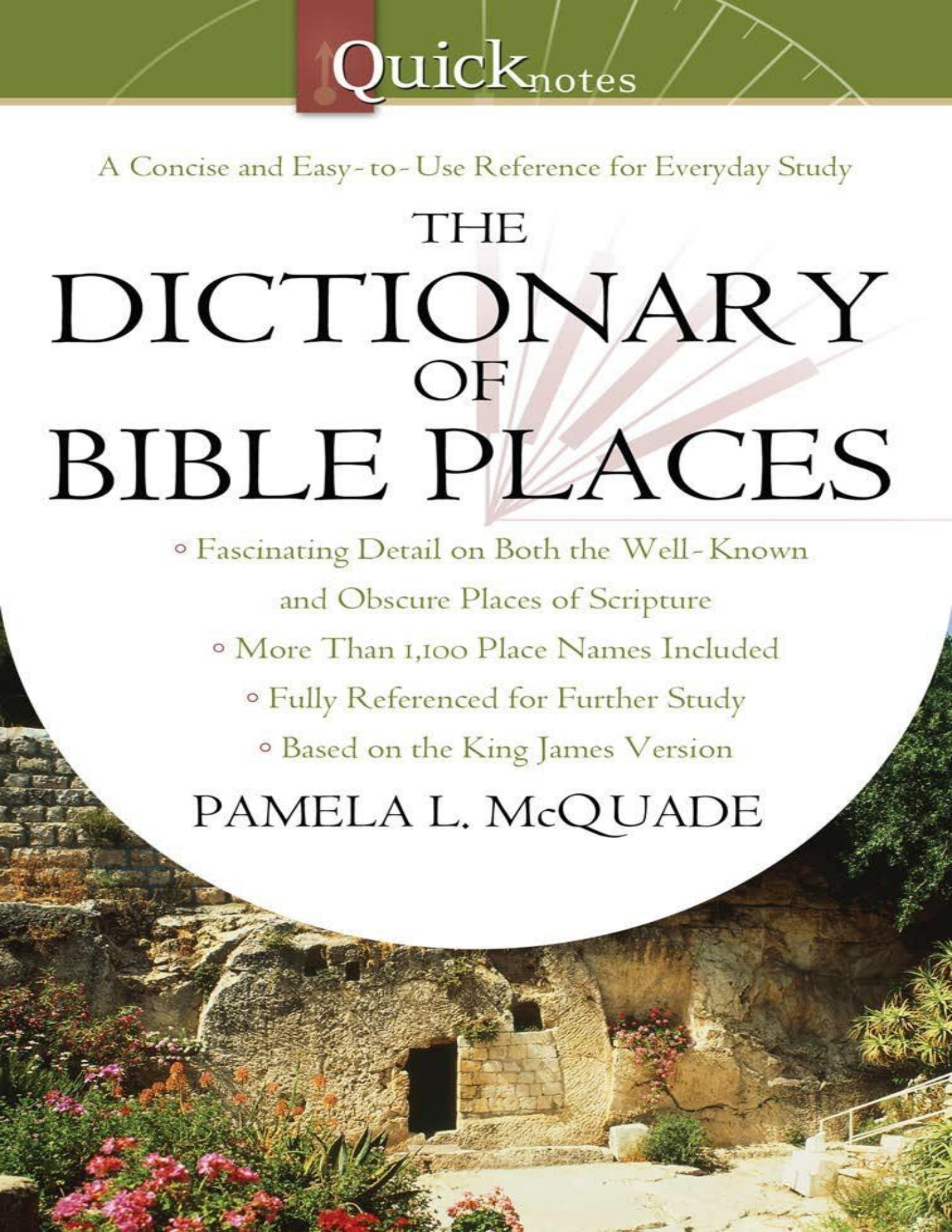
Quicknotes

A Concise and Easy-to-Use Reference for Everyday Study

THE DICTIONARY OF BIBLE PLACES

- Fascinating Detail on Both the Well-Known and Obscure Places of Scripture
- More Than 1,100 Place Names Included
- Fully Referenced for Further Study
- Based on the King James Version

PAMELA L. McQUADE



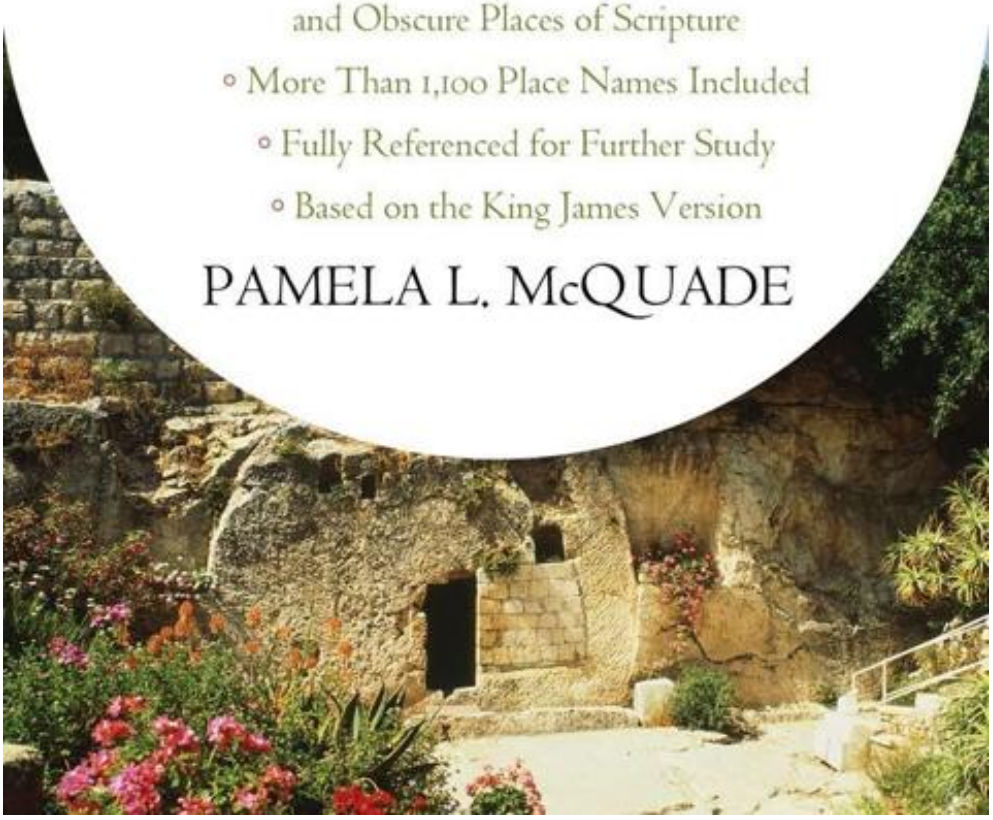
Quicknotes

A Concise and Easy-to-Use Reference for Everyday Study

THE DICTIONARY OF BIBLE PLACES

- Fascinating Detail on Both the Well-Known and Obscure Places of Scripture
- More Than 1,100 Place Names Included
- Fully Referenced for Further Study
- Based on the King James Version

PAMELA L. McQUADE



Quicknotes

THE DICTIONARY OF BIBLE PLACES

PAMELA McQUADE



© 2010 by Barbour Publishing, Inc.

Print ISBN 978-1-60260-846-7

eBook Editions:
Adobe Digital Edition (.epub) 978-1-62836-454-5

All rights reserved. No part of this publication may be reproduced or transmitted for commercial purposes, except for brief quotations in printed reviews, without written permission of the publisher.

Churches and other noncommercial interests may reproduce portions of this book without the express written permission of Barbour Publishing, provided that the text does not exceed 500 words. When reproducing text from this book, include the following credit line: “From *Dictionary of Bible Places*, published by Barbour Publishing, Inc. Used by permission.”

All scripture quotations, unless otherwise noted, are taken from the King James Version of the Bible.

Scripture quotations marked NIV are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan. All rights reserved.

Scripture quotations marked ESV are from The Holy Bible, English Standard Version®, copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Cover image © Bernd Kohlhas/Corbis

Published by Barbour Publishing, Inc., P.O. Box 719, Uhrichsville, Ohio 44683, www.barbourbooks.com

Our mission is to publish and distribute inspirational products offering exceptional value and biblical encouragement to the masses.

Member of the Evangelical Christian Publishers Association

Table of Contents

Introduction
Time Lines
A

The *Dictionary of Bible Places* is designed to help students of the Word understand the places mentioned in scripture, covering everything from cities to landmarks. Most of the places have a definition of what that name meant. Names were very important to the people of these ages, and they often named places to reflect incidents that took place there. Where no meaning of a name is listed, it is unknown or of foreign derivation.

Spellings and names are those used in the King James Version of the Bible, since this work is based on *Strong's Expanded, Exhaustive Concordance of the Bible*. Since many readers use other Bible versions, I have sometimes given alternative translations (for example, the Wilderness of Zin may be referred to as the Desert of Zin).

To assist readers in understanding the geography of the areas referred to in scripture, eight maps have been included begining on page 248. Many places, especially in the Old Testament and where a name is only mentioned once, cannot be accurately identified. On some maps, a question mark indicates that scholars are not certain this is the correct site.

Because the scriptures deal with many people, places, and nations, I have provided a time line that can help readers sort out the differences of empires, rulers, and times. The dates are often approximate, since accurate dating at such a distance and in various cultures is difficult. Scholars often disagree on exact dates for many of these events; and a few dates, such as those of the ministries of the prophets Obadiah and Joel, remain inconclusive. I am deeply indebted to Stephen M. Miller's *The Complete Guide to the Bible* for the lists of the kings of Israel and Judah and the prophets.

Not all the ancient empires and their kings are included, only those that impacted the Jewish people. This span of the empires is provided so that readers can understand the powerful influences that were working throughout the Middle East at the time the scriptures were being written. Keep in mind that under some less powerful rulers, the Mesopotamian empires had little contact with the Jews, while their most powerful kings sought to invade Israel and Judah.

The Babylonian Empire that preceded Assyria's rise to power did not impact Israel as did the Babylonian Empire that followed Assyria's rule. The Greeks called this second Babylonian Empire the Chaldean Empire. Sometimes scripture calls them the Babylonians, but at other times they are the Chaldeans. To be certain readers do not confuse the two empires, throughout the text I have usually referred to this as the Neo-Babylonian (Chaldean) Empire.

My focus in writing has been to give readers an understanding of both the geography of each place and the biblical events that occurred in each place. May this work bring understanding concerning where the Bible events occurred and what happened there.

TIME LINES

2100–1500 B.C.	Age of the patriarchs (Middle Bronze Age)
c. 1950 B.C.	The Amorites conquer Mesopotamia
1500–1200 B.C.	The Exodus and the Promised Land conquest (Late Bronze Age)
c. 1469–c. 1211 B.C.	Possible dates for the Exodus
1200–900 B.C.	Establishment of Israel (Early Iron Age)
c. 1050 B.C.	The Philistines settle in southern Palestine

Assyrian Empire 1100–609 B.C.

859–824 B.C.	Reign of King Shalmaneser III
855–625 B.C.	Assyrian influence on Palestine
783–773 B.C.	Reign of King Shalmaneser IV
744–727 B.C.	Reign of King Tiglath-pileser III
c. 732–612 B.C.	Israel and Judah subject to Assyria
727–722 B.C.	Fall of Israel to Assyria; Samaria destroyed
722 B.C.	Reign of King Shalmaneser V
705–681 B.C.	Reign of King Sennacherib
612 B.C.	Fall of Nineveh to Neo-Babylonian (Chaldean) Empire
609 B.C.	Chaldeans defeat Assyria

Neo-Babylonian (Chaldean) Empire 605–538 B.C.

c. 626 B.C.	Start of Neo-Babylonian (Chaldean) Empire

586 B.C.	Fall of Jerusalem to the Chaldeans; temple destroyed
539 B.C.	Fall of Neo-Babylonian Empire

Persian Empire 538–331 B.C.

538 B.C.	Cyrus conquers Babylon (Chaldea) and establishes Persian Empire
522–485 B.C.	Reign of King Darius I
486–465 B.C.	Reign of King Ahasuerus (Xerxes) of Persia
c. 479 B.C.	Esther made queen of Persia
465–423 B.C.	Reign of King Artaxerxes I of Persia
333 B.C.	End of Persian control of Palestine
331 B.C.	End of Persian Empire

Macedonian Empire 336–168 B.C.

336–323 B.C.	Rule of Alexander the Great
333 B.C.	Alexander the Great gains control of Palestine
331 B.C.	Alexander the Great conquers Persian Empire

Seleucid rule 312–83 B.C.

175–163 B.C.	Rule of Syrian king Antiochus IV (Epiphanes)

Roman Empire 27 B.C.–A.D. 476

63 B.C.	Roman Empire takes control of Judaea
37–4 B.C.	Reign of Herod the Great, king of Judaea

Prophets

770–750 B.C.	Ministry of the prophet Jonah in Assyria

763–750 B.C. Ministry of the prophet Amos in Israel
750–722 B.C. Ministry of the prophet Hosea in Israel
742–687 B.C. Ministry of the prophet Micah in Judah
740–700 B.C. Ministry of the prophet Isaiah in Judah
640–621 B.C. Ministry of the prophet Zephaniah in Judah
627–586 B.C. Ministry of the prophet Jeremiah in Judah
612–588 B.C. Ministry of the prophet Habakkuk in Judah
c. 605–536 B.C. Ministry of the prophet Daniel in Babylon
593–571 B.C. Ministry of the prophet Ezekiel in Babylon
c. 586 B.C. Book of Obadiah written to Judah
520 B.C. Book of Haggai written to Judah
520–518 B.C. Ministry of the prophet Zechariah in Judah
440–430 B.C. Ministry of the prophet Malachi in Judah

United Israel

1050–1010 B.C. Reign of King Saul of Israel
1023 B.C. Samuel anoints David king of Israel
1010–970 B.C. Reign of King David of Israel
970–930 B.C. Reign of King Solomon of Israel
c. 966–959 B.C. King Solomon builds the temple

Divided Israel

930 B.C. Start of Divided Kingdom (separate states of Israel and Judah)

Judah

930–913 B.C. Reign of King Rehoboam
913–910 B.C. Reign of King Abijam
910–872 B.C. Reign of King Asa
872–853 B.C. Reign of King Jehoshaphat

853–841 B.C. Reign of King Jehoram
841 B.C. Reign of King Ahaziah
841–835 B.C. Reign of Queen Athaliah
835–796 B.C. Reign of King Joash
796–792 B.C. Reign of King Amaziah
792–750 B.C. Reign of King Azariah (Uzziah)
750–735 B.C. Reign of King Jotham
735–715 B.C. Reign of King Ahaz
715–697 B.C. Reign of King Hezekiah
697–642 B.C. Reign of King Manasseh
642–640 B.C. Reign of King Amon
640–609 B.C. Reign of King Josiah
609 B.C. Reign of King Jehoahaz
609–598 B.C. Reign of King Jehoiakim
598–597 B.C. Reign of King Jehoiachin
597–586 B.C. Reign of King Zedekiah

Northern Israel

930–909 B.C. Reign of King Jeroboam I
909–908 B.C. Reign of King Nadab
908–886 B.C. Reign of King Baasha
886–885 B.C. Reign of King Elah
885–874 B.C. Reign of King Omri
874–853 B.C. Reign of King Ahab
853–852 B.C. Reign of King Ahaziah

852–841 B.C.	Reign of King Joram (Jehoram)
841–814 B.C.	Reign of King Jehu
814–798 B.C.	Reign of King Jehoahaz
798–793 B.C.	Reign of King Jehoash
793–753 B.C.	Reign of King Jeroboam II
753–752 B.C.	Reign of King Zechariah
752 B.C.	Reign of King Shallum
752–742 B.C.	Reign of King Menahem
742–740 B.C.	Reign of King Pekahiah
740–732 B.C.	Reign of King Pekah
732–722 B.C.	Reign of King Hoshea
586 B.C.	Babylonian Empire conquers Judah and destroys Jerusalem and Solomon’s temple
538 B.C.	The first exiles return to Jerusalem
c. 516 B.C.	Second temple completed
457 B.C.	Ezra returns to Judah with more exiles
c. 445 B.C.	Nehemiah leads Jews back to Jerusalem
432 B.C.	Nehemiah’s second visit to Jerusalem
152–37 B.C.	Rule of the Maccabees

c. 6 B.C.	Birth of Jesus
4 B.C.–A.D. 6	Rule of Herod Archelaus, ethnarch of Judaea, Samaria, and Idumea
4 B.C.–A.D. 39	Rule of Herod Antipas, tetrarch of Galilee and Perea
4 B.C.–A.D. 34	Rule of Herod Philip, tetrarch of Iturea and Trachonitis
A.D. 26	Jesus' public ministry begins
A.D. 30	Jesus' death and resurrection
A.D. 47–49	Paul's first missionary journey
A.D. 49	Roman emperor Claudius expels Jews from Rome; church holds Council of Jerusalem
A.D. 50–52	Paul's second missionary journey
c. A.D. 52–56	Paul's third missionary journey
A.D. 59	Paul's first Roman imprisonment begins
A.D. 67–68	Paul's final imprisonment and death in Rome
A.D. 70	Herod's temple destroyed

-A-

Stony

A river of Damascus that the Syrian commander Naaman would have preferred to the Jordan River as a place to wash away his leprosy.

ONLY REFERENCE

2 KINGS 5:12

Regions beyond

On their way to conquer the Holy Land, Moses and the Israelites pitched their tents in this mountain range east of the Jordan River. From Mount Nebo, which was part of the Abarim range, God allowed Moses a view of the Holy Land just before he died.

FIRST REFERENCE

NUMBERS 27:12

LAST REFERENCE

DEUTERONOMY 32:49

Servitude

One of the forty-eight cities given to the Levites as God had commanded. Abdon was given to them by the tribe of Asher.

FIRST REFERENCE

JOSHUA 21:30

LAST REFERENCE

1 CHRONICLES 6:74

1) A stone in Joshua the Bethshemite’s field. After the Philistines stole the ark of the covenant and returned it to Israel on a cart pulled by two milk cows, the ark was set here. When God struck down seventy men for looking upon the ark, the people of Beth-shemesh asked the people of Kirjath-jearim to take it to their city.

ONLY REFERENCE

1 SAMUEL 6:18

2) A city in the land of the tribe of Naphtali that David’s battle commander Joab besieged in order to capture the rebel Sheba, who had risen up against David’s rule.

FIRST REFERENCE

2 SAMUEL 20:14

LAST REFERENCE

2 SAMUEL 20:18

Meadow of Beth-maachah

One of three cities in Naphtali that was attacked by the Syrian prince Ben-hadad, at the instigation of King Asa of Judah. During the reign of Pekah, king of Israel, Abel-beth-maachah was conquered by the Assyrian king Tiglath-pileser III, who took its people into captivity in Assyria. Same as Abel-maim.

FIRST REFERENCE

1 KINGS 15:20

LAST REFERENCE

2 KINGS 15:29

Meadow of water

A city in northern Israel that was attacked by the Syrian prince Ben-hadad, at the instigation of King Asa of Judah.

Same as Abel-beth-maachah.

ONLY REFERENCE

2 CHRONICLES 16:4

Meadow of dancing

A city in the Jordan Valley. When Gideon’s army routed them, the Midianites fled to Abel-meholah’s border. Under King Solomon’s governmental organization, Baana was the officer in charge of providing the king with provisions from this place. The prophet Elisha came from Abel-meholah.

FIRST REFERENCE

JUDGES 7:22

LAST REFERENCE

1 KINGS 19:16

Meadow of Egypt

Joseph brought the body of his father, Jacob, to Abel-mizraim and buried him at this “threshing floor of Atad,” east of the Jordan River. When the Canaanites saw Egyptians mourning there, they gave the place this name. Same as Atad.

ONLY REFERENCE

GENESIS 50:11

Meadow of acacias

A spot in the plains of Moab where the Israelites camped before entering the Promised Land.

ONLY REFERENCE

NUMBERS 33:49

To gleam; conspicuous

A city that became part of the inheritance of Issachar when Joshua cast lots in Shiloh to provide territory for the seven tribes that had yet to receive their land.

ONLY REFERENCE

JOSHUA 19:20

Grassy meadow

A Palestinian territory north of Damascus, which was ruled by the tetrarch Lysanias during Tiberius Caesar’s reign.

ONLY REFERENCE

LUKE 3:1

A fortress

A city of Shinar that was part of the kingdom of Nimrod.

ONLY REFERENCE

GENESIS 10:10

To hem in

A Canaanite seaport that was part of the inheritance of the tribe of Asher. In the Middle Ages Accho was called Acre. Same as Ptolemais.

ONLY REFERENCE

JUDGES 1:31

Field of blood

The name Jerusalem's residents gave to the field Judas bought with the money he got for betraying Jesus. In his sermon in Acts 1, Peter described the unfaithful disciple's gruesome death there: He fell headlong and "burst asunder in the midst, and all his bowels gushed out" (Acts 1:18).

ONLY REFERENCE

ACTS 1:19

The southern Greek province of the Roman Empire. Here the local Jews made insurrection against Paul and brought him before the proconsul Gallio for judgment. The ruler refused to hear their case and allowed the Jews to beat their synagogue ruler in front of his court.

Epaenetus and the household of Stephanas were some of the first converts in Achaia. Apollos went to Achaia with a recommendation from the Christians at Ephesus; he preached in Achaia, refuting the Jews who denied Christ. Christians of Achaia contributed to the collection of funds for the impoverished Christians in Jerusalem.

Though it bears the name of one church, Paul wrote the book of 2 Corinthians to the Achaians at large. In this epistle he comforted the suffering church of that province and encouraged them in faithfulness.

FIRST REFERENCE

ACTS 18:12

LAST REFERENCE

1 THESSALONIANS 1:8

KEY REFERENCES

ACTS 18:12–17, 27–28;
2 CORINTHIANS 1:1

A city in Media. In its palace, the Persian king Darius found a record proving that, as the Jews claimed, King Cyrus had ordered Jerusalem’s temple to be rebuilt.

ONLY REFERENCE

EZRA 6:2

Troubled

A valley near Jericho where justice was meted out to the looter Achan, who had disobeyed God’s command to destroy everything in Jericho. From the city he had taken a beautiful Babylonian robe, two hundred shekels of silver, and a fifty-shekel-weight wedge of gold. Knowing he was doing wrong, he buried them under his tent.

God had warned that anyone who disobeyed would trouble the camp. The trouble began when the Israelites lost a battle at Ai. Joshua inquired of God what had gone wrong, and the Lord commanded that the people sanctify themselves. Once they had done this, each tribe, then each family in that tribe, was brought before God. Achan was identified as the wrongdoer and stoned in the valley, which was named directly after this incident.

Isaiah prophesied that God would renew Achor, making it “a place for the herds to lie down in, for my people that have sought me” (Isaiah 65:10). Looking ahead, Hosea declared it would be a “door of hope” (Hosea 2:15).

FIRST REFERENCE

JOSHUA 7:24

LAST REFERENCE

HOSEA 2:15

Fascination

A Phoenician city whose king joined Jabin, king of Hazor, and other Canaanite rulers in attacking Joshua and the Israelites after they entered the Promised Land. Later, Achshaph was designated as a border landmark of the land given to the tribe of Asher when Joshua cast lots in Shiloh to provide territory for the seven tribes that had yet to receive an inheritance.

FIRST REFERENCE

JOSHUA 11:1

LAST REFERENCE

JOSHUA 19:25

Deceitful

1) A city that became part of the inheritance of the tribe of Judah following the conquest of the Promised Land. Micah's prophecy played on the meaning of its name when he predicted that Achzib would be "a lie to the kings of Israel."

FIRST REFERENCE

JOSHUA 15:44

LAST REFERENCE

MICAH 1:14

2) A coastal city that became part of Asher's inheritance when Joshua cast lots in Shiloh to provide territory for the seven tribes that had yet to receive their land. The tribe of Asher did not drive the Canaanites out of Achzib as God had commanded them to do.

FIRST REFERENCE

JOSHUA 19:29

LAST REFERENCE

JUDGES 1:31

Festival

A southern city that became part of the inheritance of the tribe of Judah following the conquest of the Promised Land.

ONLY REFERENCE

JOSHUA 15:22

Ruddy

When Joshua led the Israelites across the Jordan River, the river’s water rose up in a heap by this city east of the river.

ONLY REFERENCE

JOSHUA 3:16

Soil (probably red in color)

A fortified or walled city that became part of the inheritance of Naphtali when Joshua cast lots in Shiloh to provide territory for the seven tribes that had yet to receive their land.

ONLY REFERENCE

JOSHUA 19:36

Earthy

A city that became part of the inheritance of Naphtali when Joshua cast lots in Shiloh to provide territory for the seven tribes that had yet to receive their land.

ONLY REFERENCE

JOSHUA 19:33

Ample

A city that became part of the inheritance of the tribe of Judah following the conquest of the Promised Land.

ONLY REFERENCE

JOSHUA 15:3

Firm

A Babylonian city where some Jews lived during the Babylonian Exile. At the end of the exile, these people could not prove they were Israelites. Same as Addon.

ONLY REFERENCE

EZRA 2:59

Powerful

A Babylonian city where some Jews lived during the Babylonian Exile. At the end of the exile, these people could not prove they were Israelites. Same as Addan.

ONLY REFERENCE

NEHEMIAH 7:61

Double prey

A city that became part of the inheritance of the tribe of Judah following the conquest of the Promised Land.

ONLY REFERENCE

JOSHUA 15:36

Earthy

One of five Canaanite “cities of the plain” at the southern end of the Dead Sea. Admah’s king, Shinab, took part in a

war coalition with Sodom and Gomorrah and the other cities of the plain against Chedorlaomer, king of Elam, and his Mesopotamian allies. After serving Chedorlaomer for twelve years, the Canaanites rebelled against him. Following their battle against Elam’s king and his allies, Abram’s nephew, Lot, was captured in Sodom, and Abram had to rescue him. When Sodom and Gomorrah were destroyed by God, Admah also was ruined.

FIRST REFERENCE

GENESIS 10:19

LAST REFERENCE

HOSEA 11:8

Double mound

A city that King Rehoboam built for Judah’s defense.

ONLY REFERENCE

2 CHRONICLES 11:9

An Asian seaport northeast of the island of Lesbos. This was a home port of the ship Paul sailed on when he headed for Rome.

ONLY REFERENCE

ACTS 27:2

Another name for the Adriatic Sea, which lies west of Greece. Before Paul and his companion Luke suffered shipwreck, the Gospel writer records that they were “driven up and down in Adria” by the wind.

ONLY REFERENCE

1) A city that became part of the inheritance of the tribe of Judah. King Rehoboam fortified Adullam for Judah’s defense. It was one of the cities resettled following the Jews’ return from the Babylonian exile.

FIRST REFERENCE

JOSHUA 12:15

LAST REFERENCE

MICAH 1:15

2) A cave near the city of Adullam. Here David’s family met him after he fled from King Saul. David gathered four hundred discontented men at Adullam and became their captain.

FIRST REFERENCE

1 SAMUEL 22:1

LAST REFERENCE

1 CHRONICLES 11:15

Red spots

A pass between Jericho and Jerusalem that formed part of the border of the tribe of Judah’s territory. Jesus probably had it in mind as the setting for the parable of the Good Samaritan.

FIRST REFERENCE

JOSHUA 15:7

LAST REFERENCE

JOSHUA 18:17

Place of springs

A spot near Salim where there was “much water.” Here John the Baptist baptized believers shortly before he was imprisoned.

ONLY REFERENCE

JOHN 3:23

Beside this Babylonian river Ezra gathered his people for three days while he sent a messenger to Iddo, the chief of Casiphia, to get some Levites to accompany them to Jerusalem. After they had gathered the Levites, Ezra proclaimed a fast and made preparations for the journey.

FIRST REFERENCE

EZRA 8:15

LAST REFERENCE

EZRA 8:31

Fatness

A city inherited by the tribe of Asher. These Jews did not drive out the Canaanites who lived in Ahlab, as God had commanded.

ONLY REFERENCE

JUDGES 1:31

Her tent (signifying idolatry)

A name God uses for Samaria in a parable Ezekiel tells about both Israel’s and Judah’s unholiness.

FIRST REFERENCE

EZEKIEL 23:4

LAST REFERENCE

EZEKIEL 23:44

My tent is in her

A name God uses for Jerusalem and Judah in a parable Ezekiel tells about both Israel's and Samaria's unholiness.

FIRST REFERENCE

EZEKIEL 23:4

LAST REFERENCE

EZEKIEL 23:44

A city east of Bethel that Joshua's spies reported did not have many inhabitants. Joshua sent three thousand men to conquer the city, but his soldiers fled before its warriors. When Joshua prayed about the defeat, God told him Israel had sinned. Once Joshua identified the sinner, Achan, and had him stoned, God commanded the Israelites to again attack the city, which He would give into their hands.

Joshua set a trap for Ai, drawing the people out of the city. Then a smaller unit of soldiers ambushed Ai, took it, and set it on fire. Israel killed all the city's inhabitants and hanged the king. When they heard of the destruction of Ai and the other cities the Israelites had taken, five Amorite kings attacked Gibeon, which had made peace with Israel.

At the time of the captivity, Jews from Ai and its vicinity were transported to Babylon. Same as Aiath, Aija, and Hai.

FIRST REFERENCE

JOSHUA 7:2

LAST REFERENCE

JEREMIAH 49:3

KEY REFERENCES

JOSHUA 7:4–5; 8:1, 16–29