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manage right enough . . . Are you well?" he continued, after looking fixedly at me.

"No," I replied, "I'm not in good health."

"Oh, very well; I'll move you over to the other side of the corridor, it's the sunny side."

Easy work was given to the prisoner; cocoa-nut fibre cord was to be "picked." The labour was purely mechanical, but it served to occupy his attention, and take his mind from "bitter, burning, regretful thoughts:"—

"Unbidden and unwished for," he says, "the pale spectres of the past would come trooping into the lonely cell; and the life that might have been, lay stretched before my eyes with an intensity of plainness that was wellnigh maddening. I have often wondered since how I managed to retain my senses; and if it had not been for the kindness of the chaplain, who visited me almost daily at this time, I should have gone out of my mind without a doubt. Why Government cannot allow men convicted for the first time the use of library books at once instead of making them go without for the first eight weeks of their sentence, I cannot make out. . . . The Sundays were fearfully long; there was nothing on earth to do, and once afternoon chapel was over, one was shut up for five mortal hours ere the welcome bell at eight o'clock rang out permission to go to bed. One is allowed no exercise for the first twenty-eight days."

After the first three months were over, the prisoner was "eligible for employment of trust" in the gaol; and he was eventually employed in office-work. This gave him opportunities for an insight into the management of the prison.

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#### ART. VI.—NORTHERN PALESTINE.

1. *HADRIANI RELANDI Palæstina ex Monumentis veteribus illustrata.* Tom. i. et ii. Trajecti Batavorum. 1714.
2. *Le Pays d'Israël, collection de cent vues prises d'après Nature dans la Syrie et la Palestine.* Par C. W. M. VAN DE VELDE, Ancien Officier de la Marine des Pays Bas, Chevalier de la Legion d'Honneur, etc., pendant son voyage d'exploration scientifique en 1851 et 1852. Paris. 1857.
3. *Map of Western Palestine, from Surveys conducted for the Committee of the Palestine Exploration Fund.* By Lieutenants C. R. CONDER and H. H. KITCHENER, R.E. London: Stanford. 1881.

"FROM Dan to Bethel"—this historic phrase (a phrase very full of a sad and serious meaning) may serve to define the range of country which is to be included here under the descrip-

tion of Northern Palestine. Again, as on a previous occasion, a division is adopted which is not strictly accurate, but simply convenient. It is needless to remark that this range of country, viewed in the aspect of New Testament times, corresponds on the whole with Galilee added to Samaria. In this short essay, however, the division of the land among the old Jewish tribes will be taken as the basis of description, with such references to later times as naturally suggest themselves. These tribes are Asher, Naphtali, and Zebulon in the north, Manasseh and Ephraim in the south, with Issachar between. It will hardly be possible, in conclusion, to avoid some reference to the tribe of Benjamin, which has Bethel on the border-line separating it from the tribe of Ephraim. Thus we shall, in the end, move towards Jerusalem from the north, as we have moved towards it before from the south-west and south-east.

Geographically, the region which is to be brought under our review can be described, with sufficient accuracy, in a very few words. The whole is forcibly intersected by a broad valley, running at a low level from east to west. This plain of Esdraelon is one of the most characteristic features of the Holy Land. It strikes across its whole breadth, from the sea near Mount Carmel to the Jordan near Bethshan, dilating also, especially in its middle part, for a considerable space, from north to south. Thus it separates the beautiful and sub-alpine scenery of Galilee from the central table-land of Samaria. To this general statement of the contour of the country we must add the fact that we have two sections, and two very strongly contrasted sections, of coast line to consider in this brief survey. These are the Phœnician shore of the Mediterranean, so far as it belongs to the neighbourhood of Tyre and Sidon, and the west shore of the Lake of Gennesareth, where were the towns of Bethsaida, Capernaum, and Tiberias. These few sentences may suffice as a geographical introduction to what is before us. It may be worth while to add, for the sake of adjusting our view, and of keeping our proportions correct, that the thirty-fifth line of east longitude enters the Holy Land at the point of Carmel, and that the thirty-third and thirty-fourth parallels of latitude intersect the Jordan between the Waters of Merom and the Lake of Gennesareth, and between the Lake of Gennesareth and the Dead Sea, respectively.

Now, just as certain prominent names are commonly associated with toasts on public occasions, so in the present instance three authorities shall be named, well deserving to be accepted as guides in our pursuit of sacred topography. The first of these is an old Latin book, which, when it can conveniently be purchased, ought always to find a place on the shelves of the biblical scholar. Reland, whose work is marked by the utmost

completeness, the most conscientious care and the most systematic arrangement, was, like Vitrिंगa, one of the great old school of Dutch theology, to whom the Church owes so much. How well in his preface he anticipates those exact principles of modern physical geography which have produced a wholesome revolution in our maps! "*Montes et campos accuratè distinguere studui, quod inde locorum situs plurimum dependeat . . . . Omnino oportebat in mappis Palæstinæ singula hæc accuratius oculis exhibita fuisse, nec montes et valles per universam Palæstinam temere sparsos, quod plurimi fecerunt.*" Next must be named the Chevalier Van de Velde, who, like Da Costa, may be said to belong to a modern Dutch school which has given loving care to the illustration of the Holy Scriptures. At the head of this article is placed the "Pays d'Israël," which is a series of beautiful views in Syria and Palestine, with illustrative letterpress in French. These views are said to have the merit of peculiar truthfulness, not only in delineation, but in colouring; and thus they are in one respect superior to the charming drawings of David Roberts, though they may be less perfect as works of art. But this is by no means all that the Chevalier Van de Velde has done for us. He has given in two volumes the "Journal" of his careful tour through the Holy Land. It is a book written in a most devout spirit. Perhaps some might find fault with it for its too great profuseness of personal religious sentiment; but it must be remembered that the "Journal" consists of letters to a private friend. Above all, we owe to this naval officer the best map of the Holy Land which had appeared before the results of the Palestine Exploration Fund were ready. This map is accompanied by a most useful "Memoir," containing a list of geographical positions, with elevations, routes, and distances, and a summary of the identifications of ancient names, up to the date of publication (1858). On the whole, if we add together all that this traveller and geographer has done, it becomes difficult to estimate the high value of his topographical illustrations of the Holy Land; and they ought to be carefully treasured, as a precious part of that progressive elucidation of the Bible, every step of which should be recorded and remembered. Even now, those who wish to travel intelligently through the Holy Land without leaving their own home (and all ought to do this who cannot actually visit Palestine) could not adopt a better plan than to use these materials. We come now to the "Map of Western Palestine," published on the reduced scale, within the last few weeks, under the auspices of the Committee of the Palestine Exploration Fund. It is a great gift to the biblical student; and we cannot be too grateful for it. True to the scrupulous military law of such surveys, it leaves all beyond a boundary line a little to the northward of

Tyre and Baneas, and all to the southward beyond Beersheba, utterly blank; and it strictly follows the right bank of the Jordan and the western shore of the three lakes that belong to this river. But within these limits all is minutely and carefully laid down, with every place named, and the rise and fall of the ground everywhere indicated to the eye, just as if we were examining a result of the Ordnance Survey of our English counties.

The territory of the tribe of ASHER may be correctly and sufficiently described as a strip of the coast of the Mediterranean, about the place where the lofty range of Lebanon fades down into the sub-alpine country of the Holy Land. It is the first of those two shore regions which were named above. Jerome, who knew the land well, gives in his commentary on Ezekiel the range of this tribe in a short, compact sentence, thus: "*Aser usque ad montem Carmelum, qui imminet Mari Magno, Tyrumque et Sidonem.*" To these two historic cities we must add a third as being within the territory of this tribe, namely, Acre, which, though ancient under the same designation, was known in the Apostolic age under the name of Ptolemais, and did not become famous under its old title until long after Jerome's day. Tyre and Sidon were the great maritime doors for all the enterprise and commerce of the West. This, however, is part of the history of the Phœnicians, rather than of the Jews. Tyre and Sidon were never Hebrew cities, but, on the contrary, cities of the Gentiles. It is difficult to understand the position of the Jews of this tribe in relation to the Phœnician power, which was so strong between the mountains and the shore. Probably they were always weak and subordinate, and disposed to peace for the sake of safety. Certain it is that the tribe of Asher is never conspicuous in any part of the Jewish annals for heroism or influence.

It is in the New Testament, not in the Old, that this tribe is for a moment made conspicuous, and this in a manner thoroughly consonant with the gentle and modest beginning of the Gospel. When the Infant Christ was presented in the Temple, there were two who received Him with joyful and adoring welcome. One was Simeon, whose *Nunc Dimittis* has become a liturgical hymn for all the Christian ages. The other was "Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher." It is said that she was "a widow, of about fourscore and four years, which departed not from the Temple, but served God with fastings and prayers night and day; and she, coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Is not this true to the Spirit of the Gospel? Of the two who first welcomed Christ in His temple, one was simply a

widow, perhaps one of the most despised persons in Jerusalem. "Not many mighty, not many noble, are called; but God hath chosen the weak things of the world to confound the things that are mighty." It is especially to be noted that the language of this simple story is in harmony with that tender and respectful feeling towards widows which marks the New Testament, and is peculiarly prominent in St. Luke. And one thing more should be carefully observed. Anna had waited for Christ; and now, when she knew that He was come, she immediately proceeded to proclaim Him to those who shared her expectation in the Holy City. It may be truly asserted that she was the very first preacher of the Gospel in Jerusalem. It is said in one of the Epistles that God gave to His Church "Prophets and Evangelists." Anna, in fact, was both. Thus this tribe does come forth from the sacred annals, with great distinctness, before the Christian mind, teaching lessons of humility, patience, devotion and zeal; and with justice it has, in the Apocalypse, a position equal with the rest. "Of the tribe of Asher were sealed twelve thousand."

In other ways too this coast region of the Holy Land, though not in any connection with the thought of the Hebrew Tribes, is made conspicuous in the New Testament. It was here that the Lord Jesus elicited from the Syrophœnician woman that powerful reasoning of an earnest faith which has been a wonder and an example ever since. On this coast were the two great heathen cities, which, speaking on the shore of the inland Galilean Sea, at no great distance, He named, in order to point the fearful rebuke of Chorazin and Bethsaida. In both cases it might be said that the skirts of His holy garment were prophetically touching the Gentile world. Again, the reconciliation of the first Herod Agrippa, through the intervention of Blastus, with the Tyrians and Sidonians, "because their country was fed by the king's country," illustrates as vividly the mercantile relations of the Phœnician coast with the inland parts of Judæa as do certain passages in the life of Solomon. Once more it is remarkable that St. Paul, in the course of his missionary voyages, is expressly and very pointedly stated to have been at each of the three above-named and noted Phœnician ports. He was at Tyre and at Ptolemais on his return from the Third Missionary Circuit; and Sidon was the first place at which he touched on his way to Melita and Rome. In this circumstance, too, we seem to have, on this shore, anticipatory hints of the future spread of the Gospel throughout the world.

We cannot be surprised if Asher too willingly stayed "in his creeks" on this mercantile coast, when the tribes were rallied by Deborah to their hard patriotic struggle in the time of the Judges. The case was very different with the two neighbouring tribes of

the north. "Zebulon and Naphtali were a people that jeopardized their lives unto the death in the high places of the "field." It is especially to Kedesh in NAPHTALI that our thoughts are turned, when this campaign is mentioned. This was the rallying place of the tribes, the place of the tent of Jael and the death of Sisera. The name still identifies the spot which is only a short distance from the customary road between Safed and Baneas, which is traversed by so many English travellers on the way from Tiberias to Damascus. It should be added that this Kedesh was also a Levitical city, and a city of refuge for the north, and that near it was fought the great decisive final battle of Joshua with the Canaanites. Van de Velde visited the place; and a few sentences of his description are worth quoting:—

"A wide space of ground expands between the Jordan and the mountains of Naphtali; and upon this plain to the south-west of the Lake Huleh, I suppose, the great battle took place between Joshua and the five united kings; for the plain to the north of the lake is nothing better than a series of pools and marshes, which it is perfectly impossible to penetrate, much less to be used as a battle-field. The Mahometans have no knowledge of the Bible narrative of this battle. Joshua, however, is not only familiar to them, but they have even erected a *weli* to his honour, at the upper end of a narrow pass, by which we ascend to the north-west of the lake to Kedesh. This *weli* is called Nabi-Yûsha . . . . I reached Kedesh when the sun was nearly setting, weary and anxious for rest, just as, I fancy, in days of old, many a persecuted debtor must have arrived here when Kedesh was a city of refuge of Naphtali. What an excellent central position—exactly what was wanted for a City of Refuge for the north part of the land! At present Kedesh is only a miserable hamlet. It lies upon a *tell* at the south-west extremity of a well-cultivated mountain plain, and displays still a good many remains of the days of old. . . . At the foot of the *tell* is a splendid fountain. When we passed it on our way up to the village, it was surrounded by a group of women who had come hither to fetch water. The prospect from Kedesh is on all sides wide and extensive, except towards the west."—*Narrative*, vol. ii. pp. 416-418.

Chevalier Van de Velde describes his morning ride from this place, "through the cool mountain air" as refreshing and delightful. The landscape offered the most charming scenery in great variety. Conspicuous in the view was "Hermon's broad summit, still adorned with its cover of snow," while the lower parts of Lebanon were "covered with all the magnificence of fresh greening wood."

The eastern limit of the Tribe of Naphtali runs down the course of the Jordan, and follows some portion of the shore of Lake of Gennesareth; but it is more true to the facts of the case to associate this sacred inland sea with the Tribe of ZEBULON. That passage of the Evangelic history which is found in

St. Matthew, and in St. Matthew alone, is, though not without its difficulties, a most precious link between the New Testament and the old. "Leaving Nazareth He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zebulon and Nephtholim, that it might be fulfilled which was spoken by Esaias the prophet, saying, the land of Zebulon, and the land of Nephtholim by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up." It would seem as though a future blessing had brooded over this region from the time of Tiglath Pileser. This blessing was fulfilled in the Gospel day. The territory of Zebulon may be correctly said to have formed the heart of Galilee, and in Galilee the Lord's ministrations were chiefly exercised. A tribe which had within its limits Nazareth, Cana, and Capernaum, and probably the Mount of the Beatitudes, has a high and permanent honour. It was said in scorn that "no prophet came out of Galilee." Even literally, in the lower sense, this was not true: for Jonah was of the tribe of Zebulon. "A greater, however, than Jonah was here."

But the reminiscences of the tribe which is now before our thoughts, go backward from point to point of the sacred history to the earliest moment of national Hebrew life, and beyond. "The princes of Zebulon," with "the princes of Naphtali," are conspicuous in the Psalms. At the memorable keeping of the Passover by Hezekiah, we find this tribe, to a considerable extent, loyal to Jerusalem, when "the posts passed from city to city through the country of Ephraim and Manasseh, even to Zebulon." When David set up his first throne at Hebron, and the tribes gathered round him, it is said that of Zebulon there came "such as went forth to battle, expert in war, with all instruments of war, fifty thousand, such as keep rank;" and it is specially added that "they were not of double heart." Reverting to the song of Deborah, we find that "out of Zebulon" there came to the war "they that handled the pen of the writer." Whether we understand this to mean, as we should say in modern language, that civilians went to the war and became soldiers—"gownmen turned swordmen, clerks became captains, changing their penknives into swords"—or whether, as seems more likely, we are to understand the meaning to have reference to those who kept the register of the soldiers in the war—the passage is alike creditable to the character of the Tribe of Zebulon.

In curious harmony with the fact that Jonah was the prophet of Zebulon, is the peculiarly maritime character of the notices of this tribe. Josephus says that it stretched across from the coast of the Mediterranean, near Carmel, to the Sea of Tiberias. It is difficult, perhaps impossible, to determine the boundaries



of Asher and Zebulon on the West; but certainly this latter tribe had there the outlet of the open sea. On the other hand, the famous fisheries of the Lake of Gennesareth belonged to the same clan. Century after century much of their life must have been connected with the boats on that sea. In apocryphal writings, professing to record Old Testament history, Zebulon is said to have been a skilled fisherman and the first to navigate a boat. The "way of the sea" is probably the great road which connected the Phœnician Coast with Damascus, and which passed through this territory. Fuller, in his comical way, concludes his notice of Zebulon by giving his arms in true heraldic fashion—*argent, a Ship, with Mast and Tackling sable*—adding that this reminded him of the arms of a certain Polish nobleman, except that in his case "the ship is without sails," with the motto, *Deus dabit Vela*, whereas Zebulon's ship is "accomplished with all the accoutrements thereof."

Moses said, when he looked from Mount Nebo over the promised land which he was not to enter:—"Rejoice, Zebulon, in thy going out, and Issachar, in thy tents." The contrast is very striking, especially if we view the "going out" to mean a free and customary outlet to the commerce of the sea. And the same old English writer, alluding to the combined blessing which follows, lays down the contrast in one of his most amusing sentences:—"Though these two tribes be made partners, and joint sharers in marine interests, and are promised equal profit thereby, yet ISSACHAR, it seems, loved land and a home-life best, imploying his canvas rather for tents than sails, whilst the sea and *going out* in long voyages was rather Zebulon's delight. So have I seen chickens and ducklings hatched under the same hen, no sooner unhoused out of their shells, but presently the one falls to pecking on the ground, the other a paddling in the water." The great geographical fact to be stated regarding Issachar is this, that his territory almost, exactly coincided with the Plain of Esdraelon. This circumstance in a large measure determined the character of his descendants, and their part in Hebrew history, which was not an eminent part. Here it is, in this place of marked separation, that the most convenient and natural pause is made in this sketch of the history and topography of northern, or rather of northern with central Palestine.

J. S. HOWSON.