



VIEW NORTHWEST: WESTERN CAPERNAUM WITH THE WHITE SYNAGOGUE, MODERN CHURCH, AND FRANCISCAN MONASTERY, LOOKING TOWARD THE HILLS OF LOWER GALILEE.

BELOW (VIEW SOUTHEAST): THE GREEK ORTHODOX CHURCH OF THE TWELVE APOSTLES (EASTERN CAPERNAUM) WITH A GALILEE BOAT LEAVING THE NORTHERN SHORE, HEADED TO KIBBUTZ GINOSAR ACROSS THE LAKE ON THE WESTERN SHORE.





VIEW NORTHEAST: THE WHITE SYNAGOGUE OF CAPERNAUM (CENTER); THE CHURCH OF THE TWELVE APOSTLES WITH ITS RED DOMES (UPPER RIGHT); CAPERNAUM NATIONAL PARK WITH GALILEE BOATS (TOP RIGHT).

CAPERNAUM

(SEE MAP ON PAGE 151)

For Christian tourists and pilgrims, biblical Capernaum is probably the most talked-about site in the Holy Land outside of Jerusalem. After Jesus was rejected in Nazareth (Luke 4:24–31), Capernaum became the center of His public ministry in Galilee. Matthew referred to Capernaum as Jesus’s “own city” (Matt. 9:1). Mark reported on an occasion when Jesus “entered into Capernaum after some days; and it was noised that he was in the house [or at home]” (Mark 2:1).

Capernaum was the hometown of Matthew (Matt. 9:9), the tax collector who became an apostle, and four fishermen who also became apostles: Simon Peter, Andrew, James, and John (Matt. 10:3).

THREE CAPERNAUMS

If you’re driving east along the northern shore of the Sea of Galilee, you pass three different entrances to Capernaum. The first is for western Capernaum, where the White Synagogue is located. The second is for eastern Capernaum, where you’ll find the Greek Orthodox Church of the Twelve Apostles. And the third leads to Israel’s Capernaum National Park. If you’re using Moovit to get around Israel and you type in “Capernaum” as your destination, the app gives you five choices: Capernaum, Israel; Capernaum Synagogue; Capernaum—The Town of Jesus; Franciscan monastery; and Greek Orthodox Monastery of the Holy Apostles.

All five take you to the same junction (צומת כפר נחום), which is 2 miles (3.5 kilometers) from the White Synagogue, or 2.5 miles (4 kilometers) from the Greek Orthodox Church of the Twelve Apostles. There is only one bus stop along the northern shore, and it’s in front of the Capernaum National Park. From there, it’s a short walk to the Greek Orthodox Church. The buses that take you to the Capernaum National Park



VIEW NORTH: THE PRAYER HALL OF THE WHITE SYNAGOGUE WITH BENCHES AND COLUMNS THAT ARCHAEOLOGISTS BELIEVE SUPPORTED A SECOND STORY, POSSIBLY FOR WOMEN (SEE THE MODEL ON PAGE 238).

BELOW (VIEW WEST): A CARVED STONE ON A FRIEZE FROM THE BYZANTINE SYNAGOGUE OF CAPERNAUM, CALLED THE "ARK OF THE COVENANT" CARVING (SEE THE INSET ON PAGE 237).



originate in Tiberias (numbers 52 and 62). If you don't enter Tiberias as your starting location, you'll not see the bus lines to the park.

THE FRANCISCAN WHITE SYNAGOGUE

The White Synagogue of western Capernaum is first on the map as you travel east along the Sea of Galilee's northern shore. It is about 2 miles (3.2 kilometers) east of Tabgha and the Churches of Multiplication and Primacy of Saint Peter (see "Tabgha" on page 223). The Franciscans, a religious order of the Catholic Church, acquired the site in 1894. They began to excavate and restore the ancient site in 1921 and 1926, with other efforts taking place in 1968 and as recently as 2003.

The name Capernaum comes from the New Testament Greek spelling of its Hebrew name, Kefar Nahum (כפר נחום), which means "the village of Nahum." It was occupied during the Persian and Hellenistic periods (see "Historical Sketch" *Blessed Pilgrimage*, vol. 2), and throughout the Roman period, which is the background setting for Jesus's ministry around the Sea of Galilee.

Most observers enter the prayer hall of the White Synagogue, with benches on either side and columns that supported a gabled roof, which was typical of ancient Galilean synagogues because of heavy rainfall. For this reason, the flat-roofed synagogue in the Nazareth Village may not be accurate (see "Nazareth Village" on page 138).

The synagogue's open-air courtyard annex (east side of the building) was used for schooling and other community events (see the model on page 238). Those who attended entered the synagogue from the south across a porch with steps on both ends. They also prayed in this direction because it faced Jerusalem.

BELOW (VIEW NORTH): THE LIMESTONE FOUNDATION OF THE WHITE SYNAGOGUE BUILT ON THE FIRST-CENTURY AD BASALT SYNAGOGUE, WHICH SOME PEOPLE BELIEVE WAS THE "SYNAGOGUE OF JESUS."



The stone carving in the bottom photo on page 236 probably doesn't depict the Ark of the Covenant since "the Biblical stipulation was that the Ark of the Covenant was to be carried about on poles and not put on a wheeled cart (Ex. 25:14). . . . The carving . . . may have expressed a memory of the 1st century when the scrolls were solemnly wheeled into the synagogue."⁵



VIEW NORTH: THE SOUTHSIDE MODEL OF THE FOURTH-CENTURY AD WHITE SYNAGOGUE (WHAT IT MAY HAVE LOOKED LIKE). COPYRIGHT: ORIENT-GESELLSCHAFT. KOHL 1916, PLATE V. "MODEL FROM THE SOUTH-EAST SIDE."

The limestone White Synagogue was built on the foundation of the first-century AD basalt synagogue typical in Galilee because of volcanic activity in antiquity (see the bottom photo on page 237). The prophet Isaiah, referring to the Messiah, wrote:

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. (Isa. 9:2)

The image of the prophecy is two-fold: The Israelite tribes of Zebulun and Naphtali, whose lands were “afflicted” by the Assyrians in 722 BC, walked in darkness but will see a great light in the coming of their Messiah, Jesus Christ. The “land of the shadow of death” corresponds nicely to the dark basalt stones of Galilee, prefiguring the attitude of the people in the years of their apostasy from Jehovah. Isaiah, however, was not finished. He continued:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. (Isa. 9:6–7)

George Adam Smith (1894) wrote the following about these verses, especially as they relate to Galilee and its people in New Testament times:



VIEW NORTHWEST: THE WHITE SYNAGOGUE HAS A COLUMNED PRAYER HALL (UPPER LEFT), ANNEX (CENTER RIGHT), AND FRONT PORCH WITH STAIRCASES ON EITHER END. THE PORCH ENTRANCES FACE SOUTH TOWARD JERUSALEM.

That the Messianic tempers were stronger in Galilean than in any other Jewish hearts is most certain. While Judaea’s religion had for its characteristic zeal for the law, Galilee’s was distinguished by the nobler, the more potential passion of hope. Therefore it was to Galilee that Jesus came preaching that the Kingdom of Heaven is at hand; it was the Galilean patriotism which He chose to refine to diviner issues.¹

King Benjamin, more than a century before the Savior’s birth, prophesied the following about the Son of God:

For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases. . . .

And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary” (Mosiah 3:5, 8).²

CHRIST’S SERMON ON THE BREAD OF LIFE

After Jesus fed the five thousand on the plain near Bethsaida, where there was “much grass” (see “Plains of Bethsaida and Gennesaret” on page 203), He walked on water to join His disciples on the lake.

The next day, when the people “saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum.” Finding Jesus there, they asked, “Rabbi, when camest thou hither?” Jesus answered by rebuking them: “Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and



VIEW NORTHEAST: THE SOUTH-SIDE ENTRANCE TO THE GREEK ORTHODOX CHURCH. THE CHURCH SERVES MOSTLY LOCAL ORTHODOX CHRISTIANS—IT IS LESS OF A TOURIST SITE.

were filled.” And then, as if to minimize what it meant to feed people for a day, the people brought up how Moses had fed their ancestors for forty years. Jesus corrected them. It was not Moses who had fed them but His Father, who now gave them living bread: “For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:24–33). To eat and drink the living bread and water is to accept Christ’s mission, follow His example, and obey His commandments (cf. 3 Ne. 18).

Jesus made the following, additional declaration: “I am the *living* bread which came down from heaven: if any man eat of this bread, he shall *live for ever*: and the bread that I will give is my flesh, which I will give for the *life* of the world. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you” (John 6:51–53; emphasis added).

To the people who took His comments literally, unable to grasp their true meaning, Jesus explained: “He that eateth my flesh, and drinketh my blood, *dwelleth in me, and I in him*. As the *living* Father hath sent me, and I *live by the Father*: so he that eateth me, even he shall *live by me*” (John 6:57; emphasis added). Elder D. Todd Christofferson provided the following explanation of Jesus’s words:

To eat His flesh and drink His blood is a striking way of expressing how completely we must bring the Savior into our life—into our very being—that we may be one. How does this happen?

First, we understand that in sacrificing His flesh and blood, Jesus atoned for our sins and overcame death, both physical and spiritual. Clearly, then, we partake of His flesh and drink His blood when we receive from Him the power and blessings of His Atonement.

The doctrine of Christ expresses what we must do to receive atoning grace. It is to believe and have faith



VIEW EAST: THE NORTHERN SHORE AND GROUNDS OF EASTERN CAPERNAUM, INCLUDING THE GREEK ORTHODOX CHURCH (RED DOMES) AND MONASTERY, WITH GALILEE BOATS DOCKED AT CAPERNAUM NATIONAL PARK.

in Christ, to repent and be baptized, and to receive the Holy Ghost, “and then cometh a remission of your sins by fire and by the Holy Ghost” [2 Ne. 31:17]. This is the gate, our access to the Savior’s atoning grace and to the strait and narrow path leading to His kingdom. . . .

If we yearn to dwell in Christ and have Him dwell in us [John 6:56], then holiness is what we seek, in both body and spirit [Rom. 12:1].³

THE GREEK ORTHODOX CHURCH OF THE TWELVE APOSTLES

The church takes its name from the New Testament event in which Jesus chose the Twelve Apostles on a mountain in this area. It is also called the Church of the Seven Apostles after Jesus’s post-resurrection appearance to Peter, Thomas, Nathaniel, James, John, and two unnamed disciples (John 21:1–2).

The church was built in 1931. It has two main domes surrounded by six smaller ones. Each dome is topped by a cross. The walls and ceilings inside are covered with beautiful frescoes of biblical scenes, which include images of the Apostles (see the photos on pages 242–243).

After the 1948 Arab-Israeli War (Israel’s War of Independence), the church found itself inside the demilitarized zone between Israel and Syria. Since no one had access to the church, it fell into decay. After the Six-Day War in June of 1967, the demilitarized zone was pushed east of the heights overlooking the Sea of Galilee. The restoration of the church began with the removal of a thick layer of cow manure after Druze residents used it as a barn for their livestock.

The church was completely rebuilt in the 1980s. Between 1995 and 2000, the famous Greek iconographer Konstantin Dzumakis painted the biblical scenes, many of which occurred in and around Capernaum and the lake region. Examples include Jesus calming the storm (Matt. 8:23–27), walking on the water (Matt. 14:22–33), filling the disciples’ net (Luke 5:1–11), and healing the sick.



INSIDE THE CHURCH: ONE OF THE GREEK ORTHODOX CHURCH'S BEAUTIFUL ICONOGRAPHY PIECES SHOWING JESUS IN A FISHING BOAT ON THE SEA OF GALILEE WITH HIS DISCIPLES.

BELOW: THE GROUNDS OF THE CHURCH ARE SECLUDED AND QUIET EXCEPT FOR THE OCCASIONAL CHIRPING OF A PEACOCK. YOU WILL FIND PEOPLE HERE ON BENCHES OVERLOOKING THE LAKE WITH SCRIPTURES AND JOURNALS IN HAND.





INSIDE THE CHURCH OF THE TWELVE APOSTLES (EASTERN CAPERNAUM). THIS IS ONE OF THE MOST BEAUTIFUL CHURCHES IN THE HOLY LAND, WITH ICONOGRAPHY OF THE APOSTLES OF CHRIST.

BELOW: IN THIS IMAGE (LEFT SIDE) WE SEE THE WOMAN WHO HAD FAITH THAT BY TOUCHING JESUS'S GARMENT SHE WOULD BE HEALED. WE ALSO SEE JESUS HEALING A BLIND MAN (RIGHT SIDE).





VIEW WEST: THE NORTHERN SHORE LOOKING TOWARD MT. ARBEL, THE HORNS OF HATTIN, THE VALLEY OF THE DOVES, AND MT. NITAI (ALL TOP LEFT). TABGHA IS IN THE TREES (CENTER RIGHT).

JESUS'S MINISTRY IN AND AROUND CAPERNAUM

Matt. 8:5–13, Luke 7:1–10. Jesus healed the centurion's servant. Matthew and Luke tell the story with different details. Matthew wrote that the centurion personally came to Jesus after He "entered into Capernaum, . . . beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented." Luke, on the other hand, wrote that the centurion "sent unto [Jesus] the elders of the Jews, beseeching him that he would come and heal his servant." The elders told Jesus that the centurion was "worthy for whom he should do this, For he loveth our nation, and he hath built us a synagogue."

The essential point is that the centurion had sufficient faith, and he or his servants came "beseeching" Jesus to heal his servant. Matthew wrote that the centurion told Jesus, "I am not worthy that thou shouldst come under my roof: but speak the word only and my servant shall be healed." Luke wrote that the centurion sent friends to tell Jesus not to trouble Himself because he (the centurion) was not worthy. Here, after Matthew and Luke say that Jesus had not found "so great faith, no, not in Israel," Matthew added these words not recorded by Luke: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

The House of Israel is a covenant society to which anyone may belong who desires to follow Jesus and keep His commandments. After the Roman centurion demonstrated great faith, "Jesus said unto [him], Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." This, even though Jesus didn't go to the centurion's house or meet the tormented servant.

Mark 1:21–28; Luke 4:31–35, 38. Capernaum was a prosperous town and may have had more than one synagogue. Either before or after healing the centurion's servant, Jesus began teaching in one of the town's synagogues. The people "were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes." There was a man in the synagogue "with an unclean spirit" who said to Jesus, "I know thee who thou art, the Holy One of God." Jesus "rebuked him, saying, Hold thy peace, and come out of

him.” And the people “were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.”

Matt. 8:14–15, Mark 1:29–31. Next, Jesus entered Peter and Andrew’s house with James and John. When Jesus learned that Peter’s mother-in-law “lay sick of a fever, . . . he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.”

Matt. 9:1-8, Mark 2:1–12, Luke 5:18–26. On another occasion, Jesus “came into his own city [Capernaum],” and “they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.” This was the occasion when, because of the crowd size, the sick man’s friends let him down through the housetop. Forgiving the man of his sins led “certain of the scribes” to reason in their hearts, “Why doth this man thus speak blasphemies? who can forgive sins but God only?” Exactly. Jesus used the occasion to teach those willing to listen that “the *Son of man*⁴ hath power on earth to forgive sins” (emphasis added). Jesus turned to the man “sick of the palsy” and said, “Arise, and take up thy bed, and go thy way into thine house.”

Matt. 11:20–24. Jesus cursed the cities of Chorazin, Bethsaida, and Capernaum: “Then began he to upbraid the cities wherein most of his mighty works were done, because *they repented not*: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee” (emphasis added). See “Chorazin” on page 251 and “Bethsaida” on page 257. It would have been better for Tyre, Sidon, and Sodom because they would have repented but not necessarily unto exaltation. Miracles alone do not produce the requisite faith.

BELOW (VIEW EAST): THE NORTHERN SHORE FROM THE PROMENADE THAT CONNECTS TABGHA WITH THE THREE CAPERNAUMS (WESTERN, EASTERN, AND ISRAEL’S NATIONAL PARK).





VIEW EAST: INSIDE THE MODERN CHURCH WHERE WORSHIP SERVICES ARE HELD, YOU CAN LOOK DOWN ON THE FLOOR AND WALLS OF ST. PETER'S HOUSE BELOW THE CHURCH (SEE THE TOP PHOTO ON PAGE 248).

BELOW: THE BYZANTINE CHURCH CONSISTING OF A SMALL CENTRAL OCTAGON AND A LARGER CONCENTRIC OCTAGON.



BELOW: THE BEAUTIFUL AND UBIQUITOUS BOUGAINVILLEA FLOWER AT THE ENTRANCE TO WESTERN CAPERNAUM.





VIEW EAST: THE MODERN CATHOLIC CHURCH BUILT OVER THE EXCAVATIONS OF THE BYZANTINE CHURCH AND FIRST-CENTURY AD PRIVATE DWELLINGS.

ST. PETER'S HOUSE

The modern St. Peter's Church, also known as the Pilgrimage Church of St. Peter, was built in 1989 over a first-century AD dwelling many believe to be the house of St. Peter (see the top photo on page 248). The evidence is not overwhelming but is interesting. Luke described how Jesus

arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. (Luke 4:38–39)

The Franciscans identified the first-century dwelling directly under the Byzantine church as "Saint Peter's House." It is only 100 feet (30.5 meters) south of the White Synagogue, which fits the verse quoted above. The middle photo on page 246 is not of the dwelling but of the eight-sided Byzantine church's walls that date to the fifth century AD. The church's position is potentially relevant since the Byzantines built Holy Land churches over essential sites. Thus, the church may preserve a memory of Peter's house from earlier times.

Two structures exist below the Byzantine church (orange lines). A fourth-century AD "house church" (green lines) and a first-century AD private residence (red 1; blue lines represent private houses). The house church was "referred to by Eteria in the late fourth century when she writes: 'The house of the prince of the Apostles (i.e., Peter) was changed into a church. The walls however, (of that house) are still standing as they were (originally).'"⁶





THE GLASS IN THE CENTER OF ST. PETER'S CHURCH THAT COVERS THE FLOOR AND WALLS OF THE FIRST-CENTURY AD DWELLING (SEE THE TOP PHOTOS ON PAGE 246).

BELOW (VIEW EAST): THIS PHOTO WAS TAKEN FROM THE SHORE OF WESTERN CAPERNAUM SOUTH OF THE WHITE SYNAGOGUE. IT LOOKS TOWARD THE SEA OF GALILEE'S EASTERN SHORE AND THE GOLAN HEIGHTS ABOVE IT.



ENDNOTES

1 George Adam Smith, *The Historical Geography of the Holy Land* (Titus Books, 2014), chap. 20, Kindle.

2 Referring to King Benjamin's prophecy, President Hinckley gave the following testimony: "It is small wonder that angels sang at His birth and Wise Men traveled far to pay Him homage. He was the one perfect man to walk the earth. He fulfilled the law of Moses and brought a new canon of love to the world. His mother was mortal, and from her came an inheritance of the flesh. His Father was immortal, the Great God of the Universe, through whom came His divine nature. The magnificent expression of His love came in His death when He gave His life as a sacrifice for all men. That Atonement, wrought in unspeakable pain, became the greatest event of history, an act of grace for which men gave nothing but which brought the assurance of the Resurrection to all who have or would walk the earth. No other act in all of human history compares with it. Nothing that has ever happened can match it. Totally unselfish and with unbounded love for all mankind, it became an unparalleled act of mercy for the whole human race." Gordon B. Hinckley, "At the Summit of the Ages," *Ensign* (Nov. 1999), Gospel Library.

In an earlier General Conference of the Church, President Hinckley referred to Isaiah's Messianic prophecy (Isa. 9:6) in another powerful testimony of Jesus Christ: "I believe that in His mortal life He was the one perfect man to walk the earth. I believe that in His words are to be found that light and truth which, if observed, would save the world and bring exaltation to mankind. I believe that in His priesthood rests divine authority—the power to bless, the power to heal, the power to govern in the earthly affairs of God, the power to bind in the heavens that which is bound upon the earth.

"I believe that through His atoning sacrifice, the offering of His life on Calvary's Hill, He expiated the sins of mankind, relieving us from the burden of sin if we will forsake evil and follow Him. I believe in the reality and the power of His resurrection. I believe in the grace of God made manifest through His sacrifice and redemption, and I believe that through His atonement, without any price on our part, each of us is offered the gift of resurrection from the dead. I believe further that through that sacrifice there is extended to every man and woman, every son and daughter of God, the opportunity for eternal life and exaltation in our Father's kingdom, as we hearken and obey His commandments.

"None so great has ever walked the earth. None other has made a comparable sacrifice or granted a comparable blessing. He is the Savior and the Redeemer of the world. I believe in Him. I declare His divinity without equivocation or compromise. I love Him. I speak His name in reverence and wonder. I worship Him as I worship His Father, in spirit and in truth. I thank Him and kneel before His wounded feet and hands and side, amazed at the love He offers me." Gordon B. Hinckley, "The Father, Son, and Holy Ghost," *Ensign* (Nov. 1986), Gospel Library.

3 D. Todd Christofferson, "The Living Bread Which Came Down from Heaven," *Liabona* (Nov. 2017), Gospel Library.

4 Elder McConkie explained the phrase *Son of Man* (see also John 1:51 and Matt. 16:13): "Christ is the Son of Man, meaning that his Father is a Holy Man. In the Adamic language the Father's name is Man of Holiness (Moses 6:57, 7:35). It is a false sectarian vagary to suppose that the appellation Son of Man has reference to the manhood or mortality of our Lord; he was the Son of God, not the Son of Joseph; and the very designation of himself as the Son of Man is conclusive proof of the kind of Being his Father is." Bruce R. McConkie, "Jesus Manifests Gift of Seership," in *Doctrinal New Testament Commentary* (Salt Lake City: Deseret Book, 1965), 1:113–14.

5 Leen Ritmeyer, "Is the Ark of the Covenant Depicted on a Carved Stone at Capernaum?" Ritmeyer Archaeological Design, Mar. 7, 2018, <https://www.ritmeyer.com/2018/07/03/is-the-ark-of-the-covenant-depicted-on-a-carved-stone-at-capernaum>.

6 The text in this quote and the excavation inset map are from the sign standing in front of St. Peter's Church and the Franciscan excavations in western Capernaum.