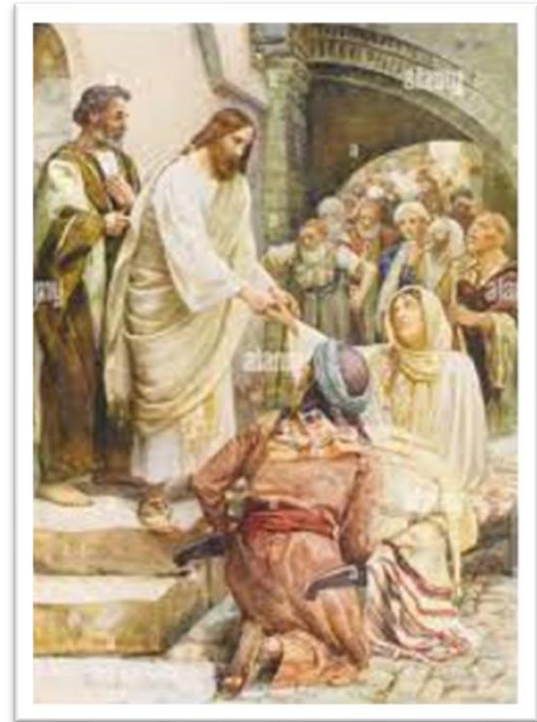


Jesus in Capharnaum, Gennabris, and Kisloth-Thabor

Toward evening Jesus went for the Sabbath to Capharnaum, though not till after He had visited His Mother. He taught there, and again took up His abode in the house belonging to the bridegroom of Cana. The disciples were gathered here. Jesus preached all the next day and till the close of the Sabbath. Numbers of sick and possessed were brought to Him from the country around. He cured them openly before all His disciples, and drove the devils out in presence of an ever-increasing crowd. Messengers came from Sidon begging Him to go back with them, but He put them off kindly until a future day. The crowd became so great that at the close of the Sabbath Jesus left Capharnaum with some of His disciples, and escaped into a mountainous district about an hour to the north of the city. It was situated between the lake and the mouth of the Jordan, and was full of ravines. Into one of these He retired alone to pray. This is the same mountain range from one of whose spurs, when returning lately from the mount of Bethanat with His disciples, they had seen the ships of Peter and Zebedee on the lake.

The disciples that accompanied Him went down to the dwellings of the fishermen near the lake in order to apprise them of Jesus' coming. Andrew had stayed behind in Capharnaum, teaching and explaining to the assembled multitude.

In the evening Jesus went to His Mother's house between Bethsaida and Capharnaum, whither had come Lazarus with Martha and the other women from Jerusalem. They were on their way from Magdalum and had called to take leave of Mary before returning to Jerusalem. He said that Martha was too anxious, that Magdalen had been very deeply affected, yet she would, notwithstanding, relapse once more into her old ways. She had not yet laid aside her fine attire, for, as she declared, one in her position could not dress so plainly as the other women, etc. As there now began in the city a fast of thanksgiving for the death of a man who, in violation of the Law, had caused certain images to be set up in the Temple, Jesus taught again in Capharnaum. Again were brought to Him the sick, of whom He cured many, and again did messengers come to invite Him to other places. There were at this time some



very ill-disposed Pharisees around Him and they contradicted Him on several points. They asked Him what would come of all that excitement, for the whole country was in commotion on His account, since He was teaching publicly and daily swelling the numbers of His followers. Jesus rebuked them severely, and told them that He was about to teach and act still more openly. On that evening began a fast in commemoration of the great victory gained by the other tribes over that of Benjamin, on account of some shameful transgression. I saw that in the country of Phasaël, where Jesus had lately raised to life the daughter of Jairus, as also in Aruma, Givea, etc., this day was kept with special strictness, since they had been the theater of those events. I saw that the women in those places made a certain offering and took a prominent part in the fast of atonement.

That night Jesus, with Andrew, Peter, the sons of Mary Cleophas and of Zebedee, was conducted by Nathanael Chased to Gennabris, his own dwelling place. Nathanael had established there an inn for Jesus. He did not enter Nathanael's house which, however, He passed on the way to the city. Nathanael the bridegroom and his wife also visited Capharnaum and Jezrael at this time.

The place of Baptism near Ono was guarded in turn by the inhabitants. Jesus taught in Gennabris and cured some raging possessed. A road for traffic ran through the city. The inhabitants were not so docile as those nearer the lake. Although they did not openly contradict Jesus, yet many received His teaching coldly.

Besides the future Apostles, Jonathan, Peter's half-brother, was also in Gennabris. The other Apostles had scattered around Capharnaum and Bethsaida relating all that they had seen and heard of Jesus.

From Gennabris Jesus went with the future Apostles to Bethulia, about three hours distant, five from Tiberias, and not far from Jezrael. It lay on a height so steep that one might fancy it was ready to topple down at any moment. The fragments of its walls were so broad that a wagon could be driven on them. The road from here to Nazareth passed Mount Thabor, from which it was only a couple of hours to the south.

Nathanael Chased had at this time given over his office in Gennabris to his brother, or cousin. He was, for the future, to follow Jesus.

When Jesus entered Bethulia, the possessed began to cry after Him on the street. On arriving at the marketplace, He stood still near a teacher's chair and sent some of His disciples with directions to the superior of the synagogue to have the doors on all sides of the school opened. Others were sent from house to house to call the occupants to the instruction. The synagogue was surrounded by doors between the columns, and it was

customary to throw them open when the crowd was exceptionally great. Jesus taught here of the tiny grain of wheat that must be cast into the earth. During His stay He abode in an inn that had been prepared for Him. The Pharisees here did not indeed openly contradict' but they murmured, and Jesus knew that they did so, because they feared He would celebrate the Sabbath among them. He told His disciples this, and that He would keep it about a couple of hours further on, at a place to the northwest toward Thabor. I cannot now recall the name of that place, but the inhabitants were engaged in dyeing silk for fringes and tassels.

Jesus also cured the sick there. All the disciples that had remained behind met here again.

As Jesus, on account of the murmuring of the Pharisees, left Bethulia, He taught outside of the city at the distance of about a quarter of an hour where there was a teacher's chair of stone. Ruined walls lay around, and the place looked as if it might once have belonged to the city proper. At about three in the afternoon, Jesus arrived at Kisloth, which was almost three hours distant, at the foot of Mount Thabor. Andrew and the others had preceded Him in order to arrange the inn. A great multitude from the whole country around had gathered at Kisloth, among them numbers of shepherds with their crooks and merchants on their way from Sidon and Tyre. Jesus' miracles and preaching were already noised throughout the land. All crowded to the places where He taught; and when it became known that He purposed celebrating the Sabbath at Kisloth, they flocked thither to hear Him.

Wherever Jesus now appeared great excitement prevailed. They called after Him, cast themselves down before Him, and pressed around Him in order to be able to touch Him; consequently He came and went suddenly and unexpectedly, thus to escape the crowd. Frequently He separated from His disciples on the road, sent them by another route, and went on Himself alone. In the towns and villages, they often had to open a way for Him through the crowd. Nevertheless He permitted many to draw near and touch Him, and many a one was thereby interiorly aroused, converted, or cured. In the evening Jesus retired to the inn prepared for Him by the disciples outside of Kisloth-Thabor, where He had already been twice before. Kisloth was perhaps seven hours from Nazareth, though in a direct line about five. As the roads of this country are so winding, running as they do through the valleys, and as the inhabitants determine distances sometimes by the length of the roads between two places, and sometimes by what it might appear to one gazing down from the mountains, their statistics on that point seldom agree. Galilee was thickly dotted with cities and towns, but from no elevated point could more than a few be seen.

Kisloth-Thabor was chiefly a commercial mart in which were some rich merchants and a great number of poor people. Many of them were dyers of raw silk which was afterward manufactured into fringes and tassels for sacred vestments. These dyers in earlier times were found principally at Tyre on the sea, but later many of them removed here. The rich merchants employed the poor in their factories. I saw here likewise some people who appeared to be slaves.

The disciples, with thick ropes run through stakes, had cut off a space in front of the inn in order to keep back the crowd. It was from that space that Jesus preached. As among His audience there were many of the rich merchants from the city, He taught upon riches and the danger attending the love of gain. Their position, He told them, was more perilous than that of the publicans, who more easily than they would reform. Saying these words, Jesus pointed to the ropes that separated Him from the crowd, and uttered the words: "A rope like one of those would go more easily into the eye of a needle than a rich man into the Kingdom of Heaven." The ropes were camel's hair, as thick as one's arm, and drawn four times through the stakes around the enclosure. The rich people defended themselves by saying that they gave alms out of all their profits. But Jesus replied that alms that have been expressed from the sweat of the poor bring down no blessing. This instruction was not pleasing to His hearers.

Kisloth was a Levitical city made over by the tribe of Zabulon to the Levites of the race of Mer-ari. The most celebrated school of the whole country was here. It was very large and all its exercises were conducted with solemnity. When on the Sabbath Jesus taught in the synagogue, the priests assisted at the discourse. They handed Him the rolls of Scripture or read the passages that He indicated, upon which He questioned and explained. There was also singing, but not of the Pharisaical kind. I heard the voice of Jesus sweetly sounding among all the others, but I do not remember having heard Him singing alone.

Next morning Jesus taught in the school of Kisloth. Andrew instructed the children in an adjacent hall, and recounted to the strangers crowding in all that he had seen and heard of Jesus. Jesus took for His subject vanity and presumption. He performed no cures that day because, as He said, they thought themselves better than others, and attributed to their own merit His coming to teach in their city; whereas He would have them know that He had been led thereto by His knowledge of their misery and His desire to humble and convert them.

The preaching ended, Jesus went out into the court in front of the synagogue, in which there were little cells belonging to it. They were like sentry boxes in

a courtyard. Here, He cured of convulsions and other ills numerous children brought to Him by their mothers. He cured them because they were innocent. He cured several women also who humbled themselves before Him, saying: "Lord, hearken to my fault, my transgression!" They cast themselves down in the hall before Him and bewailed their sins. Among them were some afflicted with a bloody flux, and others tormented by evil inclinations from which they implored to be freed.

That evening Jesus celebrated the Sabbath in the school and afterward ate at the inn. His future Apostles and intimate friends were with Him at the same table, and the disciples not engaged in serving were in adjoining apartments. The next day He celebrated the Sabbath in the synagogue, and in front of it healed many sick. He also visited and cured in their homes many that could not be carried to Him. The disciples assisted Jesus in this, bringing the sick, leading them to Him, raising them up, and making room for them. They executed His commissions and delivered His messages.

All the travelling expenses, as well as the alms, were up to the present furnished by Lazarus, and Simeon's son Obed kept the accounts.

The little cells before the synagogue that looked like sentry boxes were in the courtyard where, through a grating, the women spoke in private to Jesus. It was the custom for female sinners, penitents, or women that had contracted legal impurity to receive in these cells consolation from the priests.

There was no city upon Mount Thabor, but there were bulwarks, walls, and something like a vacant fortress, whither at times the troops retired. On the evening after the Sabbath, Jesus and His most intimate disciples, the future Apostles, were entertained by a Pharisee who had been touched and converted by the teaching of Jesus. Next day Jesus, with His disciples, was present at a great banquet, given in His honor in the public feast hall by the most distinguished men of the place. Jesus taught here also, and on the same evening left the city for Jezrael, which was not much more than three hours' distance from Kisloth-Thabor.

In Jezrael, Jesus' relatives and the disciples from Bethsaida, including Andrew and Nathanael, took leave of Him in order to visit their homes. He indicated to them where they should again meet. About fifteen of the younger disciples still remained with Him while He taught here and performed some cures. There were all kinds of religious and secular schools in Jezrael, for it was a large city. Jesus took Naboth's vineyard for the subject of one of His discourses.

From Jezrael Jesus went one hour and a half southward to a field in a valley, two hours long and as many broad, wherein were numerous orchards surrounded by low hedges. It was an uncommonly productive and charming

fruit region. There were numerous tents here standing in couples at different intervals, and occupied by people from Sichar who guarded and gathered in the fruit. I think it was a kind of service that they were obliged to take turns in rendering. About four occupied one tent. The women dwelt together apart from the men, for whom they did the cooking. Jesus instructed these people under a tent. There were here most beautiful springs and abundant streams, which flowed into the Jordan. The principal source came from Jezrael. It formed in the valley a charming spring, over which a kind of chapel was built. From this spring house the stream divided into several others throughout the vale, united with other waters, and at last emptied into the Jordan. There were about thirty custodians whom Jesus instructed, the women remaining at some distance. He taught of the slavery of sin, from which they should free themselves. They were inexpressibly rejoiced and touched that He had come to them. He was so loving and condescending to these poor people that I had to shed tears myself over it. They set before Jesus and the disciples fruit, of which they ate. In some parts of the valley the fruit was already ripe, in others the trees were only in blossom. There were some brown fruits like figs, but growing in clusters like grapes, also yellow plants from which they prepared a kind of pap.¹ In this valley rises Mount Gilboa, and here also was Saul slain in battle against the Philistines.