with his wife Sarah.

Genesis 25:20, And Isaac was forty years old when he married Rebekah daughter of Bethuel the Aramean from **Paddan Aram** and sister of Laban the Aramean.

Genesis 28:2, Go at once to **Paddan Aram**, to the house of your mother's father Bethuel. Take a wife for yourself there, from among the daughters of Laban, your mother's brother.

Genesis 28:5, Then Isaac sent Jacob on his way, and he went to **Paddan Aram**, to Laban son of Bethuel the Aramean, the brother of Rebekah, who was the mother of Jacob and Esau.

Genesis 28:6, Now Esau learned that Isaac had blessed Jacob and had sent him to **Paddan Aram** to take a wife from there, and that when he blessed him he commanded him, "Do not marry a Canaanite woman,"

Genesis 28:7, And that Jacob had obeyed his father and mother and had gone to **Paddan Aram**.

Genesis 31:18, And he drove all his livestock ahead of him, along with all the goods he had accumulated in **Paddan Aram**, to go to his father Isaac in the land of Canaan.

APPENDIX B - Old Testament References

Ararat (Buyuk Agri Dagi)

The location for Mt. Ararat was given at the beginning of the chapter on the Old Testament when we discussed Noah and the flood. However, the inhabitants around Ararat called themselves Chaldini, although Chaldea usually refers to a region south of Babylon. Illustrations 17 and 18 show Mount Ararat during the day and at night.

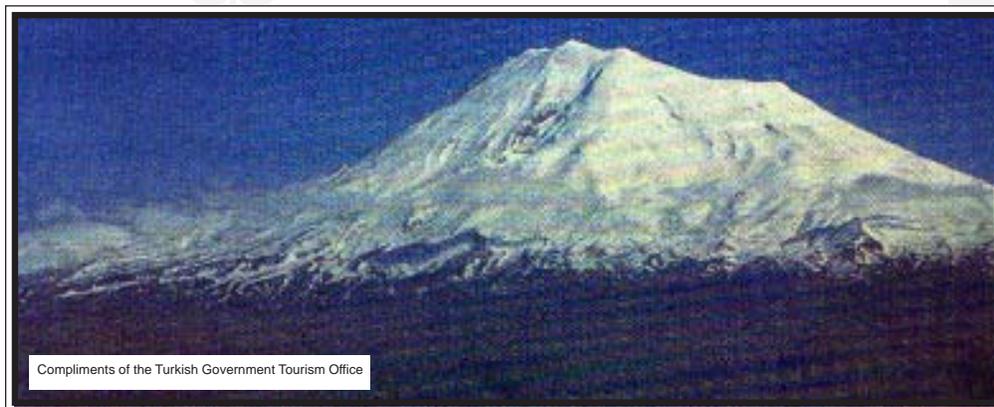


Illustration 17 - Mt. Ararat during the day

Genesis 8:4, and on the seventeenth day of the seventh month the ark came to rest on the mountains of **Ararat**.

2 Kings 19:37, One day, while he was worshipping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with the sword, and they escaped to the land of **Ararat**. And Esarhaddon his son succeeded him as king.

Isaiah 37:38, One day, while he was worshipping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with the sword, and they escaped to the land of **Ararat**. And Esarhaddon his son succeeded him as king.

Jeremiah 51:27, "Lift up a banner in the land! Blow the trumpet among the nations! Prepare the nations for battle against her;

summon against her these kingdoms: **Ararat**, Minni and Ashkenaz. Appoint a commander against her; send up horses like a swarm of locusts."

Armenia

Armenia has been an ever changing region, and people who have occupied Eastern Turkey and Southern Russia for centuries. At times Armenia overshadowed Ararat, bordered upon Assyria, Cappadocia and Media, fell under the Persian Empire and today has political problems within the broken borders of the old Soviet Union.

2 Kings 19:37 KJV, And it came to pass, as he was worshipping in the house of

Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they es-



Illustration 18 - Mt. Ararat at night

caped into the land of **Armenia**. And Esarhaddon his son reigned in his stead.

Isaiah 37:38 KJV, And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of **Armenia**: and Esarhaddon his son reigned in his stead.

It appears that the above two references are an error; however, we must realize that there are many points within the Bible that the same statement is used twice to prove it as truth. Such is the case with the above two references, the one duplicates the other.

Ashkenaz

Ashkenaz was a kingdom located in the general area of southern Russia and northeastern Turkey. The people seem to have also been a nomadic group known as the Scythians who pushed the Cimmarians to invade Asia Minor. They were defeated by the Medes.

Jeremiah 51:27, “Lift up a banner in the land! Blow the trumpet among the nations! Prepare the nations for battle against her; summon against her these kingdoms: Ararat, Minni and **Ashkenaz**. Appoint a commander against her; send up horses like a swarm of locusts.”

Coa (in Assyrian records called Kue)

King Solomon imported horses from Coa, or Cilicia, the fertile plain in southern Turkey around the city of Adana. We’ll see Cilicia also mentioned in the New Testament Chapter when we speak of Paul.

1 Kings 10:28, Solomon’s horses were imported from Egypt and from **Kue** —the royal merchants purchased them from **Kue**.

2 Chronicles 1:16, Solomon’s horses were imported from Egypt and from **Kue** —the royal merchants purchased them from **Kue**.

Euphrates (Firat)

The newly constructed Atatürk Dam in Illustration 19 is intended to help the Euphrates River basin to return to the productive state that it once was.

Genesis 2:14, The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the **Euphrates**.

Genesis 15:18, On that day the LORD made a covenant with Abram and said, “To your descendants I give this land, from the river of Egypt to the great river, the **Euphrates**—”



Compliments of the Turkish Government Tourism Office

Illustration 19 - Atatürk Dam on the Euphrates River

Deuteronomy 1:7, Break camp and advance into the hill country of the Amorites; go to all the neighboring peoples in the Arabah, in the mountains, in the western foothills, in the Negev and along the coast, to the land of the Canaanites and to Lebanon, as far as the great river, the **Euphrates**.

Deuteronomy 11:24, Every place where you set your foot will be yours: Your territory will extend from the desert to Lebanon, and from the **Euphrates** River to the western sea.

Joshua 1:4, Your territory will extend from the desert to Lebanon, and from the great river, the **Euphrates**—all the Hittite country—to the Great Sea on the west.

2 Samuel 8:3, Moreover, David fought Hadadezer son of Rehob, king of Zobah, when he went to restore his control along the **Euphrates** River.

2 Kings 23:29, While Josiah was king, Pharaoh Neco king of Egypt went up to the **Euphrates** River to help the king of Assyria. King Josiah marched out to meet him in battle, but Neco faced him and killed him at Megiddo.

2 Kings 24:7, The king of Egypt did not march out from his own country again, because the king of Babylon had taken all his territory, from the Wadi of Egypt to the **Euphrates** River.

1 Chronicles 5:9, To the east they occupied the land up to the edge of the desert that extends to the **Euphrates** River, because their livestock had increased in Gilead.

1 Chronicles 18:3, Moreover, David fought Hadadezer king of Zobah, as far as Hamath, when he went to establish his control along the **Euphrates** River.

2 Chronicles 35:20, After all this, when Josiah had set the temple in order, Neco king of Egypt went up to fight at Carchemish on the **Euphrates**, and Josiah marched out to meet him in battle.

Isaiah 11:15, The LORD will dry up the gulf of the Egyptian sea; with a scorching wind he will sweep his hand over the **Euphrates** River. He will break it up into seven streams so that men can cross over in sandals.

Isaiah 27:12, In that day the LORD will thresh from the flowing **Euphrates** to the Wadi of Egypt, and you, O Israelites, will be gathered up one by one.

Jeremiah 46:2, Concerning Egypt: This is the mes-

sage against the army of Pharaoh Neco king of Egypt, which was defeated at Carchemish on the **Euphrates** River by Nebuchadnezzar king of Babylon in the fourth year of Jehoiakim son of Josiah king of Judah:

Jeremiah 46:6, “The swift cannot flee nor the strong escape. In the north by the River **Euphrates** they stumble and fall.

Jeremiah 46:10, But that day belongs to the Lord, the LORD Almighty— a day of vengeance, for vengeance on his foes. The sword will devour till it is satisfied, till it has quenched its thirst with blood. For the Lord, the LORD Almighty, will offer sacrifice in the land of the north by the River **Euphrates**.”

Jeremiah 51:63, When you finish reading this scroll, tie a stone to it and throw it into the **Euphrates**.

Micah 7:12, In that day people will come to you from Assyria and the cities of Egypt, even from Egypt to the **Euphrates** and from sea to sea and from mountain to mountain.

Haran (sometimes called
Harran - the present village
of Altinbasak)

When we discuss Haran we have to differentiate between the person and the place. The person is mentioned in the first four references that follow. In Genesis 11:31 we have both, with the first reference being the person and the second being the place in southern Turkey. From Genesis 11:31 on all references are to the location. Haran, the location, is surrounded by a city wall in poor repair although the gates are obvious. A hill in the center would appear to be the site of the earliest settlement that has not been excavated. Part of the way up the hill on the northwest side is a pair of doorposts with a marker indicating that the place is known as Aran's House. Tradition says this is the house from which Abram took Sarai. Illustration 20 shows women working in the present village as women have worked since the time of Abraham. We can also see the strange domed houses that dominate the area and have been built in this manner since Abraham's time period in illustra-

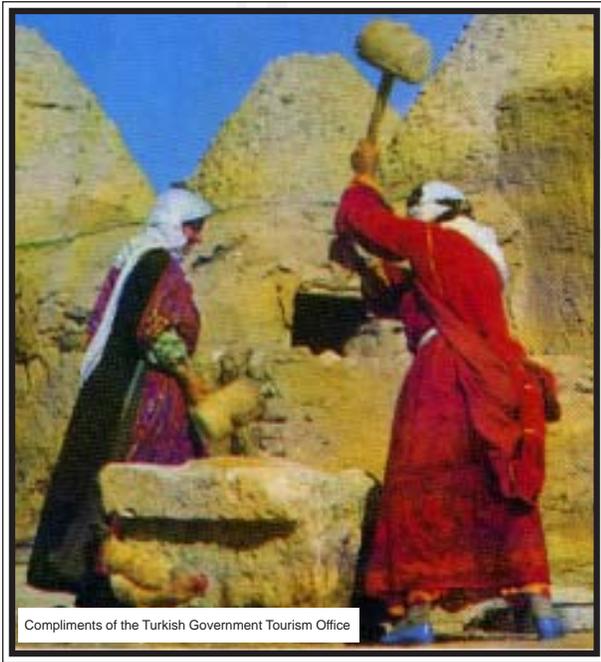


Illustration 20 - Women working at Haran

tions 20 and 21.

Genesis 11:26, After Terah had lived 70 years, he became the father of Abram, Nahor and **Haran**.

Genesis 11:27, This is the account of Terah. Terah became the father of Abram, Nahor and **Haran**. And **Haran** became the father of Lot.

Genesis 11:28, While his father Terah was still alive, **Haran** died in Ur of the Chaldeans, in the land of his birth.



Illustration 21 - The unique dome homes of Haran

Genesis 11:29, Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah; she was the daughter of **Haran**, the father of both Milcah and Iscah.

Genesis 11:31, Terah took his son Abram, his grandson Lot son of **Haran**, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to **Haran**, they settled there.

Genesis 11:32, Terah lived 205 years, and he died in **Haran**.

Genesis 12:4, So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from **Haran**.

Genesis 12:5, He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in **Haran**, and they set out for the land of Canaan, and they arrived there.

Genesis 27:43, Now then, my son, do what I say: Flee at once to my brother Laban in **Haran**.

Genesis 28:10, Jacob left Beersheba and set out for **Haran**.

Genesis 29:4, Jacob asked the shepherds, "My brothers, where are you from?"

"We're from **Haran**," they replied.

Hittite (Eti)

Ham is the second of Noah's three sons. Ham's fourth son is Canaan and Canaan's second son is Heth. Heth is supposed to be the progenitor of the Hittites. The Hittites lived in what is now central Turkey and were an important group from about the turn of the second millennium BCE until 717 BCE when the Assyrian King Sargon II defeated the last remnants of their power at Carchemish. Illustration 22 shows the Hittite relief at Ivriz of a king and a fertility god.

Genesis 23:10, Ephron the **Hittite** was sitting among his people and he replied to Abraham in the hearing of all the Hittites who had come to the gate of his city.

Genesis 25:9, His sons Isaac and Ishmael buried him in the cave of Machpelah near Mamre, in the

field of Ephron son of Zohar the **Hittite**,
Genesis 26:34, When Esau was forty years old, he married Judith daughter of Beeri the **Hittite**, and also Basemath daughter of Elon the **Hittite**.

Genesis 27:46, Then Rebekah said to Isaac, “I’m disgusted with living because of these **Hittite** women. If Jacob takes a wife from among the women of this land, from **Hittite** women like these, my life will not be worth living.”

Genesis 36:2, Esau took his wives from the women of Canaan: Adah daughter of Elon the **Hittite**, and Oholibamah daughter of Anah and granddaughter of Zibeon the Hivite

Genesis 49:29, Then he gave them these instructions: “I am about to be gathered to my people. Bury me with my fathers in the cave in the field of Ephron the **Hittite**.”

Genesis 49:30, The cave in the field of Machpelah, near Mamre in Canaan, which Abraham bought as a burial place from Ephron the **Hittite**, along with the field.

Genesis 50:13, They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre, which Abraham had bought as a burial place from Ephron the **Hittite**, along with the field.

Joshua 1:4, Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates—all the **Hittite** country—to the Great Sea on the west.

1 Samuel 26:6, David then asked Ahimelech the **Hittite** and Abishai son of Zeruiah, Joab’s brother, “Who will go down into the camp with me to Saul?”

“I’ll go with you,” said Abishai.

2 Samuel 11:3, And David sent someone to find out about her. The man said, “Isn’t this Bathsheba, the daughter of Eliam and the wife of Uriah the **Hittite**?”

2 Samuel 11:6, So David sent this word to Joab: “Send me Uriah the **Hittite**.” And Joab sent him to David.

2 Samuel 11:17, When the men of the city came out and fought against Joab, some of the men in David’s army fell; moreover, Uriah the **Hittite** died.

2 Samuel 11:21, Who killed Abimelech son of Jerub-Besheth? Didn’t a woman throw an upper

millstone on him from the wall, so that he died in Thebez? Why did you get so close to the wall? If he asks you this, then say to him, “Also, your servant Uriah the **Hittite** is dead.”

2 Samuel 11:24, Then the archers shot arrows at your servants from the wall, and some of the king’s men died. Moreover, your servant Uriah the **Hittite** is dead.

2 Samuel 12:9, Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the **Hittite** with the sword and took his wife to be your own. You killed him with

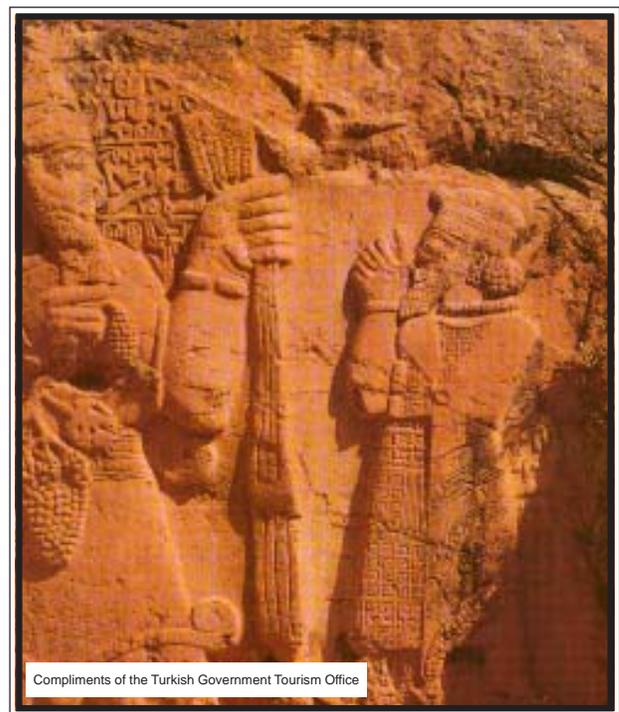


Illustration 22 - Hittite relief at Ivriz

the sword of the Ammonites.

2 Samuel 12:10, Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the **Hittite** to be your own.

2 Samuel 23:39, And Uriah the **Hittite**. There were thirty-seven in all.

1 Kings 15:5, For David had done what was right in the eyes of the LORD and had not failed to keep any of the Lord’s commands all the days of his life—except in the case of Uriah the **Hittite**.

2 Kings 7:6, For the Lord had caused the Arameans to hear the sound of chariots and horses and a great army, so that they said to one another, “Look, the king of Israel has hired the **Hittite** and Egyptian kings to attack us!”

1 Chronicles 11:41, Uriah the **Hittite**, Zabad son of Ahlai,

Ezekiel 16:3, And say, “This is what the Sovereign LORD says to Jerusalem: Your ancestry and birth were in the land of the Canaanites; your father was an Amorite and your mother a **Hittite**.”

Ezekiel 16:45, You are a true daughter of your mother, who despised her husband and her children; and you are a true sister of your sisters, who despised their husbands and their children. Your mother was a **Hittite** and your father an Amorite.

Hittites

Genesis 10:15, Canaan was the father of Sidon his firstborn, and of the **Hittites**,

Genesis 15:20, **Hittites**, Perizzites, Rephaites,

Genesis 23:3, Then Abraham rose from beside his dead wife and spoke to the **Hittites**. He said,

Genesis 23:5, The **Hittites** replied to Abraham,

Genesis 23:7, Then Abraham rose and bowed down before the people of the land, the **Hittites**.

Genesis 23:10, Ephron the Hittite was sitting among his people and he replied to Abraham in the hearing of all the **Hittites** who had come to the gate of his city.

Genesis 23:16, Abraham agreed to Ephron’s terms and weighed out for him the price he had named in the hearing of the **Hittites**: four hundred shekels of silver, according to the weight current among the merchants.

Genesis 23:18, To Abraham as his property in the presence of all the **Hittites** who had come to the gate of the city.

Genesis 23:20, So the field and the cave in it were deeded to Abraham by the **Hittites** as a burial site.

Genesis 25:10, The field Abraham had bought from the **Hittites**. There Abraham was buried with his wife Sarah.

Genesis 49:32, The field and the cave in it were bought from the **Hittites**.

Exodus 3:8, So I have come down to rescue them

from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, **Hittites**, Amorites, Perizzites, Hivites and Jebusites.

Exodus 3:17, And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, **Hittites**, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.

Exodus 13:5, When the LORD brings you into the land of the Canaanites, **Hittites**, Amorites, Hivites and Jebusites—the land he swore to your forefathers to give you, a land flowing with milk and honey—you are to observe this ceremony in this month.

Exodus 23:23, My angel will go ahead of you and bring you into the land of the Amorites, **Hittites**, Perizzites, Canaanites, Hivites and Jebusites, and I will wipe them out.

Exodus 23:28, I will send the hornet ahead of you to drive the Hivites, Canaanites and Hittites out of your way.

Exodus 33:2, I will send an angel before you and drive out the Canaanites, Amorites, **Hittites**, Perizzites, Hivites and Jebusites.

Exodus 34:11, Obey what I command you today. I will drive out before you the Amorites, Canaanites, **Hittites**, Perizzites, Hivites and Jebusites.

Numbers 13:29, The Amalekites live in the Negev; the **Hittites**, Jebusites and Amorites live in the hill country; and the Canaanites live near the sea and along the Jordan.

Deuteronomy 7:1, When the LORD your God brings you into the land you are entering to possess and drives out before you many nations—the **Hittites**, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, seven nations larger and stronger than you—

Deuteronomy 20:17, Completely destroy them—the **Hittites**, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you.

Joshua 3:10, This is how you will know that the living God is among you and that he will certainly drive out before you the Canaanites, **Hittites**, Hivites, Perizzites, Girgashites, Amorites and Jebusites.

Joshua 9:1, Now when all the kings west of the Jordan heard about these things—those in the hill country, in the western foothills, and along the entire coast of the Great Sea as far as Lebanon (the kings of the **Hittites**, Amorites, Canaanites, Perizzites, Hivites and Jebusites—

Joshua 11:3, To the Canaanites in the east and west; to the Amorites, **Hittites**, Perizzites and Jebusites in the hill country; and to the Hivites below Hermon in the region of Mizpah.

Joshua 12:8, The hill country, the western foothills, the Arabah, the mountain slopes, the desert and the Negev—the lands of the **Hittites**, Amorites, Canaanites, Perizzites, Hivites and Jebusites.

Joshua 24:11, Then you crossed the Jordan and came to Jericho. The citizens of Jericho fought against you, as did also the Amorites, Perizzites, Canaanites, **Hittites**, Girgashites, Hivites and Jebusites, but I gave them into your hands.

Judges 1:26, He then went to the land of the **Hittites**, where he built a city and called it Luz, which is its name to this day.

Judges 3:5, The Israelites lived among the Canaanites, **Hittites**, Amorites, Perizzites, Hivites and Jebusites.

1 Kings 9:20, All the people left from the Amorites, **Hittites**, Perizzites, Hivites and Jebusites (these peoples were not Israelites).

1 Kings 10:29, They imported a chariot from Egypt for six hundred shekels of silver, and a horse for a hundred and fifty. They also exported them to all the kings of the **Hittites** and of the Arameans.

1 Kings 11:1, King Solomon, however, loved many foreign women besides Pharaoh's daughter—Moabites, Ammonites, Edomites, Sidonians and **Hittites**.

1 Chronicles 1:13, Canaan was the father of Sidon his firstborn, and of the **Hittites**.

2 Chronicles 1:17, They imported a chariot from Egypt for six hundred shekels of silver, and a horse for a hundred and fifty. They also exported them to all the kings of the **Hittites** and of the Arameans.

2 Chronicles 8:7, All the people left from the **Hittites**, Amorites, Perizzites, Hivites and Jebusites (these peoples were not Israelites).

Ezra 9:1, After these things had been done, the leaders came to me and said, "The people of Israel,

including the priests and the Levites, have not kept themselves separate from the neighboring peoples with their detestable practices, like those of the Canaanites, **Hittites**, Perizzites, Jebusites, Ammonites, Moabites, Egyptians and Amorites."

Nehemiah 9:8, You found his heart faithful to you, and you made a covenant with him to give to his descendants the land of the Canaanites, **Hittites**, Amorites, Perizzites, Jebusites and Girgashites. You have kept your promise because you are righteous.

Minni

Jeremiah 51:27, Lift up a banner in the land! Blow the trumpet among the nations! Prepare the nations for battle against her; summon against her these kingdoms: Ararat, **Minni** and Ashkenaz. Appoint a commander against her; send up horses like a swarm of locusts.

Paddan-Aram

The plains of Mesopotamia. Another way to define this area would be to call it the valley of Haran. This would currently include the southern area of Turkey and the northern area of Syria. A Biblical technician would have great problems with my associating Paddan-Aram with Turkey. Most will tell you that there are at least four different places that are named Paddan-Aram. For the sake of this work that point is not being argued. My point is made via Abraham who relocated to Haran prior to travel to Canaan. As such, I use Haran as the basis for connection back to Turkey and the association of Issac and Jacob to Turkey. Illustration 23 shows a view of the Paddan Aram plain from the Turkish plateau.

Genesis 25:20, And Isaac was forty years old when he married Rebekah daughter of Bethuel the Aramean from **Paddan Aram** and sister of Laban the Aramean.

Genesis 28:2, Go at once to **Paddan Aram**, to the house of your mother's father Bethuel. Take a wife for yourself there, from among the daughters of Laban, your mother's brother.

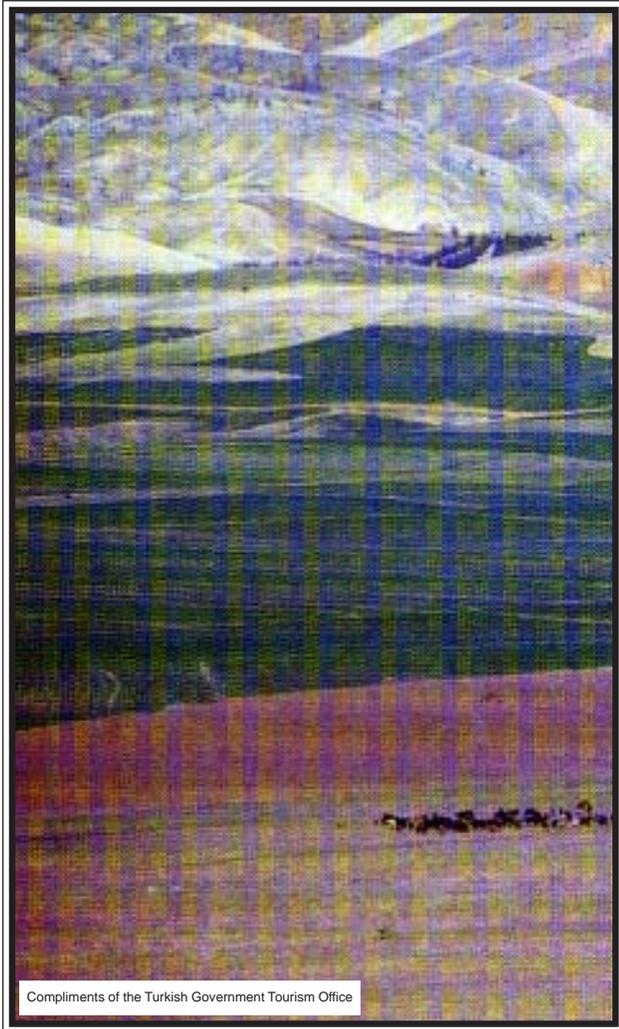


Illustration 23 - Paddan Aram, or the plain of Mesopotamia

Genesis 28:5, Then Isaac sent Jacob on his way, and he went to **Paddan Aram**, to Laban son of Bethuel the Aramean, the brother of Rebekah, who was the mother of Jacob and Esau.

Genesis 28:6, Now Esau learned that Isaac had blessed Jacob and had sent him to **Paddan Aram** to take a wife from there, and that when he blessed him he commanded him, “Do not marry a Canaanite woman,”

Genesis 28:7, And that Jacob had obeyed his father and mother and had gone to **Paddan Aram**.

Genesis 31:18, And he drove all his livestock ahead of him, along with all the goods he had accumulated in **Paddan Aram**, to go to his father Isaac in the land of Canaan.

Genesis 33:18, After Jacob came from **Paddan Aram**, he arrived safely at the city of Shechem in Canaan and camped within sight of the city.

Genesis 35:9, After Jacob returned from **Paddan Aram**, God appeared to him again and blessed him.

Genesis 35:26, The sons of Leah’s maidservant Zilpah: Gad and Asher. These were the sons of Jacob, who were born to him in **Paddan Aram**.

Sepharad

City in Media according to Strong’s Concordance; however, Parsons Technology’s program PC Bible Atlas for Windows indicates that this is an old name for Sardis of the New Testament.

Obadiah 20 KJV, And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in **Sepharad**, shall possess the cities of the south.

Tigris (Dicle)

Illustration 24 is a bridge over the Tigris River.

Genesis 2:14, The name of the third river is the **Tigris**; it runs along the east side of Asshur. And the fourth river is the Euphrates.

Daniel 10:4, On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the **Tigris**.

Greece

Isaiah 66:19, I will set a sign among them, and I will send some of those who survive to the nations—to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and **Greece**, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations.

Ezekiel 27:13, **Greece**, Tubal and Meshech traded with you; they exchanged slaves and articles of bronze for your wares.

Daniel 8:21, The shaggy goat is the king of **Greece**, and the large horn between his eyes is the first king.



Illustration 24 - Bridge over the Tigris River

Daniel 10:20, So he said, “Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of **Greece** will come.”

Daniel 11:2, Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of **Greece**.

Zechariah 9:13, I will bend Judah as I bend my bow and fill it with Ephraim. I will rouse your sons, O Zion, against your sons, O **Greece**, and make you like a warrior’s sword.



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APPENDIX C - New Testament References

GREECE

Achaia

A Greek and Roman province.

Acts 18:12, While Gallio was proconsul of **Achaia**, the Jews made a united attack on Paul and brought him into court.

Acts 18:27, When Apollos wanted to go to **Achaia**, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those who by grace had believed.

Acts 19:21, After all this had happened, Paul decided to go to Jerusalem, passing through Macedonia and **Achaia**. “After I have been there,” he said, “I must visit Rome also.”

Romans 15:26, For Macedonia and **Achaia** were pleased to make a contribution for the poor among the saints in Jerusalem.

1 Corinthians 16:15, You know that the household

of Stephanas were the first converts in **Achaia**, and they have devoted themselves to the service of the saints. I urge you, brothers.

2 Corinthians 1:1, Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in Corinth, together with all the saints throughout **Achaia**.

2 Corinthians 9:2, For I know your eagerness to help, and I have been boasting about it to the Macedonians, telling them that since last year you in **Achaia** were ready to give; and your enthusiasm has stirred most of them to action.

2 Corinthians 11:10, As surely as the truth of Christ is in me, nobody in the regions of **Achaia** will stop this boasting of mine.

1 Thessalonians 1:7, And so you became a model to all the believers in Macedonia and **Achaia**.

1 Thessalonians 1:8, The Lord’s message rang out from you not only in Macedonia and **Achaia**—your faith in God has become known everywhere. Therefore we do not need to say anything about it,



Map 25 - Coastal map of Greece showing Amphipolis and Apollonia

Amphipolis (Amfipolis)

See map 24 for the locations of Amphipolis and Apollonia.

Acts 17:1, When they had passed through **Amphipolis** and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.

Apollonia (Apolonia)

Acts 17:1, When they had passed through Amphipolis and **Apollonia**, they came to Thessalonica, where there was a Jewish synagogue.

Athens

Athens is the capital of Greece. Illustration 25 shows the Acropolis and 26 shows the agora.

Acts 17:15, The men who escorted Paul brought him to **Athens** and then left with instructions for Silas and Timothy to join him as soon as possible. Acts 17:16, While Paul was waiting for them in **Athens**, he was greatly distressed to see that the city was full of idols.

Acts 17:22, Paul then stood up in the meeting of the Areopagus and said: “Men of **Athens**! I see that in every way you are very religious.

Acts 18:1, After this, Paul left **Athens** and went to Corinth.

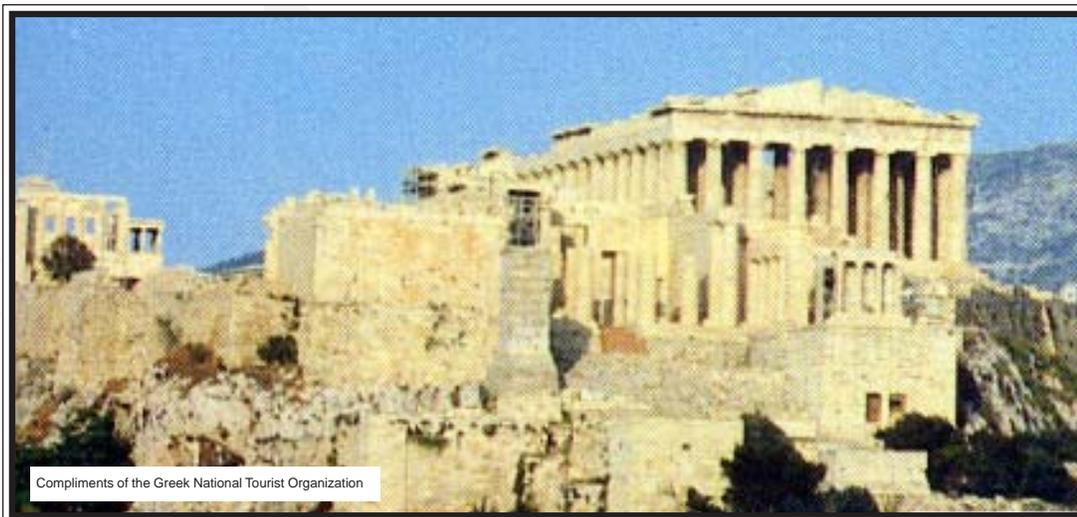


Illustration 25 - Acropolis at Athens

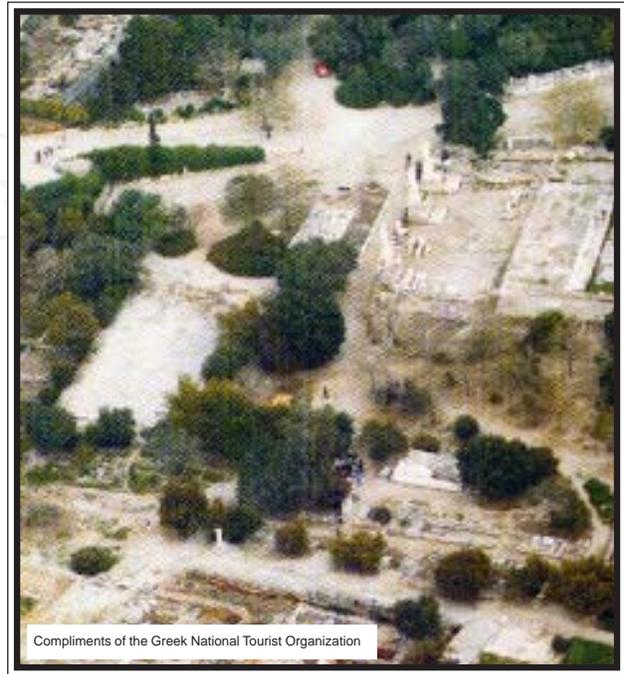


Illustration 26 - Agora of ancient Athens

1 Thessalonians 3:1, So when we could stand it no longer, we thought it best to be left by ourselves in **Athens**.

Berea

Acts 17:10, As soon as it was night, the brothers sent Paul and Silas away to **Berea**. On arriving there, they went to the Jewish synagogue.

Acts 17:13, When the Jews in Thessalonica learned

that Paul was preaching the word of God at **Berea**, they went there too, agitating the crowds and stirring them up.

Acts 17:14, The brothers immediately sent Paul to the coast, but Silas and

Timothy stayed at **Berea**.

Acts 20:4, He was accompanied by Sopater son of Pyrrhus from **Berea**, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia.

Cenchrea (Harbor city of Corinth)

Acts 18:18, Paul stayed on in Corinth for some time. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at **Cenchrea** because of a vow he had taken.

Romans 16:1, I commend to you our sister Phoebe, a servant of the church in **Cenchrea**.

Corinth

Illustration 27 is the Apollo temple in Corinth and 28 shows the Acrocorinth buildup since the time of the ancient city.

Acts 18:1, After this, Paul left Athens and went to **Corinth**.

Acts 18:18, Paul stayed on in **Corinth** for some time. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchrea because of a vow he had taken.

Acts 9:1, While Apollos was at **Corinth**, Paul took



Illustration 27 - Temple to Apollo at Corinth

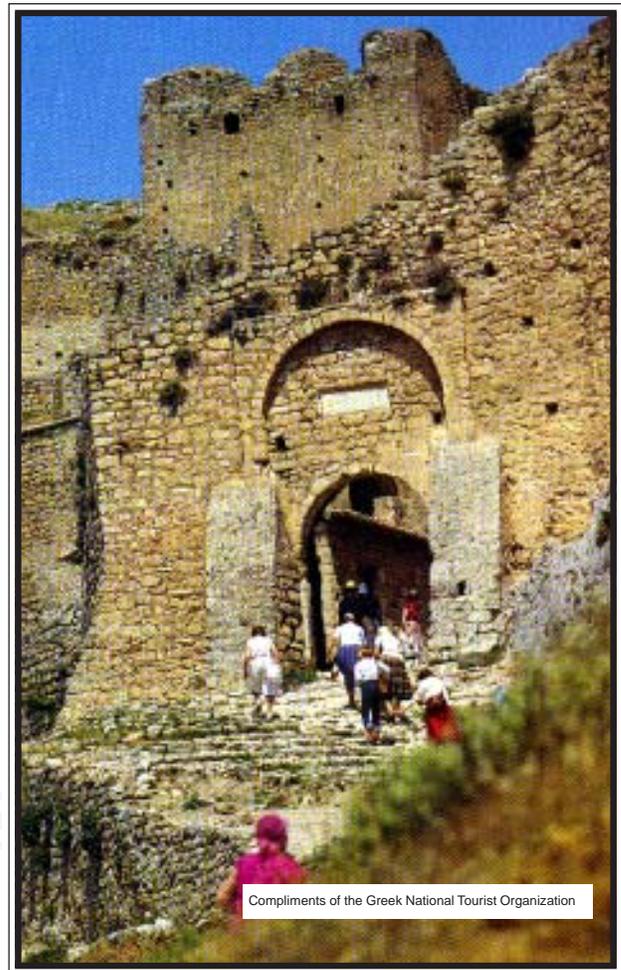


Illustration 28 - Acrocorinth

the road through the interior and arrived at Ephesus. There he found some disciples

1 Corinthians 1:2, To the church of God in **Corinth**, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours.

2 Corinthians 1:1, Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in **Corinth**, together with all the saints throughout Achaia:

2 Corinthians 1:23, I call God as my witness that it was in order to spare you that I did not return to **Corinth**.

2 Timothy 4:20, Erastus stayed in **Corinth**, and I left Trophimus sick in Miletus.



Illustration 29 - Temple to Apollo on the island of Cos

Cos (Kos)

Island off the coast of Asia. See illustration 29.

Acts 21:1, After we had torn ourselves away from them, we put out to sea and sailed straight to **Cos**. The next day we went to Rhodes and from there to Patara.

Crete

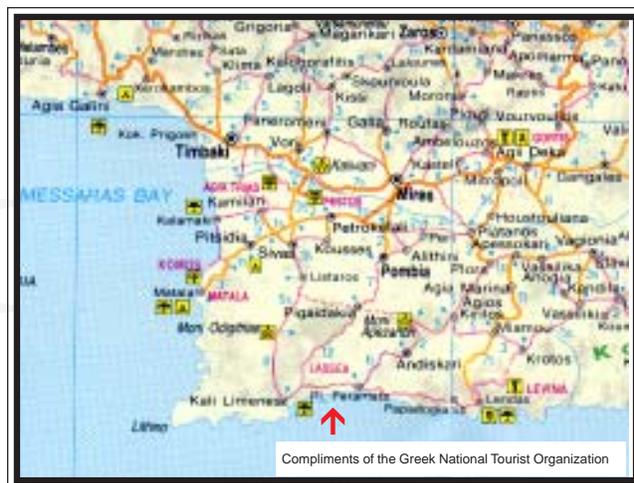
Crete itself has been an independent state, and I guess, in some ways, considered a country, but in our present day history, Crete is a part of Greece and is included here with the four places identified on Crete shown in alphabetical order.

Fair Havens

Acts 27:8, We moved along the coast with difficulty and came to a place called **Fair Havens**, near the town of Lasea.

Lasea (Lassea)

See Map 26 for the location of Lasea.



Map 26 - The location of Lasea

Acts 27:8, We moved along the coast with difficulty and came to a place called Fair Havens, near the town of **Lasea**.

Phoenix (Finix)

The location of Phoenix is shown in map 27.



Map 27 - Location of Phoenix

Acts 27:12, Since the harbor was unsuitable to winter in, the majority decided that we should sail on, hoping to reach **Phoenix** and winter there. This was a harbor in Crete, facing both southwest and northwest.

Salmone (Salamina)

Acts 27:7, We made slow headway for many days and had difficulty arriving off Cnidus. When the wind did not allow us to hold our course, we sailed to the lee of Crete, opposite **Salmone**.

Greece

Acts 20:2, He traveled through that area, speaking many words of encouragement to the people, and finally arrived in **Greece**.

Greek

Mark 7:26, The woman was a **Greek**, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

John 19:20, Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and **Greek**.

Acts 16:1, He came to Derbe and then to Lystra,

where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a **Greek**.

Acts 16:3, Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a **Greek**.

Acts 17:12, Many of the Jews believed, as did also a number of prominent **Greek** women and many **Greek** men.

Acts 21:37, As the soldiers were about to take Paul into the barracks, he asked the commander, "May I say something to you?"

"Do you speak **Greek**?" he replied.

Galatians 2:3, Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a **Greek**.

Galatians 3:28, There is neither Jew nor **Greek**, slave nor free, male nor female, for you are all one in Christ Jesus.

Colossians 3:11, Here there is no **Greek** or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

Revelation 9:11, They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in **Greek**, Apollyon.

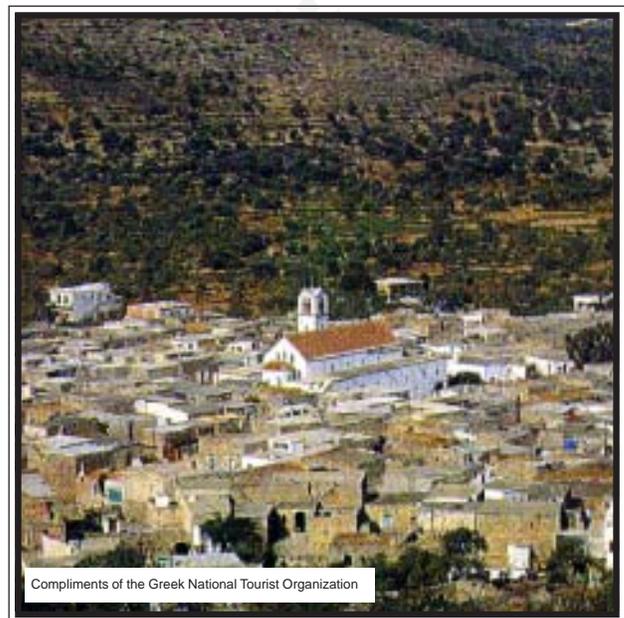


Illustration 30 - Mesta on Chios

Kios (Chios)

A Greek island off the coast of Turkey. Illustrations 30 - 31 show places on Chios.

Acts 20:15, The next day we set sail from there and arrived off **Kios**. The day after that we crossed over to Samos, and on the following day arrived at Miletus.

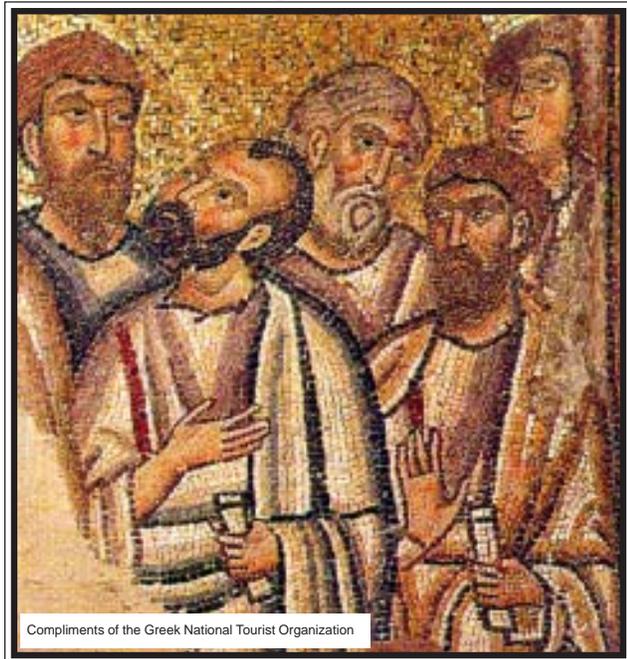


Illustration 31 - Mosaic on Chios

Macedonia

A Greek - Roman province. While there is no single picture that could be used to identify with Macedonia there are two included to cover different areas of the province. Illustration 32 is of Pella founded in the fourth century BCE to become the capital of the Macedonia state. The three prongs of the Halkidiki peninsula make up the south eastern edge of Macedonia. Illustration 33 shows only a little of the beauty.

Acts 16:9, During the night Paul had a vision of a man of **Macedonia** standing and begging him, "Come over to Macedonia and help us."

Acts 16:10, After Paul had seen the vision, we got

ready at once to leave for **Macedonia**, concluding that God had called us to preach the gospel to them. Acts 16:12, From there we traveled to Philippi, a Roman colony and the leading city of that district of **Macedonia**. And we stayed there several days. Acts 18:5, When Silas and Timothy came from **Macedonia**, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ.

Acts 19:21, After all this had happened, Paul decided to go to Jerusalem, passing through **Macedonia** and Achaia. "After I have been there," he said, "I must visit Rome also."

Acts 19:22, He sent two of his helpers, Timothy and Erastus, to **Macedonia**, while he stayed in the province of Asia a little longer.

Acts 19:29, Soon the whole city was in an uproar. The people seized Gaius and Aristarchus, Paul's traveling companions from **Macedonia**, and rushed as one man into the theater.

Acts 20:1, When the uproar had ended, Paul sent for the disciples and, after encouraging them, said good-by and set out for **Macedonia**.

Acts 20:3, where he stayed three months. Because the Jews made a plot against him just as he was about to sail for Syria, he decided to go back through **Macedonia**.

Romans 15:26, For **Macedonia** and Achaia were pleased to make a contribution for the poor among

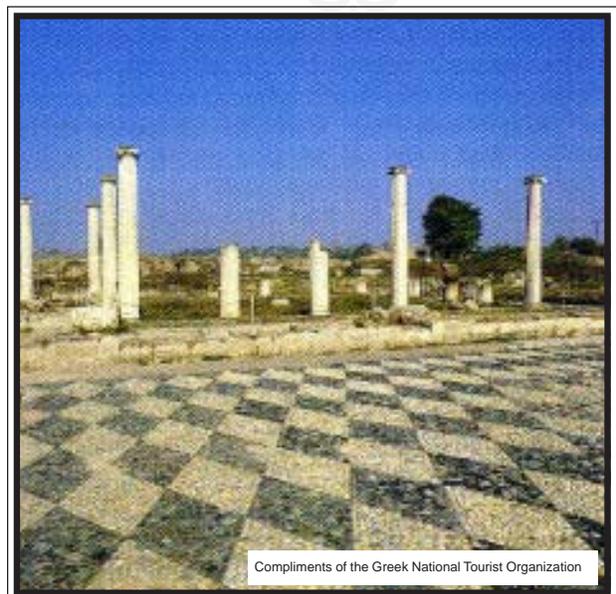


Illustration 32 - Pella in Macedonia

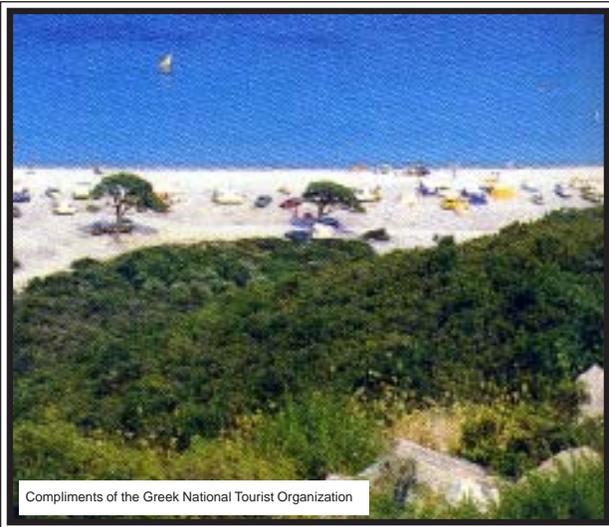


Illustration 33 - One of the many beaches in Halkidiki (a section of Macedonia)

the saints in Jerusalem.

1 Corinthians 16:5, After I go through **Macedonia**, I will come to you—for I will be going through **Macedonia**.

2 Corinthians 1:16, I planned to visit you on my way to **Macedonia** and to come back to you from **Macedonia**, and then to have you send me on my way to Judea.

2 Corinthians 2:13, I still had no peace of mind, because I did not find my brother Titus there. So I said good-bye to them and went on to **Macedonia**.

2 Corinthians 7:5, For when we came into **Macedonia**, this body of ours had no rest, but we were harassed at every turn—conflicts on the outside, fears within.

2 Corinthians 11:9, And when I was with you and needed something, I was not a burden to anyone, for the brothers who came from **Macedonia** supplied what I needed. I have kept myself from being a burden to you in any way, and will continue to do so.

Philippians 4:15, Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from **Macedonia**, not one church shared with me in the matter of giving and receiving, except you only;

1 Thessalonians 1:7, And so you became a model to all the believers in **Macedonia** and Achaia.

1 Thessalonians 1:8, The Lord's message rang out

from you not only in **Macedonia** and Achaia—your faith in God has become known everywhere. Therefore we do not need to say anything about it. 1 Thessalonians 4:10, And in fact, you do love all the brothers throughout **Macedonia**. Yet we urge you, brothers, to do so more and more.

1 Timothy 1:3, As I urged you when I went into **Macedonia**, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer .

Mitylene (Mytilini on Lesbos)

Mitylene was a city on the island of Lesbos. Illustration 34 shows the waterfront at Mitylene,

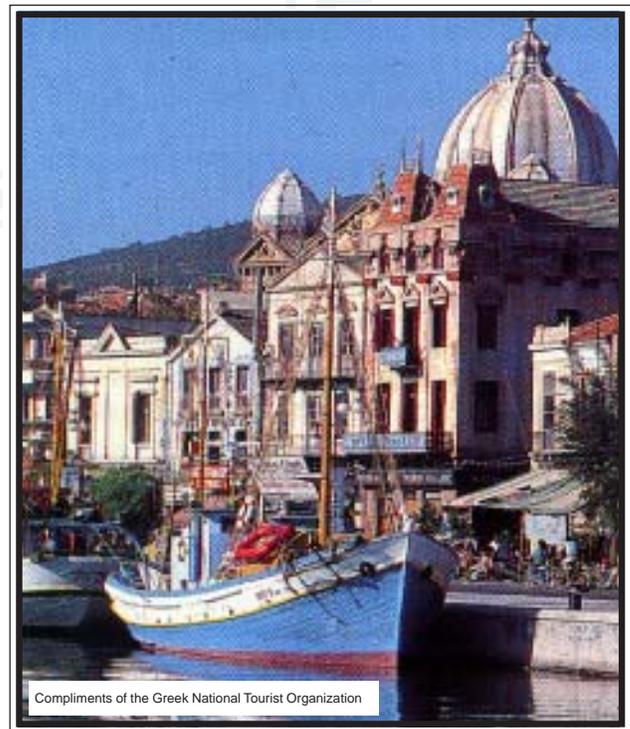


Illustration 34 - Waterfront at Mitylene

35 shows the theater and illustration 36 shows Molyvos on Lesbos.

Acts 20:14, When he met us at Assos, we took him aboard and went on to **Mitylene**.

Neapolis (Kavala)

Illustration 37 shows where Paul landed in

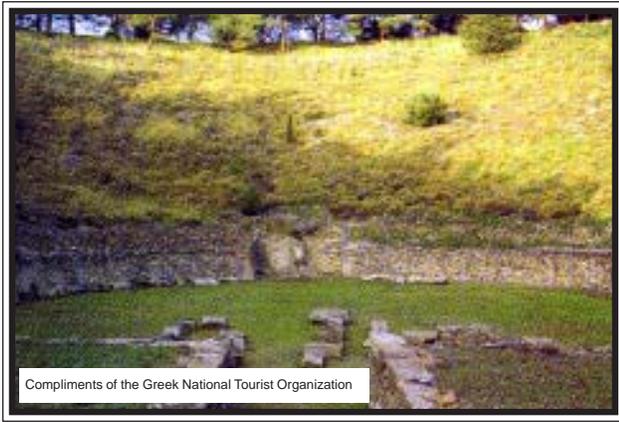


Illustration 35 - The theater at ancient Mitylene
Europe at Neapolis, which is modern day Kavala.

Acts 16:11, From Troas we put out to sea and sailed straight for Samothrace, and the next day on to **Neapolis**.

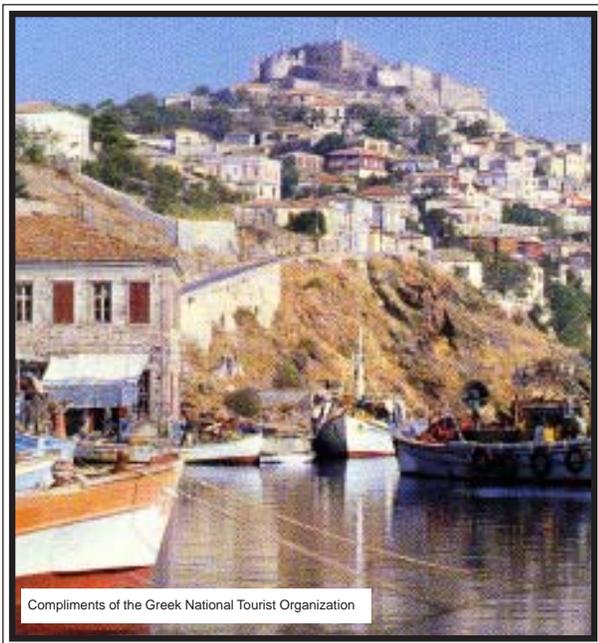


Illustration 36 - Molyvos on Lesbos (Mitylene)

Nicopolis (A city in Thrace)

While Nicopolis is included here it probably is located in present day Bulgaria.

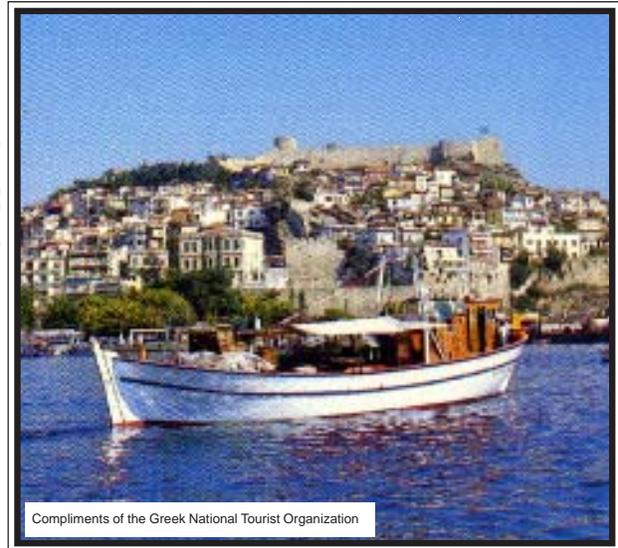


Illustration 37 - Waterfront at Kavala (Neapolis)

Titus 3:12, As soon as I send Artemas or Tychicus to you, do your best to come to me at **Nicopolis**, because I have decided to winter there.

Patmos

Patmos is the island where St. John wrote the Revelation and illustration 38 shows the monastery there.

Revelation 1:9, I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of **Patmos** because of the word of God and the testimony of Jesus.

Philippi (Filipi near Krinides)

Illustration 39 shows the ancient site of Philippi.

Acts 16:12, From there we traveled to **Philippi**, a Roman colony and the leading city of that district of Macedonia. And we stayed there several days.
Acts 20:6, But we sailed from **Philippi** after the Feast of Unleavened Bread, and five days later joined the others at Troas, where we stayed seven days.

Philippians 1:1, Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at



Illustration 38 - Monastery *Ioannou tou Theologou* on Patmos

Philippi, together with the overseers and deacons: 1 Thessalonians 2:2, We had previously suffered and been insulted in **Philippi**, as you know, but with the help of our God we dared to tell you his gospel in spite of strong opposition.

Rhodes

Illustrations 40 and 41 can only show a small glimpse of the beauty of Rhodes.

Acts 21:1, After we had torn ourselves away from them, we put out to sea and sailed straight to Cos. The next day we went to **Rhodes** and from there to Patara.

Samos

A Greek island off the coast of Turkey. Illustration 42 shows the Heraion or temple of Hera on the island of Samos. Illustration 43 shows the waterfront of Samos.

Acts 20:15, The next day we set sail from there and arrived off Kios. The day after that we crossed over to **Samos**, and on the following day arrived at Miletus.

Samothrace

A small Greek island, between Troas in Asia and the province of Macedonia, in the Aegean Sea.

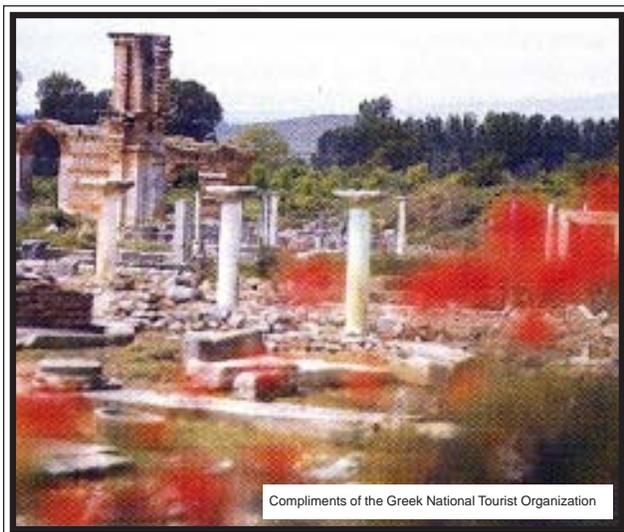


Illustration 39 - Ancient site of Philippi

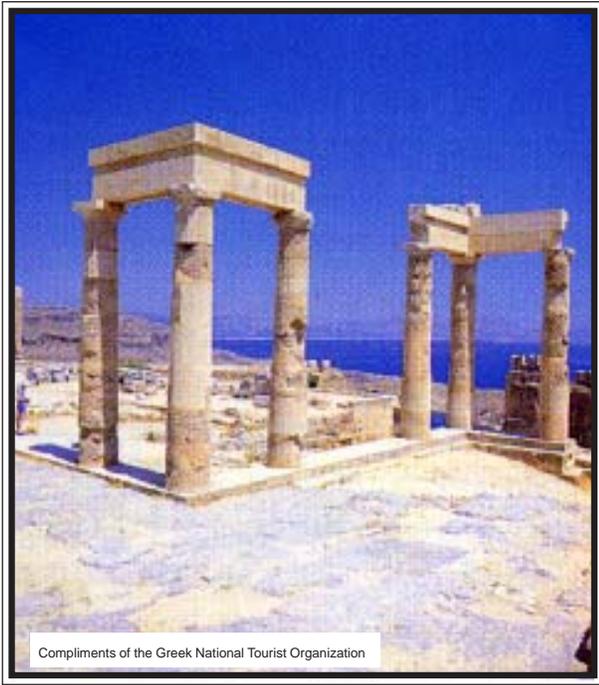


Illustration 40 - The archaeological site of Lindos on Rhodes

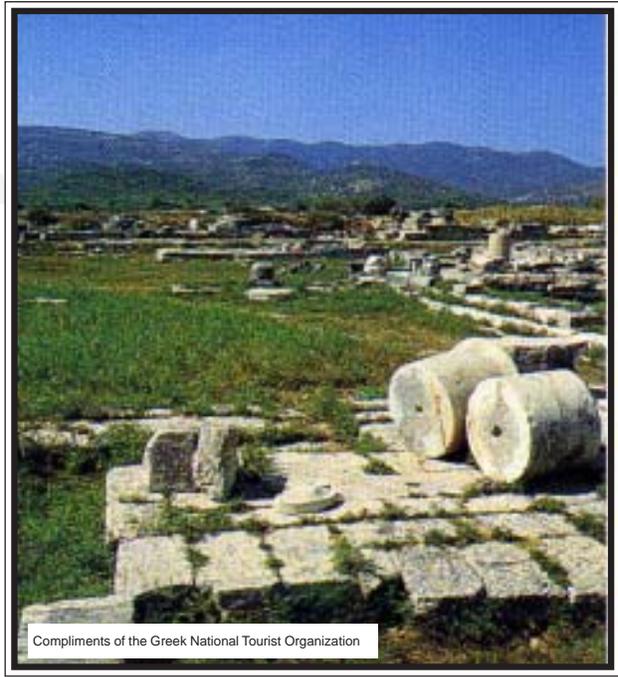


Illustration 42 - Ancient site of Samos



Illustration 41 - Rhodes

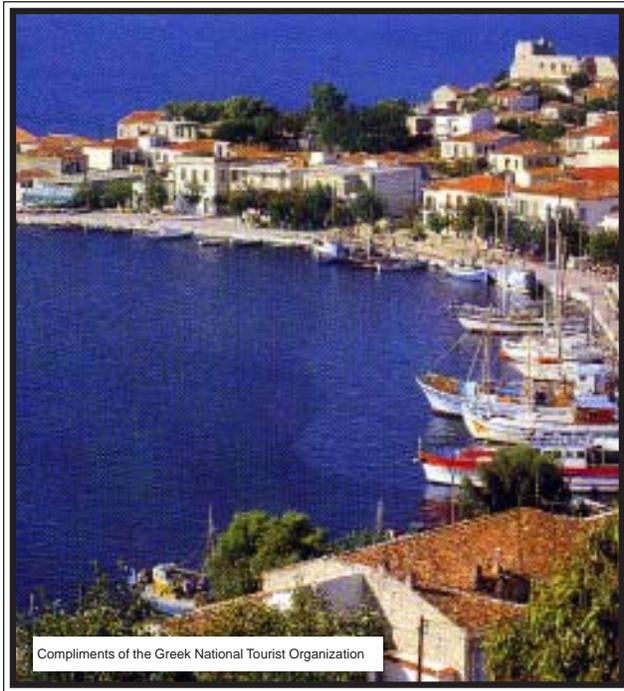


Illustration 43 - Waterfront at Samos

Illustration 44 shows the temple of the great gods on Samothrace.

Acts 16:11, From Troas we put out to sea and sailed straight for **Samothrace**, and the next day on to Neapolis.

Thessalonica
(Thessaloniki)

Illustration 45 is the white tower of Thessalonica and illustration 46 is the gate of Galerios in the city.

Acts 17:1, When they had passed through Amphipolis and Apollonia, they came to **Thessalonica**, where there was a Jewish synagogue.

Acts 17:13, When the Jews in **Thessalonica** learned that Paul was preaching the word of God at Berea, they went there too, agitating the crowds and stirring them up.

Acts 20:4, He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus



Illustration 44 - Temple to the great gods at Samothrace



Illustration 45 - White Tower of Thessalonica at night

from **Thessalonica**, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia.

Acts 27:2, We boarded a ship from Adramyttium about to sail for ports along the coast of the province of Asia, and we put out to sea. Aristarchus, a Macedonian from **Thessalonica**, was with us.

Philippians 4:16, for even when I was in **Thessalonica**, you sent me aid again and again when I was in need.

2 Timothy 4:10, for Demas, because he loved this world, has deserted me and has gone to **Thessalonica**. Crescens has gone to Galatia, and Titus to Dalmatia.

Trogyllium

Acts 20:15 KJV, And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at **Trogyllium**; and the next day we came to Miletus.

During the first century CE the known world was under the influence of Rome. We saw this in the crucifixion of Jesus where he was taken before the Roman governor. Paul proclaimed himself to be a Roman citizen of Cilicia.

To fully illustrate God's forgotten Holy Land you must also understand that Roman provinces changed borders almost as much as some African nations change their name. The following list of Biblical references, that pertain to Turkey, are Roman provinces:

Asia, Bithynia, Cappadocia, Cilicia, Galatia, Lycaonia, Lycia, Mysia, Pamphylia, Phrygia, Pisidian and Pontus.

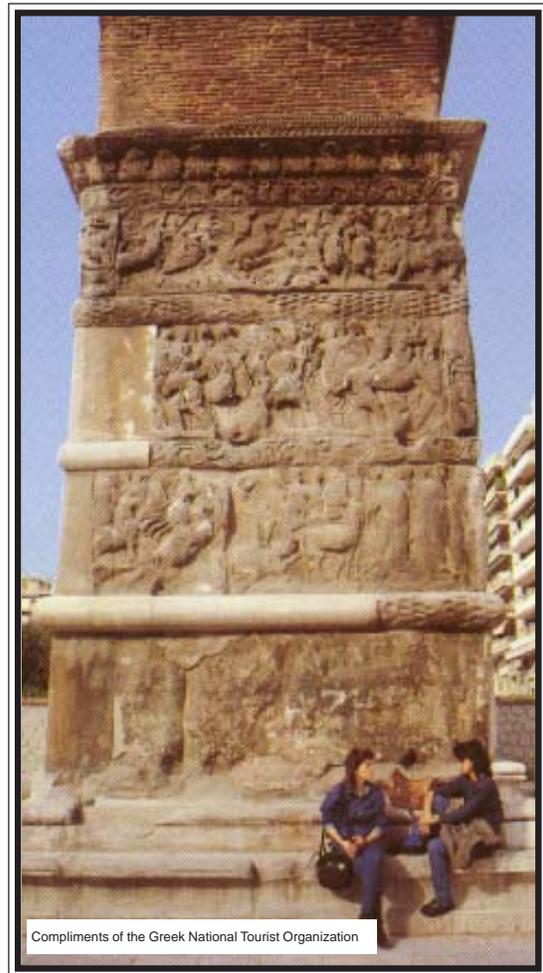


Illustration 46- Gate of Galerios at Thessalonica

ASIA (Turkey)

Adramyttium (Edremit)

A seaport of Mysia in Asia Minor. Located south of Edremit, along the coast toward Ayvalik.

Acts 27:2, We boarded a ship from **Adramyttium** about to sail for ports along the coast of the province of Asia, and we put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us.



Map 28 - Location of Adramyttium

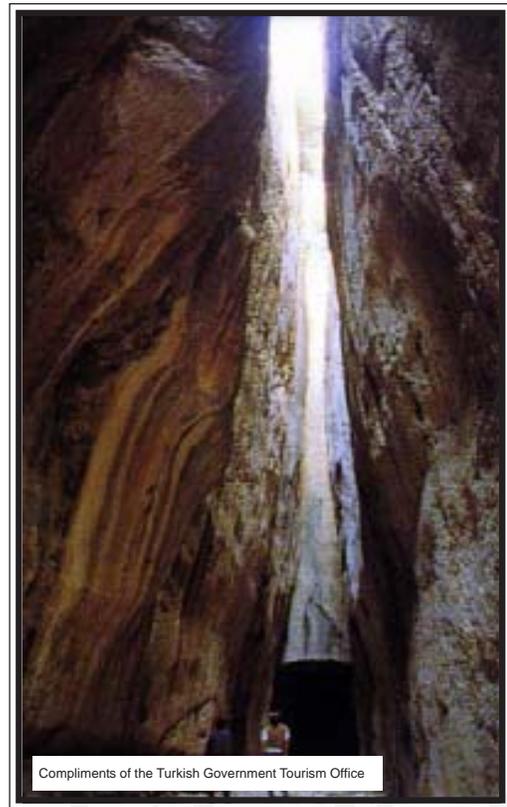


Illustration 48 - Tunnel of Titus

Antioch (Antakya)

During the first century Antioch was located in Syria, but is presently located in Turkey. Illustration 47 shows the current building built over the grotto church of St. Peter. Illustration 48 is what is known as the tunnel of Titus.

Acts 6:5, This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from **Anti-**



Illustration 47 - Site of St Peter's church at Antioch

och, a convert to Judaism.

Acts 11:19, Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and **Antioch**, telling the message only to Jews.

Acts 11:20, Some of them, however, men from Cyprus and Cyrene, went to **Antioch** and began to speak to Greeks also, telling them the good news about the Lord Jesus.

Acts 11:22, News of this reached the ears of the church at Jerusalem, and they sent Barnabas to **Antioch**.

Acts 11:26, And when he found him, he brought him to **Antioch**. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at **Antioch**.

Acts 11:27, During this time some prophets came down from Jerusalem to **Antioch**.

Acts 13:1, In the church at **Antioch** there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.

Acts 14:26, From Attalia they sailed back to **Antioch**, where they had been committed to the grace of God for the work they had now completed.

Acts 15:1, Some men came down from Judea to **Antioch** and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved."

Acts 15:22, Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to **Antioch** with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, two men who were leaders among the brothers.

Acts 15:23, With them they sent the following letter: The apostles and elders, your brothers, To the Gentile believers in **Antioch**, Syria and Cilicia: Greetings.

Acts 15:30, The men were sent off and went down to **Antioch**, where they gathered the church together and delivered the letter.

Acts 15:35, But Paul and Barnabas remained in **Antioch**, where they and many others taught and preached the word of the Lord.

Acts 18:22, When he landed at Caesarea, he went

up and greeted the church and then went down to **Antioch**.

Acts 18:23, After spending some time in **Antioch**, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

Galatians 2:11, When Peter came to **Antioch**, I opposed him to his face, because he was clearly in the wrong.

Asia

A Roman province located in the west central portion of Turkey along the Aegean coast. At times the province of Asia overlapped Ionia, Lydia, Caria and Phrygia. Since this entire book is written to get you to understand the importance of the province of Asia we will not include another map.

Acts 2:9, Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and **Asia**,

Acts 6:9, Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)—Jews of Cyrene and Alexandria as well as the provinces of Cilicia and **Asia**. These men began to argue with Stephen,

Acts 16:6, Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of **Asia**.

Acts 19:10, This went on for two years, so that all the Jews and Greeks who lived in the province of **Asia** heard the word of the Lord.

Acts 19:22, He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of **Asia** a little longer.

Acts 19:26, And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of **Asia**. He says that man-made gods are no gods at all.

Acts 19:27, There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited, and the goddess herself, who is worshiped throughout the province of **Asia** and the world, will be robbed

of her divine majesty.

Acts 20:4, He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of **Asia**.

Acts 20:16, Paul had decided to sail past Ephesus to avoid spending time in the province of **Asia**, for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.

Acts 20:18, When they arrived, he said to them: “You know how I lived the whole time I was with you, from the first day I came into the province of **Asia**.”

Acts 21:27, When the seven days were nearly over, some Jews from the province of **Asia** saw Paul at the temple. They stirred up the whole crowd and seized him.

Acts 24:19, But there are some Jews from the province of **Asia**, who ought to be here before you and bring charges if they have anything against me.

Acts 27:2, We boarded a ship from Adramyttium about to sail for ports along the coast of the province of **Asia**, and we put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us.

Romans 16:5, Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of **Asia**.

1 Corinthians 16:19, The churches in the province of **Asia** send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets at their house.

2 Corinthians 1:8, We do not want you to be uninformed, brothers, about the hardships we suffered in the province of **Asia**. We were under great pressure, far beyond our ability to endure, so that we despaired even of life.

2 Timothy 1:15, You know that everyone in the province of **Asia** has deserted me, including Phygelus and Hermogenes.

1 Peter 1:1, Peter, an apostle of Jesus Christ, To God’s elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, **Asia** and Bithynia.

Revelation 1:4, John, To the seven churches in the province of **Asia**: Grace and peace to you from

him who is, and who was, and who is to come, and from the seven spirits before his throne.

Assos (Behramkale)

Assos set across Edremit Bay from Ayvalik, north of the Greek island of Lesbos and south of Troas. Illustration 49 shows the remains of the ancient city and 50 the present harbor.

Acts 20:13, We went on ahead to the ship and sailed



Illustration 49 - Temple to Athena at Assos

for **Assos**, where we were going to take Paul aboard. He had made this arrangement because he was going there on foot.

Acts 20:14, When he met us at **Assos**, we took him aboard and went on to Mitylene.

Attalia (Antalya)

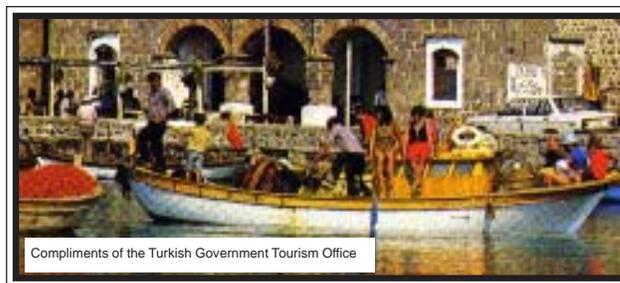


Illustration 50 - Waterfront at Assos

A coastal city of Pamphylia. The city was named for the Pergamum king Attalus II and is a natural harbor. However, the sovereignty of Pergamum did not last long and the city fell to the

pirates. The pirates were cleared from the city in 39 BCE. During the Byzantine era the city was one of importance over the Pamphylia plain. Today Antalya is an important center of tourism on the Mediterranean coast. Illustration 51 and 52 are of Attalia.

Acts 14:25, and when they had preached the word



Illustration 51 - A relief from ancient Attalia

in Perga, they went down to **Attalia**.
Acts 14:26, From **Attalia** they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed.

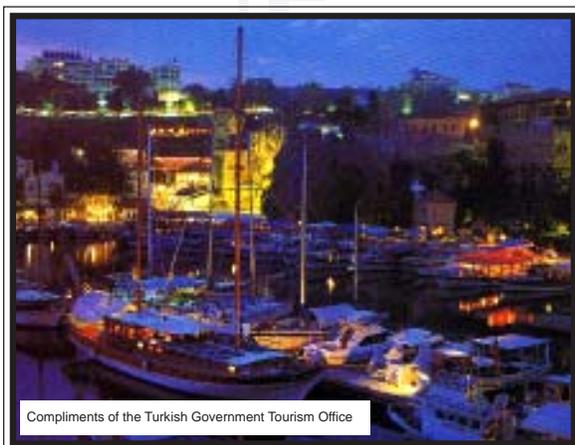


Illustration 52 - The harbor at Antalya

Bithynia

A Roman province stretching eastward from the Bosphorus straits along the Black Sea.

Acts 16:7, When they came to the border of Mysia, they tried to enter **Bithynia**, but the Spirit of Jesus would not allow them to.

1 Peter 1:1, Peter, an apostle of Jesus Christ, To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and **Bithynia**,

Cappadocia

One of the two principal Roman provinces in the central part of present day Anatolia (the other is Galatia).

Cappadocia was a principle bastion of Christianity. Illustrations 53 thru 59 show some of the underground churches in the Cappadocia region.

Acts 2:9, Parthians, Medes and Elamites; residents of Mesopotamia, Judea and **Cappadocia**, Pontus and Asia.

1 Peter 1:1, Peter, an apostle of Jesus Christ, To God's elect, strangers in the world, scattered throughout Pontus, Galatia, **Cappadocia**, Asia and Bithynia.

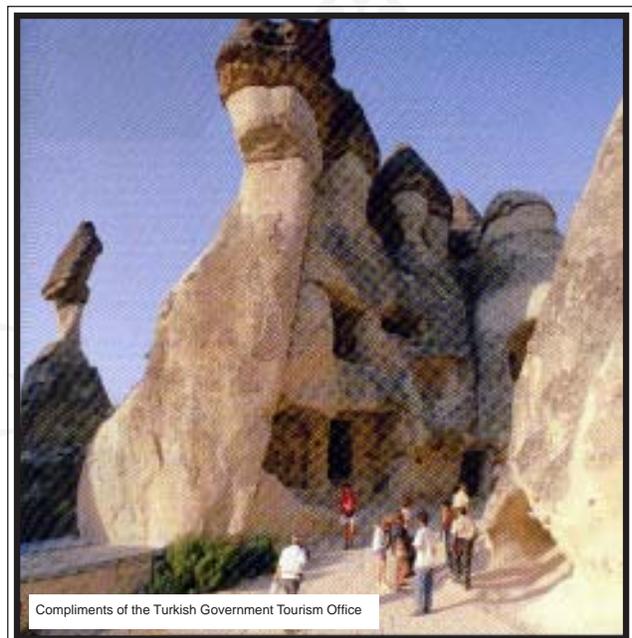


Illustration 53 - Cappadocia

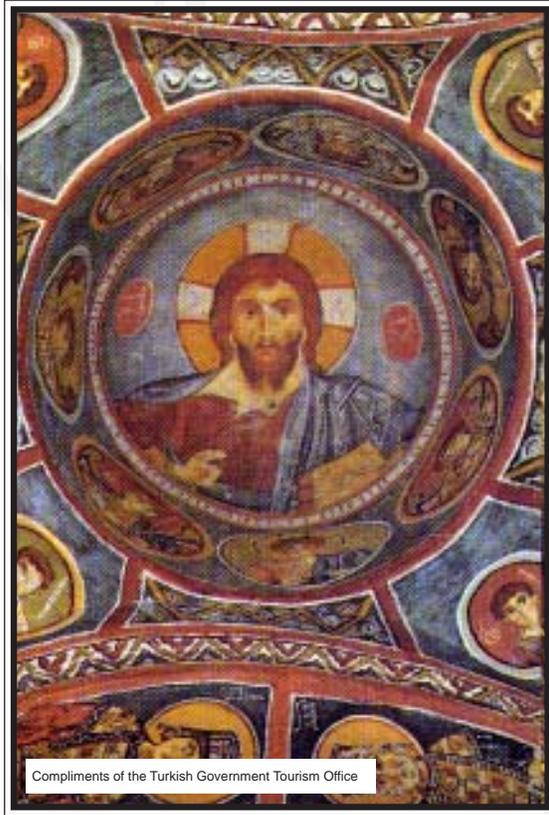


Illustration 54 - Dome of the Dark Church



Illustration 55 - The Buckle Church

Cilicia

The Roman province that Paul was from. Cilicia set east of Pamphylia along the Mediterranean coast going toward the ancient city of Antioch. Acts 6:9, Opposition arose, however, from mem-

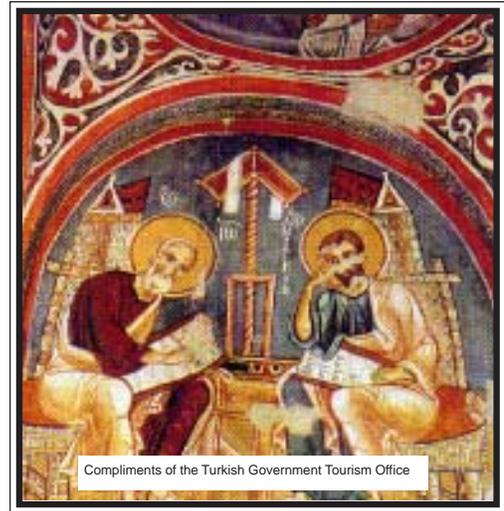


Illustration 56 - Karanlik Church

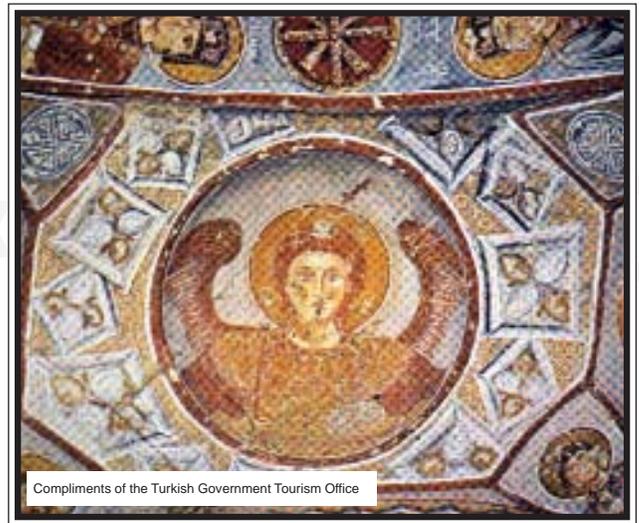


Illustration 57 - Small dome of the Elmali Church



Illustration 58 - Entrance to the Tokali Church



Illustration 59 - Jesus and the Apostles
(Tokali Church)

bers of the Synagogue of the Freedmen (as it was called)—Jews of Cyrene and Alexandria as well as the provinces of **Cilicia** and Asia. These men began to argue with Stephen,

Acts 15:23, With them they sent the following letter: The apostles and elders, your brothers, To the Gentile believers in Antioch, Syria and **Cilicia**: Greetings.

Acts 15:41, He went through Syria and **Cilicia**, strengthening the churches.

Acts 21:39, Paul answered, “I am a Jew, from Tarsus in **Cilicia**, a citizen of no ordinary city. Please let me speak to the people.”

Acts 22:3, “I am a Jew, born in Tarsus of **Cilicia**, but brought up in this city. Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today.”

Acts 23:34, The governor read the letter and asked what province he was from. Learning that he was from **Cilicia**.

Acts 27:5, When we had sailed across the open sea off the coast of **Cilicia** and Pamphylia, we landed at Myra in Lycia.

Galatians 1:21, Later I went to Syria and **Cilicia**.

Cnidus (Datça)

If I used the old names to describe the location of Cnidus it would be across the bay from Halikarnassos and on the peninsula west of Fyskos. The present names would put Datça on the peninsula that is across the bay from Bodrum and west

of Marmaris. This stop at Cnidus was made during Paul’s voyage to Rome. Illustration 60 shows the remains of the ancient city.

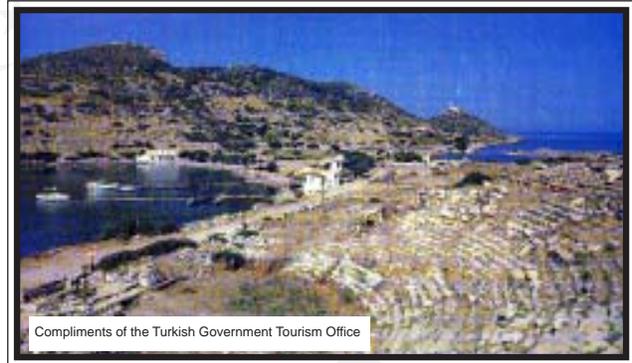


Illustration 60 - Ancient city of Cnidus

Acts 27:7, We made slow headway for many days and had difficulty arriving off **Cnidus**. When the wind did not allow us to hold our course, we sailed to the lee of Crete, opposite Salmone.

Colosse - Colossae (Honaz)

This ancient site would set almost due east of Denizli. However, to get there today you’d have to take Hwy E24 past the Pamukkale cutoff and then go toward the southeast, see map 29 .

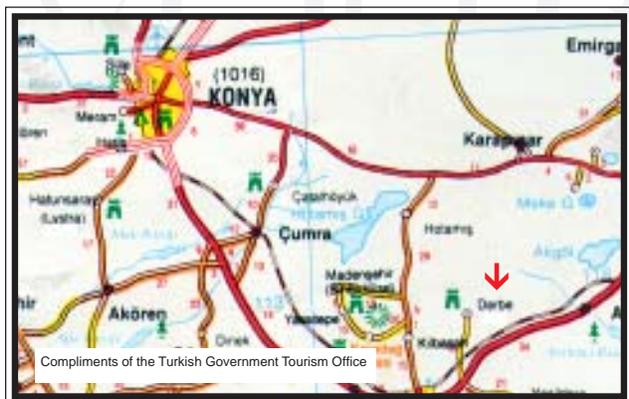


Map 29 - Location of Colosse

Colossians 1:2, To the holy and faithful brothers in Christ at **Colosse**: Grace and peace to you from God our Father.

Derbe (Kerti Huyuk)

The present village sets southeast of Konya and is shown on map 30.



Map 30 - Location of Derbe

Acts 14:6, But they found out about it and fled to the Lycaonian cities of Lystra and **Derbe** and to the surrounding country.

Acts 14:20, But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for **Derbe**.

Acts 16:1, He came to **Derbe** and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek.

Acts 20:4, He was accompanied by Sopater son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from **Derbe**, Timothy also, and Tychicus and Trophimus from the province of Asia.

Ephesus (Efes)

Much could be written about Ephesus, and much has been written about this capital city of the Roman province of Asia. Illustrations 61 thru 65 show the grandeur of ancient Ephesus. Once a great coastal port of Ionia and the home of the goddess Artemis Ephesia whom Paul caused such a fuss about and had to leave. Ephesus was the later home of the Apostle John and Mary, the mother of Jesus, according to several references, including the notes of the ecumenical council of 431.

Artemis Ephesia was the mother goddess and

acquired her form as an extremely fertile woman at the hands of the Çatalhöyük people. She was the mother of everything, she was the most powerful being and she ruled everything. Her influence spread to the four corners of Anatolia, then to Mesopotamia, Egypt, Arabia and even to Scandinavia.

Through Paul, Christianity was established at Ephesus, however it was through John that this ministry continued and spread with John becoming the Old Man of Ephesus. The remains of both the Church of the Virgin Mary, or Council Church, and the Basilica of St. John still stand today as a testament to this period in our Christian heritage.

If you agree with the notes of the Ecumenical Council of 431 and accept that Mary traveled with St. John to Ephesus than you must stop to see the house that sets at the top of Mt. Nightingale claimed to be the house John built for Mary and was her last home in this life.



Illustration 61 - Grand theater at Ephesus

Acts 18:19, They arrived at **Ephesus**, where Paul left Priscilla and Aquila. He himself went into the



Illustration 62 - The Celsus Library

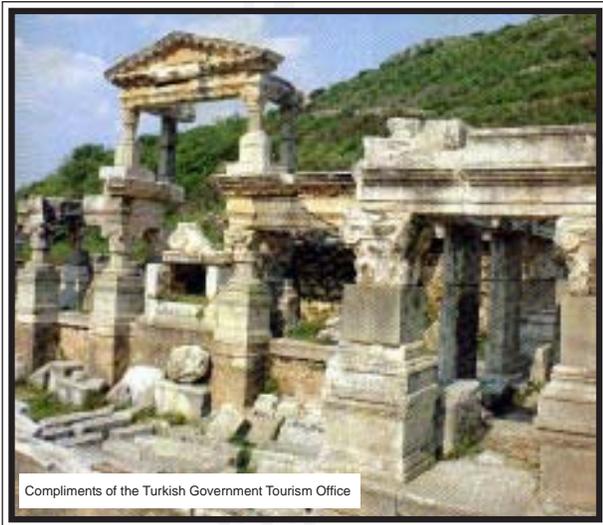


Illustration 63 - Trajan's Fountain

synagogue and reasoned with the Jews.

Acts 18:21, But as he left, he promised, "I will come back if it is God's will." Then he set sail from **Ephesus**.

Acts 18:24, Meanwhile a Jew named Apollos, a native of Alexandria, came to **Ephesus**. He was a learned man, with a thorough knowledge of the Scriptures.

Acts 19:1, While Apollos was at Corinth, Paul took the road through the interior and arrived at **Ephesus**. There he found some disciples.

Acts 19:17, When this became known to the Jews and Greeks living in **Ephesus**, they were all seized with fear, and the name of the Lord Jesus was held in high honor.

Acts 19:26, And you see and hear how this fellow



Illustration 64 - House of the Virgin Mary

Paul has convinced and led astray large numbers of people here in **Ephesus** and in practically the whole province of Asia. He says that man-made gods are no gods at all.

Acts 19:35, The city clerk quieted the crowd and said: "Men of **Ephesus**, doesn't all the world know that the city of **Ephesus** is the guardian of the temple of the great Artemis and of her image, which fell from heaven? "

Acts 20:16, Paul had decided to sail past **Ephesus** to avoid spending time in the province of Asia, for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.

Acts 20:17, From Miletus, Paul sent to **Ephesus** for the elders of the church.

1 Corinthians 15:32, If I fought wild beasts in **Ephesus** for merely human reasons, what have I gained? If the dead are not raised, "Let us eat and drink, for tomorrow we die."

1 Corinthians 16:8, But I will stay on at **Ephesus**

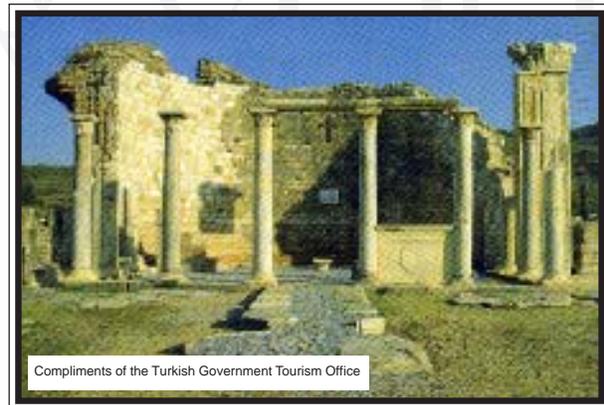


Illustration 65 - Church of the Virgin Mary

until Pentecost,

Ephesians 1:1, Paul, an apostle of Christ Jesus by the will of God, To the saints in **Ephesus**, the faithful in Christ Jesus.

1 Timothy 1:3, As I urged you when I went into Macedonia, stay there in **Ephesus** so that you may command certain men not to teach false doctrines any longer.

2 Timothy 1:18, May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in **Ephesus**.

2 Timothy 4:12, I sent Tychicus to **Ephesus**. Revelation 1:11, Which said: “Write on a scroll what you see and send it to the seven churches: to **Ephesus**, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.” Revelation 2:1, To the angel of the church in **Ephesus** write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands:

Galatia

The other important Roman province in central Anatolia (the other being Cappadocia). Such an important region for Christianity that Paul wrote a letter to those in this region.

Acts 16:6, Paul and his companions traveled throughout the region of Phrygia and **Galatia**, having been kept by the Holy Spirit from preaching the word in the province of Asia.

Acts 18:23, After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of **Galatia** and Phrygia, strengthening all the disciples.

Galatians 1:2, and all the brothers with me, To the churches in **Galatia**.

2 Timothy 4:10, for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to **Galatia**, and Titus to Dalmatia.

1 Peter 1:1, Peter, an apostle of Jesus Christ, To God’s elect, strangers in the world, scattered throughout Pontus, **Galatia**, Cappadocia, Asia and Bithynia,

Hierapolis (Pamukkale)

Oh! What a wonderful tourist attraction Pamukkale is. The history of this place is almost as great as that of Ephesus. Pamukkale means Cotton Castle and that is just what this is. The thermal springs around Pamukkale have not only created the beautiful pools and calcium formations but have been a health spa to many peoples for centuries. Illustration 66 is the theater at Hierapolis

and illustration 67 shows the calcium formations that gives the locale the current name of Pamukkale (Cotton Castle).

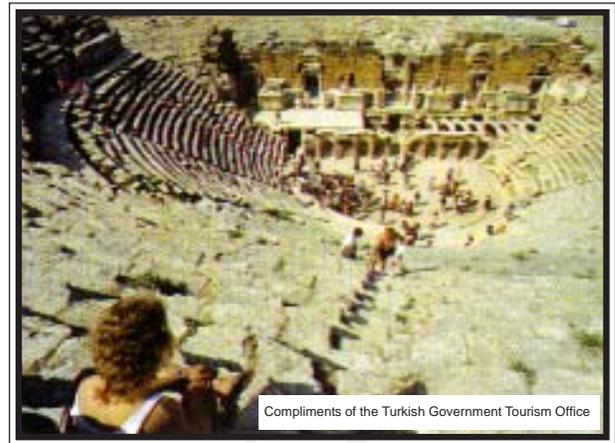


Illustration 66 - Theater at Hierapolis

One of the important points that Hierapolis holds within the spread of Christianity is that this is the city where the Apostle Phillip was killed. The remains of the church of St. Phillip still stands today.



Illustration 67 - Calcium formations at Pamukkale

Colossians 4:13, I vouch for him that he is working hard for you and for those at Laodicea and **Hierapolis**.

Iconium (Konya)

Things have changed around Iconium since Paul's time. We'd most likely call the city Konya and the most interesting change would be the Whirling Dervishes and the history of Mevlana around town. Illustration 68 is Mevlana's Mausoleum, Illustration 69 shows the Whirling Dervishes and Illustration 70 shows a relief of Heracles from ancient Iconium.

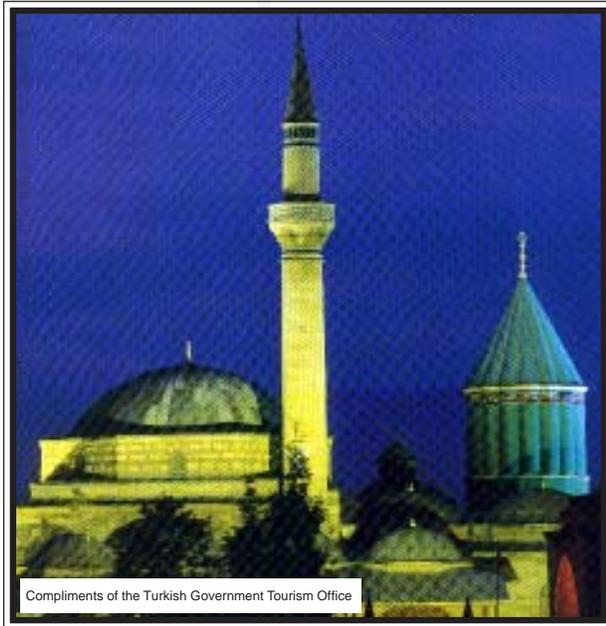


Illustration 68 - Mevlana's Mausoleum



Illustration 69 - Whirling Dervishes



Illustration 70 - Heracles killing a lion

Acts 13:51, So they shook the dust from their feet in protest against them and went to **Iconium**.

Acts 14:1, At **Iconium** Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed.

Acts 14:19, Then some Jews came from Antioch and **Iconium** and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead.

Acts 14:21, They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, **Iconium** and Antioch.

Acts 16:2, The brothers at Lystra and **Iconium** spoke well of him.

2 Timothy 3:11, persecutions, sufferings—what kinds of things happened to me in Antioch, **Iconium** and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them.

Laodicea (Eskihisar)

Laodicea's location is shown on map 31

Colossians 2:1, I want you to know how much I am struggling for you and for those at **Laodicea**, and for all who have not met me personally.

Colossians 4:13, I vouch for him that he is working hard for you and for those at **Laodicea** and Hierapolis.

Colossians 4:15, Give my greetings to the brothers at **Laodicea**, and to Nympha and the church in her house.

Colossians 4:16, After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from



Map 31 - Location of Laodicea

Laodicea.

Revelation 1:11, Which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and **Laodicea**.”

Revelation 3:14, “To the angel of the church in **Laodicea** write: These are the words of the Amen, the faithful and true witness, the ruler of God’s creation.”

Lycaonia

Acts 14:6 KJV, They were ware of it, and fled unto Lystra and Derbe, cities of **Lycaonia**, and unto the region that lieth round about.

Acts 14:11 KJV, And when the people saw what Paul had done, they lifted up their voices, saying in the speech of **Lycaonia**, The gods are come down to us in the likeness of men.

Lycia

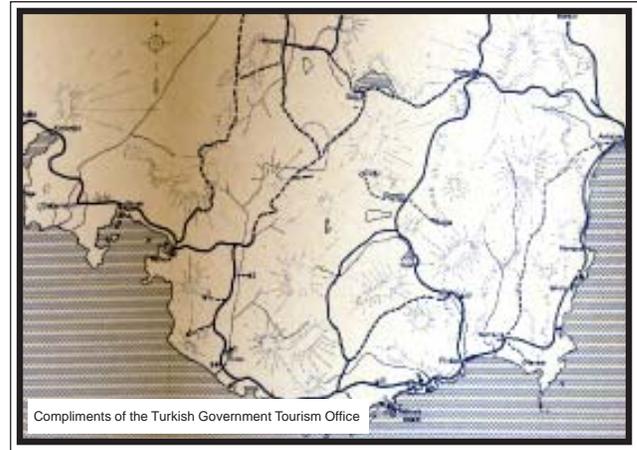
Map 32 shows the location of Lycia.

Acts 27:5, When we had sailed across the open sea off the coast of Cilicia and Pamphylia, we landed at Myra in **Lycia**.

Lystra (Zoldera)

Map 33 shows the location of Lystra.

Acts 14:6, But they found out about it and fled to the Lycaonian cities of **Lystra** and Derbe and to



Map 32 - Location of Lycia

the surrounding country.

Acts 14:8, In **Lystra** there sat a man crippled in his feet, who was lame from birth and had never walked.

Acts 14:21, They preached the good news in that city and won a large number of disciples. Then they returned to **Lystra**, Iconium and Antioch.

Acts 16:1, He came to Derbe and then to **Lystra**, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek.

Acts 16:2, The brothers at **Lystra** and Iconium spoke well of him.

2 Timothy 3:11, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and **Lystra**, the persecutions I endured. Yet the Lord rescued me from all of them.



Map 33 - Location of Lystra

Miletus (Balat)

Illustrations 71 through 73 show the ancient city of Miletus. Miletus set on the coast of the province of Asia and was the place Paul arrived at and called the elders from Ephesus on his return to Jerusalem.

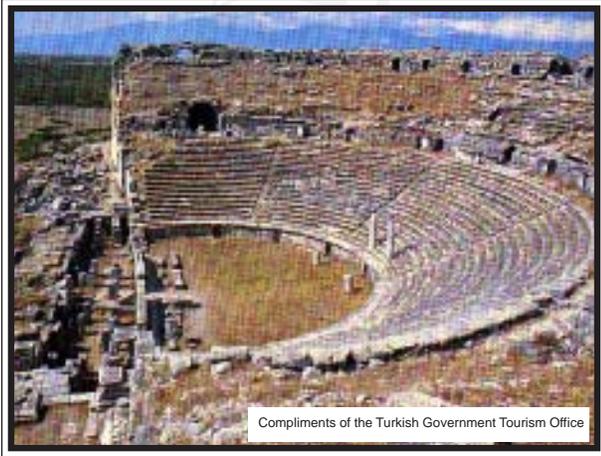


Illustration 71 - Theater at Miletus

Acts 20:15, The next day we set sail from there and arrived off Kios. The day after that we crossed over to Samos, and on the following day arrived at

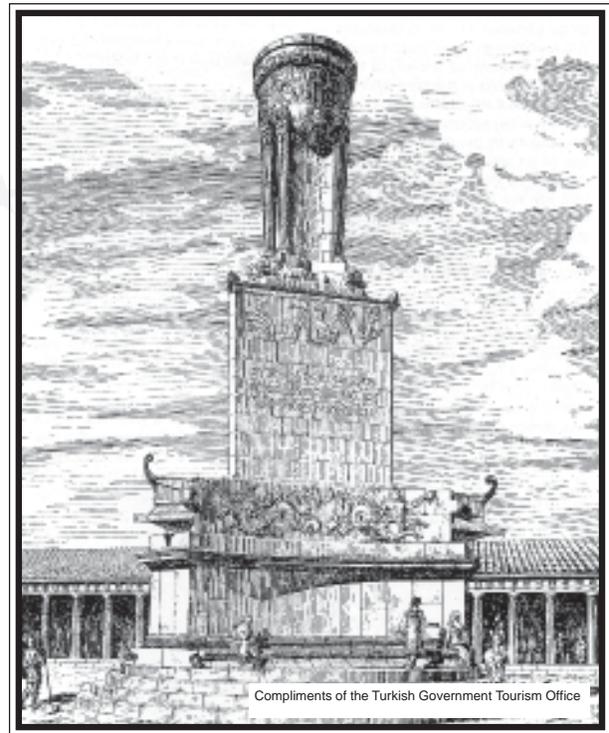


Illustration 73 - The Harbor Monument

Miletus.

Acts 20:17, From **Miletus**, Paul sent to Ephesus for the elders of the church.

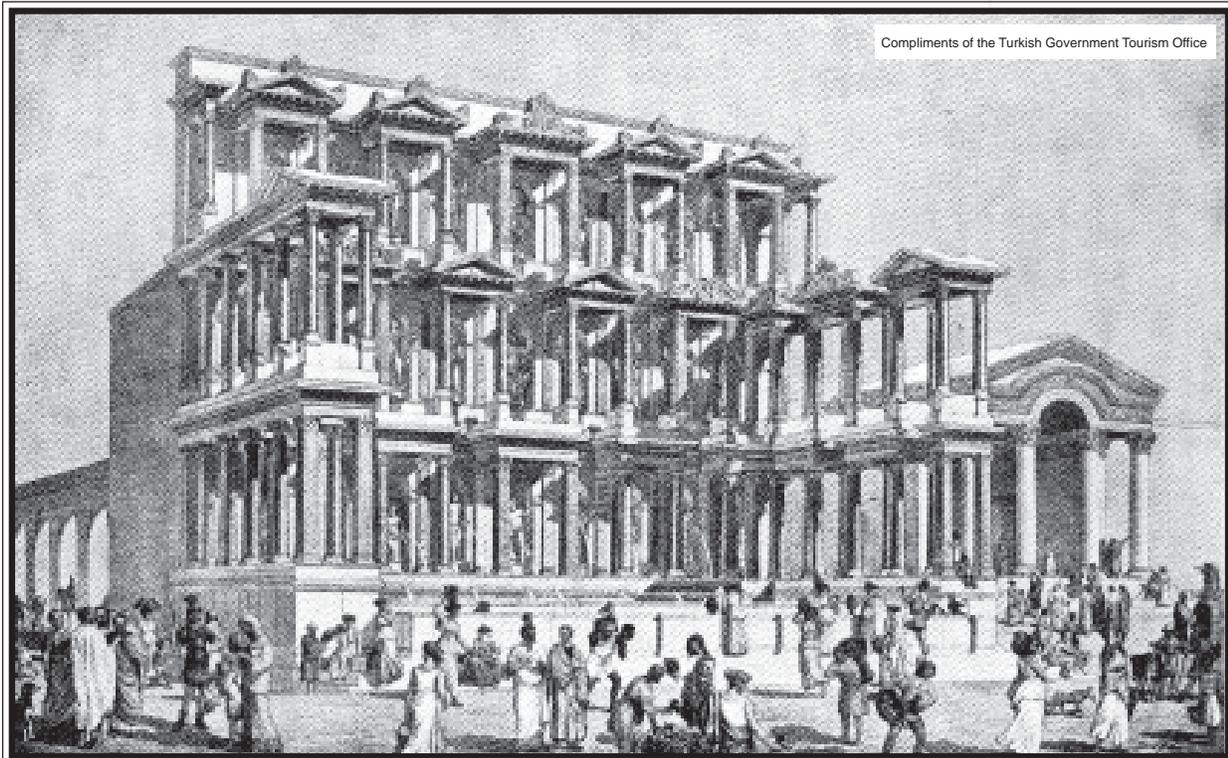


Illustration 72 - Monumental Fountain

2 Timothy 4:20, Erastus stayed in Corinth, and I left Trophimus sick in **Miletus**.

The following verse is taken from the KJV for comparison to that above.

2 Timothy 4:20 (KJV) Erastus abode at Corinth; but Trophimus have I left at **Miletium** sick.

Myra (Dembre)

Illustration 74 shows a tomb at Myra and 75 shows the theater.

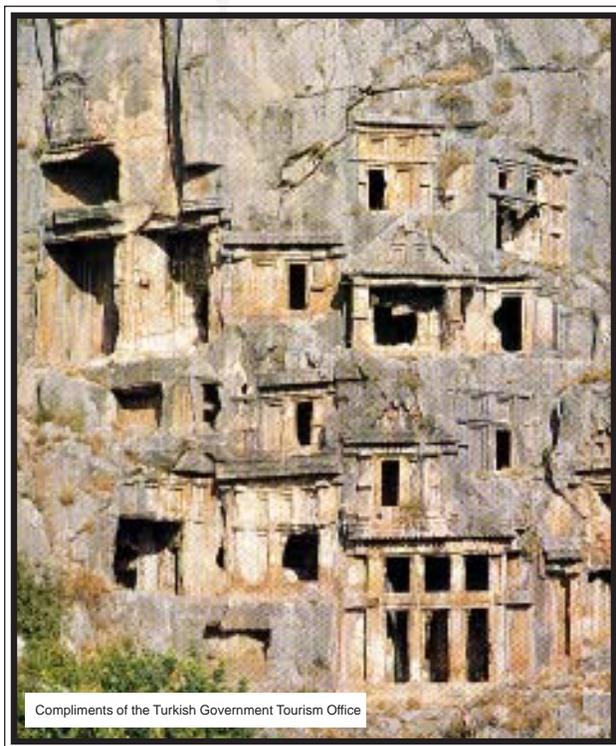


Illustration 74 - Tombs at Myra

Acts 27:5, When we had sailed across the open sea off the coast of Cilicia and Pamphylia, we landed at **Myra** in Lycia.

Mysia

Acts 16:7, When they came to the border of **Mysia**, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to.

Acts 16:8, So they passed by **Mysia** and went down to Troas.



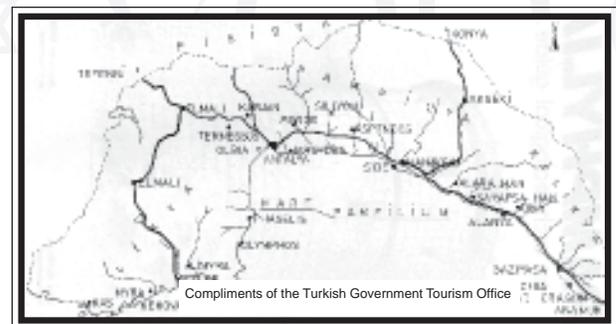
Illustration 75 - Theater at Myra

Pacatiana

1 Timothy (final footnote) (KJV) The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia **Pacatiana**.

Pamphylia

Map 34 - Shows the location of Pamphylia.



Map 34 - Location of Pamphylia

Acts 2:10, Phrygia and **Pamphylia**, Egypt and the parts of Libya near Cyrene; visitors from Rome.

Acts 13:13, From Paphos, Paul and his companions sailed to Perga in **Pamphylia**, where John left them to return to Jerusalem.

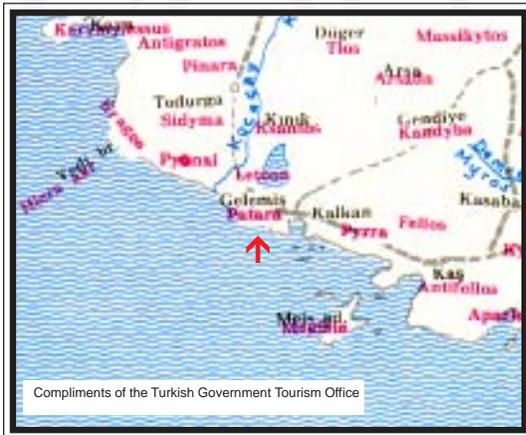
Acts 14:24, After going through Pisidia, they came into **Pamphylia**,

Acts 15:38, But Paul did not think it wise to take him, because he had deserted them in **Pamphylia** and had not continued with them in the work.

Acts 27:5, When we had sailed across the open sea off the coast of Cilicia and **Pamphylia**, we landed at Myra in Lycia.

Patara (Gelemis)

Map 35 shows the location of Patara.



Map 35 - Location of Patara

Acts 21:1, After we had torn ourselves away from them, we put out to sea and sailed straight to Cos. The next day we went to Rhodes and from there to **Patara**.

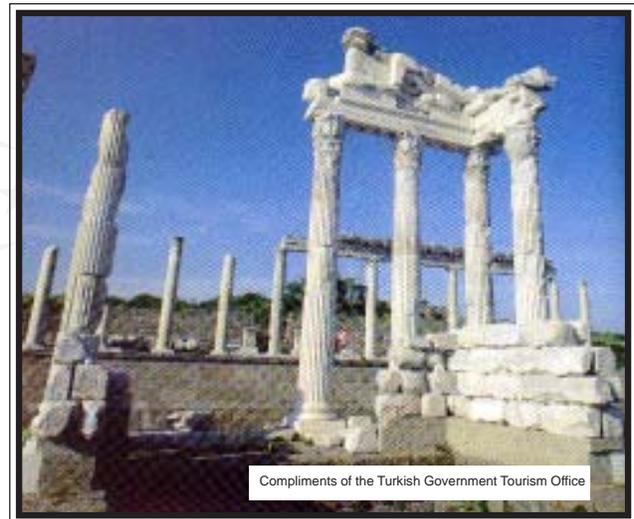


Illustration 77 - A temple at Pergamum

Illustration 77 shows a temple in the city of Pergamun (Pergamon). Illustration 78 is the theater at Pergamun. Illustration 79 shows modern day visitors to ancient Pergamun and Illustration 80 gives a panorama of the size of the city.

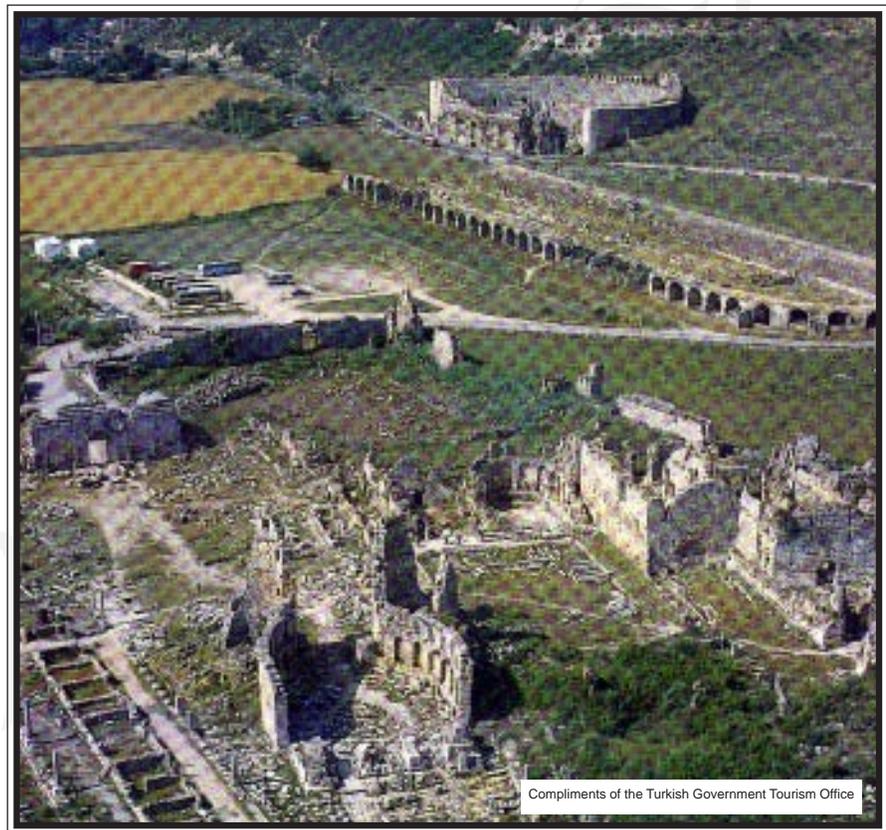
Revelation 1:11, Which said: "Write on a scroll

Perga (Murtana and also Perge)

Illustration 76 shows ancient Perge.

Acts 13:13, From Paphos, Paul and his companions sailed to **Perga** in Pamphylia, where John left them to return to Jerusalem.

Acts 13:14, From **Perga** they went on to Pisidian Antioch. On the Sabbath they entered the synagogue and sat down. Acts 14:25, and when they had preached the word in **Perga**, they went down to Attalia.



Pergamum (Bergama)

Illustration 76 - Ancient Perge

Philadelphia (Alashehir)

Map 36 identifies the location of Philadelphia.

Revelation 1:11, Which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, **Pergamum**, Thyatira, Sardis, **Philadelphia** and Laodicea.”

Revelation 3:7, “To the angel of the church in **Philadelphia** write: These are the words of him



Illustration 78 - Theater at Pergamum

what you see and send it to the seven churches: to Ephesus, Smyrna, **Pergamum**, Thyatira, Sardis, Philadelphia and Laodicea.”

Revelation 2:12, “To the angel of the church in **Pergamum** write: These are the words of him who has the sharp, double-edged sword.”

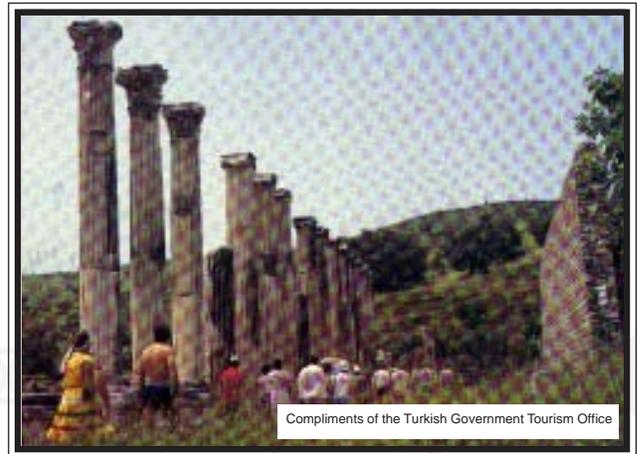


Illustration 79 - Modern day visitors to Pergamum

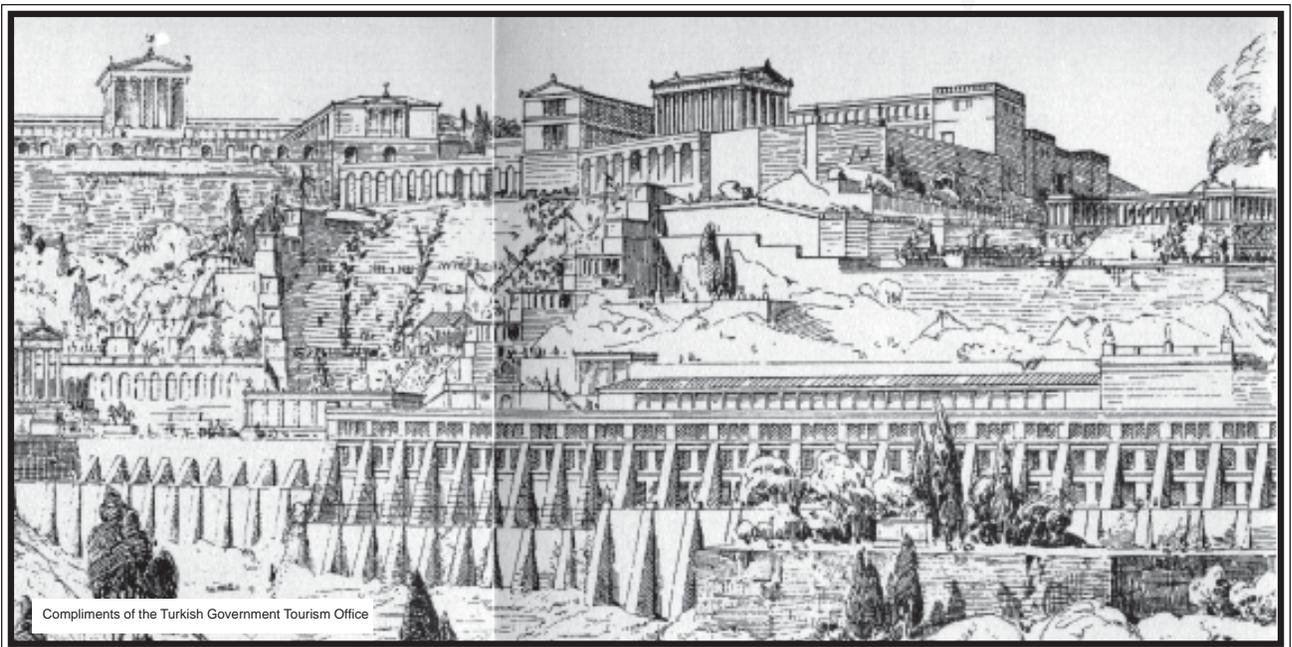


Illustration 80 - Panorama of Pergamum



Map 36 - Location of Philadelphia

who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.”

Phrygia

Acts 2:10, **Phrygia** and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome.

Acts 16:6, Paul and his companions traveled throughout the region of **Phrygia** and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia.

Acts 18:23, After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of Galatia and **Phrygia**, strengthening all the disciples.

Pisidian Antioch (Yalvaç)

Illustration 81 shows the aqueduct that ran from the Taurus mountains that were part of the system



Illustration 81 - Aqueduct to Yalvaç

that Francis V. J. Arundell found in 1833 to locate ancient Pisidian Antioch and Illustration 82 shows part of the ancient city.

Acts 13:14, From Perga they went on to **Pisidian**

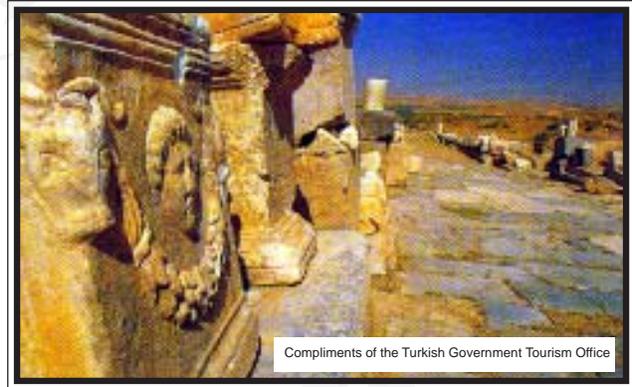


Illustration 82 - Pisidian Antioch

Antioch. On the Sabbath they entered the synagogue and sat down.

Acts 14:19, Then some Jews came from **Antioch** and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead.

Acts 14:21, They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and **Antioch.**

2 Timothy 3:11, persecutions, sufferings—what kinds of things happened to me in **Antioch**, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them.

Pontus

Acts 2:9, Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, **Pontus** and Asia.

Acts 18:2, There he met a Jew named Aquila, a native of **Pontus**, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them.

1 Peter 1:1, Peter, an apostle of Jesus Christ, To God’s elect, strangers in the world, scattered throughout **Pontus**, Galatia, Cappadocia, Asia and Bithynia.

Sardis (Sart)

In many of the writings of Paul there is the reference that he went to the synagogue to teach about Jesus. Illustration 83 shows the synagogue at Sardis. Illustration 84 is not identified as such but looks like a Library or a temple. Illustration 85 is another temple at Sardis.

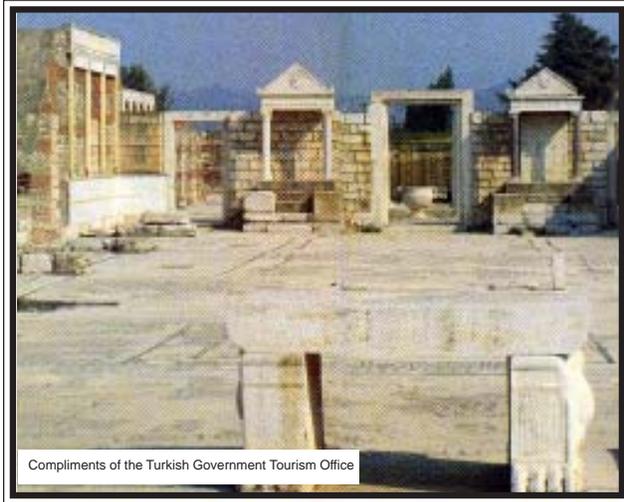


Illustration 83 - Synagogue at Sardis

Revelation 1:11, Which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, **Sardis**, Philadelphia and Laodicea.”

Revelation 3:1, “To the angel of the church in **Sardis** write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive,



Illustration 84 - Library at Sardis

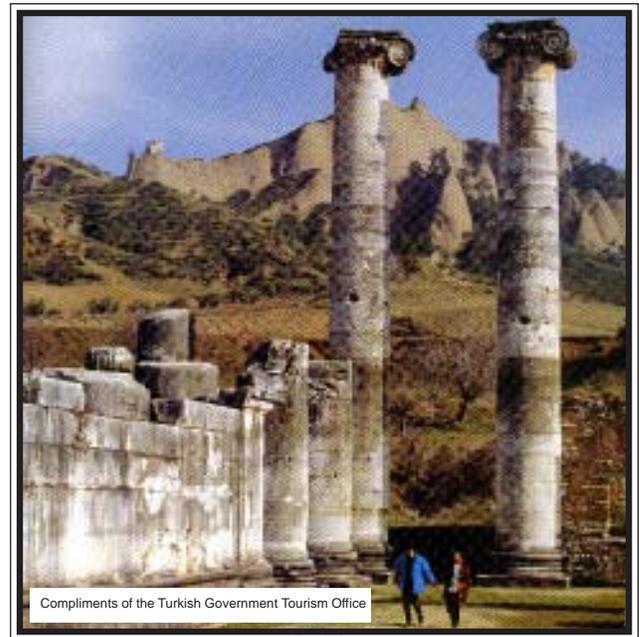


Illustration 85 - Temple at Sardis

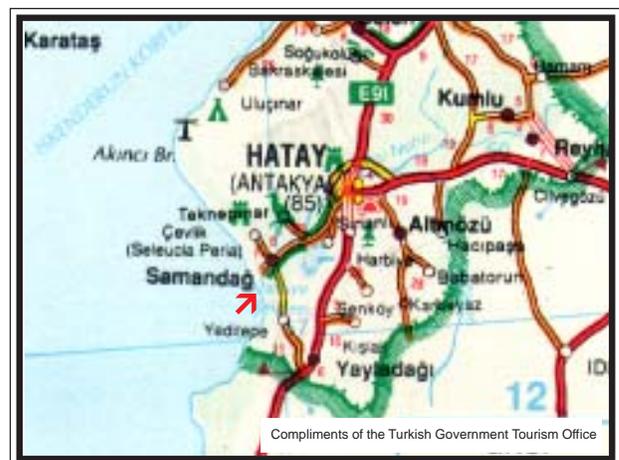
but you are dead.”

Revelation 3:4, Yet you have a few people in **Sardis** who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.

Seleucia (Silifke)

Seleucia was the port city that Paul sailed from when he left Antioch. Map 37 shows the city’s location.

Acts 13:4, The two of them, sent on their way by



Map 37 - Location of Seleucia

the Holy Spirit, went down to **Seleucia** and sailed from there to Cyprus. again.”

Smyrna (Izmir)

Illustration 86 shows the Archeological Museum at Izmir and Illustration 87 shows the agora of ancient Smyrna.

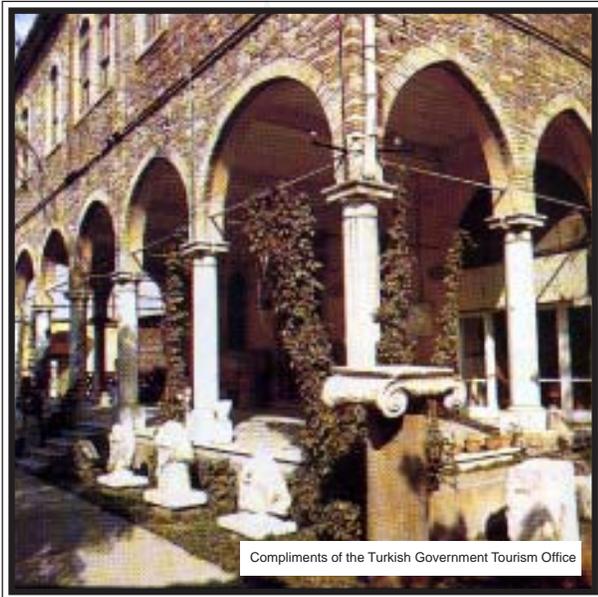


Illustration 86 - Archeological Museum at Izmir

Revelation 1:11, Which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, **Smyrna**, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.”

Revelation 2:8, “To the angel of the church in **Smyrna** write: These are the words of him who is the First and the Last, who died and came to life



Illustration 87 - Agora of ancient Smyrna

Tarsus

Cleopatra’s Gate at Tarsus is shown in illustration 88.



Illustration 88 - Cleopatra’s Gate at Tarsus

Acts 9:11, The Lord told him, “Go to the house of Judas on Straight Street and ask for a man from **Tarsus** named Saul, for he is praying.

Acts 9:30, When the brothers learned of this, they took him down to Caesarea and sent him off to **Tarsus**.

Acts 11:25, Then Barnabas went to **Tarsus** to look for Saul.

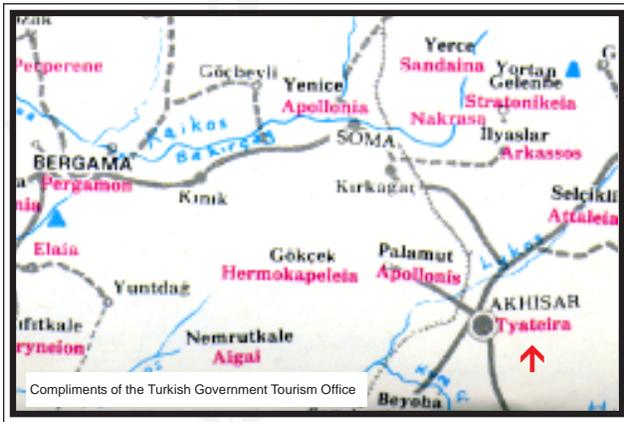
Acts 21:39, Paul answered, “I am a Jew, from **Tarsus** in Cilicia, a citizen of no ordinary city. Please let me speak to the people.”

Acts 22:3, “I am a Jew, born in **Tarsus** of Cilicia, but brought up in this city. Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today.”

Thyatira (Akhisar)

It’s interesting to note that Paul’s first convert on the European continent, i.e., in Greece, was a dealer in purple cloth that came from Thyatira in Asia. Map 38 shows the location of Thyatira.

Acts 16:14, One of those listening was a woman



Map 38 - Location of Thyatira

named Lydia, a dealer in purple cloth from the city of **Thyatira**, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.

Revelation 1:11, Which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, **Thyatira**, Sardis, Philadelphia and Laodicea."

Revelation 2:18, "To the angel of the church in **Thyatira** write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze."

Revelation 2:24, Now I say to the rest of you in **Thyatira**, to you who do not hold to her teaching and have not learned Satan's so-called deep secrets (I will not impose any other burden on you).

Troas (Eskistanbul)

Ancient Troy is another way of understanding Troas. One of the most famous items of Troy's history is the wooden horse depicted in illustration 70.

Acts 16:8, So they passed by Mysia and went down to **Troas**.

Acts 16:11, From **Troas** we put out to sea and sailed straight for Samothrace, and the next day on to Neapolis.

Acts 20:5, These men went on ahead and waited for us at **Troas**.

Acts 20:6, But we sailed from Philippi after the Feast of Unleavened Bread, and five days later



Illustration 89 - Wooden horse of Troy (Troas)

joined the others at **Troas**, where we stayed seven days.

2 Corinthians 2:12, Now when I went to **Troas** to preach the gospel of Christ and found that the Lord had opened a door for me.

2 Timothy 4:13, When you come, bring the cloak that I left with Carpus at **Troas**, and my scrolls, especially the parchments.

Cyprus

Our journey through the forgotten Holy land would not be complete unless we included something pertaining to the island of Cyprus.

Acts 13:4, The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to **Cyprus**.

Salamis

The city Paul arrived at upon reaching Cyprus.

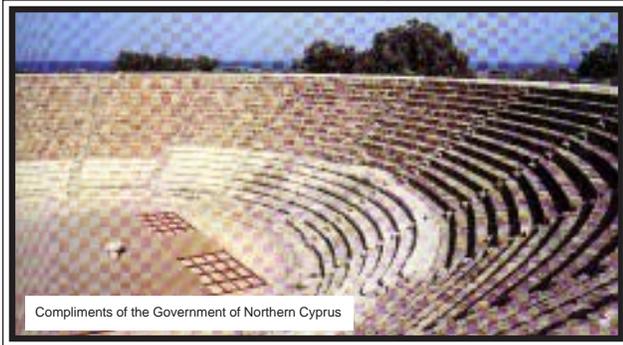


Illustration 90 - Theater at Salamis

Illustration 90 and 91 show Salamis.

Acts 13:5, When they arrived at **Salamis**, they pro-



Illustration 91 - Ruins of Salamis

claimed the word of God in the Jewish synagogues. John was with them as their helper.

Paphos

The other city mentioned on the island of Cyprus. We do need to notice something very important in verse 6 below. Notice that it says they traveled the whole island and did not travel a straight line as most maps of Paul's first journey would have you believe. Illustrations 91 through 93 are icon paintings showing some of the very people we are talking about.

Acts 13:6, They traveled through the whole island until they came to **Paphos**. There they met a Jewish sorcerer and false prophet named Bar-Jesus,



Illustration 92 - St. John and St. Luke

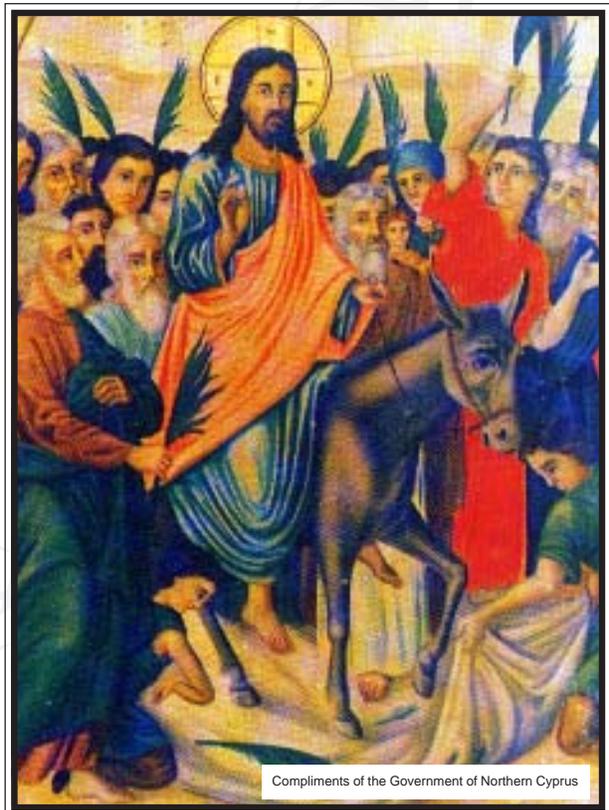
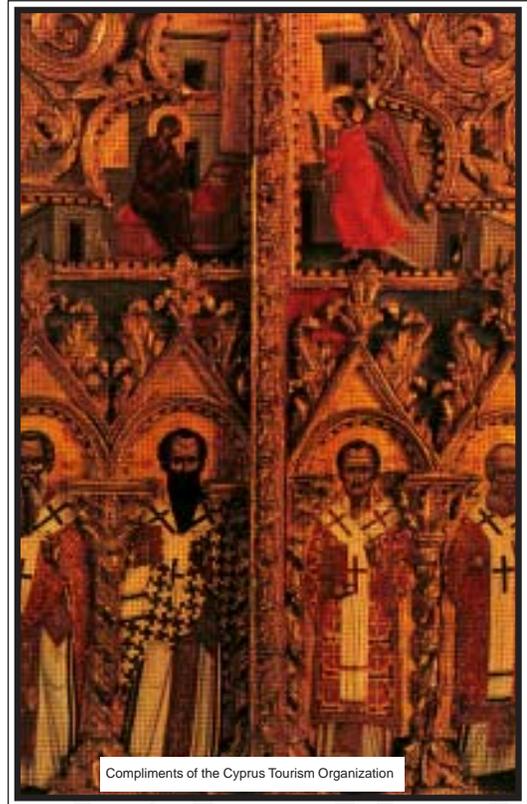


Illustration 93 - Jesus entering Jerusalem



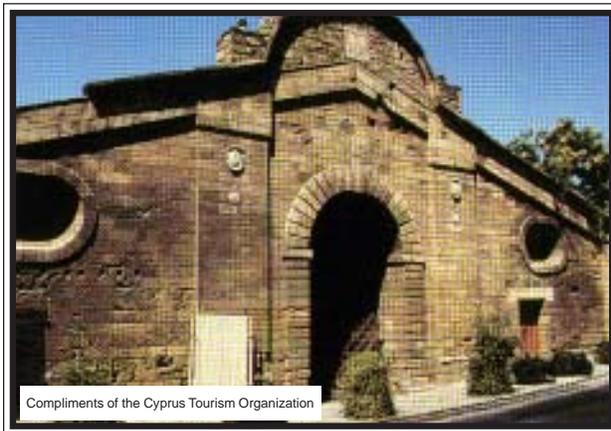
Compliments of the Government of Northern Cyprus

Illustration 94 - The Apostle Paul



Compliments of the Cyprus Tourism Organization

Illustration 97 - Icons at the Byzantine Museum in Nicosia



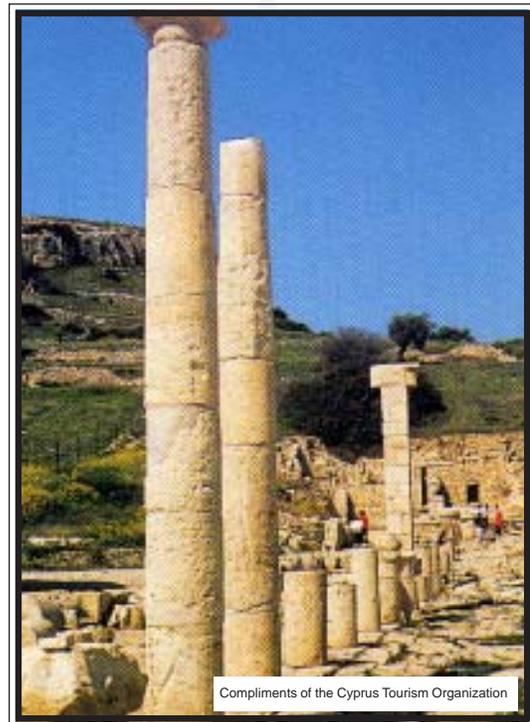
Compliments of the Cyprus Tourism Organization

Illustration 95 - Farmagusta Gate at Nicosia



Compliments of the Cyprus Tourism Organization

Illustration 96 - Theater at Kourion, 2nd century BC



Compliments of the Cyprus Tourism Organization

Illustration 98 - Ancient site of Amathous

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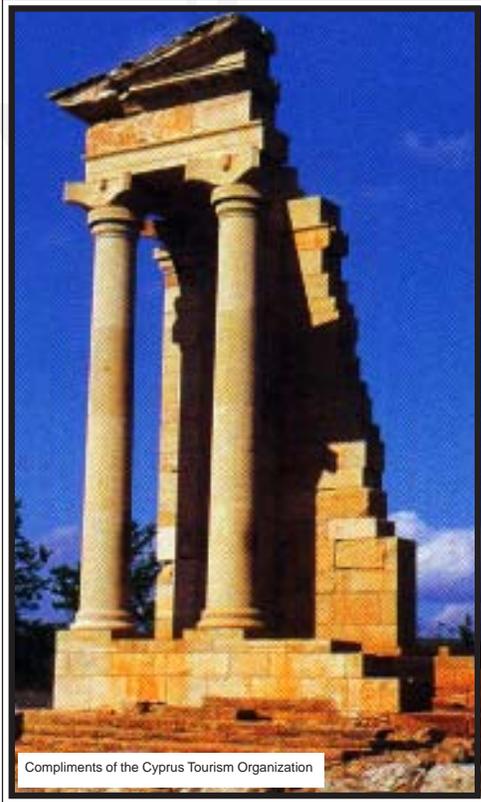


Illustration 99 - Temple of Appollo near Limassol

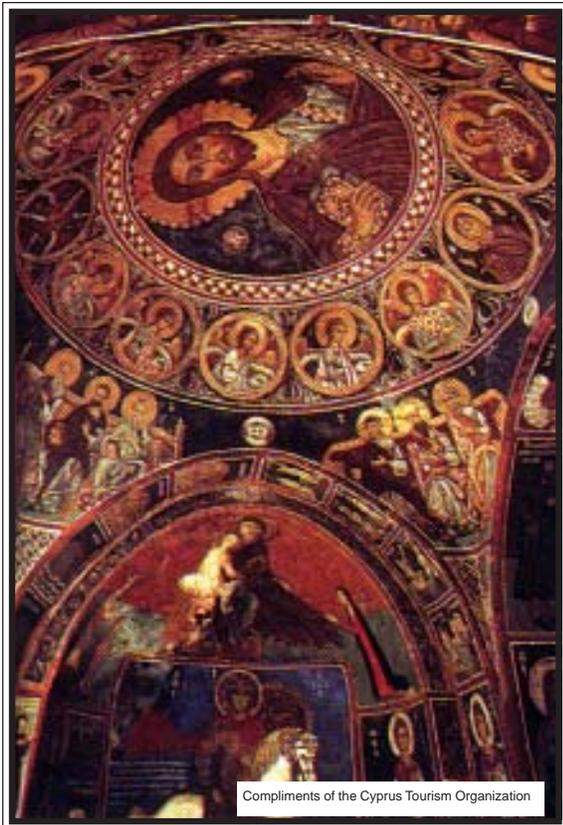


Illustration 100 - 12th Century Byzantine mural at Asinou Church



Illustration 101 - Saranta Kolones,
13th Century castle, Kato Pafos

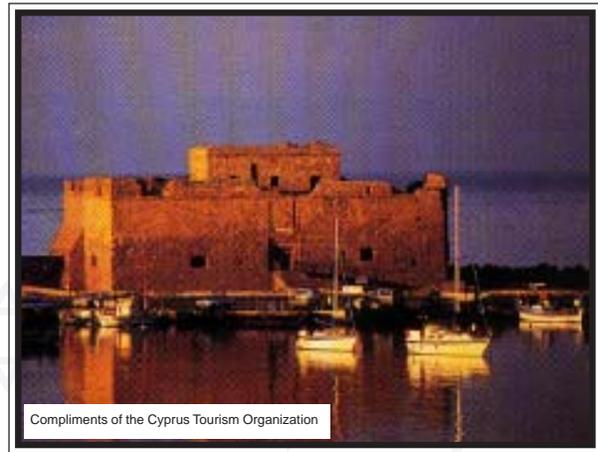


Illustration 102 - Pafos Medieval Fort

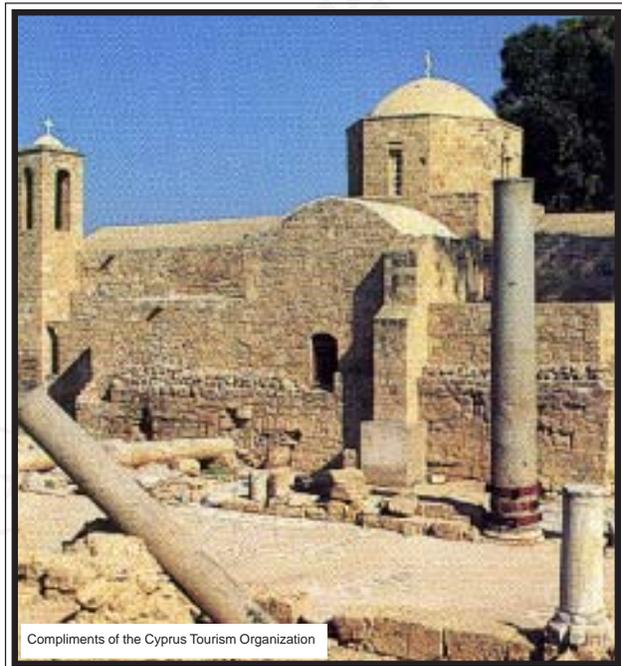
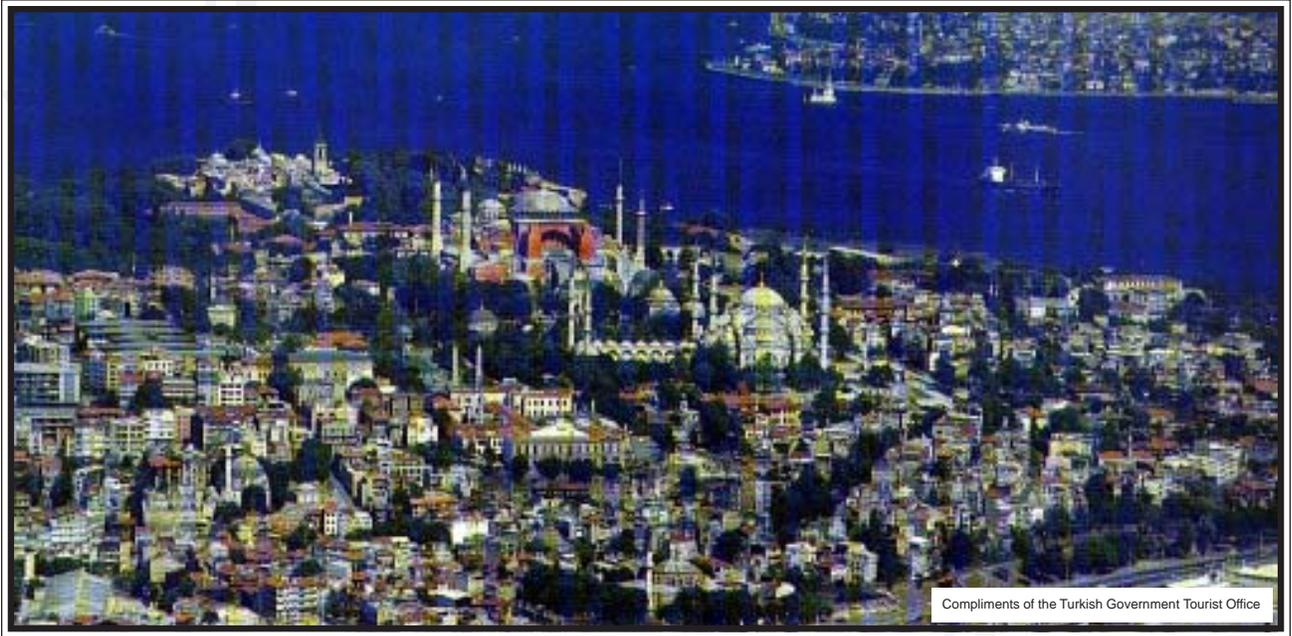


Illustration 103 - St. Paul's Pillar at Kato Pafos



Our cover city, now all grown up. We know this city today as **Istanbul**. This is a ridge line going across the city with the Blue Mosque, Saint Sophia and Topkapi Palace as the three large distinct buildings.



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SUMMARY

While no summation is needed for this book there are several things that I'd like to say in bringing this work to a close. The knowledge has been recorded and passed to you the reader. I can only pray that you now understand the reasons that I made some of my statements at the beginning of this work. I also pray that you have a different feeling toward Turkey and your Christian heritage. Finally, I'd like to make one final comparison. The United States is considered a modern day melting pot of peoples. Asia (Anatolia) was a melting pot of peoples in days gone by from the Indo-European peoples, to the influences from Mesopotamia and the powers that ruled over the land from places both east and west, to the blending of peoples under the Ottomans.

Greece had a strong influence of culture, language and thought throughout the Mediterranean region. Greek culture, and especially Greek people, can state that they are brothers to many along the coast of the sea. Today political ideology does indeed place these people as brothers; brothers who are fighting against each other. Consider the first journey of Paul from Antioch to Cyprus, across the island and then to the Turkish coast. For Paul to make that journey today would require the support, cooperation and approval of three governments and the United Nations. Unrest, superstition, and cultural attitudes have been passed from

generation to generation to the point that the truth Paul, John and Peter gave to the peoples of Turkey and Greece no longer seems to apply.

Brothers, isn't that term interesting? We have lost sight that we are all God's creation. We are now even fighting between ourselves as to who is God's children and who is to be excluded. In this work and those to follow, I will freely give the knowledge that God has blessed me to possess. I will do everything in my God given ability to get mankind to look at each other. I will make every effort to have the Christian see the Moslem and the Moslem to see the Christian. I understand now that there is no way that the two will ever *love* one another. That is evident by both Biblical and Qur-án text. However, we do exist on the same ball in space and do breath the same air, so why is it we must continue with the hatred and bias? Why can't we at least try to understand one another? There is no manner known that every Christian will revert to Islam and no manner by which every Moslem will become a Christian. Why can't we accept the fact that even God himself said that He would use us as He choose and it will remain with the Holy Spirit to convince any individual of what they believe or do not believe.

May God's will be done.



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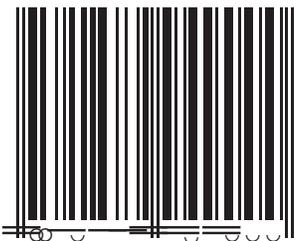


Controversial - but Knows Truth

In my opinion Charles E. Darnell is an extremely knowledgeable, brilliant man who probably knows as much, if not more, about the Bible as most Biblical professors. Unique in his blending of the historical and Biblical. Probably too much religion for the historian and too much history for the religious. Too much Muhammad for the Christian and too much Jesus for the Moslem. Too conservative for the liberal and too liberal for the conservative.

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