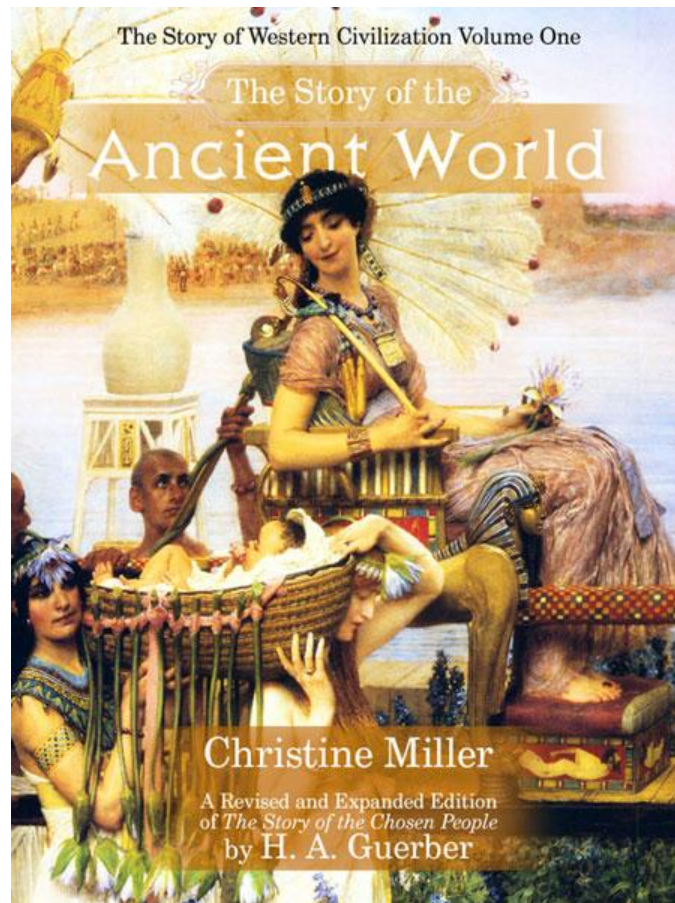


The Story of the Ancient World

Front Matter & First Three Chapters



The Story of Western Civilization Volume One

The Story of the
Ancient World

Christine Miller

A Revised and Expanded Edition of
The Story of the Chosen People

by

H. A. Guerber



Nothing New Press

Sarasota, Florida

The Story of the Ancient World by Christine Miller

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The Finding of Moses by Sir Lawrence Alma-Tadema, 1904.
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That which has been is that which will be,
And that which has been done is that which will be done.
So, there is nothing new under the sun.
Ecclesiastes 1:9

PUBLISHER'S PREFACE.



THIS elementary history of the first ages of the world is intended as a child's first exposure to the history of man from the dawn of time to the ending of the Persian empire by Alexander the Great. As such, it relates the history of the Old Testament, and also the history of the Sumerians, the Egyptians, the Canaanites, or Phoenicians (for they were the same people), the Assyrians, the Babylonians, and the Persians.

The Story of the Ancient World begins with the text of *The Story of the Chosen People* by H. A. Guerber, but a comparison of that book to this will show immediate and numerous differences and additions. *The Story of the Ancient World* has been greatly expanded by chapters relating the history of the ancient peoples previously mentioned. As well, the greater story of the ancient world has been interwoven with Guerber's chapters, so that the Biblical history can be understood against that backdrop.

But it is not just Biblical history which benefits from the more complete picture drawn. I have taken the Biblical history as authoritative in all cases, and it has acted as the plumb line for the evidence left to us by archaeology and classical history. Looking at "secular" history through the lens of Biblical history has allowed, I trust, a complete and unified picture of the ancient world to emerge, which makes sense of the monuments, and the often disjointed facts children encounter in library books about this period.

This would not have been possible without the careful scholarship of many individuals, and a complete bibliography of sources is listed in the back of the book. But a few in particular were of enormous help, and this book would not exist without them. These were *The Defender's Study Bible* by Henry M. Morris; *Josephus: Complete Works* by William Whitson; *The Annals of the World* by James Ussher, revised by Larry and Marion Pierce; *A New System, or an Analysis of Ancient Mythology* by Jacob Bryant; and *The Five Great Monarchies of the Ancient Eastern World* by George Rawlinson.

In each of these works, the history related by the Old Testament was esteemed accurate, and the light they shed on the ancient world was invaluable. Any of the details of the ancient world which emerge in this book, then, which may seem surprising to modern readers because they are little known in our day, are not new, but were gleaned from one or more of these five sources, and have in some cases been supported, often

unwittingly, by modern books which deny the historicity of the Old Testament. A complete study of these sources will confirm, I trust, the history told in this book.

Changes were also made to Guerber's original text when her text did not agree with the historical account given by the Old Testament. For example, in her first chapter relating the creation of the world, she wrote, "The story is told very briefly indeed, and all the periods of creation are called days. Of course we now know that by days the writer of the book of Genesis did not mean twenty-four hours, as we do." This alteration from the Genesis account changes the history to conform to modern ideas about origins, but other scholars have convincingly shown that the writer of Genesis in fact meant twenty-four hour days, so the original meaning of the Old Testament account was restored.

All of the additional material has been woven into Guerber's narrative and worded as nearly alike to Guerber's style as I could manage. My purpose in doing this has been to provide as complete a history of the ancient world as possible, in an enjoyable and unbroken style. Maintaining the continuity of the whole narrative was my prime consideration throughout.

The illustrations and maps are from Guerber, and from many of the books listed in the bibliography, where such illustrations have passed into the public domain. As with the other Guerber histories previously republished by Nothing New Press, the first time a personal or place name is mentioned in the text the pronunciation is marked, and a comprehensive index concludes the book.

On Chronology.

There are many different, and sometimes conflicting, systems of chronology for dating the events of ancient history. In Biblical chronology, I followed Archbishop Ussher's dates without exception, as being the most learned, and logical, and completely consistent with Scripture's internal evidence.

In secular chronology, I also followed Ussher, only deviating from him in two instances, where Ussher was, I believe, relying on erroneous history of the Greeks, unknown to him. The first was in identifying Sardanapalus as the son of Pul, when he was, I believe, Assurbanipal; and the second was in identifying Xerxes' mother as Vashti, when she may have in fact been Esther.

It will be clear that I did not follow conventional secular chronology for dating events in the ancient world. I used a much-shortened chronology for Egyptian kings based on

the Old Chronicle, the oldest record of Egyptian dynasties we have. It was the belief of some ancient, as well as some modern, chronologers, that the standard list of Egyptian dynasties upon which conventional secular chronology is based, was exaggerated at some point in the past. Since the Old Chronicle harmonized with Biblical chronology, I have adopted it here. I would refer anyone interested in this question to Bryant's *An Analysis of Ancient Mythology*, especially "Of the Egyptian Kings and Dynasties," and "The Egyptians Dynasties from the Deluge," (vol. 4, 3rd edition, 1807) in which he exposes many errors which have become entrenched in the standard dynastic list. Especially in Amosis' dynasty, the dynasty under which Ussher placed the Hebrews in Egypt, I was suspicious of duplication in the standard dynastic list, a recurring problem.

The next thorn in secular chronology is the Assyrian Eponym Canon, which does not harmonize, at first glance, with the chronology of the divided kingdoms of Israel and Judah. My greatest help with this problem was Rawlinson's *Ancient Monarchies*, "Chapter IX: Chronology and History of Assyria" (vol. 2, 2nd edition, 1862), and James Jordan's *Biblical Chronology Newsletter*, especially "Jehu, Hazael, and Assyria: Chronologies and Kings IX," (vol. 4 no. 3, March 1992).

As far as I know, no one has identified the generation of Assyrian kings who repented at Jonah's preaching. A comment in Rawlinson, on the curious lack of military spirit shown by a particular generation of Assyrian kings, sparked the thought that here we might find them; and since their Eponym Canon chronology squared so nicely with Ussher's dates for Jonah, I adopted it.

I am convinced, along with Ussher, that Darius the Great is the Ahasuerus who chose Esther for his queen, instead of his son Xerxes, as most modern Bible commentaries claim. Darius fits the Biblical evidence (especially Es 1:1, where the king is identified by facts ascribed to Darius the Great's reign by secular historians), and the secular evidence, better (in that there were only four Persian kings who favored the Jews: Cyrus, Cambyses, his son, Darius the Great, who made Esther his queen, and Xerxes, who may have been Esther's son, the "Atossa" or Hadassah, of the Greek historians).

Any errors in dating or chronology are my own, and if anyone sees an error, and would like to open a dialogue supporting a change, I would welcome that.

Christine Miller
Nothing New Press

H. A. GUERBER'S PREFACE.

For The Story of the Chosen People



IN this little volume the author has tried to give a consecutive story of the Jews, or Chosen People, as objectively as the Stories of the Greeks and of the Romans, with which it forms a series. The narrative has been written in the simplest style, so as to enable even the youngest child of the third or fourth reader grade to understand it.

Not the least attempt has been made to dwell upon the strictly religious side of the subject, for, owing to the mixed population in our large cities and schools, such an attempt would be impracticable. The sole aim of this very elementary work is to familiarize children, be they of Jewish, Protestant, Roman Catholic, or Freethinker parentage, with the outline of the story contained in the Old Testament, so that they can understand the allusions which appear even in juvenile literature, and can look with intelligent appreciation upon the reproductions of works of art which are now to be found in nearly all our books and magazines.

I have found that, when told to young children, these historical narratives prove a source of much interest, and that the elementary knowledge then obtained remains so clear and vivid that even when they are grown up, and able to enter into the subject more thoroughly, the impression of the story as first heard is the one which is most permanent.

While it may seem that, with all the facilities which the country affords to rich and poor alike, such instruction in schools would be superfluous, the fact remains that, with the exception of a few well-known stories, the children have no idea of the contents of the Old Testament. This lack of general information on the subject is often a great drawback to teachers in the course of their instruction, as references are constantly made to the Bible.

Although this is a juvenile history of the Jews, it has not been written without much research; and, in order to make it as brief, comprehensive, and accurate as possible, many authorities besides the Bible, Josephus, and the Bible dictionaries, have been consulted.

It is hoped that an inkling of the story of the Jews will stimulate the children's interest, will early imbue them with a taste for history, and will give them the desire to gain further and more complete information on the subject when they grow older.

We are indebted to Merton Russell Cotes, Esq., J.P., F.R.G.S., ex-mayor of Bournemouth, for permission to reproduce T. M. Rooke's painting of Ahab and Elijah, now in his possession, and to Messrs. Braun, Clement, and Co., for the use of several of their carbons.

H. A. Guerber, 1896.

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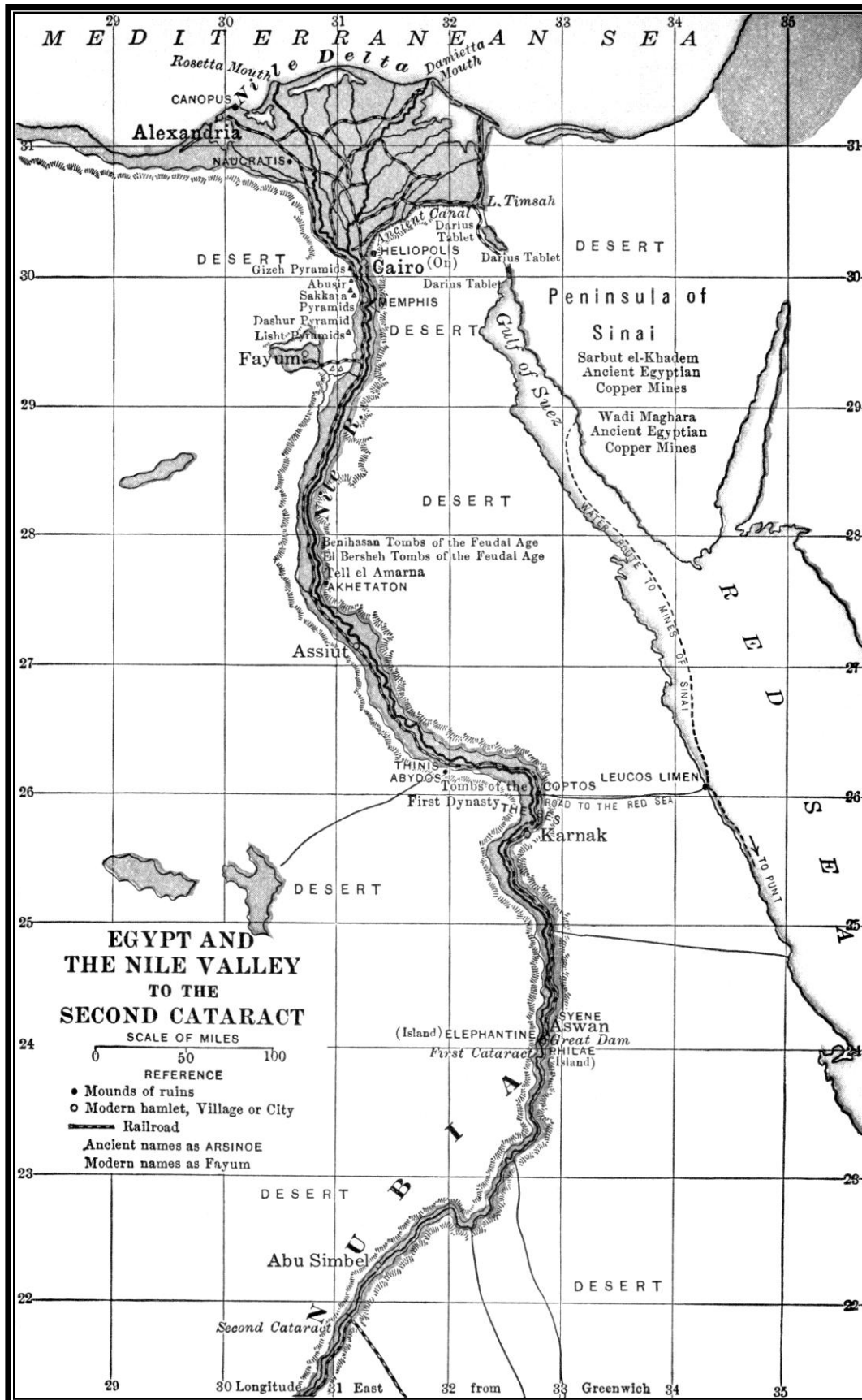
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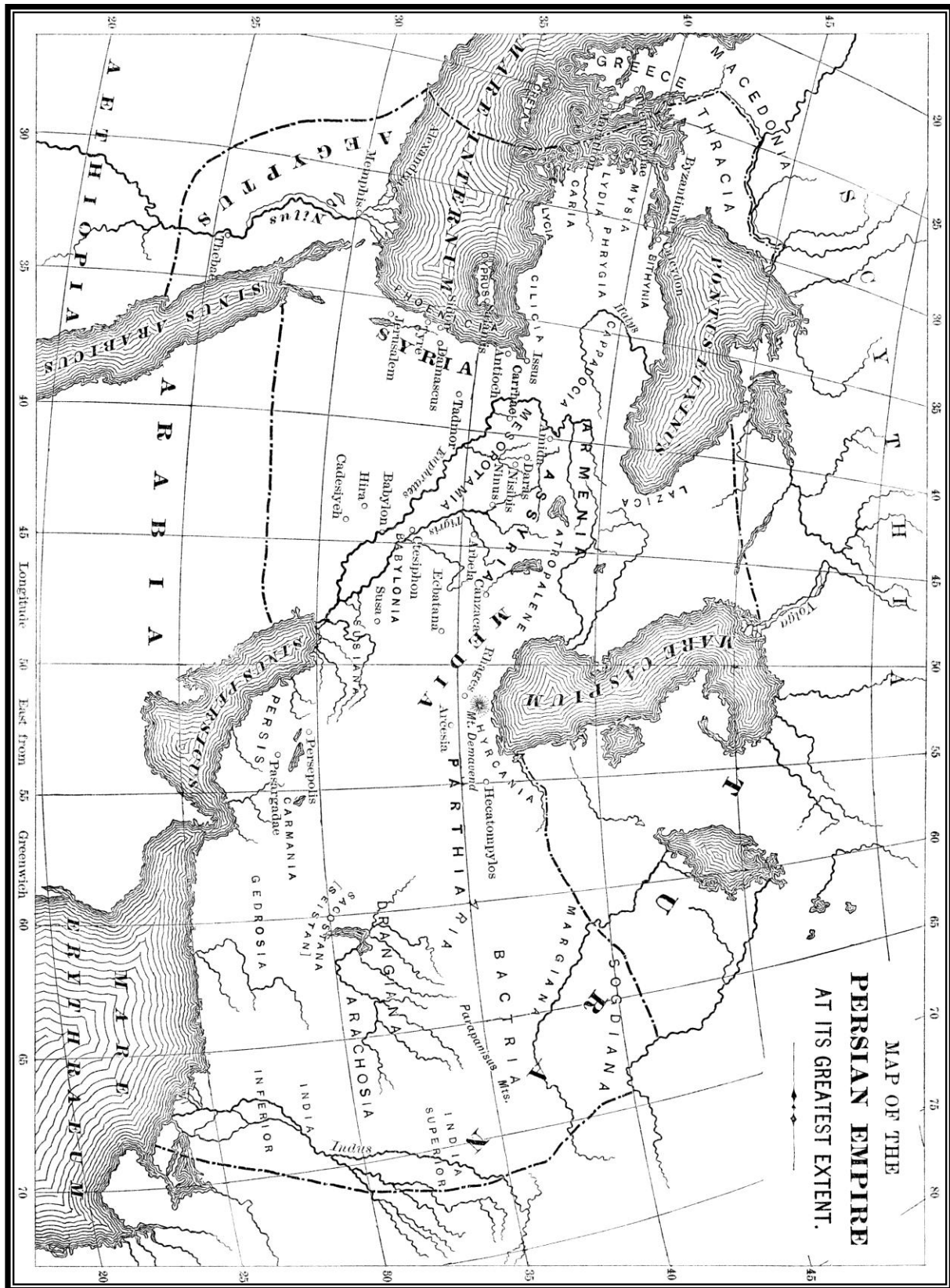
SUMER

AND NEIGHBORING COUNTRIES









The Story of the Ancient World.



I. The Creation of the World.

THE BIBLE, as you already know, is composed of two parts, called the Old and the New Tes'ta-ments. Both Jews and Chris'tians consider the first part of this book sacred, because it contains God's teachings as He revealed, or made them known, to man.

The Old Testament contains, besides God's teachings, the history of the ancient world and of the He'brew people, which is so interesting and important that educated people of all countries and religions are expected to know all about it. It is this history which you are going to hear, but, of course, if you want it complete, you must read it in the Bible itself.

The very first book of the Bible is called Gen'e-sis, a word meaning "origin," because it tells us about the beginning, or origin, of the world. The first chapter of Genesis contains God's own account, or history, of the creation of the world, and the universe we find ourselves in. Every other account of the origin of the world is a story devised by man, who was not there at first, but the account recorded in Genesis is God's own eye-witness account.

In the beginning, God, the Almighty, who had no beginning and who has no end, was. He spoke, and the heavens and the earth were created; He suspended the earth on nothing (Job 26:7). There was no land on the earth at first, just a watery deep, and the earth was void, or empty of life, and darkness rested over all.

God's Spirit moved over the emptiness, and He said: "Let there be light." At these words the darkness which rested over all vanished, and light first appeared. God separated the light, which He called "day," from the darkness, which He called "night." Thus the elements out of which the universe is composed—which is matter; and light—which is energy; and emptiness—which is space; and day and night—which is time—were all brought into existence on the first day of creation.

Now there are many different ideas about how long a period of time a day of creation could have been. The Hebrew language, which is the language in which Genesis was

written, used the word for an ordinary day of twenty-four hours to mean a creation day. Other words for shorter or longer periods of time, even eons, existed, which could have been used had some other time period been meant. But all Hebrew scholars agree that an ordinary twenty-four hour day is what was meant.

During the second day, God created an expanse, called “sky,” to separate the waters under the sky, the watery deep, from the waters above the sky. Thus God formed the atmosphere surrounding the earth, as well as the reaches of deep space, for elsewhere the Bible says that God stretched out the expanse of the heavens (Jer 10:12). For the first time the blue sky could mirror itself in the blue waters which covered the face of the earth.

During the third day, another great change took place; for God gathered the dry ground of the earth together, which He called “land.” Thus were formed mountains and valleys; and the waters, which had covered all the face of the earth, now were gathered together into the deep basins, where they formed lakes, seas, and oceans.

As soon as dry land appeared, God said that the earth should bring forth grass, trees, and plants of all kinds. The earth had been bare when it first rose up out of the waters; but it was now covered with verdure, and became even more beautiful than it is today.

On the fourth day, God created the sun, moon, planets, and stars, and they began to serve, as they do now, to mark the months, the seasons and the years. All these bodies move in a fixed order like gears on a great clock, and so serve as an enormous cosmic timekeeper. The only measures of time not governed by them are the twenty-four hour day, which, as you know, is the time it takes the earth to turn once on its axis; and the week, whose origin we will soon learn.



II. Man the Image-Bearer.

GOD had accomplished a great deal in four days, and the heavens and the earth had by now taken the shape we would recognize. But there was yet no animal life anywhere on our beautiful world. Thus on the fifth day, God created the birds, fish, and every living thing which lives in the sea, from the smallest sea worm to the greatest of the whales and sea reptiles, divided into their kinds.

On the sixth day, God created all the land animals: creeping things, insects, amphibians, reptiles—including the great dinosaurs, wild animals and cattle; all sprang forth upon the earth on the same day. These, like the sea life and the birds, were according to their kinds. God blessed all that He had made, saying, “Be fruitful and multiply.”

Now some people think that all the different animals came about by one kind of animal changing into another kind of animal; a process, they say, which took untold eons of time. You may have been to a zoo or a museum, and heard that fish changed to become frogs, or dinosaurs changed to become birds. But this is not what the Bible tells us. Instead, God created different kinds of animals and plants, and each kind was to bear the seed, or the means, to make more of the same kind of animal or plant as itself.

Have you ever planted an apple seed in the ground, and seen a new apple tree sprout up? Has your pet cat or dog ever borne a litter of kittens or puppies? Just so, each plant, and each animal, carries the means of reproducing itself within itself, so that new plants and animals of just the same kind could come from them. Thus God does not need to continually create new plants or new creatures. Plants produce seeds, and some animals lay eggs, and some animals bear young; but all multiply themselves in obedience to God’s command.

Last of all God created man. The Bible tells us that God formed man out of the dust of the earth, but that he was different from all the creatures which had already been made, because he was created in God’s own image. Man alone was created an eternal spirit, just as God is an eternal Spirit (Jn 4:24), who was thus designed to walk with God (1 Cor 1:9).

This first man was named Ad’ am, which simply means, “the man.” Unlike the creatures which God had already made, he did not begin living until God breathed the breath of His own life into him.

God now brought the animals which He had created, so that Adam might name them all. The man soon saw that the beasts went about in pairs, and that he was the only living creature who had no companion. So the Creator caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and from it made a woman.

When Adam awoke, God brought the first woman to him. Adam saw that she was a part of himself, of his bone and flesh. That is why a man leaves his father and mother and unites with his wife, and they become a new family. Thus in the presence of God

Himself, the first marriage was celebrated, and Adam and his wife were so pure and innocent that they were no more ashamed of being naked than little children.

God next solemnly charged Adam to rule over all the fish of the sea, the birds of the air, and the animals of the land, which He had made. When the world was brand new, man and all the animals ate plants for food, and none preyed on the other. There was no pain, or sickness, or trouble, or death; for God gazed upon all His work, saw everything that He had made, and it was very good.

God had labored for six days, and out of nothing had brought forth the universe, the earth, and all the living things on it (4004 BC). The work of creation was completed, so, on the seventh day, God rested from all His work. He blessed the seventh day and made it a holy day. This is why we also work for six days of the week, and rest on the seventh; and thus each week we are reminded of our Creator.



III. The Forbidden Fruit.

ADAM dwelt with Eve, as the first woman was called, in a beautiful garden named E'den, which God had planted to be his home. There were two special trees in the center of this garden: the tree of life, and the tree of the knowledge of good and evil. God told Adam that he could eat of the fruit of every plant and tree in the garden, except the fruit which grew on the tree of the knowledge of good and evil. God gave this order to find out whether Adam would obey Him, for his perfect happiness was to last as long as he obeyed God.

At the same time that God gave this first command, or law, He added the first punishment, or penalty, saying: "For in the day that you eat from it, you will surely die."

Now in the beginning of the creation, God had created another class of being, the angels, of whom there are a great many (Neh 9:6, Ps 33:6). They are God's servants, who do His bidding night and day (Ps 103:20). The greatest of these was named Lu'ci-fer, meaning "morning star," but he coveted God's glory for himself (Is 14:12-14), and so became evil. His name was changed to Sa'tan, which means "adversary," for he had made himself God's enemy (Rev 12:7-12).

This evil spirit, also called the Tempt'er, or the Dev'il, entered the Garden of Eden in the form of a serpent, and desired to ruin the perfection and beauty that God had cre-

ated. So one day he spoke to Eve, saying, “Is it really true that God said, ‘You must not eat from any tree of the garden’?”

Eve replied, “We may eat of the fruit from the trees of the garden; but concerning the fruit of the tree that is in the middle of the garden, God said, ‘You must not eat from it, and you must not touch it, or else you will die.’”

The serpent then urged Eve to taste the fruit, saying, “Surely you will not die, for God knows that when you eat from it, your eyes will open, and you will be like gods yourselves who know good and evil.” Eve believed the words of the wicked serpent, ate some of the fruit, and gave some to Adam, who ate it too.

As the serpent had said, their eyes were now opened, and, whereas they had known only good before, they now knew evil also. God had seen that they would never be perfectly happy if they knew evil, and He had kindly kept that knowledge from them.



Adam and Eve, painting by Jacopo Robusti Tintoretto.

But now they had disobeyed His command, and with the knowledge of evil came the feeling of shame and fear, which made them go and hide among the trees in the garden. In the cool of the day, God came into the garden, and called to them. Adam reluctantly

answered God, excusing himself, saying that he was afraid to come out because he was naked.

At these words, God asked him whether he had tasted the forbidden fruit; and when Adam confessed that the woman had given him some, God questioned Eve. She, in her turn, confessed her disobedience, but said that the serpent had tempted her.

Both Adam and Eve had broken the first law, so they suffered the punishment which God had warned them they must receive. Adam was doomed to a life of hard work, because the earth would no longer yield him food unless he tilled the soil. Eve was told that she must obey her husband, and that she would suffer pain in childbirth. The serpent, who had tempted the woman, was condemned to be hated by all men, and to crawl in the dust.

But these penalties were given with a promise: that one born of the woman would come, who would crush the head of the serpent, or Satan, while the serpent would wound the Promised One's heel (Gen 3:15).

When the judgment against the man, the woman, and the serpent had thus been given, God reminded Adam and Eve that, as they had sinned, they would suffer death. He warned them using words which are now spoken in the funeral service: "You are dust, and to dust you will return."

Thus death spread to all God's perfect creation, and man and animals began to prey upon one another, and suffer with troubles and sickness; and sin—that is, rebellion against God—and evil of all kinds entered the heart of man.



IV. The First Murder.

GOD is as good as He is just, so He next taught Adam and Eve how to clothe themselves in the skins of animals, and then sent them out of the Garden of Eden, which they were never to enter again. God did not want them to come back there, because the tree of life grew in the garden, and if they ate of its fruit, they would live forever in their sinful condition. To prevent them from coming in again, He placed an angel at the gates of Eden, and armed him with a flaming sword which turned every way.

The Story of the

Ancient World

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