

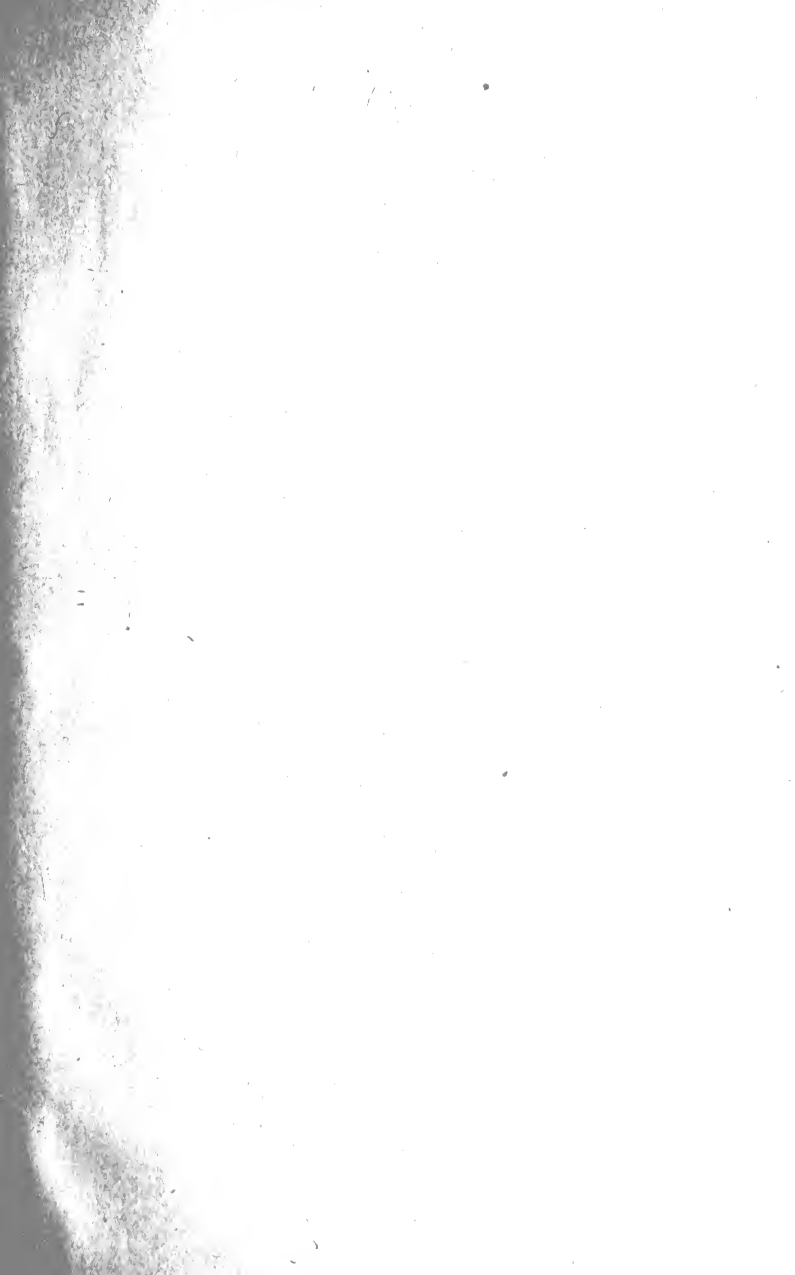


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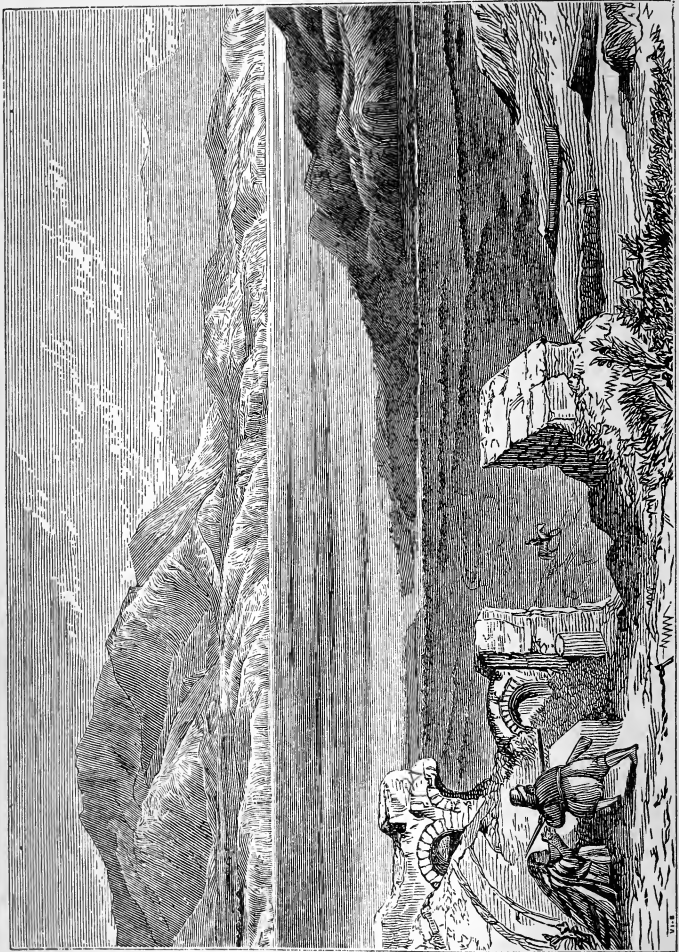


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THE LAKE OF GENNESARET, AND SITE OF CAPERNAUM.

512

The Fatherland Series.

Christ in **C**apernaum.

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FROM THE GERMAN.

PHILADELPHIA:

LUTHERAN BOARD OF PUBLICATION.

1872.



A

Day in Capernaum.

From the German of
Julius
FRANZ DELITZSCH.
ix

BY
John Gottlieb
J. G. MORRIS.



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AN attempt is made in the following pages to give, within the space of a single day, a striking picture of the ministerial work of Jesus in Galilee. The historical facts are derived from the Gospels, which are illustrated with all the helps of exact interpretation and antiquarian research. Other less observable features, the result of comparison, combination, and deduction, are prominently brought out. The representation of the localities in their present or modern appearance is based, though not

altogether, upon the works of Robinson; and in their ancient appearance upon Josephus, and the notices scattered through the Talmud and the Midrasch, for which the author was by no means limited to the quotations from those works by Reland, Lightfoot, Schwartz, and Neubauer. The illustration of the state of the times and popular modes of life are not fictitious, but are entirely derived from the most ancient Jewish authorities.

Of course, the mingling together into a life-picture the gospel facts with these archæological researches, is fanciful. And it was precisely this feature of the fanciful that was the most difficult, because the most responsible part of the work. All amplification of historical tradition, though failing in external proof, had to be demonstrated as containing internal truth. The popular commotion, which the appearance of Christ occasioned,

had to be reproduced in faithful characteristic pictures according with the historical facts. But, above all, the person of our Lord was to be so represented agreeably to every phase in his private and public life, that every one who honors and loves him should say, "Even if all that is here related is not exactly found in the Scriptures in every particular, yet the mode of his appearing and of his work, of his conduct in solitude, and of his intercourse with men, could not have been essentially different from that here set forth."

The sketching of such a picture is difficult. We were conscious all along of the incomparable holiness and tenderness of the subject, and that which may now be read without trouble, was produced very slowly, and often in paragraphs at long intervals. The person of Jesus is the greatest mystery and the greatest miracle in the history of the world.

Hence, our task embraced the discussion of the most central dogmatic problem, and, perhaps, these pages will contribute to its correct solution. For, in whatever way the question of the mysterious union of the divine and human nature in the person of Jesus Christ is to be solved (the Talmud also reckons "Gahoe our Righteousness" among the names of the Messiah), this is certain, that the solution is untenable, which divides the unity of his personality, or which holds confused and imperfect ideas of the truth of his humanity.





CONTENTS

	I.								PAGE
THE LOCALITY									13
	II.								
MORNING									61
	III.								
NOON									115
	IV.								
EVENING									149
	V.								
NIGHT									171
FRANCIS DELITZSCH. (A SKETCH.)									275





THE LOCALITY.







A

DAY IN CAPERNAUM.

I.

THE LOCALITY.

NO inland sea of the world is so celebrated as the Lake of Genesaret. The basin which it fills owes its existence to subterranean volcanic forces still in operation. The extensive basaltic plain which cuts straight through the cretaceous mountain-land of Pales-

tine extends to its western bank; and immediately behind the chalk hills of the eastern bank there begin again basaltic formations of immeasurable extent.* The long valley of which it forms a part lies so deep under the level of the ocean that there is scarcely a more profound depression upon the surface of the earth.† Through this valley, which, like the trenches of a fortress, divides West Palestine, the proper Canaan, (the land of Israel, in a more limited sense,) from East Palestine, flows the Jordan, descending from the foot of Lebanon, and pursuing its course through the Sea of Genesaret,

* Fraas, *Aus dem Orient*, p. 71.

† Our author had not heard of the cañons of Colorado. — *Tr.*

like the Rhine through the Lake of Constance, or the Rhone through the Lake of Geneva, until it is lost farther south in the Dead Sea. It is a peculiarity of the Holy Land, that in a comparatively narrow space it combines the most diversified characters and kinds of soil, with the most singular and various aspects of landscape. The southern half of the Sea of Genesaret, that is, the western, where the comb of the mountain is less declivitous, and the vicinity of Jericho, have the climate and vegetation of a tropical country.

But which century, which historical epoch shall we choose, to make ourselves familiar with the western shore of the Sea of Genesaret? If we wander along the borders of the lake

through the six hours' tour from the south to the north, where the country is still agreeable but more uniform, until we reach the mouth of the Jordan, the most interesting historical reminiscences will be called up at nearly every step we take, and it is a question by which we shall allow ourselves to be detained.

Coming from Jerusalem, and travelling up the valley of the Jordan, we meet, at the western end of the sea, where the Jordan flows out, a dam resting upon arches, which crosses a marshy soil, and the remains of a ten-arched bridge over the Jordan.* Here lay the city of Tarichia, which derives its name from its trade in salt fish.† It calls to

* Robinson, Palestine, 3, 512. Lynch's Expedition, p. 102.

† Strabo, XVI. 2, 45.

mind one of the most terrible scenes of the desperate struggle with the Romans, which terminated in the destruction of Jerusalem. In the large number of boats which the people had at their disposal, the sea offered them an apparently secure place of retreat; and on the land side, Josephus, the future historian of this war, the friend of his countrymen only in as far as he could gain renown and not endanger his life, had fortified the city to some extent. But after Titus, sent by his father Vespasian the General, had overwhelmed the undisciplined troops of Tarichia in open battle, he was the very first man who rushed into the city. It was taken by surprise without opposition, for the inhabitants desired peace, and left the

war fanatics in the lurch. But the Romans slaughtered the armed and the unarmed without distinction, and as a great number of the inhabitants had fled to their boats, and floated about upon the lake, Vespasian ordered rafts to be constructed with all possible speed, which he manned with troops. The people in the boats could not for a moment think of resistance in the regular order of battle. The stones which they threw fell harmless against the shields of the Romans. If a boat neared the rafts, it was either run down, or the Romans boarded it, and slew the fugitives. Those who attempted to escape from the sword and spear by swimming, were pierced by arrows or were run over by the rafts; if any at-

tempted to hold on to the rafts, their heads or hands were cut off. The boats which held out the longest were surrounded, and the people in them were either drowned, or put to death, when they had reached the shore, by the troops stationed all along the banks. Josephus estimates the number of those slain in Tarichia and on the lake at 6,500. The sea was like a great pool of blood, and the shores were for a long time covered with the wrecked vessels and dead bodies, which, decomposing in the hot sun, poisoned the atmosphere.* We do not feel disposed to dwell upon the enormities of this unhappy war, in which the Jewish national pride was humbled, and the national body bled

* Josephus, Wars, III. 10.

itself to death amid terrible convulsions. The history of the present times has satiated us with pictures of bloody war.

From the spot where Tarichia stood we will enter upon the road which, running along the lake, leads downwards towards Tiberias. After we have proceeded one hour, we have before us, to the left from the edge of the shore, the celebrated warm springs of Tiberias;* the old and new bath-house, and the arched basin from which the water from the principal spring, nearly to boiling heat, is conducted to the new bath-house. An accurate chemical analysis has not yet been made of it; but it will no doubt establish the proximate similarity between these waters, still exten-

* Reland, Palæstina, p. 301.

sively used, and the alkaline sulphur springs of Aix-la-Chapelle.

The present Tobarije lies half an hour farther downwards in a narrow valley, at the foot of a range of hills here rather precipitous. The ruins which we observe, however, show that the ancient city extended nearly to the hot springs; these ruins consist of old foundations and walls and granite columns lying around, one of which is still standing. How often Tiberias has changed masters! It has been under the dominion of the Western Roman Emperors, of the Eastern Roman Emperors, of the Caliphs, of the Crusaders, of the Turks, and for a short time also of Napoleon Bonaparte; but no more terrible calamity ever befell it than

on January 1st, 1837, when an earthquake buried a fourth part of the inhabitants (nearly seven hundred) under the ruins of their houses. During the Roman war, the city remained unharmed; it bore the name of the emperor Tiberius. The emperor Nero had presented it to Agrippa, the king of Judea; and when Vespasian was encamped with three legions at the south end of the sea, the people abandoned the revolution, the leaders of which had until now held them in terror, and begged for mercy. Thus rescued, Tiberias was for the following centuries the chief point of all those exertions which were directed to the self-maintenance of the Jewish nationality in its moral unity and greatness. But in an-

other respect it was the point of depression to which its former greatness sunk. The Sanhedrim had been deprived of its former place of meeting in the Temple; it wandered, as the Talmud says, from place to place, until it was finally transferred from Sepphoris, the chief town of Galilee, to the deep valley basin of Tiberias.* Among the signs that were to accompany the appearance of the Messiah, was, according to the Talmud, the fact that Galilee was to be desolated, and that the waters of the Jordan flowing out of the grotto of Paneas would be changed into blood.†

* According to Lynch's measurement, the surface of the Lake of Tiberias is 612 feet below the Mediterranean, and that of the Dead Sea is 1,235 feet below it.

† Sota, IX. 15. Sanhedrim, 97a.

When the Romans advanced to the siege of Jerusalem, they had already overthrown Galilee and changed it into a heap of dead bodies and ruins. The sign had been realized; but Judaism, notwithstanding, transferred the hope of the Messiah to the future, and associated it with Tiberias. From Tiberias, they said, will the redemption of Israel proceed; in Tiberias will the great Court of Judgment be re-established and emigrate to the Temple; in Tiberias the resurrection of the dead will occur forty days earlier than anywhere else. The abundance of events and legends which Tiberias presents to us might tempt us to halt at that city. The Sea of Genesaret, which is regarded as the one chosen of God out of the

seven lakes of the Holy Land,* has been named after this city, the Lake of Tiberias. But we are constrained to proceed farther. Farewell, Tiberias *schetôba reifathah*, whose aspect is beautiful as thy name imports.† Neither the tomb of Zippora, the daughter of Jethro, nor the grave of Rabbi Akiba, — nor all thy celebrated groves can detain us. We wander farther to seek life among the living, and not among the dead.

The road farther upwards from the sea now leads from the low grounds of

* Otho, Lex. Rabbinico — Philol., under the word *Gennasareticum mare*.

† See the Hebrew eulogy on Tiberias in Frankl, *Nach Jerusalem*, 2, 369.

Tiberias, across the foot of the hill which reaches close down to the shore. We pass a narrow valley, through which the road to Damascus from Tabor here enters ours. Here it extends some distance over level ground on which grow clumps of oleander and Nebek (*Zizyphus lotus*), and to our left meander rippling brooks; then the hill stretches again down towards the shore, and the lake, as we proceed a little farther, lies at our feet. After we have proceeded an hour from Tiberias, there expands before us a plain which is enclosed by hills; and amid these craggy, deeply cleft hills lies Magdala, formerly a rich and luxurious city, but now reduced to a wretched village. We cannot hear it mentioned, much

less see it, without being reminded of that woman from whose mind the cloud of uncertainty was dispelled by that single word "Mary," uttered by Him whom she supposed was the gardener of Joseph of Arimathea, and who then fell down adoringly at his feet with the exclamation "Rabboni!" But, impressively as Magdala reminds us of this interesting and touching event, yet this is not the place where we are to halt, for the Master stands higher in our estimation than all his male or female disciples.

A quarter of an hour west of Magdala opens the deep ravine of Wadi Hamam, that is, "valley of wild doves," containing caves on both sides of the steep walls formerly connected with an

immense fortification ; here in the times of King Herod bold adventurers had strongly established themselves, who proudly defied the Idumæan Roman government. Herod conquered them in battle, and then he exterminated the fugitives and those who remained in the caves, by letting down the boldest and strongest of his men in open boxes to the apertures of the caves in the steep declivities. They all preferred death to capture ; one of them slew his seven children in calling one after another to the mouth of the cave ; and as Herod, from a distance, was a witness of this tragedy, he, by a significant motion of his hand, begged the inhuman father to desist ; but he cursed the Edomitish usurper, and finally killed his

wife; and throwing her body down the precipice, he hurled himself after her and was dashed to pieces upon the rocks below.* The ruins of Irbid, the ancient Arbel, which we have before us, after a quarter of an hour's steep ascent, awaken more pleasant reminiscences. From this place, formerly opulent and celebrated for its cultivation of grain and manufacture of ropes, came originally the family of Nittai the Arbelite, so distinguished in the history of the Sanhedrim, whose motto was, "Withdraw far from a bad neighbor, and do not make common cause with the ungodly, and hold fast to the hope of a righteous retribution." † Here, at

* Josephus, Wars, I. 16, 2-4.

† Grætz, Geschichte der Juden, 3, 107.

the edge of the hill, which looks into the deep ravine, and towards Magdala, Rabbi Chija, of Babylon, and Rabbi Simon Ben-Chalefta, of Sepphoris, in former times took their position before sunrise, and spoke of the destiny of their people, who had, not long before, witnessed the unsuccessful uprising under the pretended Messiah, Barcochba, and the bloody persecution under the emperor Hadrian. There became visible the "hind of the dawn," that is, the first rays of the morning sun, which were compared by the Semites to the antlers of the stag or a gazelle, and there they first broke through the rosy eastern sky. "Birabbi," said Rabbi Chija, whilst with this honored title he held fast to Rabbi Simon, and directing his attention to the

first blush of the morning sun, reverently exclaimed, "That is a picture of the redemption of Israel. It begins small and indistinct, as the prophet Micah, ch. vii. 8, says, 'When I sit in darkness, the Lord will be a light unto me,' but only to grow more brilliant in its increasing glory, as Mordecai once sat in the gate of the palace to learn the fate of Esther, but afterwards, clothed in royal purple, and mounted on horseback, became the light and joy of his people," (*Esther* ii. 20; viii. 15.) But has not the sun of redemption already risen, and, as Ps. 22 shows, have not his morning rays flashed through the bloody red? Hence we will again grasp the wanderer's staff, after we have imagined ourselves back again in the ancient

Arbel, and in its old synagogue, while seated for a while upon one of these columns which formerly supported it, but which now lie around in melancholy confusion. After this brief repose we shall again descend to the plain.

We find ourselves here in the real valley of Ginnesar, where in ancient times, before war after war had desolated this paradise of a country, the date-tree was cultivated, besides other excellent fruit-trees. It was here that Rabbi Elisha Ben Abeya, of Jerusalem, the richly gifted teacher of the law, first cherished the germ of dissatisfaction with the Jewish religion, which he suffered to develop to the poisonous fruit of apostasy, by the industrious perusal of Greek and especially Gnostic

writings. He was a wretched man, who through a sinfully inordinate thirst after human wisdom and disregard of that which is divine, sunk into the lowest depth of demoniacal sensuality and degraded himself so far that Meir Letteris, in his beautiful translation of Goethe's Faust, with an exquisite touch of his pen, has used him as a substitute in place of the German doctor. When you find a bird's nest, says a Mosaic law,* you may take the young but not its mother, but you must first scare her away to alleviate her grief, that it may be well with thee, and that thou mayest prolong thy days. But when Elisha on one occasion was sitting in the valley of Ginnesar and explaining the law, the

* Deut. xxii. 6.

following circumstance occurred. A man climbed to the top of a tree, took a nest with the mother and the young, and descended unhurt. He saw another, who waited till the Sabbath was over, climbing a tree, who took the young and allowed the mother to escape. On descending, he was bitten by a snake and died. "Where is now," asked Elisha, "the promised blessing and long life upon which this and not the other man could count?" These and similar events perplexed him in relation to God's justice and truth. His only support was Rabbi Meir, who was not yet weary of learning from the apostate, and at the same time exhorting him to conversion. He once broke off his discourse in the midrasch-house

of Tiberias, when he heard that Elisha, in defiance of the Sabbath, was riding through the city, and followed him to learn from him and if possible to convince him of his error. He stood before his dying-bed, and brought him at least to weeping, after he had given himself up as irrecoverably lost. And when a sheet of flame rose from the grave of the apostate—according to the legend—Rabbi Meir threw his mantle over it for the purpose of extinguishing it, and addressed the dead man in the words of the Book of Ruth,* “Tarry this night (*i. e.* of death), and it shall be in the morning that if He (God) will redeem thee, well, let Him do it, but if He will not redeem thee,

* Ruth iii. 13.

then will I redeem thee, as the Lord liveth: so lie down until the morning.”

It is the same Rabbi Meir, when he was dying in Asia, who said to those standing round, “Carry my coffin down to the seashore that it may be washed by waves which wash the shore of the Holy Land;” and in the consciousness of being a saint, and even more than a saint, he added, “Tell it to the inhabitants of Israel that here lies their anointed Messiah.”

But enough of these tales which tradition has brought down to us; we will proceed further, for we are beckoned on by the reminiscences of a teacher who had a better right to such exalted self-consciousness than Rabbi Meir. The road is enchanting: it leads to a

trellised way of oleanders, whose rosy garlands border a grove of Rebek-like trees, olives and figs, on the left; on the right, it skirts along the sea, in which the azure blue of the skies is beautifully mirrored.*

After a good quarter of an hour's walk, we reach Ain el-madâware, embowered amid trees and thickets, and encompassed with a low, circular wall. It is the large basin of a beautiful spring abounding in fish, which, irrigating the plain, flows towards the lake. To gain a survey of this magnificent valley of Genesaret, we must not regard the labor of ascending the hill that overlooks this spring. Arrived at the summit, we are not a little amazed at

* Tischendorff, *Reise in dem Orient*, ii. 217.

observing a man sitting on the outermost edge of the hill. The black kaftan immediately reveals to us a Polish Jew; The Tallith (prayer cloak), which he has thrown over his head, and which is richly embroidered in that part which lies over his round hat, shows that he is engaged in prayer, and as he holds the Tallith close over his breast, he looks neither to the right nor the left, but straight forward towards the lake. We try to wait until he has finished his prayer, but as it seems to come to no end, I advance towards him, tap him gently upon the shoulder, and salute him with the words, "Blessed be he whom I here meet upon these sacred hills!" He suddenly rose, but after he had thoroughly scanned our persons, he

inquired suspiciously, "Are you children of my people?" Whilst asking this question, his eyes sparkled under his bushy brows, which were as white as his beard, and betrayed such a growing confidence and deep emotion, that I might have embraced him, and I enthusiastically exclaimed, "No; but we are the friends of Israel, and such who long to see the consolation of Jerusalem? And as we are such, and every inch of the Holy Land is important and interesting to us, you must also tell us why you are sitting here. What are you praying for here? What are you observing here?" "It is a great mystery," he replied, "which you desire to know, but I will not conceal it from you, for God has brought us into communion and

you have unlocked my heart. For fifty years I was Rabbi of a congregation in Volhynia and have written nothing, but on that account have I been more diligent in reading and research. Already since my boyhood, when I began to read Raschi on the Pentateuch and the Targum and the Talmud, no subject connected with the ancient legends has so interested me and taken up so much of my time as that of the fountain of Miriam. After I had made my pilgrimage here to Tiberias, to die in the maternal bosom of my home and to be buried in sacred ground, one of my first questions was, Where is the fountain of Miriam? No one knew, or feigned something not to appear ignorant.*

* Frankl (Nach Jerusalem, II. 355) was shown a

But as the Jerusalem Talmud says, that in order to find it, you must stand in the middle door of the old synagogue of Serugin* and look straight forward. I asked the Jews and the Nazarenes and the Ishmaelites, where is Serugin? but they all replied that they had never heard of a place of that name. Then I determined to give myself no rest until I had found the mysterious fountain, and there is no favorable point of view on the hills or in the valley at which I have not stood long and imploringly looked up to heaven and out upon the

large red rock between Tiberias and the Baths, lying about ten paces from the sea, as the stone which Moses smote with his staff.

* Schwarz, Tebuoth ha-arez (Jerusalem 5605, 8) 93^b. Compare his Heiliges Land (1852), p.

134.

4*

sea, in search of the desired locality. I knew all the marks that distinguish it—a small mass of rock, round like a beehive, and full of holes like a sieve.* But a long time elapsed, until at last I saw really before me the dream, and riddle and mystery of my long life. It was at the first Elul of last year, when the water, owing to a drought of some months' duration, was very low. See," said he, pointing to the place at the edge of the hill where he had been sitting, "the rock itself is invisible at present, owing to the high water, but there, a little this side of the current of the Jordan, where the water forms a little eddy, and occasionally throws up

* Schabbath, 35*a*. Comp. Schöttgen, *Horæ*, at
I Cor. x. 4.

bladders, there lies the fountain of Miriam. Peace be with you!"

It may be here remarked that this fountain of Miriam is not known to Bible-readers because it is nothing more than an unfounded legend. We read in the Bible that when Miriam died in Kadesh Barnea,* the people began to complain of the want of water, and that upon their wanderings through the desert they were supplied with water miraculously from rocks. Legendary fiction has drawn the conclusion that, on the ground of the meritorious services of Miriam, the Israelites were accompanied during their forty years' wandering over hill and valley with a rock furnishing water, which rolled itself

* Numb. xx. Comp. Ps. lxxviii. 15.

along by the side of the hosts, and stopped wherever they encamped. To this fountain of Miriam, which after Miriam's death disappeared for a time from the view of the people, and then again was restored, is applied what we read in *Numb.* xxi. 17, "Then Israel sang this song, Spring up, O well; sing ye unto it."* At the death of Moses this fountain disappeared. God concealed it in the sea of Tiberias, but yet so that he who looks northward towards this sea from the mountain Jeschimon, the highest peak of the land of Moab, will yet recognize it in the form of a little sieve.†

* See particularly the Targum of Jonathan on this passage.

† The Babylonish Talmud is mistaken in supposing this mountain was Carmel.

This legend is ancient and widely extended. It is so deeply rooted in the popular mind, that remarkable stories are still told and believed of its miraculous ability to transport itself from one place to another.

“But,” said I to this simple-hearted old man, “why do you still sit here, enveloped in the Tallith, and gaze with such a constrained look after this fountain, which you believe to have discovered?” “Have you ever been in Meiron?” he asked. “Yes,” I replied, “and we there stood at the grave of Rabbi Simeon bar Jochai.”* “Well, then, you know,” he continued, “that there is a Kabbala (tradition) extant, that here where the redemption from Egypt re-

* Robinson, Palestine, 3, 598.

ceived its consummation, the future redemption will have its beginning.”* “Do you know,” I inquired, “that the fountain of Miriam is also mentioned in the sacred writings of the Christians?” “You are mistaken,” he exclaimed; “the Sea of Genesaret is mentioned in the gospel, but not the fountain of Miriam.” “But the Apostle Paul,” I rejoined, “who sat at the feet of Gamaliel, the grandson of Hillel, says in his first epistle to the Corinthian Christians,† ‘Our fathers, who were under the cloud and passed through the sea, did all drink the same spiritual drink, for they drank of that spiritual rock which

* Jalkut Chadasch, 142*d*, No. 43. Comp. my Comment. on Isaiah, p. 157.

† 1 Cor. x. 1-4.

followed them,' — but he adds, — 'and that rock — this fountain of Miriam — was Christ.' It was he of whom Isaiah spoke, 'Behold I lay in Zion a cornerstone,* a tried stone, a precious cornerstone.' But now we must part. You are seeking the traces of the Mosaic redemption, and we are following the tracks of the Messianic redemption, which really took its rise at this sea."

After we had separated we continue to follow the road on the inner side of the valley, which leads to the foot of the chain of hills, and come to where it again extends near the sea and cuts off the valley. We have now reached an old dilapidated station-house, built upon a foundation of basaltic tufa, whence lead-

* Is. xxviii. 16.

ing up the hill the Damascus road branches off. It is the Khan Minîje. Proceeding a little beyond it, and having arrived at Ain at Tin, the Fountain of Figs, so called from a large, old fig-tree standing there, we find the soil covered with such a beautiful and inviting carpet of green that we cannot resist the disposition to stop awhile and refresh ourselves with breathing the sea-air, here laden with the aromatic fragrance of this lovely pasture-land. Southwardly from the Khan there are ruins which extend to the banks of the sea. Was this perhaps the locality of Capernaum? Robinson and many who follow him are of this opinion, Sepp thinks that he has established it incontestably, in discerning in the word Mi-

nije an analogy with Minim, the name of heretics, which was given to Christians, and verily Capernaum could be designated above other localities as the place of Minim. But this name is not traditional, and that of Minije first appears in the year 1189 in an Arabic biography of Saladin.* The location of Capernaum in the vicinity of the Khan Minije is to be rejected for this reason besides, because, according to the oldest and most credible tradition, the whole western shore of the sea of Genesaret belonged to the tribe of Naphtali,† but Capernaum, according

* The designation of the Khan with Minije, properly Minge, is pure Arabic and frequent as the name of places, particularly in Egypt. The word means residence, resting-place, hamlet.

† See Caphtor wa-Pherach, c. 7.

to *Matt.* iv. 13, lay on the borders of Zebulon and Naphtali, and hence farther northward, there where, at the northern end of the sea, the territory of Zebulon borders upon that of Naphtali. At any rate, this was the location of an ancient place.

Persons dwelling in the vicinity of the Fountain of Figs once betook themselves to Sepphoris, which occupied an inland position in a southwesterly direction, for the purpose of paying a congratulatory visit to a man high in office. It is related that Rabbi Simeon ben-Chalefta, whom we have already seen on the heights of Arbel, was surrounded at the city gate of Sepphoris by a crowd of rude children who would not allow him to move from the spot, until he had

danced before them. One of our companions exclaimed: "The fig-tree there reminds me of the story of Hadrian and the man of one hundred years old. The emperor was once travelling in the vicinity of Tiberias, and called to an old man who was planting young fig-trees, 'Old man! such work is usually done in the morning and not in the evening of life.' 'I was industrious in my youth,' he replied, 'and will also be in my old age; the result is left to God.' 'Do you then believe,' asked the emperor, 'that you will yet enjoy the fruits of this tree?' 'Perhaps,' he replied, 'if God vouchsafes it; if not, then I am doing for my posterity the same which my ancestors did for me.' Then the emperor exclaimed, 'If you survive that, I conjure

you to let me know it.' After the lapse of some years, the old man appeared at the imperial palace with a basket of figs. Hadrian invited him to take a seat upon a golden chair and ordered his basket to be filled with gold pieces, and said to the astonished servants, 'He honors his maker, and should I not honor *him*?' But when another inhabitant of this beautiful country, instigated by his wife, also took to the emperor a basket of precious figs, in hope of a similar imperial compensation, Hadrian ordered the presumptuous man to stand at the gate of the palace, and every person going in or out should cast one of his figs in his face. When he had returned home, his avaricious and disappointed wife did not even sympathize

with him, but said to him sneeringly, 'Go, and tell your mother how fortunate you were, that it was only figs and not Paradise apples, and above all ripe figs, for if they had not been so, what a face you would have brought home.' '*

But, brother, we are not here to listen to pretty stories and to behold beautiful landscapes. We are here to seek out the city of Jesus—the city of the Messias—the city by the sea, near the borders of the heathen, where the word of Isaiah was fulfilled, "The people that walked in darkness have seen a great light; they that dwell in the

*Wajikra rabba, c. 25. Midrasch Koheleth, 2, 20. Fürstenthal's Rabbinische Anthologie, No. 429.

land of the shadow of death, upon them hath the light shined," (*Is.* ix. 2.)

There is no road along the sea by which we could proceed further — nothing but an ancient aqueduct of doubtful intention, a mere conduit cut in the stone, runs along the shore. Then we pursue our way over the rocky projection of the hill, which northward cuts the vale of Genesaret. The blue sea gently undulates on our right, and in the distance before us Hermon stretches his gray summit into the azure sky. The sublime, enchanting view transports us into a devotional silence. When after a quarter of an hour we descended into the mill seats of Tabigha,*

* Thus Robinson and others write it, but the proper name is Tabika, from tabaka, to cover. This is the word for a spring which covers a wide space with its mass of water.

with its copious springs of water, our friend broke the silence and said, "Are you so peevish that you do not want to hear any more pleasant stories?" "Always," was the answer, "but they must relate to Capernaum." He then continued: "What my Jewish authorities say of Capernaum is not creditable or cheering. Capernaum passes for a principal residence of the *minim*, (heterodox, *i. e.* Jewish Christians,) and what the Jews say of them is not better than what the heathen fabled of the ancient Christians. One story is at least tragicomical. Chanina, the nephew of Rabbi Joshua—as the tale goes—once went to Capernaum, where the people under false pretences enticed him to

ride upon an ass in the city on a Sabbath day. When he had come to himself, he fled for refuge to Rabbi Joshua, his father's brother, who anointed him with a salve and thus healed him from his bewitchment, but said to him: 'Since the ass of those ungodly people has befooled you, you can no longer dwell in the Holy Land.' He wandered to Babylon and died there in peace.* The 'ass of the ungodly' which neighed at him was the foolish preaching concerning the Crucified."

The nearness of our destination hastened our steps. Another hour and we shall find ourselves on the extensive ruins of Tell Hûm, and shall be thread-

* Mishrad Koheleth, 1, 8.

ing our way through grass and bushes to the astounding and colossal remains of ancient Capernaum.* There is no collection of ruins near the Sea of Genesaret which can be compared with these in magnitude and extent, and in traces of departed glory. Here, yes here, we cry as with one voice, we will remain and not depart therefrom until these ruins have risen again before our spirit and until we have beheld him, who once lived here, who walked between these houses, and who in this synagogue revealed himself as the founder of a new era in his wisdom and wonder-working power.

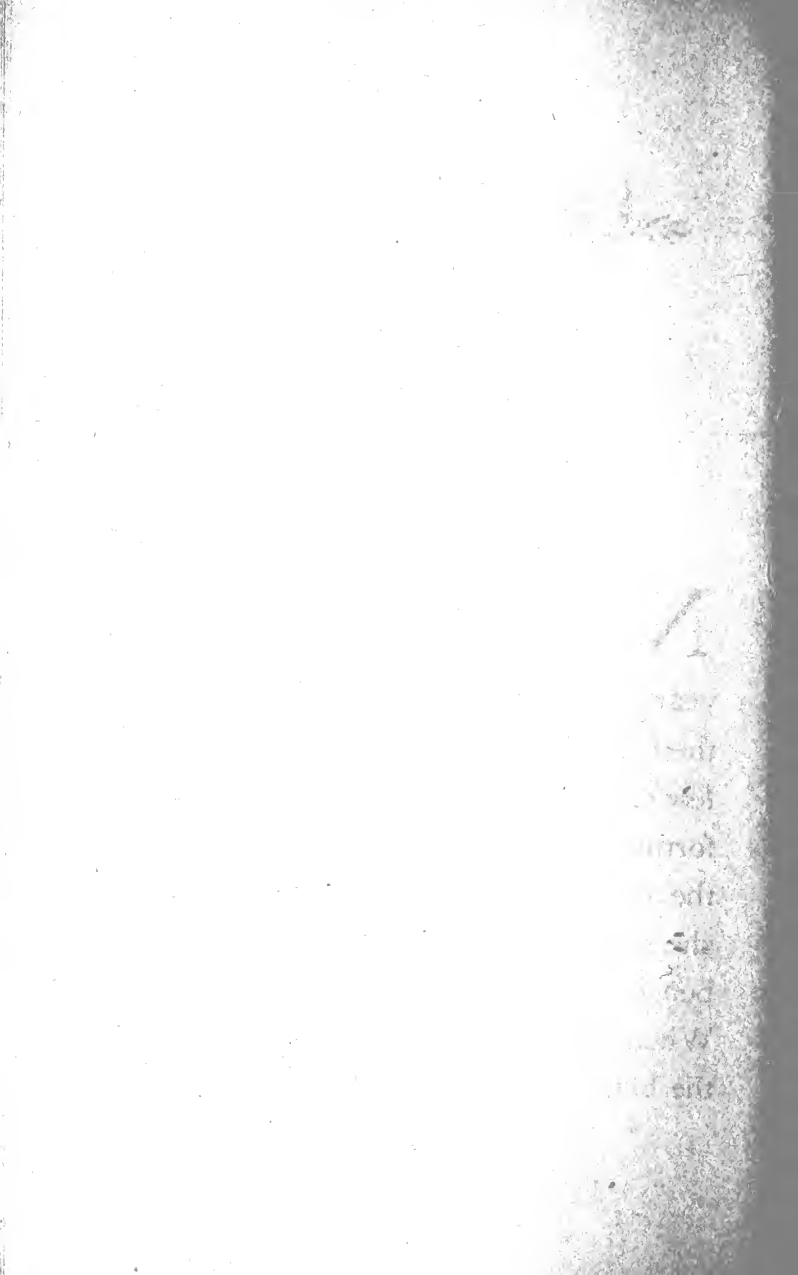
* Mischrad Koheleth, 1, 8.





MORNING.







II.

MORNING.

NOW, father, we are here," said a little girl of about twelve years of age, who led an old man by the hand; and as they had proceeded a few steps farther, she exclaimed: "How fortunate we are that the bench before the door is still unoccupied!" Whilst she said this, she hastened towards the bench and drew her father after her. When they had reached it, she pressed the blind man down upon the seat, and

added, "Thank God! who has helped us thus far."

"But," said he, "are you sure this is his house?"

"I ought to know it, I think," she replied, "for here I have often pressed through the crowd to hear his charming words."

"But," continued he, "is he probably at home and not upon a journey?"

"We must hope," said she, "that we have heard a true report; but stay here, I will look around and listen."

It was the time of the transition of the middle night-watch into the third; the starry heaven sparkled in the full brilliancy of its jewel-bespangled diadem. The little girl took her position at a slight distance from the house, feebly

illuminated by the light of the stars, and fixed her earnest gaze upon it, especially upon a chamber under the roof, in which there was still burning a lamp which gave forth a weak, flickering flame. As a shadowy form became visible at the open window, she uttered a cry, sunk upon her knees, and bowed her head to the ground. In this praying posture she remained so long until the call of her father, "Peninna! Peninna! why do you leave me alone?" aroused her.

In the mean time a crowd was gathering around the house. From different directions the dull sound of steps and voices was heard through the stillness of the night. Here came a man carrying a child upon his back, whose

suffering head hung forwards over his shoulder; there came two, bearing a third upon a hammock, and whilst, before ascending the slight elevation, they let down the sick man to the ground, that they might rest a little, you could hear his pitiable moanings, drawn out by the hardness of his bed. From the east side of the sea, where the highway leading from Damascus to the coast of the Mediterranean borders on the Sea of Genesaret, trotted a camel guided by an older and a younger man, which conveyed upon a side-saddle a sick woman bent with suffering and covered with thick wrappers of cloth. Led or carried, came more and more sick, so that the place before the house became a great Lazaretto, in which the groans

of the suffering and the half subdued and partly coarse language of their attendants combined to create a dull, confused noise. It was necessary for Peninna to employ every caution and all the moral force she could muster to maintain the position she had first assumed with her father. All tried, not without threats and pushes, to plant themselves as near the door as possible. But as often as there were discernible signs of motion within the house, the crowd looked towards it with anxious expectation, and then the confusion relapsed into motionless silence.

The shadow at the window, which Peninna saw, was not HIS. As the morning gray of the eastern heavens began to assume variegated colors, a

man was seen approaching from the hillside of the city through its narrow streets. His countenance was as pale as the Sudar* which concealed his brow and chin. The city watchman, when he saw him, stepped reverently to one side and trembled in every limb, when with a gentle salutation, the charming but deeply earnest glance of his marvellous eyes struck him. After he stood for a while as it were bound fast, he followed him at a distance with as light a step as possible. He whom he followed, hastened or rather floated along with a

*The covering of the head. The Lord is usually represented bareheaded, but to go bareheaded was regarded not only as injurious but unbecoming. See Talmud. Real-Lexicon Pachad Jizchak, article *Gilii Rosh*.

tread unheard. He was dressed simply, rather poorly than otherwise, but the majesty of his step, the loftiness of his bearing, and the manner in which he gathered the folds of the tallith* around him, betrayed the grace and dignity of a king. As he turned the corner, and the view of so many sufferers burst upon his sight, he stepped back for a moment, but directing his eyes upwards, which radiated and absorbed

* *Tallith* now means the prayer-cloth with which the head is covered during prayer, but in its original meaning it is the upper garment. The shirt (*hallig*) of the teacher, according to Bathra (57*b*), covered the whole body, and was visible under the tallith only a hand's-breadth. This tallith, with the shirt-like covering of the body, constituted the bosom in which John was permitted to recline his head. John xiii. 23.

celestial light, he immediately regained his composure and resumed his steps forward. The crowd, having observed him, instantly withdrew their attention from the house and fixed it upon him, and all arms were extended towards him in an imploring attitude. "Blessed be he who cometh in the name of the Lord!" exclaimed an old man on the edge of the crowd. He had himself experienced the power of the wonder-working physician, and was now untiringly engaged in bearing along the sick. More than fifty voices at once hailed the approaching deliverer with loud and various salutations, accompanied with the most impassioned, imploring gestures. Here one voice exclaimed; *rabbenu* (O thou our rabbi);

there, another, *marana* (our Lord); or *schelicha dischmaja* (ambassador of Heaven); or *mikwe Israel* (hope of Israel); and the sick woman on the camel, whom her father and brother had brought from Bethsaida Julias, stretched out her arm from her white wrappings towards him, and her wild, piercing scream, *malca mechica* (O King Messias), rang like a spirit-cry through the confused sound of voices. The impression upon him was manifestly annoying. A wave of the hand, and the deep red blush that suffused his pale face, rebuked this turmoil and hushed it into solemn silence. The sick who could move without assistance had in the mean time ranged themselves in rows in kneeling posture, but each one de-

siring to be as near as possible to Him ; the passage through which he walked was very narrow. He proceeded slowly, and his whole appearance betokened the most profound interest. Right and left with greedy haste they grasped the ends of his tallith — they kissed it — they bedewed it with tears, and drew it as near as possible to the suffering part of their bodies ; but notwithstanding this pressure and crowding, they did not rudely touch his person. He stood amid this excited multitude, clothed with a majesty which commanded veneration, and which, while it did not repel the approach of the suffering, yet did not allow any unbecoming familiarity. When his hands, stretched out on both sides, could not reach a sufferer, he

leaned over, laid his hand upon him, and addressed a few words to him in a low tone. The nearer he approached the house, the more boisterous became the excitement, especially among those behind him. The joy of those into whose limbs new life had been infused, and who felt that not only their bodies but their souls had been healed, broke forth into exclamations of gratitude and praise. When one voice cried out in the words of the psalm, "Blessed be the Lord, the God of Israel, who alone doeth wonders," the whole crowd responded like a congregation assembled in the house of God, "Blessed be the name of his kingdom forever and ever."

The nearer he came, the more feverish became the anxiety of Peninna. Her

form rose higher and higher, and she followed every one of his motions with absorbing interest; and when the eyes of the Lord fell upon the child, which like a motionless and beautiful statue ornamented the entrance to the house, it was then as if the tints of the morning rose upon her pale face, and in a voice of silver purity she intoned: "The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich; he bringeth low and lifteth up." She sang at first with trembling voice, but stronger and bolder when she observed no signs of disapprobation in his features.

"Will he come soon?" asked the old man, whose left hand earnestly grasped the right hand of his daughter.

“We must wait,” she replied; “but a look that he cast upon me promises well.”

“Blessed be thou, my daughter!” he exclaimed. “Thou hast the name of Peninna and the heart of Hannah. Thy song was to me as the voice of a dove which heralds the approach of spring.”

It really seemed as though the blind were to be the last healed.

Turning towards the maiden, he asked: “What is thy desire, Peninna?”

“Lord, that my father may see thee and thy works,” was her reply.

Then he laid his hand upon the head of the old man, and inclining towards him, said: “The Lord killeth and maketh alive. Be it unto thee according to the confession of thy child.”

All this was but the occurrence of a few moments, and the hands of the father and daughter, stretched out in grateful acknowledgment, no longer reached him who had vanished through the open door of the house.

Peter was behind the door, in part a witness of this early morning activity of his Lord, but the words "O heavenly guest of sinful men," with which he saluted him, were scarcely heard by him who was hastening up to his chamber. Arrived there, he betook himself to a divan against the wall and sunk down as if exhausted from bearing the burden of the sicknesses and sorrows he had removed from the numerous sufferers.

The sun was already rising in his glory; the birds were warbling in the

apple- and walnut - trees which surrounded the house which Jesus had entered the evening before. A thrush was singing its morning hymn from the towers of the castle, and at the springs below where the two streets met, the house-maids were talking of the miraculous cures which had been made during the past night in the open place before the house. The whole vicinity was alive this morning earlier than usual. The rejoicings of the healed and of their companions had disturbed many a one in his morning dreams and excited their curiosity. Many of the strangers had desired and received accommodations with their relatives and friends, and the keepers of the Pundiks (taverns) were glad to take in these early but not un-

welcome guests. But in the house on the hill there was yet complete silence. The occupants, though a long time awake, moved about gently, for they knew that the Master had watched without all night in solitude, and upon his return had found much and difficult work to perform. But upon the platform of the house there was Peter, at some distance from the balustrade, that he might not be observed by any one from the street already alive with people. It was a beautiful, calm morning. Gently, as a sleeping infant, the sea reposed in the lap of the surrounding hills,* whose summits on the other side were gilded with the rays of the rising sun. The water rose and sunk like the

* Lynch, Report.

bosom of one softly breathing, and only occasionally was its surface agitated by a fish leaping out of the water, whilst far above, the ospray floated in the air to watch its prey, and dashing down with lightning velocity to seize it. At some distance from the shore, a flock of wild ducks ploughed their way silently through the glistening water, and here and there boats and fishermen's barks appeared like white points, which only deepened the impression of the wide extended expanse of the sea. Peter could appreciate this stir and motion in the midst of the reigning silence. He, the energetic and experienced fisherman, was thoroughly familiar with all the peculiarities of the lake. But now he recognized in it a symbol of the great

sea of men, in which, as the sun of righteousness had risen upon it, he was hereafter to cast his net. Then with a sigh towards heaven, he directed his eyes southward to the vicinity of the Dead Sea, where, within the territory of the Moabites and subsequently of the Gadites, lay the frightful, precipitous, and rock-bound Machærus,* in which the great and dearly-beloved captive was held prisoner. To him he owed the first dawning of heavenly light and knowledge that burst upon his mind, and then he would fix a protracted gaze upon Bethsaida, his birthplace, from whence, with his brother, he had moved to Capernaum in the house of his mother-in-

* The fortress in which John the Baptist was imprisoned by Herod.

law. In spirit he saluted his parents and friends there, wishing that they also would believe in the Saviour of Israel, whom he, however unworthy, was honored with the distinguished privilege of entertaining. As he transiently looked over the balustrade, he observed that already a number of persons had gathered in the vicinity of the house, to take advantage of the first opportunity to hear the great Teacher, but also that a scribe was engaged in a violent controversy with them. "Why do you seek," he said, or rather screamed, "instruction and healing from this idiot and not from those to whom you are directed, our rabbis and priests? Be ye warned; he heals the body that he may poison the soul. He is a *sched* (demon)

in human form, and will draw you with him into perdition from which he has come forth." With horror and indignation Peter heard this. It required a great effort not to hurl back the insult in the severest language, and he silently descended into the chamber where his family had already assembled for the morning meal and awaited him.

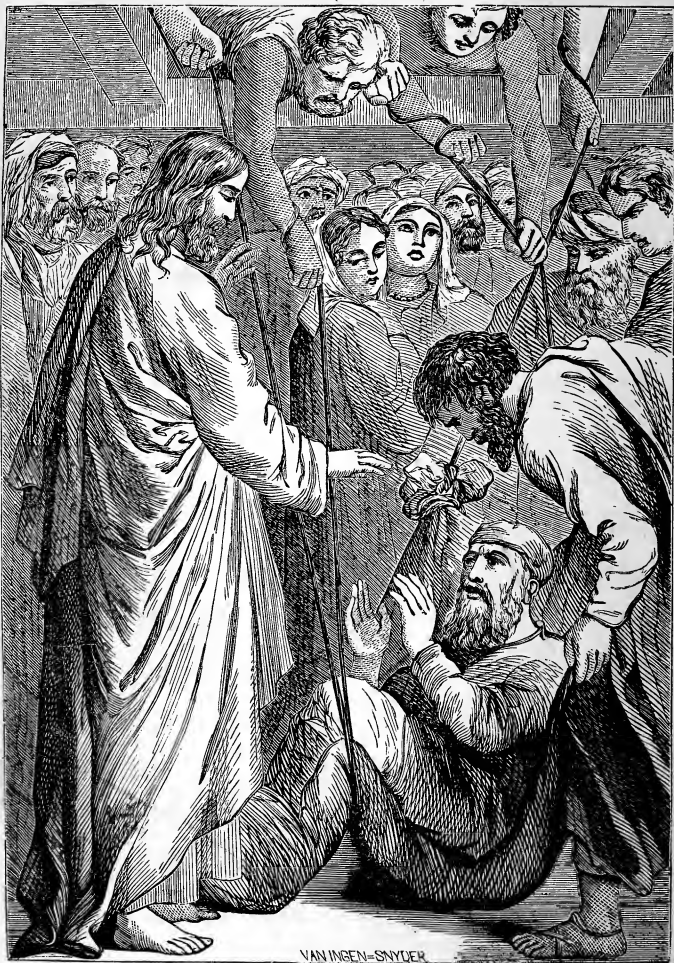
When he had entered into the family-room he immediately inquired, "Has he not shown himself yet?" and when they answered nay, he turned to his mother-in-law and said, "Go up, my dear, knock gently at the door, and insist upon his coming down, for after such exertions he will need some bodily refreshment for the day's work before him."

lem." During this conversation the meal was ended. He rose, and going to the ground floor, opened the door of the house, and thus addressed a considerable number of persons who had already assembled there: "If ye would hear the word of life, listen to what Isaiah says, Ho, every one that thirsteth, come ye to the waters, and ye that have no money, come, buy and eat; come and buy wine and milk without money and without price."

The house consisted of a ground floor and a story above it. When a person entered through the narrow doorway, he came into a paved hall. A stairs to the right of the entrance led to the chamber of the exalted guest, and a stairs to the left led to the family-room.

Two less conspicuous stairs in the back part of the room conducted to the other chambers, all of which were arranged around the paved hall.

When Jesus had invited those assembled at the door to draw nearer, he retired before the pressing crowd into the hall, and there at the cistern in the middle of it, he took his stand and preached to them, now gathered in a close circle around him, the word of God concerning the predicted but now present salvation. The crowd continually increased until the hall and the space outside were filled. Then came four men bearing a man entirely lame upon a litter, which was fastened to ropes wound round their shoulders. It was evident that they had come a considerable dis-



VAN INGEN-SNYDER

tance and had borne the whole burden of the morning heat. They came too late to secure entrance to Jesus. To press through a closely packed mass of people was utterly impossible. Then they went around the house and happily found behind it a ladder leaning against it, which was just high enough to reach to the railing around it, and thus to enable them to mount the flat roof. After the sick man had given his consent to be lifted up, one of the men first ascended. Then the patient was bound fast to the mattress with the ropes. A second one mounted the ladder to hand to the one already up the two ends of the rope, and then ascended himself. Then the two drew up the sick man, whilst the other two still below sup-

ported the burden as far as their own height reached, and gave it the proper direction. When it had been drawn up, they also leaped upon the roof. After they had all safely secured this position, one of them descended the stairs which led from the roof to the back chamber, and from this place he heard the voice of Jesus. In perfect silence the crowd stood around him, while his richly-toned voice filled the whole apartment. Its clear, silver ring fastened the profound attention of every one, for he poured out his whole soul in its tones, whilst his countenance and whole demeanor imparted additional vigor to the power of his words. The man who had descended the stairs listened and looked, and forgot himself in the profound in-

terest which the speaking of Jesus awakened in him. The sick man above impatiently asked, "What is to become of me?" When the three others had beckoned their companion to return, they all agreed that it would be impossible to carry the sick man down the narrow stairway. "There is no other way," said they, "than to tear off the roof and let him down through the aperture; but that would be taking an improper liberty with another man's property, and besides it is a neck-breaking adventure." "Let me down," exclaimed the sick man, "I will be satisfied if I can only be brought to lie at his feet, living or dead, and we will richly compensate the owner of the house for all the damage we do."

In the middle of the floor there was a square piece of beautiful mosaic work, which formed an ornamental figure in the flattest part of the roof. This square not only served to adorn the roof, but also to protect the house. During the rainy winter season it was kept securely closed by means of mortar, and it was now in that condition, although the winter rains were already past and the spring had set in with the season of Easter, especially in this region near the sea. The owner had not yet had time or disposition to open this orifice above, through which his house in summer time was supplied with light and air. When the bearers of the sick man had removed the tiles, it was discovered that they rested upon a plank

furnished with a ring, which could be lifted up like a trap-door. The rafters of the roof were just wide enough apart to let down the sick man upon the litter between them. The square aperture was purposely placed just above the cistern in the room below, and it was possible to let the sick man down in such a way that he would lie upon the cover of the cistern and also just before the speaker when he should turn round.

The poor sufferer submitted to the counsel of his friends, for they were exceedingly anxious to afford him every possible aid in procuring relief, and they as well as he were certain that among all men only ONE could give it. This ONE was Jesus of Nazareth, in

whom, as thousands at that time believed, the God of salvation himself had visited his people. These four men were the friends and neighbors of the patient. They had done all in their power to mitigate his sufferings by their sympathy and aid. He belonged to that comparatively small class of men whose work and pleasure above all other things are to serve God. He would have cheerfully endured his sorrows, if (we know not on what ground) he had not therein discerned a merited judgment of God. As the thought that God had rejected him would have changed the full enjoyment of outward prosperity into insufferable distress, so this same idea made his terrible suffering, which chained him like a living corpse

nearly incapable of motion to his bed of torture, a source of still deeper anguish. He had become entirely incapable of cherishing any hope, and he had no thought that Jesus would heal either his spirit or his body. But he knew that he was the ONLY one who could help him; and although he regarded himself entirely unworthy of help, yet he was determined, even if it cost him his life, to hear the word of God from the lips of God's ambassador. The attempt to let down the sick man would have been impracticable if the men had not observed the remains of a tent upon the roof at the place where the wealthier families usually erected a sort of leaf-like chamber — the so-called Alija. They unwound the ropes of the

tent, and according to their calculation they were long enough if united with the bearing-straps of the litter, and were tied to its handles to render it possible to let the sick man safely down. But still they were scarcely long enough, and the men were obliged gradually to bend themselves down very low, and at last even to lie prostrate and to stretch out their arms to their utmost length.

The noise occasioned by this tedious operation upon the roof had already attracted the attention of the crowd in the room below. But the overwhelming and fascinating power of the speaker was so great that there was no disturbance of the meeting. But when the litter appeared over the heads of the congregation, they were struck with amaze-

ment which presently gave utterance to the exclamation, "Rabbi, rabbi! a sick man is coming down." "Behold their faith," said Jesus, as he looked upward. "Help them support the sick man, that he fall not." Upon this the men who were standing near Jesus by the cistern extended their arms, took hold of the litter, and, as the ropes were not long enough to let it down to the floor, they untied them, and with their own hands set the litter, with the poor man stretched out upon it, before the feet of Jesus. The excitement which this interruption occasioned in the people was very great, for when Jesus had heretofore healed the sick, it was done silently and privately, and for the most part when very few besides the sick

person were present. For he purposely avoided kindling the unholy fire of popular enthusiasm, and thus stirring up the enmity of Pharisaism so long glimmering in secret. It was not his main design to be glorified as a miraculous physician, but rather to be believed in as a redeemer, and he was ready with cheerfulness to endure all the sufferings which his Father had ordained him to undergo, without presumptuously drawing them upon himself. But now an incurably sick man was all of a sudden laid before him in the presence of many witnesses, and thus a task imposed upon him, the performance of which was expected by the densely packed crowd around him with the most earnest solicitude. Will he per-

form it, and how will he do it? That was the question which betrayed itself upon every countenance present.

“Man, what is your desire?” in rather a severe tone he asked the stranger who had interrupted him in his discourse, and who had not yet by any word or prayer appealed to Christ. The sick man was silent, but his breast rose and fell convulsively; his whole body trembled, and his eyes, which were lifted up to Jesus in a fixed gaze, poured forth streams of tears amid the most violent sobs. He, to whom those who stood immediately around him bore witness that he discerned the inmost thoughts of men, recognized in this man one to whom bodily health was not the greatest of all blessings: his

groaning was self-condemnation, his trembling was fear in the presence of the Holy One, and his weeping was prayer for pardon. Hence the Lord was gratified that this time he could grasp the evil by the roots and begin the restoration from within; his heart was moved; his countenance brightened, his voice softened, and with an expression in which the most exalted self-consciousness, sympathetic condescension, and unconditioned assurance harmoniously blended, he said, "Son, be of good cheer; thy sins are forgiven thee." These words operated upon the sick man as when the wind disperses the clouds and brings to view the azure of the skies, or as when a shower laden with heavenly energies refreshes the

almost withered plants upon the parched earth. The consciousness of grace received overcame him, the peace of God penetrated him, the features of his face seemed transfigured, his eyes looked up gratefully to the Comforter, and mirrored in their tears the joy of his gladdened heart as the sun glistens in the pearly drops of the dew. But whilst those consoling words imparted life to the sick man, they concealed, for him who spoke them, the germ of death.

The liturgy of the law recognized a priestly declaration of ecclesiastical or ceremonial purgation, as, for instance, in the case of a leper, but not a priestly declaration of the pardon of sin. In general, Judaism knows no act of human absolution. Isaiah (chap. vi. 7) is

absolved by a seraph, and Joshua the high-priest (*Zech.* iii. 4,) by an angel of God, but in both these cases it was a divine commission which the heavenly spirits executed. For the pardon of sin is an exclusive prerogative of God, and when any creature declares another free from guilt, it is not done through his own power, but only through the delegated authority and power of God. It is not surprising then, that the words of Jesus to the paralytic occasioned the most profound astonishment. Their effect upon others of those present was, however, somewhat different. Behind the outer rows of people there sat upon benches fastened into the lower wall certain Tannaim (scribes), who, roused to the greatest excitement by his words,

moved to and fro uneasily upon their seats, shook their heads, and gestured with their hands. Jesus understood their angry looks and demeanor. The charge which they therein meant to convey against him was nothing less than blasphemy.

It was a momentous turning-point in the life of Jesus, for the verdict of blasphemy which these scribes uttered against him in their hearts was the beginning of the trial which a few years later terminated in his ignominious execution in Jerusalem. Those men in the background of the hall thought they could observe all these proceedings secretly; but how disagreeably were they undeceived when they discovered that they were the objects of observa-

tion, and that his all-penetrating eye discerned even the thoughts of their hearts. They were indignant at the presumption of that man who set himself up as a teacher, who had not studied in a *Beth ha-Midrash* (house of learning), and could not show a *horach* (license to teach), and now they were obliged to submit to be put to shame by him before all the people when he directed his eyes upon them, whose piercing glance penetrated their inmost soul and startled them with alarm, and asked them, "Why think ye so evil in your hearts?"

He was well persuaded that he could not make a favorable impression upon those who regarded him as a layman puffed up with the ambition of becom-

ing great — who, contrary to law, set himself up as a public teacher, and excited the populace against their regularly authorized instructors. He knew well that they extracted only poison from his words, that they exerted all their power to injure his influence, and that they would not rise above the scandalous names applied to his person and his external work, because they diligently closed their understandings to the comprehension of his internal and divine character. But he did not fear them. He accepted the challenge which they threw down to him, for he suddenly drew them into the field of combat and attacked those openly who had secretly forged arms against him. “For whether is easier to say,” he asked, “Thy sins

be forgiven thee, or to say, Arise and walk"? As they judged according to what they heard and saw, the former (although they regarded it as blasphemous) must have appeared easier to them than the latter, for the former is a work of invisible effect, in which deception may be possible, but in the latter case, the word, if it does not expose him to ridicule who uses it, must be followed by a fact visible to all as a proof of its efficiency. Without waiting for a reply to his question, he continued, turning to them and then to the paralytic. "But that ye may know that the Son of man on earth hath power to forgive sins, — rise, take up thy bed and walk."

The men upon the bench in furious

amazement lowered their heads and looked impatiently upon the ground. A breathless silence pervaded the whole assembly. All eyes were steadfastly fixed upon the sick man, and the four still upon the roof were all eyes and ears for all that happened below. They had looked for some extraordinary display on the part of Jesus, but when quite unexpectedly it took this direction, they were completely stupefied as when a sudden crash of thunder follows the lightning. The poor paralytic certainly heard the sound of the words, but as yet there was want of will to carry them into execution. The process of nature called forth by the miraculous power of the word gradually developed itself, and the look of

Jesus fast fixed upon the patient, followed the operation of the word from step to step. The stiffness of his limbs began to relax, the muscles again quivered, feeling and the power of motion returned, and as he became conscious that his insensible and motionless limbs could obey his will, he raised himself, to his own astonishment, still higher and higher, gaining self-confidence all the while, until he finally stood upright, and, extending his hands, sunk upon his knees, and bent down towards his deliverer. But Jesus stepped back and pointed to the bed. He then took up the bed and held it before him so that his view of Jesus might not be intercepted. He walked backwards, without losing sight of his Saviour through

the crowd, which formed a lane leading to the door of the house out of which he passed.

Overwhelmed with alarm and astonishment, the whole crowd maintained the most profound silence during this occurrence. But when the man who was healed had reached the outside of the house, exclamations of enthusiastic wonder, at first in low tones and then louder and still louder broke forth. "We never saw anything like this!" "We have seen incredible things to-day!" cried one, and others confirmed it by the same or similar exclamations. But a venerable old man, who might have belonged to the more elevated class of Capernaitist society, compressed this confused voice of popular

enthusiasm into one grand and comprehensive sentence. Advancing towards the bench which a while ago had been occupied by the scribes, but who had now secretly left the room, he exclaimed with a loud voice, "Blessed be God, who hath given such power to men!" The words were applicable to him who called himself the Son of man, and which expressed praise to God for the power with which He had invested this Son of humanity. The popular understanding was yet sound—yet uncorrupted by false leaders—and faith fully echoed back the impressions once received.

The names of the scribes who on this occasion charged Jesus with blasphemy are not mentioned in the Gospels. But

the Midrasch to Eccles. vii. 26, has probably preserved them. The bad woman of whom Ecclesiastes speaks is interpreted by the old synagogue commentary to represent false doctrine (mînuth), and taken in this sense, the Midrasch observes in reference to the words, "whoso pleaseth God shall escape from her," that Chananja ben-Ittai and Rabbi Joshua are examples of it, and that the words, "but the sinner shall be taken by her," refer to the men of Capernaum.

"The men of Capernaum?" — but by far not all. Much was yet wanting before the whole population of that city which Jesus honored as the central point of his Galilean activity would allow itself to be caught in the net of the gos-

pel of the coming kingdom. Only too many were yet too closely wedded to their old habits and too much occupied with the ordinary affairs of life to be inspired with any interest in the works of Jesus, or with any desire to hear his doctrines. They took more pleasure in lounging about on the public highway and talking about the news of the day with passing travellers. For hours they would sit and gaze listlessly on the sea, observing the departing and arriving boats with their crews and lading, or squander their time in the tavern over their measure of wine, discussing the merits of the last year's vintage of Lebanon or Moab, and the policy of the measures of Herod Antipas or of Herod Philip. They were content to

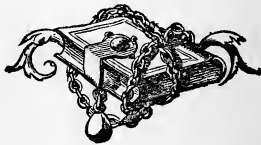
let Jesus pass as the miraculous healer of the sick, but regarded themselves happy in not requiring his services. They shook their heads and thought the condition of things was not exactly right. But with those who had that morning crowded around Jesus, the prospect was better. We may assume that though all may not have been impelled by the sincere desire of receiving spiritual benefit, yet that they felt themselves drawn to Jesus by an interest that lay beyond that which was merely earthly.

When they had accompanied the healed man until his exit with looks of profound astonishment, and after having manifested their emotions in these enthusiastic exclamations, they turned

round towards Jesus, but he had vanished from his position at the basin. He took advantage of this moment of confusion, that was occasioned by the miracle, to slip through the multitude, and to hasten up one of the back stairs. When he had ascended, he fell on his knees. The approbation which he had heard expressed for a moment disconcerted him, and the incident with the scribes was the melancholy premonition of a bloody end. He composed his mind by prayer until the crowd had dispersed. It was only when perfect silence was restored below that his own spirit became more calm. Then he rose, and going through the upper passage, he entered the family-room where the countenances of the two women, the

mother and daughter, when they saw him, were lit up with joy. They were reading the Psalms of the day. "Read on," said he, "and read louder, that I also may hear!" Some time after, the four men who had carried the paralytic came and brought as a testimony of their gratitude a large and splendid garland. "Take it," said they to Peter's wife, "and adorn the chamber of our master and helper." But she assured them that he refuses all presents, and that she was strictly forbidden to receive any intended for him. Then they plucked the garland to pieces and scattered the flowers on the ground before the house. The children of the city came and surrounded this artificial garden, and as a voice from the house

was heard, "Pick them up," they bound nosegays of these anemones and mandrakes, lilies and roses, ran home to their parents, joyfully exclaiming, "See here; flowers from the Jesus House!"





NOON.



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III.

NOON.

TOWARDS noon, Simon and Andrew, after the half day's work was ended, returned from the lake. "What does all this mean?" said Andrew, when he saw the remains of the flowers before the house. "Hast thou not read," replied Simon, "what Zecharias says, 'Behold the man whose name is Branch, and he shall grow up out of his place, and he shall build the temple of the Lord'?" "Why, the flowers here

are in such abundance," continued Andrew, "as if the marriage-altar of a prince were to be erected." "Well," said Simon, "is it not a king whom we are entertaining in our house? If our wise men say, these rabbis are kings, should not he much rather be a king whose words and actions are as far above theirs as heaven is above earth?" "Yes," replied Andrew, "his soul could only have proceeded from the throne of glory. Is it not just with you as with me? When I only present him before my mind, then I cannot restrain myself for love of him, and in fancy I fall upon his neck and kiss him; but when I see him really and in person before me, I shrink back from him as from the sacred Ark in the Holy of

Holies, and when he takes my hand in his, my whole body trembles, the floor vanishes from under my feet, and I float between heaven and earth.”

These two men had been engaged on the lake since early in the morning. They found the noonday meal ready. Jesus was called and spoke the *beracha* (blessing). He did not seem to be a guest in the family, but master of the house. The company was silent and waited until he should begin the conversation. “Now then, ye brothers,” he said, “give spice to this meal, and tell us what has happened to-day.” “Lord,” said Peter, laughingly, “the fish were more willing to come into our nets than the buyers were to take them away. Our assortment was the most beautiful

and yet not the dearest and rarest. We offered carps * and soles in great abundance at very reasonable prices, but we read in the countenances of the people who crowded around us the expression of the proverb, 'A fat bite, but there is a thorn in it.' † They seemed to shrink from these innocent fish as heretical and bewitched." "Have you not read," said Jesus, "what is said in the Psalms, 'All creatures are thy servants' ? The fishes

* Ritter, Erdkunde, XV. 1, 307. Lynch, Report, 97. By *carp*, Peter means the fish which in Hebrew is *binotha*; in Arabic, *bunni*; the *Cyprinus bynni* of Forskal, and which is the most esteemed fish of the Nile. By *soles*, he means *potitha* in Hebrew; *psetta* in Greek. It was forbidden to the Jews and was bought only by the heathen.

† The proverb is, literally, "A fat tail (*i. e.* of the *Ovis laticaudata*), and a thorn in it."

are better servants than men." "Yes," said Andrew, "we would have made better sales if the market-master and several scribes had not stood by, who watched with lowering looks all those who felt inclined to buy." "But you still sold some?" asked Jesus. "Yes, Lord," answered both the brothers at once. But Andrew said no more, and let Peter alone relate how that royal personage, who thanked Jesus for the deliverance of his son, helped them out of their difficulty as frequently before, and spared them the necessity of waiting too long.

"But," continued Jesus, "you were after all not detained too long in the market. What else had you to do?" "We went," continued Peter, "to carry

in our boat to Bethsaida a load of Chorazin wheat that was sold to that place. There we met five men who were inquiring for us a long time on the banks of the lake. One of them cried out to us, 'It is well that we have found you. I am your debtor. I am indebted to your great guest for the restoration of my health, though it was at the expense of the roof of your house.' As he was explaining the matter to me, he pressed a gold denarius into my hand, but I refused to take anything until I ascertained what the reparation of the house would cost. Then his face changed color, and he asked in a low tone, 'Will you not row us over, that we may go to Bethsaida-Julias by the shortest route?' 'Certainly,'

said I, 'if you hurry, and we will even take the usual fare.' Then they walked back some distance, and returning with their luggage, entered our boat. They had a litter, and a rose-bush full of healthy buds, which had been dug up by the roots, of which the man healed of paralysis said, 'I will plant this in a well-prepared bed of ground before my house, and the roses which it bears shall be called the Miracle Roses of Capernaum.' The wind came from the west, and our boat sailed swiftly along almost without using the rudder. It was a very pleasant passage, for the five men did not grow weary of hearing thee spoken of, O Lord; it was well that there were two of us that we might by turns answer their questions."

This table-conversation was interrupted by an unexpected occurrence. Mary, the mother of Jesus, had been once before in Capernaum (*John* ii. 12), but since that her longing to see him grew with every month of the separation. She was always with him in spirit, without receiving from him the desired response to the sympathies of her heart since his entrance upon his public ministry. The feelings even of those more immediately associated with her did not entirely correspond with her own. But the more diligently for this very reason did she devote every hour she could spare from the oversight of her family to labor on his account. She prepared linen garments for him, and rejoiced in anticipation of some opportunity per-

sonally to deliver to him this work of her own hands. Such an opportunity now occurred just at the proper time. A wealthy friend of her family, who was one of the few who recognized Jesus as the ambassador of God, had purchases to make in Tiberias, which at that time had risen to eminence as a commercial emporium. His intention was also to visit Capernaum for the purpose of again hearing the word of life from the lips of the great Nazarene. He informed Joseph of his design, and added that it would not only afford him much pleasure, but he would regard it a distinguished honor, if he would be allowed to take Mary with him. As for himself, he would prefer travelling that distance of six hours on foot in this pleasant sea-

son of the year, but he would provide a beast of burden for the use of Mary, and take proper measures for her safe return home. Mary heard the proposition with joyful emotion, and an imploring look upon her husband was sufficient to secure his consent. As she desired to arrive at Capernaum about noon, her travelling companion was ready to start the next morning long before sunrise. He walked on vigorously, and the beast appeared to be more elevated than oppressed under the light burden which it bore. As they proceeded through the wheat-fields and flowery meadows of Kefar Kenna,*

* Margoliouth, in his *Pilgrimage to the Land of my Fathers*, 2, 270, speaks in glowing terms of the floral beauties of this region.

the village still lay above them in profound repose. The road now wound between naked walls of rock and through narrow passages. At sunrise they saw before them an elevated place planted with fig- and olive-trees, which was the birthplace of the apostle Judas Thaddeus, which is now called Subije. And when, after a brief repose, they arrived at two fountains on the comb of the road ascending the hill, they had the first view of the dark sea sparkling far down below in the rays of the rising sun. As they descended the precipitous declivity of the southern rim of the hill, they met people from Hattin, who told them that Jesus was in Capernaum, and had that morning already performed many miracles. It

so happened that just at that time there was a boat from Capernaum which was ready to sail for that place, on which Mary could take passage. The boatmen were at first harsh, but after they had exchanged several words with the woman, they became subdued and polite.

It was the wife of Simon who first heard the light knocking at the door below. She rose, and opening the wooden grated window a little, that she might look down, she bounded back, and with a face all radiant with joy, exclaimed, "Mary of Nazareth!" She had scarcely uttered these words when Peter had already hastened down the steps. He opened the front door, and grasping her by the hand, gave her a

most hearty welcome, saying, "Blessed be she who now cometh!" at the same time with his left hand seizing the bundle lying in the folds of her dress. Returning the salutation, she inquired, in a tone that betrayed an apprehension of a negative reply, "Shall I find Jesus?" "Certainly, mother of my Lord," exclaimed Peter, and in the same moment Jesus descended, followed by the others who, to allow him the precedence, remained behind standing on the stairs. For a long time Mary held him encircled in both her arms, without any opposition on his part, and bedewed his breast with her tears in which joy and pain equally flowed forth. "Peace, abundant peace be with you, my dear mother," said Jesus, whilst he pressed

his lips upon her fair forehead. Then leaning upon his arm, he led her up to the room, where for the first time the women saluted her with overjoyous welcome; and then also Andrew, with emotion unutterably full, advanced, whose hand she shook most tenderly. But as the women were desirous of hearing how Mary could have come to Capernaum at that time of day, Peter interrupted them by saying, "Why do you let our friend stand so long? she must be weary of her long journey. Sit down, lady, by the side of the master of our house and break bread with him, that you may be refreshed and honor us. We would like to offer you something better than this salt fish;* but you, Hannah,"

*Lewysohn, Zoölogie des Talmud, p. 256.

he said to his wife, "go and bring grapes and figs, such as they have not in Nazareth, so that our guest may taste of the blessings of the land of Genesaret.*

Whilst they were seated at the table, Jesus himself inquired under whose protection and by what way she had come, and as she had forgotten to eat amid the enjoyment which the gratification of her long-cherished desire had afforded, he pressed her to partake of the food before them. But as he added that afterward she should go with him to his chamber, she gave him a look of profound gratitude, and the others, who until then had kept a respectful silence, now felt themselves emboldened to speak. "How happy you are," re-

* Josephus, Wars, III. 10, 8.

marked Mary, "that you always have in sight this large and beautiful and animated lake, whose waves brought me here so gently and yet quickly after my long ride upon the beast of burden; and what a lovely position this town has, whose houses, seen from a distance, seem to float upon the water." "Yes, Capernaum is beautiful," said Simon, "and never was it more beautiful than now, when it has become, as its name imports, the city of the Comforter and of consolation,* but to most of its inhabitants nothing is comparable to a fat chicken with old wine." "But Nazareth also," interrupted Andrew, "is not

* *Menachem* (Comforter) is, according to Jer. Berachoth, 5a b, Sanhedrim, 98b, etc., one of the names of the Messiah.

to be despised ; we see the lake, and if you ascend the hill, you have a view of the sea. I shall never forget the evening when from that place I saw the sun sink down into the sea between Carmel and the bay of Acco." "You are right, Andrew," said Jesus ; "that hill also shall I never forget. It was to me what Sinai was to Moses." "While you were yet a small boy," continued Mary, "that hill was your favorite place, and when I missed you, and Joseph went after you, he seldom sought for you there in vain."

After they had conversed on these subjects, then came inquiries after the individuals of Mary's family. "How is Joseph," asked Peter, "he who so faithfully nursed that tender scion* which

* Is. xi. 1.

has now grown up to be the tree of life?" Then inquiries were made concerning the brothers and sisters* of Jesus, for the women now believed that they also were allowed to take part in the conversation. They inquired about their external affairs, but also of the internal position they maintained towards Jesus. Mary, well aware that she now found herself within the circle of the strictest confidence, expressed herself freely, whilst her countenance was by turns lighted up with joy and saddened by regret. As soon as she began to speak they were all silent, and followed with the closest attention her rather slow but well-weighed and well-chosen words. It was pleasing to her to ob-

* Matt. xiii. 55 ; John xii. 5.

serve how the light and shadow that passed by turns over her own spirit, awakened similar emotions in the minds of those around her. But Jesus was content to be only a hearer. He left his mother to his friends, who entertained her and rejoiced at seeing her received with such unaffected kindness.

When the meal was finished, which on this occasion had extended far beyond the usual time, Jesus rose, and with covered head returned thanks. After God had been thanked, Mary also thanked all these dear friends. Then she followed a sign from Jesus and went up to his chamber, where Peter had already conveyed, as she heard, what she had brought with her. As she now had him alone before her, and had

attained the object of her longing desires, she then embraced him, but instead of kissing him, as she had done a thousand times in private at home, she hid her face upon his shoulder as he inclined towards her, and amid violent trembling of her body, a stream of tears burst from her eyes. She wept without speaking, and clung to him with energy. After some time, Jesus said, "Mother, be composed and sit down by me and tell me why you thus weep?" And whilst they were seated, she began, with her hand lying in his, to regain her composure, and then he, fixing his eye steadily on her, thus spoke, "I rejoice that I have you again with me, and yet regret that soon I shall not have you any more. Do you know,"

asked Jesus, "how soon or late I shall leave this world?" "Oh, my child," she replied, "the deathly paleness of your countenance and the leanness of your hands tell me that you are exerting yourself beyond endurance, and even if you were not doing that — true, I am but a woman and confined to the four walls of my house — but how can I help observing that the hatred of your enemies is increasing from day to day, and that they have long combined to put you to death!" "Well and good," said Jesus, interrupting her, "but has not a large number of the people espoused my cause, which will frustrate the plan of my enemies?" "Yes," replied she, "the power of your preaching, your freedom of speech against those in

authority, the novelty of your doctrines and especially your miraculous cures, have gained you many friends, but this popular favor is like a mountain rivulet, which suddenly swells up and as soon subsides." "You are right, O blessed among women," answered Jesus, "the majority of this people are not seeking redemption from sin, but from quite different burdens, and when the time of separation shall come, they will ungratefully and meanly abandon me. Your view into the future does not deceive you, but the enmity and unfaithfulness of men must serve God's purposes, for the fulfilment of which I am come into the world. My way leads down a precipice before which I shrink, but without my own will I follow the God in me,

whether it be upwards or downwards." At these words, his countenance, which for a moment had been sad, became transfigured as it were, for the divinity in his human being shone forth; and Mary, breathing in all the heavenly rays streaming from his glorified face, felt herself pervaded with supernatural exultation. A long pause ensued. Mary was silent, but she was, as always, entirely absorbed in prayer. "Beautiful," thus spake her spirit completely sunk in God, — "beautiful was the rising sun, beautiful was the green turf, beautiful the blue sea, beautiful was this feast of love in this faithful family, but more beautiful than all is He. What an hour is this! My eyes shall see the king in his beauty." *

* Is. xxxiii. 17.

“Now, what answer does my mother give?” asked Jesus, breaking the silence. Then she extended her hand towards his head without touching it, and exclaimed, “Blessed art thou who sayest, Lo, I come; I delight to do thy will, O my God!”* “And blessed,” he continued, grasping her hand, “be she who yieldeth her will to the will of her maker, and whom a sight of the sword which is to pierce her through does not alarm! But now, tell me, what is in the bundle there with which you burdened yourself?” The transition to this question was abrupt, and to answer it, it was necessary for Mary to use a different tone which she gained only by degrees. “What is more pleasant for a mother,”

* Ps. xl. 8.

she continued, than to labor for a beloved child? and what would be more painful for her than to be compelled to surrender this advantage to other women? The bundle consists of all sorts of linen garments, of which you stand in need. True, it is not the finest linen, for we are too poor to procure that, but it is substantial and clean, and everything was cut out, sewed, and hemmed by myself. My thoughts are always employed about you, but I never think of you with greater satisfaction than when I am able to do something for you."

As she opened her treasures and took out each piece, mentioning its purpose and use, Jesus exclaimed several times, "How richly you have cared for

me, and how industriously you have worked! This is more than I need and more than I can use. That is just as beautiful and ample as the fitting out of a son who brings home his bride or who sets out on a long journey!" She knew well her present was far from deserving this exalted praise, but how glad she was that he was gratified—those cheeks of hers so familiar with sorrow had not for a long time reddened so deeply.

Then the Lord laid his arm upon her shoulder, and as he thus conducted her to the bench against the wall, and had taken his seat by her side, he said, "Now continue to relate to me what you began down-stairs at the table! Is the town upon the hill still white with-

out* and dark within?" "Even to this day, my son and Lord," replied she, "are they as inimical to you as they were when they had determined to hurl you down into the abyss from the edge of the hill." † "And is Mary," he continued, "still like a lily among thorns." "Yes, Lord," was her answer, "the daughter of Eli ‡ continues to be the favorite subject of wicked tongues, but she lives so retired that the thorns do not pierce her." "And your husband?" he asked still further, "they perhaps treat him more kindly, because he is a

*Nazareth, in Arabic, is *medinet abjadh*, and that is the translation of the Hebrew designation *bahar laben air*.

† Luke iv. 29.

‡ Thus Mary is called in the Talmud. See Luke iii. 23.

descendant of David?" "Oh, no," she replied, "he is only a carpenter, and in the eyes of the people he committed a great sin, because he did not cast you away, whom heaven bestowed upon him, as illegitimate." At these words the countenance of Jesus was covered as with a thunder-cloud, and Mary was alarmed as if she had desecrated that which was holy in using this language; and with the design of smoothing their apparent severity, she added, "But the secret of the Lord is with them that fear him, and such indignity is our honor." "It is so," he continued; "but are the brothers and sisters as far above these blasphemies of the unbelieving as their parents?" Mary's countenance was tinged with melancholy, and, with a

painful choice of words, she said, "Lord, they do not unite in these blasphemies. They all prize you highly and love you, but they think you go too far; they are alarmed at your opposition to the present order of things; they cannot understand how their eldest brother should be the Messiah of Israel." "What," he asked with astonishment, "have not James and Jude proceeded further yet?"* "Yes, Lord," she answered, "these two agree with me better than the others. Whenever we speak of you they are on my side, and as I was leaving home, they called after me, 'Salute him and tell him to pray for us!'" "That will I do," said he; "this Galilee

* The authors of the New Testament epistles bearing their names.

is a land of the shadow of death,* and he who has long been confined in a dark dungeon becomes only slowly accustomed to the light of the sun."

After they had thus spoken for about an hour, he rose, saying, "Now, mother, I must leave you. The time of the *mincha* (evening) has come, and my vocation directs me to the lost sheep of the house of Israel." "Am I not also one of them?" she asked. "No," answered he; "you know the Shepherd of Israel, and can say with Shulamite, My friend is mine and I am his." "But since you travel up and down the country," said she, "I see you so seldom, and yet I am so happy when I see you." "You will see me many times yet," he continued,

* Is. ix. 2.

“but you will not see me with unalloyed joy until the next world.” “Yes,” she replied, “I must wean my spirit from you for this life, but what is easy to you by virtue of the divinity that reigns within you, is hard for me, who am nothing but a weak child of humanity.” “And I know,” he resumed, “the circumstances which after God has elevated you so high, yet draw you down to earth, and which will not permit your heavenly aspirations to be disappointed.”

These words were consoling. She felt that he read her inmost soul. “Now let us go,” said she, “and do not spend upon me, a single person, any more of that time which you owe to the many.” He kissed her forehead and said, “So,

go in peace, but stay here in Capernaum with this dear family as long as you can. I hope to see you again, even if not under circumstances like the present. You need the strengthening of your faith, but before long you will be able to lift your voice with the prophetess Miriam, 'Let us sing unto the Lord, for he hath done wonderful things; the horse and his rider hath he cast into the sea.' "





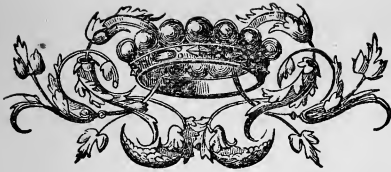
EVENING.





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IV.

EVENING.

IT was a hot and sultry day. At noon the streets of Capernaum were almost entirely deserted. But now the sun's rays fell more obliquely and were less scorching, for the heat was dispersed by a gentle breeze from the north-east. Hermon with his snow-covered head had nodded a friendly salutation to Tabor and the land of Gilead. Men, women, and children

swarmed out of the houses, of whose existence at the present time there is no other evidence but ruined foundations and overturned walls. The people streamed towards the beautiful synagogue built in the Herodian style of architecture, whose pillars and blocks of stone with their rich sculptures,* now lying in confused masses amid brambles and thorns, show to us this day that the

* See the photographic views of this field of ruins in Dixon, *The Holy Land*. Captain Wilson has also published large photographs of the Lake of Genesaret and its surroundings, including the ruins of Tell Hum. Dalton, who has published beautiful *Travel-Pictures of the East*, agrees with Thomson (the American author of the book, *The Land and the Book*), and Wilson, and Zeller, a missionary in Nazareth, that Tell Hum of the present day is the ancient Capernaum.

wealthy city by the lake may well have been proud of it and thankful also to the well-known centurion in the gospel, who had built or restored it.*

The city, which was inclined towards the lake, formed an oblong square, of which the south-eastern long parallel ran along the shore, and the synagogue was situated nearly in the middle. "Abba," said a boy in a low tone to his father as they were passing the house of Simon, "will Rabbi Jeschu come to the synagogue to-day?" "Perhaps," he replied, "but do not call him rabbi; he is a risen prophet. John was Elijah, and he has in him the soul of Elisha." †

* Luke vii. 5. The expression does not necessarily imply *building*; it may also be understood of *finishing, restoration, renovation*.

† Matt. xvi. 14.

“If only *this man** would spare us his presence to-day,” said a man to his wife in passing, and who, not to provoke the wrath of her husband, made no other reply than, “Do not speak thus.”

In one of the streets which led to the wharf, an almsgatherer joined a ruler of the synagogue and said, “Have you heard of what occurred this morning in the house of Simon the fisherman?” “Not heard of it!” he replied; “the two rabbis are furious and demand satisfaction from the leaders of the congregation, and really we dare not allow our teachers to be thus publicly put to shame by a layman.” “But did they

* Thus they called him, and even yet those who do not wish to pronounce his name with their lips.

not deserve it?" said the former. "He saw very plainly that they came as spies, and then he swept them out like leaven."* "O Sir Abraham!" exclaimed the officer of the synagogue, "are you also already leaning towards both sides? You also are inclining to the Nazarene, and is it not written, Can a man take fire in his bosom and his clothes not be burned"?† The alms-collector was alarmed that he had spoken so boldly. "*Mar Lazar,*" said he, to repair his want of discretion, "we must not leave the ignorant masses to their own guidance. It is always better for one of us to be present. A *gabba* (collector) must be everywhere in order to know his people."

* Jewish proverb.

† Prov. vi. 27.

The colonnade of the synagogue and the place before it was crowded with people. The whole congregation, or as many of them as were present, was outside of the house of God. Many walked up and down alone, others by twos or threes. They spoke of the news of the day, and were anxiously looking for Jesus, for often as they saw him, they were never satisfied, and always awaited his coming with as much solicitude as though they had never seen him before.

In the vestibule were the two deeply insulted rabbis in earnest conversation with some church-officers. Several, prompted by curiosity, joined the circle, and their attention was visibly divided between what was going on without and that within. "With your leave, you

leaders of the congregation," said one of the rabbis, "you will soon show whose honor is most cherished by you — that of your teachers or that of this ignorant fellow?" "If he only had not settled himself down in Capernaum!" replied one of the leaders; "we are in terrible perplexity." "Not only that," added the other, "but there is a higher power to whom we must give account; it is that which makes us timid." "How," shrieked the second rabbi, "you are still leaning towards both sides! Do you not know what the law says, 'If thy brother, the son of thy mother, . . . entice thee to serve other gods, thine eye shall not pity him, neither shalt thou spare him'?"*

* Deut. xiii. 6.

Upon this, one standing upon the threshold exclaimed, "He is not an idolater; he honors the God of Israel by his words and works." "No, it is not so; he deserves not only excommunication but something worse, for he makes himself God," cried out both the rabbis as with one voice.

"You do not understand him," replied the man, and then turning to those standing outside, he exclaimed, "Men of Capernaum, these Jerusalemites have come here to bribe us to become the murderers of this innocent man!" The crowd around these men grew larger when the two rabbis withdrew, and, uttering execrations upon the ignorance of the Galileans, entered the synagogue.

Just at this time the attention of all those in the colonnade, and in the open place before it, was enchained by the appearance of Jesus. A crowd of children preceded him, and another followed him. Their behavior amid all the emulation of curiosity was more timid than bold. They did not venture to approach too near, and they spoke more by signs than words. But the crowd in front of him, having reached the public square, lifted up the shout of triumph, "He is coming! he is coming!" and rushed tumultuously towards the gate of the synagogue, there to secure a favorable position to gratify their curiosity. The multitude of men and women in the place became suddenly silent, as though they were expecting a

festal procession. And as Jesus now turned the corner of the street which led to this public square, all eyes were fastened upon him. The crowd of children which followed him lost themselves behind the row of spectators, and tried to secure some prominent position to see him when he entered the synagogue. The two ranges of spectators formed a sort of lane through which he passed. All those before whom he had passed now mingled in one mass and became a growing retinue every step he took. Kindness this time irradiated the usual melancholy expression of his countenance. He looked neither upwards nor downwards, but straight before him; but as often, either from the right or the left, a

sincere *schelâm*, or *ischar** (according to the more Grecian mode of salutation), was heard, he turned himself sideways and acknowledged it by a wonderfully gracious lighting up of his face. The tongue of many was bound by the uncontrollable power of the impression which his majestic presence made upon them. Others remained dumb, because they did not wish to draw any line of communication between themselves and the courageous stranger, the possessor of supernatural powers. A venerable-looking old man muttered in his hearing the usual salutation when a king was seen, "Blessed be thou, Lord our God, King of the world, who hast granted unto men to partake of thy

* Lightfoot on Matt. xxviii. 9.

glory!" and a ragged beggar kneeled before him as he passed, and kissed the hem of his garment. The larger of the children who had secured places at the gate, had in part lifted their little brothers and sisters upon their shoulders, that they might have a better view of the great miracle-man. Some, more bold, had climbed up the columns and window-cornices. The nearer he approached, the more silent became the young people, but the little ones perched upon the shoulders of their brothers could not be prevented from shouting and other boisterous demonstrations. "The Nazarene!" exclaimed a little girl whilst pointing towards him, and almost touched the band around his head. Undisturbed by this childish

curiosity and unhindered, he entered the house of God, but so much greater was the press behind him, when he had crossed the threshold.

The eyes of the dense crowd sought for him in vain. For as soon as he had entered the synagogue, he immediately turned to the left and sat down upon one of the most distant seats by the wall, just opposite to the sacred shrine which concealed the Law behind a splendid purple-blue curtain bordered with gold. But the sun seemed better instructed as to his position, for the evening rays shining down through the tall windows appeared to seek his face with predilection, and rendered to the assembled multitude the same service which the miraculous star did to the

wise men. The rabbi officiating at the pulpit before the shrine prayed with an unusual devotion. An extraordinary sanctifying influence proceeding from the person of One pervaded the whole sacred service. As at present, the psalm was chanted at the beginning. "Does he pray with us?" asked nearly all. Profoundly absorbed in his own thoughts, he sat there with his look steadily fixed upon the receptacle of the Law, but his lips moved, and the devotion of the congregation was mightily elevated by this communion in prayer. When the *schemone esre* (the prayer of the eighteen benedictions) with the benediction *aboth* (the fathers) began, and the following words were uttered, "Thou who rememberest the mercy

shown to the fathers, and sendest a redeemer (*goel*) to children's children for thy name's sake in love," the eyes of the assembly were directed towards him, for if by far not all of them regarded him as this redeemer, yet they all knew that he considered himself as such. When the *techinna* (the penitential prayer) came, and the reader fell upon his face on the steps of the sacred shrine, Jesus also inclined his head and hid his face with his left arm, as did all those present. When the final *kaddisch* was intoned, he raised his head, and his countenance shone, so that one of those who believed in him whispered to his neighbor, "Behold the king in his beauty!"* With the words of

* Is. xxxiii. 17.

Proverbs,* "Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh," the vesper liturgy came to an end. His eyes now swept over the congregation and encountered the piercing gaze of the two Jerusalemites. He withstood their defiant stare and compelled them to lower it by the tender ardor of his own look. One of them muttered, "The evil eye of this magician killeth."

The women in their distinct gallery were in a very uneasy state of mind during the whole service. It was not long before the presence of Jesus gave occasion to a most shocking interruption of the worship. A man possessed with a demon had risen during the

* Prov. iii. 25.

silent prayer and cried out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God."* Those who had heard and seen this could not possibly forget the thrilling shriek, and the distortions of countenance and bodily convulsions amid which it was uttered. Although Jesus had at that time, by the exercise of his power, silenced the demon and subdued his influence over the wretched sufferer, yet the cure was effected under such violent manifestations that the remembrance of it was more terrible than beneficial.

But the vesper service of the syna-

* Mark i. 24.

gogue of that day passed without any interruption, and the wonder-worker of the morning sat silent and unassuming amid the members of the congregation, and would have preferred to escape from the assembly unobserved. But when the worship was concluded they all remained in their places for some time. On several previous occasions Jesus had stood up in the synagogue to teach, and his teaching had excited the astonishment and admiration of the hearers, for he taught, as the evangelists express it,* as one having authority and not as the scribes, that is, he did not confine himself to the explanation of a few passages of Scripture according to certain rules of interpretation,

* Mark i. 21.

but, in the consciousness of being himself a messenger of divine revelation, he superadded a new revelation, and showed from the whole of the sacred Scriptures that this new revelation was a fulfilment of the old. The people anxiously waited some time to see whether he would ascend to the reader's place, and teach. But he did not. Neither did he leave the synagogue immediately. The two Jerusalemites passed out before him and remained standing outside to see whatever else might occur. When the assembly broke up, Jesus tried to go out unobserved, but that was not possible. The people stood back timidly and reverentially, and thus made an open passage for him. But a youth advanced towards

him and in a low and trembling tone asked, "Lord, hast thou no word for us to-day?" "Come down to the lake soon after sundown," he replied in an equally subdued tone. Scarcely had he escaped from the view of the crowd, than the word went from mouth to mouth, "This evening, down at the lake-shore!"





NIGHT.







V.

NIGHT.

CAPERNAUM at the present time is an imposing mass of ruins extending into the lake and overgrown with tall grass, thistles, trailing plants, and underbrush. It is called Tell Hum.* The abbreviation of the name

* This name, Tell Hum (or Chum with the unpointed Arabic Hha), is given in the Arabic Geographical Lexicon of Jakut to a fortress between Syria and Cilicia, as well as the name Caphir Nachim by Benjamin of Tudela to a place between Chesa and Cæsarea, which from a distance seems to overtop Carmel.

Nahum (for Capernaum means the village of Nahum) into Hum was probably common in the ancient popular language, for in like manner was the name Nechunja in Palestine mutilated into Chunja.* But it is also possible that the Arabians first made the old Nahum a popular word in this way.

It is not an Arabic proper name, neither does a herd of camels signify *hum*, but *el-haum* (*el-hôm*). The word *tell* means a heap thrown up,† and hence hill or elevation; and as a constituent of the names of places it designates the position of these places either

* Frankel, *Introductio in Talmud Hierosolymitanum*, 80b.

† From the verb *talla*, to throw upon the ground.

upon an elevation, or also at or near one. From Tell Hum the land rises northwards to the extent of half an hour, so that the place, seen from a distance, seems to have a hill behind it. A path which winds up a flat valley stretching from the northwest leads the wanderer, after he has proceeded an hour, to a small spring called Bir Kerase.* In a southwestern direction from it is an inconsiderable ruin named Khirbet Kerase,† but the foundations of dark stone yet remaining render the ruins observable from a distance. Now, the path crossing and recrossing the little stream loses itself under luxuriant grass and volcanic stones, among

* Robinson, *Later Biblical Researches*, 467.

† Robinson, *Ibid.* p. 455.

which you cannot find your way without a guide, and even then it costs labor and care. There is no longer any trace of a road which connected the place lying in ruins with the springs. It was all different in the times to which we are trying to look back and to live in. At that time Galilee was scattered over with cities and towns, of which Josephus in his biography reckons more than two hundred. The smallest of them counted their inhabitants by thousands. No part of the country lay desert; it was everywhere cultivated with skill, and resembled an immense fruit-garden.* In the plain of lower Galilee, the sycamore and the date, both

* Josephus, *Life*, ch. 45. Josephus, *Jewish Wars*, III. 3, 1-3.

of which cultivated by human care, flourished luxuriantly.* Only a few decades elapsed from the time at which the events we are relating occurred, when war had already begun its devastating work on this garden-spot. Earthquakes like that of January 1, 1837, by which in Safed alone nearly five thousand inhabitants lost their lives,† contributed their portion in converting wealthy cities into heaps of ruins, and laughing fields into deserts of stone. The black basalt which, as the ruins testify, served as a building-material to ancient Capernaum, and which, scattered here and there, covered the land rising northwards, is an

* Jer. Schebiith, IX. Halacha, 2.

† Robinson, Palestine, 5, 798.

evidence of the volcanic nature of the basin of the lake and its vicinity. A road made by removing this basalt and limestone rocks mingled together, formerly led up from Capernaum towards Bir Kerâse, a solitary place entirely enclosed by hills. Towards the west some scattered ruins designate an ancient locality where, in the midst of golden wheat-fields,* lay the stately Chorazin. This place was often visited by Jesus in his wanderings through the country of Genesaret and the neighboring places, but without any particular result, for to this Chorazin which he compared with Tyre, and Bethsaida with Sidon, he exclaimed, in looking back to his work in Galilee, "Woe unto

* Menachoth, 85a.

you, Chorazin; woe unto you, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes." The judgment with which he threatened both has annihilated them more completely than Capernaum: first Chorazin, which already in the time of Eusebius* was a desert; and then Bethsaida by the lake, the locality of which is now only conjectured.†

When Jesus had left the synagogue,

* Onomasticon, under CHORAZEIN, p. 374, ed. Larsow et Parthey.

† Willibald, in A. D. 750, found a church in Chorazin, as well as in Bethsaida. Robinson, *Later Biblical Researches*, p. 467. But this does not conflict with the overthrow of the places thus designated.

he desired to be alone if only for a short time. He sought the nearest way out of Capernaum, and proceeded about a quarter of an hour along the valley road leading upwards toward the fountain of Chorazin, without however pursuing it further, where it turns to the left. He was desirous of having the city and the lake in full view.

He loved to be alone, that, without human interruption or conversation, he might hold converse with the Author of his origin and of his spiritual life. The external world of nature did not disturb him, for he comprehended the thoughts which the divine Creator incorporated in it, and every creature reminded him of the divine word of the Sacred Scriptures. The dry *wady* (valley)

stretching up towards him said to him, in the words of the book of Job, "My brethren have dealt with me deceitfully as a brook, and as the stream of brooks they pass away,"* and the lily bidding defiance to the thorn-bushes, broke through these melancholy thoughts with the words of Solomon's song, "I am my beloved's, and my beloved is mine; he feedeth among the lilies."† The worm on the ground checked his step, whilst, as if praying, he whispered, "I am a worm and no man;"‡ and the block of basalt near the road gently suggested the consoling words, "For in the time of trouble he shall hide me in his pavilion; he shall set me upon a

* Job vi. 15.

† Sol. Song, vi. 3.

‡ Ps. xxii. 7.

rock." There was no object in nature that was not a source of instruction. It was more congenial to him to employ natural things as means of imparting knowledge. In these solitary walks his parables assumed form. The creatures not only spoke to him words of God, but he everywhere saw in nature and the world around him reflections of the mysteries of the kingdom of God.

Not far from the Chorazin fountain stood beside the road a shady olive-tree, which, taking root in the red fruit-soil imbedded between the rocks, had acquired an immense crown of leaves. Here Jesus sat down, and whether it was accident or not, a flock of wild doves and pigeons crowded the branches to the very top. After he had covered his

eyes with his hand for a while, and had depressed his head, he looked up and delighted himself with the view which presented itself to him from this spot. The blue mirror of the lake, still and smooth, only here and there gently agitated by the evening wind, lay before him in its full extent, a picture of the peace which he was to bring to mankind. On the other side, like a picture of the hidden life in God and of God, lay the land of oaks and of eagles, the ancient Gôlân — the wooded hill-country overtopped by the mountain-ridge Gebel el-Hisch, between Jordan and Hauran. The hills near the shore reflected back the light of the sun in yellow, violet, and other colors, and below at his feet Capernaum glistened in the

evening gold — Capernaum, the city by the lake, where the former territories of Naphtali and Zebulon joined each other — the point which he had selected from which to extricate the world from its difficulties, and to conduct it in a new path according to the counsels of God. He rose, and recited the words of Isaiah's prophecy over Capernaum; "Nevertheless the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulon and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations." * "Yes," he continued, "the people that walked in darkness have seen a great light;

* Is. ix. 1.

they that dwell in the land of the shadow of death, upon them hath the light shined.* O Father of lights, make me to be the light of men as thou hast made the sun to be the light of the earth." "But," said an internal voice to him, "the sun sets in blood that it may rise gloriously again." "Precisely so," he replied; "for this have I come into the world that I might give my life as a ransom for many." Amid such thoughts, he proceeded towards the city by the lake with rapid steps. Those who met him remained standing long and looked after him as though fixed to the spot by the majesty and benignity of his person.

When going out of Nazareth and

* Is. ix. 2.

passing before Tabor, you have arrived at the edge of the precipitous declivity above Tiberias, and for the first time you have before you the Sea of Galilee to its full extent. The overwhelming impression of this view will corroborate the thought that this is that point of the earth from which the Sun of righteousness was to rise, and that the law of the world's history *ex oriente lux* (light from the east) was here fulfilled. But the view landward is not calculated to foster this impression, especially if, as Robinson did in his first tour in Palestine, 1838, you visit this place in a summer month. You have before you a beautiful clear surface of water in a deep-lying basin, from which the shores rise steep and uninterrupted,

except where here and there they are cut through by a ravine or deep wady. But the hills are anything else than bold, but mostly rounded and destitute of shrub or forest. The green of the spring has long withered, and the view of the sea, enlivened by no sail, no boat, is melancholy and drear. Robinson says* that he who here looks for the magnificence of the Swiss lakes, or the softer beauty of those in England, or in the United States, will be disappointed.

But he who had seen the Galilean Sea at the time when the fisherman's family at Capernaum was entertaining the most exalted guest ever entertained by man — he who had seen it on the

* Robinson, Palestine, 3, 500.

day when Jesus was returning to Capernaum from the fountain of Chozazin, would have conceived a much more favorable opinion of it. The wall of high hills which begirts the east side of the sea, and which, entirely bare and unfruitful, rises over one thousand feet above the surface of the water, made at that time, as well as now, a dreary impression; but so much more powerful was the contrast of the west bank, with its hills gently rising from Capernaum to Magdala, and from thence down to Tiberias, looming up still higher and steeper. Here Nature had poured out her richest treasures, and here had human industry and artistic skill contributed vastly towards the improvement of nature where she seemed to fail.

The climate of the country thus enclosed by mountains is tropical, but at that time it was softened by the breezes from the densely planted soil, which was irrigated, not only by the fresh water of the sea, but by the streams running down from the hills and the springs, bursting out near the shore. It was at that time a world-renowned earthly paradise; but now, by wars, earthquakes, the insecurity of property, and ignorance, it scarcely retains any features of its former beauty. In the books of the Old Testament, this whole west coast of the Galilean or Tiberian Sea is called Kinnéreth, or Kinněroth.* The Talmud combines this name with the name of the instrument *kinnor*,

* 1 Kings xv. 20.

guitar, or lute, where it says, "As pleasant as the sounds of the kinnor are the fruits of Kinnereth."* And it could say nothing greater in praise of these fruits than that God would not permit them to grow in Jerusalem; so that a visit to Jerusalem might not be prompted for the sake of the fruit, but only for the sake of worship.† But the real fact is more probably the following: There was near the sea an old city of Naphtali, called Kinnereth,‡ or, according to the fashion of many of the names of ancient cities, in the plural Kinneroth,§ which name embraced both sea and coast. The city itself may

* Megilla, 6*a*.

† Pesachim, 8*b*.

‡ Deut. iii. 17. Josh. xix. 35.

§ Jer. Megilla I. Halacha I.

have been thus called, because, when you looked over it, it had the appearance of a guitar. This city afterwards received the name Ginnêsar (Gennêsar), or Ginnusar,* probably from its beautiful gardens, for the name signifies the Gardens of the Prince, and also the City of the Prince's Gardens.†

This place must have been yet standing in the Middle Ages, for Estori ha-Parchi, in 1320, determined from it the localities of Zereda, Tanchum, and Tiberias. One of the Talmudical teachers, named Jonathan ben-Charscha,‡ is called Isch Genêsar (the man from Ge-

* See Targum on Deut. iii. 17; Jos. xvii. 2.

† Bereschith Rabba, c. 98, on Gen. xlix. 21.

‡ Seder ha-doroth, Alphabetical Catalogue of Ancient Teachers, 41*d*.

nesar), as Judas the traitor is called Isch Kerîjoth (the man from Kerîjoth). Although none of our most celebrated travellers know anything of this place, yet there is no reason to reject the testimony of Rabbi Joseph Schwartz, who died in Jerusalem in 1865, according to which a mass of ruins, called Gansar, is found, one hour in a north-west direction from Tiberias.*

From this Ginnesar the sea received the name which it bore in the times when Christianity was introduced. The first book of Maccabees and Josephus call it Sea of Genesar, while the Gospels designate sea and land by a name having a feminine termination, Genêsaret, with the exception of the

* Schwartz, Das Heilige Land, 145.

fourth gospel, which calls it by its most recent name, which also prevails in Talmudical literature, the Sea of Tiberias.

The beautiful valley which opens before you in coming from Tiberias to Magdala was called the Genesar Valley, and pre-eminently the Land of Genesar. "There is here," says Josephus, "as it were a contest in nature, which seeks to unite two opposites on one point, and an amicable struggle of the seasons, each of which tries to take this territory into possession. For the soil produces the most different and apparently most incompatible fruits, not only once in the year, but almost the whole year through. The royal fruits, grapes and figs, grow ten months without intermission, and beside them, the other fruits ripen the

whole year through in rotation."* Thus Josephus speaks, and thus speak all the ancient eye-witnesses of the extraordinary natural peculiarity and beauty of the coast of Genesar.

The activity which formerly reigned upon this lake of six miles long and three wide has now yielded to the silence of a graveyard dedicated to great reminiscences. On the division of the country it fell, with its western bank as far as Kinneroth, the more recent Tiberias, to Naphtali, and, according to a tradition, Joshua established the condition that fishing with the hook should be free to every one, but not fishing with seines, for that would interfere with navigation."† At the present

* Wars, III. 10, 8. † Kamma, 80*b*, 81*a*.

time, the inhabitants fish entirely from the shore. The travellers of this century have seen either no boat upon the lake, or at farthest only one, which Holz brought from the eastern shore.* But in the time of which we are speaking the sea was crowded with vessels large and small, upon which fishermen by day and night carried on their business, and passengers and freight were conveyed along the shore and across the lake in every direction. Josephus, as general-in-chief of Galilee, once organized a feigned attack upon rebellious Tiberias from the sea-side, and collected in Tarichia, at the southwest end of the lake, a fleet of not less than two hundred

* Robinson, Palestine, 3, 511. Lynch conveyed one to the lake.

and thirty-eight boats, each manned with four sailors.* When Vespasian and Titus, several years later, had captured Tarichia, this was the theatre of a terrible slaughter. Those who escaped in hundreds of boats upon the sea were pursued by the Romans in hastily constructed rafts. "The whole sea," says Josephus, "was colored with blood and was full of dead bodies, for not a single man escaped. Tarichia alone developed such a power of resistance, which however, owing to the want of harmony among the people, was inefficient against the united Romans." What activity and opulence must have reigned in these cities and villages of the territory of Genesar! He who looked from the Baths of Tibe-

* Wars, II. 21, 8. Life, c. 32.

rias towards the city and the sea had before him in the background the mountain of Safed and the snow-covered Hermon, and from Tiberias north-westerly an enchanting landscape cultivated like a garden from the banks of the lake up to the mountain ridges. It was like the shore of Lake Zurich from Zurich to Rapperswyl, all covered with houses and blooming with flowers and beautiful plantations.

The ruins of Tell Hum lie on the northern shore of the lake, an hour's distance from the place where the Jordan, throwing off a mass of white foam, enters the lake between the steep declivity of the shore on one side, and the delta of a fruitful plain on the other. If the large city whose houses in an-

cient times were mirrored in the sea in long rows, was not Capernaum, or more correctly pronounced and written Capharnaum, what other city could it have been? Robinson and others, who place Capernaum farther south in the vicinity of Ain et-Tin (the Fig Fountain), near Megdel; the ancient Magdala, are bound to answer this question. When Josephus, in a battle which he fought with the Romans at Bethsaida-Julias, fell to the ground with his horse, and, badly hurt, was conveyed to the place called Kepharnome, it coincides with the locality of Capernaum, which was the most considerable place nearest Bethsaida, which lay eastward from the mouth of the Jordan, where Josephus could hope to find surgical aid, and to remain con-

cealed. Jesus, after he heard of the execution of John the Baptist, sailed in a boat, with his disciples, to Bethsaida-Julias. The people in great crowds followed him on foot, taking the road along the lake-shore, and thus they arrived first at the place.* This also can be best explained by regarding Capernaum (the chief station of his activity) as the place of his embarkation and the gathering-point of the people who sought him, and by looking for it nowhere else than where the ruins of Tell Hum now lie. The disciples also returned to Capernaum after they had witnessed at Bethsaida the miraculous feeding of five thousand people, and Jesus had left them that he might be

* Matt. xiv. 13. Luke ix. 10. Mark vi. 33.

alone. A storm which the returning disciples encountered threatened them with destruction, but Jesus, walking upon the sea, came to their help,* and, contrary to their apprehensions, "immediately the ship was at the land whither they went," which was the landing-place at Capernaum.

But next morning the people saw that the boat which Jesus had brought over was no longer there, and learned that the disciples, but not Jesus with them, had already sailed away. Under the impression that Jesus had taken the land route, they embarked on some boats of Tiberias, which were lying there in the vicinity of Bethsaida; and again it is Capernaum to which they

* John vi. 16-27. Matt. xiv. 34.

sail for the purpose of seeking Jesus, and where they also find him.* You cannot resist the impression that Capernaum lay diagonally across from Bethsaida-Julias, and that the principal scene of the operations of Jesus was on either side of the northern margin of the lake, as predicted in the book of Isaiah.†

“Besides the mild climate,” says Josephus,‡ in describing the land of Genesar, “the fertility of the soil is also owing to the fact that it is watered by a very powerful spring, which the natives call Kapharnaum. Many regarded it as a vein of the Nile, because it produces fish which resemble the

* John vi. 22-25.

† Is. ix. 1.

‡ Wars, III. 10, 8.

Coracinus (so called from its raven-like blackness), which occurs in the Sea of Alexandria." It is Genesar in a restricted sense, of which Josephus here speaks — that delightful section of country which is bounded on the north by Khan Minije, and on the south by hills stretching towards the sea at Megdel. If, then, Kapharnaum was a fountain, so called from a city of the same name, it appears that this city must have been located in the vicinity of Khan Minije, where Robinson places it, and that the Tell Hum, lying one hour farther north, cannot be regarded as the ancient Capernaum. But this conclusion cannot be safely drawn from the statement of Josephus, for in itself it is exceedingly improbable. The

name Kapharnaum (Kapernaum) means, as we have before remarked, the village of Nahum. Now, it often occurs that a place is named after a fountain in its vicinity: as the beautiful Engedi, which was embellished with Solomon's gardens, which word signifies Rams' Fountain; and the town in Silesia called Warm Spring, from its sulphur springs in the neighborhood. But it is unheard of, on the contrary, that a fountain should bear a name coupled with "village" (Kefar). The statement of Josephus would be as preposterous as if I were to say, between Soden and Hochheim, in the Taunus Plain, there is a sulphur spring which is called the village of Weilbach. But if we correct the statement (of

Josephus) thus far, and assume that the spring was not called Kapharnaum, but Gen Kapharnaum (spring of the village of Nahum), and suppose that thereby one of the springs at Khan Minije is meant, and even that one that is situated farthest towards Capernaum, called Tabigha (Tabika), which abounds in marine fishes, and where there are still remains of conduits and pipes, which in former times conveyed these strong waters up and down over the land;*

* Whilst Raumer, *Palestina*, p. 131, and Robinson, III. 546, do not find the description of Josephus properly applicable to any of the springs of the territory of Gennesaret, yet they have made too small account of the Spring of Tabigha, near the Ain Madawara and Ain et-Tin; our view agrees with that of Dixon, *The Holy Land*, p. 313.

yet even this would not exclude the designation from that Capernaum that lay an hour farther to the north. For Capernaum did not possess any fountain of its own; but if it was supplied with water from this spring,* it is still possible that it was considered as belonging to this place by the sea as the most important next to Tiberias, and was called after it. True, the lake-water is itself fit to drink; the properties ascribed to it by Josephus † establish this fact. It is sparkling, clear, sweet, mild, and cool. Hence, the poorer Ca-

* The spring at Capernaum, which Schubert mentions, 3, 252, is the Spring of Figs. He confounds Tell Hum, where he never was, with the inconsiderable ruins in the vicinity of this Fountain of Figs.

† Wars, III. 10, 7.

pernaites, on their own account, certainly did not go to the Spring of Figs, or to any other place an hour distant, to fetch their drinking-water. But the more wealthy must have found the spring-water more agreeable on account of its purity, for what fastidious citizen would readily drink the water of a river draining a city, or of the sea in which men bathed, and in which clothes were washed, but particularly in which all the offal was emptied?

We dare not, however, overlook the fact that there is a tradition, which located ancient Capernaum at the northern end of the territory of Genezar, in a restricted sense, which is now called el-Ghuweir, in the vicinity of the present Khan Minije. By khan is

meant, in the East, an uninhabited one-story building, which is erected for accommodating travellers by night. It is what in Latin is called *diversorium*, but not a tavern, only a covert to serve as a gratuitous lodging-place. When, then, the Minorite Quaresimus, in his prolix work on the Holy Land, which appeared in 1639 in two folio volumes, says, in vol. II., p. 868, "At present we see, where Capernaum stood, many ruins, and a miserable *diversorium*, called Menich in Arabic." The present dilapidated Khan is meant, between which and the bank of the sea, beneath a large fig-tree, the so-called Spring of Figs streams forth, and occasions by the side of the rush-covered bank a stretch of the most luxuriant green.

Robinson and his associates encamped here, on May 19, 1852, in a beautiful clover-field. The ruins lying upon a gentle elevation a few paces south of the Khan, are those, as it appears, of a not inconsiderable place, but they now constitute irregular masses, and which were then grown over by a wheat-field nearly ripe for the sickle. Was this perhaps the location of Kefar Tanchumin, or more properly Kefar Techumin,* mentioned in the Palestine Jewish writings? Its name is similar to that of Capernaum, but it does not correspond to it, for it means the border village, and seems to suit that position on the northern end of the valley of Genesar. The disproportionately more extensive ruins

* Neubauer, *Geographie des Talmud*, p. 221.

of Tell Hum designate the locality of Kefar Nahum, or Capernaum, which is not to be confounded with Kefar Techumin.* The French Bishop Arculf saw the ancient Capernaum at that place in the end of the seventh century. On his return from his pilgrimage, and being cast away on the coast of West Britain, he gave to the Abbot Adamnonus on St. Columba, one of the Hebrides Islands, the following description: "Those who, on returning from Jeru-

* Sepp inverts the matter. The inconsiderable ruin at Khan Miniye passes with him for Capernaum, and the ruin city Tell Hum, of which he says, "The view of it put me in a condition of perplexity," he regards as Kefar Techumin, the "border village" between Upper and Lower Galilee. But this border place is, according to Matt. iv. 13, nothing else than Capernaum.

salem, wish to visit Capernaum, travel straight to Tiberias, and have to pass by the side of the Galilean Sea, and the place where Jesus fed the five thousand. From thence, proceeding along the beach of the same sea, without using this road, inclining to the shore for any length of time, you come to the marine city of Capernaum. I saw it from a neighboring hill. Without being provided with a wall, and limited to a narrow compass between the hill and the sea, it extends in long strips along the coast, having the hill on the north behind it, and the sea on the south before it. It spreads out, in the direction from west to east,* accord-

* See the Latin text in Robinson's Latin Researches, p. 466.

ing to the law of perspective." Capernaum must really have presented itself thus, when viewed from an elevated point to the south of it. The gentle rising ground behind it suddenly became precipitous, the longer side of the city became more narrow as it stretched out, and the sea formed the foreground, which there seemed to terminate.

Antoninus Martyr, who visited Capernaum some decades earlier, found there a basilica which enclosed the reputed house of Peter, as a chapel in Nazareth encloses the reputed workshop and house of Joseph. Until the time of the Emperor Constantine, Jews exclusively inhabited Capernaum. But this emperor authorized a Jewish Christian named Joseph to erect churches in

Capernaum and other places until then exclusively Jewish. The double columns hewn out of one block, the fallen and beautifully ornamented portal, the friezes covered with sculptured figures, which now lie upon that field of ruins amid grass and thorns, may be the remains of the basilica, which still was standing about the year 600; but the ruins of the Galilean synagogue, which resemble them, make it more probable that this was the incomparably large and beautiful synagogue of Capernaum.*

Capernaum lay upon a prominent curve of the beach, in which it had a natural dam against the sea, which lay somewhat deeper, but which was swol-

* Robinson, p. 455.

len high during the winter rains, when the wadys from the east and west emptied their masses of water into it. The houses were partly built so near the sea that the rear ends extended to the very edge; others stood somewhat more distant from it, and had before them towards the sea either gardens or drying-places for nets. Near the middle of this street along the shore, where there was an inlet in the beach, was the harbor where the boats landed and unloaded their passengers and freight.*

Here, on the evening of which we are speaking, there was unusual animation. The report that Jesus of Nazareth would appear there by the sea that

* Pococke thought that he observed this small, round inlet.

evening, spread like wildfire through all the neighboring places. True, to reach the opposite shore, the time from the evening worship until now was too short. But still not much more than an hour had elapsed when it was already known in Bethsaida, and in Chorazin, to which the news had been brought during the time that Jesus had sat near the fountain under the olive-tree. It was also already known in Magdala, the village of dyers,* and in Arbel, lying half an hour westward of Magdala, with its fortified series of caves called Talmanutha,† and in the village at the Spring of Figs, the name of which is now lost. From all these

* The Midrasch calls it Magdala of the Dyers.

† Probably the same mentioned in Mark viii. 10.

places streamed crowds of people, the majority impelled by curiosity, but many also by the desire of being healed. Here and there one rode upon an ass. This animal is there much more noble and intelligent than with us, and is nearly as fast as the horse, and more so than the camel.

In Magdala a sick woman, notwithstanding her vigorous struggles, was put into a boat. Her old mother, who was kneeling at her head, had great trouble, by persuasion and holding her down, to overcome her resistance. The boat, owing to the absence of any breeze, proceeded very slowly along the shore. Occasionally one of the two ferrymen would step out into the shallow water, at the urgent importunity of

the mother, and draw the boat forward by a line. But where was it to land? The old woman often looked up to heaven to receive an answer to this question when her daughter had become a little composed. Among the crowd who there stood around the harbor, that was also the anxious question, Where will he take his stand? True, many were too stupid to make any inquiry about it. Here one gazed upon the beautiful and large fishes which a fisherman was fortunate enough to catch; another examined the empty bags to guess at what they had contained; a third one conversed from the wharf with the pilot of a vessel which at the mouth of the Jordan had taken in a cargo of iron ware from the smith-

shops of Lebanon, and bellowed to him in the usual mixture of Latin, Greek, and Aramæan, *antiki tabli, prakmata schopine* (beautiful freight, splendid wares). Here and there some embarked in a boat and rowed out into the lake to have a view of the coast, so that they might soon reach the place wherever Jesus might appear. Those who lingered about the harbor hoped that he would at least pass by here, for it was more than probable that he would not speak to the people where the vessel loaded with iron ware and other boats were discharging their cargoes. But will he gather the people around him to the right hand or to the left before the city? That was the question which, with presenting all the grounds for the

one or the other possibility, occasioned a very lively discussion among them.

It was a delightful evening. The lake presented a picture of profound quiet. The splashing of its short broken waves with the foam advancing and receding resembled the pleasant dreams of one calmly sleeping. And as one travelling far away looks back upon his loved ones, from whom he is separated only by space and not in heart, so the sun sinking behind the western hills sent his evening salutation to the lake, and to the Jordan, which, with a proud valuation of its own self-dependence, flows through it;* the beautiful blue of the waves glittered in

* Frankl, *Nach Jerusalem*, 2, 352; and Ritter, *Erdkunde*, XV. 1, 308.

their gold, and the clouds above sparkled in all the splendid colors of the jewels on the breast-plate of the High-Priest. But the hills on the other side, already of a reddish hue in themselves, and now that color deepened by the crimson of the setting sun, concealed themselves more and more as the evening shades advanced, as it were, in the smoke of the evening sacrifice. On this side, a gentle breeze mingled together all the fragrancy of the cultivated trees and gardens and of the oleander wreathing the shore with a rosy glimmer, and thus produced a costly incense. On the short-stemmed *nebek* or lotus, with its reddish plum-like fruit,*

* The tree designated by Linné as *Rhamnus Lotus*, now *Zizyphus Lotus*, is in Arabic *nebk*, or, according to the Turkish, *nebek*.

doves cooed and warblers chirped their evening hymn. Here and there was also seen a pelican,* weary of diving, flying towards its roosting-place on the neighboring cliffs. It was only at the harbor that this holiday solemnity of nature was interrupted by clamorous voices of men who cared nothing about a brilliant sunset or gorgeously crimsoned clouds. Those who, in expectation of the great preacher and miracle worker, sauntered up and down, could not help enjoying this quiet scene in nature. The children, frisking about like lambs, hunted muscles and pearls on the shore, gathered wreaths of lilies, crocus, scabiosas, and other plants, and here and there throwing a flat stone

* Ritter, Erdkunde, XV. 1, 307.

upon the surface of the water made it skip for many yards. These juvenile performances diversified the evening picture, without disturbing it. Much more animated was that side of the coast towards the mouth of the Jordan in the direction of Magdala. It was most probable that, coming from Chozazin, he would make his appearance on this side, and besides, two women were walking here, who, it was presumed, must certainly know. It was the wife of Peter with Mary, who was easily persuaded to remain in Capernaum this evening, with the hope of hearing the word of life from the lips of her son, and to see him engaged in his appointed work.

“We are, perhaps, after all,” said

Mary, "on the wrong side." "No," answered her attendant, "he will certainly come from his favorite place at the fountain of Chorazin; we shall not miss him."

"I know the wife of Simon the fisherman," said a woman of Chorazin, who was behind the two above mentioned, to a Capernaite; "but who is that plainly-dressed old woman, who walks with such a majestic step and gives evidence in her appearance of distinction?" "That is Mary, the daughter of Eli,"* said the other, "the mother of the Nazarene, who has come to-day to visit him." Upon this the man of Chorazin hurried before the woman; but scarcely had he turned to look into Mary's face, when

* Lightfoot on Luke iii. 23.

he was compelled again to turn away without gratifying his curiosity as he desired, for he was not able to endure the flash of her eyes:

Whilst the people in this manner, full of expectation, were moving to and fro, the Jerusalemite rabbis might have been seen in the garden of a country house some distance from the city, from the terrace of which there was a magnificent view towards the north-west of the hill of Safed, and farther north still, of the snow-covered peak of Hermon. The owner of the house and several of the wealthiest and most distinguished of the Capernaïtes, whom he had invited in honor of his guests, and also, as he expressed it, to witness the spectacle of this evening, were sitting in an

arbor of the garden, in view of his beautiful oranges, lemons, and roses, and were engaged in animated conversation, whilst his servants handed round confectionery and the choicest fruits of Genesar upon silver plates. The conversation dwelt for some time upon the casuistry of tithes. "I have," said the host, "below in the valley three huts, in which my fruit-gatherers live. Dare my children and people eat of the fruits there without their being first tithed?" "They dare," answered the Jerusalemites. "But," continued the host, "in one of the huts the people have entirely domiciled themselves; they have there a hand-mill, and they keep fowls." "Even such a hut," said the rabbis "is not subject to tithes."

“Be attentive! listen to it!” said the host to one of his sons standing by. “He who lingers in a perfumery shop, though he himself neither sells nor buys, still comes out with fragrant clothes.”* “You Jerusalemites are very happy,” exclaimed another of the guests, who sat at the Fountain of the Law. “Now then,” was the reply, “do not break your connection with Jerusalem, in following after this Jesus.” “Our people,” said a wealthy ship-owner, “are as ignorant as asses.” He uttered the word *chamorin* so indistinctly, that they were uncertain whether he meant ass or sheep. “Yes,” said one of the rabbis, in a satirical manner, agreeing with him, “that you are ignorant is very

* Jalkut Mischle, § 550.

evident from the jargon of your language." This remark offended their Galilean pride, and put them out of humor. An old man, who was at least as old as the two rabbis together, replied, calmly and smiling, "Not so hard, ye masters of Hierosolyma.* Galilee has not only beautiful scenery, but also great men, and you must acknowledge that this Jesus is a great man, though he may not be a *lamdan* (learned) according to your pattern." "No! no!" they both exclaimed, as with one voice. "He is a *meschummad* (apostate); he is a *min* (heretic); he is not better than a *goj* (heathen); he is such a *am haarez* (common fellow) of whom Rabbi Jochanan has said, 'You may tear

* Thus the Jews called their city.

him to pieces like a fish.' ” “Men of Jerusalem,” exclaimed the host, in order to restore the social equilibrium, “do not judge so uncharitably of this man, to whom so many sick of Capernaum and of the vicinity owe their restoration. You have but recently come here; observe him this evening, and besides, do not come to such sudden conclusions.” Both felt that by such impassioned language they did more harm than good, and continued: “Men of Galilee, dear brethren, have you not read in the book of Job,* ‘Do ye imagine to reprove words, and the speeches of one that is desperate? which are as mind.’ Zeal for our nation, whose unity was never more necessary than at present, makes

* Job vi. 26.

us so rude. Does not even the name of Tiberias on this side, and of Bethsaida Julias on the other side of this beautiful lake, remind you that you are no longer masters of your own country? A garrison, consisting of heathen hirelings, makes you feel that you are the servants of a Herod, and that he is a servant of the Romans.* You must endure the bust of the Roman emperor upon the denarius, and every copper coin you give out or take in at least bears his name. Shall we, the sons of free men, forever continue to be slaves? No; our teachers have said, 'Between the present period of the world and the days of the Messias, there is no other difference than the

* Schegg, on Luke vii. 1-3.

government of foreigners.' Hence, when the Messiah comes, He will gather Israel around him and break the yoke of this ungodly Roman empire, and purify the land of Israel from the abominations of heathenism, the theatres and amphitheatres, and circus and images, of which the land is now full from Jerusalem to Cæsarea, from Tiberias to Acco, from Neapolis (Sichan) to Berytus. Now, look for a moment at this Nazarene, and say whether he can be the Messiah, whom the Minim of this Capernaum take him to be. Think for a moment of the helm upon his head, and the sword in his hand. Ye cannot do it. He is not the man who will overthrow Rome. Instead of uniting the nation, he divides it by his

new doctrines, and, instead of leading the people to war and victory against that empire, he preaches submission to slavery and obedience to tyrants."

In this strain the two men discoursed. When one paused, the other continued. The national pride and religious fervor of these disciples of the Pharisees had something imposing in them when compared with the selfish servility of the adherents of the Romans and of the Herodians, and with the dreamy and retired life of the Essenes. But as they looked round, curious to hear what reply would be made, the whole company was attracted by another curiosity, which irresistibly compelled their attention. On the street just in front of the house there was great commotion. The

trampling of hurried steps was heard, and from the confused crowd there arose the exclamation which was heard distinctly over the garden-fence, "He is coming! coming by water! Hurry, hurry to the Magdala side!" "My honored guests," said the host, "follow me if you wish to see him; for if he is coming by water, he must pass near by us." The whole company hastened with the host, and took their positions under a pavilion upon an artificial mound in the corner of the garden, from which they had an extensive view of the wide expanse of water.

It was not long before an enviable view was presented to those assembled on the mound. To them was applicable the word, which they did not yet

know how to appreciate, "Blessed are the eyes which see the things that ye see."* But we also regard ourselves as blessed who can in spirit transfer ourselves to that place and discern with our spiritual eyes what they were permitted to behold.

The boat, which sailed by them, carried Jesus and the four first apostles; for Peter and Andrew had waited for him with their boat out at sea, and James and John had hurried over from Bethsaida.† Behind at the rudder sat Simon, with a grave countenance, in which was depicted the proud consciousness of being able to call him who sat before him, the guest of his

* Luke x. 23.

† Comp. Luke v. 10 with John i. 45.

house. Seated upon the front bench and with their eyes immovably fixed upon Jesus, Andrew and James parted the gentle waves with such powerful strokes of the oar that the boat, though without sails, shot forward with the swiftness of the wind. On the middle seat sat Jesus, and on his left hand the disciple whom he loved. Jesus with his right hand had grasped the right of John and pressed it to his heart, and John feeling the pulse-strokes of that heart was overwhelmed in silent rapture. And Himself—how shall I describe him, the Indescribable! Youthfulness and manliness, tenderness and vigor, unimpaired strength and nameless suffering, sublime majesty and bland humility, were all wonderfully blended together in his

countenance and demeanor. Heaven and earth were united in him. Heaven radiated through the earth, and the earth softened the rays of heaven. His appearance was different from that of the earlier part of the day; he was not cast down, nor was his mind so absorbed as to observe nothing; but, with his head elevated and cheerfully looking on all around him, he sat like a king in his bark, and the many boats which followed the direction of his had the appearance of being his fleet. He loved the evening above any other part of the day.* On this evening he looked back with satisfaction upon the work of the day, which his Father in Heaven had

* Let the reader remember how often the word *evening* occurs in the gospels.

assigned him. He found himself secluded from the world, and yet visible to all the world, in the midst of his church or congregation, which was represented in his four apostles. He felt the anticipation of the Sabbath, upon which he would finally enter to rest from his labors.

Some crimson evening rays seem to have belated themselves to die out upon his face; and, as if to see him, the full moon, in her mantle purple, rose behind the brown hills on the other side, and a gentle evening wind sprung up, as if to cool the brow of the Lord, and the sea rose and sank, as if in solemn rhythmical motion, and its waves dancing around his boat threw back their

glittering diamonds to him. It was an overpowering view.

As the boat sailed rapidly past the garden, Peter directed the attention of Jesus to the crowd of spectators under the *alkit*.* He looked over towards it with a gracious smile. A youth among them cried out with a loud voice, "*Elaha de Israel, den Malca Meschicha!*" (by the God of Israel, that is the King Messias!) And the old man impressed the seal upon this exclamation by saying, with a determined tone, "*ihu nihu*" (it is he). Upon this, the two Jerusalemites constrained as many of the company as

* Buxtorf: definition of this Hebrew word is, a house standing upon four columns, that the air might everywhere penetrate, and still affording shade.

they could to leave, in crying out, "Turn your eyes away: woe unto you, you will be bewitched!"

On the south side was the landing-place for the boats which brought wood from Golan, the forest hill country, from the east to the west shore. The boat which conveyed Jesus was steered to this place, after having rapidly shot by the harbor of Capernaum and the city in its whole length. When it had arrived at its destination, very few persons had assembled there, and they appeared to have no other object in view than to inspect the lumber and fuel deposited there. On the other hand, it was more than a fortunate event that the boat with the sick woman from Magdala, whose struggles and cries it cost her

mother the most vigorous efforts to suppress, had landed just at that place. "Lord," said John, "here's work for thee already." "Certainly," replied Jesus, "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work."*

Scarcely had the mother of the sick woman perceived him, when she immediately recognized him, The Unmistakable One, and exclaimed in heart-rending tone, "O Jesus, our teacher and helper, thou who art sent of the Almighty, help my poor child, for the Holy One, blessed be He, hath heard my prayer in that we have found thee and thou hast found us!"

Upon this, Peter, with the aid of the

* John ix. 4.

two rowers, who as yet but gently let their oars splash in the water, so directed the boat that it was brought to lie close alongside of the other boat. Jesus rose; the woman fell upon her knees, but the sick one exerted all her strength to break loose and to plunge head foremost into the water from the other side of the boat. The steersman and John, who had sprung over, held her by the arms, and her mother convulsively embraced her and hid her face in the long tresses of her daughter's hair. Her tears ceased to flow, her thoughts were absorbed in the interest of this momentous crisis, and her soul devoutly engaged in silent prayer. "Where do these people come from?" Jesus asked the steersman; and when

he heard they had come from Magdala, he said to his disciples, "Woe to this Magdala, for it will come to a heap of ruins for its licentiousness; all the rich gifts it carries to Jerusalem will not help it, for, as the prophet says, 'For she gathered it of the hire of a harlot, and they shall return to the hire of a harlot.' * Then," said he, "turn her face this way that I may see her."

It was difficult to do this, for she had inclined her head down towards the water as far as possible. But the kind and persuasive words of John prevailed. "Mary," said he, for he had leaned down, and in a low tone had asked her mother for her name,— "Mary, art thou willing to continue forever under the

* Micha i. 7.

power of the demons? Behold, the conqueror of the demons is before thee! look at him, that thou mayest be healed! We are all praying for thee as Moses, our teacher, (peace be with him,) once prayed for his sister,— ‘Heal her now, O God, I beseech thee.’* So do not bring our prayer to shame. Now is the time when thou canst make thyself and thy mother happy.” These words had the desired effect; she no longer resisted; she allowed them to raise up her head and her face to be turned towards Jesus. When she came to see him, her whole body was seized with such strong convulsions that the boat began to rock, and she uttered such heart-piercing

* Numb. xii. 13.

shrieks of lamentations that they echoed far over the water. But Jesus held her gaze upon him fast with the overpowering lustre of his own eyes. He thoroughly scanned her inmost spirit, and, with the fire of his celestial glance, he melted the seven-fold chain which fettered her soul. She who had been so furious had become submissive, and needed no longer to be held. Her convulsions ceased, the distortions of her face and the restlessness of her eyes vanished; drops of perspiration gathered upon her brow, and mingled with the tears rolling from her eyes. Her mother made room for her, and, sinking down where the former had kneeled, she looked up to Jesus, and, with a trembling, low-toned voice, thus spoke:

“O Lord, I am a great sinner; is the door of repentance open also for me?”
“Be of good comfort, my daughter,” * replied he; “God hath no pleasure in the death of a sinner; † thy soul was the dwelling-place of evil spirits; be thou now a temple of the living God.” ‡
He interrupted the mother, who exclaimed to him, “Thanks to thee, thou comforter of Israel,” by saying, “Return now in haste to Magdala, and do not talk much about this thing, but thank God in tranquillity.”

John returned to the boat of Jesus, and soon the other boat floated out upon the lake. Both the women sat upon the middle bench. Mary Mag-

* Matt. ix. 22.

† Ezek. xviii. 23.

‡ 2 Cor. vi. 16-18.

dalen gratefully held her mother in fond embrace, and both sat silent, with their eyes intently fixed upon Jesus, until a curve in the western shore hid him from their sight.

When the boat containing the women had sailed away, Peter fastened his to the post to which the other had been attached; but Jesus remained in the boat, absorbed with his own deep thoughts, and without looking around for a moment. The disciples, whose reverence for him would not permit them to propose disembarking, continued with him. In the meantime, the inhabitants of Capernaum, men, women, and children, came together in crowds. Among them were soldiers of the Herodian-Roman garrison, and many

strange faces, who had come from Peræa, Decapolis,* and Syria, by the land route, and this afternoon had reached their destination. A happy chance had led many, who had struck the mountain road, from Tiberias by the lake, to arrive precisely this evening at this place, which they were obliged to pass in order to reach Capernaum. The toll-house of Matthew, who at that time was already much concerned about Jesus, also detained some strangers, who, taking advantage of this favorable opportunity of coming near to Jesus, delayed their journey further.

When the place was full, Peter said in a soft tone, behind which he concealed his impatience, "*Marâna Merab-*

* Matt. iv. 25

bâna (our Lord and Master), the people are assembled and are waiting for thee." Then Jesus rose. Peter threw a plank from his boat to the shore, and hastened over it himself first, to test its security and to make room for Jesus, for just at this spot the mass of people pressed forward and the confusion was overpowering. Jesus now left the boat, followed by the three other disciples, and after he had landed, he said, "*Schim on Kêfâ*, (thus he called him when, in affairs relating to his kingdom, he had need of his energetic service,) I have selected the palm there as my position." It was, however, hard to advance, for those who had ranged themselves on the shore near the boat were for the most part sick people, to whom

this position in front had been permitted from sympathy. And scarcely had Jesus set his foot upon the shore, when cries for help in various tongues and manifold expressions of homage were heard from every direction: "Rabbi! Rabbani! Holy One of the Highest! Son of David! Son of God!" all mingled together in the strangest confusion. And when Jesus, waving them away with his hand, said, "Forbear! this evening is not set apart for the healing of your bodily ailments, but that you may hear the word of life for your souls," they still rushed up towards him, that they might at least touch him.* When, finally, by the help of his disciples, who, each in his own way, with

* Mark ii. 10.

kind words, had hushed the multitude, he had worked his way to the palm, he motioned to the people that they should sit down. The elevation of the ground upon which the palm stood was rather low, but, as the crowd had sat down in rows, it could still be seen. The lumber lying around had been taken possession of, as far as it reached, by the women and children.

Are we now to assume that Jesus spoke to this assembly in a standing position? This idea would be against the gospel history, from which, above all things, we have to derive the colors of our picture. When he delivered the Sermon on the Mount, which as the programme of his Messianic kingdom is the antitype of the Sinaitic declaration

of law, and at the same time a type of his method of preaching, *he sat*. When Luke says that when he came down from the mountain and stood in the plain, it is meant that he took position upon such a terrace, but in a sitting posture.* In the Synagogue of Nazareth *he stood*, whilst he was reading the *Haftara*, that is, the prophetic selection for that Sabbath; but after he folded up the roll and delivered it to the *schammasch* (the sexton of the synagogue), he pronounced his *derascha* (discourse) *sitting*, as generally the *darschan* or speaker of the synagogue sat, and only he who was authorized to interpret to the congregation what had been preached, or to repeat it in a

* Luke vi. 17.

louder tone of voice, was obliged to stand. Jesus also *sat* while teaching in the Temple at Jerusalem ;* and when, at the Feast of Tabernacles, he stood in the Temple, and, in connection with the festal custom of bringing water up from Siloam and pouring it upon the altar, he cried out, "If any man thirst, let him come unto me and drink," † this was only an appeal to the crowd, and not a discourse. We also see him sitting on the mount at the feeding of the five thousand and the four thousand, ‡ and where the three evangelists, who, in a connected series of parables, give us a picture of our Lord's teaching by para-

* John viii. 2.

† John vi. 3, vii. 37 ; Matt. xv. 29.

‡ Matt. xiii. 1, 2 ; Luke vi. 3 ; Mark iv. 1.

bles, he sits on the shore of the Sea of Genesar, and as the immense crowd incommoded him, "He entered into one of the ships which was Simon's, and prayed him that he would thrust out a little from the land; and he sat down and taught the people out of the ship." * We also see him in Capernaum sitting. In this posture, he called the Twelve to him, and, taking a child into his arms, he delivers a discourse on becoming like little children. † And when his mother and his brethren are seeking him in Capernaum, they find him in the house, and the multitude sat about him. ‡ This is a scene similar to that when Ezekiel, the prophet of the Babylonish

* Mark ix. 35-37.

† Mark iii. 31.

‡ Ezek. viii. 1.

exiles, is seated in his house at Tel Abib, and the elders of Juda are seated around him, hearing the word of God.* We would then be committing an error if we represented Jesus as speaking to the people in a standing posture.

Under the solitary palm-tree there lay a shapeless stone, upon which many a one before had sat, either for the purpose of meditation under the shadow of its leaves, or to enjoy a view of the active life upon the lake before him. The academy at Jabne (Jamnia) had the form of an arena; and, seated upon a simple stone after the destruction of Jerusalem, Eliezer ben-Azaria, elevated to the Patriarchate, held his lectures.

* Derenbourg, *Hist. et Geog. de la Palestine d'après les Thalmuds*, I. p. 366.

It was hence nothing extraordinary, if Jesus, the extraordinary rabbi, should at this time take his seat upon a stone, and use it as his pulpit.

How did he begin? we ask further; how did he address the assembly? The evangelists give us no direct information, for their interest in the form of Christ's discourses is subordinate to the interest in their master. The discourses to the Apostles, which the four gospels report, do not contain any preliminary address, and of the sermons to the people,* there is only one given to us in an extensive form, which is the Sermon on the Mount, which begins with beatitudes, and in which we could not look

* To the people, or, according to Matt. v. 1, Luke vi. 20, to the larger circle of disciples.

for anything like an address. At other places, we hear him addressing Chorazin, Bethsaida, and Capernaum, over which he utters woes; and the Pharisees and Scribes, from whom in eightfold woes he tears the hypocritical mask; and Jerusalem, the prophet-murdering city, to which, amid tears, he announces its destined judgment, which it had brought upon itself by the rejection of the offered salvation.* But with what words he began his discourses to the people assembled in the synagogues, in Jerusalem, and in the open air, we do not hear. We must then be contented with the following conclusion: When he addresses the women of Jerusalem, who, weeping and lamenting, followed

* Matt. xxiii. 37; Luke xix. 41-44.

him to the place of execution, as "Daughters of Jerusalem,"* so would he address his audience composed chiefly of men as "Sons of Israel," because he preferred calling his people by that honorable historical name *Israel*.† Only once, in conversation with the woman of Samaria, did he use the name Jew, and not even then without according to the Jew the honor due him, in saying, "For salvation is of the Jews."‡ But how he addressed the Israelites of Galilee, or of Judea, or of Jerusalem, we may conjecture from that exclamation in Acts i. 2: "Ye men of Galilee, why stand ye gazing up into heaven?" If the Lord, as on the

* Luke xxiii. 28. † Matt. xiii. 10; vi. 23.

‡ John iv. 21.

evening of which we are speaking, had spoken to a crowd assembled around him in Galilee, his address would have been, "Sons of Israel, Men of Galilee!" (*Bene Israel, Ansche ha-Galli!*)

Moreover, when we represent to our minds the style of Jesus' preaching, we dare not measure it by our rhetorical and homiletical conceptions. As he took upon him our flesh and blood, so he shows himself in his discourses, notwithstanding the new and peculiar character of their matter, to be the son of a Semitic and especially of a Jewish people. The Japhetic style of discourse is characterized by establishing a point, then describing a circle around that point, and within this circle drawing radii to all parts of the circle. The

Semitic, on the other hand, joins point to point in a linear direction, and is contented with the internal unity of spirit and of design. This combination of thought is further distinguished from the development of thought of the Japhetic style in this, that the idea struggles out of its pure conception into embodiment, and either clothes itself in a figurative expression, or illustrates itself by a picture or a parable. He who is acquainted with the Talmud and Midrasch, knows that illustration by parables is a characteristic and fundamental feature, particularly of the Jewish method of instruction. A natural consequence of this predilection for sententiousness and figurative speech is brevity of discourse. It

dare not extend itself to any length, so as not to overburden the hearers, but to allow them time for reflection. And as with teachers, who are not themselves organs of divine revelation, everything deserving recognition must be gathered from the existing revealed records, so these discourses have this in common, that they in part begin with Scripture language as their foundation, and in part end with it as their proof. An example may serve as an illustration. Founded on the words, "For he hath closed me with the garments of salvation," from that same 61st chapter of Isaiah, from which Jesus took his text in the Synagogue of Nazareth, there is extant an ancient discourse.*

* Pesikta de-Rab Cahana, 149a.

There are seven garments, which the Holy One, blessed be he, has put on, and will put on, since the creation of the world until the hour when he shall punish the ungodly Edom (a figurative designation of the Roman empire). When he created the world he clothed himself in honor and majesty, for it is said in Psalm civ. 1, "Thou art clothed with honor and majesty." When he revealed himself at the Red Sea, he clothed himself in glory, for it is said in Psalm xciii. 1, "The Lord reigneth; He is clothed with majesty (glory)." When he gave the Law, he clothed himself in strength, for it is said, Psalm xciii. 1, "He is clothed with strength." As often as he forgave Israel's sins, he clothed himself in white, for it is said

in Dan. vii. 9, "His garment was white as snow." When he punishes the nations, he clothes himself in the apparel of vengeance, for it is said in Is. lix. 17, "He put on the garments of vengeance, and was clad with zeal as with a cloak." The sixth garment he will put on when the Messiah shall be revealed; then he will clothe himself in righteousness, for it is said in Is. lix. 17, "For He put on righteousness as a breast-plate and a helmet of salvation upon his head." The seventh garment he will put on when he shall punish Edom, then he will clothe himself in Adom, that is, in red, for it is said in Is. lxiii. 2, "Wherefore art thou red in thine apparel?" But the garment which he will put on the

Messiah will beam from one end of the world to another, for it is said in Is. lxi. 10, "As a bridegroom decketh himself (as a priest) with ornaments." And the Israelites will enjoy his light and say, Blessed is the hour when the Messiah appeareth: blessed is the body that bare thee: * blessed the people who were eye-witnesses: blessed are the eyes which have seen thee! for the opening of his lips is peace and blessing; his speech is composure of mind; † the thoughts of his heart are confidence and courage; the words of his mouth are forgiveness; his prayer is the fragrance of the sacrifice; his intercession is ‡ holiness and purity. Oh! how

* Lukè xi. 27. † Matt. xiii. 16; Luke x. 23.

‡ "Rest for your souls," Matt. xi. 29.

blessed is Israel, for whom all this is preserved, for it is said in Psalm xxxi. 19, "Oh, how great is thy goodness which thou hast laid up for them that fear thee!"

This representation of the Messiah is, as it were, a mirrored picture of the appearance of Christ, an echo of the gospels. When the disciples upon the Mount of Transfiguration experienced a foretaste of his future glory, the dazzling white of his raiment was not wanting.* But, at that time, when he sat upon the stone under the palm-tree, his clothing was indeed pure and neat, but not sumptuous, and in no degree remarkable. He wore upon his head, as we have already once seen

* Luke ix. 29; Matt. xvii. 2

him, between Cana of Galilee and Kefar Kenna, a white *sudar*, fastened under the chin with a buckle, and hanging back upon the shoulders. Over the tunic, covering his body even to his feet and hands, he wore the blue *tallith*, with bluish-white tassels at the four corners so thrown over him and held together that the gray-red striped undergarment was almost entirely concealed, and only occasionally were his feet, furnished not with shoes, but with sandals, visible. As he sat down and cast his eyes over the assembly, the people became more and more silent, until nothing was heard except the waves of the lake gently breaking upon the shore. And as he began his discourse with *Benê Israel*, *Ansche ha-Galli*, he

did not speak with a "loud," that is, with a forced and vehement voice, which is reported of him only on two occasions: when he cried out loud at the grave of Lazarus, and when he uttered the dying exclamation upon the cross. Herein was the realization of the idea of God's servant, of whom Isaiah prophesies,* "He shall not cry, nor lift up, nor cause his voice to be heard in the streets," that is, not seek to secure recognition and adherents by charlatan display. His voice was clear, penetrating, moderate, melodious; it rang like silver tones from one end of the assembly to the other, and it was impossible not to be enchained by it. The whole energy of his soul was expressed in his

* Is. xlii. 2; Matt. xii. 19.

words, and the strings of every human spirit vibrated in response, and he who without resistance yielded to the divinely potent influence of his words, was compelled to say, "My inmost being sounded like a harp." *

He sat upon the stone under the palm; to his right and left stood Simon and Andrew, the sons of Jona, † and James and John, the sons of Zebedee. The people were sitting down close up to his feet. "Sons of Israel! Men of Galilee!" thus he began, "the time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel! ‡ Moses, your teacher, peace be with him, has said, 'The Lord thy God will raise thee up a prophet from the

* Is. xvi. 11. † John i. 42. ‡ Mark i. 15.

midst of thee; unto him shall ye hearken; but whosoever will not hearken to him shall die.* Amen I say unto you, he that believeth on me hath everlasting life.† No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Lord will reveal him.” ‡ And then, in a more elevated tone, he continued, “Come unto me all ye that labor and are heavy-laden, and I will give you rest. § Take my yoke upon you and learn of me, for I am meek and lowly of mind, and ye shall find rest for your souls, for my yoke is easy and my burden is light.” And, coming to the conclusion, he said,

* Deut. xviii. 15.

† Matt. xxvii. 11.

‡ John vi. 47.

§ Matt. xxvii. 12.

“Take upon you the yoke of the kingdom of heaven, for the kingdom of heaven is the fulfilment of the law and the prophets. Part with that which is of little worth, that you may secure that which is above all price. Be expert exchangers, who value sacred coins higher than common ones, and above everything else, the single priceless pearl. He that hath ears to hear, let him hear!”

We must associate discourses of this character with the personality of the speaker in order to measure the weight of the impression they make. They penetrated into the hearts of the hearers like goads and nails,* and not a few of the expressions of Jesus, brought

* Eccles. xii. 11.

into common use by Jewish Christians, are found in the Talmud and Midrasch. Many of them, however, are entirely original. That concluding appeal to reflection, "He that hath ears to hear, let him hear,"* is exclusively peculiar to him; and the assuring beginning of his sermons, "Amen (verily), I say unto you," which is the language of the country, is thus expressed, *Amen, amêna lechôn*, † is unheard of in the whole compass of Jewish literature. This *amen*, prefacing the discourse, is idiomatic with Jesus, so characteristic, that not without reference to it, he is called "the Amen, the true and faithful Witness," in Rev. iii. 14.

* Matt. xi. 15; xiii. 9-43, &c.

† See the author's Talmudische Studien, in Luth. Zeitschrift, 1856, p. 422-24.

In the meantime, the evening crimson of the heavens had long vanished. The full-moon had already risen so high over the hills on the other side, that it was mirrored in all the fullness of its golden splendor in the lake; and, on this side, the evening star, as if born of the twilight crimson, smiled down upon the earth, and the refreshing breeze set the leaf-stems of the palm, with their feathery leaves, into a gentle agitation. The evening was far enough advanced to give place to the watch of the night. Jesus rose, and, whilst he sometimes suddenly withdrew from the people,* he dismissed them this time with words of admonition and the salutation of peace. As he lifted up his hands in

* Matt. xiii. 36; xiv. 23.

benediction,* his eyes fell upon his mother. After his farewell words, he turned to the left, and whispered to John and James, "Take care of my mother!" and departed in a southern direction, and, amid stones and brambles, ascended an elevation of the range of hills that here incline gently towards the shore. He loved the solitude of the hills, and many a hill summit of Galilee and Peræa, to which he retired for prayer, was consecrated by him as a bethel (house of God). It was only after he had arrived at this place this evening, and the turmoil of the world lay at his feet, that he enjoyed perfect rest after the work of the day. Without having shut himself out from the

* Luke xxiv. 50.

external world, or forgotten mankind, he was still entirely absorbed in prayer, and celebrated an internal Sabbath. His view extended over land and water, and embraced all in his affection, and rested upon all the places round about with the salutation of peace. He extended his arms, pressed the world to his heart, fell with it down before God, and lifted it up as through his heart's blood; an offering to God. He touched the very ground with his brow, and the hair of his head lay upon it like a covering veil. Soon he rose slowly, as though he were lifting up the whole earth with him, and stretched himself higher and higher towards heaven, as though he were rising above his natural size. He spake and was silent, and

spake. His prayer was an interchange of conversation with God. His speech was low, and more of a whisper than a tone. But at last it became triumphantly and jubilantly loud, so that the hillsides echoed it back. Nature all round, until now sunk in unbroken silence, became so animated, as if the morning was breaking at midnight. The locusts vied with each other in their stridulant sounds; the birds exerted all their powers of song; the tree-tops bent and rustled; the stream began, as if having broken through an obstruction, to splash more nimbly, and the waves of Genesar rolled over each other in their pressure towards the western shore, and struck in thundering breakers against the landing-places of

Capernaum and Tiberias. But the mysterious man of prayer, as if overwhelmed with rapture, lay upon his face, and hastened, after he had risen, with winged steps towards the city, still wrapped in sleep, to the house upon the hill, where the mother of Peter opened the door as he knocked. She lighted him to his chamber, where he extended himself upon the couch, and immediately sank into a gentle sleep. His thoughts were smothered in the contemplation of the counsels of God. He rested in God's love, and the peace of God encircled him.



FRANCIS DELITZSCH.

A SKETCH.

Charles BY
Porterfield
C. P. KRAUTH, D. D.







FRANCIS DELITZSCH.

HIS LIFE AND WORKS.

A SKETCH.

THE name of Francis Delitzsch is familiar to every student of German theology, as that of one of the greatest masters of our age in the departments of Old and of New Testament Exegesis, and in the immense field of the Jewish literature of the eras which have followed the completion of the Biblical Canon. He was born, February 23d, 1813, at Leipzig. The mother of Delitzsch was a pious woman, of humble position; his father was the proprietor of a stall of antiquarian books, a devout Jew originally, and who only four weeks before his death received Christian baptism. The father's name was Leon. The name at

present borne by the family is derived from the town of Delitzsch in the Prussian circle of Merseburg.

In his native place, at the most ancient of the great Lutheran universities, he devoted himself to theological and oriental studies. Among his instructors was the distinguished Egyptologist, Dr. Seyffarth. He subsequently passed through the habilitation which gave him the rights of a private lecturer within the venerable walls which had become familiar to him as a student.

In 1846, he was called to occupy the chair of theology as Ordinary Professor at Rostock, whose university is next in age to that of Leipzig, with but indeed a difference of ten years, which, in the long life of universities of mediæval origin, is a trifle.

At the beginning of Michaelmas Term, 1850, he was transferred to the corresponding Chair at Erlangen, which is "now the most

flourishing school of orthodox Lutheranism in all Germany, and enjoys great confidence for its faithful adherence to the Augsburg Confession and the Formula of Concord." Here Delitzsch labored in conjunction with Thomasius, V. Hofmann, Harnack, and Schmid. With these, in the single professorship held by the Reformed, is associated Herzog, the editor of the Real-Encyclopedia, who succeeded Ebrard.

Delitzsch has been an unwearied laborer in various departments, presenting the rare union of versatility with thoroughness. Though his life has been mainly that of a theologian, he has nevertheless enriched the religious literature of his native land with works of a practical and devotional character, adapted in a high degree alike for the people and the preacher. These works are profoundly reverent, full of high thought and deep feeling, showing everywhere that the

largest originality, trained by the most thorough learning, is perfect in its consistency and beautiful in its union with an unre-served faith in the word of God, and with fidelity to the Confession which His Church has grounded upon it. It is not wonderful, therefore, that these works have been widely received with admiration and gratitude, as precious gifts for the Christian mind and the Christian heart. Among the most important of this class of his works may be mentioned the "Casket of Spiritual Epigrams and Maxims in Rhyme," (Dresden, 1842;) "The Sacrament of the True Body and Blood of Jesus Christ," (Dresden, 1844; 4th. ed. 1864, 5th. ed. 1871,) the most popular of his practical writings; "Four Books on the Church," (Dresden, 1847;) "On the House of God, or the Church," (Dresden, 1848.) The fourteenth original edition of his "Manual on the Lord's Prayer" appeared in 1854. It is a

work of but some 380 pages, 16mo; yet the possessor of many volumes in theology might find that this little book was worth all the rest, as the means of aiding him in the full comprehension of that prayer. The introduction to the work has been translated by Rev. G. F. Krotel, D. D., and appeared in the "Evangelical Review."

The great labors of this noble life, however, have, in the nature of the case, been of a character in which the learned world would more particularly feel an interest. His earliest works were mainly devoted to Jewish literature. His "History of Jewish Poetry, from the close of the Holy Scriptures to the Present," (Leipzig, 1836,) written with the fire of youth, opened to the Christian world a domain of literature hitherto wholly unknown. The Hebrew remoulding, by the Jewish poet Suzzato, under the title of "Migdal Oz," of Guarini's pastoral drama, "The Pastor Fido,"

which Delitzsch edited, (Leipzig, 1837,) gave to the world the first insight into a history of the drama among the Jews, a drama, the very existence of which had hitherto hardly been suspected.

A little book from his pen, entitled, "Science, Art, Judaism — Pictures and Critiques," appeared, (Grimma,) 1838. It is dedicated to Guericke, and in the first essay speaks of the love and confidence with which its author regarded Martin Stephan, in whose very name he found a suggestion of affinity with Luther; and with the protomartyr, with whom he once contemplated coming, in that sad navigation, to this Western World, whose unhappy earlier issues we all know so well, but which God has overruled for so much ultimate good. The contributions to the mediæval scholasticism "Among the Jews and Moslems," (Leipzig, 1841,) brought to light various productions of the scholastic

lore of the Jews, which had hitherto been lying in manuscript.

In his Latin work, entitled "Jesurun," (Leipzig, 1838,) he gave an introduction to Hebrew Grammar and Lexicography, in which he maintained, in an enthusiastic and somewhat extravagant manner, in the judgment of some, the views in regard to the relation of the Semitic to the Indo-Germanic languages, which had been set forth by Fürst in his earliest work on the idioms of the Aramaic, one design of which was to give its due place to the Semitic element, in the then infant science of Comparative Philology, (1835.)

In the department of Scientific Theology, many works of great value have been published by Delitzsch. The earlier of these, "The Biblico-Prophetic Theology," (Leipzig, 1845,) forms the opening volume of a work under the title of "Biblico-Theological and

Apologetico-Critical Studies," begun by him in conjunction with Charles Paul Caspari, the eminent Old Testament scholar, Professor in the Norwegian university of Christiania.

Another work which belongs here is the "System of Biblical Psychology," (1855; 2d edition, 1861,) translated into English for Clark's For. Theo. Libr., 1867. In the Catalogue of that house it appears with this notice:— "A System of Biblical Psychology. Contents:— Prolegomena. I. The Everlasting Postulates. II. The Creation. III. The Fall. IV. The Natural Condition. V. The Regeneration. VI. Death. VII. Resurrection and Consummation. Translated from the last German edition by Rev. Dr. WALLIS. Second edition. 8vo."

"This admirable volume ought to be carefully read by every thinking clergyman. There is a growing Gnosticism which re-

quires to be met by philosophical explanations of the Christian system, quite as much as, and even more than, by dogmatic statements of received truths; and we know no work which is better calculated as a guide to minds already settled on lines of sound theological principle, than the one we are about to bring before the notice of our readers."—*Literary Churchman*.

It is a profound exegetical investigation of the Biblical teachings on all the questions pertaining to the human soul, with which it combines all the light afforded by experience and history in the settlement of the difficult psychological questions of our day. A leading secular periodical of Germany says of it: "To the searcher of philosophy, and to the student of nature, it puts forth a helping hand — the hand, not of a beggar, but of a prince — a hand able to impart knowledge, where the knowledge supplied by the search of nature fails in despair."

The first edition of his "Exposition of Genesis" appeared at Leipzig, 1852, and was received with such favor that a new and greatly enlarged edition, with important improvements, appeared in the following year. It was followed by a third edition, 1860, which was rewrought throughout in 1872. A translation of this Commentary, from the hand of the writer of this sketch, was announced by Smith and English, and had made considerable progress; but the unpropitious character of the times which followed (the years of our Civil War) delayed its appearance. A portion of the translation of the Introduction appeared in print. The "Song of Solomon" was published, 1851; "Habakkuk," 1854.

The hermeneutical labors of Delitzsch have been mainly on Old Testament subjects, and these peculiarly fitted him to become a commentator on the great Epistle, which

may be called the Old Testament transfigured into the New. His masterly Commentary on the Epistle to the Hebrews, with Archæological Excursus on Sacrifice and Atonement, appeared in Leipzig, 1857. The labors on this book began in 1846, while he was yet at Rostock. They were continued with an indefatigable earnestness, the fruits of which are found in an Exposition, which, in philological, critical, and archæological respects, utterly throws into the shade even the Commentaries of Bleek and Tholuck on the Hebrews, though those works are confessedly among the masterpieces in interpretation. The latest results of grammatical investigation, as presented by Mullach and Alexander Buttman, the classic parallels, the rich stores of Talmudic literature drawn from the originals, are inwrought in the reproductive method in which Genesis had been treated, a method which Delitzsch is the first

to employ throughout on a New Testament book. (Translated into English, Clark's For. Theol. Lib., 1868-1870 — Biblical Commentary on the Epistle to the Hebrews. Two vols., 8vo.)

“Not only in the interpretation of the Epistle has the theological department received especial care, but also the grammatical, critical, and the archæological.”—*Ecclesiastical Gazette*.

He wrote “New Investigations Touching the Origin and Plan of the Canonical Gospels,” 1853.

In addition to these larger works he has written numerous monographs and dissertations, many of which have been furnished to periodicals, especially to Rudelbach and Guericke's Quarterly, to whose Book Notices also he is a regular contributor.

“As an Exegetical writer, Delitzsch belongs to the circle of Hofman, Baumgarten,

Kurtz, and Caspari." This does not, however, imply that in all respects, even in all important ones, he would maintain the views they may hold in particular cases. The erroneous judgment, for example, on the subject of the Atonement, maintained so ably by Hofman in the second part of his "Scripture Proof," Delitzsch considers as utterly groundless. His position as to Christian theology is that of a positive faith derived from Revelation, and this faith he finds confessed in the doctrinal standards of the Evangelical Lutheran Church.

Delitzsch's Commentary on the Psalms appeared in two volumes, 1859-60, 2d edition; newly elaborated, 1867; translated into English, Clark's For. Theol. Lib., 1871 — Biblical Commentary on the Psalms. Translated from the German (from the second edition, revised throughout) by the Rev. Francis Bolton, B. A. Three vols., 8vo.

“We welcome with peculiar satisfaction this work of Dr. Delitzsch, . . . and we think it almost unrivalled. Very heartily do we commend this book to our readers.”

Literary Churchman.

“There is much that is very precious in this Commentary. . . . The prefatory matter in the first volume, of the nature of introduction, is very valuable and instructive.”

Weekly Review.

To this and his other larger works have been devoted the toils of twenty-eight years. He had entered the field when, with all the richness of the harvest, the laborers were few. God has shown, by His rich blessings on the labors of this master-workman, that he had not mistaken his vocation, and he comes again and again rejoicing, bringing another sheaf with him. For sixteen years Delitzsch lectured on portions of the Psalms, and a work introductory to them was published by him in 1846, and he wrote a criti-

cal Preface to Baer's edition of them, 1860. In the preface to his new work he refers to the great merits of Hengstenberg's labors, and says that only on rationalistic grounds is it possible to ignore their epoch-making character. His whole characterization of Hengstenberg is beautiful and noble, the more so because that great scholar had not only sometimes combated the views of Delitzsch, but had shown, apparently, in some instances, a spirit of prejudice against him. As regards the merits of this Commentary, we have no room now to speak at large. Let it suffice to say that, following Hengstenberg, Stier, Umbreit, Tholuck, and last, but very far from least, Alexander, it is worth far more than all of them. It would be better to have Delitzsch on the Psalms, and nothing else, than to have everything else and not Delitzsch.

In 1867 he was called to a Chair on the

Theological Faculty in Leipzig. His colleagues there are Kahnis, Luthardt, Lechler, Fricke, Tischendorf, Gustavus Baur, Hölemann, Rudolf Hoffmann, and Woldemar Gottlob Schmidt.

In conjunction with Keil, he is now editing a Biblical Commentary on the Old Testament. The following are the new parts which have appeared from his hand:

I. JOB, 1864: Translated into English, Clark's For. Th. Lib., 1866 — Biblical Commentary on the Book of Job. Two vols., 8vo.

“Unquestionably the most valuable work on this inexhaustibly interesting scripture that has reached us from Germany.” — *Nonconformist*.

“Dr. Delitzsch combines thorough orthodoxy and spirituality of tone with a large and sympathetic appreciation for the methods and results of modern critical research. But it has also far stronger claims for approbation on account of special and intrinsic merits.” — *Literary Churchman*.

2. ISAIAH, 1866. Translated into English, Clark's For. Theol. Lib. — Biblical Commentary on the Prophecies of Isaiah. Two vols., 8vo.

“The author has long been honorably distinguished among the scholars of Germany. He occupies, indeed, a position always peculiar to himself; for, whilst his attainments in Hebrew philology and Talmudical lore are of the highest order, he unites with these a genuine appreciation of evangelical truth and godliness.” — *Literary Churchman*.

In his “Manuscript Discoveries,” Parts I., II., Leipzig, 1861, '62, he made contributions to the textual criticism of the Apocalypse. Among smaller recent works from his hand may be mentioned: “Behold the Man! A Historical Picture.” 1869. “Jesus and Hillel, with reference to Renan and Geiger compared.” 1867. “Handicraft Life in the Time of Jesus: a Contribution to the History of New Testament Times,” 1868, — a little work

of extraordinary richness of matter and charm of style. The chapter "A June Day in Jerusalem within the last ten years before Christ," is a masterpiece of learning popularized, of descriptive power, and of pathos. "The Messiah as Propitiator: a Testimony, with Proofs, addressed to Educated Jews," written for the Paris Exposition. 1867.

"The System of Christian Apologetics," Leipzig, 1869, is one of the ablest books of its class,— "one of the most perfect productions in German theology, a book which makes an epoch, and by the sterling qualities of its matter and the artistic character of its form, takes its place as classic."

In 1871 he published a translation of the Epistle to the Romans into Hebrew, following the text of the Codex Sinaiticus, and adding illustrative notes from the Talmud and Midrasch.

"A Day in Capernaum" appeared in 1871.

This is the book whose appearance in English we owe to Dr. J. G. Morris, of Baltimore, who has given us a translation worthy of the original, improving it for popular use, by the omission of that part of the notes which is designed only for a class of scholars of whom we have not a half dozen in America, and which would be, not simply useless, but appalling to the mass of readers. The sort of conception in which the book has originated is one which in a very general way has led to various admirable works, both in secular and religious literature, but it has rarely been wrought out with such learning, originality, and spirit as are here revealed. The general conception of the class to which it belongs is to give to history the life of its own day; by minute details and touches of descriptive art to place the reader in the past, as in a present. It is historical painting. It differs from the historical romance, in vigorously confining

itself to the verities of the case. It conforms to history throughout, and not only is nothing said or done that *might* not have been said or done, but the events and conversations are detailed as in a general way they *must* have occurred.

The distinctive purpose of Delitzsch in this book is to present, within the compass of a single day, a vivid picture of the work of our Lord in Galilee. His materials are furnished by the narratives of the Evangelists, interwoven with each other and with everything which Sacred Antiquities and History contain for enlarging and illustrating them. To this part of the work the author has brought everything scattered in Josephus, the Talmud, and Midrasch (the Exposition of the Torah and Mishnah), and in all the Ancient Jewish Literature, in which Delitzsch is one of the greatest masters the world has ever known.

But the learning which has accumulated

the material has been but the handmaiden to the higher purpose of the work. The imagination of the author has had to transfuse itself into the scenes of that wonderful life which stands alone in the annals of time, to bring our Lord before its own close but reverential gaze, and thus before the reader, in the clearness of an individual presence. Years of commonplace iteration have so deadened the general mind, that Christ has practically ceased to be a reality. The pictures of the pulpit are too often poor likenesses, in faded water colors, and these are the dim, monotonous portrayals which the popular mind holds before it. Anything which vivifies and actualizes Christ, at once takes hold of the hearts of men. "The Prince of the House of David" is in wretched drawing, and its colors are a mere daubing; but because they are a little brighter than is wont, the book has been eagerly read by hundreds

of thousands. Renan, in his glaring delineation, has brought the Saviour of the world into Paris, in the same spirit, and aided by the same hand which once placed Him on the exceeding high mountain; yet, because when he falsified he also vivified, he has given to Frenchmen the thrill of a French Messiah. In colors not less vivid, but exquisitely pure, — in drawing not less elaborate, but incomparable in its accuracy, Delitzsch has brought before us our Redeemer, moving in the serene beneficence of His work. We stand with our guide on the spot — we see Jesus — “the MAN” is before us — we can touch him; — yet is there nothing to weaken the divine Majesty of His person, or to impair the tender awe with which faith, joyous yet tremulous, cries out, “It is the Lord!”

A large part of the work was dictated, as Delitzsch was deprived of the use of his eyes for a time. The book bears marks of

the introspection and reproductiveness, which are intensified and perfected by cutting off the external light. To the "dim suffusion" which veiled the eyes of Milton, the poet brought the hours of darkness for his great work :

"Thee, Sion, and the flowery brooks beneath,
That wash thy hallow'd feet, and warbling flow,
Nightly I visit."

In the prose poem before us, which is a leaf from Delitzsch's *Conception of Paradise Regained*, we mark the absorption of soul, the complete carrying away in the rapture of the heavenly vision, which belong to the time of the undistracting eye, the undisturbing light. It is music in the night,

"As the wakeful bird
Sings darkling, and in shadiest covert hid,
Tunes her nocturnal note."

The book has five chapters: The Scene; Morning; Noon; The Vesper Time; Evening.

The charm of the pictures is wonderful. As the day of Him who was fairer than the sons of men, the holiest and the best, moves before us, the cold misty conception floats aside, and there stands unveiled a form of divine beauty, breathing the breath of our human love glorified, — so sacred, so tender, so true, that the heart is borne away in a rapture of holy joy, and we whisper, “The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.”



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COMMENDATORY NOTICES.

From REV. M. W. JACOBUS, D. D., Prof. in Theological Seminary of Presbyterian Church, Allegheny City, Pa.

DEAR DOCTOR:—I have been deeply interested in your volume on the UNSEEN WORLD. You have made a strong argument, which, I think, will satisfy many, and ought to satisfy all that the "*descensus ad inferos,*" as taught in the Creed is without exegetical foundation. No biblical doctrine would be lost or compromised by the omission of this clause from the Creed.

From G. D. BOARDMAN, D. D., Pastor of the First Baptist Church, Philadelphia.

MY DEAR BROTHER:—I have been very much interested in your treatise on the UNSEEN WORLD. Were that

branch of the Christian Church with which I am connected in the habit of repeating that admirable summary of Christian truth, called the Apostles' Creed, I should unite with you in urging the elimination from it of the phrase, "*He descended into hell.*" The phrase would be objectionable to me, not because it conveys an untruth when properly explained, but because, as a phrase, it needs formal explanation, and because, relatively considered, it does not seem to be of such cardinal importance as to be worthy a place in a symbol so brief as the Apostles'.

From REV. WM. BREED, D. D., Pastor of the Spruce Street Presbyterian Church, Philadelphia.

DEAR BROTHER:—Allow me to thank you for the pleasure of perusing your able and interesting book, *THE UNSEEN WORLD*. In its publication you have rendered good service to the cause of evangelical truth. It seems to me that you have made it very evident that the words "*He descended into hell*" are an interpolation, and it is very certain that they sadly mar the beauty of that comprehensive and compact symbol.

From REV. H. W. WARREN, D. D., Pastor of the Arch Street Methodist Church, Philadelphia.

DEAR BROTHER:—I like your little work. It is a great help to those who would endure as seeing Him, who is invisible. It becomes us to know thoroughly all that God has revealed concerning that future world, that will so soon be the present. You do well to protest against the interpolation of "the descent into hell" into the Creed. I hope you will soon expunge it.

From REV. F. DAVISON, D. D., Philadelphia.

The UNSEEN WORLD is a work which evinces great thought and research, and it is difficult to conceive how a candid mind can resist the author's conclusions. The argument is fair, conducted in an excellent spirit, and its only fault, if it be a fault, is that it is too much condensed. The book has my hearty sympathy and approbation.

OPINIONS OF THE PRESS.

The various opinions held at different times in the Church, upon the state of the dead, are taken up and discussed in this volume, and the best conclusions arrived at in the light of revelation. Dr. Stork has done his work lovingly and well, and the book will cheer and comfort the Christian pilgrim on his way to the better country.—*The Presbyterian.*

The subject is handled in an able, scholarly, and scriptural manner.—*Detroit Press.*

The author sustains his positions with citations from eminent ecclesiastical writers, and from the sacred Scriptures, and urges that the words, "He descended into hell," should be excluded from the Creed. Many of our readers will be glad to read this interesting little work.—*Lutheran Observer.*

The style is simple and clear, and the volume one of the best of its kind that we have recently seen.—*New Orleans Times.*

The author examines the doctrine of a future world in his own persuasive style, and ends with practical sugges-

tions to all classes of Bible readers. No writer can better reach our *finer* feelings than the doctor. — *Easton Daily Express*.

This beautiful volume, which, not only from the acknowledged ability and popularity of the author, but the deep and all-pervading interest felt by the Christian public in the subject on which he writes, will come into very wide and well-deserved notice. — *Methodist Home Journal*.

The book is neatly gotten up, and the Doctor's style is elegant and attractive, and the UNSEEN WORLD is very pleasant reading. — *The Lutheran Visitor*, Columbia, S. C.

The author is a clear and earnest thinker — a beautiful writer, who always throws the charms of rhetoric around every subject he handles. — *Rev. R. W., in Lutheran Observer*.

The discussion involves the entire subject of the Unseen World, and deals with paradise and purgatory in a clear and decisive manner, closing with a chapter of excellent practical suggestions. — *New York Observer*.

The type and topics are so fascinating, that we have ventured to peep between the pretty covers, and "sight" the aim of the book, and we are free to say, we think his views, in the main, scriptural, and so, of course, sensible. *The Advance*.

Dr. Stork writes evidently with a thorough knowledge of his subject, and his opinions with regard to the Scripture teachings on the subject of the Unseen World are







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