



LARGE BOATS LIKE THIS ONE TAKE TOURISTS FROM KIBBUTZ GINOSAR ON THE NORTHWEST SHORE OF THE SEA OF GALILEE TO THE NORTHERN SHORE, WHERE THEY BOARD THEIR BUS AT THE CAPERNAUM NATIONAL PARK.

BELOW: THIS IS A REPLICA OF THE ANCIENT GALILEE BOAT, ALSO CALLED THE "JESUS BOAT" BECAUSE IT SAILED ON THE LAKE IN THE FIRST CENTURY AD. THERE IS NO EVIDENCE IT WAS USED BY JESUS.





VIEW NORTHWEST: KIBBUTZ GINOSAR (CENTER SHORELINE) WITH ITS YIGAL ALLON CENTER (UPPER LEFT) AND BOATS (SEE TOP PHOTO ON PAGE 216) THAT TAKE TOURISTS ACROSS THE SEA OF GALILEE.

THE GALILEE BOAT OF KIBBUTZ GINOSAR

(SEE MAP ON PAGE 151)

In 1986, two Israeli fishermen discovered a first-century boat on the northwest shore of the Sea of Galilee (see a model of the boat in the bottom photo on page 216; see the remains of the actual boat on pages 218–219). Based on radiocarbon dating, archaeologists date the boat to about 40 BC. Thus, the boat may have been in service during the years Jesus and His disciples traveled across the lake in similar vessels.

After healing a leper, a centurion's servant and others, Jesus crossed the Sea of Galilee in a boat, not unlike the boat discovered in the Sea of Galilee at Kibbutz Ginosar.

And when he was entered into a ship, his disciples followed him.

And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves:
but he was asleep.

And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
(Matt. 8:23–27, emphasis added)



THE RESTORED FIRST-CENTURY AD GALILEE BOAT WITH A PROJECTED IMAGE ABOVE IT THAT DEPICTS WHAT THE BOAT WOULD HAVE LOOKED LIKE IN ANTIQUITY.

BELOW: PART OF THE INSULATING FOAM COATING USED TO FLOAT THE GALILEE BOAT AND RESCUE IT FROM ITS LAKE SURROUNDINGS.





THE FIRST-CENTURY AD GALILEE BOAT IN THE YIGAL ALLON CENTER AT KIBBUTZ GINOSAR. TO PRESERVE THE WOOD, THE BOAT WAS IMMERSSED IN A CHEMICAL BATH FOR SEVEN YEARS BEFORE IT WAS PUT ON DISPLAY.

Commenting on these verses, Elder McConkie provided the following insight into the life and mortal ministry of Jesus:

During his mortal probation, Jesus was subject to the same laws of health and physical conduct that apply to all mankind. Being physically exhausted, he slept; by labor he became weary; without food he hungered; without drink he thirsted. Sleeping calmly amid the raging billows of a tempest that threatened to sink the ship is certainly evidence of an unimpaired nervous system. It is clear that the mortal Jesus lived a normal, healthy, balanced life.¹

Even though the disciples knew Jesus had divine powers, they might have shown greater faith by fearing less as their boat struggled in the storm. When they awoke Jesus, saying, “Lord, save us: we perish,” Jesus responded with a mild rebuke: “Why are ye *fearful*, O ye of *little* faith? Then he arose, and rebuked the winds and the sea; and there was a great calm” (Matt. 8:25–26, emphasis added).

It’s hard to imagine anyone sleeping in a small boat awash with waves during a tempest on the Sea of Galilee, but such was the case. This is also the point: Jesus was no ordinary man. He was the Son of God, the Creator of heaven and earth.

YIGAL ALLON (1918–1980), SOLDIER AND POLITICIAN

Yigal Allon was born to pioneer settlers in Lower Galilee. After the outbreak of the Arab uprising (1936–1939), he joined the Haganah² and later was a founding member of the Palmach.³ After graduating from high school in 1937, he and a group of Labor Zionists founded Kibbutz Ginosar. He served briefly in 1969 as Israel’s first native-born prime minister before Golda Meir’s appointment that year.⁴ The Yigal Allon Center was established at the kibbutz in 1986 to commemorate his legacy.⁵



VIEW SOUTHEAST: THE YIGAL ALLON CENTER HOUSES THE GALILEE BOAT, A MUSEUM (SEE BELOW), AND AN EXHIBITION CALLED THE SANHEDRIN TRAIL.

BELOW (VIEW EAST): A REPLICA OF THE MAGDALA STONE DISCOVERED IN THE CENTER OF THE SYNAGOGUE OF MAGDALA FROM THE SECOND TEMPLE PERIOD. THE ORIGINAL STONE CAN BE SEEN AT MAGDALA (SEE "MAGDALA" ON PAGE 211).





VIEW WEST: KIBBUTZ GINOSAR, THE PLAIN OF GENNESARET (TOP CENTER), THE YIGAL ALLON CENTER (CENTER), AND THE HILLS OF LOWER GALLILEE (TOP RIGHT).

ENDNOTES

1 Bruce R. McConkie, “Jesus Stills a Storm on the Sea of Galilee,” in *Doctrinal New Testament Commentary* (Salt Lake City: Deseret Book, 1965), 1:273–74.

2 The Haganah was a paramilitary force that defended the Yishuv before 1948 and the establishment of Israel. Yishuv translates to “settlement” in Hebrew. It refers to the Jews living in Palestine from the first Zionist immigration wave, or aliyah, of 1882 and to their descendants until 1948. *Aliyah* is a Hebrew word that means “to go up.” Immigrants to Israel are called Olim, from the same root word. To make aliyah is to become an Israeli citizen.

3 The Palmach was established by the Haganah high command in 1941. It was the elite strike force of the Haganah, established to protect the Jewish community against their Arab neighbors.

4 Yitzhak Rabin was Israel’s first *elected* native-born prime minister (1974). See “Yitzhak Rabin (1922–1995)” on page 193.

5 From the Yigal Allon Center’s brochure: “The exhibition is an expression of Allon’s humanistic approach in many areas of life. One of the founders of Kibbutz Ginosar, Allon was a pioneer, Commander in Chief of the Palmach and Operational Commander of the Southern Command in the War of Independence.

“During his political career he served as Minister of Labor, Minister of Immigration and Absorption, Minister of Education and Culture and Minister of Foreign Affairs. He had strong ties with Israeli Arabs, and was a comrade and friend.”

BELOW: GOLDA MEIR AND YIGAL ALLON (1969)

