

THE LIFE OF JESUS CHRIST

and

BIBLICAL REVELATIONS

Volume II

JESUS IN THE DESERT. MARRIAGE FEAST OF CANA. JESUS CELEBRATES THE PASCH IN JERUSALEM FOR THE FIRST TIME

1. The Forty Days' Fast of Jesus

Accompanied by Lazarus, Jesus went to the inn belonging to the latter situated near the desert. It was just before the hour at which the Sabbath began. Lazarus was the only one whom Jesus had told that after forty days, He would return. From this inn He began His journey into the desert alone and barefoot. He went at first, not toward Jericho, but southward toward Bethlehem, as if He wished to pass between the residence of Anne's relatives and that of Joseph's near Maspha. But He turned off toward the Jordan, shunned the different cities and villages by taking the footpaths around them, and passed that place near which the Ark had once stood and at which John had celebrated the feast.

About one hour's distance from Jericho, He ascended the mountain and entered a spacious grotto. This mountain rises to the southeast of Jericho, and faces Madian across the Jordan.

Jesus began His fast here near Jericho, continued it in different parts of the desert on the other side of the Jordan, and after the devil had borne Him to the top of the mountain, concluded it where it had been commenced. From the summit of this mountain, which is in some parts covered with low brushwood, in others barren and desolate, the view is very extended. Properly speaking, it is not so high as

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Jerusalem, because it lies on a lower level; but rising abruptly from low surroundings, its solitary grandeur is the more striking. The height that commands the whole plateau upon which stand the Holy City and its environs is the Mount of Calvary, the loftiest point of which is almost on a level with the highest parts of the Temple. On the south side, the nearest to Bethlehem, Jerusalem is flanked by rocks dangerously steep. There was no gate on this side, the whole being taken up by palaces.

It was night when Jesus climbed that steep, wild mountain in the desert now called Mount Quarantania. Three spurs, each containing a grotto, rise one above another. Jesus climbed to the topmost of all, from the back of which one could gaze down into the steep, gloomy abyss below. The whole mountain was full of frightfully dangerous chasms. Four hundred years before, a Prophet, whose name I forget, had sojourned in that same cave. Elias, also, had dwelt there secretly for a long time and had enlarged it. Sometimes, without anyone's knowing whence he came, he used to go down among the inhabitants of the surrounding district to prophesy and restore peace. About twenty-five Essenians one hundred and fifty years ago dwelt on this mountain. It was at its foot that the camp of the Israelites was pitched when, with the Ark of the Covenant, they marched around Jericho to the sound of trumpets. The fountain whose water Eliseus rendered sweet was not far off. St. Helena caused these grottoes to be transformed into chapels. In one of them, I once saw on the wall a picture of the Temptation. At a later period a convent arose on the summit of the mountain. I wondered how the workmen could get up there. Helena erected churches on numerous sacred spots. It was she who built the church over Mother Anne's birthplace two hours from Sephoris. In Sephoris itself Anne's parents owned a house. How sad that most of these holy places have gone to ruin, some even

lost to memory! When as a young girl I used to go before the day through the snows of winter to Coesfeld to church, I used to see all those holy places so plainly. And I often saw how good men, to save them from destruction, would cast themselves flat in the road before the destroying soldiers.

The words of Scripture: "He was led by the Spirit into the desert," mean that the Holy Spirit, who descended upon Jesus at the moment of His baptism when He allowed His Humanity to be, in some measure, visibly penetrated by the Divinity, impelled Him to go into the desert to prepare as Man in close communication with His Heavenly Father for His vocation to suffering.

Jesus, kneeling in the grotto with outstretched arms, prayed to His Heavenly Father for strength and courage in all the sufferings that awaited Him. He saw all in advance, and begged for the grace necessary for each. All His afflictions, all His pains passed before me in vision, and I saw Him receiving consolation and merit for everyone. A cloud of white light, large like a church, descended and hovered over Him. At the end of each prayer spirits approached Him. When close to Him, they assumed a human form, offered Him homage, and presented to Him consolation and promises from On High. I saw then that Jesus here in the desert acquired for us all our consolation, all our strength, our help, our victory in temptation; purchased for us merit in struggle and conquest; gave value to our fasting and mortifications; and offered to God the Father all His future labors and sufferings, in order to give worth to the prayers and spiritual works of all His faithful followers in the ages to come. I saw the treasure that He thereby laid up for the Church, and which she, in the forty days' fast, opens to her children. During this prayer, Jesus sweat Blood.

From this mountain Jesus went down again toward the Jordan to the country between Gilgal and John's

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place of baptism, about an hour further on to the south. He crossed that narrow but deep part of the river on a beam, and journeyed on leaving Bethabara to the right. Crossing several highroads that led to the Jordan, He took the rugged mountain paths from the southeast through the wilderness. Proceeding through the valley leading to Callirrhoe, He crossed a small stream and climbed a mountain spur a little to the north where Jachza lies in a valley opposite. The Children of Israel defeated Sihon, king of the Amorrhites, here in a battle in which the Israelites were only three against sixteen. But God wrought a miracle in behalf of His people. A frightful noise swept over the Amorrhites and terrified them.

Jesus was now upon a very wild mountain range about nine hours from the Jordan, and far more savage and desolate than the one near Jericho, almost opposite to which it lies.

The Divinity of Jesus, as well as His mission, was hidden from Satan. The words: "This is My beloved Son in whom I am well pleased," were understood by Satan as spoken of a mere human being, a Prophet. Jesus had already been frequently and in many ways interiorly afflicted. The first temptation that He experienced was: "This nation is so corrupt. Shall I suffer all this and yet not perfect the work for which I came upon earth?" But with infinite love and mercy, He conquered the temptation in the face of all His torments.

Jesus prayed in the grotto sometimes prostrate, again kneeling, or standing. He wore His customary dress, but ungirded, loose and flowing, His feet bare. His mantle, a pair of wallets, and the girdle lay on the ground nearby. Daily was His labor of prayer different; daily did He acquire for us new graces, those of today unlike those of the preceding eve. Were it not for this labor of His, our resistance against temptation would never have been meritorious.

Jesus neither ate nor drank, but I saw Him

strengthened by angels. He was not emaciated by His long fast, though He became perfectly pale and white.

The grotto was not quite on the summit of the mountain. In it was an aperture through which the wind blew chill and raw, for at that season it was cold and foggy. The rocky walls of the grotto were streaked with colored veins; had they been polished, one would have thought them painted. There was space enough in it to afford room for Jesus, whether kneeling or prostrate, without His being directly under the aperture. The rock outside was overgrown by straggling briars.

One day I saw Jesus prostrate on His face. His unsandaled feet were red, wounded by the rugged roads, for He had come to the wilderness barefoot. At times He arose, and again prayed lying prostrate. He was surrounded by light. Suddenly a sound from Heaven was heard, light streamed into the grotto, and myriads of angels appeared bearing with them all kinds of things. I was so afflicted, so overcome, that I felt as if pressed into the rocky wall of the grotto; and, filled with the sensation of one falling, I began to cry out: "I shall fall! I shall fall next to my Jesus!"

And now I beheld the angelic band bending low before Jesus, offering Him their homage, and begging leave to unfold to Him their mission. They questioned Him as to whether it was still His will to suffer as man for the human race, as it had been His will to leave the bosom of His Heavenly Father, to become incarnate in the Virgin's womb. When Jesus answered in the affirmative, accepting His sufferings anew, the angels put together before Him a high cross, the parts of which they had brought with them. It was in shape such as I always see it, of four pieces, as I always see the winepress of the cross. The upper part of the trunk, that is the part that arose between two inserted arms, was likewise separate.

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Five angels bore the lower portion; three, the upper; three, the left and three, the right arm; three, the ledge whereon His feet rested; and three carried a ladder. Another had a basket full of ropes, cords, and tools, while others bore the spear, the reed, the rods, the scourges, the crown of thorns, the nails, the robes of derision—in a word, all that figured in His Passion.

The cross appeared to be hollow. It could be opened like a cupboard, and then it displayed the innumerable instruments of torture with which it was filled. In the central part, where Jesus' Heart was broken, were entwined all possible emblems of pain in all kinds of frightful instruments, and the color of the cross itself was heartrending, the color of blood.

The various parts presented different tints symbolical of the pain there to be endured, but all, like so many streams, converged to the heart. The different instruments were likewise symbolical of future pains.

In the cross were also vessels of vinegar and gall, as well as ointment, myrrh, and something like herbs, prefiguring perhaps to Jesus His death and burial.

There were also numbers of open scrolls like billets of about a hand in width. They were of various colors, and on them were written pains and labors to be realized by sufferings of innumerable kinds. The colors were significant of the several degrees and species of darkness which were to be enlightened and dissipated by that suffering. What was utterly lost was typified by black; aridity, dryness, agitation, confusion, negligence were symbolized by brown; red was significant of all that was heavy, earthly, sensual; while yellow betokened effeminacy and horror of suffering. Some of the scrolls were half yellow and half red; they had to be bleached entirely white. There were others white like currents of milk, and the writing on them shone and glittered. They signified the won, the finished.

These colored bands of writing were like the summing up of all the pains that Jesus would have to endure in His mortal life, all His labors, all that the Apostles and others would cause Him to suffer.

Then there appeared before Him, as in a procession, all those men through whom were to come the most keenly felt sufferings He would have to endure, the malice of the Pharisees, the treason of Judas, the insults of the Jews at His bitter and ignominious death.

The angels arranged all, unfolded all before the Saviour, doing all with unspeakable reverence, like priests performing the holiest functions. While thus the entire Passion was unfolded and passed in detail before His gaze, I saw Jesus and the angels weeping.

On another occasion, I saw the angels placing before Jesus the ingratitude of men, the skepticism, the scorn, the mockery, the treachery, the denial of friends and of enemies up to the moment of His death and after it. All passed before Him in pictures, as also those sufferings and labors of His that would bear no fruit. But for His consolation, they showed Him likewise all that would be gained by them. As these pictures floated past, the angels pointed them out with a motion of the hand.

In all these visions of Jesus' Passion, I always saw His cross composed of five kinds of wood, the arms set in with a wedge under each, and a block upon which the feet were to rest. The piece above the head, on which was the inscription, I saw put on separately, for the trunk of the cross was too low to admit of the writing over the head. It fitted on like the cover on a needle case.

Jesus Tempted in Many Ways by Satan

Satan knew not of the Divinity of Christ. He took Him for a Prophet. He had noted His holiness from early youth, as also that of His Mother. But Mary

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took no notice whatever of Satan. She never listened to a temptation. There was nothing in her upon which Satan could fasten. Though the fairest of women, the fairest of virgins, she never thought of a suitor excepting at the holy lottery, at the flowering of the rods in the Temple, when there was question of her marriage. That Jesus was wanting in a certain pharisaical severity toward His disciples in nonessential points, puzzled the wicked fiend. He took Him for a man, because the pretended irregularities of His disciples scandalized the Jews.

As Satan had often seen Jesus fired with zeal, he thought at one time to irritate Him by assuming the appearance of one of the disciples who had followed Him thither; and as he had also seen examples of His tenderness of heart, he tried at another time, under the form of a decrepit old man, to excite His compassion; and again as an Essenian, to dispute with Him. I saw him therefore at the entrance of the grotto under the form of the son of one of the three widows, a youth especially loved by Jesus. He made a noise to attract attention, thinking that Jesus would be displeased at His disciple's following Him against His prohibition. Jesus did not look toward him even once. Then Satan put his head in and began to talk, first of one thing, then of another, and at last of John the Baptist who, he said, was very indignant at Jesus for encroaching upon his rights, by allowing His disciples to baptize from time to time.

Foiled in this first ruse, Satan tried another. He sent seven, eight, or nine apparitions of the disciples into the grotto. In they came one after another, saying to Jesus that Eustachius had informed them that He was there, and that they had sought Him with so much anxiety. They begged Him not to expose His life in that wild abode, not to abandon them. The whole world was talking about Him, they continued, and He should not allow such and such things to be said. But Jesus' only reply was: "Withdraw, Satan! It

is not yet time," and the phantoms disappeared.

Again Satan drew near under the form of a feeble old man, a venerable Essenian, toiling painfully up the steep mountain. The ascent seemed so difficult for him that, really, I pitied him. Approaching the grotto, with a loud groan he fell fainting from exhaustion at its entrance. But Jesus took no notice of him, not even by a glance. Then the old man arose with an effort, and introduced himself as an Essenian from Mount Carmel. He had, he said, heard of Jesus and, though almost worn out by the effort, had followed Him thither in order to sit with Him a little while and converse on holy things. He too knew what it was to fast and to pray, and when two joined their prayers to God, edification became greater. Jesus uttered a few words only, such as: "Retire, Satan! It is not yet time." Then I discovered that it was Satan, for as he turned away and vanished, I saw him becoming dark and horrible to behold. I felt like laughing when I thought of his throwing himself on the ground and of having to pick himself up again.

When Satan next came to tempt Jesus, he assumed the appearance of old Eliud. Satan must have known that His Cross and Passion had been shown to Jesus by the angels, for he said that he had had a revelation of the heavy trials in store for Him, and that he felt He would not be able to resist them. For a forty days' fast, he continued, Jesus was not in a state; therefore, urged by love for Him, he had come to see Him once more, to beg to be allowed to share His wild abode and assume part of His vow. Jesus noticed not the tempter, but raising His hands to Heaven, He said: "My Father, take this temptation from Me!" whereupon Satan vanished in a horrible form.

Jesus was kneeling in prayer when, after a time, I saw three youths approaching. They were those who, on His first departure from Nazareth, were with

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Him and who subsequently abandoned Him. They appeared to approach timidly. They cast themselves on the ground before Him, complaining that they could find no rest until He pardoned them. They begged Him to have mercy on them, to receive them again to favor, and allow them to share His fast as a penance for their defection, and they promised thenceforth to be His most faithful disciples. They had ventured into the grotto, and they surrounded Jesus with tears and loud lamentation. Jesus rose from His knees, raised His hands to God, and the apparitions vanished.

On another day as He knelt in the grotto praying, I beheld Satan in a glittering robe borne, as it were, through the air up the steepest and highest side of the rock. This precipitous, inaccessible side faced to the east; in it were some apertures opening into the grotto. Jesus glanced not toward Satan, who was now intent on passing himself off for an angel. But he was a poor imitation, for the light that enveloped him was far from transparent. It looked as if it had been smeared on, and his robe was stiff and harsh, while those of the angels are soft and light and transparent. Hovering at the entrance of the grotto, Satan spoke: "I have been sent by Thy Father to console Thee." Jesus turned not toward him. Then Satan flew around to the steep, inaccessible side of the grotto and, peering in through one of the apertures, called to Jesus to witness a proof of his angelic nature, since he could hover there without support. But Jesus noticed him not. Seeing himself foiled in every attempt, Satan became quite horrible, and made as if he would seize Jesus in his claws through the aperture. His figure grew still more frightful and he vanished. Jesus looked not after him.

Satan came next under the appearance of an aged solitary from Mount Sinai. He was quite wild, almost savage-looking, with his long beard and scanty covering,

a rough skin being his only garment. But there was something false and cunning in his countenance as he climbed painfully up the mountain. Entering the grotto, he addressed Jesus, saying that an Essenian from Mount Carmel had visited him and told him of the baptism, also of the wisdom, the miracles, and the present rigorous fasting of Jesus. Hearing which, notwithstanding his great age, he had come all the way to see Him, to converse with Him, for he himself had long experience in the practice of mortification. He told Jesus that He should now desist from further fasting, that he would free Him from what remained, and he went on with much more talk in the same strain. Jesus, looking aside, said: "Depart from Me, Satan!" At these words, the evil one grew dark and, like a huge, black ball, rolled with a crash down the mountain.

Then I asked myself how it was that Christ's Divinity remained so concealed from Satan. And I received the following instruction: I understood clearly that it was the most incomprehensible advantage for men that neither they nor Satan knew of Christ's Divinity, and that they were thereby to learn how to exercise faith. The Lord said one word to me that I still remember. «Man," said He, «knew not that the serpent tempting him was Satan; in like manner, Satan was not to know that He who redeemed man was God." I saw too that the Divinity of Christ was not made known to Satan until the moment in which He freed the souls from Limbo.

On one of the subsequent days, I saw Satan under the form of a distinguished man of Jerusalem. He approached the cave in which Jesus was praying and told Him that sympathy had urged him to come to Him, for he felt assured that He was called to give freedom to the Jewish nation. Then he related all the reports, all the discussions rife in Jerusalem on His account, and told Him that he had come to offer his support in the good cause. He was one of Herod's

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officers, he said. Jesus might unhesitatingly accompany him back to Jerusalem, might even take up His abode in Herod's palace, where He could lie concealed, gather His followers around Him, and set His undertaking on foot. And he urged Him to return with him at once. The pretended officer laid his proposal before Jesus in a multiplicity of words. Jesus looked not toward him, but continued earnestly to pray. Then I saw Satan retreating, his form becoming frightful, fire and smoke bursting from his nostrils, until at last he vanished.

When Jesus began to hunger, and especially to thirst, Satan appeared in the form of a pious hermit and exclaimed: "I am so hungry! I pray Thee give me of the fruits growing here on the mountain outside Thy grotto. I would pluck none of it without asking the owner" (pretending that he took Jesus for the owner), "then let us sit together and talk of good things." Not at the entrance of the grotto, but on the opposite side, that is, toward the east, and at a little distance, grew figs and berries, and another kind of fruit something like nuts, though with soft shells like those of the medlar. Jesus answered the false hermit: "Depart from Me! Thou art from the very beginning *the* liar. Harm not the fruit!" Then I saw Satan as a little somber figure hurrying off, a black vapor exhaling from him.

But he returned again in the form of a traveler, and asked Jesus for permission to eat of the fine grapes growing nearby, because they were so good for thirst. But Jesus gave him no answer, did not even look at him.

On the following day, Satan tempted Jesus again on the same head, only this time it was with a spring instead of fruit.

Satan Tempts Jesus by Magical Arts

Satan appeared to Jesus in the grotto as a magician and philosopher. He told Him that he had come to Him as to a wise man, and that he would show Him that he, too, could exhibit marvels. Then he showed Him hanging on his hand a piece of apparatus like a globe, or perhaps still more like a bird cage. Jesus would not look at the tempter, much less into the globe as Satan desired, but turning His back on him, He left the grotto. I saw that a look into Satan's raree-show disclosed the most magnificent scenes from nature, lovely pleasure gardens full of shady groves, cool fountains, richly laden fruit trees, luscious grapes, etc. All seemed to be within one's reach, and all was constantly dissolving into ever more beautiful, more enticing scenes. Jesus turned His back on Satan, and he vanished.

This was another temptation to interrupt the fast of Jesus, who now began to thirst and to experience the pangs of hunger. Satan did not yet know what to think of Him. He was aware, it is true, of the Prophecies relating to Him and he felt that He exercised power over himself, but he did not yet know that Jesus was God. He did not know even that He was the Messiah whose advent he so dreaded, since he beheld Him fasting, hungering, enduring temptation; since he saw Him so poor, suffering in so many ways; in a word, since he saw Him in all things so like an ordinary man. In this Satan was as blind as the Pharisees. He looked upon Jesus as a holy man whom temptation might lead to a fall.

Satan Tempts Jesus To Turn Stones into Bread

Jesus was now suffering from hunger and thirst. I saw Him several times at the entrance of the grotto. Toward evening one day, Satan in the form of a large,

powerful man ascended the mountain. He had furnished himself below with two stones as long as little rolls, but square at the ends, which as he mounted he molded into the perfect appearance of bread. There was something more horrible than usual about him when he stepped into the grotto to Jesus. In each hand he held one of the stones, and his words were to this effect: "Thou art right not to eat of the fruit, for it only excites an appetite. But if Thou art the beloved Son of God over whom the Spirit came at baptism—behold! I have made these stones look like unto bread. Do Thou change them into bread." Jesus glanced not toward him, but I heard Him utter these words only: "Man lives not by bread!" These were the only words that I caught distinctly. Then Satan became perfectly horrible. He stretched out his talons as if to seize Jesus (at which action I saw the stones resting on his arms), and fled. I had to laugh at his having to take his stones off with him.

Satan Carries Jesus to the Pinnacle of the Temple, and then to Mount Quarantania. Angels Minister Unto Jesus

Toward evening of the following day, I saw Satan in the form of a majestic angel sweeping down toward Jesus with a noise like the rushing wind. He was clad in a sort of military dress such as I have seen St. Michael wear. But in the midst of his greatest splendor, one might detect something sinister and horrible. He addressed boasting words to Jesus, something in this strain: "I will show Thee who I am, and what I can do, and how the angels bear me up in their hands. Look yonder, there is Jerusalem! Behold the Temple! I shall place Thee upon its highest pinnacle. Then do Thou show what Thou canst do, and see whether the angels will carry Thee down." While Satan thus spoke and pointed out Jerusalem and the Temple, I seemed to see them both quite near, just

in front of the mountain. But I think that it was only an illusion. Jesus made no reply, and Satan seized Him by the shoulders and bore Him through the air. He flew low toward Jerusalem, and placed Jesus upon the highest point of one of the four towers that rose from the four corners of the Temple, and which I had not before noticed. The tower to which Satan bore Jesus was on the west side toward Zion and opposite the citadel Antonia. The mount upon which the Temple stood was very steep on that side. The towers were like prisons, and in one of them were kept the costly garments of the High Priest. The roofs of these towers were flat, so that one could walk on them; but from the center rose a hollow, conical turret capped by a large sphere, upon which there was standing room for two. From that position, one could view the whole Temple below.

It was on the loftiest point of the tower that Satan placed Jesus, who uttered no word. Then Satan flew to the ground, and cried up to Him: "If Thou art the Son of God, show Thy power and come down also, for it is written: 'He has given His angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.'" Jesus replied: "It is written again: 'Thou shalt not tempt the Lord, thy God.'" Satan, in a fury, returned to Jesus, who said: "Make use of the power that hath been given thee!"

Then Satan seized Him fiercely by the shoulders, and flew with Him over the desert toward Jericho. While standing on the tower, I noticed twilight in the western sky. This second flight appeared to me longer than the first. Satan was filled with rage and fury. He flew with Jesus now high, now low, reeling like one who would vent his rage if he could. He bore Him to the same mountain, seven hours from Jerusalem, upon which He had commenced His fast.

I saw that Satan carried Jesus low over an old pine tree on the way. It was a large and still vigorous

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tree that had stood long ago in the garden of one of the ancient Essenians. Elias had once lived a short time in its vicinity. The tree was back of the grotto and not far from the rugged precipice. Such trees used to be pierced three times in one season, and each time they yielded a little turpentine.

Satan flew with the Lord to the highest peak of the mountain, and set Him upon an overhanging, inaccessible crag much higher than the grotto. It was night, but while Satan pointed around, it grew bright, revealing the most wonderful regions in all parts of the world. The devil addressed Jesus in words something like these: "I know that Thou art a great Teacher, that Thou art now about to gather disciples around Thee and promulgate Thy doctrines. Behold, all these magnificent countries, these mighty nations! Compare with them poor, little Judea lying yonder! Go rather to these. I will deliver them over to Thee, if kneeling down Thou wilt adore me!" By adoration the devil meant that obeisance common among the Jews, and especially among the Pharisees, when supplicating favors from kings and great personages. This temptation of Satan was similar to that other one in which, under the guise of one of Herod's officers, he had sought to lure Jesus to take up His abode in the castle of Jerusalem, and had offered to assist Him in His undertaking. It was similar in kind, though more extended in degree. As Satan pointed around, one saw first vast countries and seas, with their different cities into which kings in regal pomp and magnificence and followed by myriads of warriors were triumphantly entering. As one gazed, these scenes became more and more distinct until, at last, they seemed to be in the immediate vicinity. One looked down upon all their details, every scene, every nation differing in customs and manners, in splendor and magnificence.

Satan pointed out in each the features of special attraction. He dwelt particularly upon those of a

country whose inhabitants were unusually tall and magnificent-looking. They were almost like giants. I think it was Persia. Satan advised Jesus to go there above all to teach. He showed Him Palestine, but as a poor, little, insignificant place. This was a most wonderful vision, so extended, so clear, so grand, and magnificent!

The only words uttered by Jesus were: "The Lord thy God shalt thou adore and Him only shalt thou serve! Depart from Me, Satan!" Then I saw Satan in an inexpressibly horrible form rise from the rock, cast himself into the abyss, and vanish as if the earth had swallowed him.

At the same moment I beheld myriads of angels draw near to Jesus, bend low before Him, take Him up as if in their hands, float down gently with Him to the rock, and into the grotto in which the forty days' fast had been begun. There were twelve angelic spirits who appeared to be the leaders, and a definite number of assistants. I cannot now remember distinctly, but I think it was seventy-two, and I feel that the whole vision was symbolical of the Apostles and the disciples. And now was held in the grotto a grand celebration, one of triumph and thanksgiving, and a banquet was made ready. The interior of the grotto was adorned by the angels with garlands of vine leaves from which depended a victor's crown, likewise of leaves, over the head of Jesus. The preparations were made rapidly, though with marvelous order and magnificence. All was resplendent, all was symbolical. Whatever was needed appeared instantly at hand and in its proper place.

Next came the angels bearing a table, small at first but which quickly increased in size, laden with celestial viands. The food and vessels were such as I have always seen on the heavenly tables, and I saw Jesus, the twelve chief spirits, and also the others partaking of refreshment. But there was no eating by the mouth, though still a real participation, a passing of

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the essence of the fruits into the partakers. All was spiritual. It was as if the interior signification of the aliments entered into the participants, bearing with it refreshment and strength. But it is inexpressible.

At one end of the table stood a large, shining chalice with little cups around it, the whole similar to that which I have always seen in my visions of the institution of the Blessed Sacrament. But this that I now saw was immaterial, was larger. There was also a plate with thin disks of bread. I saw Jesus pouring something from the large chalice into the cups and dipping morsels of bread into it, which morsels and cups the angels took and carried away. With this the vision ended and Jesus, going out from the grotto, went down toward the Jordan.

The angels that ministered unto Jesus appeared under different forms and seemed to belong to different hierarchies. Those that, at the close of the banquet, bore away the cups of wine and morsels of bread, were clothed in priestly raiment. I saw at the instant of their disappearance, all kinds of supernatural consolation descending upon the friends of Jesus, those of His own time and those of after ages. I saw Jesus appearing in vision to the Blessed Virgin then at Cana, to comfort and strengthen her. I saw Lazarus and Martha wonderfully touched, while their hearts grew warm with the love of Jesus. I saw Mary the Silent actually fed with the gifts from the table of the Lord. The angel stood by her while she, like a child, received the food. She had been a witness of all the temptations and sufferings of Jesus. Her whole life was one of vision and suffering through compassion, therefore such supernatural favors caused her no astonishment. Magdalen, too, was wonderfully agitated. She was at the time busied with finery for some amusement. Suddenly anxiety about her life seized upon her, and a longing rose in her soul to be freed from the chains that bound her. She cast the finery from her hands, but

was laughed at by those around her. I saw many of the future Apostles consoled, their hearts filled with heavenly desires. I saw Nathanael in his home thinking of all that he had heard of Jesus, of the deep impression He had made upon him, and of how he had cast it out of his mind. Peter, Andrew, and all the others were, as I saw, strengthened and consoled. This was a most wonderful vision.

During Jesus' fast, Mary resided in the house near Capharnaum, and had to listen to all kinds of speeches about her Divine Son. They said that He went wandering about, no one knew where; that He neglected her; that after the death of Joseph it was His duty to undertake some business for His Mother's support, etc. Throughout the whole country the talk about Jesus was rife at this time, for the wonders attendant on His baptism, the testimony rendered by John, and the accounts of His scattered disciples had been everywhere noised abroad. Only once after this, and that was before His Passion, at the resurrection of Lazarus, were reports of Jesus so widespread and active. The Blessed Virgin was grave and recollected, for she was never without the internal vision of Jesus, whose actions she contemplated and whose sufferings she shared.

Toward the close of the forty days, Mary went to Cana, in Galilee, and stopped with the parents of the bride of Cana, people of distinction who appeared to be of the first rank. Their beautiful mansion stood in the heart of the clean and well-built city. A street ran through the middle of it, I think a continuation of the highroad from Ptolomais; one could see it descending toward Cana from a higher level. This city was not so irregularly and unevenly built as many others of Palestine. The bridegroom was almost of the same age as Jesus and he managed his mother's household with the cleverness of an old married man. The parents of the young people consulted the Blessed Virgin upon all the affairs of

their children and showed her everything.

John was at this time constantly occupied in administering baptism. Herod did his best to procure a visit from him, and he likewise sent messengers to draw him out on the subject of Jesus. But John paid very little attention to him, and went on repeating his old testimony of Jesus. From Jerusalem also, messengers were again sent to call him to account concerning Jesus and himself. John answered as usual that he had never laid eyes on Him when he began his own career, but that he had been sent to prepare for Him the way.

Since Jesus' baptism, John taught that through that baptism and the descent of the Holy Spirit upon Him, water had been sanctified and out of it much evil had been cast. Jesus' baptism had been like an exorcism of the water. Jesus had suffered Himself to be baptized in order to sanctify water. John's baptism had in consequence become purer and holier. It was for this end that Jesus was baptized in a separate basin. The water sanctified by contact with His Divine Person had then been conducted to the Jordan and into the public pool of baptism, and of it also Jesus and His disciples had taken some for Baptism in distant towns and villages.

2. Jesus Goes to the Jordan, and Orders Baptism to be Administered

At break of day Jesus went over the Jordan at the same narrow place which He had crossed forty days before. Some logs lay there to facilitate a passage. This was not the usual crossing place, the terminus of the public road, but a neighboring one. Jesus proceeded along the east bank of the river up to a point directly opposite John's place of baptism. John at that moment was busy teaching and baptizing. Pointing straight across the river, he exclaimed: "Behold, the Lamb of God who taketh away

Jesus Goes to the Jordan

the sins of the world." (*John* 1:36). Jesus then turned away from the shore and returned to Bethabara.

Andrew and Saturnin, who had been standing near John, hurried over the river by the same way that Jesus had passed. They were followed by one of the cousins of Joseph of Arimathea, and two others of John's disciples. They ran after Jesus, who, turning, came to meet them, asking what they wanted. Andrew, overjoyed at having found Him once more, asked Him where He dwelt. Jesus answered by bidding them follow Him, and He led them to an inn near the water and outside of Bethabara. There they entered and sat down. Jesus stayed all this day with the five disciples in Bethabara, and took a meal with them. He talked of His teaching mission about to begin and of His intention to choose His disciples. Andrew mentioned to Him many of his own acquaintances whom he recommended as suitable for the work, among others Peter, Philip, and Nathanael. Then Jesus spoke of baptizing here at the Jordan, and commissioned some of them to do so. Whereupon they objected that there was no convenient place around those parts. The only suitable locality was where John was baptizing, and it would never do to interfere with him. But Jesus spoke of John's vocation and mission, remarking that his work was well nigh its completion, and confirming all that John had said of himself and of the Messiah.

Jesus alluded also to His own preparation in the desert for the mission of teaching that was before Him, and of the preparation necessary before undertaking any important work. Jesus was cordial and confidential toward the disciples, but they were humble and somewhat shy.

Next morning Jesus went with the disciples from Bethabara to a group of houses that stood near the river ferry. Here He taught in presence of a small audience. After that He crossed the river and taught in a little village of about twenty houses, distant

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perhaps one hour from Jericho. Crowds of neophytes and John's disciples kept coming and going, to hear His words and report them to the Baptist. It was near midday when Jesus taught here.

After the Sabbath Jesus commissioned several of the disciples to cross the Jordan and go up the river to the distance of about one hour from Bethabara, there to prepare a pool for Baptism. The site chosen by Jesus was that upon which John, when going down from Aion, had baptized before he had crossed to the west bank of the river opposite Bethabara.

The people of this place wanted to give Jesus an entertainment, but He would not stay. He crossed the Jordan and returned to Bethabara where He celebrated the Sabbath and taught in the synagogue. He ate with the principal of the school and slept in his house.

The baptismal pool which John had used just before he removed near Jericho was soon put in order again by the disciples. It was not quite so large as that just mentioned. It had an elevated margin and a projecting tongue of land on which the baptizer could stand. A small canal surrounded it, and from this the water could be turned into the basin.

There were now as many as three pools for Baptism: that above Bethabara, that of Jesus on the lately formed island in the Jordan, and that in use by John.

On Jesus' arrival, He poured into the baptismal pool some of the water from the well on the island where He Himself had been baptized, and blessed it. Andrew had brought the water with him in a flask. The neophytes became unusually touched and agitated. Andrew and Saturnin administered Baptism, but not by complete immersion. The neophytes stood in the water near the edge of the pool, the sponsors' hands upon their shoulders, while the baptizers, dipping the water up in the hollow of their hand, poured it thrice over them, baptizing in the

name of the Father and of the Son and of the Holy Ghost. John baptized somewhat differently. He used a three-channeled shell for dipping up the water. Crowds were baptized at this time, most of them from Peraea.

Jesus, standing on a little green hill nearby, instructed the people on penance, baptism and the Holy Ghost. He said: "When I was baptized, my Father sent down the Holy Ghost and uttered the words, 'This is My beloved Son in whom I am well pleased.' These words are addressed to everyone that loves his Heavenly Father and is sorry for his sins. Upon all that will be baptized in the name of the Father and of the Son and of the Holy Ghost, He sends His Holy Spirit. They then become His sons in whom He is well pleased, for He is the Father of all that receive His Baptism and to Him by the same are born again."

It is always a subject of astonishment to me that the Gospel narratives of the facts in Jesus' life are so short; for instance, it records the meeting of Jesus with Peter as happening close upon Andrew's following Jesus after the testimony of John; while in reality, Peter was at the time not in that part of the country, but in Galilee. But still more wonderful is it to read of the Last Supper and the Passion's following so closely the triumphal entrance of Jesus into Jerusalem, celebrated by us on Palm Sunday, since I always see so many days, and hear Jesus delivering so many instructions between the two events. So I think that Jesus remained here fourteen days before going to Galilee.

Andrew had not as yet been formally received as a disciple; indeed, Jesus had not even called him. He had come of himself, had offered himself, for he would gladly be near Jesus. He was more eager to serve, more ready to offer service than Peter. Peter was ever ready to quiet himself with the thought: "Oh, I am too weak for that! That is beyond my

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strength," and so went about his own affairs. Saturnin and the two nephews of Joseph of Arimathea, Aram and Themeni, had, like Andrew, followed Jesus of their own accord.

John's place of baptism was daily becoming less frequented, and many more of his disciples would have gone over to Jesus, had they not been prevented by some others, pertinacious characters, who took it hard that so many of his disciples abandoned John. They complained to him about it, saying that Jesus had no right to baptize in those parts, that He was encroaching upon John's privilege, etc. John had some difficulty in convincing them to the contrary. He told them that they should call to mind his words and how he had always foretold what was now happening. He repeated that his duty was only to prepare the way, which done, he was to desist entirely from the work, and that that would be soon, since the way was almost prepared. But his disciples were greatly attached to him and they would not understand his words. Jesus' baptismal place was already so crowded that He told His disciples they should on the morrow move further down the river.

With about twenty companions, among them Andrew, Saturnin, Aram, and Themeni, Jesus left Bethabara and went over the Jordan at the usual crossing place where the passage was easy. Leaving Gilgal on the right, He went to a very densely settled place called Ophra, situated in a narrow mountain valley. Hither flocked the merchants from the regions beyond Sodom and Gomorrha. With their camels laden with merchandise they passed to the east side of the Jordan, where they were baptized by John. There was at this place a byway leading from Judea to the Jordan. Ophra was in many respects quite forgotten. It was between three and four hours from John's place of baptism, not quite so far from Jericho, and from Jerusalem about seven

hours. It was not exposed to the influence of the sun; consequently, though well built, it was cold. The inhabitants were made up of merchants, publicans, and smugglers. They were not exactly wicked, but they were indifferent, and as is often the case among traders and innkeepers, they cleared great profits. It seemed as if they made something off everyone that passed through their city. As yet they had paid little attention to John's baptism; they hungered not after salvation. Things went on here as in places of which it is said: Business thrives there.

When they approached Ophra, Jesus sent the nephews of Joseph of Arimathea on ahead, in order to get the key of the synagogue and to call the people to the instruction. Jesus always entrusted such messages to these youths, for they were very clever and amiable. At the entrance of the city, the possessed and lunatics ran around Jesus, crying out: "Here comes the Prophet, the Son of God, Jesus Christ, our enemy! He will drive us out!" Jesus commanded them to be silent and to cease their frantic gestures. All became quiet and followed Him into the synagogue, to which He had to go from almost one end of the city to the other. There He taught till evening, going out only once to take some refreshment. His theme was, as usual, the nearness of the Kingdom of God and the necessity of Baptism. In vigorous words He warned the inhabitants to awake from their indifference and fancied security' lest judgment should come upon them. He spoke in strong terms against their usury, their smuggling, and such sins as are common to publicans and merchants. His hearers did not contradict Him, though they were not very well disposed. They were captives to their gains. Still some of them were really touched and very much changed by His teaching. That evening several of the most important men of the city, as well as some of the humblest class, called upon Jesus at the inn. They had resolved

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to receive baptism, and on the following day they went to John.

Next morning Jesus and His disciples left Ophra and returned to Bethabara. On the way they separated, Andrew and the greater number being sent on ahead by the same route by which they had come; while Jesus with Saturnin and Joseph of Arimathea's nephew went on toward John's place of baptism, He took the same road as at the time upon which John rendered to Him the first public testimony after His baptism. On the way He entered some of the houses, taught their occupants, and exhorted them to Baptism. They reached Bethabara in the afternoon, where Jesus again delivered an instruction at the place of Baptism. Andrew and Saturnin baptized the crowds that succeeded one another. Jesus' teaching was generally the same; viz., that to all that did penance and were baptized His Heavenly Father had said: "This is My beloved Son," and that, in truth, all then became God's children.

Most of those who now received Baptism were under the jurisdiction of the Tetrarch Philip, who was a good man. His people were tolerably happy, and therefore had thought little about receiving Baptism.

From Bethabara Jesus, with three disciples, went up through the valley to Dibon, where He had lately been for the Feast of Tabernacles. He taught in some houses, also in the synagogue, which was somewhat distant from the city on the road running through the valley. Jesus did not enter Dibon itself. He stayed overnight at a poor, retired inn which indeed was little more than a shed where the field laborers from the country around obtained food and lodging. It was now seed time on the sunny side of the valley, the crops of which were to ripen about the Pasch. They had to dig the ground here, for it was made up of soil, sand, and stone. They could not use the implement generally employed in breaking up the ground. Part of the standing-out harvest was now

gathered in for the first time. The inhabitants of this valley, which was about three hours in length, were good people, of simple habits, and well inclined toward Jesus.

In the synagogue, as also among the field laborers, Jesus related and explained the parable of the sower. He did not always explain His parables. He often related them to the Pharisees without an explanation.

Andrew and Saturnin with some other disciples went afterward to Ophra, to confirm in their good resolutions those that Jesus had roused by His teaching.

When Jesus left the inn near Dibon, He started southward for Eleale about four hours distant, taking a road two hours farther to the southeast of the Jordan than that by which He had come thither from Bethabara. He arrived with about seven disciples, and put up with one of the Elders of the synagogue. When the Sabbath began, He taught in the synagogue taking for His subject a parable upon the waving branches of a tree scattering around their blossoms and bearing no fruit. By this parable Jesus intended to rebuke the inhabitants who for the most part had not become better after having received John's baptism. They allowed the blossoms of penance to be scattered by every wind without bearing fruit. Such were they here. Jesus chose this similitude because these people found their support chiefly in the cultivation of fruit. They had to carry it far away for sale, as no highroad passed near their isolated city. They were also largely engaged in coarse embroidery and the manufacture of covers.

Up to the present Jesus had met no contradiction. The people of Dibon and the country around loved Him, and said that never before had they heard such a teacher. The old men always likened Him to the Prophets of whose teaching they had heard from their forefathers.

After the Sabbath Jesus went about three hours

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westward to Bethjesimoth on the east side of a mountain, the sunny side, about one hour from the Jordan. Andrew and Saturnin with some others of John's disciples met Him on the way. Jesus spoke to them of the Children of Israel who had formerly encamped here, and of Josue and Moses who had instructed them, applying it to the present time and to His own teaching. Bethjesimoth was not a large place, but it was very fruitful, especially in wine.

Just as Jesus arrived, some demoniacs, who had been confined together in a house, were led out into the open air. All at once they began to rage and to cry: "There He comes, the Prophet! He will drive us out!" Jesus turned, enjoined silence upon them, commanded their fetters to fall, and that they should follow Him into the synagogue. Their chains fell miraculously and the poor creatures became quite calm. They cast themselves down before Jesus, thanked Him, and followed Him into the synagogue. There He taught in parables of the culture of the vine and its fruitfulness, after which He visited and cured many sick in their homes. Bethjesimoth did not lie on any highroad. The people had to carry their fruit to market themselves.

Jesus healed here for the first time since His return from the desert. On account of the cures wrought among them, the people were instant in their prayers for Him to remain. But He departed. With Andrew, Saturnin, Joseph of Arimathea's nephews, and others, about twelve in all, He went in an oblique line toward the north until He reached the public ferry leading to the highroad of Dibon, over which He had crossed in going from Gilgal to Dibon at the Feast of Tabernacles. It takes tolerably long to cross the river at this point, because the steep bank directly opposite does not afford a landing place. From here Jesus and His little company journeyed on for about an hour over the base of a mountain in the direction of Samaria, until they arrived at a small place

consisting of only one row of houses and which had no school.

It was occupied entirely by shepherds and kindhearted people, who were habited in almost the same style as the shepherds I saw at the Crib. Jesus taught in the open air on a little elevation whereon a teacher's chair of stone was erected. The people here had received John's baptism.

3. Jesus in Silo, Kibzaim, and Thebez

I next saw Jesus in Silo, a city built around a high, steep rock with an extended plateau on a gently rising mountain range. On this plateau, the highest elevation of the mountain range, in early times after the departure from Egypt and during the journey through the desert, the Tabernacle with the Ark of the Covenant had rested. There was a large space surrounded by a wall partly in ruins, and in it might still be seen the remains of the little building that had been erected over the Tabernacle. On the spot whereon the Ark had stood, under a roof which rested upon open arches, was a pillar similar to the one in Gilgal, and under it a kind of vault excavated in the rocky foundation. Not far from the spot occupied by the Ark was a place for offering sacrifice and a covered pit for the reception of the refuse of the slaughter, for they were permitted to offer sacrifice here three or four times in the year. The synagogue also was built on this enclosed space of the plateau, from which was presented a widely extended view. From it one could see the plateau of Jerusalem, the Sea of Galilee, and far over many mountains.

Silo itself was a somewhat dilapidated and not very populous city. It possessed two schools, one belonging to the Pharisees, the other to the Sadducees. But the people were not good; they were arrogant, full of self-conceit and false assurance. At some distance from the city gate with its dilapidated

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towers, stood an Essenian cloister now fallen to ruin, and nearer to the city was the house wherein the Benjaminites had confined the virgins whom, at the Feast of Tabernacles, they had brought captive to Silo. (*Judges 21:19-24*).

Jesus with His twelve companions put up at a house at which travelling teachers and prophets were privileged. It was adjoining the schools and dwellings of the Pharisees and Scribes, who had a kind of seminary here. About twenty of these Scribes in their long robes and girdles, with long, rough tufts hanging from their sleeves, gathered around Jesus. They feigned not to know Him, and spoke of Jesus as of a third person using all kinds of cutting speeches, such as: "Now, how will it be? There are two baptisms, that of John and that of Jesus, the carpenter's son of Galilee. Which, now, will be the right baptism?" They went on to say that they had heard also that women attached themselves to the mother of this carpenter's son; for instance, a widow with her two sons. These latter, at the instigation of their mother, joined the followers of Jesus, while she herself went with His Mother, and so they travelled about. But as for themselves, they needed not such novelties. They had the Promise and the Law. All this they did not express bluntly and rudely, but with a semblance of mock friendship for Jesus. He answered their pointed speeches by saying that He was the One of whom they were speaking. And when they referred to the voice heard at His baptism, He informed them that it was the voice of His Heavenly Father, who was the Father of everyone who would repent of his sins and be regenerated by Baptism.

Then, affecting to consider it a very sacred place, they expressed unwillingness to allow Jesus and His disciples to enter the enclosure where formerly the Ark of the Covenant had stood. But Jesus, heedless of their opposition, entered. He reproached them with having, on account of their wickedness, lost

the Ark of the Covenant; that now, preserving only the remembrance of it, they were still just as bad; that they had always violated the Law in the past, as well as in the present; and that, as the Ark had been withdrawn from the keeping of their ancestors, so now would the fulfillment of the Law be taken from themselves. As these men showed a desire to dispute with Him on some points of the Law, He stood them out, two by two, and interrogated them like children, proposing to them many deep questions in the Law. They were unable to answer; so, confused and angry, muttering and nudging one another with the elbow, they began to slink away. Then Jesus led them to the covered pit in which had been thrown the refuse of the sacrifice. He ordered them to uncover it and told them in a similitude that they were like unto that pit, inwardly full of ordure and rottenness and unfit for sacrifice, though outwardly clean, their unsightliness covered over by a fine exterior. He reminded them that from this very spot, as punishment of the sins of their forefathers, the Holy Ark had been taken away. They all left the place in anger.

When Jesus taught in the synagogue, He insisted especially upon the reverence due the aged and love toward parents. He spoke warmly on these points, for the people of Silo had long been in the wicked habit of slighting, despising, and disowning their aged parents.

A road led to Silo from Bethel on the south. Lebona was not far distant, and to Samaria from Bethel, it may have been from eight to nine hours. The Prophet Jonas lies buried at Silo.

When Jesus left Silo from the opposite side of the city, the northwest, Andrew, Saturnin, and Joseph of Arimathea's nephews separated from Him, and proceeded on ahead to Galilee. Jesus with some disciples of John, then in His company, directed His steps to Kibzaim, where He arrived before the Sabbath.

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Kibzaim lay in a valley between two branches of a mountain range that extended through the middle of the country, and assumed in this place almost the exact shape of a wolf's claw. The people were good, hospitable souls, and well-inclined to Jesus, whose coming they were expecting. Kibzaim was a Levitical city. Jesus put up near the school with one of the head men.

There arrived also to salute Jesus, Lazarus, Martha, Johanna Chusa, the son of Simeon (who was employed at the Temple), and the old servant of the first named. They were on their way to the wedding at Cana, and had been informed by messengers that they would here meet Jesus. Jesus, from the very first, always treated Lazarus with distinction and as a very dear friend. And yet I never heard Him ask: How is such or such a one of thy relatives or acquaintances?

Kibzaim was a solitary place hidden away in a corner of the mountain. The inhabitants subsisted chiefly by the cultivation of fruits. The manufacture of tents and carpets was also carried on, and many were engaged in sandal-making. Jesus spent the Sabbath here, and cured several sick persons by a word of command. Some were dropsical and others simpletons. They were brought on litters to Jesus and set down in front of the school. Jesus took a repast at the house of a distinguished Levite. After the Sabbath He went again to Sichar, where He arrived late, and passed the night at an inn appointed for Him. Lazarus and his party went from Kibzaim straight to Galilee.

Early next morning, Jesus went from Sichar northeastwardly toward Thebez. In Sichar, or Sichern, He could not teach. There were no Jews there. The inhabitants were made up of Samaritans and some others who had settled there either after the Babylonian Captivity, or in consequence of a war. They used to go up to the Temple at Jerusalem, though they did not join in the Jewish sacrifices. Near Sichern is that

beautiful field which Jacob bought for his son Joseph. A part of it already belonged to Herod of Galilee. A boundary consisting of stakes, a rampart of earth, and a path ran through the valley.

Thebez was quite an important city, traversed by a highway and possessed of considerable trade. Heavily laden camels, their burdens rising high upon their backs, came and went. It was something wonderful to see those animals with their packs like so many little towers, climbing slowly over the mountain, their head at the end of the long neck moving from side to side before their lofty burden. Raw silk formed a chief staple of trade. The people of Thebez were not bad, nor were they prejudiced against Jesus, but they were neither simple nor childlike. They were indifferent, as well-to-do trades people often are. The priests and Scribes were content with themselves and indifferent to others. As Jesus entered the city, the possessed and the lunatics raised their cry: "There comes the Prophet of Galilee! He has power over us! He will drive us away!" Jesus commanded them silence, and instantly they became quiet. Jesus put up near the synagogue whither the crowds followed Him, bringing with them their sick, of whom He healed many. That evening He taught in the school and celebrated the Feast of Dedication, which then began. In the school and in all the houses seven lights were lit, also outdoors in the fields and on the roads near the shepherds' huts were little burning tufts of something on the ends of stakes. Thebez was admirably situated on the mountain. At some distance, one could see the mountain road running through it and the laden camels climbing up; but near the city the view was hidden.

Andrew, Saturnin, and Joseph's nephews had already left Silo and gone to Galilee. Andrew had been up among his relatives at Bethsaida. He had informed Peter that he had again found the Messiah, who was taken on His way up to Galilee, and

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that he would take him (Peter) to Him. All went now to Arbela, called also Betharbel, to see Nathanael Chased, who was there on business, and to induce him to go with them to celebrate the feast at Gennabris. Chased resided at that time in Gennabris in a high house that, with several others, stood by itself outside the city. The disciples spoke much to him of Jesus. Andrew had purposely taken them there for the feast because he, as well as they, counted upon Nathanael. They were eager to hear his opinion, but Nathanael appeared rather indifferent to the whole affair.

Lazarus had brought Martha and Johanna Chusa to Mary then at Capharnaum, whither she had come from Cana. They set off again for Tiberias where they hoped to meet Jesus. Simeon's son was one of the escorts, and the bridegroom of Cana went also to meet the Lord. This bridegroom was the son of the daughter of Sobe, the sister of Anne. His name was Nathanael. He did not belong to Cana, though he was married there. Gennabris was a populous city. A highway ran through it, and there was much business and traffic carried on, especially in silk. It was in the country, a couple of hours from Tiberias, from which it was separated by mountains. To reach it, one had to go somewhat southward between Emmaus and Tiberias, and then turn to the latter. Arbela was between Sephoris and Tiberias.

4. First Formal Call of Peter, Philip, and Nathanael

Jesus departed before daybreak from Thebez. He and His disciples proceeded at first eastward, and then turning to the north, journeyed along the base of the mountain and through the valley of the Jordan toward Tiberias. He passed through Abelmahula, a beautiful city, where the mountain extends more to the north. It was the birthplace of Eliseus. The

city is built on a spur of the mountain, and I noticed the great difference between the fruitfulness of its sunny side and its northern one. The inhabitants were tolerably good. They had heard of the miracles wrought by Jesus at Kibzaim and Thebez, so they stayed with Him on the way, begging Him to tarry with them and heal their sick. The excitement became almost tumultuous, but Jesus did not stay with them long. This city was about four hours from Thebez. Jesus passed near Scythopolis and on to the Jordan.

As He was journeying from Abelmahula, He met near a little city about six hours from Tiberias, Andrew, Peter, and John. Leaving the other friends in Gennabris, these three had come on to meet Jesus. Peter and John were in this part of the country upon some business connected with their fishery. They intended to proceed direct to Gennabris, but Andrew persuaded them to go first to meet the Lord. Andrew presented his brother to Jesus, who among other words said to him: *“Thou art Simon, the son of Jonas; thou shalt be called Cephas.”* This was said at the first salutation. To John, Jesus addressed some words relative to their next meeting. Then Peter and John went out to Gennabris, while Andrew accompanied Jesus into the environs of Tarichaea.

John the Baptist had by this time abandoned his place of baptism on this side of the Jordan. He had crossed the river and was now baptizing about one hour to the north of Bethabara, at the place whereon Jesus had lately allowed the disciples to baptize and where John himself had baptized at an earlier period. John had made this change to suit the convenience of the people from the region under Philip the Tetrarch. Philip was a good-natured man. Many of his people desired baptism, but were unwilling to cross the Jordan to receive it. Among them were many of the heathens. The last visit that Jesus made to this part of the country had roused in numbers

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the desire after baptism. Another reason also influenced John to baptize where Jesus' disciples had lately been similarly engaged, and that was to show that there was no disunion between him and Jesus.

When Jesus with Andrew reached the neighborhood of Tarichaea, He put up near the lake at a house belonging to Peter's fishery. Andrew had previously given orders for preparations to be made for Jesus' reception. Jesus did not go into the city. There was something dark and repulsive about the inhabitants, who were deeply engaged in usury and thought only of gain. Simon, who here had some employment, had with Thaddeus and James the Less, his brothers, gone for the feast to Gennabris, where James the Greater and John were. Lazarus, Saturnin, and Simeon's son came here to meet Jesus, as also the bridegroom of Cana. The last named invited Jesus and all His company to his marriage.

The principal motive that led Jesus to pass a couple of days in the vicinity of Tarichaea was that He desired to give the future Apostles and disciples time to communicate to one another the reports circulated about Himself, and especially what Andrew and Saturnin had to relate. He desired also that, by more frequent intercourse, they should better understand one another. While Jesus traversed the country around Tarichaea, I saw Andrew remaining in the house. He was busy writing letters with a reed upon strips of parchment. The writings could be rolled into a little hollow, wooden cylinder and unrolled at pleasure. I saw men and youths frequently entering the house, and seeking employment. Andrew engaged them as couriers to convey to Philip and his half brother Jonathan, also to Peter and the others at Gennabris, letters notifying them that Jesus would go to Capharnaum for the Sabbath and engaging them to meet Him there.

Meanwhile a messenger arrived from Capharnaum begging Andrew to solicit Jesus to go thither right

away, for a messenger from Cades had been there awaiting Him for the past few days. This man wanted to ask Jesus for help.

Accordingly, with Andrew, Saturnin, Obed, and some of John's disciples, Jesus set out from the fisher house near Tarichaea to Capharnaum. This last named city was not close to the lake, but on the plateau and southern slope of a mountain. On the western side of the lake, the mountain formed a valley through which the Jordan flowed into the lake. Jesus and His companions went separately, Andrew with his half-brother Jonathan, and Philip—both of whom had come in answer to his notification—walked together. Jonathan and Philip had not yet met Jesus. Andrew spoke enthusiastically to them. He told them all that he had seen of Jesus, and protested that He was indeed the Messiah. If they desired to follow Him, he added, there was no need of their presenting to Him a formal petition to that effect; all they had to do was to regard Him attentively, and He, seeing their earnest wish, would give them a hint, a word to join His followers.

Mary and the holy women were not in Capharnaum itself, but at Mary's house in the valley outside the city and nearer to the lake. It was there that they celebrated the feast. The sons of Mary Cleophas, Peter, James the Greater, and his brother John had already arrived from Gennabris with others of the future disciples. Chased (Nathanael), Thomas, Bartholomew, and Matthew, however, were not present. But there were many other relatives and friends of the Holy Family who had been invited to Cana for the wedding, celebrating the Sabbath here, because they had been notified that Jesus was expected.

Jesus along with Andrew, Saturnin, some of John's disciples, Lazarus, and Obed, stopped at a house belonging to the bridegroom Nathanael. Nathanael's parents were dead. They had left a large patrimony

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to their son.

The future disciples, just come from Gennabris, experienced a certain shyness in Jesus' company. They were actuated in this by the influence Nathanael Chased's opinion had over them and then again, by the thought of the wonderful things they had heard of Jesus from Andrew and some others of John's disciples. They were restrained also by their own natural bashfulness and likewise by the remembrance of what Andrew had told them; viz., that they were not to make advances themselves, but merely pay attention to the teaching of Jesus, for that would be sufficient to make them decide to follow Him.

For two whole days had the messenger from Cades been waiting here for Jesus. Now he approached Him, cast himself at His feet, and informed Him that he was the servant of a man of Cades. His master, he said, entreated Jesus to return with him and cure his little son who was afflicted with leprosy and a dumb devil. This man was a most faithful servant; he placed his master's trouble before Jesus in very pathetic words. Jesus replied that He could not return with him, but still the child should receive assistance, for he was an innocent boy. Then He directed the servant to tell his master to stretch himself with extended arms over his son, to recite certain prayers, and the leprosy would disappear. After which, he, the servant himself, should lie upon the boy and breathe into his mouth. A blue vapor would then escape from the boy and he would be freed from dumbness. I had a glimpse of the father and servant curing the boy, as Jesus had directed.

There were certain mysterious reasons for the command that the father and the servant should stretch themselves alternately upon the boy. The servant himself was the true father of the child, of which fact, however, the master was ignorant. But Jesus knew it. Both had therefore to be instrumental in freeing the child from the penalty of sin.

Cades was about six hours from Capharnaum, on the boundary toward Tyre and west of Paneas. It was once the capital of the Canaanites, but was now a free city whither the prosecuted might flee from justice. It bordered on a region called Kabul, which had been presented by Solomon to the king of Phoenicia. I saw this region ever dark, gloomy, dismal. Jesus always shunned it when going to Tyre and Sidon. I think robbery and murder were freely carried on in it.

When on the Sabbath Jesus taught in the synagogue, an unusually large crowd was assembled to hear Him, and among His audience were all His friends and relatives. His teaching was entirely novel to these people, and quite transporting in its eloquence. He spoke of the nearness of the Kingdom of God, of the light that should not be hidden under a' bushel, of sowing, and of faith like unto a mustard seed. He taught, not in naked parables, but with explanations. The parables were short examples and similitudes, which He used to explain His doctrine more clearly. I have indeed heard Him in His teaching making use of a great many more parables than are related in the Gospel. Those there recorded are such as He most frequently used with explanations more or less varied to suit the occasion.

After the close of the Sabbath, Jesus went with His disciples into a little vale near the synagogue. It seemed intended for a promenade or a place of seclusion. There were trees in front of the entrance, as well as in the vale. The sons of Mary Cleophas, of Zebedee, and some others of the disciples were with Him. But Philip, who was backward and humble, hung behind, not certain as to whether he should or should not follow. Jesus, who was going on before, turned His head and, addressing Philip, said: "Follow Me!" at which words Philip went on joyously with the others. There were about twelve in the little band.

Jesus taught here under a tree, His subject being

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"Vocation and Correspondence." Andrew, who was full of zeal for his Master's interests, rejoiced at the happy impression made upon the disciples by the teaching of Jesus on the preceding Sabbath. He saw them convinced that Jesus was the Messiah, and his own heart was so full that he lost no opportunity to recount to them again and again all that he had seen at Jesus' baptism, also the miracles He had wrought.

I heard Jesus calling Heaven to witness that they should behold still greater things, and He spoke of His mission from His Heavenly Father.

He alluded also to their own vocation, telling them to hold themselves in readiness. They would, He continued, have to forsake all when He called them. He would provide for them, they should suffer no want. They might still continue their customary occupations, because as the Passover was now approaching He would have to discharge other affairs. But when He should call them, they should follow Him immediately. The disciples questioned Him unrestrainedly as to how they should manage with regard to their families. Peter, for instance, said that just at present he could not leave his old stepfather, who was also Philip's uncle. But Jesus relieved his anxiety by His answer, that He would not begin before the Paschal feast; that only insofar as the heart was concerned, should they detach themselves from their occupations; that exteriorly they should continue them until He called them. In the meantime, however, they should take the necessary steps toward freeing themselves from their different avocations. Jesus then left the vale by the opposite end, and went to His Mother's house, one of a row that stood between Capharnaum and Bethsaida. His nearest relatives accompanied Him, for their mothers also were with Mary.

Very early the next morning, Jesus with His relatives and disciples started for Cana. Mary and the other women went by themselves, taking the more direct and shorter route. It was only a narrow footpath

Jesus in Gennabris

running for the most part over a mountain. The women chose it as being the more private. It was besides wide enough for them, as they usually

walked single file. A guide went on ahead, and a servant followed at some distance. Their journey was to the southwest of Capharnaum, almost seven hours.

Jesus and His companions took a more circuitous route through Gennabris. The road was broader and better suited to conversation. Jesus taught along the way. He often halted, gave utterance to some truth, and then explained it. This road was more to the south than that which Mary took. It was almost six hours by it from Capharnaum to Gennabris, at which place it turned southward, and three hours more took the traveler to Cana.

Gennabris was a beautiful city. It had a school and a synagogue. There was also a school of rhetoric, and the trade carried on was extensive. Nathanael had his office outside the city in a high house that stood by itself, though there were others at some distance around it. In spite of the invitation received from the disciples to that effect, he did not go into the city to meet Jesus.

Jesus taught in the synagogue and, with some of the disciples, took a luncheon at the house of a rich Pharisee. The rest of the disciples had already continued their journey to Cana. Jesus had commissioned Philip to go to Nathanael and bring him to meet Him on the way.

Jesus was very honorably treated at Gennabris, and the inhabitants were eager to keep Him with them longer. They brought forward as a reason for His doing so that He was one of their own countrymen, and also that He should have compassion on their sick. But Jesus soon left them and proceeded to Cana.

Meantime Philip had gone to Nathanael's office, in which he found several clerks, Nathanael being in a room upstairs. Philip had never before spoken

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of Jesus to Nathanael, since he, Nathanael, had not accompanied his friends to Gennabris. They were, however, well acquainted with each other, and Philip, full of joy, was enthusiastic when speaking of Jesus. "He is," he said, "the Messiah of whom the Prophets have spoken. We have found Him, Jesus of Nazareth, the Son of Joseph."

Nathanael was of a bright, lively disposition, energetic and self-reliant, consequently frank and sincere. In reply to Philip's remarks, Nathanael said: "Can anything very good come from Nazareth?" He knew the reputation of the Nazareans, that they were of a contradictory spirit and were not distinguished for the wisdom of their schools. He thought that a man who had been educated there might indeed shine in the eyes of his credulous and simpleminded friends, but that he could never satisfy his own pretentious claims to learning. But Philip bade him come and see for himself, for Jesus would soon pass that way to Cana. Nathanael accordingly accompanied Philip down by the short road to that house which stood a little off the highway to Cana. Jesus, with some of His disciples, was standing where the road branched off into the highway. Philip, since Jesus' injunction to follow Him, had been as joyous and unrestrained as before he had been timid. Addressing Jesus in a loud voice as they approached, he said: "Rabbi! I bring you here one who has asked: 'What good can come from Nazareth?'" But Jesus, turning to the disciples who were standing around Him, said as Nathanael came forward: "Behold! A true Israelite, in whom there is no guile!" Jesus uttered the words in a kind, affectionate manner. Nathanael responded: "How dost Thou know me?" meaning to say: How knowest Thou that I am true and without guile, since we have never before spoken to each other? Jesus answered: "Before Philip called thee, I saw thee when thou wast standing under the fig tree." These words Jesus accompanied by a significant look at Nathanael

intended to recall something to him.

This glance of Jesus instantly awoke in Nathanael the remembrance of a certain passerby whose warning look had endued him with wonderful strength at a moment in which he was struggling with temptation. He had indeed been standing at the time under a fig tree on the pleasure grounds around the warm baths, gazing upon some beautiful women who, on the other side of the meadow, were playing for fruit. The powerful impression produced by that glance, and the victory which Jesus had then enabled him to gain, were fixed in his memory, though perhaps the form of the Man to whom he owed both the one and the other had faded from his mind. Or he may indeed have recognized Jesus without being aware that the warning glance had been designedly given. But now that Jesus reminded him of it and repeated the significant glance, Nathanael became greatly agitated and impressed. He felt that Jesus in passing had read his thoughts, and had been to him a guardian angel. Nathanael was so pure of heart that a thought contrary to the holy virtue had power to trouble his soul. He recognized, therefore, in Jesus his Saviour and Deliverer. This knowledge of his thoughts was enough for his upright, impetuous, and grateful heart, enough to make him, on the instant, joyfully acknowledge Jesus before all the disciples. Humbling himself before Him as he uttered those significant words, Nathanael exclaimed: "Rabbi! Thou art the Son of God! Thou art Israel's King!" Jesus responded: "Thou believest now because I have said that I saw thee under the fig tree. Verily, thou shalt greater wonders see!" And then turning to all, He said: "Verily! Ye shall see the heavens open and the angels of God ascending and descending over the Son of Man!" The other disciples, however, did not understand the real import of Jesus' words concerning the fig tree, nor did they know why Nathanael Chased had so quickly declared for Jesus. It was like a matter of

conscience hidden from all excepting John, to whom Nathanael himself entrusted it at the marriage feast of Cana. Nathanael asked Jesus whether he should at once leave all things and follow Him, for that he had a brother, to whom he could make over his employment. Jesus answered him as He had the others on the preceding evening, and invited him to Cana for the marriage feast.

Then Jesus and His disciples proceeded on their way to Cana, Nathanael Chased meanwhile returning home to prepare for the wedding, for which he set out on the following morning.

5. The Wedding at Cana

Cana, situated on the west side of a hill, was a clean, pleasant place, not so large as Capharnaum. It had a synagogue to which were attached three priests. Near it was the public house at which the wedding was to be held. It had a forecourt planted with trees and shrubs. From this house to the synagogue, the street was adorned with leafy festoons and arches from which hung garlands and fruits. The festal hall extended from the entrance of the house back to and beyond the fireplace, a high wall with ledges in it, which was now adorned like an altar with vases and flowers and gifts for the bride. Almost a third of this spacious hall was behind the fireplace, and there the women sat at the wedding banquet. The beams supporting the upper story were likewise hung with garlands, and there were means of ascent in order to light the lamps fastened to them.

When Jesus with His disciples arrived near Cana, He was most deferentially received by Mary, the bride's parents, the bridegroom, and others that had come out to meet Him. Jesus with His familiar disciples, among them the future Apostles, took up His abode in an isolated house belonging to the maternal aunt of the bridegroom. This aunt also was a

daughter of Anne's sister Sobe. She held the mother's place to the bridegroom during the wedding ceremonies. The bride's father was named Israel and was a descendant of Ruth of Bethlehem. He was an opulent merchant, who carried on a large freighting business. He owned warehouses and great inns and storing places along the highroads for supplying caravans with fodder. His employees were numerous, for most of the inhabitants of Cana earned their living by working for him; in fact, all business transactions were wholly in the hands of himself and a few others. The bride's mother was a little lame; she limped on one side and had to be led.

All the relatives of St. Anne and Joachim had come from around Galilee to Cana, in all over one hundred guests. Mary Marcus, John Marcus, Obed, and Veronica had come from Jerusalem. Jesus Himself brought about twenty-five of His disciples with Him.

Long ago had Jesus, in His twelfth year at the children's feast held in the house of St. Anne upon His return from the Temple, addressed to the bridegroom words full of mysterious significance on the subject of bread and wine. He had told him that at some future day He would be present at his marriage. Jesus' participation in this marriage, like every other action of His earthly career, had, besides its high, mysterious signification, its exterior, apparent, and ordinary motives. More than once had Mary sent messengers to Jesus begging Him to be present at it. The friends and relatives of the Holy Family, judging from a human view, were making such speeches as these: "Mary, the Mother of Jesus, is a lone widow. Jesus is roaming the country, caring little for her or His relatives, etc., etc." It was on this account, therefore, that Mary was anxious that her Son should honor His friends by His presence at the marriage. Jesus entered into Mary's views and looked upon the present as a fitting opportunity to disabuse them of their erroneous ideas. He undertook also to supply

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one course of the feast, and so Mary went to Cana before the other guests and helped in the various preparations. Jesus had engaged to supply all the wine for the feast, wherefore it was that Mary so anxiously reminded Him that the wine failed. Jesus had also invited Lazarus and Martha to Cana. Martha assisted with Mary in the preparations, and it was Lazarus who defrayed (a circumstance known only to Jesus and Mary) all the expenses assumed by Jesus at the feast. Jesus had great confidence in Lazarus, and willingly received everything from him, while Lazarus was only too happy to give to Jesus. He was up to the last like the treasurer of the Community. During the whole feast, he was treated by the bride's father as a person of special distinction, and he even personally busied himself in his service. Lazarus was very refined in his manners, his whole demeanor earnest, quiet, and marked by a dignified affability; he spoke little, and his bearing toward Jesus was full of loving devotedness.

Besides the wine, Jesus had also engaged to supply one course of the banquet, which course consisted of the principal viands, such as birds of all kinds, fruits, and vegetables. For all these provision had been made. Veronica had brought with her from Jerusalem a basket of the choicest flowers and the most skillfully made confections. Jesus was like the Master of the feast. He conducted all the amusements, which He seasoned with His own instructions. He it was, too, who arranged the whole order of the wedding ceremonies. He directed that all guests should amuse themselves on those days according to the customs usual on such occasions, but at the same time draw some lesson of wisdom from their various enjoyments. Among other things, He ordered that twice in the day the guests should leave the house, to amuse themselves in the open air.

Then I saw the wedding guests in a garden, the men and women separate, amusing themselves with

conversation and games. The men reclined in circles on the ground. In the center were all kinds of fruit which, according to certain rules, they threw at one another. The thrower aimed at making it fall into certain holes or circles, while the others sought to prevent its doing so. I saw Jesus with cheerful gravity taking part in the game. Frequently He smilingly uttered a word of wisdom that made His hearers wonder. Deeply impressed, they received it in silence, the less quick to perceive its meaning asking for an explanation from their neighbor. Jesus had the inner circle and decided the prizes, which He awarded with beautiful and sometimes quite astonishing remarks. The younger of the guests amused themselves by running and leaping over leafy festoons and heaps of fruit. The women sat apart and played also for fruit, the bride's seat being always between Mary and the bridegroom's aunt.

There was also performed a kind of dance. Children played on musical instruments and sang choruses at intervals. The dancers, both the men and the maidens, held scarves with which they touched one another when dancing in rows or in rings. Without those scarves they never touched one another. Those of the bride and bridegroom were black, the others were yellow. At first, the bride and bridegroom danced alone, then all danced together. The maidens wore veils, but partly raised over the face; their dresses were long in the back, but a little raised in front by means of laces. There was no leaping nor springing in the dance, as is customary amongst us. It was more a moving in all kinds of figures, accompanied by frequent swaying of the person and keeping time to the music with the hands, the head, and the whole body. Though perfectly modest and graceful, it reminded me of that swaying of the Pharisaical Jews at prayer. None of the future Apostles took part in the dance; but Nathanael Chased, Obed, Jonathan, and some others of the disciples entered into it. The

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female dancers were the maidens only. The order observed was quite extraordinary, and a spirit of tranquil joyousness prevailed among the guests.

During those days of rejoicing, Jesus had frequent private interviews with those disciples that were later on to become His Apostles. But the others were not neglected. Jesus often walked with them and with all the other guests in the country around and instructed them. The future Apostles often explained Jesus' teachings to their companions. This going abroad of the guests facilitated the preparations for the feast indoors. Several of the disciples, however, and even Jesus Himself at times, were present at the preparations going on in the house, helping to arrange this or that, and besides, several of them had a part in the bridal procession.

Jesus intended to manifest Himself at this feast to all His friends and relatives. He wished also that all whom He had chosen up to the present, should become known to one another and to His own relatives. This could be done with greater freedom on such an occasion as this marriage festival.

Jesus taught likewise in the synagogue before the assembled guests. He spoke of the enjoyment of lawful pleasures, of the motives through which they might be indulged, and of the moderation and prudent reserve that ought to accompany them. Then He spoke of marriage, of husband and wife, of continence, of chastity, and of spiritual unions. At the close of the instruction, the bridal pair stepped out in front of Jesus, and He addressed each separately.

The Nuptial Ceremony. The Women's Game. The Men's Lottery

On the third day after Jesus' arrival, at about nine o'clock in the morning, the marriage ceremony was performed. The bride had been adorned by her bridesmaids. Her dress was something like that worn by

the Mother of God at her espousals. Her crown, too, was similar, though more richly ornamented. But her hair was not netted in strands so fine as was that of Mary, the braids were fewer and thicker. When fully attired, she was presented to the Blessed Virgin and the other women.

The bride and bridegroom were conducted processionally from the house of festivity to the synagogue and back again. Six little boys and as many little girls with garlands and wreaths headed the procession. Then came six larger boys and six larger girls with flutes and other musical instruments. On their shoulders stood out some kind of stiff material like wings. Twelve young maidens accompanied the bride as bridesmaids, and the same number of youths the bridegroom. Among the latter were Obed, Veronica's son, Joseph of Arimathea's nephews, Nathanael Chased, and some of John's disciples, but none of the future Apostles.

The nuptial ceremony was performed by the priest in front of the synagogue. The rings exchanged by the young pair had been presented to the bridegroom by Mary after Jesus had blessed them for her. I remarked something at this marriage that had escaped me at the nuptials of Joseph and Mary; viz., the priest pierced the left ring finger of both bridegroom and bride with a sharp instrument, just at the place where the ring was to be worn. Then he caught in a glass of wine two drops of blood from the bridegroom and one from the bride. The contents of the glass the young couple then drank in common, and afterward gave away the glass. After this many other articles, such as scarves and other pieces of clothing, were bestowed upon the poor gathered around. When the bridal pair were reconducted to the festal house, Jesus Himself received them.

Before the wedding banquet I saw all the guests again assembled in the garden. The women and maidens sat on a carpet in an arbor and played for fruit.

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They passed from one to another a little, triangular tablet on the edge of which were inscribed certain letters, and which was provided also with an index. The tablet was rested on the lap, the index twirled, and the point over which it paused determined the prizes.

But for the amusement of the men, I beheld a wonderful game, contrived by Jesus Himself in the summerhouse. In the center of the house stood a round table with as many portions of flowers, leaves, and fruits placed around the edge as there were players. Jesus had, beforehand and alone, arranged these portions, each with reference to some mysterious signification. Above the surface of the table was a movable disk with a slot in it. The portion of fruit or flowers over which the slot rested when the disk was revolved, became the prize of him who had turned it. In the center of the table, a vine branch laden with grapes rose out of a bundle of ears of wheat. The longer the disk was turned, the higher rose the grapes and wheat. Neither the future Apostles nor Lazarus took part in the game. I was told at the time that whoever had received a call to teach or who was to be favored with greater knowledge than his companions, should not engage in the game: he should watch the results and be ready to season them with instructive applications. Thus would gravity and hilarity mutually temper each other.

In this game arranged by Jesus, there was something very wonderful and more than fortuitous, for the prize that fell to the players severally was significant of his own individual inclinations, faults, and virtues. This Jesus explained to each as the prize he had won was assigned him. Each prize was, as it were, a parable, a similitude upon the winner himself, and I felt that with the fruit he actually received something interiorly. All were touched and animated by the words of Jesus, perhaps also by the partaking of the fruit whose significant properties

were now producing their effect. What Jesus said about each prize was quite unintelligible to all that it did not concern. It was received by the bystanders as only a pleasant, pointed remark. But each felt that the Lord had cast a deeply penetrating glance into his own interior. The same thing happened here as at Jesus' words to Nathanael relative to that gazing under the fig tree. They had sunk deep into Nathanael's soul, while from the others their meaning remained hidden.

I remember even yet that mignonette was one among the flowers, and that Jesus, when awarding his prize to Nathanael Chased, said to him: "Now canst thou understand that I was right in saying to thee: Thou art a true Israelite in whom there is no guile."

I saw one of the prizes producing most wonderful effects. Nathanael, the bridegroom, won a remarkable piece of fruit. There were two pieces on a single stem: one was like a fig, the other, which was hollow, more like a ribbed apple. They were of a reddish color, the inside white and streaked with red. I have seen similar in Paradise.

I perceived that the bystanders were very much surprised when the bridegroom won that fruit, and that Jesus spoke of marriage and of chastity, and dwelt upon the hundredfold fruit of the latter. And yet in all that Jesus said on these subjects, there was nothing that could shock the Jewish ideas on the score of marriage. Some of the Essenian disciples, James the Less for instance, comprehended better than the others the deep significance of His words.

I saw that the guests wondered more over that prize than over any other, and I heard Jesus saying that those fruits could produce effects far greater than was the remarkable signification attached to them. After the bridegroom and bride had eaten the fruit they had won, I saw the former become very much agitated. He grew pale, and a dark vapor

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escaped from him, after which he looked to me much brighter and purer, yes, even transparent when compared with what he had been before. The bride, too, who at a distance was sitting among the women, became after eating her piece of fruit quite faint. A dark shadow appeared to go out from her. The fruit that the bridal pair ate bore some reference to chastity.

There were certain penances connected with the different prizes. I remember seeing both the bride and bridegroom bringing something away from the synagogue, and performing certain devotions. Nathanael Chased's prize was a little bunch of sorrel.

In each of the other disciples, there awoke after eating their prizes his predominant passion. It struggled a little for the mastery, and then either departed, or the possessor became by the combat strengthened against its assaults. The vegetable kingdom before the Fall was endowed with certain supernatural virtues, but since the taint of sin the power of plants remains for man a secret. The form, the taste, the effects of the various herbs and fruits, are now but simple vestiges of the virtues they possessed before sin touched them. In my visions, I have seen upon the celestial tables fruits such as they were before the Fall. But their peculiar attributes were not always quite clear to me. Such things appear confused to our darkened understanding rendered even more obtuse by the customs of ordinary life.

When the bride fainted, her attendants relieved her of some of her heaviest ornaments. From her fingers they drew several of her numerous rings. Among them was a gold funnel-shaped shield worn like a thimble on the middle finger. They removed also the bracelets and chains from her arms and breast. The only ornament she retained beside the marriage ring, which the Blessed Virgin had given, was a gold pendant from the neck. It was in shape something like an oblong arch on the plain of which was inlaid something

in brown, like that of the wedding ring of Mary and Joseph. On that brown ground reclined a figure attentively considering a flower bud which it held in its hand.

The game in the garden was followed by the nuptial banquet. That part of the spacious hall of the festal house on this side of the adorned fireplace, was divided into three spaces by two movable screens so low that the guests reclining at the different tables could see one another. In each of these compartments was a long, narrow table. Jesus reclined at the head of the middle one, His feet toward the fireplace. At the same table sat Israel, the bride's father, Lazarus, the male relatives of Jesus, and those of the bride. The other wedding guests, along with the disciples, sat at the two side tables. The women sat in the space back of the fireplace, but where they could hear all that Jesus said. The bridegroom served at table, assisted by the steward, who wore an apron, and by several servants. The women were waited upon by the bride and some maid servants.

When the viands were brought in, a roasted lamb, the feet bound crosswise, was set before Jesus. When the bridegroom brought to Jesus the little case in which lay the carving knife, Jesus bade him recall that children's entertainment after the Paschal feast, at which He had related the parable of a marriage, and had foretold to him that He would be present at his (the bridegroom's) marriage. These words were intended for Nathanael alone. On hearing them, he became very thoughtful, for he had quite forgotten the circumstance. Jesus was at the banquet as He had been during the whole celebration, very cheerful and always ready with a word of instruction. He accompanied every action with an explanation of its spiritual signification, and spoke of hilarity and the enjoyment of the feast. He remarked that the bow must not always be bent, that the field must sometimes be refreshed by rain, and upon each He uttered

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a parable. As He carved the lamb, most wonderful words fell from His lips. He spoke of separating the lambs from the flocks, not for the greater advantage of the little animals thus chosen, but that they should die. Then He alluded to the process of roasting in which the meat was divested of its rawness by the fire of purification. The carving of each member signified, as He said, the manner in which they who would follow the Lamb should separate from their nearest relatives according to the flesh. When to each one He had reached a piece and all were partaking of it, He said that the lamb had been separated from its companions and cut into pieces, that it might become in them a nourishment of mutual union, so too must he that would follow the Lamb renounce his own field of pasture, put his passions to death, and separate from the members of his family. Then would he become, as it were, a nourishment, a food, to unite by means of the Lamb his fellow men to the Heavenly Father. Before every guest was a plate or a little wheaten cake. Jesus set a dark brown plate with a yellow rim before Himself, and it was afterward handed around. I saw Him at times holding up a little bunch of herbs in His hand, and giving some instruction upon it.

Jesus had engaged to supply the second course of the banquet as well as the wine, and for all this His Mother and Martha provided. This second course consisted of birds, fish, honey confections, fruits, and a kind of pastry which Veronica had brought with her. When it was all carried in and set on a side table, Jesus arose, gave the first cut to each dish, and then resumed His place at table. The dishes were served, but the wine failed. Jesus meanwhile was busy teaching. Now when the Blessed Virgin, who had provided for this part of the entertainment, saw that the wine failed, she went to Jesus and reminded Him that He had told her that He would see to the wine. Jesus, who was teaching of His Heavenly Father, replied:

"Woman, be not solicitous! Trouble not thyself and Me! My hour is not yet come." These words were not uttered in harshness to the Blessed Virgin. Jesus addressed her as "Woman," and not as "Mother," because, at this moment as the Messiah, as the Son of God, He was present in divine power and was about to perform in presence of all His disciples and relatives an action full of mystery.

On all occasions when He acted as the Incarnate Word, He ennobled those that participated in the same by giving them the title that best responded to the part assigned them. Thus did the holiness of the divine action shed, as it were, some rays upon them and communicate to them a special dignity. Mary was the "Woman" who had brought forth Him whom now, as her Creator, she invokes on the occasion of the wine's failing. As the Creator, He will now give a proof of His high dignity. He will here show that He is the Son of God and not the Son of Mary. Later on, when dying upon the Cross, He again addressed His weeping Mother by the appellation of Woman, "Woman, behold thy son!" thereby designating John.

Jesus had promised His Mother that He would provide the wine. And here we see Mary beginning the role of *mediatrix* that she has ever since continued. She places before Him the failure of the wine. But the wine that He was about to provide was more than ordinary wine; it was symbolical of that mystery by which He would one day change wine into His own Blood. The reply: "My hour is not yet come," contained three significations: first, the hour for supplying the promised wine; secondly, the hour for changing water into wine, thirdly, the hour for changing wine into His own Blood.

But Mary's anxiety for the wedding guests was now entirely relieved. She had mentioned the matter to her Son, therefore she says confidently to the servants: "Do all that He shall tell you."

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In like manner does the Church, the Bride of Jesus, say to Him: "Lord, Thy children have no wine." And Jesus replies: "Church" (not *Bride*), "be not troubled, be not disquieted! My hour is not yet come." Then says the Church to her priests: "Hearken to His words, obey all His commands, for He will always help you!"

Mary told the servants to await the commands of Jesus and fulfill them. After a little while Jesus directed them to bring Him the empty jugs and turn them upside down. The jugs were brought, three water jugs and three wine jugs, and that they were empty was proved by inverting them over a basin. Then Jesus ordered each to be filled with water. The servants took them off to the well which was in a vault in the cellar, and which consisted of a stone cistern provided with a pump. The jugs were earthen, large and so heavy that when full it took two men to carry them, one at each handle. They were pierced at intervals from top to bottom by tubes closed by faucets. When the contents to a certain depth were exhausted, the next lower faucet opened to pour out. They were only tipped up on their high feet.

Mary's words to Jesus had been uttered in a low tone, but Jesus' reply, as well as His command to draw water, was given in a loud voice. When the jugs filled with water had been placed, six in number, on the side table, Jesus went and blessed them. As He retook His place at table, He called to a servant: "Draw off now, and bring a drink to the steward!" When this latter had tasted the wine, he approached the bridegroom and said: "Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now." He did not know that the wine was provided by Jesus as was also this whole course of the feast. That was a secret between the Holy Family and the family of the bridal pair. Then the bridegroom and the bride's father drank of the wine,

and great was their astonishment. The servants protested that they had drawn only water, and that the drinking vessels and glasses on the table had been filled with the same. And now the whole company drank. The miracle gave rise to no alarm or excitement; on the contrary, a spirit of silent awe and reverence fell upon them. Jesus taught much upon this miracle. Among other things, He said that the world presents the strong wine first, and then deceives the partially intoxicated with bad drinks; but it was not so in the Kingdom that His Heavenly Father had given Him. There pure water was changed to costly wine, as lukewarmness should give place to ardor and intrepid zeal. He alluded also to that banquet at which in His twelfth year, after His return from teaching in the Temple, He had been present with many of the guests now assembled, and who were then mere boys. He reminded them that He had on that occasion spoken of bread and wine, and had related the parable of a marriage at which the water of tepidity would be changed into the wine of enthusiasm. This, He said, was now fulfilled. He told them that they should witness greater miracles than this; that He would celebrate several Paschs, and at the last would change wine into Blood and bread into Flesh, and that He would remain with them till the end to strengthen and console. After that meal they should see happen to Him things that they could not now understand, even were He to explain them. Jesus did not say all this in plain terms. He hid it under parables, which I have forgotten, though I have given their sense. His listeners were filled with fear and wonder, and the wine produced a change in all. I saw that, not by the miracle alone, but also by the drinking of that wine, each one had received strength, true and interior, each had become changed. This change was similar to that wrought in them at an earlier stage of the entertainment by the eating of the fruit. His disciples, His relatives, in a word, all

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present were now convinced of Jesus' power and dignity, as well as of His mission. All believed in Him. Faith at once took possession of every heart. All became better, more united, more interior. This same effect was produced in all that had drunk of the wine, *Jesus at this wedding feast was, as it were, in the midst of His community for the first time. There it was that He wrought that first miracle in their favor and for the confirmation of their faith. It is on that account that this miracle, the changing of water into wine is recorded as the first in His history; as that of the Last Supper, when His Apostles were staunch in the Faith, was the last.*

At the close of the banquet, the bridegroom went to Jesus and spoke to Him very humbly in private. He told Him that he now felt himself dead to all carnal desires and that, if his bride would consent, he would embrace a life of continence. The bride also, having sought Jesus alone and expressed her wish to the same effect, Jesus called them both before Him. He spoke to them of marriage, of chastity so pleasing in the sight of God, and of the hundredfold fruit of the spirit. He referred to many of the Prophets and other holy persons who had lived in chastity, offering their bodies as a holocaust to the Heavenly Father. They had thus reclaimed many wandering souls, had won them to themselves as so many spiritual children, and had acquired a numerous and holy posterity. Jesus spoke all this in parables of sowing and reaping. The young couple took a vow of continence, by which they bound themselves to live as brother and sister for the space of three years. Then they knelt before Jesus, and He blessed them.

On the evening of the fourth day of the marriage, the bride and bridegroom were conducted to their home in festal procession. Lights arranged so as to form a letter were carried. Children went before carrying on strips of cloth two wreaths of flowers, an open one and a closed one, which they tore to pieces

and scattered around in front of the house of the newly-married couple. Jesus had gone on ahead. He received them at the house and blessed them. The priests also were present. Since the miracle wrought by Jesus at the banquet, they had become very humble, and gave Him precedence everywhere.

On the Sabbath spent at Cana, Jesus taught twice in the synagogue. He alluded to the wedding feast and to the obedience and pious sentiments of the bridal couple. On leaving the synagogue, He was accosted by the people, who threw themselves at His feet and implored Him to cure their sick.

Jesus performed here two wonderful cures. A man had fallen from a high tower. He was taken up dead, all his limbs broken. Jesus went to him, placed the limbs in position, touched the fractures, and then commanded the man to rise and go to his home. The man arose, thanked Jesus, and went home. He had a wife and children. Jesus was next conducted to a man possessed by the devil, and whom He found chained to a great stone. Jesus freed him. He was next led to a woman, a sinner, who was afflicted by a bloody flux. He cured her, as also some others sick of the dropsy. He healed seven in all. The people had not dared to crowd around Him during the marriage festivities; but now that it was rumored that He was going away after the Sabbath, they could no longer be restrained. Since the miracle of the marriage feast, the priests did not interfere with Jesus. They allowed Him to do all that He wished. The miracles, the cures just related happened in their presence alone, for the disciples were not there.

6. Jesus in Capharnaum and at the Lake of Genesareth

The Sabbath over, Jesus went that night with His disciples to Capharnaum, the bridegroom, his father, and several others accompanying Him a part of the

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way. The poor had been bountifully supplied at the marriage feast, for nothing appeared a second time on the table; whatever was left was immediately given away.

For two fasting days that occurred immediately after the Sabbath, I saw the cooking done in advance.

All the fires were covered, and the windows not absolutely necessary were closed. In the homes of the rich, there were little receptacles on the hearth in which, covered with hot ashes, the food kept warm. Jesus kept these fasts in Capharnaum where, too, He taught in the synagogue. Twice a day, the sick were brought to Him, and He cured them. The disciples from Bethsaida went home, but some of them afterward returned. Jesus traversed the country around teaching, but in the hours of rest He stayed with Mary.

Andrew, Saturnin, Aram, Themeni, and Eustachius were sent by Jesus to the great baptismal place on the Jordan this side of Jericho. It had been abandoned by John, and the disciples were now to baptize there. Jesus went with them a part of the way, and then turned off to Bethulia where He cured the sick and taught. From there He walked back between seven and eight hours toward Hanathon, northwest of Capharnaum, in whose vicinity there was a mountain formerly used by the Prophets for teaching. It had a gentle elevation of about an hour, and on it was a space arranged in olden times for teaching. It consisted of a high stone seat surrounded by stakes, over which a tent could be stretched as a protection against sun and rain. The space thus enclosed could accommodate a large audience. The tent was removed at the end of the instructions. From the mountain ridge arose three hills, one of which was the Mount of Beatitudes. From the place where Jesus taught was a widely extended view: the Sea of Galilee lay below the observer, and he could see far around toward Nazareth. Some parts of the mountain were fertile

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and inhabited, but not so where Jesus taught. It was surrounded by the foundations of a ruined wall, upon which might still be seen the remains

of several towers. Around the mountain lay Hanathon, Bethanat, and Nejel. Their proximity leaves the impression that they were formerly but one large city.

Jesus had with Him three disciples: one the son of the widowed aunt of the bridegroom of Cana; the second the son of the other widow; and the third Peter's half-brother Jonathan. The people were summoned by them to Jesus' instruction on the mountain. Jesus taught here of the diverse spirits in men of different places, yea, even of the same family, and of the spirit that they should receive through Baptism. By this last spirit, they should all become one; one in penance, satisfaction, and expiation, as well as one with the Heavenly Father. Then He gave them some signs by which they might be able to recognize in what degree they had received the Holy Spirit in Baptism. He taught also on prayer and individual petitions. I was astonished to hear Him explaining several petitions of the Lord's Prayer, although as a whole He had not yet repeated it. This instruction lasted from noon till evening, when He went down to Bethanat and stayed there overnight. The preceding night He had spent in Hanathon.

On the following day Jesus went from Bethanat toward the lake. Five more of John's disciples had come to Jesus in Bethanat. They were from Apheca, the native city of St. Thomas, situated in a region to the north on the Mediterranean. They had long been with John; but now they followed Jesus.

Toward noon I saw Jesus and His disciples on a little hill about one half-hour from the lake, between Bethsaida and the spot where the Jordan flows into it. They commanded a view of it upon which they saw Peter, John, and James in their boats. Peter owned a large ship, and on it were his servants; but he was at the time in a small one which he was

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steering himself. John and James, in company with their father, owned a large ship and several small ones. I saw Andrew's little boat near those of Zebedee, but he himself was at the Jordan. When the disciples remarked their friends on the lake, they wanted to go down to call them. But Jesus would not allow it. I heard the disciples asking: "How can those men down there still go around fishing after seeing what Thou hast done and hearing Thy teaching?" But Jesus answered: "I have not yet called them. They, and especially Peter, carry on a large business upon which many depend for subsistence. I have told them to continue it, and in the meantime hold themselves in readiness for My call. Until then I have many things to do. I have also to go to Jerusalem for the Pasch."

About six and twenty dwellings were on the west side of the hill, occupied principally by peasants and the families of the fishermen. As Jesus approached these houses, a possessed person cried after Him: "There He goes! Here He comes! The Prophet before whom we must flee!" and soon He was surrounded by a crowd of such creatures, clamoring and raving, who were followed by their keepers. Jesus commanded them to be at peace and to follow Him. Then He went up on the hill and taught. There were about one hundred people, including the possessed, around Him. He spoke of evil spirits, of how to resist them, and of reformation of life. The possessed were freed from the spirits that held them. They became perfectly calm, they wept, they thanked, and declared that they could now recall nothing of what had happened to them during the time of their possession. Among these poor creatures were some who had been brought chained together from different parts of the country around, their friends having heard that there was on His way thither a Prophet as holy as Moses. After all their trouble, they would have missed Jesus had not one broken loose and cried after Him.

From this place Jesus went to join His Mother between Capharnaum and Bethsaida, the former of which was a little to the north and not far from the hill mentioned above. That evening when the Sabbath began, Jesus taught in the synagogue of Capharnaum. A feast was being celebrated. It had some reference to Tobias, who had frequented this part of the country and had done much good. He had also bequeathed property to the schools and synagogues. Jesus gave an instruction on gratitude.

After the Sabbath, Jesus returned to His Mother with whom He conversed alone far into the night. He spoke of His future movements: He would first go to the Jordan, then celebrate the Pasch at Jerusalem, afterward call His Apostles, and make His public appearance. He predicted the persecution He should endure at Nazareth, alluded to His career after that, and explained in what way she and the other women should bear a part in it. There was at that time in Mary's house, a woman already far advanced in years. She was the same poor widowed relative whom Anne had sent to Mary, to take the place of a servant to her in the Crib Cave. She was now so old that Mary rather served her than she Mary.

With eight disciples, Jesus set out before break of day on His journey to the place of baptism on the Jordan. Their way ran to the east of the lake and over the hill whence they had seen the boats of the Apostles. The Jordan here flows through a deep bed. About one half-hour before its discharge into the lake, the river is spanned by a bridge high and steep. This the Lord and His disciples crossed. On the other side, in a retired corner near the lake, lay a little fishery surrounded by numerous outstretched nets. It was called Little Corozain. Not quite an hour northward from the lake was Bethsaida-Julias. Great Corozain was a couple of hours east of the lake, and there dwelt Matthew the Publican.

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Jesus travelled down the eastern shore of the lake and remained overnight in Hippos. Next morning He went on to Gadara in whose neighborhood He cured a man possessed. The unfortunate creature was being led after Him bound, but he freed himself and set up the cry: "Jesus, Thou Son of David! Jesus! Whither goest Thou? Thou wilt drive us away!" Jesus stood still, commanded the devil to be silent and to depart from the man, indicating at the same time whither he should go.

A couple of hours from Gadara, Jesus again crossed the Jordan, and went on toward the southwest, leaving Scythopolis to the left. He crossed Mount Moreh to Jezrael, a city on the west side of the plain Esdrelon. Jesus cured numbers there openly before the synagogue. But He stayed a few hours only in Jezrael, so that Magdalen who, at the earnest entreaty of Martha, had come with her to see Jesus, did not find Him on her arrival. She heard only of His miracles from the lips of those whom He had cured. The sisters here separated, and Magdalen retraced her steps to Magdalum.

The next place in which I saw Jesus was Hai, not far from Bethel, and about nine hours distant from the place of baptism. Hai had in ancient times been destroyed, and later partly restored. It was a retired little place. Jesus cured and taught there.

Among the Pharisees of Hai were some that had been present in the Temple at the teaching of Jesus in His twelfth year. They now referred to it as to a piece of consummate hypocrisy. He had, they said, in the synagogue of learned men taken His place on the ground among the scholars, disputed with them, and then, as if demanding information on the words of His opponents, had called upon the teachers with such questions as these: "What think you? Tell us, when will the Messiah come?" Having drawn them thus into the manifestation of their opinion, He ended by a show of His own superior knowledge. They now

put to Jesus the plain question whether He was not that Child.

7. Jesus Permits Baptism to Be Given At the Jordan

From Hai Jesus departed for John's former baptismal place, on the Jordan three hours from Jericho. Andrew and many of the disciples had come about an hour's distance to meet Him. Several of John's disciples, some also from Nazareth, were here. Some of them went on ahead to the little village of Ono, about an hour's distance from the place of baptism, and gave notice that Jesus would there celebrate the Sabbath and cure the sick. They told the people that Jesus was continuing John's work and teaching, and that openly and effectively He perfected that for which John had laid the foundation. Outside of Ono and about one half-hour from the baptismal place there was a private inn for Jesus' accommodation. Lazarus had purchased it for Him and had placed there a man to see to the cooking, though Jesus usually took His meals cold. This inn served Him as a stopping place when in that part of the country, and from it He went around to the neighboring villages teaching and baptizing. When He reached Ono for the Sabbath, He taught in the synagogue and cured many sick persons who had been brought thither, among them a poor, emaciated woman suffering from a bloody flux.

In these last days, Herod frequently went to John, but the latter always treated him with contempt as an adulterer. Herod interiorly acknowledged that John was right, but his wife was furious against John. John baptized no more, and Jesus was now the whole subject of his preaching. All the candidates for Baptism, he sent across the Jordan to Him.

At the place of Baptism, many changes had been made by the disciples sent thither from Cana, and

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all in accordance with Jesus' orders. It now presented a festal appearance, and things were better arranged than when John was there. On account of the crowds desirous of crossing, the ferry was removed to a lower point of the river, at a greater distance from that large circular enclosure which John had arranged in the open air around the baptismal pool. The spot upon which Andrew, Saturnin, and the other disciples baptized in turn upon Jesus' command, was the little island upon which He Himself had been baptized. It was now covered by a large awning. While the disciples baptized, Jesus taught and prepared the aspirants for Baptism. The pool in which Jesus had been baptized was now very much changed. The five canals leading from the Jordan into the pool, and which had at first been covered, were now uncovered, and the four stones from the center, as well as the large, three-cornered, red-veined one at the edge upon which Jesus was standing when the Holy Spirit came upon Him, had all been removed. They had been taken to the new place of Baptism.

That the spot upon which Jesus had been baptized was the same as that upon which the Ark of the Covenant had stood, that the stones in the Baptism pool were those upon which it had rested in the bed of the Jordan, were facts known only to Jesus and John, and of which neither had spoken. So, too, the Lord was the only one who knew that these stones now formed the foundation of the baptismal basin. The Jews had long forgotten the resting place of these stones, and it was not made known to the disciples. Andrew had hewn a circular basin in the three-cornered stone which rested on the four others in a cavity filled with water which surrounded the stones like a canal. This water, as also that in the basin of the three-cornered stones, had been brought from the baptismal pool of Jesus, and Jesus had blessed it. When the aspirants stood in the

canal around the triangular basin, the water reached up to their breast.

Near the place of Baptism was a kind of altar upon which lay the baptismal garments. Two of the disciples imposed hands upon the shoulders of the neophytes while Andrew or Saturnin, sometimes another, dipped the hollow hand three times into the basin and poured the water over their head baptizing them in the name of the Father and of the Son and of the Holy Ghost. The baptizers, as well as those that imposed hands, wore long white robes girdled, and from their shoulders hung long white strips like broad stoles. John was accustomed to baptize from a triple-channeled shell from which the water flowed in three streams, and the words he used were of Jehovah and of Him that had been sent, somewhat different from those now uttered by the disciples at Baptism. None of those that had been baptized by John were here rebaptized; but I think that after the descent of the Holy Ghost, at the Baptism administered at the Pool of Bethsaida, they were again baptized. Nor were there here any women as yet baptized. The Baptism with triple immersions I saw for the first time at the Pool of Bethsaida.

There was an opening in the awning just above the basin of Baptism. The neophytes stood at the side, the baptizer and sponsors on the corner of the stone.

Jesus taught from an elevated teacher's stand in the open air. During the heat of the day, a tent or awning was stretched over it. The subjects of Jesus' discourse were Baptism, penance, the approach of the Kingdom of God, and of the Messiah, whom they should seek not among the distinguished of this world, but among the poor and lowly. He designated this Baptism a cleansing, a washing away, while John's baptism was one of penance. He spoke also of a Baptism of fire, a Baptism of the Spirit, which

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was yet to come.

The bushes and trees that John had planted in the form of an arbor around the baptismal pool rose above them all. On the pointed top I saw a figure like a little child. It appeared to be rising out of the trunk of a vine, its little arms outstretched in the act of scattering yellow apples with one hand, and roses with the other. It was a remnant of the adornments of the festival that celebrated the commencement of Jesus' baptizing mission.

Jesus was now gone with several of His disciples southward from the place of Baptism and toward the west of the Dead Sea. He had entered the region in which Melchisedech sojourned when he measured off the Jordan and the mountains. Long before Abraham, he had conducted the Patriarch's forefathers thither. But the city that they built had been destroyed with Sodom and Gomorrha. I saw at that time, at about half an hour's distance inland from the Dead Sea, in the midst of a desolate region where immense caves and black, jagged rocks met the gaze, the dilapidated walls and towers in the ruined city Hazon Thamar. Where now appears the Dead Sea, was before the submersion of those godless cities, only the river Jordan. It was here about a quarter of an hour broad. The people, who dwelt in caves and ruined buildings of all kinds at some distance from the sea, were not real Jews. They were slaves belonging to wandering tribes that had settled in those parts, and for whom they were obliged to perform all the field labor. They were poor and humble and very greatly neglected. They looked upon Jesus' arrival among them as an inconceivable favor, and gave Him a very loving reception. He cured many of them.

At the present day that region is not so desolate as it was in the time of Jesus, but in very early ages it was indescribably fruitful and lovely. It was in Abraham's time changed by the formation of the Dead

Sea from one of the most magnificent regions into a dreary desert. The shores of the Jordan were then walled in with freestone and on them once stood a great number of cities and towns, beautiful mountains and hills rising up between them. The whole region was covered with groves of date palms, vineyards, orchards, and fields of grain. Its fruitfulness surpassed description. Previously to the formation of the Dead Sea, the Jordan had, just below its greatest depth, divided into two branches between the cities that were afterward submerged. One of these branches flowed eastward, receiving in its course the waters of many smaller streams; the other watered the desert through which the Holy Family fled into Egypt, as far as the region of Mara, where Moses had rendered the bitter waters sweet, and where Anne's ancestors had sojourned. There were salt mines in the neighborhood of those cities, but they exercised no deleterious influence upon the waters of the numerous springs around. The tribes dwelling at a considerable distance in this region that afterward became so desolate, used the water of the Jordan and found it excellent.

The remote ancestors of Abraham, who had been settled in Hazezon by Melchisedech, had become very degenerate, and Abraham was, by a second exercise of God's mercy, led to the Promised Land. Melchisedech had been in these parts long before the Jordan existed. He had measured off and determined everything. He often came and went, and sometimes he was accompanied by a couple of men, who appeared to be slaves.

Jesus went afterward with His disciples in a direction leading to Bethlehem. After His Baptism He crossed the valley of the shepherds. The people depended upon the caravans that passed through for their principal support. It is about four hours from Bethania and on the boundary between Judah and Benjamin.

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There were in Betharaba many possessed. They ran about outside the city crying out that Jesus was coming. Jesus commanded them to cover themselves, and in a few moments they had made aprons of leaves. Jesus delivered them from the evil spirits and, on entering the city, sent back to them messengers with clothes. There were some among them whose body used suddenly to swell to a great size.

Andrew and five other disciples had left the place of Baptism and preceded the Lord to Betharaba in order to announce His coming and to give notice that He would there celebrate the Sabbath.

Jesus and His disciples put up at a private inn, one of those free inns, such as in those times were always found in the different cities for the accommodation of travelling teachers and rabbis. Lazarus, Joseph of Arimathea, and others from Jerusalem had come hither to meet Jesus.

Jesus taught in the synagogue, also from a stone seat that stood in a public place intended for such use, and on all the streets and corners, for the crowds were too great for the school to accommodate. He healed numerous sick of different kinds whom the disciples brought to Him, making a way for them through the crowd. Lazarus and Joseph of Arimathea stood in the distance.

At the close of the Sabbath, the Lord returned to Ono with His disciples. They passed through the little town of Bethagla, one of the stopping places of the Children of Israel after they had crossed the Jordan, for they did not all cross at one and the same place. They went over in bands at different points of the dry bed of the river. When arrived at Bethagla, they arranged their clothing and girded themselves. Jesus passed the stone of the Ark of the Covenant where John had celebrated the feast.

Lazarus and Joseph of Arimathea returned to Jerusalem. Nicodemus had not come. He was more reserved, on account of the office that he held, but

he served Jesus in secret, and to the end notified the little Community of any danger that threatened.

The next day was the first feast of the new moon, and I saw that the serving class and civil functionaries in Jerusalem had a holiday. It was kept as a festival of joy, a day of rest, consequently there was no baptizing on it.

The flags for the Feast of the New Moon were waving from long flagstaves on the roof of the synagogue. Large knots were made at intervals on the staves between which the folds of the streamers opened in the breeze. The number of knots signified to those at a distance what month had just begun. Such flags were unfurled also as signals of victory or of danger.

The whole day Jesus was busy preparing for Baptism the people who had gathered there on the eve and encamped around; but there was no baptizing, because a feast was being celebrated in commemoration of the death of a wicked King (Alexander Jannaeus). The place of Baptism had been very beautifully arranged and adorned. Andrew and the other disciples began very early on the following day the Baptism of those that Jesus had prepared the day before.

The preceding evening Lazarus had returned with Obed, Simeon's son, and with them Jesus started very early the next morning for the neighborhood of Bethlehem, passing between Bethagla and Ophra, which was more to the west. Jesus took this journey with Lazarus in order to hear what reports were circulating about Himself at Jerusalem, also to give him some instructions, which he was to transmit to the little Community, as to how they should conduct themselves under certain circumstances. They took the road once trodden by Joseph and Mary when going to Bethlehem, and in about three hours reached a row of poor, isolated dwellings belonging to shepherds. Lazarus told Jesus all that was being said

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about Him at Jerusalem, and that they spoke of Him in a manner partly derisive, and partly inquisitive. They said that they would see whether He would come to Jerusalem for the Pasch and, if He did, whether He would as daringly perform His miracles in a great city as among the credulous people of Galilee. He told Jesus also of the spying of the Pharisees and of what they reported of Him in different places. Jesus relieved Lazarus' anxiety on these points, and drew his attention to various passages in the Prophets wherein all this had been foretold. He said that He would be about eight days longer at the Jordan, would then return to Galilee, then go to Jerusalem for the Pasch, and after that call His disciples. Jesus consoled Lazarus on the subject of Magdalen, of whom He said that already there had fallen upon her soul a spark of salvation, which would entirely consume her.

They spent the greater part of the day among the shepherd dwellings, at which they were entertained with bread, honey, and fruit. There dwelt here only about twenty-one women of the shepherd class, all widows. Some had grown sons, who supported them in their old age. Their dwellings were merely cells separated from one another by hedges of living brushwood. Some of these women had visited the Crib Cave at the birth of Christ and offered gifts. Jesus taught here. He entered some of the cells and cured the sick inmates. One was very old and emaciated, and lay upon a couch made of leaves. Jesus led her forth by the hand. The women had a refectory and dormitory in common.

Lazarus and Obed went back to Jerusalem, while Jesus continued visiting and curing the sick. Toward three in the afternoon, I saw Him again at the place of Baptism.

8. Jesus in Adummin and Nebo

Jesus, with most of His disciples, passed through Bethagla to Adummin, a place hidden away in a frightfully wild, mountainous region, broken by innumerable ravines. The road running along by the rocks was in some places so narrow that even an ass could scarcely tread it. It was about three hours from Jericho, in a district so retired on the boundary between Benjamin and Juda that I never before noticed it. It was wonderfully steep. It was a refugial city for murderers and other malefactors, who found here protection from capital punishment. They were either kept in custody until they reformed or employed in the quarries and in the most painful field labors. The place received on this account the appellation "The Path of the Red, the Bloody." This city of refuge was in existence even before David's time. During the first persecution of the Community after Jesus' death, it came to an end. Later on, a convent was built there to serve as a stronghold, or fortress, for the first religious guardians of the Holy Sepulcher.¹ The people subsisted by the culture of the vine and other fruits. It was a frightful wilderness, consisting chiefly of naked rocks, which sometimes toppled from their base, carrying down with them the clinging vines.

The road proper from Jericho to Jerusalem did not run through Adummin, but westward of it, on which side there was no access to the city. But that from Bethagla to Adummin was intersected by another running from the shepherd valley to Jericho, and at about one half-hour's distance from Adummin. Near this crossroad was a very narrow and dangerous pass, designated by a stone as the spot where long before had really happened the fact upon which Jesus based the parable of the good Samaritan and the man that

1. Sister Emmerich refers to those early religious congregations founded by the first Bishops of Jerusalem for the protection of the Holy Sepulcher.

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had fallen among robbers. As Jesus was approaching Adummin, He turned a little out of the way with His disciples, to give an instruction on that memorable spot. Seated on the stone chair and surrounded by the disciples and the people of the immediate neighborhood, He taught, taking for His text the incident just quoted. He celebrated the Sabbath in Adummin and taught in the synagogue, relating a parable that referred to the advantages offered to malefactors by the refugial city, all which He applied to the grace of doing penance on this earth. He also cured several persons, most of them dropsical. The Sabbath over, Jesus and the disciples returned to the place of Baptism.

Next evening Jesus went with His disciples to the city of Nebo, situated on the opposite side of the Jordan at the foot of Mount Nebo, whose height is such that several hours are necessary to reach the summit. Messengers had previously been sent to implore Him to enter the city and teach. The population was a mixed one, Egyptians, Moabites, and Israelites that had in former times defiled themselves with idolatry. They had been aroused by John's preaching, but had not had the courage to go over to Jesus' place of Baptism. I think they dared not. On account of some crime of their forefathers (of what kind I no longer remember), they were held by the Jews in great contempt. They dared not go about freely, but to certain places only. They now came to Jesus humbly begging Him to baptize among them. The disciples had brought from the baptismal pool, water in leathern bottles, which they had left under the care of some guards.

Nebo was about one half-hour from the Jordan, from which it was separated by a mountain, and between five and six hours from Machaerus. The country around was not fertile. To reach Nebo, one must, after crossing the river, climb the mountain and then descend on the other side. Just opposite the place

of Baptism stands the mountain, affording no place for a landing, and behind was the city Nebo. It was tolerably large, the foundation hilly, and separated by a valley from the mount of the same name. There was still here a heathen temple, but it was closed and something built around it.

Jesus, from a teacher's chair and out in the open air, prepared the people for Baptism, which the disciples administered. The baptismal basin was placed over a cistern into which the neophytes stepped, and which was filled with water to a certain height. The disciples had brought with them the baptismal robes, rolled up and wrapped around their person, which were put on the neophytes during the ceremony. They floated around them on the water. After the Baptism a kind of little mantle was placed on their shoulders. At John's baptism, it was something like a stole and as wide as a hand-towel, but at the Baptism of Jesus, it was more like a real little mantle on which was fastened a stole like a lappet trimmed with fringe. Among the newly baptized were mostly tender youths and very old men, for many of the middle-aged were postponed until they should become less unworthy. Jesus healed many sick of fevers and many dropsical who had been carried thither on litters. The possessed among the heathens were not so numerous as among the Jews.

Jesus blessed also the drinking water, which was not good here. It was muddy and brackish. It was collected among the rocks whence it was brought in bottles and poured into a reservoir. Jesus blessed it crosswise, and rested His hand upon several different points of the surface.

On their return journey to the inn outside Ono, Jesus and the disciples spent the greater part of the day on the road, only one hour long, from Nebo to the Jordan ferry. Jesus taught the whole way. The road was bordered by huts and tents in which the people from Nebo sold to travelers fruit and

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distilled wine. It was these vendors that Jesus instructed. Before evening He returned with the disciples to His inn at the place of Baptism.

Jesus went afterward through the surrounding district, instructing the peasants singly and in crowds. Among them were many good souls, who during the time that John was baptizing here supplied the crowds with food. Jesus appeared to be seeking out everyone, even those in the most remote corners, for He was soon to leave these parts and go on to Galilee.

He stopped for a while at the house of a rich peasant whose fields covered a whole mountain. On one side the harvest was ripe, when on the other they were just about to sow. Jesus taught in a parable of sowing and harvesting.

There was here an old, dilapidated teacher's chair formerly used by the Prophets. The peasants had restored it very handsomely, and from it Jesus delivered His instructions.

Several such places for teaching had been restored since John had here baptized. He had ordered it, for that, too, was a part of *his preparing the way*. These teaching chairs had here, as with us the pictures of the Stations, quite gone to ruin since the times of the Prophets. Elias and Eliseus had frequented this part of the country. Jesus celebrated in Ono the morning of the Sabbath, which was followed by a feast that must have had some connection with fruit. I saw whole basketfuls carried during those days into the synagogue and town halls.

The arrangements at the place of Baptism had already been taken apart and stowed away by the disciples. Near the spot upon which the stone of the Ark of the Covenant lay, there were now scattered around about twenty dwellings. Bethabara was not close to the shore, but about one half-hour from the ferry; one could see it however. From the ferry to John's present place of baptism beyond Betharaba

was a good hour and a half's distance.

I saw Jesus going from house to house at Ono. At first I knew not for what reason, but later I heard that it was on account of the tithes, to the paying of which He was urging the people. He reminded them also of the alms which it was customary to give on the feast of fruit trees now beginning. That evening He celebrated the Sabbath in the synagogue where He taught. After that began the preparations for the new year's fruit festival. It was a threefold feast: first, it commemorated the rising of the sap in the trees; secondly, because today tithes of all the fruits were offered; and lastly, it was a feast of thanksgiving for the fertility of the soil. Jesus gave an instruction upon all these points. They ate much fruit, and gave to the poor whole figures of fruit that were built up on the tables. About twenty new disciples had, up to the present, come to Jesus.

9. Jesus Cures in Phasaël the Daughter of Jairus the Essenian. Magdalen's First Call to Conversion

At the close of the feast, Jesus left Ono with twenty-one disciples and journeyed to Galilee. His way led through the region in which Jacob had owned a field, and among those shepherd houses, from one of which Joseph and Mary had been so harshly turned away on their journey to Bethlehem. He visited the occupants of the inn that had extended hospitality to the holy travelers, and instructed them; with those of the inhospitable one, He stayed overnight and admonished them to be converted. The woman of the house was still alive, though on a sickbed. Jesus cured her. Then He passed through Aruma where He had before been. Jairus, a descendant of the Essenian Chariot, dwelt in the neighboring and somewhat despised place, Phasaël. He had some time previously begged Jesus to cure his sick daughter, and Jesus had promised to

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do so, though not just then. Although his daughter was dead, Jairus now dispatched a messenger to meet Him and remind Him of His promise. Jesus sent His disciples on ahead after appointing a certain place where they should again meet Him, and He Himself accompanied Jairus' messenger back to Phasael.

When He entered the house of Jairus, the daughter lay wrapped in the winding-sheet ready for burial, her weeping friends around her. Jesus ordered the neighbors to be called in, and the winding-sheet and linens to be loosened. Then taking the dead girl by the hand, He commanded her to arise. She did so, and stood before Him. She was about sixteen years old and not good. She had no love for her father, although he prized her above all things. He was charitable and pious, and shrank not from communication with the poor and despised. That was a source of vexation to his daughter. Jesus roused her from death both of soul and body. She reformed, and some time after joined the holy women. Jesus warned those present not to speak of the miracle they had witnessed. It was through the same desire of secrecy that He had not allowed the disciples to accompany Him. This was not the Jairus of Capharnaum whose daughter also was, at a later period, raised from the dead by Jesus.

On leaving Phasael, Jesus turned His steps to the Jordan which He crossed, and continued His journey northward through Peraea as far as Socoth, where He recrossed to the west side of the river and went on to Jezrael.

Jesus taught in Jezrael and performed many miracles before a great concourse of people. All the disciples from Galilee were here assembled to meet Him. Nathanael Chased, Nathanael the bride-groom, Peter, James, John, the sons of Mary Cleophas, all were there. Lazarus, Martha, Seraphia,¹

1. Veronica.

and Johanna Chusa, who had come before from Jerusalem, had visited Magdalen at her castle of Magdalum to persuade her to go with them to Jezrael in order to see, if not to hear, the wise, the admirable, the most eloquent, and most beautiful Jesus, of whom the whole country was full. Magdalen had yielded to the persuasions of the women and, surrounded by much vain display, accompanied them thither. As she stood at the window of an inn gazing down into the street, Jesus and His disciples came walking by. He looked at her gravely as He passed with a glance that pierced her soul. An unusual feeling of confusion came over her. Violently agitated, she rushed from the inn and, impelled by an overpowering sense of her own misery, hid in a house wherein lepers and women afflicted with bloody flux found a refuge. It was a kind of hospital under the superintendence of a Pharisee. The people of the inn from which Magdalen had fled, knowing the life she was leading, cried out: "That's the right place for her, among lepers and people tormented with bloody flux!"

But Magdalen had fled to the house of the leprous through that feeling of intense humiliation roused in her soul by the glance of Jesus, for she had made her way into that respectable position among the other women through a motive of pride, not wishing to stand in the crowd of poor, common people. Accompanied by Lazarus, she returned to Magdalum with Martha and the other women. The next Sabbath was there celebrated by them, for Magdalum could boast a synagogue.

10. Jesus in Capharnaum, Gennabris, and Kisloth-Thabor

Toward evening Jesus went for the Sabbath to Capharnaum, though not till after He had visited His Mother. He taught there, and again took up His abode in the house belonging to the bridegroom of

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Cana. The disciples were gathered here. Jesus preached all the next day and till the close of the Sabbath.

Numbers of sick and possessed were brought to Him from the country around. He cured them openly before all His disciples, and drove the devils out in presence of an ever-increasing crowd. Messengers came from Sidon begging Him to go back with them, but He put them off kindly until a future day. The crowd became so great that at the close of the Sabbath Jesus left Capharnaum with some of His disciples, and escaped into a mountainous district about an hour to the north of the city. It was situated between the lake and the mouth of the Jordan, and was full of ravines. Into one of these He retired alone to pray. This is the same mountain range from one of whose spurs, when returning lately from the mount of Bethanat with His disciples, they had seen the ships of Peter and Zebedee on the lake.

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

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

Jesus in Capharnaum

Again were brought to Him the sick, of whom He cured many, and again did messengers come to invite Him to other places. There were at this

time some very ill-disposed Pharisees around Him and they contradicted Him on several points. They asked Him what would come of all that excitement, for the whole country was in commotion on His account, since He was teaching publicly and daily swelling the numbers of His followers. Jesus rebuked them severely, and told them that He was about to teach and act still more openly.

On that evening began a fast in commemoration of the great victory gained by the other tribes over that of Benjamin, on account of some shameful transgression. I saw that in the country of Phasael, where Jesus had lately raised to life the daughter of Jairus, as also in Aruma, Givea, etc., this day was kept with special strictness, since they had been the theater of those events. I saw that the women in those places made a certain offering and took a prominent part in the fast of atonement.

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

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

Besides the future Apostles, Jonathan, Peter's half-brother, was also in Gennabris. The other Apostles had scattered around Capharnaum and Bethsaida

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relating all that they had seen and heard of Jesus.

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

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

When Jesus entered Bethulia, the possessed began to cry after Him on the street. On arriving at the marketplace, He stood still near a teacher's chair and sent some of His disciples with directions to the superior of the synagogue to have the doors on all sides of the school opened. Others were sent from house to house to call the occupants to the instruction. The synagogue was surrounded by doors between the columns, and it was customary to throw them open when the crowd was exceptionally great. Jesus taught here of the tiny grain of wheat that must be cast into the earth. During His stay He abode in an inn that had been prepared for Him. The Pharisees here did not indeed openly contradict' but they murmured, and Jesus knew that they did so, because they feared He would celebrate the Sabbath among them. He told His disciples this, and that He would keep it about a couple of hours further on, at a place to the northwest toward Tabor. I cannot now recall the name of that place, but the inhabitants were engaged in dyeing silk for fringes and tassels.

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

As Jesus, on account of the murmuring of the Pharisees, left Bethulia, He taught outside of the city at

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

Wherever Jesus now appeared great excitement prevailed. They called after Him, cast themselves down before Him, and pressed around Him in order to be able to touch Him; consequently He came and went suddenly and unexpectedly, thus to escape the crowd. Frequently He separated from His disciples on the road, sent them by another route, and went on Himself alone. In the towns and villages, they often had to open a way for Him through the crowd. Nevertheless He permitted many to draw near and touch Him, and many a one was thereby interiorly aroused, converted, or cured.

In the evening Jesus retired to the inn prepared for Him by the disciples outside of Kisloth-Thabor, where He had already been twice before. Kisloth was perhaps seven hours from Nazareth, though in a direct line about five. As the roads of this country are so winding, running as they do through the valleys, and as the inhabitants determine distances sometimes by the length of the roads between two places, and sometimes by what it might appear to one gazing down from the mountains, their statistics on that point seldom agree. Galilee was thickly

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dotted with cities and towns, but from no elevated point could more than a few be seen.

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

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

Kisloth was a Levitical city made over by the tribe of Zabulon to the Levites of the race of Merari. The most celebrated school of the whole country was here. It was very large and all its exercises were conducted with solemnity. When on the Sabbath Jesus taught in the synagogue, the priests

assisted at the discourse. They handed Him the rolls of Scripture or read the passages that He indicated, upon which He questioned and explained. There was also singing, but not of the Pharisaical kind. I heard the voice of Jesus sweetly sounding among all the others, but I do not remember having heard Him singing alone.

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

The preaching ended, Jesus went out into the court in front of the synagogue, in which there were little cells belonging to it. They were like sentry boxes in a courtyard. Here, He cured of convulsions and other ills numerous children brought to Him by their mothers. He cured them because they were innocent. He cured several women also who humbled themselves before Him, saying: "Lord, hearken to my fault, my transgression!" They cast themselves down in the hall before Him and bewailed their sins. Among them were some afflicted with a bloody flux, and others tormented by evil inclinations from which they implored to be freed.

That evening Jesus celebrated the Sabbath in the school and afterward ate at the inn. His future Apostles and intimate friends were with Him at the same table, and the disciples not engaged in serving were in adjoining apartments. The next day He celebrated the Sabbath in the synagogue, and in front of it healed many sick. He also visited and cured in their homes many that could not be carried to Him. The

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disciples assisted Jesus in this, bringing the sick, leading them to Him, raising them up, and making room for them. They executed His commissions and delivered His messages.

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

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

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

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

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

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

1. From the description, we may presume that the plant to which Sister Emmerich alludes was a species of maize; and the *brown fruits* were, very probably, the fruit of the date palm. She mentioned likewise *durrha* and several plants used as salads. The whole region south of Jezrael she describes as teeming with fruitfulness.

11. Jesus in Sunem, Ulama, and Capharnaum

In the evening Jesus went through Jezrael and about three hours further to Sunem, an open place on a hill. Some of the disciples had gone on before, in order to make arrangements with the landlord of the inn at the entrance of the city. The fertile valley through which Jesus had just passed lay to the south of Jezrael. He went through a part of Jezrael without attracting notice, and then turned northward toward Sunem. Near this city, that is at a distance of one to two hours, are two others, one of which Jesus had passed on His way from Kisloth-Thabor to Jezrael.

The inhabitants of Sunem depended upon weaving for their livelihood. They wove narrow edging of twisted silk, plain or interspersed with flowers. Sunem did not lie in the vale of Esdrelon, but rather where the mountains took their rise.

The multitude that here pressed around Jesus was simply astonishing, and it was ever on the increase. The people surrounded Him everywhere, cast themselves down before Him, crying and shouting that a new Prophet had arisen, One sent by God! Many were sincere in their acclamations, but others followed through curiosity and shouted merely to swell the noise. The crowd was so dense that it was almost like an insurrection, and because here in Galilee the excitement was daily increasing, Jesus resolved soon to leave it. Sunem was the native city of the beautiful Abisag who had served David in his old age. Eliseus also had had an inn here at which he frequently stopped and in which he had recalled the dead son of his hostess to life. A vision of the same was vouchsafed me, that I might know the place. This city possessed also a free inn for certain travelers. It had been founded as a memorial of Eliseus. I know not, however, whether it was the

house that the Prophet once occupied, or whether it was another built upon the same site. Jesus taught on this day in the synagogue and visited many of the houses to console and cure the sick. Sunem was built rather irregularly around a hill whose summit overlooked the city. A road led up the hill. The houses upon it decreased in size with the ascent, the highest being mere huts. The top of the hill was crowned by an open space upon which stood a teacher's seat. It was surrounded by palings over which an awning could be stretched for protection from the sun.

When Jesus, on the morning of the following day, started with His disciples for the teacher's chair, the whole place was alive with excitement. They had brought numbers of sick in litters, and had placed them all along the road leading up the hill. Jesus ascended through the clamoring multitude, healing as He went. The people had mounted to the roofs, the better to see and hear all that He would do and say. From the teacher's chair on the top of the hill the view was magnificent, stretching off toward Tabor. Jesus inveighed against the pride and presumption of the Sunemites who, instead of being converted, doing penance, and keeping the Commandments of God, broke forth into vain shouts over the Prophet that had come among them, the Sent from God, for they attributed His coming as an honor due their own merit, whereas He had come in order to convince them of their sins.

About three in the afternoon Jesus left Sunem. Taking a northerly direction, He reached, in about three hours, a large and closely built city with a less ancient appearance than Sunem. It was enclosed by walls so broad that trees flourished upon them. This city was called Ulama and was about five hours southeast of Tabor. Arbela was about two hours to the north. The rough roads of the surrounding mountains were covered with sharp, white pebbles, on which account there were made in Ulama numbers

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of soles to bind as a protection under the feet. The city was built on a mountain, surrounded by other mountains, and in an altogether impassable region. Vines covered those mountains from base to summit. I have seen upon them plants as high as a tree, their tangled branches as thick as one's arm. They produce large, pyriform fruits like gourds, and from them flasks are made.¹ Ulama did not appear so old as other cities; indeed, there was something about it that even made it look unfinished. The inhabitants did not bear the stamp of old Jewish simplicity, they appeared to be aiming at greater culture and refinement. It was as if the Romans or some other nation had formerly sojourned among them. Here as elsewhere, the concourse of people was very great, for they knew that Jesus was about to celebrate the Sabbath in Ulama. Several of the disciples had rejoined Jesus, among them Peter's half-brother Jonathan and the sons of the widows. They numbered, in all, twenty. Peter, Andrew, John, James the Less, Nathanael Chased, and Nathanael the bridegroom had also come. Jesus had directed them to do so that they might hear His instructions and assist Him in His ministrations to the sick, rendered difficult by the turbulence of the multitude. The people had found out the way by which Jesus was to come, and they went forth to welcome Him, carrying green branches and strewing leaves. They had stretched across the road long strips of stuff which they lowered for Him to step over, while shouts of joy proclaimed the advent of the Prophet. The chief officers of the place maintained order and formally saluted Jesus in the name of the city. There were in Ulama many possessed, who clamored violently after Jesus and shouted His name. But He commanded them to be silent. Even at the inn they

1. Probably a large species of bottle gourd, the Calabash, not known to Sister Emmerich. Our supposition is confirmed by her words: "It forms no real wood."

allowed Him no rest. They ran about raging and screaming, until He again ordered them to be silent and had them removed.

Ulama had three schools: one of jurisprudence; another for youths; and the third, the synagogue. Jesus entered different houses, to cure and to console. Then He taught in the school, speaking especially upon simplicity and of the respect due to parents; for in both of these particulars the people of this place were wanting. He rebuked them severely also for their pride. Vain at the thought of a Prophet's coming among them, they were by their presumption depriving themselves of the benefits attached to these days of penance and instruction.

The Sabbath over, the distinguished men of the place gave Jesus an entertainment in the grand public hall. The Apostles and disciples that had gone home limited themselves to a mere visit to their relatives. They had then called upon Mary, with whom the holy women were becoming more and more intimate.

The Baptist was still in the same place, his followers constantly diminishing. Herod had several times been to see him and had frequently sent his officers for the same purpose.

At nine o'clock on the morning after the Sabbath, Jesus went with His disciples to a mountain along which was a pleasure garden or bathing place, about a quarter of an hour from the city. The garden was almost as large as the cemetery of Dulmen.² It had pavilions and little summer houses, a beautiful fountain, and a place for instruction. Jesus had directed the sick, of whom there were numbers, to be transported thither from the city, for He could not, on account of the crowd, cure in the latter place. The disciples busied themselves in the maintenance of order, and the sick on their litters were placed around

2. Dülmen, the little town in which Sister Emmerich's last years were spent.

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under tents and in the pavilions. The crowds that followed from the city were so great that many could not even reach the garden. The magistrates and priests also kept order. Jesus passed from litter to litter curing many. When I say *many*, I generally mean about thirty. When I say *a few* or *several*, I mean about ten. Jesus taught and alluded to the death of Moses, whose anniversary would soon be celebrated by a fast day, when their food already cooked would be placed under the ashes, and when they would eat, as was usual on such days, a particular kind of bread. He also referred to the Promised Land and its fertility, which was to be understood not only of the material sustenance of the body, but also of the spiritual nourishment of the soul; for it was also fruitful in Prophets and oracles from God, the fruit of which would be penance and the salvation promised to all that would embrace it.

This instruction ended, I saw Jesus going into a building nearby wherein the possessed had been assembled. He entered to find them raging and shouting. They were for the most part young people, some of them only children. Jesus caused them to be placed in a row, commanded silence, and with one word freed them from the evil spirit. Some of them fell fainting. Their parents and friends were present, and to all Jesus addressed some words of exhortation and instruction.

After Jesus had taught in the synagogue, He left the city unnoticed, the disciples having gone before Him. He knew how to manage that. Without entering any of the cities on the way, they proceeded toward Capharnaum. Jesus was about to leave Galilee on account of the great excitement there prevailing. He travelled with the disciples the livelong night, and arrived at His Mother's in the morning. Peter's wife and sister were there, also the bride of Cana and other women. The house that Mary occupied here was for the most part like its neighbors

and very roomy. She was never alone. The widows lived nearby and the women from Bethsaida and Capharnaum, between which these houses were, gathered around her as also one or other of the disciples. I saw them keeping the fast with signs of mourning, the women being veiled. Jesus taught in the synagogue of Capharnaum, the disciples and holy women being present.

Capharnaum was situated, measuring in a straight line over the mountain, about one hour from the Sea of Galilee, but two hours if one went through the valley and through Bethsaida on the south. About a good half-hour on the road from Capharnaum to Bethsaida were the houses, in one of which Mary dwelt. A beautiful stream flows from Capharnaum to the lake. Near Bethsaida it branched off into several arms, rendering the land very fruitful. Mary conducted no household, she owned neither cattle nor fields. She lived as a widow upon the gifts of her friends, engaged in spinning, sewing, knitting with little wooden needles, praying, consoling, and instructing the other women.

Jesus, on the day of His arrival, had a private interview with His Mother. She wept over the great danger threatening Him on account of the excitement everywhere produced by His teachings and miracles, for she had been informed of all the murmurs and calumnies uttered against Him by those that would not presume to say them to His face. But Jesus told her that His time was come, that He would soon leave those parts and go down to Judea where, after the Pasch, still greater vexation would arise on His account.

That evening there began in Capharnaum a feast of thanksgiving for rain. The synagogue and other public buildings were gaily ornamented with young green trees and pyramids of foliage, while from the galleries on the roof of the synagogue and other large edifices, a wonderful, many-toned instrument was

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sounded. The servants of the synagogue, people like our sextons, played on it. It looked like a bag about four feet in length in which were several pipes and trumpet mouthpieces. When the bag was not distended with wind, these pipes and tubes lay together, one upon another. But when it was inflated by the breath of a man blowing into one of the mouthpieces, two other men raised it up and (either by blowing the breath, or by means of a bellows) introduced air into it. Then by opening and closing the different valves of the pipes, which arose in several directions, a shrill-sounding, many-voiced tone was produced. Those standing at the side of the instrument blew into it at certain intervals.

Jesus delivered in the synagogue an extremely touching discourse upon rain and drought. In it He told of Elias, who prayed on Mt. Carmel for rain and six times questioned his servant as to what he saw. The seventh time, the servant replied that he saw a little cloud rising out of the sea. It became larger and larger until at last it bore rain to the whole country. Then Elias journeyed through the whole land. Jesus applied those seven questionings of Elias to the space of time before the fulfillment of the Promise. The cloud He explained as a symbol of the present and the rain as an image of the coming of the Messiah, whose teaching should spread everywhere and bear new life to all. Whoever thirsted should now drink, and whoever had prepared his field should now receive rain. This was said so touchingly, so impressively that all His hearers, as well as Mary and the other holy women, wept.

The people of Capharnaum were at that time very well disposed. There were three priests attached to the synagogue and near it was the house in which they dwelt. Jesus and His intimate disciples often took their meals with them, for a certain degree of hospitality was always extended to the teacher who had taught in the synagogue.

That evening and early the next morning, I heard them playing again on that wonderful instrument. The feast was celebrated all the next day, but only by the children and young people, who enjoyed themselves heartily. The evening of the feast, Jesus took leave of the disciples related to Him, as also those from Bethsaida, because early the next day He was to depart from Capharnaum and go down into Judea. He took with Him only about twelve, those from Nazareth, those from Jerusalem, and those that had come from John.

12. Jesus in Dothain and Sephoris. From a Distance, He Helps the Shipwrecked

After the Feast of Thanksgiving Jesus, with about twelve disciples, travelled in a southeasterly direction from Capharnaum, as if between Cana and Sephoris. Mary and eight of the holy women, among them Mary Cleophas, the three widows, the bride of Cana, and Peter's sister, accompanied Him to a little city where they took a meal together and then parted from Him. In the neighborhood of this place was the pit into which Joseph was cast by his brethren. The place was called Dothain. But there was another and a much larger Dothain in the vale of Esdrelon, about four hours to the north of Samaria. This Dothain was a little place, and the people lived chiefly by providing for the wants of the merchants travelling through their city. It lay at the end of a little valley large enough to afford pasturage for about eighty head of cattle. At the other side stood that great building in which Jesus had once calmed the possessed; this time He did not enter. Dothain is an hour and a half northeast of Sephoris and between four and five hours from Mt. Tabor.

The disciples had gone on before, to prepare the inn. About eight men, some of them priests, came

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out to meet Jesus and the holy women, and escort them to the public hall of entertainment. No one lived in it, but already everything was prepared for a repast. Before the entrance there was spread in honor of Jesus a carpet upon which He had to walk. They washed His feet. The women ate apart, back of the fireplace. Jesus and the disciples reclined at table and partook of only cold viands, such as little rolls and honey, green salad steeped in sauce, and fruits. Their drink was water mixed with balsam. Little flasks of the same were presented to Jesus and the women to take away with them. The priests from the city remained standing during the repast and served the guests with uncommon love and humility, while Jesus spoke of Joseph, who had here been sold. It was an indescribably touching scene. I could not restrain my tears. It appeared to me so strange that I should behold it so near to me, and yet could not enter as I so longed to do. I wanted to do this and that, but I could not. Immediately after the repast, the holy women departed for Capharnaum.

Jesus took leave of His Mother in private, and then bade goodbye to the others. I have remarked that when alone Jesus always embraced His Mother on His arrival or departure, but before others He merely extended His hand or inclined His head. Mary wept. She was still very youthful looking, tall and delicately built. Her forehead was very high, her nose rather long, her eyes very large and mildly downcast, her lips of a beautiful red, her complexion rather dark, but beautiful, and her cheeks lightly tinged with the color of the rose.

Jesus tarried a while longer teaching in the inn, and the men, who would accept no remuneration for the repast, accompanied Him on His departure as far as Joseph's Well, which was at that time not such as it was when Joseph was let down into it. Then it was only an empty pit, its mouth surrounded by green bushes and vines, but now it was a spacious,

four-cornered reservoir, like a little pool, under a roof supported by pillars. It was full of water and in it was kept an abundance of fish. I saw some that lifted their heads up so curiously, not pointed like those we see. But they were not so large as similar ones in the Sea of Galilee. There was no visible supply of water to the well. There was a fence around it, and it was guarded by people living near. Jesus entered the springhouse with His companions. The whole way He had taugt of Joseph and his brethren, and He continued the same discourse at the well, which I saw Him blessing as He left. His escort now returned to Dothain, while He and His disciples went on for about a good hour to Sephoris, where He stopped with the sons of Anne's sister.

Sephoris was built on a mountain in the midst of mountains. It was larger than Capharnaum, and there were many separate residences standing around in the environs. Jesus was not very well received by the Doctors of the synagogue, and I heard wicked people, of whom there were many in this city, calumniating Him, saying that He was wandering about instead of staying with His Mother. Jesus performed no cures here, and held Himself very much aloof; still, on the Sabbath He preached in the synagogue and went to an inn nearby for His meals. He visited many private individuals and families, principally Essenians, however, whom He exhorted and consoled, for many of the wicked inhabitants ridiculed and slandered them, on account of their affection for Him. Jesus told several of those that lived in the environs, as also some of His own relatives, not to follow Him just then, but to remain His friends in secret, and to continue their good works until the end of His career. His relatives did much good here and contributed also to the support of the Blessed Virgin, to whom they sent all kinds of necessaries. I saw Jesus conversing with these different families in so affectionate and intimate a way that I have no

words to describe it. His deportment, so full of love, touched me to tears.

That night I saw something else that appeared to me surprising and inexpressibly affecting. There happened on that night a great windstorm in the Holy Land, and I saw Jesus with many others in prayer. He prayed with outstretched hands that danger might be averted. Then I had a glance at the Sea of Galilee, which was lashed by the tempest, the ships of Peter, Andrew, and Zebedee being in distress. The Apostles were, as I saw, asleep in Bethania, their servants alone being on the ships. And lo! As Jesus stood praying, I saw an apparition of Him there upon the ships, now on one, now on the other, and then again upon the raging billows. It was as if He were laboring among them, holding back the vessels, warding off the danger. He was not there in person, for I did not see Him going, but He stood above the sufferers, He hovered on the waves. The sailors did not see Him, for it was His spirit assisting them in prayer. Nobody knew anything about His being there, though He was really helping them. Perhaps the sailors believed in Him and called on Him for help.

13. Jesus in Nazareth. The Three Youths. The Feast of Purim.

From Sephoris Jesus took a byway around some country houses to Nazareth about two hours distant, teaching and consoling as He went. Among the disciples now with Him were two or three youths, sons of Essenian widows. Arrived at Nazareth, He put up with some acquaintances, and without being remarked visited several good people. The Pharisees, with an outward show of respect but inwardly full of malice, called upon Jesus to ask Him what He now purposed doing and why He did not stay with His Mother, which questions He answered gravely and sharply. Preparations were going on all around

for the fast day observed in remembrance of Esther, also for that of the Feast of Purim immediately to follow. Jesus taught very zealously in the synagogue.

That night I again saw Jesus praying with outstretched arms, and again appearing on the Sea of Galilee to bear help in a storm. This time the distress was much greater, and many more vessels were in danger. I saw Jesus laying His hand on the helm without the helmsman's seeing Him. The three rich youths of Nazareth who had once before vainly proffered their petition to Him to be received as disciples came to Him again, reiterating their request. They almost knelt to Him, but He sent them away after pointing out certain conditions that had to be fulfilled before He would allow them to join His disciples. Jesus knew well that their views were wholly terrestrial, and that they could not understand Him. They wanted to follow Him because they saw in Him a philosopher, a learned Rabbi. After a time spent in His school, they could, as they thought, shine with a more brilliant reputation and do honor to their city Nazareth. They were besides somewhat vexed at seeing Him giving the preference to the poor sons of Nazareth rather than to themselves.

Until far into the night I saw Jesus with the old Essenian, Eliud of Nazareth. The holy man looked as if he would soon die of old age. He was no longer able for much, indeed he was almost bedridden. Jesus leaned on His arm at the bedside and talked with him. Eliud was entirely absorbed in God.

At the commencement of the Feast of Purim, a musical instrument, which stood on three feet, was again played on the roof of the synagogue. It was hollow with pipes running through it, the ends extending both above and below. By pushing the pipes in and out, the music was produced. Children also were playing on harps and flutes. Today in commemoration of Esther, the women and young maidens enjoyed certain rights and privileges in the synagogue. They

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were not separated from the men, they could even approach where the priests were. There was a procession in the synagogue of children dressed fancifully, some in white, others in red. Then a maiden entered wearing around her neck an ornament somewhat frightful looking. It was a blood-red circle around her throat, as if she had been beheaded, and from it hung on her white garments, numerous knots of blood-red threads like so many streaks of blood from the wounded neck. She wore a magnificent mantle borne by train-bearers, and appeared to be enacting the principal part in some drama. Children and maidens followed her. She wore a high, pointed ornament on the forepart of her head and a long veil. In her hand she carried something, whether a sword or a scepter, I do not know. She was tall, and a maiden of great beauty. I do not know for certain what distinguished character she represented. It might, I think, have been Esther, or again, Judith, though not that Judith who slew Holofernes, for there was with her a maiden, who carried a beautiful basket containing presents for the chief priest. She presented to him many precious little shields, such as the priests wore sometimes on the forehead or the breast. In one corner of the synagogue, concealed by a curtain, lay upon a bed of state the effigy of a man, whose head the maiden struck off and took to the chief priest. Then, making use of the privilege granted to females on that day, she rebuked the priests for the principal faults they had committed during the year. That done, she withdrew. This privilege to rebuke the priests belonged to the women on certain other feasts also.

In the synagogue they read in turn from separate rolls the Book of Esther, Jesus also taking His turn to read. The Jews, especially the children, had little wooden tablets with hammers. When they pulled a string, the hammer struck a name inscribed on the tablet, while at the same time holders uttered some

The Feast of Purim

words. They did this as often as the name of Aman was pronounced.

There were also great banquets. Jesus was present at that given to the priests in the grand public hall. The adornments of this feast were similar

to those of the Feast of Tabernacles. There were numbers of wreaths, roses as large as one's head, pyramids made up entirely of flowers, and quantities of fruit. A whole lamb was on the table, and I gazed in wonder at the magnificence of the plates, glasses, and dishes. There was one kind of dish many-colored and transparent, like precious stones. They looked as if formed of interwoven threads of colored glass. There was today a great exchange of gifts, consisting principally of jewels and handsome articles of apparel, such as robes, maniples, veils for the head, and sashes trimmed with tassels. Jesus, too, was presented with a holiday robe trimmed in like manner. But He would not keep it; He passed it to another. Many others likewise bestowed their presents on the poor, who were very bountifully remembered that day.

After the banquet, Jesus and His disciples walked with the priests to the pleasure gardens, and the beautifully adorned teaching places near Nazareth. They had with them three rolls of writings, and I saw again the Book of Esther, out of which they read in turn. Crowds of youths and maidens followed them, but the latter listened to the discourse only at a distance. I saw also on that day men going around and taking up a tax.

From Nazareth Jesus and His disciples went to Apheca about four hours distant, but returned to Nazareth for the following Sabbath and visited the dying Eliud. The priests of Nazareth could not comprehend where Jesus, in so short an absence, had come by so much knowledge. They could find nothing reprehensible in His teaching, though many were secretly envious of Him. They escorted Him part of the way when He left Nazareth with His disciples.

14. Jesus at Lazarus' Estate Near Thirza and at His Home in Bethania

Jesus, taking the road travelled by the Holy Family on the occasion of their flight into Egypt, arrived with His disciples at the little place not far from Legio where the Holy Family had put up and where lived a set of despised people like slaves. Jesus bought some bread here, and as He divided it, it was multiplied in His hands; but the miracle created no excitement, since He did not tarry long and performed it, as it were, in passing.

Proceeding on His journey, He was met by Lazarus, John Marc, and Obed, who had come for that purpose. With them Jesus went on to Lazarus' villa near Thirza, about five hours distant. They arrived unnoticed and by night, and found all things ready for their reception. The villa was on a mountain toward Samaria, not far from Jacob's field. A very old Jew, who went barefoot and girt, was the steward, an office he had held even when Mary and Joseph stopped here on their journey to Bethlehem. It was at this same villa that Martha and Magdalen, in Jesus' last year when He was teaching in Samaria, showed Him hospitality and implored Him to come to their brother Lazarus who was sick.

Near that estate of Lazarus was the then small city of Thirza, situated in a lovely region about seven hours' journey from Samaria. The morning sun, to which Thirza was exposed, rendered it extremely fruitful in grain, wine, and orchard fruits. The inhabitants were engaged chiefly in agriculture, the products of which they carried to a distance for sale. The city was once large and handsome and the residence of kings, but the palace had been consumed by fire and the city ruined by war. One king, Amri, had made that property of Lazarus his home until the building of Samaria, whither he then removed. The people of Thirza were in Jesus' time very pious and lived

very retired in their little, isolated city. I think there are some remains of it even in our own day. The inhabitants were very reserved in their intercourse with the Samaritans. (3 Kgs. 16:24). Jesus taught in the synagogue of Thirza, but performed no cures.

On the Sabbath began the Feast of the Dedication of the Temple of Zorobabel. It was not so solemn as the dedication feast of the Machabees, though in the houses, in the streets, out in the fields among the shepherds, and in the synagogue there were numbers of lights and fires. Jesus spent the greater part of the day in the synagogue with all the disciples. His meals were taken at Lazarus', but He ate sparingly. The greatest portion of the food was distributed to the poor of Thirza, of whom there were large numbers. Such distributions were constantly made during His stay. The city still possessed, in ancient walls and towers, some remains of its former greatness. It is probable that the house of Lazarus, which was now fifteen minutes from the city, was formerly comprised within its limits, for the gardens were interspersed with all kinds of ruined walls and foundations. Lazarus inherited this property from his father. Here as elsewhere, he was held in great honor and esteem as a very wealthy and pious, yes, a very enlightened man. His deportment rendered him very distinguished from other men. He was remarkably grave and spoke very little, but that little with great mildness and to the point.

When the feast was over, Jesus left Thirza with Lazarus and the disciples, and proceeded on His journey to Judea. The direction was that taken by Mary and Joseph when going to Bethlehem, though the road was not exactly the same, but it ran through the same region, through the mountains near Samaria. I saw them climbing a high mountain on a night that was lovely, mild and clear, a beneficent dew bathing the whole region. There were about eighteen companions with Jesus, and they walked two

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and two, some before Him, some behind Him, and some at His side. When the breadth of the road permitted, Jesus often stood still to instruct them and to pray. A great part of the night was spent on this journey. Toward morning they rested and took a light repast, after which carefully shunning the cities and towns, they continued their way over a mountain on which the air blew keen and cold.

Not far from Samaria, I saw Jesus going along with about six of His disciples. A young man from the city cast himself down on the road before Him, saying: "Saviour of men, Thou that art to free Judea and restore to her her former glory," etc. Thinking that Christ was about to found an earthly kingdom, he begged to be received into the number of His followers in the hope of being appointed to some post of distinction. He was an orphan, but had inherited large possessions from his father, and he held some kind of an office in Samaria. Jesus treated him very graciously. He told him that on his return He would say whether He would receive him or not, that He was pleased with his good will and humility, and that He had nothing to say against what he alleged, etc. But I saw that Jesus knew how greatly the young man was attached to his riches and that, wishing to give him a lesson, He would not vouchsafe him an answer until after He had chosen the Apostles. The young man came once more to Jesus and that second visit is recorded in the Gospel.

In the evening before the Sabbath began, I saw them arrive at the shepherd inn between the two deserts, about four or five hours from Bethania. Mary and the holy women stayed there overnight when they went to Bethania, to see Jesus before the Baptism. The shepherds from the country around gathered together bringing gifts and other necessaries. The inn was transformed into an oratory, a lamp was lighted, and there they remained. Jesus taught here and celebrated the Sabbath. While travelling on this

mountainous and lonely road, He stopped likewise at the place where Mary on her journey to Bethlehem had suffered so from the cold and where afterward she had been miraculously warmed.

Jesus and His disciples spent the whole of the Sabbath among these shepherds, who were so happy to have Him and so deeply moved by His presence. Even Jesus Himself appeared brighter among these simple, innocent people. After the Sabbath He went on to Bethania four hours distant.

15. Jesus' First Paschal Celebration In Jerusalem

While at Bethania, Jesus occupied the same room at Lazarus' as formerly. It was the family oratory and was fitted up like a synagogue. In the center stood the usual desk with the prayer rolls and Scriptures. Jesus' sleeping chamber was a little room adjoining.

The morning after His arrival, Martha went to Jerusalem to notify Mary Marcus and the other women that Jesus was coming with her brother to the house of the former. Jesus and Lazarus arrived toward midday. There were present at the dinner besides Veronica, Johanna Chusa, and Susanna, the disciples of Jesus and of John belonging to Jerusalem, John Marc, Simeon's sons, Veronica's son, and Joseph of Arimathea's nephews, about nine men in all. Nicodemus and Joseph were not there. Jesus spoke of the nearness of the Kingdom of God, of His disciples' call, of their following Him, and even hinted at His own Passion.

John Marc's house was beyond the city, on the eastern side and opposite the Mount of Olives. Jesus did not have to enter the city in order to reach it. That evening He returned with Lazarus to Bethania. Here and there in Jerusalem it was noised about that the new Prophet of Nazareth was in Bethania,

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and many rejoiced at the news, though there were others whom it displeased. In the gardens and on the roads of the Mount of Olives there were loitering here and there people, among them some Pharisees, to see Jesus as He passed. They may have heard accidentally or found out in Bethania that He was to return to the city. But no one accosted Him. Some hid timidly behind the hedges and peeped out after Him. They said to one another: "There is the Prophet of Nazareth, Joseph the carpenter's Son!"

On account of the approaching feast, numbers were at work in the gardens and on the hedges. All was being arranged and ornamented, the paths cleared, the hedges clipped and tied up. From all sides poor Jews and laboring people with asses laden with baggage were wending their way to Jerusalem. During the feast they hired by the day in the city and gardens. Simon, who later on was forced to help Jesus carry His Cross, was one of these people.

The next day Jesus was again in Jerusalem. He was at a house near the Temple, that of Obed, the son of Simeon, also at another opposite the Temple, one in which old Simeon's family had once dwelt. There He partook of a repast that had been prepared and sent by Martha and the other women. The disciples belonging to Jerusalem, about nine in number, and some other devout men were present, but not Nicodemus and Joseph of Arimathea. Jesus spoke very lovingly and earnestly of the near coming of the Kingdom of God. He had not yet gone to the Temple.

He went fearlessly about the city, clad in a long, white robe of woven material such as Prophets usually wore. Sometimes there was nothing remarkable in His appearance, and He passed along without attracting attention, but at others He looked quite extraordinary, His countenance shining with a supernatural light. When in the evening He returned to Bethania, some of John's disciples came to Him,

among them Saturnin. They saluted Him and told Him on the part of John that very few now came to him for baptism, but that Herod still continued to harass him. That same evening Nicodemus went to Bethania and heard at Lazarus' the instruction given by Jesus.

On the following morning Jesus went to Simon the Pharisee's, an inn or public house in Bethania. He gave an entertainment at which Nicodemus, Lazarus, John's disciples, and the disciples from Jerusalem met. Martha also and the women of Jerusalem were present. Nicodemus scarcely said a word in Jesus' presence. He behaved with reserve and listened in astonishment to His words. But Joseph of Arimathea was more open-hearted, and sometimes even put questions to Jesus. Simon the Pharisee was not a bad man, though as yet very wavering. He held to Jesus' party on account of his friendship for Lazarus, but at the same time he desired to stand well with the Pharisees.

During the meal Jesus made many allusions to the Prophets and the fulfilling of their Prophecies. He spoke of the wonders attending the conception of John the Baptist, of God's protecting him from Herod's massacre of the children, and of his now being engaged preparing the ways. He drew their attention to man's indifference respecting the completion of the time marked by the Prophets. "It was fulfilled thirty years ago, and yet who thinks of it excepting a few devout, simple-minded people? Who now recalls the fact that three Kings, like an army from the East, followed a star with childlike faith seeking a newborn King of the Jews, whom they found in a poor child of poor parents? Three days did they spend with these poor people! Had their coming been to the child of a distinguished prince, it would not have been so easily forgotten!" Jesus, however, did not say that He Himself was that Child.

Accompanied by Lazarus and Saturnin, He visited

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the homes of several poor, pious sick people of the working class in Bethania, and cured about six of them. Some were lame, some dropsical, and others afflicted with melancholy. Jesus commanded those that He cured to go outdoors and sit in the sun. Up to this time there was very little excitement about Jesus in Bethania, and even these cures produced none. The presence of Lazarus, for whom they felt great reverence, kept the enthusiasm of the people in check.

That evening, upon which began the first day of the month Nisan, there was a feast celebrated in the synagogue. It appeared to be the Feast of the New Moon, for there was a kind of illumination in the synagogue. There was a disc like the moon which, during the recitation of prayers, shone with ever increasing brilliancy, owing to the lights lit one after another by a man behind it.

The next day Jesus was present at divine service in the Temple with Lazarus, Saturnin, Obed, and other disciples. A ram was sacrificed. The appearance of Jesus in the Temple produced a peculiar excitement among the Jews. The strangest part of it was that each concealed the impression made upon him; no one mentioned to his neighbor the wonderful effect of Jesus' presence upon him. This was a divine dispensation, in order to allow the Saviour to fulfill His mission. Had they imparted their thoughts to one another, it would have given rise to open anger; but as it was, hatred and rage struggled with gentler emotions in the hearts of many, while others felt within them an almost imperceptible desire to know Jesus better, and took steps to do so through the mediation of others. This was a fast day in memory of the death of Aaron's children.

The disciples and many other devout persons were gathered together at Lazarus'. Jesus taught in a large hall in which was a teacher's chair. He continued the discourse begun in the house of Simon

the Pharisee in which He had spoken of the Three Kings, and He drew the attention of His hearers to other facts of the past. He said: "It is now about eighteen years ago since a little *bachir*" (by which Jesus must have meant a young scholar) "argued most wonderfully with the Doctors of the Law who, in consequence, were filled with wrath against the Child." And then He related to them the teachings of the little *bachir*.

Jesus with Obed, who served in the Temple, and the other disciples of Jerusalem, went again to the Temple for the celebration of the Sabbath. They stood two by two among the young Israelites. Jesus wore a white, woven robe with a girdle, and a white mantle like those used by the Essenians, but there was something very distinguished about Him. His clothing looked remarkably fresh and elegant, probably because *He* wore it. He chanted and prayed from the parchment rolls in turn with the others. There were some prayer leaders present. The people were again struck at the sight of Jesus. They were astonished, they wondered at Him, though without having said a word to Him. Even among themselves they did not speak openly of Him, but I saw the wonderful impression made on many. There were three instructions or discourses delivered: one on the children of Israel, another on their departure from Egypt, and a third on the Paschal lamb. On one of the altars was a sacrifice of incense. The priest could not be seen, though the fumes and the fire were visible. The fire could be seen through a kind of grating upon which there was something like a Paschal lamb surrounded by rays and ornaments through which sparkled the fire. This altar stood near the Holy of Holies, its horns apparently entering it. I saw Pharisees praying, some of them wearing wrapped around one arm a long, narrow band that had perhaps once been used as a veil.

About two in the afternoon, Jesus went with His

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companions into an apartment in the court of Israel, where a repast of fruit and rolls had been prepared. The rolls were twisted like cues, or plaited hair. A steward had been engaged to see to everything. All necessaries could be bought or ordered in the precincts of the Temple itself, and strangers had the right to avail themselves of the privilege. The Temple was so large that it seemed like a little city, and in it one could procure everything. During this repast, Jesus gave an instruction. When the men had finished, the women took some refreshment.

I learned on that day what before I had not known; viz., that Lazarus held a position in the Temple, as amongst us a burgomaster may also be a church warden. He went around with a box and took up a collection. Jesus and His followers remained the whole afternoon in the Temple. I did not see Him back in Bethania before about nine o'clock that night. There were innumerable lamps and lights in the Temple on this Sabbath.

Mary and the other holy women had now left Capharnaum to go to Jerusalem. Their route lay toward Nazareth and passed Thabor, from which district other women came to join them, and then off through Samaria. They were preceded by the disciples from Galilee and followed by servants with the baggage. Among the disciples were Peter, Andrew, and their half-brother Jonathan, the sons of Zebedee, the sons of Mary Cleophas, Nathanael Chased, and Nathanael the bridegroom.

On the fourth of Nisan, Jesus spent the whole morning in the Temple with about twenty disciples, after which He taught at Mary Marcus' and took a luncheon. He afterward returned to Bethania and went with Lazarus to Simon the Pharisee's. Already many of the lambs brought to the Temple had been rejected by the priests.

Jesus was again in the Temple and in the afternoon taught at Joseph of Arimathea's not far from

the home of John Marcus, and near a stonecutter's yard. It was a retired quarter of the city and little frequented by Pharisees. At this period no one feared to be seen in company with Jesus, for hatred against Him had not yet been manifested.

Jesus continued to show Himself still more freely and boldly throughout Jerusalem and in the Temple. He went in with Obed even to the place between the altar of sacrifice and the Temple, where an instruction was being delivered to the priests relative to the Pasch and its ceremonies. The disciples remained back in the court of Israel. The Pharisees were greatly annoyed at seeing Him present at that instruction. Jesus also addressed the people on the streets.

The crowds flowing into Jerusalem kept continually increasing, especially workmen, day laborers, servants, and dealers in the necessaries of life. Around the city and on the open places, crowds of huts and tents had been erected for the accommodation of the multitudes flocking for the Pasch. Many lambs and other cattle had been brought into the city, from the former of which selections had already begun. Numbers of heathens also came to Jerusalem for the feast.

Jesus taught and cured openly in Bethania, even sick strangers were brought to Him. Some relatives of Zachary from the country of Hebron came to invite Him to thither.

He went up again to the Temple. When the priests left after the services, on the place where He was standing among His disciples, Jesus taught them and other good people upon the nearness of the Kingdom of God, the Paschal solemnity, the approaching fulfillment of all the Prophecies and symbols, yes, even of the Paschal lamb itself. His words were earnest and severe, and several priests who were still going here and there in the Temple, were troubled at His discourse and secretly annoyed. Jesus then went back to Bethania, and that night, accompanied by some

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of the disciples, left with the envoys for Hebron, about four hours to the south.

Preparations for the feast were actively going on in the Temple, and many changes were being made in the interior. Halls and corridors were opened, stands and partitions were removed. The altar could now be approached from many sides, and everything presented quite a different appearance.

Jesus, with the disciples and Zachary's relatives, proceeded to Hebron by the route running between Jerusalem and Bethlehem. It was at most a journey of five hours. Passing through Juttah, Jesus entered the neighboring city, Hebron, where He taught and quietly cured many sick. He returned to Bethania for the Sabbath. His way led high over mountains, whose exposure to the sun made it very hot. The disciples that had come from John to Jesus in Bethania, now went back to the former.

Jesus went to the Temple on the Sabbath and with Obed penetrated into the court containing the teacher's chair, from which later on He also taught. Priests and Levites were sitting on the circular seats around the chair, from which a discourse on the Paschal festival was being delivered. The entrance of Jesus threw the assembly into consternation, especially when He started objections and asked questions to which not one of them could answer. Among other things, He told them that the time was approaching when the symbolical Paschal lamb would give place to the reality, then would the Temple and its services come to an end. The language of Jesus was figurative, and yet so clear that my thoughts instantly reverted to the words of the *Pange lingua*, "*et antiquum documentum novo cedat ritui.*" When they questioned Him as to how He knew that, He answered that His Father had told Him, but He did not say who that Father was.

The Pharisees were highly displeased, though at the same time full of astonishment. They did not

venture to contradict Him. Access to that part of the Temple was not permitted to all, but Jesus had entered in quality of Prophet. In His last year He even taught therein.

After the Sabbath, Jesus went to Bethania. I had not as yet seen Him conversing with Mary the Silent. Her end, I think, was near, for she appeared greatly changed. She was lying on the ground on a gray carpet, supported in the arms of her maids, and she was in a kind of swoon. She appeared to me to have drawn nearer to this world of ours, as if she had ever been absent in spirit, but now she appeared to have been brought back again to life. She was now to know that this Jesus here in Bethania, who lived in her own time and in her own vicinity, was He who had to suffer so cruelly. She was still alive in order to experience through compassion, in her own person, the sufferings of Jesus, after which she was soon to die.

On the night of Saturday, Jesus visited her and conversed long with her. Part of the time she sat up on her couch, and part of the time walked around her chamber. She had now the perfect use of her senses. She distinguished between the present and the future, she recognized in Jesus the Saviour and the Paschal Lamb, and she knew that He was to suffer frightfully. All this made her inexpressibly sorrowful. The world appeared to her gloomy and an insupportable weight. But most of all was she grieved at man's ingratitude, which she foresaw. Jesus spoke long with her of the approach of the Kingdom of God and His own Passion, after which He gave her His blessing and left her. She was soon to die. She was tall and extraordinarily beautiful, white as snow and shining with light. Her hands were like ivory, her fingers long and tapering.

Next morning, Jesus cured openly in Bethania many that had been brought to Him, among them some strangers that had come up for the feast. Some

were lame, some were blind. There came to Him also several men connected with the Temple who called Him to account for His actions and conduct. Who, they asked, had authorized Him on the preceding day to take part in the conference held in the Temple? Jesus answered them very gravely, and again spoke of His Father. The Pharisees dared not enter the lists against Him. They felt a certain terror in His presence; they did not know what to make of Him. But next day, Jesus taught again in the Temple. All the Galilean disciples that had been at the marriage feast in Cana had now come to Jesus. Mary and the holy women were stopping with Mary Marcus. Lazarus bought many of the lambs that had been rejected as not fit for the feast and had them slaughtered and divided among the poor day laborers and other workmen.

16. Jesus Turns the Vendors Out of the Courts of the Temple. The Paschal Supper. Death of Mary the Silent.

When Jesus, with all His disciples, went to the Temple, He found there, ranged around the court of the suppliants, dealers in green herbs, birds, and all kinds of eatables. In a kindly and friendly manner, He accosted them and bade them retire with their goods to the court of the Gentiles. He admonished them gently of the impropriety of taking up a position where the bleating of the lambs, and the noise of the other cattle would disturb the recollection of the worshippers. With the help of the disciples, He assisted the dealers to remove their tables to the places that He pointed out to them.

On this day, Jesus cured many sick strangers in Jerusalem, chiefly poor, lame working people who dwelt in the neighborhood of the Cenacle on Mount Zion. There was an astonishingly great multitude

gathered in Jerusalem. The city was surrounded by a perfect encampment of huts and tents. On the large, open places ran building after building, forming long streets wherein all things could be had in large quantities, such as tents, everything necessary for their erection, and whatever was needed for the eating of the Paschal lamb. There were other stores, also, in which such things could be bought or hired. Crowds of day laborers and poor people from all parts of Israel were busied carrying the above mentioned articles here and there, and putting them up. These people had been at work a long time in Jerusalem, clearing away whatever might block up the streets, clipping the hedges, opening the roads, leveling and measuring off the grounds for encampments, and putting up booths and stalls. In the same way for weeks before, the roads and bad crossing places in the country around were being repaired and made ready for travel. All these preparations referred to the Paschal lamb, just as the Baptist's *preparing of the ways* referred to the true Lamb of God.

When Jesus again went up to the Temple with His disciples, He admonished the dealers a second time to withdraw. Since all the passages were open on account of the immolation of the Paschal lamb soon to take place, many had again crowded up to the court of the suppliants. Jesus bade them withdraw, and shoved their tables away. He acted with more vehemence than on the last occasion. The disciples opened a way for Him through the crowd. Some of the dealers became furious. With violent gesticulations of head and hands they resisted Him, and then it was that Jesus, stretching out His hand, pushed back one of the tables. They were powerless against Him, the place was soon emptied, and all things carried to the exterior court. Then Jesus addressed to them words of warning. He said that twice He had admonished them to remove their goods, and that if He found them there again, He would treat them

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still more severely. The most insolent insulted Him with: "What will the Galilean, the Scholar of Nazareth, dare to do? We are not afraid of Him." These taunts began at the moment of their removal. Many were standing around looking at Jesus in amazement. The devout Jews approved His action and praised Him in His absence. They also cried out: "The Prophet of Nazareth!" The Pharisees, who were ashamed and angry at what had occurred, had for days past privately warned the people to refrain from attaching themselves to the stranger during the feast, not to run after Him, nor even to speak much about Him. But the people had become more and more interested in Jesus, for there were already many among them who had heard His teaching or had been cured by Him.

As Jesus left the Temple, He passed a cripple in one of the courts. The man cried after Him. Jesus cured him, and he who had been lame going into the Temple joyfully proclaimed Jesus as his benefactor. Upon this, great excitement arose.

John the Baptist did not come to the feast. He was not a Jew under the Law, nor was he at all like other men. He was, as it were, a *voice* clothed with flesh. He had at this time a fresh concourse of aspirants to baptism on account of the multitudes going to Jerusalem.

All was very quiet in Jerusalem that evening. The people were busy in their own homes with cleansing out the leaven and preparing the unleavened bread. All the cooking utensils were covered and hung away. This was done also at Lazarus' on Mount Sion, where Jesus and His followers were to eat the Paschal lamb. Jesus Himself was present at these preparations, He gave instructions upon them, and all was done by His direction; but the minutiae were not so punctiliously observed as among the other Jews. Jesus explained of what it all was a figure, and how it should be practiced, showing them at the same time

what the Pharisees, through want of understanding, had added.

Jesus did not appear in the Temple the next day. He remained in Bethania. I thought, as so many vendors had again crowded into the Temple, something would surely have happened to them had He been there. That afternoon the Paschal lambs were slaughtered in the Temple, and that with indescribable order and celerity. Everyone brought his Paschal lamb on his shoulder, and took his place in order, for there was room enough for all. There were three courts around the altar in which they could stand, but the space between it and the Temple was not open to the people. They that did the slaughtering were behind railings, a table with all that was necessary for their work before them; but they were placed so close to one another that the blood of one lamb sprinkled the neighboring butcher. Their clothes were full of blood. The priests were ranged in several rows up to the altar, passing basins from hand to hand, some full of blood, others empty. Before disemboweling a lamb, the Israelites pressed and kneaded it in a certain way. Then the butcher standing next in order held the animal, while his neighbor with a light grasp easily tore out the intestines.

The flaying was done very expeditiously. They loosened a little piece of skin and fastened it to a round stick provided for the purpose. Then they hung the lamb around their neck, with both hands twisted the stick around, and the skin rolled up on it. Toward evening the slaughter was over. The evening sky was blood-red.

Lazarus, Obed, and Saturnin slaughtered the three lambs that Jesus and His friends were to eat. The meal was taken at Lazarus' on Mount Sion. It was a large building with two wings. The oven for roasting was in the dining hall, but it was very different from the hearth in the cenacle. It was higher, like the fireplace in Anna and Mary's house, also like

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that at Cana. In the thick, perpendicular wall that formed it, were holes wherein the lamb was fastened. It was stretched out and pinned in place with wooden skewers, just as if crucified. The hall was beautifully ornamented and the table, at which they ate in three groups, was exactly like a horizontal cross. At the upper and shorter end of the cross, upon which were many dishes of bitter herbs, Lazarus sat. The Paschal lambs were placed one on each of the arms of the cruciform table and one toward the middle of the lower beam. Jesus, Peter, Saturnin, and Obed sat as follows: Jesus and Peter opposite each other at the left arm of the table, Obed at the right arm, and Saturnin at the lower beam. Around Jesus stood His relatives and the disciples from Galilee, around Obed and Lazarus those from Jerusalem, while John's disciples gathered around Saturnin. There were present, in all, over thirty.

The Paschal supper was very different from Jesus' last Paschal supper, more strictly Judaical. Each here held a staff in his hand, was girded as for a journey, and all ate in haste. Jesus had two staves placed crosswise before Him. They chanted Psalms and, standing, quickly consumed the Paschal lambs. Later on they placed themselves at table in a recumbent position. This supper was different also from that customary among the other Jews at this feast. Jesus explained all to the guests, but omitted the ceremonies that had been added by the Pharisees. He carved the three lambs Himself and served at table, saying that He did it as their servant. They remained together far into the night, singing and praying.

Jerusalem was so still and solemn during that whole day. The Jews not engaged in the slaughtering of the lambs remained shut up in their houses, which were ornamented with dark green foliage. The immense multitude of people were, after the slaughtering, so busy in the interior of their homes, and all was so still that it produced upon me quite a

melancholy impression.

I saw on that day also where all the Paschal lambs for the numerous strangers, of whom many were encamped before the gates, were roasted. Both outside and inside the city, there were built on certain places long, low walls, but so broad that one could walk on them. In these walls were furnace after furnace, and at certain distances lived men who attended to them, and received a small remuneration for their services. At these furnaces, travelers and strangers could, at the different feasts, or at any other time, roast their meat and cook any kind of food. The consuming of the fat of the Paschal lambs went on in the Temple far into the night. After the first watch, the altar was purified, and the doors thrown open at a very early hour the next morning.

Jesus and His disciples spent the night in prayer and with but little sleep at Lazarus' on Mount Sion. The disciples from Galilee slept in the wings of the building. At daybreak they went up to the Temple, which was lighted by numerous lamps, and to which the people were already flocking from all parts with their offerings. Jesus took His stand in one of the courts with His disciples, and there taught. A crowd of vendors had again pressed into the court of the suppliants and even into that of the women. They were scarcely two steps from the worshippers. As they still came crowding in, Jesus bade the newcomers to keep back, and those that had already taken their position to withdraw. But they resisted, and called upon the guard nearby for help. The latter, not venturing to act of themselves, reported what was taking place to the Sanhedrim. Jesus, meantime, persisted in His command to the vendors to withdraw. When they boldly refused, He drew from the folds of His robe a cord of twisted reeds or slender willow branches and pushed up the ring that held the ends confined, whereupon one half of it opened out into numerous threads like a discipline. With

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this He rushed upon the vendors, overthrew their tables, and drove back those that resisted, while the disciples, pressing on right and left, shoved His opponents away. And now came a crowd of priests from the Sanhedrim and summoned Jesus to say who had authorized Him to behave so in that place. Jesus answered that, although the Holy Mystery had been taken away from the Temple, yet it had not ceased to be a sacred place and one to which the prayer of so many just was directed. It was not a place for usury, fraud, and for low and noisy traffic. Jesus having alleged the commands of His Father, they asked Him who was His Father. He answered that He had no time then to explain that point to men and even if He did they would not understand, saying which He turned away from them and continued His chase of the vendors.

Two companies of soldiers now arrived on the spot, but the priests did not dare to take action against Jesus. They themselves were ashamed of having tolerated such an abuse. The crowd gathered around declared Jesus in the right, and the soldiers even lent a hand to remove the vendors' stands and to clear away the overturned tables and wares. Jesus and the disciples drove the vendors to the exterior court, but those that were modestly selling doves, little rolls, and other needful refreshments in the recesses of the wall around the inner court, He did not molest. After that He and His followers went to the court of Israel. It may have been between seven and eight in the morning when all this took place.

On the evening of this day, a kind of procession went out along the valley of Cedron, to cut the first fruits of the harvest.

Jesus on one of the succeeding days cured in the court of the Temple about ten persons, some lame, some mute, and it gave rise to great excitement, for the cured filled the whole place with their acclamations of joy. Again He was summoned to answer for

Jesus Keeps the Sabbath

His conduct, which He did in severe words. The people were enthusiastic in His favor. After the divine service, Jesus and the disciples attended the instruction given in a hall of the Temple. The text was from

one of the Books of Moses. Jesus offered some objections, for it was a kind of conference in which questions might be raised. He silenced His opponents, and gave an explanation of the disputed points very different from what had before been given.

During all these days Jesus hardly saw His Mother. She was staying with Mary Marcus, passing the livelong day in anxiety, tears, and prayer on account of the excitement roused by the appearance of her Son. Jesus kept the Sabbath at Lazarus', in Bethania, whither He had retired after the tumult occasioned by the cures wrought in the Temple. After the Sabbath, the Pharisees went to the house of Mary Marcus in Jerusalem, thinking to find Jesus there and to take Him into custody. They were, however, disappointed. They did not find Him, but only His Mother and the other holy women whom, as the followers of Jesus, they commanded with harsh words to leave the city. The Mother of Jesus and the other women became greatly troubled at hearing this, and in tears hurried to Martha in Bethania. Mary, weeping, entered the room wherein Martha was with her sick sister, Mary the Silent. The latter was again quite rapt in ecstasy. All that she had hitherto seen in spirit, she now beheld about to be fulfilled. She could no longer endure the pain it caused her, and she died in the presence of Mary, Mary Cleophas, Martha, and the other women.

Nicodemus, in spite of the open persecution directed against Jesus, visited Him during these days by invitation of Lazarus. I saw Jesus during the night reclining beside him on the ground and instructing him. Before daybreak both started for Jerusalem, where they went to Lazarus' on Sion. Here came Joseph of Arimathea also to see Jesus. He conversed with them.

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They humbled themselves before Him, telling Him that they did indeed discern that He was more than human, and they pledged Him lasting fidelity. Jesus commanded them secrecy, and they begged Him to remember them kindly.

After that all the other disciples who had eaten the Pasch with Him came to Jesus. He gave them His commands and instructions for the near future. Extending to Him their hands, they wept, making use of the narrow scarf they wore around the neck or wound around the head to dry their tears.

FROM THE CLOSE OF THE FIRST PASCH TO THE CONVERSION OF THE SAMARITAN WOMAN AT JACOB'S WELL

1. The Letter of King Abgarus

From Bethania, where Jesus had for some time remained in concealment, He went to the place of Baptism near Ono. The arrangements were still in good order, owing to the care of its custodians. The disciples gathered around Jesus, and crowds of people came streaming in. As Jesus was teaching before the multitude, part of whom were standing, others sitting on wooden platforms in a circle around Him, a stranger approached mounted on a camel. He was followed by six attendants, who rode on mules. They halted at the tents, some distance from the place of instruction. It was an embassy from King Abgarus, who was sick, and who had sent presents to Jesus with a letter in which he implored Him to come to Edessa to cure him. He had had an eruption that had settled in his feet and rendered him lame. Travelers returning to their homes had told him about Jesus and His miracles, of the testimony of John, and the wrath of the Jews at the last Paschal solemnity, all which had excited in him a great longing to be cured by Jesus.

The young man commissioned to bear the king's letter to Jesus was an artist, and he had received commands to bring back Jesus' portrait if He would not come Himself. I saw him vainly trying to reach Jesus. He pressed sometimes here, sometimes there

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through the crowd, both to hear the instruction and to paint Jesus' likeness. Then Jesus bade one of the disciples to make room for the man that was going around people unable to push his way to the front, and He pointed out a platform nearby to which he should be conducted. The disciple brought the envoy forward, and placed him and his attendants where they could see and hear. They had with them gifts of woven stuffs, thin plates of gold, and very beautiful lambs.

The envoy, overjoyed at being able at last to see Jesus, at once produced his drawing materials, rested his tablet on his knee, regarded Jesus with great admiration and attention, and set to work. The tablet before him was white as if made of wax. He began by sketching with a pencil the outlines of Jesus' head and beard. Then it looked as if he spread over his work a layer of wax in which to receive the impression of the sketch. After that he resumed his sketching, touched again and again with his pencil, again took the impression, and so continued, but without ever perfecting his work. As often as he glanced at Jesus, he seemed lost in amazement at the countenance he beheld, and was forced to begin anew. Luke did not paint in exactly this way. He used a brush also. The picture this man was producing appeared to me to be somewhat in relief; one could trace it by the touch.

Jesus continued His discourse a while longer, and then sent the disciple to say to the envoy that he might now approach and deliver his message. The envoy came down from the platform whereon he was sitting, followed by his attendants with the presents and lambs. His doublet was short, almost like those of the Three Kings, and he wore no mantle. The picture at which he had been working was hanging by a strap on his left arm. It was like a shield in the form of a heart. In the right hand he held the king's letter. Casting himself on his knees before Jesus, he

bowed low, as did also his attendants, and said: "Thy slave is the servant of Abgarus, King of Edessa. He is sick. He sends Thee this letter, and prays Thee to accept these gifts from him." Then the slaves approached with the presents. Jesus replied to the envoy that the good intentions of his master were pleasing to Him, and He commanded the disciples to take the gifts and distribute them among the poorest of the assembled crowd. Then He unfolded the letter and read it. I do not remember all that was in it, but only that the king referred to Jesus' power to raise the dead, and begged Him to come and cure him. The part of the letter containing the writing was stiff; the envelope pliable, as if of some kind of stuff, either leather or silk. I saw, too, that it was bound by a string.

When Jesus had read the letter, He turned the other side of the stiff part and, drawing from His robe a coarse pencil out of which He pushed something, He wrote several words in tolerably large characters, and then folded it again. After that He called for some water, bathed His face, pressed the soft stuff in which the letter had been folded to His sacred countenance, and returned it to the envoy. The latter applied it to the picture he had vainly tried to perfect, when behold! The likeness instantly became a facsimile of the original. The artist was filled with delight. He turned the picture, which was hanging by a strap, toward the spectators, cast himself at Jesus' feet, arose, and took leave immediately. But some of his servants remained behind and followed Jesus who, after this instruction, crossed the Jordan to the second place of Baptism which John had abandoned. There these new followers were baptized.

I saw the envoy on his way home passing a night outside a city near which were long stone buildings like brick kilns. Very early the next morning some of the workmen hurried to the spot, because they

had seen there a bright light like a fire. Something remarkable then took place in connection with the picture, and a great crowd of people gathered on the spot. The artist exhibited to them his picture, as well as the cloth with which Jesus had dried His face, and which, too, had received the imprint of His features. Abgarus came some distance through his gardens to meet his envoy. He was indescribably touched at Jesus' letter and the sight of His picture. He immediately amended his life and dismissed the numerous concubines with whom he had sinned.

I saw again that, after the death of Abgarus' son, in the reign of a wicked successor, the portrait of Jesus, which had been publicly exposed, was concealed by a pious Bishop. He placed it in a niche, a burning lamp before it, and walled up the aperture. After a long time, the picture was discovered, and then it was found that the stone that concealed it from sight also bore its imprint.

2. Jesus on the Confines of Sidon and Tyre

Jesus went from Ono with the disciples to the middle place of Baptism, that above Bethabara and opposite Gilgal. There He permitted Andrew, Saturnin, Peter, and James to baptize. Immense crowds were coming and going, rousing in consequence fresh excitement among the Pharisees. They dispatched letters to the Elders of all the synagogues throughout the country, directing them to deliver over Jesus wheresoever He might be found, to take the disciples into custody, to inquire into their teachings, and inflict punishment upon them. But Jesus, accompanied by only a few disciples, left the place of Baptism, and journeyed through Samaria and Galilee on the confines of Tyre. The rest of the disciples separated and returned to their homes. About the same time, Herod ordered his soldiers to bring John to

Callirrhoe, where he kept him confined for about six weeks in a vault of his castle. Then he set him free.

While Jesus, with a few of His disciples, was crossing the valley Esdrelon on His way through Samaria, Bartholomew passed. Returning home to Debbaseth from the baptism of John, he fell in with some of the disciples, and Andrew spoke to him enthusiastically of the Lord. Bartholomew listened with delight and reverence, and Andrew, whose joy it was to add intelligent men to the number of the disciples, went forward to Jesus and spoke to Him of Bartholomew, who was desirous of following Him. Just at this moment, Bartholomew passed. Andrew pointed him out to Jesus who, glancing toward Bartholomew, said to Andrew: "I know him; he will follow Me. I see good in him, and I shall call him in time." Bartholomew dwelt in Debbaseth not far from Ptolomais. He was a writer. I saw that he met Thomas soon after, to whom in turn he spoke of Jesus and whom he inclined in His favor.

Jesus had to endure great privations on this hurried journey. Saturnin, or some other one of the disciples, had charge of a basket of bread. Several times I saw Jesus steeping the hard crust in water, in order to be able to eat it. In Tyre He put up at an inn near the gate on the land side of the city. He had come over a high mountain ridge. Tyre was a very large city. To one approaching from a distant height, it looked as if hanging from a mountain and momentarily in danger of being detached. Jesus did not enter the city. He kept along the wall on the land side where there were not so many people. The wall was very thick. In it was built the inn, and on top of it ran a road. Jesus wore a brownish robe and a white woolen mantle. He went here and there, but only to the houses of the poor built in the wall. Saturnin and one other disciple had come with Jesus to Tyre. Peter, Andrew, James the Less, Thaddeus, Nathanael Chased, and all the disciples that had

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been with Him at the marriage feast of Cana followed. They travelled in separate bands, and met Jesus in the Jewish meeting house, situated in another quarter of Tyre, to which led a broad canal bordered with trees. To this house, with which the school was connected, belonged a large bathing garden, which ran down even to the water that cut off this quarter of the city from the mainland. The bathing garden was surrounded by a wall, inside of which was a quickset hedge of bushes cut in figures. In the middle of the garden was an open portico containing numerous passages and little apartments, and around it was the spacious bathing cistern full of flowing water. There was in the middle of it a pillar with steps and hand supports, by means of which one could descend into the water to any depth. This place was inhabited by aged Jews, who were despised on account of their religion or origin, although they were good, pious men.

It was touching to see Jesus saluting the disciples on their arrival. He passed among them giving His hands first to one, then to another. They were full of respectful confidence, for they regarded Him as an extraordinary, supernatural Being. They were indescribably joyous at seeing Him again. He delivered to them a long instruction, after which they told Him all that had happened to them. They took a meal together consisting of bread, fruit, honey, and fish which the disciples had brought with them.

The disciples, some in Jerusalem, some in Gennabris, were called to account by the Pharisees before large assemblies on the subject of Jesus, His doctrine and designs, and their own intercourse with Him. They were molested in many ways. Once I saw Peter, Andrew, and John with their hands bound, but a slight effort burst their bonds asunder, as if by a miracle. They were then allowed to return to their homes in peace.

Jesus exhorted them to constancy and told them

to begin to free themselves more and more from their avocations, and to spread, as far as they could, His doctrine among the people of their district. He added that He would soon be with them again, and that He would resume His public teaching when He should have rejoined them in Galilee.

After the departure of the disciples, Jesus held in the school of the bathing garden an instruction and exhortation before a numerous assembly of men, women, and children. He spoke of Moses, of the Prophets, and of the near coming of the Messiah. He interpreted to them the meaning of the drought that had fallen upon the country in the time of Elias, the Prophet's prayer for rain, the uprising clouds, and the showers that fell, and He showed how all this was soon to be realized. He spoke also of water and of purification, healed many of the sick, and directed them to receive the baptism of John. He cured many boys who had been brought to Him on beds. He plunged several of them, holding them by the arms, into the water, Saturnin having poured into it from a bottle some other water that Jesus had blessed. The two disciples baptized these children. There were other boys approaching manhood, who went down into the cistern and, holding to the column, plunged themselves under the water, and in this way were baptized. I noticed here several circumstances unlike what I had generally seen on such occasions. Many of the adults had to remain standing at a distance. The ceremony went on until night closed in.

3. Jesus in Sichor Libnath

When Jesus left Tyre, He proceeded alone on His way. He had sent both the disciples with orders to Capharnaum, also to John the Baptist. He went from ten to eleven hours south of Tyre to the city Sichor Libnath, through which He had already passed on His journey hither. The Waters of Merom, with the

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two cities Adama and Seleucia, lay to the east on His left. Sichor Libnath, called also Amichores, or "City built upon the Waters," was a couple of hours inland from Ptolomais on a small, muddy lake, one side of which was rendered inaccessible by high mountains. From this lake arose the little, sandy stream Belus, which empties into the sea near Ptolomais. The city was so large that I cannot conceive why so little is known of it. The Jewish city Misael was not far off. This is the country that Solomon bestowed upon King Hiram. Sichor was free, though with some little dependence on Tyre. There was much cattle raising going on in these parts. I saw numbers of large sheep with fine wool. They could swim over the water. Beautiful woolen goods were woven here and dyed in Tyre. I saw no tilling of fields, but only the cultivation of orchards. There grew in the water a kind of grain with very large stalks. Bread was made of the grain. I think they were not obliged to sow seed for this plant, it sprang up wild. A road led from Sichor to Syria and Arabia, but there was no highway to Galilee. Jesus had come to Tyre by an indirect route.

There were two great bridges outside of Sichor: the one, high and long to enable the inhabitants to cross when the whole country was inundated; the other lower, affording a convenient passage under the arches formed by the upper one. The houses were built high and so constructed that, when the city was submerged, the people could take refuge on the roofs under tents. Most of the inhabitants were heathens. I saw little flags waving from several buildings with pointed towers, which I took for pagan temples. I was astonished to see here so many Jews, although held in contempt by their neighbors, occupying handsome houses. I think they were exiles.

The house in which Jesus put up was outside the city and on the side by which He had come. He had, however, to cross water to reach it. There was a synagogue nearby. It seemed as if Jesus, on His journey

to Tyre, had announced His return by this route, for the people of the house at which He stopped appeared to be expecting Him. They came out to meet Him and received Him with marks of reverence. They were Jews, the father an aged man, and the family large. They occupied a very beautiful house which, like a palace, had many wings, and smaller buildings around it. Through respect for Jesus, the master of the family conducted Him not into his own house, but into one of the neighboring dwellings, where he washed His feet and showed Him hospitality.

I saw a great procession of all kinds of laboring people, men, women, and lads, a mixed crowd of heathens, some brown, some black (very likely slaves of this man) coming from their work. They filed into a large open place and took their food. They had with them all kinds of shovels and carts, and carried on their shoulders little, light boats like troughs. These last were provided with a seat and rudder, and contained fishing tackle. These laborers were employed in building and repairing bridges and banks. They received food in earthen vessels, also vegetables and birds; the flesh of the latter some of them ate raw. Jesus had them brought before Him. He spoke to them kindly, and they were delighted to see such a Man.

Two old Jews came to Jesus with some rolls of the Scriptures. They took a repast with Him, and He explained to them many things that they were very desirous to know. They were instructors of youth.

The rich Jew and master of the house at which Jesus stopped was named Simeon, and was from the region of Samaria. Either he or his forefathers had interested themselves in the temple on Mount Garizim, and had associated with the Samaritans, and were on that account driven from their country. They had settled here.

Jesus taught a whole day at the house of His host in an open court surrounded by columns, over which

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an awning was stretched. The master of the house came and went. There were gathered in the court very many Jews, men and women of all ages. I did not see Jesus performing any cures; indeed, there were no sick nor cripples. The people here were lank and lean, but very tall. Jesus gave an instruction on Baptism, and promised to send some of His disciples hither to baptize. Accompanied by the master of the house, He went out on the road by which the slaves had returned from their work. He spoke to them, encouraged them, and explained to them a parable. There were many good people, who were very much touched. They again received food and wages. It reminded me of the parable that speaks of the lord of the vineyard paying the day laborers. The slaves dwelt in a row of huts about a quarter of an hour from Simeon's. It was some kind of serfdom that they were discharging by their labor for Simeon.

On one of the following days, after Jesus had been preaching from early morn and the Jews had gone away, about twenty pagans came to Him. For several days they had been asking to be allowed to do so. Simeon's was about half an hour from the city, and the heathens dared not approach beyond a certain tower or arch. But Simeon himself brought these newcomers to Jesus, whom they saluted reverently and begged Him to instruct them. He spoke for a long time with them in a hall, so long indeed that the lamps were lighted before He finished. He consoled them, told them in a parable of the holy Three Kings, and said that light would one day shine upon the heathens.

When the two disciples whom Jesus had sent to Capharnaum returned to Him at Sichor, they told Him that the four disciples whom He had summoned were coming. Jesus went a journey of from three to four hours over a mountain to meet them, and came up with them at an inn on Galilean territory. There were, besides those that He had called, seven others

and among them John. Some women also had come with them, of whom I recognized Mary Marcus of Jerusalem and the maternal aunt of the bridegroom Nathanael. Those called were Peter, Andrew, James the Less, and Nathanael Chased. Although it was already dark, Jesus walked with the four and the two other disciples back to Sichor, but the seven that had not been called returned to Galilee. It was an exceedingly delightful night—the sky was clear and a delicious fragrance embalmed the air. They walked sometimes all together, sometimes before or after Jesus, who then went on alone. Once they rested in the midst of a very fertile region under trees laden with fruit, and in the neighborhood of green meadows and running brooks. As they started again, there rose up from the meadow a flock of birds and accompanied them on their way. They were almost as large as hens, had red beaks and long pointed wings like those with which angels are painted, and as they flew, they kept up the funniest twittering. The birds followed them even into the city, and there lighted among the reeds in the water. They could run on the water like waterfowl. It was a touching sight—the beautiful night, Jesus pausing from time to time to pray or to teach, and the birds settling around the little party of travelers. Thus did they climb the mountain and descend on the other side. Simeon came forward to meet them, washed the feet of all, presented them a cup to drink and a morsel to eat in the vestibule, and then conducted them into his house. The birds, or waterfowl, belonged to Simeon; they flew around like pigeons. Jesus taught here during the whole day, and in the evening they celebrated the Sabbath in Simeon's house, which was very high. Besides Jesus and the disciples, there were present about twenty Jews. The synagogue was in a subterranean vault, and arranged in perfect order. A flight of steps led down to it. A leader sang and read in the synagogue, after which Jesus delivered a discourse.

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The disciples slept in the same house with Jesus.

Their sleep was only a few hours long, for the gray dawn found them again on their way. They journeyed through crooked mountain passes to a little Jewish city in the land of Chabul, where dwelt some other Jewish exiles who had frequently implored to be allowed to return to their country, but the Pharisees would not permit it. Long had they sighed for a visit from Jesus, though they deemed themselves unworthy of it, and for that reason had refrained from sending for Him. But now Jesus went of His own accord. The winding mountainous roads made it a journey of from five to six hours.

When they neared the little Jewish city, two of the disciples went on ahead to notify the Ruler of the synagogue of Jesus' coming. Although it was the Sabbath, Jesus had undertaken this journey, for here in the country, when necessity intervened, He did not strictly observe this law. He went to the Rulers of the synagogue, who received Him with great humility. They washed His feet, also those of the disciples, and offered them a luncheon. Then Jesus had Himself taken around to all the sick, about twenty of whom He cured. Among them were people quite deformed and lame, women afflicted with a flux of blood, others blind, dropsical, and leprous, also many children.

As He went along the street, several possessed cried out after Him and He freed them from the evil spirit. Order and silence reigned throughout the city. The disciples helped their Master. Some assisted the cured to rise, some instructed the crowd that followed Jesus and gathered around the doors of the houses into which He had entered. Before curing some of the sick, Jesus exhorted them to faith and amendment of life; others who already believed, He cured at once. Raising His eyes to Heaven, He prayed over them; some He touched, over others He passed His hand. I saw, too, that He blessed water and sprinkled the people with it, directing the disciples to do

the same to the house. In one of the houses He and the disciples accepted a little wine and a morsel of bread. Many of the cured, rising up, cast themselves at His feet, and then followed Him joyously, as we here follow the Blessed Sacrament, though always reverently and at a distance. But to others again, Jesus gave a command to remain in their homes.

He directed some of the cured to bathe in the water that He had blessed; these were the children and the leprous. Jesus went to a well near the synagogue and blessed it, casting in at the same time salt that He had previously blessed. This well was very deep; a flight of steps led down to it. He taught on this occasion of Eliseus, who with salt had rectified the water near Jericho; then He explained the signification of salt. He furthermore commanded that the people, when sick, should use the water of the well for bathing purposes. He always blessed in the form of a cross. While He was thus engaged, the disciples held His mantle, which He sometimes laid off, and handed Him the salt that He threw into the water. He performed all these ceremonies with great gravity and recollection.

During this vision, I saw interiorly that a similar power to heal is given to priests. Some of the sick were brought to Jesus on beds, and He cured them. He delivered a discourse in the synagogue, but He took no repast, for the whole day was spent in teaching and healing. On the evening after the Sabbath, He left the place with His disciples. On taking leave of the inhabitants, who were distressed to see Him go, He ordered them not to follow Him, and they obeyed humbly. He had blessed and purified the water for them, because it was bad and full of snakes and animals with thick heads and long tails. About two hours from this place Jesus and His disciples put up at a large inn among the mountains where they ate and slept. On their journey to the Jewish city, they had passed this inn at some distance.

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The next day, crowds of people bringing their sick gathered in the mountain inn, for they knew that Jesus was come. They were people that lived in huts and caves on opposite sides of the mountain. On the west side, toward Tyre, dwelt the heathens, who also had come; and on the east side, poor Jews. Jesus gave an instruction in which He spoke of purification, of ablutions, and of penance, and cured about thirty persons.

The heathens remained at a distance, and Jesus did not teach them until the others had retired. He addressed to them a consoling instruction that lasted till after midday. These poor people had little gardens and plantations around their caves. Their principal nourishment was sheep's milk, which they made into cheese and ate like bread. The fruits of their gardens, as also those that they gathered growing wild, they carried around the country for sale. Many of them likewise furnished the dwellers, in the little city where Jesus had on the preceding day blessed the water, with good water which they carried thither in leathern bottles. Some other places were provided by them in like manner. There were many lepers among these people, for whom Jesus blessed water in which they might bathe.

Toward evening Jesus returned to Sichor Libnath, where he again taught and announced that on the following day He would baptize. In the court of the large mansion belonging to Simeon, there was a round, shallow basin from which the water overflowed into a surrounding trench. Here, too, the water was not good; it had a bad taste. Jesus blessed it, casting into it at the same time salt in lumps like stones. In this region there was a whole mountain formed of salt.

In that basin, which had previously been drained and cleansed, the Baptism of about thirty persons took place. The master of the house with all the males of his household, some other Jews of the place, many of the heathens that had lately been with Jesus,

and some of the slaves from the huts, were baptized. These last Jesus had on several different occasions instructed when returned from their work. The pagans were the last to be baptized. They had to prepare themselves for the ceremony by certain purifications. Jesus poured from a flask into the baptismal basin some of the Jordan water, which the disciples always carried with them, and then He blessed it. The trench around the basin was filled high enough for the neophytes to stand in it up to the knees in water.

Before administering Baptism, Jesus prepared the aspirants by a long instruction. These latter wore long, gray mantles with hoods over the head, something like the mantles worn in prayer. When about to step into the trench around the basin, they laid aside the mantle. Their loins were covered, as also the back and breast, while from the shoulders fell a little open mantle like a scapular. A disciple laid one hand upon the shoulder of the neophyte, the other upon his head. The baptizer, in the name of the Most High, poured over his head several times from a flat shell water dipped from the basin. First Andrew baptized, then Peter, who was afterward relieved by Saturnin. The heathens were baptized last. The ceremony, including the preparations, continued until near evening.¹

When the people had retired, Jesus and the disciples left the place separately. They met again on the road and went eastward toward Adama on Lake Merom, resting by night in the beautiful high grass under the trees.

4. Jesus in Adama. Miraculous Conversion of an Obstinate Jew

Although Adama did not appear very distant, still Jesus and the disciples had to journey some hours

1. Upon the signification of pagan baptism, see p. 335.

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up a river before reaching a crossing place. There was no ferryman, but only a raft of beams, something like a gridiron, which lay on the shore for the accommodation of travelers. Toward noon the little troop reached Adama, which was hemmed in on all sides by water. On the eastern side of the city lay Lake Merom. The city was surrounded by a stream, which was at five different points crossed by bridges. At the bathing gardens, the stream again united with the lake. The steep shores of the low lake were covered with thick reeds and undergrowth, and its waters were muddy except in the middle where those of the Jordan flowed. The country around was infested by wild beasts.

As Jesus, with the disciples, approached the bathing garden near the city, several distinguished men of the place came forward to meet Him. They had been awaiting His coming in the garden. They conducted Him into the city and to a large open square, in the center of which stood the governor's palace. It had a spacious forecourt, on both sides of which and in the rear ran rows of low buildings. The court was cut off from the street by a railing of shining metal made into various colored plates. Here they washed the feet both of Jesus and the disciples, brushed and shook their mantles, and presented them with a luncheon of small fruits and herbs. It was an old custom of the people of Adama to conduct all that visited their city to this castle, where they interrogated them. If they were pleased with them, they treated them hospitably in the hope of attracting blessings upon themselves; but if they were not favorably impressed by their guests, they did not hesitate to cast them into prison. Adama, with about twenty little districts, belonged to a province under the jurisdiction of one of the Herods. The inhabitants of the city were Samaritan Jews who, in consequence of their schism, had embraced sundry perverse notions. Still, there was no idolatry practiced among them, and heathens living

here had to carry on their idol worship in secret. After that, Jesus was conducted by the men that had received Him outside the city to the synagogue, a building of three stories. There He found a great part of the Jews assembled, the women in the background. First they prayed and chanted canticles to God, that to His honor they might understand all that Jesus was about to say to them. Then Jesus began His discourse. He spoke of the Divine Promises, of their mutual dependence and their realization, and of grace which, He said, was never allowed to go to waste. If he to whom, on account of the merit of his ancestors, some grace was given, would not receive it, it was passed on to the next most deserving. He told them also of a good action performed by their ancestors in this city so long before that it was to them almost unknown, but the happy results of which they were still experiencing. Their forefathers had once harbored some strangers and exiles.

Jesus and the disciples put up at a large inn near the gate by which they had entered the city.

In the neighborhood of the bathing garden outside, though more to the south, was a place for teaching. It consisted of a green hill in the center of a large, open space in which were trees planted in rows five deep, whose dense shade afforded protection from the sun. On the hill and overshadowed by a tree, was a teacher's chair beautifully hewn out of stone. It was a very delightful place and was known as the "Place of Grace," because the people believed that here a great favor had once upon a time been accorded them. To the north of the city was another place of which there was a popular saying expressive of some great calamity that had come upon them.

The disciples went into the houses throughout the city, inviting the people to the "Place of Grace," where Jesus was about to deliver a great discourse. On the evening before, a banquet was given in the public hall of the Governor's court. About fifty citizens were

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present and five tables were spread. Jesus was at that of the most distinguished, and the disciples were scattered among the guests at the other tables. I think Jesus and the disciples also contributed something to the entertainment. Plants like little trees in pots adorned the table, Jesus taught during the meal, going from table to table and speaking to all the guests. When the tables were cleared of all but their ornamental foliage, and grace said, all present ranged in a half-circle before Jesus, who delivered an instruction and invited them to come next morning to the "Place of Grace," where He would discourse to them more at length.

Next day toward nine in the morning, Jesus set out with the disciples for the place of instruction, where over one hundred distinguished men were gathered under the shade of the trees. In the outer circle were some women also. On the way thither, Jesus and the disciples arrived at the palace of the Governor who, in magnificent robes and attended by his officers, was just about setting out for the same place. But Jesus commanded him not to go in such array, but to make his appearance like the other men in a long mantle and penitential garb. The mantle was of dyed wool. They wore also a scapular of one piece in the back but open on the breast, the two held in place over the shoulders by a narrow strap. The two pieces, front and back, were black with the names of the seven capital sins wrought into them in different colors. The women were veiled. When Jesus stepped up on the teacher's chair, the people bowed reverently. The Governor and the most distinguished men of the city stood close to the chair.

The disciples, standing in the outer circles, had each around him a group of men and women receiving instructions. Jesus first raised His eyes to Heaven and prayed aloud to His Father, from whom all graces flow, that His teaching might fall upon hearts repentant and sincere. He directed the people to repeat

Jesus is Contradicted

His words after Him, which they did. His discourse lasted without interruption from nine in the morning till about four in the afternoon. Once only there was a pause, during which they brought Him a little

refreshment, a glass of wine and a morsel of bread. The listeners came and went, according as their business in the city demanded. Jesus taught of penance and Baptism, of which He here spoke principally as of a spiritual purification and cleansing. No women were baptized before Pentecost, though among the children admitted to Baptism were little girls of from five to eight years old, but no grown girls. The mysterious signification connected with this, I no longer remember. Jesus spoke also of Moses, of the broken tables of the Law, of the golden calf, and of the thunder and lightning on Sinai.

When he had made an end of speaking and the instruction was quite finished, many of the people including the Governor having returned to the city, a tall, prepossessing old Jew with a long beard stepped boldly up to the teacher's chair and thus addressed Jesus: "Allow me now to speak with Thee. Thou hast enumerated twenty-three truths when, in reality, there are twenty-four," and he proceeded to name them one after another and to argue with Jesus on the point. But Jesus replied: "Desiring thy conversion, I have suffered thee here. I might have sent thee away before the whole crowd, since thou didst come hither uninvited. Thou sayest that there are twenty-four truths, and that I have taught only twenty-three. But thou hast already added three to my number, for I taught twenty only." And then Jesus counted up twenty truths according to the letters of the Hebrew alphabet, although it was by the same manner of reckoning that His opponent had proved that there were twenty-four. He then descanted upon the sin and punishment of those that add something to the truth. But the old Jew would by no means acknowledge his error, and he was supported by some

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present who were glad to hear Jesus contradicted. But Jesus said to him: "Thou hast a beautiful garden. Bring Me some of the best and soundest of its fruits. They will rot away as a sign that thou art in the wrong! Thou hast an erect, robust body. Thou shalt grow crooked if thou art wrong, that thou mayest see how the noblest gifts are ruined and deformed as soon as additions are made to the truth! But if thou canst show forth some such prodigy, we shall admit that there are twenty-four truths."

Thereupon the old Jew hurried with his associates to the garden but a short way off. In it was to be found all that was rare and costly in the shape of fruits, plants, and flowers. All kinds of choice animals and birds were there in cages, and in the center was a large basin in which were kept rare fish for the delight of the beholder. The old man, with the help of his friends, quickly gathered the most magnificent fruits, yellow apples, and bunches of ripe grapes, which they put into two little baskets; the small fruits they put into a cut-glass dish that looked as if made of threads of colored glass intersecting one another. Besides that, he took with him in latticed baskets various birds and rare animals of the size of a hare, or a little kitten.

All this time Jesus continued to speak of the evil of obstinacy and of the ruinous consequences attendant upon arbitrary additions to the truth.

When now the old Jew and his companions placed around Jesus' chair the rare flowers and animals in the baskets and cages, intense excitement prevailed in the crowd. But when he proudly and obstinately maintained his first assertion, the words of Jesus were fulfilled in all that he had brought. The fruit began to stir and from all sides broke forth horrible maggots and worms that soon devoured it, so that of a magnificent apple, nothing more could be seen than a tiny piece of peel on the head of a squirming maggot. The beautiful birds and other rare animals

began to grow faint and exude matter from which were formed worms that turned and gnawed their flesh, now become red and raw. The sight was so disgusting that the crowd, which had pressed forward through curiosity, began to turn away with expressions of horror, and this all the more as the old Jew, turning pale and perfectly yellow, became shrunken on one side.

At this miracle the people set up a frightful noise and clamor, and the old Jew bewailing himself acknowledged his error and implored Jesus for mercy. There was so great a tumult that the Governor of the city, who had returned home, had to be called to quell the disturbance. As for the old Jew, he loudly proclaimed his fault and confessed that he had indeed tampered with the truth.

In consideration of the man's vehement sorrow and his entreaties to all present to pray for him that he might be cured, Jesus blessed the fruits and animals that had been brought to Him. All were immediately restored to their first state, including the man himself, who cast himself in tears at Jesus' feet, giving thanks.

He was so truly converted that he became one of the most faithful of Jesus' followers and the instrument of many other conversions. In a spirit of penance, he shared with the poor a great part of the magnificent fruits of his garden. This miracle made a deep impression upon all that had now returned from the city, whither they had gone to take something to eat. And indeed such a miracle was necessary here; for these people, as is often the case among nations of mixed origin, were obstinate in maintaining opinions that had been proved to them to be erroneous. They sprang from Samaritans who had entered into mixed marriages with heathens, and who had, in consequence, been banished from Samaria. They were fasting today not on account of the destruction of the Temple of Jerusalem, but on

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account of their own expulsion from Samaria. They, indeed, acknowledged and lamented their having fallen into error, but at the same time they cared not to abandon it.

They had given Jesus an extraordinarily gracious reception, because many signs contained in an old tradition received by them from the heathens had been fulfilled, and in accordance with the same, they were now expecting some great favor from God to befall them.

This promise had been made at the place afterward named the "Place of Grace." I know only this, that these heathens had once in great affliction prayed on that spot with hands raised to Heaven, and that it had been foretold to them that when new streams should flow into the lake and another into the bathing spring, when the city should have extended as far as the spring, then should the favor be received. And now all these signs had been fulfilled. There flowed at this time, I think, five new streams either all into the lake, or some into it and some into the Jordan nearby. Another sign was fulfilled in the taking place of some change in an arm of the Jordan, and a new stream of good water had begun to flow into the well at the "Place of Grace."

It was at this place that Jesus was about to baptize and it was, very probably, to this that all the prophecies concerning the water referred. The water here, too, was bad. The city had also extended entirely on this side. The northern side lay low and black, full of exhalations arising from its marshes; only some poor heathen outcasts dwelt there in little huts. But toward the southeast of the city were many new houses, gardens, and buildings all the way to the "Place of Grace." The place was low and the country around level. By a change in the river banks and the sudden elevation of a mountain, an arm of the Jordan had bent its course westwardly as far as the garden, where it united with a little stream, and

then flowed back into its bed. This bend covered a considerable area. The waters of the Jordan flowing hither constituted one of the aforementioned signs.

As Jesus on the following day was again teaching in the synagogue, in the center of which stood a magnificent chest containing the rolls of the Law, the Jews entered barefoot. Ablutions were prohibited on that day, therefore after the instruction of the preceding eve, they had washed and bathed. Above the clothes of the day before, they wore in the synagogue a long, black mantle with a hood and train. It was open at the sides and fastened with cords. On the right arm hung two rough, black maniples, and on the left arm one. They prayed and chanted in a mournful tone, enveloped themselves for awhile in sacks, open in front, and prostrated face downward in the galleries around the synagogue. The women practiced similar penances in their homes.

The fires had been covered the day before. Not till evening did I see any meal taken, and then it was at an uncovered table in the inn where Jesus ate with His disciples alone. The others took theirs in the large hall of the court. The meal consisted entirely of cold viands brought from the Governor's house. Jesus spoke words of instruction on the subject of eating. Many people, among them the lame and crippled, came in turn to the table upon which were some shallow dishes filled with ashes. The old Jew who had been converted gave many of the best of his magnificent fruits to the poor.

On the next day also, the Sabbath, Jesus again taught in the synagogue and after the instruction walked with His disciples and about ten Jews to the mountain north of the city. The country in that direction was wild and savage. The little party tarried awhile under the trees in front of a house and partook of some food and drink offered them by its inmates.

Jesus gave His companions all kinds of rules for

their direction for, as He said, He would soon leave them to return but once again. Among other things, He exhorted them not to make so many motions when at prayer, a custom here carried to excess; and above all, not to be so severe toward sinners and heathens, to be more lenient to them. Thereupon He related the parable of the unjust steward, proposing it to them in the form of an enigma. They wondered at it, and He asked them why the conduct of the steward should be praised. It appeared to me that Jesus symbolized the synagogue by the unjust steward and the other debtors by the heathens and the various sects. The synagogue should reduce the debt of the sects and heathens while she is furnished with power and grace; viz., while she undeservedly and unjustly possesses opulence in order that, when she is herself about to be ejected, she may flee to the mediation of the kindly treated debtors.

5. The Parable of the Unjust Steward

Even as a child, I saw this and the other parables passing like living scenes before my eyes, and I used to think that, here and there, I recognized occasional figures from them in the life around me. And so it happened also with this steward whom I have always seen as a hunchback with a reddish beard, a receiver of revenues. I used to see him running very briskly and rapidly among the under-tenants, making them sign their contracts with a pen. I saw the unjust steward living in a tent castle, in the desert of Arabia, not far from the place where the Children of Israel murmured. His lord, who dwelt far away across Mount Libanus, owned here on the frontiers of Palestine a corn and olive plantation. On either side of the field lived two peasants to whom it was rented. The steward was a diminutive, humpbacked fellow, very cunning and full of expedients. He thought: "The lord will not come yet awhile," and so he feasted

freely and let things go as they would. The two peasants were pretty much of the same stamp, and spent their time in carousing. All on a sudden, I saw the lord coming. Far over a high mountain range, I saw a magnificent city and palace from which a most beautiful road led straight to the plantation. Then I saw the king and his whole court coming down with a great caravan of camels and little, low chariots drawn by asses. I saw all this very much as I see paths coming down from the heavenly Jerusalem. The king was a heavenly king who owned a wheat and olive field on this earth. But he came in the manner of the patriarchal kings, attended by a great retinue. I saw him coming down from on high, for that little fellow, the steward, had been accused to him of dissipating his revenues.

The lord's debtors were two persons in long coats buttoned all the way down. The steward wore a little cap. The castle of the latter was nearer the desert than the wheat and olive plantation, on either side of which the peasants lived. That was more toward the land of Canaan, and formed a triangle with the castle. And now came the lord down over the cornfield. The two debtors had squandered the fruits of the field with the steward, although toward their dependents they were hard and exacting. They were two bad parish priests, and the steward a bishop far from good; or again, it was like a worldling putting his affairs in order. The steward, having espied the coming of his lord while yet he was a long way off, fell into the greatest anxiety. He prepared a grand feast, and became very active and servile. When the lord arrived, he thus addressed the steward: "Why, what is this that I hear of thee, that thou dost squander my property! Render an account, for thou shalt no longer be my steward!" Then I saw the steward hurriedly summoning the two peasants. They presented themselves carrying rolls, which they opened. He questioned them as to the amount of

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their indebtedness, for of that he was utterly ignorant, and they showed it to him. With the crooked reed that he held in his hand, he made them quickly change the sum to a lesser amount, for he thought: "When I shall be discharged, I shall find shelter with them and have whereon to live, for I cannot work."

I saw now the peasants sending their servants to the lord with camels and asses laden with sacks of corn and baskets of olives. They that had charge of the olives carried money also, little metal bars done up in packages, larger or smaller according to their sum, and fastened together with rings. But the lord, glancing at the packages, saw by what he had before received that these were far too small, and from the false account rendered, he understood the design of the steward. Turning to his courtiers, he said with a laugh: "See, the man is shrewd and cunning. He intends to make friends of those under him. The children of the world are wiser in their doings than the children of light, who rarely do for good what the former do for evil, who rarely take as much trouble for a reward as this man has done for punishment." Then I saw that the hunchbacked knave was discharged from his office and banished into the desert. The soil there was metallic (yellow, hard, unfruitful ferruginous sand, ocher), its only vegetation the alder tree. He was at first quite confounded and troubled, but I saw that he afterward set to work to chop wood and to build. The two peasants also were sent away, though to them somewhat better places amidst the sand of the desert were allotted. But the poor under servants, formerly the victims of cruel extortion, were now entrusted with the care of the field.

6. Jesus and the Disciples Invited to Teach and Baptize in Seleucia

Jesus and the disciples separated and went in different directions throughout the whole city of Adama.

Jesus took the central portions for Himself, while the disciples went to the most distant quarters even as far as the homes of the heathens. They stopped at almost every house inviting the people, who were already prepared, to go on the following day to the Baptism, and on the day after to the great instruction that Jesus was to deliver in a larger grassy enclosure, on the other side of the lake near Seleucia. The invitations were accompanied by words of instruction. The disciples were thus occupied until dusk, when they left the city and proceeded along the western side of the lake to where some fishing vessels were lying. They went on board, and instructed the fishermen who were fishing by torchlight on the broad side of the lake below the spot where the Jordan flowed into it. The glare of the torches allured the fish, which were then taken with hooks and darts. The disciples told the fishermen to bring their fish over to the green square near Seleucia, where the instruction was to be held, and they should be well rewarded. The green square, of which they made mention, was a kind of zoological garden surrounded by a wall and a hedge. Wild animals taken alive were confined there, consequently it was provided with all kinds of dens and cages for that purpose. The place belonged to Adama and was about one hour and a half from Seleucia.

When morning dawned, Jesus joined the disciples, and they went back to the city together by a roundabout way on which were several huts. Invitations and instructions were given at these huts as at the other houses. Arrived at the city, Jesus and the disciples went to the residence of the Governor, which stood in an open square, and there took some refreshment. The repast consisted of little rolls joined in pairs, and small fish with upright heads. These last were served in a many-colored, shining glass dish formed like a ship. Jesus laid one of the fishes on a roll before each of the disciples. All around the edge

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of the table were cavities hollowed out like plates, and into them the portions were put.

After the repast, Jesus gave an instruction in the hall opening on the court in presence of the Governor and his household, all of whom were to be baptized. After that He went to the place of instruction outside the city where He found many already waiting for Him, and there, too, He taught in preparation for Baptism. The people in bands came and went by turns, proceeding from this place to the synagogue where they prayed, sprinkled their head with ashes, and did penance. They repaired afterward to the bathing garden near the "Place of Grace," where two by two they performed their ablutions in a bathhouse separated from each other by a curtain.

When the last band had left the place of instruction, Jesus and His disciples followed. The baptismal well was that into which the water from the arm of the Jordan flowed. The basin here, as in other places, was surrounded by a canal so broad as to afford a passage for two, and from it five conduits connected with the basin. These conduits could be opened or closed at pleasure, and at the side of each ran a path over the little canal. In the center of the basin rose a stake which, by a crosspiece that reached to the bank, could be made to open and close the basin.

This reservoir with its five canals had not been especially constructed for the Baptism. The number five was a frequent recurrence in Palestine, and the five aqueducts leading to the Pool of Bethsaida, to John's fountain in the desert, to the baptismal well of Jesus, bore reference no doubt to the five Sacred Wounds, or to some other mystery of religion.

Jesus here gave instructions as an immediate preparation for Baptism. The neophytes were clothed in long mantles which they laid aside at the moment of stepping into the canal, retaining only the covering for the loins and the little scapular on the breast. Water from the basin had been let into the

canal. On the pathways over it stood the baptizers and the sponsors. The water was thrice poured from a shallow dish over the head in the name of Jehovah and Him whom He had sent. Four disciples baptized at the same time, two others imposing hands as sponsors. This ceremony, with the instructions of Jesus in preparation for it, lasted until evening. Many of the aspirants to Baptism were not admitted to its reception.

At daybreak next morning, the disciples embarked for Seleucia and the appointed place nearby. The lake at some distance from Adama took the figure of a violin, narrowing off to about fifteen minutes in breadth. Seleucia, a city of only moderate importance, was, however, a well-fortified place, being surrounded by two walls and an intervening rampart. On the northern side, especially, it was so steep as to be wholly inaccessible; in that quarter the pagan soldiers dwelt. The women lived to themselves in a separate part of the city in long rows of buildings, each occupying a private apartment. The few Jews here residing were very greatly oppressed. They lived in miserable holes in the walls, and had to perform the lowest and most painful labors on the canals and marshes.

I saw no synagogue here but only a round temple, which stood on a circle of pillars upon which were enormous figures in the attitude of supporting the building. In the center was an immense column, in which were the steps that led up into the edifice. Underneath were subterranean vaults, wherein the urns containing the ashes of the dead were deposited. Nearby was a somber-looking place in which they were accustomed to consume the bodies of their dead. In the temple were idols of serpents with human faces, human figures surmounted by dogs' heads, and one holding the moon and a fish.

The soil around these parts was not very productive, though the inhabitants were remarkably

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industrious. They made all kinds of cordage for the harness of horses as well as various kinds of armor, everything necessary for military equipments.

The disciples went around in Seleucia inviting the people to the instruction and to partake of the repast prepared at the appointed place. Meanwhile, Jesus went for the same purpose through the pagan quarters at Adama. Then the disciples repaired to the grassy enclosure of the zoological garden, which was beautifully sodded and filled with flowers and bushes, and there, with the fishermen who kept their fish in a cistern, prepared the meal. The tables were broad beams about two feet wide, that had been drawn up out of the lake. Back of the garden were furnaces in which the fish were roasted. It appeared as if meals were often prepared here, for in the caves around were kept a number of flat stone plates, which looked as if formed by nature, and upon which the viands were served up. There were at this repast bread, fish, herbs, and fruit.

When all had been prepared and about a hundred of the pagan men were assembled, Jesus came over the lake. He was followed by about twelve Jews, the Governor, and several heathens from Adama. He taught on a hill. The Governor and the other Jews took part in the management of the repast, and served at table with the disciples. Jesus taught of man's twofold composition, body and soul, and of the nourishment of both the one and the other. The people were free either to listen to His instruction or to partake of the meal. Jesus granted that permission to try them. Some went straight to the table and others soon followed, so that about a third only remained to hear. Jesus taught of the vocation of the heathens and told about the Three Kings, whose history was not unknown to these people.

When the meal and instruction were over, Jesus went toward evening with the disciples and Jews to Seleucia, an hour and a half to the south and at

some distance from the lake. The people had already returned thither. Here Jesus and His party were received by the most distinguished men of the city, and a luncheon was served for their refreshment. After that they were conducted into the city and Jesus saluted and instructed the heathen women, who had assembled in a square not far from the gate in order to see Him. They were clothed as Jewesses, though not so modestly veiled. Like most of the people of this region, they were not tall, but stout and robust.

Jesus entered a large public hall wherein a banquet had been prepared in His honor. There was a great deal of feasting going on in these parts. Jesus, the disciples, and the Jews sat by themselves at one of the tables. At first, the Jews were unwilling to partake of the entertainment. But Jesus told them that what entered the mouth did not sully the man, and added that they who would not eat with Him, would not follow His doctrine. He taught unweariedly during the whole of the entertainment.

The heathens used tables higher than those of the Jews and also small single ones. They sat cross-legged on cushions, like the people in the land of the Three Kings. The viands consisted of fish, herbs, honey, fruit, also flesh meat roasted brown.

Jesus so impressed them by His teaching that they were very much grieved when He had to leave. They begged Him so earnestly to remain with them that He allowed Andrew and Nathanael to do so. The heathens were very curious when there was question of novelty. It was already dusk when He left them.

The houses in which the women dwelt faced on a broad street, though their rear was built in the wall or the rampart of the fortification. Some of them were very beautiful, separated at intervals by gardens and squares in which the women carried on their domestic affairs and did their washing. Jesus addressed them in their usual meeting place.

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In Seleucia, also, Jesus spoke of the Baptism as of a purification; and when they wished to detain Him longer, He told them that they were at present incapable of understanding more.

From Seleucia Jesus returned to Adama. In the synagogue a feast of thanksgiving was celebrated by the newly baptized who occupied the places of honor and chanted canticles of praise. Numbers of others were baptized when Andrew and Nathanael returned from Seleucia. The converted Jew exhibited naught but humility and a desire to render assistance to Jesus, delighted to act as servant and messenger on all occasions.

A great number of sick had been unable to attend Jesus' instructions and the Baptism; consequently, with Saturnin and the disciple who was related to Him, He went to hunt them up in their homes. The other disciples started for the cities Azor, Cades, Berotha, and Thisbe, all from two to three hours north of Adama, in order to invite the inhabitants to the instruction which Jesus was going to deliver on a gently rising mountain on the road from Cades to Berotha. On the top of that mountain, which was covered with vegetation, and in an open space surrounded by a wall stood a chair used from remote times for teaching. In some places the disciples went to the chief magistrates and called upon them to invite the people to the instruction that the Prophet from Galilee would deliver on the mountain the day after the Sabbath, while in others, they themselves went to the houses and invited the occupants to the instruction.

Meanwhile, Jesus was going around in Adama among the rich and the poor, Jews and heathens, healing the dropsical, the lame, the blind, and those afflicted with a bloody flux. I was especially surprised at the sight of ten possessed men and women, all of them pure Jews. I never saw so many possessed among the heathens. Some of these ten were

of distinguished families. They were confined in grated chambers in their own houses, either in the house or the forecourt. As Jesus was coming toward them, they began crying and raging in a frightful manner, but on a nearer approach, they became quiet and stared at Him perplexedly. I saw Him, by His glance alone, driving all the devils from them. They left them under a visible form, a vapor which afterward assumed the shadow of an abominable human figure, and then disappeared. The bystanders were amazed at the sight; the former possessed turned pale and sank down unconscious. Jesus addressed some words to them, took them by the hand, and commanded them to rise. Then, as if coming out of a dream, they sank on their knees giving thanks, and rose up changed men. Jesus then exhorted them and mentioned the faults they should correct.

When the disciples returned to Adama, they took a meal with Jesus at the chief magistrate's. They had purchased fish and bread at the places they had visited, and ordered them to be delivered at the mount of instruction. The food was intended for the audience. Jesus received presents from many people and various places. I saw little bars of gold that looked like twigs. These gifts were devoted to the purchase of food for the multitude. Jesus had not broken His fast since the last meal taken at Seleucia.

On the Sabbath He taught in the synagogue of Adama. There was here also a party formed against Jesus. They sent two Pharisees to where John was teaching in order to hear what he had to say about Jesus, and thence to Bethabara and Capharnaum to inform some of their friends that He was now going around among them baptizing and making disciples. When these messengers returned, they spoke against Jesus and spread the calumnies they had heard, but their efforts gained no adherents to their own party.

Once the magistrates of Adama interrogated Jesus as to what He thought of the Essenians. They wanted

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to tempt Him, because they pretended to have remarked in His sentiments some similarity to those of that sect, and also because James the Less, His relative and who was then with Him, was an Essenian. They brought all kinds of accusations against them, condemning chiefly their retired life and their celibacy. Jesus answered in very general terms: One could, He said, find nothing to reproach in those people; if they were called to such a life, they deserved great praise. Everyone has his own vocation; were a cripple to aim at walking upright, he would hardly succeed. When the magistrate objected that so few families were raised up by them, Jesus enumerated a great many Essenian families and spoke of their well-bred children. He alluded to the married state, first of the good, then of the bad. He neither took part with the Essenians, nor did He accuse them. The people did not comprehend Him, though they saw that He had family connections among the Essenians and kept up intercourse with them.

7. Jesus Preaching on the Mountain Near Berotha

Before daybreak of the night between the Sabbath and Sunday, Jesus left Adama. He had taken leave of the people after the exercises of the Sabbath, though without saying that He was not to return, and He now went with His disciples and several of the Jews to the mountain appointed for the instruction. He left Adama by the gate through which He had entered, and that was over a bridge. Had they gone by another, they would have had to ferry over the river that ran from Azor to Cades, and which near Adama flowed into the Jordan. They left Cades to the right, and proceeded westward over gently rising mountain terraces. This region had high mountain ridges that formed great plateaus. There were fewer ravines and isolated peaks than in southern

Palestine. Thisbe was to the left of the little troop on very high ground. Tobias once lived in Thisbe and had there given in marriage his wife's brother, or brother-in-law. He had also been in Amichores, the water city. He might have taken up his abode there permanently, were it not that he preferred to go into captivity, in order to be useful to his people. Elias, too, had been in Thisbe, and Jesus had once before journeyed through it.

The multitude was already gathered upon the mountain. On the preceding evening, people had gone thither after the Sabbath and put the place in order. On the summit was an enclosed space in which stood a teacher's chair. The people living on the sides of the mountain had been busied preparing for the tents, and already the stakes and cords were at hand. They had carried them up and stretched the awnings over the teacher's chair and other available spots around. The place was one of historic interest, for Joshua had here celebrated a feast of thanksgiving after his successful siege of the Canaanites. Water had been transported hither in leathern bottles, and bread and fish in baskets. These baskets were like our beehives; they could be placed one above another, and in the several compartments various things could be put without danger of mixing.

As Jesus was going up through the crowd to the summit of the mountain, shouts greeted Him on every side: "Thou art the true Prophet! The Helper!" etc., and as He passed along, they bowed low before Him. It may have been nine o'clock when He reached the summit, for it was six to seven hours from Adama to this place.

Many possessed had been led up the mountain. They were raging and shouting. When Jesus saw them, He commanded them silence, and by His command and the glance of His eye, they became calm and were freed from the evil one.

When Jesus had reached the tribune and the crowd

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had been brought to order and silence by the disciples, He first invoked His Heavenly Father, from whom come all good gifts, the people likewise praying. Then He began His instruction. He made allusion to what had there occurred, spoke of the children of Israel, of Joshua's once appearing in these parts and freeing them from the Canaanites and from paganism, and of the destruction of Azor. Of all these events Jesus explained the spiritual meaning. Thus came truth and light to them anew, with grace and mildness to free them from the power of sin. He exhorted them not to resist as did the Canaanites, that God's punishment might not come upon them as it had done upon Azor. He also related a parable of which He again made use on a later occasion. It is in the book of the Gospels, I think, something about wheat and husbandry. He taught also of penance and the coming of the Kingdom, speaking significantly of Himself and the Heavenly Father as He had done in the neighboring towns.

The sons of Johanna Chusa and Veronica came here to Jesus. They had been sent by Lazarus, to warn Him against the two spies whom the Pharisees had dispatched from Jerusalem to Adama. The disciples brought them to Jesus during a pause in the instruction. He told them not to be at all disquieted on His account, that He would fulfill His mission, and He thanked them for their devotedness, etc. The spies sent by the Pharisees were also on the mountain with the disaffected Jews from Adama. Jesus did not address them, but He said aloud in the course of His instruction that enemies would lie in wait for Him and persecute Him, still they would not succeed in hindering Him from accomplishing what the Father in Heaven had entrusted to Him. He would soon appear among them again to announce the Kingdom of God and the truth.

Many mothers were present with their children, demanding Jesus' blessing. But the disciples were

disquieted and thought, on account of the presence of the spies, that He should not give it. Jesus, however, reproved them for their anxiety, saying that He regarded the intention of the mothers as good, and that the children would thereby derive benefit, and so He went down through the rows that they formed and gave them His benediction.

The instruction lasted from ten in the morning till near evening, when the people were ranged in order to take some food. On one side of the mountain there were grated fires whereon the fish were roasted. The order observed was beautiful. Not only the inhabitants of each separate city encamped together, but even the residents of the same streets were divided into families with their neighbors. To the guests of each street, one man was appointed to bring and divide the food. Each person or one person in each group, had a leather cover which, being spread out, served for plates. They had with them also such things as are used at table: bone knives and spoons with jointed handles. Some had brought gourds, others cups of bark, in which they received water from the leathern bottles, while others, there and then, quickly formed for themselves such cups if they had not done so on the way. The superintendents received the food from the disciples, and divided each portion among the four or five sitting together, laying the fish and bread on the leathern cover before them. Jesus had blessed the food before it was divided, and by virtue of that blessing it was multiplied, otherwise it would have been far from sufficient for the two thousand for whom it was intended. Each group received a small portion only, but all were satisfied after eating, and much remained over to be collected into baskets and carried off by the poor.

There were some Roman soldiers going around among instructions from him, for he had soldiers under his command. Perhaps they had been charged to bring him information of Jesus, for they went to

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the disciples and begged some of the blessed bread, to take with them to Lentulus. On receiving it, they stowed it away in the knapsacks that hung from their shoulders.

It was already dark and torches lighted when the meal was over, Jesus blessed the multitude and left the mountain with the disciples, from whom, however, He soon separated. They took a shorter route back to Bethsaida and Capharnaum, while He with Saturnin and that disciple, His relative, went southward to a city lying off from Berotha, called Zedad, and spent the night at an inn outside the city.

8. Jesus Passes Through Gathepher To Capharnaum

On the night between Monday and Tuesday, I saw Jesus in the mountains with Saturnin and that other disciple. As He walked alone in prayer and they questioned Him about it, He spoke to them of prayer in private, illustrating by the example of the serpent and scorpion: "Were a child to ask for a fish, the father would not give him a scorpion," etc. During these days, I saw Him again in various little places among the shepherds healing and exhorting, also in Gathepher, Jonas' birthplace, and where some of His own relatives lived. He wrought cures in this latter place also, and then toward evening went as far as Capharnaum.

How indefatigable was Jesus! With what ardor He inspired the disciples and Apostles! At first they were often overcome by fatigue; but now what a difference! The disciples while travelling along the highways went forward to meet some and to hunt up the others, to instruct them themselves or invite them to attend Jesus' instructions.

Lazarus, Obed, Joseph of Arimathea's nephews, the bridegroom of Cana, and some other disciples, had arrived at Mary's house near Capharnaum. There were present also about seven women, relatives

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and friends, awaiting the return of Jesus. They went in and out the house

and gazed along the road, to catch the first sight of Him. And now came some of John's disciples with the news of their master's imprisonment, which filled the hearts of the little company with anxiety. The disciples then went on to meet Jesus with whom they came up not far from Capharnaum, and made known to Him their errand. He consoled them, and continued His way to His Mother's alone. He had sent His disciples on in advance. Lazarus came out to meet Him, and washed His feet in the vestibule.

When Jesus entered the apartment, the men bowed low before Him. He greeted them, and went up to His Mother, to whom He stretched out His hands. She, too, most lovingly and humbly inclined to Him. There was no rushing into each other's arms; their meeting was full of tender and ingenuous reserve, which touched all present and made upon them the holiest impression. Then Jesus turned toward the other women, who lowered their veils and sank on their knees before Him. He was accustomed to give His blessing at such meetings and leave-takings.

I saw now a repast made ready, and the men reclining around the table, the women at one end sitting cross-legged. They spoke indignantly of John's imprisonment, but Jesus rebuked them. He said that they should not be angry and pass sentence upon it, for that it had to be. Were John not removed from the scene, He Himself would not be able to begin His work and go to Bethania. Then He told them of the people among whom He had been. Of Jesus' coming, none knew excepting those present and the confidential disciples. Jesus slept with the other guests in a side building. He appointed the disciples to meet Him after the next Sabbath at a house, high and solitary, in the neighborhood of Bethoron.

I saw Him conversing with Mary alone. She was weeping at the thought of His exposing Himself to

danger by going to Jerusalem. He comforted her, telling her that she must not be anxious, that He would accomplish His mission, and that the sorrowful days had not yet come. He encouraged her to persevere in prayer, and exhorted the others to refrain from all comments and judgments upon John's imprisonment and the action of the Pharisees against Himself, for such proceedings on their part would only increase the danger, that the Pharisees' manner of acting was permitted by Divine Providence, though thereby they were working out their own destruction.

Some mention was made of Magdalen also. Jesus again told them to pray for her and think of her kindly, for she would soon be converted and become so good as to be an example for many.

Early next morning, Jesus went to Bethania with Lazarus and about five of the disciples belonging to Jerusalem. It was the beginning of the Feast of the New Moon, and I saw floating from the synagogues of Capharnaum and other places, long streamers of knotted drapery and festoons of fruit on the principal houses.

9. John the Baptist Arrested by Herod and Imprisoned at Machaerus

Herod had once before caused the Baptist to be arrested at the place of baptism and brought to him where he kept him in custody some weeks in the hope of intimidating him and leading him to a change of sentiment. But through fear of the immense crowds that were hurrying to hear John, he had released him. John then retired to the place where he had formerly baptized near Ainon and opposite Salem. It was one hour and a half east of the Jordan and about two hours south of Socoth. The baptismal well was in the region of a lake, about a quarter of an hour long, from which two streams, after bathing the foot of a hill, flowed into the Jordan. On this hill were

the remains of an old castle, whose towers were still habitable, and scattered around were gardens and walks and other dwellings. Between the lake and the hill was John's baptismal well. In the center of the spacious, caldron-shaped summit of the hill, John's disciples had raised an awning over a terraced elevation formed of stone, and it was there that he taught. This region was under Philip's jurisdiction. But it ran like a point into Herod's country, who on that account was somewhat reserved in executing his designs against John.

An uncommonly great concourse of people had assembled to hear John: whole caravans from Arabia on camels and asses, and hundreds of people from Jerusalem and all Judea, both men and women. The crowds came and went by turns, covered the caldron-shaped plateau, encamped at the base of the hill, and stood on the heights around. The most beautiful order was established and maintained by John's disciples. Those nearest the preacher reclined on the ground, those behind them sat on their heels, while the outer rows stood; in this way all could see. The heathens were separated from the Jews, and the men from the women, who always stood back in the last row. On the slope of the hill were other groups squatting, head and arms resting on their knees, or again, clasping one knee and lying or sitting on the other hip.

Since his return from Herod, John was as if penetrated by a new spirit. His voice sounded usually sweet, and yet was so powerful and far-reaching that every word was understood. He again wore his mantle of skins, and was more roughly clothed than at On where he had sometimes appeared in a flowing robe. His teaching was of Jesus and His persecution in Jerusalem. Pointing toward Upper Galilee where Jesus was at that instant going about working miraculous cures, John said: "But He will soon reappear in those parts. His persecutors will gain nothing over

Him until His mission shall have been fulfilled."

Herod also and his wife came with a guard of soldiers to John's place of instruction. He had travelled from his castle of Livias twelve hours, passing near Dibon where he had to cross two branches of a little river. As far as Dibon the road was good, but after that it became very rough and difficult, properly speaking fit only for foot-passengers and beasts of burden. Herod rode upon a long, narrow chariot on which one could recline or sit sideways. There were several with him. The wheels proper were heavy, low, round disks without spokes, though there were other larger ones and rollers at the back. The road was so uneven that on one side the chariot rested on the high wheels, and on the other upon low ones. The journey was a painful one. Herod's wife, along with her ladies in waiting, rode upon a similar chariot. They were drawn by asses preceded and followed by soldiers and courtiers.

Herod had undertaken this journey because John was now preaching again, and that more boldly and zealously than before. He was anxious to hear him and learn whether he said anything personally against himself. His wife was only waiting for an opportunity to excite him to extreme measures against John; she hid her crafty designs, however, under a fair appearance. Herod had still another motive in making this journey. He knew that the Arabian king Aretas, father of his repudiated first wife, had come hither to John and, to escape observation, had mingled with the disciples. He wanted to see whether Aretas had any design to stir up the people against himself. His first wife, a good and very beautiful lady, had returned to her father who, having heard of John's teaching and of his opposition to Herod's unlawful desires, had come to satisfy himself of the truth of what had been told him. But anxious to attract no attention, he was dressed simply, like John's disciples with whom he identified himself.

Herod alighted at the old castle on the hill and sat during John's instruction upon the graded terrace in front. His wife, surrounded by her guards and attendants, sat on cushions under an awning. John was preaching in a loud voice and at that moment crying out to the people that they should not be scandalized at Herod's second union, that they should honor him without imitating him. These words pleased Herod at first, though on second thought they irritated him. The force with which John spoke was indescribable. His voice was like thunder, and yet sweet and intelligible. He seemed to be exerting himself for the last time. He had already warned his disciples that his days were drawing to a close, but that they should not abandon him, they should visit him when in prison. For three days he had neither eaten nor drunk. The whole time had been spent in teaching, proclaiming aloud his testimony to Jesus, and in rebuking Herod for his adultery. The disciples implored him to discontinue and take a little nourishment, but he listened not; he was wholly under the spirit of inspiration.

The view from the height upon which John taught was uncommonly beautiful. One could see off in the distance the Jordan, the cities lying around, fields, and orchards. There must have been here in days gone by a great building, for I could still see stone arches like those of bridges, overgrown with thick green moss. Two of the towers of the castle at which Herod stopped, had been lately restored and it was in them that he lodged. This region was rich in springs and the baths were kept in perfect order. The water that supplied them was brought through a skillfully constructed, vaulted canal from the hill upon whose summit John taught. The baptismal pool was oval in form and encircled by three beautiful green terraces through which five pathways were cut. This region was indeed much smaller, but richer in appearance than that of Bethsaida at Jerusalem, which is

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here and there rendered unsightly and impure by reeds and by the leaves that fall into it from the surrounding trees. The baptismal pool lay behind the hill, and about one hundred and fifty feet beyond was the great pond in which were numbers of fish. They seemed to be crowding to the side at which John was teaching, as if they wanted to hear. On the pond were little skiffs, trunks of trees hollowed out, large enough at most for two men only, with seats in the middle for fishing. John ate only a little poor honey. When he took food with his disciples, it was always in very small quantities. He prayed alone, and spent much of the night gazing up to Heaven.

John knew that the time of his arrest was near; therefore had he spoken as if under inspiration and as if taking leave of his auditors. He had announced Jesus more clearly than ever. He was now coming, he said; consequently he himself should retire and they should go to Jesus. He, John, was soon to be apprehended. They were, he continued addressing his audience, a hard and indocile people. They should recall how he had come at first and prepared the ways for the Lord. He had built bridges, made foot paths, cleared away stones, arranged baptismal pools, and conducted thither the water. He had a difficult task, struggling against stony earth, hard rocks, and knotty wood. And these labors he had had to continue toward a people stubborn, obdurate, and unpolished. But they whom he had stirred up should now go to the Lord, to the well-beloved Son of the Father. They whom He received would be truly received; they whom He rejected should indeed be rejected. He was coming now to teach, to baptize, to perfect what he himself had prepared. Then turning toward Herod, John earnestly reproached him several times before the people for his scandalous connection. Herod, who both revered and feared him, was inwardly furious, though preserving a cool exterior.

The instruction was ended and the crowd began

to disperse on all sides, the people from Arabia and Aretas, Herod's father-in-law going with them. Herod had not caught sight of him. Herod's wife had already gone, and now he himself departed, concealing his rage and taking a friendly leave of John.

John sent several disciples to different quarters with messages, dismissed the others, and retired to his tent to give himself up to prayer. It was already dark and the disciples had departed, when about twenty soldiers, after placing guards on all sides, surrounded the tent and one entered. John told him that he would follow quietly, that he knew his time had come and that he must make way for Jesus, they needed not to fetter him, for he would willingly accompany them, and that, in order to avoid a tumult, they should lead him away with as little noise as possible. And so the twenty men hurried him off at a rapid pace. He had only his rough mantle of skins thrown about him, and his staff in his hand. Some of his disciples met him as he was being led away. He took leave of them with a glance, and bade them visit him in his imprisonment. But soon the disciples and people mobbed together and cried aloud: "They have arrested John!" and then arose weeping and lamentations. They wanted to follow, but they knew not what direction to take, for the soldiers had turned quickly out of the usual way and proceeded southward by an unknown route. Intense excitement, grief, and mourning prevailed. The disciples scattered and fled in all quarters just as they did later, at the time of Jesus' arrest, and the news was soon spread throughout the whole country.

After marching with the soldiers the whole night, John was conducted first to a tower at Hesebon. Toward morning some soldiers of the place came to meet the prisoner, for it was already known there that John had been arrested, and the people were gathering together in groups. The soldiers who had charge of John seemed to be a kind of bodyguard to

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Herod. They wore helmets, their breasts and shoulders protected by armor formed of metal plates and rings, and they bore long lances in their hands.

The people of Hesebon gathered in crowds before John's prison, and the guards had enough to do to drive them off. The upper part of the tower had several exterior openings. John stood in his prison crying in a voice loud enough to be heard without. His words were to this effect, that he had prepared the ways, had broken rocks, had directed streams, had dug fountains, had built bridges; he had had to cope with obstacles the most adverse and contradictory, and it was owing to the obstinacy of those whom he now addressed that he had been arrested. But they should turn to Him whom he had announced, to Him who would soon come by the paths he himself had made straight. When the Master approached, then should they who had prepared His way withdraw, and all should turn to Jesus, the latchets of whose shoes he himself was not worthy to loose. "Jesus," he continued, "is the Light, the Truth, and the Son of the Father," etc. He called upon his disciples to visit him in his confinement, for no one would yet venture to lay hands upon him, his hour was not yet come. John uttered the above in a voice as loud and distinct as if he were addressing the multitude from an orator's stand. Again and again the guard dispersed the crowd, but the throng soon reassembled, and John's instructions recommenced.

He was afterward led by the soldiers from Hesebon to the prison of Machaerus, the access to which was up a high and steep mountain. He rode with several in a low, narrow, covered chariot like a box, drawn by asses. Arrived at Machaerus, the soldiers conducted him up the steep mountain path to the fortress. But they did not enter by the principal gate, but through a postern in the wall nearby, which overhanging moss almost concealed. Traversing a passage somewhat inclined, they reached a brazen door

which opened into another that ran under the gateway of the fortress, and thence led into a large underground vault. It was lighted from above and was clean, though destitute of every species of comfort.

From the place of baptism, Herod went to his castle of Herodium, which had been built by Herod the Elder, and where once, for mere sport, he had caused some persons to be drowned in a pond. Here, filled with dejection, Herod hid himself away and would see nobody, although many had already presented themselves to express to him their disapproval of John's arrest. A prey to inquietude, he shut himself up in his own apartments.

After some time John's disciples, provided they came in small numbers, were allowed to approach the prison, converse with him, and pass things to him through the grating. But if many came together, they were turned away by guards. John ordered the disciples to go on baptizing at Ainon, until Jesus came to establish Himself there for the same purpose. The prison was large and well-lighted, but its only resting place was a stone bench. John was very serious. His countenance always wore an expression of thoughtfulness and sadness. He looked like one that loved and heralded the Lamb of God, but who knew the bitter death in store for Him.

10. Jesus in Bethania. Inns Established for the Accommodation of Jesus and the Disciples on Their Journeys. The Pearl Lost and Found

With Lazarus and the five disciples belonging to Jerusalem, Jesus traversed the road from Capharnaum to Bethania through the region of Bethulia. But to Bethulia itself, which lay high in the distance, they did not go. Their way ran around it toward Jezrael, outside of which Lazarus owned a kind of accommodation inn with a garden.

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The disciples had gone on ahead and prepared a luncheon. One of the trusty servants of Lazarus had charge of the place. It was early in the morning when they washed their feet here, shook the dust from their clothes, ate something, and took a little rest. From Jezrael they went over a little river, leaving Scythopolis and afterward Salem to the left, crossed a mountain spur, and approached the Jordan. Continuing their course southward, they crossed the river below Samaria and, because it was already night, rested some hours on an eminence of the river's bank where some faithful shepherds dwelt. Before daybreak next morning they started again and directed their steps between Hai and Gilgal through the desert of Jericho. Jesus and Lazarus journeyed together, while the disciples went ahead by another route. Jesus and Lazarus walked the whole day by unfrequented paths without touching at any place, not even at the inn that Lazarus owned on this side of the desert. When within a few hours of Bethania, Lazarus went on ahead and Jesus continued His journey alone.

There were assembled at Bethania with Lazarus and the five disciples from Jerusalem, about fifteen disciples and followers of Jesus and seven women: Saturnin, Nicodemus, Joseph of Arimathea, his nephews, Simeon's sons, and those of Johanna Chusa, Veronica, and Obed respectively. Among the women were Veronica, Johanna Chusa, Susanna, Mary Marcus the widow of Obed, Martha, and the discreet old servant of the last named, who afterward joined the holy women who cared for the wants of the Lord and His disciples. All were gathered in a large, subterranean vault of Lazarus' castle, quietly and, it seemed, secretly awaiting the coming of Jesus.

Toward evening He arrived and entered the garden by a back gate. Lazarus went out to meet Him in a reception hall, where he washed His feet. There was here a deep basin connected with the house by

pipes, through which Martha poured tepid water for the use of their Guest. Jesus, sitting on the rim of the basin, immersed His feet, which Lazarus washed and dried. After that he shook out Jesus' garments, put on His feet fresh sandals, and handed Him a little food and drink.

Then Jesus accompanied Lazarus through a long, shady walk up to the house and down into the vaulted chamber. The women drew their veils and bowed low on their knees before Him, while the men inclined profoundly. Jesus greeted all and blessed them, after which they took their place at table. The women sat on cushions at one side of the table, their feet crossed under them.

Nicodemus was remarkably impressed and very desirous of hearing every word of Jesus. The men spoke indignantly of John's imprisonment. But Jesus said that it had to be, it was the will of God, and that they should not speak of such things in order not to attract attention and thereby give rise to danger. If John had not been removed from the scene of action, He Himself would not yet have been able to labor here. The blossoms must fall, if the fruit is to appear.

Then they spoke angrily of the spying and persecution set on foot by the Pharisees, whereupon Jesus again commanded them to be at peace. He deplored the action of the Pharisees and related the parable of the unjust steward. The Pharisees, too, were unjust stewards, though not so prudent as the subject of the parable, therefore would they have no resource on the day of reckoning.

After the meal, they retired to another apartment where lamps were lighted. Jesus prayed aloud, and they began the exercises of the Sabbath. After that Jesus conversed awhile with the men, and all retired to rest.

When silence reigned in the house and the inmates were sunk in slumber, Jesus arose from His couch

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and went out unperceived to the cave on Mount Olivet in which, on the day before His bitter Passion, He would wrestle in prayer. He prayed several hours to His Heavenly Father for strength to accomplish His work, and before daybreak returned unnoticed to Bethania.

The sons of Obed, who were servers in the Temple, now returned with some others to Jerusalem, but the rest of the guests remained quietly in the house, and none but themselves knew of Jesus' presence.

During the meal today, Jesus told them of His stay among the people of Upper Galilee, at Ameid, Adama, and Seleucia. And as the men in their zeal vehemently inveighed against the sects, He reproved them for their bitterness, and related to them a parable. He told them of a man who on the way to Jericho had fallen among robbers, and who had received more pity from a Samaritan than from a Levite. I have always heard this parable related in the same way, though with different applications. He spoke also of the calamities about to befall Jerusalem.

At night when all were asleep, Jesus went again to pray in the cave on the Mount of Olives. He shed many tears and endured intense fear and anguish. He was like a son going forth to great labors, and who first threw himself on the bosom of his father to receive strength and comfort. My guide told me that whenever Jesus was in Bethania and had an hour to spare, He used to go to that cave to pray. This was a preparation for His last agony on Mount Olivet. It was also shown to me that Jesus chiefly on Mount Olivet prayed and sorrowed, because Adam and Eve when driven from Paradise had here first trodden the inhospitable earth. I saw them in that cave sorrowing and praying, and it was on this mountain, which Cain was cultivating for the first time, that he became so enraged as to resolve to kill Abel. I thought of Judas, I saw Cain murdering his brother in the vicinity of Mount Calvary, and on Mount Olivet

called by God to account for the same. Daybreak found Jesus back again in Bethania.

The Sabbath over, that took place on account of which principally Jesus had come to Bethania. The holy women had heard with sorrow what hardships Jesus and His followers had had to endure upon their journeys, and that Jesus especially, on His last hurried journey to Tyre, had suffered such want; they had heard of His having to soften the hard crusts, which Saturnin had begged on the way, in order to be able to eat them. They had therefore offered to establish inns and furnish them with all that was necessary. Jesus accepted their offer, and came hither to make with them the necessary arrangements. As He now declared that He would henceforth publicly teach everywhere, Lazarus and the women again offered to establish inns, especially since the Jews in the cities around Jerusalem, instigated by the Pharisees, would furnish nothing to Him and His disciples. They also begged the Lord to signify to them the principal stopping places on His journeys and the number of His disciples, that they might know how many inns would be needed and what quantity of provisions to supply.

Jesus replied by giving them the route of His future journeys, also the stopping places, and the probable number of disciples. It was decided that about fifteen inns should be made ready and entrusted to the care of confidential persons, some of them relatives either of Lazarus or of the Holy Family. They were scattered throughout the whole country, with the exception of the district of Cabul toward Tyre and Sidon.

The holy women then consulted together as to what district each should see to and what share each should take in the new establishments, to supply furniture, covers, clothes, sandals, etc., to provide for washing and repairing, and to attend to the furnishing of bread and other necessities. All this took place before

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and during the meal. Martha was in her element.

After the meal Jesus, Lazarus, the other friends, and the holy women assembled secretly in another of the subterranean halls. Jesus sat on a raised seat at one side of the hall, the men standing and sitting around Him; the women were on the opposite side on steps covered with carpets and cushions. Jesus spoke of the mercy of God to His people. He had sent them Prophets one after another whom they had disowned and ill-treated; now they would reject the Supreme Grace, and He predicted what would betide them. After He had dwelt upon this at length, some of His hearers said to Him: "Lord, relate this to us in a beautiful parable," and Jesus told them the parable of a king who after all his servants had been killed by the unfaithful vinedressers, sent his son into the vineyard where he too was murdered.

Some of the men withdrew at the close of this instruction and Jesus went with others into the hall and walked up and down. Martha, who was passing to and fro, approached Him and had a long talk about her sister Magdalen. She related what she had heard of her from Veronica, and her own consequent anxiety.

While Jesus was walking up and down the hall with the men, the women sat playing a kind of lottery for the benefit of their new undertaking. On the elevated platform was a table on rollers around which they sat. The plane of the table, which projected into five angles like the rays of a star, covered a box about two inches in depth. From the five points to the center of this partitioned box, ran deep furrows on the surface, and between them were slits connecting the interior. Each of the women had some long strings of pearls and many other little precious stones. Each in turn placed some of them in one of the furrows on the table. Then resting a delicate little bow on the outer end of the furrow, she shot a tiny arrow at the nearest pearl or stone. The shock received by

this one communicated itself to the rest, which rolled into the other furrows or dropped through the holes into the compartments in the interior of the box. When all the pearls and stones had been shot from the surface, the table, which was upon rollers, was agitated to and fro, by which movement the contents fell into other little compartments which could be drawn out at the edge. Each of these little drawers had previously been assigned to one of the players, so that when the holy women drew them out, they saw at once what they had won for their new undertaking or which jewel they had lost. Obed had died not long before and his widow was still mourning for him. Before the baptism, he had been at Lazarus' with Jesus.

During the game the holy women lost a very precious pearl that had fallen down among them. All moved back and looked for it most carefully. When at last they found it and were expressing their joy, Jesus came over to them and related the parable of the lost drachma and the joy of the owner upon finding it again. From their pearl, lost, carefully sought, and joyfully found, He drew a new similitude to Magdalen. He called her a pearl more precious than many others that, from the lottery table of holy love, had fallen and were going to destruction. "With what joy," He exclaimed, "will ye find again the precious pearl!" Then the women, deeply moved, asked: "Ah, Lord! Will that pearl be found again?" and Jesus answered: "Seek ye more earnestly than the woman in the parable sought the lost drachma, or the shepherd his stray sheep." Profoundly touched at this answer, all promised to seek after Magdalen more diligently than after their lost pearl, and assured Him that their joy upon finding her would far exceed what they now felt. Some of the women begged the Lord to receive among His disciples the young man of Samaria who, after the Pasch, had besought this favor of Him on the road to that city. They praised his great wisdom

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and virtue. I think he was related to one of them. But Jesus replied that He could not count upon him as he was blinded by love of riches.

That evening several of the men and women began their preparations to go to Bethoron, where Jesus was to preach next day. That night Jesus again retired secretly to the Mount of Olives and prayed with His whole heart and soul, after which He went with Lazarus and Saturnin to Bethoron, about six hours off. It was then one hour past midnight. They cut through the desert on their way. When about two hours distant from Bethoron, they were met by the disciples whom Jesus had appointed to join Him there, and who had arrived at the inn near Bethoron the day before. They were Peter, Andrew, and their half-brother Jonathan, James the Greater, John, James the Less, and Judas Thaddeus, who was with them now for the first time, Philip, Nathanael Chased, also the bridegroom of Cana, and one or two of the widow's sons. Jesus rested with them under a tree in the desert for a long time, and gave them an instruction. He spoke again on the parable of the lord of the vineyard who had sent his son to the vinedressers. At the conclusion of the discourse, they proceeded to the inn and took something to eat. Saturnin had received from the women a purse of money with which to procure provisions for the little party.

11. Jesus in Bethoron. The Hardships and Privations of the Disciples

It was toward eight o'clock in the morning when Jesus arrived in Bethoron. A couple of the disciples went to the dwelling of the Elders and demanded the keys of the synagogue, as their Master wanted to deliver an instruction; others scattered through the streets and summoned the people to the school, while Jesus went with the rest to the synagogue, which was soon filled with auditors. He taught again

in severe terms on the parable of the lord of the vineyard whose servants were murdered by the unfaithful vinedressers, whose son whom he had sent to them shared the same fate, and who at last gave the vineyard into the hands of others. He spoke likewise of the persecution of the Prophets and the imprisonment of John, saying that they would persecute Him also and lay hands upon Him, and He ended by predicting the judgment and woe that were to come upon Jerusalem. This discourse occasioned great excitement among the Jews. Some rejoiced, while others muttered angrily to one another: "Whence came this Man so unexpectedly here? No one knew of His arrival!" And some who had heard that there were women, followers of Jesus, at the inn in the valley, went out to question them on the designs of their Master.

Jesus cured several that were sick of a fever, and after some hours left the city.

Veronica, Johanna Chusa, and Obed's widow had arrived at the inn, and prepared a luncheon. Jesus and the disciples partook of it standing, after which they girded themselves and recommenced their journey. Jesus taught on this same day in Kibzaim on similar subjects as at Bethoron, also in some small shepherd settlements. All the disciples were not present in Kibzaim, but they met again at a large house belonging to a shepherd. It was surrounded by outbuildings and stood on the confines of Samaria. Mary and Joseph had been hospitably received there on their journey to Bethlehem, after having vainly sought admittance elsewhere. Here Jesus and the disciples, about fifteen in all, ate and slept. Lazarus and the women had returned to Bethania.

On the next day Jesus and the disciples sometimes together, sometimes in separate groups, passed rapidly through several large cities and small towns that lay in a district of some hours in extent. Gabaa and Najoth, about four hours from Kibzaim, were among them.

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In none of these places did Jesus take time to go to the synagogues to teach, but instructed the crowds that gathered to hear Him on hills in the open air, on the public places, and in the streets. Several of the disciples remained with Jesus, while the others scattered through the valleys and shepherd villages to call the dwellers to the places which Jesus was to pass. The whole day's work was performed with incredible hardship and fatigue, with constant going from place to place. Jesus cured many sick, some of whom were carried to Him, but others cried out themselves for His aid. There were some lunatics among them. Many possessed ran clamoring after Him, but He commanded them to be silent and to retire.

What made that day's work still more wearisome, was the bad dispositions of the people and the insults of the Pharisees. These places, being near Jerusalem, were full of people who had taken part against Jesus. It was then as it is now in little places, they talk of everything without understanding anything. It was to such people that Jesus suddenly appeared with His band of disciples and His grave and denunciatory preaching. He repeated the instructions delivered at Bethoron, spoke of the graces now offered for the last time, after which would come the day of Justice, and again alluded to the ill-usage of the Prophets, the imprisonment of John, and the persecution directed against Himself. He brought forward above all the parable of the Lord of the vineyard, who had now sent His Son. He said that the Kingdom would soon come and the King's Son would enter into possession of it. He often cried, "Woe!" to Jerusalem and to them that would not receive His Kingdom, would not do penance. These severe and menacing discourses were interrupted by many acts of charity and by the cure of the sick. In this way, Jesus journeyed from place to place.

The disciples had much to endure, and it was often very hard for them. On reaching a town or village

and announcing the coming of Jesus, they often heard the scornful words: "What! Is He coming again! What does He want? Whence comes He? Has He not been forbidden to preach?" And they laughed at them, derided and insulted them. There were, indeed, a few that rejoiced to hear of Jesus' coming, but they were very few. No one ventured to attack Jesus Himself, but wherever He taught, surrounded by His disciples, or proceeded along the street followed by them, the crowd shouted after them. They stopped the disciples and plied them with impertinent questions, pretending that they had misunderstood or only half comprehended His severe words, and demanding an explanation. Meanwhile other cries resounded, cries of joy at some cure just wrought by Jesus. This scandalized the crowd and they fell back and left Him. And so He continued till evening these rapid and fatiguing marches without rest or refreshment.

I noticed how weak and human the disciples still were in the beginning. If during Jesus' instructions, they were questioned as to His meaning, they shook their head as if they had not understood what He really meant. Nor were they satisfied with their condition. They thought to themselves: "Now we have left all things, and what have we for it but all this tumult and embarrassment? Of what kind of a kingdom is He always speaking? Will He really gain it?" These were their thoughts. They kept them concealed in their own breast, though often manifesting discouragement in their countenance. John alone acted with the simplicity of a child. He was perfectly obedient and free from constraint. And yet the disciples had seen and were still witnessing so many miracles!

It was indeed touching to think that Jesus knew all their thoughts, and yet acted as if wholly ignorant of them. He changed nothing in His manner, but calmly, sweetly, and earnestly went on with His work.

Jesus journeyed far into the night of that day. When on this side of a little river that forms the

boundary of Samaria, He and His disciples stopped for the night among some shepherds from whom they received little or nothing. The river water was not fit for drinking. It was a narrow stream and here, not far from its source at the foot of Garizim, made a rapid turn toward the west.

12. Jesus at Jacob's Well Near Sichar. Dina, The Samaritan

On the following day Jesus crossed the little river and, leaving Mount Garizim to the right, approached Sichar. Andrew, James the Greater, and Saturnin accompanied Him, the others having scattered in different directions. Jesus went to the Well of Jacob, on a little hill in the inheritance of Joseph to the north of Mount Garizim and south of Mount Ebal. Sichar lay about a quarter of an hour to the west in a valley which ran along the west side of the city for about an hour. About two good hours northward from Sichar stood the city of Samaria upon a mountain.

Several deeply rutted roads ran from different points around the little hill and up to the octangular buildings that enclosed Jacob's Well, which was surrounded by trees and grassy seats. The springhouse was encircled by an open arched gallery under which about twenty people could find standing room. Directly opposite the road that led from Sichar and under the arched roof was the door, usually kept shut, that opened into the springhouse proper. There was an aperture in the cover of the latter, which could be closed at pleasure. The interior of the little springhouse was quite roomy. The well was deep and surrounded by a stone rim high enough to afford a seat. Between it and the walls, one could walk around freely. The well had a wooden cover, which when opened disclosed a large cylinder just opposite the entrance and lying across the well. On it hung the bucket which was unwound by means of a winch.

Jacob's Well

Opposite the door was a pump for raising the water to the top of the wall of the springhouse, whence it flowed out to the east, south, and west under the surrounding arches into three little basins dug in the earth. They were intended for travelers to perform their ablutions and wash their feet, also for watering beasts of burden.

It was toward midday when Jesus and the three disciples reached the hill. Jesus sent them on to Sichar to procure food, for He was hungry, while He Himself ascended the hill alone to await them. The day was hot, and Jesus was very tired and thirsty. He sat down a short distance from the well on the side of the path that led up from Sichar. Resting His head upon His hand, He seemed to be patiently waiting for someone to open the well and give Him to drink. And now I saw a Samaritan woman of about thirty years, a leathern bottle hanging on her arm, coming up the hill from Sichar to draw water. She was beautiful, and I remarked how briskly and vigorously, and with what long strides she mounted the hill. Her costume appeared somewhat studied, and there was an air of distinction about it. Her dress was striped blue and red embroidered with large yellow flowers; the sleeves above and below the elbow were fastened by yellow bracelets, and were ruffled at the wrist. She wore a white stomacher ornamented with yellow cords. Her neck was entirely concealed by a yellow woolen collar thickly covered with strings of pearl and coral. Her veil, very fine and long, was woven of some rich, woolen material. It hung down her back, but by means of a string could be drawn together and fastened around her waist. When thus worn, it formed a point behind and on either side folds in which the elbows could comfortably rest. When both sides of the veil were fastened on the breast, the whole of the upper part of her person was enveloped as if in a mantle. Her head was bound with fillets that entirely concealed the hair. From

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her headdress there arose above the forehead something like a little tower or a crown. Tucked up behind it lay the forepart of the veil which, when let down over her face, reached to the breast.

She had her large, brownish goat or camel-hair apron with its open pockets, thrown up over her right arm, so that the leather bottle hanging on that arm was partly concealed. This apron was similar to those usually worn at such work as drawing water. It protected the dress from the bucket and water bottle.

The bottle was of leather, and like a seamless sack. It was convex on two sides, as if lined with a firm, arched, wooden surface; but the two others, when the bottle was empty, lay together in folds like those of a pocketbook. On the two firm sides were leather covered handles through which ran a leather strap used for carrying it on the arm. The mouth of the bottle was narrow. It could be opened like a funnel for receiving the contents, and closed again like a work pouch. When empty, the bottle hung flat on the side, but when filled it bulged out, holding as much as an ordinary water bucket.

It was under this guise that I saw the woman briskly ascending the hill, to get water from Jacob's Well for herself and others. I took a fancy to her right away. She was so kind, so frank, so openhearted. She was called Dina,¹ was the child of a mixed marriage, and belonged to the sect of Samaritans. She lived in Sichar, but it was not her birthplace. Her peculiar circumstances were unknown to the inhabitants, among whom she went by the name of Salome. Both she and her husband were very much liked on account of their open, friendly, and obliging manners.

The windings of the path by which she mounted the hill prevented Dina's seeing the Lord until she actually stood before Him. There was something startling in the sight as He sat there exhausted and all

1. In the Roman Martyrology she is called Photina.

Dina, the Samaritan

alone on the path leading to Jacob's Well. He wore a long, white robe of fine wool like an alb, bound with a broad girdle. It was a garment such as the Prophets wore, and which the disciples usually carried for Him. He made use of it only on solemn occasions when He preached, or fulfilled some Prophecy.

Dina coming thus suddenly upon Jesus was startled. She lowered her veil and hesitated to advance, for the Lord was sitting full in her path. I saw passing through her mind the characteristic thoughts: "A man! What is he doing here? Is it a temptation?" She saw that Jesus was a Jew as, beaming with benevolence, He graciously drew His feet back, for the path was narrow, with the words: "Pass on, and give Me to drink!"

These words touched the woman, since the Jews and the Samaritans were accustomed to exchange only glances of mutual aversion, and so she still lingered, saying: "Why art Thou here all alone at this hour? If anyone should happen to see me here with Thee, he would be scandalized." To which Jesus answered that His companions had gone on to the city to purchase food. Dina said: "Indeed! The three men whom I met? But they will find little at this hour. What the Sichemites have prepared for today, they need for themselves." She spoke as if it were either a feast or a fast that day in Sichar, and named another place to which they should have gone for food.

But Jesus again said: "Pass on, and give Me to drink!" Then Dina passed by Him. Jesus arose and followed her to the well, which she unlocked. While going thither, she said: "How canst Thou, being a Jew, ask a drink from a Samaritan?" And Jesus answered her: "If thou didst know the gift of God and who He is that sayeth to thee: 'Give Me to drink,' thou wouldst perhaps have asked of Him, and He would have given thee living water."

Then Dina loosened the cover and the bucket, meanwhile

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saying to Jesus, who had seated Himself on the rim of the well: "Sir, thou hast nothing wherein to draw, and the well is deep. Whence then hast Thou living water? Art thou greater than our father Jacob who gave us this well, and drank thereof himself and his children and his cattle?" As she uttered these words, I had a vision of Jacob's digging the well and the water's springing up. The woman understood Jesus' words to refer to the water of this well and so, as she was speaking, she put the bucket on the cylinder, which turned heavily, lowered it and drew it up again. She pushed up her sleeves with the bracelets until they puffed out high above the elbow, and in this way with bare arms she filled her leather bottle out of the bucket. Then, taking a little vessel made of bark and shaped like a horn, she filled it with water and handed it to Jesus, who sitting on the rim of the well drank it and said to her: "Whosoever drinketh of this water, shall thirst again, but he that shall drink of the water that I shall give him, shall not thirst forever. Yes, the water that I will give him, shall become in him a fountain of water springing into life everlasting."

Dina replied eagerly: "Sir, give me that living water, that I may no more thirst nor have to come with so much fatigue to draw." She was struck by His words "living water" and had a presentiment, though without being fully conscious of it, that Jesus meant by the "living water" the fulfillment of the Promise. And so it was under prophetic inspiration that she uttered her heartfelt prayer for that living water. I have always felt and understood that those persons with whom the Redeemer treated are not to be considered as mere individuals. They perfectly represented a whole race of people, and they did so, because they belonged to the plenitude of time. And so in Dina the Samaritan, there stood before the Redeemer the whole Samaritan sect, so long separated from the true faith of Israel, from the fountain of living water.

Jesus at the Well of Jacob thirsted after the chosen souls of Samaria, in order to refresh them with the living waters from which they had cut themselves off. It was that portion of the rebellious sect still open to salvation that here thirsted after this living water and, in a certain way, reached out an open hand to receive it. Samaria spoke through Dina: "Give me, O Lord, the Blessing of the Promise! Help me to obtain the living water from which I may receive more consolation than from this temporal Well of Jacob, through which alone we still have communication with the Jews."

When Dina had thus spoken, Jesus said to her: "Go home, call thy husband, and come back hither!" and I heard Him give the command twice, because it was not to instruct her alone that He had come. In this command the Redeemer addressed the whole sect: "Samaria, call hither him to whom thou belongest, him who by a holy contract is lawfully bound to thee." Dina replied to the Lord: "I have no husband!"

Samaria confessed to the Bridegroom of souls that she had no contract, that she belonged to no one. Jesus replied: "Thou hast said well, for thou hast had five husbands, and he with whom thou now livest is not thy husband. Thou hast spoken truly." In these words the Messiah said to the sect: "Samaria, thou speakest the truth. Thou hast been espoused to the idols of five different nations, and thy present alliance with God is no marriage contract."² Here Dina, lowering her eyes and hanging her head, answered: "Sir, I see that Thou art a Prophet," and she drew down her veil. The Samaritan sect recognized the divine mission of the Lord, and confessed its own guilt.

As if Dina understood the prophetic meaning of Jesus' words: "and he with whom thou livest is not

2. These words of Jesus refer to the five different pagan colonies with their idolatry, placed by the King of the Assyrians in Samaria after the greater part of its inhabitants had been led into the Babylonian Captivity. What remained of the original people of God in Samaria, had become mixed up with the heathens and their idol-worship.

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thy husband," that is, thy actual connection with the true God is imperfect and illegal, the religion of the Samaritans has by sin and self-will been separated from God's covenant with Jacob; as if she felt the deep significance of these words, she pointed toward the south, to the temple not far off on Mount Garizim, and said questioningly: "Our Fathers adored on that mountain, and you say that Jerusalem is the place where men must adore?" Jesus replied with the words: "Woman! Believe Me, the hour cometh when neither in Garizim nor in Jerusalem wilt thou adore the Father." In this reply He meant to say: "Samaria, the hour cometh when neither here nor in the sanctuary of the Temple will God be adored, because He walks in the midst of you," and He continued: "You adore that which you know not, but we adore that which we know, for salvation is of the Jews." Here He related to her a similitude of the wild, unfruitful suckers of trees, which shoot forth into wood and foliage, but produce no fruit. It was as if He had said to the sect: "Samaria, thou hast not security in thy worship. Thou hast no union, no sacrament, no pledge of alliance, no Ark of the Covenant, no fruit. The Jews, from whom the Messiah will be born, have all these things, the Promise, and its fulfillment."

And again Jesus said: "But the hour cometh and now is when the true adorers will adore the Father in spirit and in truth, for the Father wills such to adore Him. God is a spirit, and they that adore Him must adore Him in spirit, and in truth." By these words the Redeemer meant: "Samaria, the hour cometh, yea, it now is, when the Father by true adorers will be honored in the Holy Ghost and in the Son, who is the Way and the Truth." Dina replied: "I know that the Messiah cometh. When He is come, He will tell us all things." In these words here at the Well of Jacob, spoke that portion of the Samaritan sect, which might lay some legitimate claim to the Promise: "I hope for, I believe in the coming of

the Messiah. He will help us." Jesus responded: "I am He, I who now speak to thee!"

By this He said to all Samaria that would be converted: "Samaria! I came to Jacob's Well athirst for thee, thou water of this well. And when thou didst give Me to drink, I promised thee living water that would never let thee thirst again. And thou didst, hoping and believing, make known to Me thy longing for this water. Behold, I reward thee, for thou hast allayed My thirst after thee by thy desire after Me! Samaria, I am the Fountain of living water. I who now speak to thee, am the Messiah."

As Jesus pronounced the words: "I am the Messiah," Dina, trembling with holy joy, gazed at Him in amazement. But suddenly recovering herself, she turned and, leaving her water bottle standing and the well open, she fled down the hill to Sichar, to tell her husband and all whom she met what had happened to her. It was strictly forbidden to leave the Well of Jacob open, but what cared Dina now for the Well of Jacob! What cared she for her bucket of earthly water! She had received the living water, and her loving, joyous heart was longing to pour its refreshing streams over all her neighbors. But as she was hurrying out of the springhouse, she ran past the three disciples who had come with the food and had already been standing for some time at a little distance from the door, wondering what their Master could have to say for so long with a Samaritan woman. But through reverence for Him, they forebore to question. Dina ran down to Sichar and with great eagerness said to her husband and others whom she met on the street: "Come up to Jacob's Well! There you will see a man that has told me all the secret actions of my life. Come, He is certainly the Christ!"

Meanwhile the three disciples approached Jesus, who was still by the well, and offered Him some rolls and honey out of their basket, saying: "Master, eat!"

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Jesus arose and left the well with the words: "I have meat to eat which you know not." The disciples said to one another: "Hath any man brought Him to eat?" and they thought to themselves: "Did that Samaritan woman give Him to eat?" Jesus would not stop to eat, but began descending the hill to Sichar. The disciples followed, eating. Jesus said to them as He went on before: "My meat is to do the will of Him that sent Me, that I may perfect His work." By that He meant, to convert the people of Sichar, after whose salvation His soul hungered. He spoke much more to the same purport.

When near the city, Dina the Samaritan again appeared hurrying back to meet Jesus. She joined Him respectfully, but full of joy and frankness, and Jesus addressed many words to her, sometimes standing still and sometimes moving slowly forward. He unfolded to her all her past life with all the dispositions of her soul. She was deeply moved and promised that both she and her husband would abandon all and follow Him. He pointed out to her many ways by which she could do penance for her sins and repair her scandals.

Dina was an intelligent woman of some standing in the world, the offspring of a mixed marriage, a Jewish mother and a pagan father, born upon a country seat near Damascus. She had lost her parents at an early age, and had been cared for by a dissolute nurse by whom her evil passions had been fostered. She had had five husbands one after another. Some had died of grief, others had been put out of the way by her new lovers. She had three daughters and two half-grown sons, all of whom had remained with the relatives of their respective fathers when their mother was obliged to leave Damascus.

Dina's sons at a later period joined the seventy-two disciples. The man with whom she was now living was a relative of one of her former husbands. He was a rich merchant. As Dina followed the Samaritan

religion, she had induced the man to remove to Sichar, where she superintended his household and lived with him, though without being espoused to him. They were looked upon in Sichar as a married couple. The husband was a vigorous man of about thirty-six years with a ruddy face and a reddish beard. There were many things in Dina's life similar to those of Magdalen's, but she had fallen more deeply than the latter. Still I once saw that in the beginning of Magdalen's evil career at Magdalum, one of her lovers lost his life at the hand of a rival. Dina was an uncommonly gifted, open-hearted, easily influenced, pleasing woman of great vivacity and impetuosity, but she was always disturbed in conscience. She was living now more respectably, that is with this her reputed husband, in a house that stood alone and surrounded by a moat, near the gate leading from Sichar to the spring house. Though not held in contempt by the inhabitants, still they did not have much communication with her. Her manners were different from theirs, her costume elaborate and studied, all which, however, they pardoned in her as she was a stranger.

While Jesus was speaking with Dina, the disciples followed at some distance, wondering what He could have to say to the woman. "We have brought Him food, and that with a good deal of difficulty. Why, now, does He not eat?"

When near Sichar, Dina left the Lord and hurried forward to meet her husband and many of the citizens, who came pouring out of their houses, all curiosity to see Jesus. Full of joy, they exulted and shouted salutations of welcome to Him. Jesus, standing still, motioned with His hand for silence, and addressed them kindly for some moments, telling them among other things to believe all that the woman had told them. Jesus was so remarkably gracious in His words, His glance was so bright and penetrating that all hearts beat more quickly, all were borne toward

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Him, and they were instant in their solicitations for Him to enter and teach in their city. He promised that He would do so, but for the present passed on. This scene took place somewhere between three and four o'clock in the afternoon.

While Jesus was thus addressing the Samaritans outside the gate, all the other disciples, among them Peter, who in the morning had gone on commissions in a different direction, returned to their Master. They were surprised and not any too well pleased to see Him talking so long with the Samaritans. They felt somewhat embarrassed at it, for they had been reared in the preconceived idea that they were to have no communication with these people, consequently they had never before seen anything like this. They felt tempted to take scandal at it. They reflected upon the hardships of yesterday and the day before, on all the scorn and insult, on the cruel treatment that they had endured. They had expected an easier time, since the women of Bethania had advanced so much money for that end. Seeing now this intercourse with the Samaritans, they thought to themselves it was certainly no wonder when things went on in this way that they were not better received. Their heads were always full of extravagant, worldly fancies of the Kingdom that Jesus was to establish, and they thought if all this should become known in Galilee, they would indeed be derided.

Peter had in Samaria a long conversation with that young man who wanted to join the disciples, but who was still wavering. He afterward spoke with Jesus on the subject.

Jesus went with them all about a half-hour around the city to the north, and there rested under some trees. On the way thither the Lord had been conversing with them about the harvest, a subject which He now continued. He said, "There is a proverb often on the lips, 'yet four months, and the harvest cometh.' Sluggards are ever desirous of putting off their work,

but they should look around and see all the fields standing white for the harvest." Jesus meant the Samaritans and others who were ripe for conversion. "Ye, disciples, are called to the harvest, though ye have not sown. Others have sown, namely, the Prophets and John and I Myself. He that reapeth, receiveth wages and gathereth fruit for eternal life, that both He that soweth and he that reapeth may rejoice together. For in this is the saying true, that it is one man that soweth and it is another that reapeth. I have sent you to reap that in which you did not labor. Others have labored and you have entered into their labors." In this way Jesus spoke to the disciples in order to encourage them to the work. They rested only a short time and then separated, Andrew, Philip, Saturnin, and John remaining with Jesus, while the others went on to Galilee passing between Thebez and Samaria.

Jesus, leaving Sichar to the right, journeyed about an hour southward to a field around which were scattered twenty shepherd huts and tents. In one of the larger huts, the Blessed Virgin and Mary Cleophas, the wife of James the Greater, and two of the widows were awaiting Him. They had been there the whole day, having brought with them food and little flasks of balsam. They now prepared a meal. On meeting His Mother, Jesus extended both hands to her, while she inclined her head to Him. The women saluted Him by bowing their head and crossing their hands on their breast. There was a tree in front of the house, and under it they took the meal.

Among the shepherds dwelling around these parts were the parents of the youths whom Jesus, after the raising of Lazarus, took with Him on His journey to Arabia and Egypt. These people had come to Bethlehem in the suite of the three Holy Kings, had on account of the hasty departure of the latter remained behind in this country, and had married some of the shepherds' daughters in the valley near

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Bethlehem. Shepherd settlements like that just mentioned were frequent in the winding valleys between this place and Bethlehem. The people dwelling here cultivated also the field of Joseph's inheritance which they had rented from the Sichemites. There were many of them gathered here, but no Samaritans.

The first noteworthy incident that took place here was the Blessed Virgin's begging Jesus to cure a lame boy whom some of the neighboring shepherds had brought thither. They had before doing so implored Mary's intercession. Such things happened very often, and it was quite affecting to see her asking Jesus for these favors. Jesus commanded that the boy should be brought, and the parents bore him on a little litter to the door of the house in which Jesus was. The child was about nine years old. Jesus addressed some words of exhortation to the parents and, as they fell back, somewhat timidly awaiting the result, the disciples gathered around Jesus. He spoke to the boy, leaned a little over him, then took him by the hand and raised him up. The boy jumped out of the litter, took a few steps, and then ran into the arms of his parents, who cast themselves with him at Jesus' feet. The crowd uttered cries of joy, but Jesus reminded them to thank the Heavenly Father. He then addressed a short instruction to the assembled shepherds and took with the disciples a light repast, which the women had prepared in an arbor under the great tree in front of the house. Mary and the women sat apart at the end of the table. I am under the impression that this house was taken for one of the private inns, and was prepared and served by the holy women of Capharnaum.

There approached now, and that rather timidly, several persons from Sichar, among them Dina, the woman of the well. They did not venture to draw near, because they were not accustomed to have intercourse with the Jewish shepherds. Dina, however, made bold to advance first, and I saw her talking

with the women and the Blessed Virgin. After the repast, Jesus and the disciples took leave of the holy women, who immediately set about preparing for their return journey to Galilee whither Jesus Himself was to go the next day but one.

Jesus now returned with Dina and the other Samaritans to Sichar, a city not very large, but with broad streets and open squares. The Samaritan house of prayer was a finer looking building, more ornamented than the synagogues of small Jewish places. The women of Sichar were not so reserved as the Jewish women; they communicated more freely with the men. As soon as Jesus entered Sichar, He was surrounded by a crowd. He did not go into their synagogue, but taught walking around here and there on the streets, and in one of the squares where there was an orator's chair. Everywhere was the concourse of people very great, and they were full of joy at the Messiah's having come to them.

Dina, though very much moved and very recollected, was of all the women the one that approached nearest to Jesus. Her neighbors now looked upon her with special regard, as she had been the first to find Jesus. She sent the man with whom she was living to Jesus, who spoke to him a few words of exhortation. He stood before Jesus quite embarrassed, and ashamed of his sins. Jesus did not tarry long in Sichar, but went out by the opposite gate and taught here and there among the houses and gardens that extended for some distance along the valley. He put up at an inn distant from Sichar a good half-hour, promising, however, to return to the city on the following day and give them an instruction.

When Jesus went again to Sichar, He taught the whole day, dividing the time between the orator's chair in the city and the hills outside, and in the evening He taught again in the inn. From the whole country around came crowds to hear Him, and they followed Him from place to place. The cry was: "Now

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He is teaching here! Now He is teaching there!" The young man of Samaria also listened to the instructions, but he did not speak with Jesus.

Dina was everywhere foremost, everywhere made her way through the crowd to Jesus. She was very attentive, very earnest, and deeply impressed. She had had another interview with Jesus and was now about to separate from her reputed husband. They had resolved for Jesus' sake to consecrate all their riches to the poor and the good of the future Church, Jesus told them how to proceed in the affair. Many of the Samaritans were profoundly touched by what they had seen and heard, and they said to Dina: "Thou hast spoken truly. We have now heard Him ourselves. He is the Messiah!" The good woman was quite out of herself, and so in earnest, so joyous! I have always loved her dearly.

Here as in former places, Jesus took for the subjects of His discourse: the imprisonment of John, the persecution of the Prophets, the Precursor charged to prepare the ways, and the son sent to the vineyard, but who was murdered by the wicked servants. He declared plainly that the Father had sent Him. He taught also upon all that He had said to the woman at the well, namely, the living water, Mount Garizim, salvation from the Jews, the nearness of the Kingdom and the Judgment, and the punishment inflicted upon the wicked servants who had put to death the son of the lord of the vineyard. Many of His hearers questioned Him as to where now they should be baptized and cleansed, since John was imprisoned. Jesus answered that John's disciples were again baptizing near Ennon across the Jordan, and that, until He Himself should appear there with His disciples to give Baptism, they should go thither. On the following day, accordingly, crowds flocked to Ennon.

Next day Jesus taught at the inn and on the surrounding hills. His audience consisted of laborers, of

all kinds of people, and those slaves whom, after His baptism, He had once consoled in the field of the shepherds near Bethabara. There were present also many spies sent by the Pharisees from the environs around. They listened to Him with anger in their hearts, stuck their heads together, and muttered jeeringly. But they did not attempt to accost Him, and He took no notice of them. Several Samaritan Doctors and others remained unmoved by His words, receiving them into a disaffected heart.

13. Jesus in Ginnaea and Ataroth. He Confounds the Wickedness of the Pharisees

When Jesus with His five disciples left the inn near Sichar, He journeyed leaving Thebez to the right and Samaria to the left, six hours further on to the city of Ginnaea, or Ginnim, situated in a valley on the boundary of Samaria and Galilee. Late in the evening they entered Ginnaea, their garments still tucked up and, as the Sabbath had begun, they went straight to the synagogue. The disciples who had journeyed on before them were likewise present. On leaving the synagogue, they went all together to a country seat belonging to Lazarus and which lay up among the mountains. Nearby was Little Thirza, where Jesus had already put up, and where also Mary and Joseph on their journey to Bethlehem had received lodgings. The steward, a man whose manners breathed the simplicity of ancient times, had many children. Jesus and His disciples spent the night there. The country seat may have been about three-quarters of an hour distant from Ginnaea. The holy women, on their return journey from Sichar, had spent the night in Thebez. The day of Jesus' arrival here, the day before the Sabbath, was a fast in expiation of the murmuring of the Children of Israel. On the Sabbath Jesus taught in the synagogue. The

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passages read from Holy Scripture referred to the journey through the Wilderness, the parceling out of the Land of Canaan, and to something in Jeremias. Jesus interpreted all as bearing reference to the nearness of the Kingdom of God. He spoke of the murmuring of the Children of Israel in the desert, saying that they would have taken a much shorter way to the Promised Land, had they kept the Commandments that God gave them on Sinai, but on account of their sins they were obliged to wander, and they that murmured died in the desert. And so, too, would they among His present hearers wander in the desert and die therein, if they murmured against the Kingdom that was now at hand and with it the final mercy of God. Their life had been an image of that wandering in the desert, but they should now go by the shortest way to the promised Kingdom of God, which would be pointed out to them. He referred also to the dissatisfaction of the Children of Israel with the judgeship of Samuel, their clamoring after a king, and their receiving one in Saul. Now, when the Prophecy was fulfilled, when on account of their impiety the scepter had passed from Juda, they were again sighing for a king and for the reestablishment of the kingdom. God would send them a King, their true King, just as the lord of the vineyard had sent his own son after his servants had been murdered by the unfaithful vinedressers. But in the same way would they, too, expel their King and put Him to death. He also explained those verses of the Psalms that speak of the cornerstone rejected by the builders, applying them to the son of the lord of the vineyard, and spoke of the punishment that would fall upon Jerusalem. The Temple, He said, would not exist much longer, and Jerusalem itself would soon be unrecognizable. He referred likewise to Elias and Eliseus.

There were twelve obstinate Pharisees at this instruction, and when it was over they disputed

with Jesus. They pointed to a roll of parchment, and asked what was meant by Jonas' lying three days in the whale's belly. Jesus answered: "In like manner will your King, the Messiah, lie three days in the grave, descend into Abraham's bosom, and then rise again." They laughed at that. Then three of the Pharisees came forward and, full of hypocrisy, said: "Venerable Rabbi, you speak always of the *shortest way*. Tell us, which is that shortest way?" Jesus answered: "Know ye the Ten Commandments given on Sinai?" They answered: "Yes." He went on: "Observe the first of them, and love your neighbor as yourself. Lay not upon those under you heavy burdens that you do not impose upon yourselves. That is the way!" They replied: "We know all that!" Jesus rejoined: "That ye know all this and yet do nothing of it, constitutes your guilt, therefore will ye be chastised." And He reproached them for burdening the people with unnecessary prescriptions while they themselves did not observe the Law itself, for that was especially the case in this city. He alluded also to the priestly robes prescribed by God to Moses, and of their mysterious signification. He convicted them of their nonfulfillment of these matters, for which they substituted many perversions and external forms. The Pharisees were highly exasperated, but they could not get the better of Jesus. They repeated to one another: "He is the Prophet from Nazareth! The carpenter's Son, forsooth!" Most of them left the synagogue before Jesus had concluded His discourse. One only remained till the end and invited Jesus and His disciples to a repast. He was better than the rest, though still a lurker.

Some sick persons had been brought and placed outside the synagogue, and the Pharisees requested Jesus to cure them, that thereby they might see a sign. But Jesus refused to perform any cure, saying that they would not believe in Him, therefore

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they should see no sign. Their real aim was to tempt Him to heal on the Sabbath, that they might have something for which to bring an action against Him.

When the Sabbath was over, most of the disciples from Galilee returned to their homes, but Jesus with Saturnin and two other disciples went back to Lazarus' country seat. How touching to see Him giving instructions to the children of the steward and those of the neighbors, first to the boys and then to the girls. He spoke of obedience to parents and of reverence for old age. The Father in Heaven had appointed for them their fathers; as much as they honored them, so much also would they honor their Heavenly Father. He spoke likewise of the children of the sons of Jacob and of these of Israel, telling how they had murmured and for that reason had not been allowed to enter the Promised Land, a land that was so beautiful. Then He pointed to the fine trees and fruits in the garden, and told them of the heavenly Kingdom promised to them that keep the Commandments of God. It was far more glorious and beautiful than the lovely garden in which they were; that garden, compared with the heavenly one, was nothing more than a desert. They must then be obedient and submit thankfully to the decrees of God in their regard; they must never murmur, that thereby they might not be excluded from the Kingdom of Heaven; they must not doubt concerning the beauty of that Kingdom, as the Israelites did in the desert; they must believe it to be far above, yes, a thousand times more magnificent than what they then saw before them; and lastly, they should have it often in their thoughts, in order to merit it by their daily toil and labors. During these instructions Jesus had the smaller ones right in front of Him. He lifted some of them up to His breast, or encircled a couple of them with His arms.

From Lazarus' country seat, Jesus went with the

three disciples again southward about four hours, back toward Ataroth, one of the chief cities of the Sadducees, lying among the mountains. The Sadducees of this place, like the Pharisees of Gennabris, had in consequence of what had taken place at the Pasch persecuted the disciples, imprisoned several of them and tormented them with judicial interrogatories. Some of them also had lately been in Sichar and had listened insidiously to Jesus' instructions in which He had censured the harshness of the Pharisees and Sadducees toward the Samaritans. They had then resolved upon a plan to ensnare Jesus, and it was in pursuance of the same that they had engaged Him to celebrate the Sabbath of Ataroth. But He knew of their doings, and so went by a different route to Ginnaea. They had, however, concerted with the Pharisees of Ginnaea and, on the morning of the Sabbath, they sent messengers to say to Jesus: "Thou hast taught beautiful things concerning the love of one's neighbor. Thou sayest that one should love his neighbor as himself. Come, then, to Ataroth and heal one of our sick. If Thou showest us this sign, we, as well as the Pharisees of Ginnaea, will all believe in Thee and we shall spread Thy doctrines throughout the country."

Jesus knew their wickedness and the plot they had laid to entrap Him. The man whom, as they pretended, they wanted Him to cure, had already for several days lain stiff and dead, but they declared to all the people of the city that he was only in a trance. His wife herself did not know that he was dead. Had Jesus raised him up, they would have said that he was not dead. They went to meet Jesus and conducted Him to the house of the dead man, who had been one of the leaders of the Pharisees and had been most active in annoying the disciples. They were carrying the corpse on a litter out into the street as Jesus came up. There were about fifteen Sadducees and a crowd of people standing

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around. The corpse presented quite a fine appearance, for they had opened and embalmed it, the better to deceive Jesus. But Jesus said: "This man is dead and dead he will remain." They replied that he was only in a trance, and if he was indeed dead, he had only just now died. Jesus responded: "He denied the resurrection of the dead, therefore he will not now arise! Ye have filled him with spices, but behold, with what spices! Uncover his breast!" Thereupon I saw one of them raise the skin like a lid from the dead man's breast, when there broke forth a swarm of worms, squirming and straining to get out. The Sadducees were furious, for Jesus rehearsed aloud and openly all the dead man's sins and delinquencies, saying that these were the worms of his bad conscience, which he had in life covered up, but which were now gnawing at his heart. He reproached them with their deceit and evil design, and spoke very severely of the Sadducees and of the judgment that would fall upon Jerusalem and upon all that would not accept salvation. They hurried the corpse back again into the house. The scene was one of frightful alarm and confusion. As Jesus with the disciples was going to the gate of the city, the excited rabble cast stones after them. They were incited thereto by the Sadducees whom the discovery of the worms and their own wickedness had infuriated.

Among the wicked mob, there were, however, some well-intentioned persons who shed tears. In a bystreet lived some infirm women sick with a bloody flux. They believed in Jesus, and from a distance implored His aid, for, as unclean, they dared not approach Him. Knowing their need, He compassionately went through their street. When He had passed, they followed in His footsteps kissing them. He looked around upon them, and they were healed.

Jesus went on for almost three hours to a hill in the neighborhood of Engannim, a place lying almost

The Centurion's Son

in a line with Ginnaea, though in another valley some hours to the south. It was on the direct route to Nazareth through Endor and Naim, about seven hours from the latter.

Jesus spent the night on this hill, in the shed of a public inn where, too, He took some refreshment brought from Galilee by the disciples who had come thither to meet Him. They were Andrew, the bridegroom Nathanael, and two servants of the so-called centurion of Capharnaum. They urged Jesus to hurry, as the man's son was so ill. Jesus replied that He would go at the right time.

This centurion was a retired officer who had once been Governor of a part of Galilee under Herod Antipas. He was a well-disposed man and, in the late persecution, had protected the disciples against the Pharisees; he had also provided them with money and other necessaries. As yet, however, he was not quite believing, although he put faith in the miracles. He was very desirous of one in behalf of his son, both through natural affection and also to put the Pharisees to shame. The disciples likewise were eager for it, saying with him: "Then the Pharisees will be furious! Then they will see who He is that we follow!"

It was in this spirit that Andrew and Nathanael had undertaken the commission to Jesus, who knew well the bottom of the their heart. He gave another instruction the next morning when the two servants of the centurion were converted. They were pagan slaves, and had brought food with them. They now returned with Andrew and Nathanael to Capharnaum.

14. Jesus in Engannim and Naim

From the inn on the hill Jesus proceeded to Engannim, which was not far off. He was accompanied by Saturnin, by the son of the bridegroom of Cana's maternal aunt, and by the son of the widow of Obed of Jerusalem, a youth of about sixteen years. Jesus had some distant relatives in this place. They were Essenians of Anne's family. They received Jesus very respectfully and as an intimate friend. They dwelt apart at one side of the city, and led a very pure life, many of them being unmarried and living together as in a cloister. They, however, no longer strictly observed the ancient discipline of the Essenians; they dressed like others and frequented the synagogue. They supported in Engannim a kind of hospital that was full of the sick and suffering of all sects, and where the poor were fed at long tables. They received all that presented themselves, supported them, and cared for them. In the dormitories of the sick, they always put the bed of a bad man between two good ones that, by their exhortations, they might try to make him better. Jesus visited this hospital, and healed some of the sick.

Jesus taught the whole day in the synagogue of Engannim. Crowds had come thither from the country around, and because the synagogue could not accommodate them all, they remained in troops outside. When one crowd came out, another went in. Jesus taught here as at other places on this journey, only not so severely since these people were well disposed. It was then as now, the people of the different localities being well or ill-disposed according to the good or bad dispositions of their priests.

Jesus told them that He would cure the sick after the instructions. He taught of the nearness of the Kingdom and of the coming of the Messiah, citing passages from the Scriptures and the Prophets and proving that the time had arrived. He mentioned

Elias, his words and his visions, giving the date of the latter, and telling His hearers that the Prophet had raised an altar in a grotto to the honor of the Mother of the future Messiah. He made a calculation of the time which could be no other than the present, warned them that the scepter had been taken from Juda, and recalled to them the journey of the Three Kings. Jesus referred to all these facts in a general way, as if speaking of a third person, making no mention at all of His Mother and Himself. He spoke also of compassion, recommending them to treat the Samaritans kindly, and explained the Parable of the Samaritan, though without mentioning Jericho. He told them of His own experience of the Samaritans, that they were more willing to assist the Jews than the Jews them. He related the circumstance of the Samaritan woman, of her giving Him to drink (a piece of courtesy that a Jew would not so easily have shown a Samaritan), and how well her people in general had received Him. He taught here also of the chastisement in store for Jerusalem and the Publicans, of whom some dwelt in the country around.

While Jesus was teaching in the synagogue, numbers of sick from the city and the whole surrounding district were brought thither. They were laid on litters and cushions under awnings all along the streets by which Jesus was to pass, their friends standing by them. It was the rule that all sick of the same disease should be placed together. It was like a great fair of suffering people.

Jesus came out from the instruction, passed along through the sick, who humbly implored His aid, and while instructing and admonishing cured about forty persons, lame, blind, dumb, gouty, dropsical, fever stricken, etc. I did not see any possessed here. As the multitude was so great, Jesus went upon a little hill that was in the city, and there taught; but the throng at last became such that the people pressed

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into houses, mounted to the roofs, and even broke down the walls.

Seeing this confusion, Jesus disappeared in the crowd, left the city, and took a steep byway into the mountains where there was a solitary place. His three disciples followed, but after long seeking found Him not till night. He was praying. They asked Him how they, too, should occupy themselves in prayer, and He gave them in few words some petitions of the "Our Father," for instance: "Hallowed be Thy Name! Forgive us our trespasses as we forgive those that trespass against us, and deliver us from evil!" He added: "Now say these words and put them in practice," and He gave them on this point some admirable instructions. They were very faithful in following His injunction whenever He did not converse with them or when He walked alone.

The disciples always carried with them now some food in pouches, and when other wayfarers passed, even off on the byways, they hurried after them in obedience to the words of Jesus, and shared with them, especially if they were poor, whatever they needed.

Engannim was a Levitical city. It was built on the declivity of a valley that extended toward Jezrael across the claw of a mountain range that ran in an easterly direction. A brook flowed northward through the valley. The inhabitants carried on spinning and the manufacture of cloth for priests' vestments. They made also tassels, silk fringes, and balls for trimming the borders of these robes, upon which the women sewed. The people here were very good.

Jesus passed Jezrael and Endor, and toward evening arrived at Naim. He went unnoticed to an inn outside the city.

The widow of Naim, the sister of the wife of James the Greater, had been informed by Andrew and Nathanael of Jesus' near approach, and she was awaiting His arrival. With another widow she now went

out to the inn to welcome Him. They cast themselves veiled at His feet. The widow of Naim begged Jesus to accept the offer of the other good widow, who wished to put all she possessed into the treasury of the holy women for the maintenance of the disciples and for the poor, whom she herself also wanted to serve. Jesus graciously accepted her offer, while He instructed and consoled her and her friend. They had brought some provisions for a repast, which along with a sum of money they handed over to the disciples. The latter was sent to the women at Capharnaum for the common treasury.

Jesus took some rest here with the disciples. He had on the preceding day taught in Engannim with indescribable effort and had cured the sick, after which He had journeyed thence to Naim, a distance of about seven hours. The widow, lately introduced to Jesus, told Him of another woman named Mary who likewise desired to give what she possessed for the support of the disciples. But Jesus replied that she should keep it till later when it would be more needed. This woman was an adulteress, and had been, on account of her infidelity, repudiated by her husband, a rich Jew of Damascus. She had heard of Jesus' mercy to sinners, was very much touched, and had no other desire than to do penance and be restored to grace. She had visited Martha, with whose family she was distantly related, had confessed to her her transgression, and begged her to intercede for her with the Mother of Jesus. She gave over to her also a part of her wealth. Martha, Johanna Chusa, and Veronica, full of compassion for the sinner, interested themselves in her case, and took her at once to Mary's dwelling at Capharnaum. Mary looked at her gravely and allowed her to stand for a long time at a distance. But the woman supplicated with burning tears and vehement sorrow: "O Mother of the Prophet! Intercede for me with thy Son, that I may find favor with God!" She was

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possessed by a dumb devil and had to be guarded, for in her paroxysms she could not cry for help and the devil drove her into fire or water. When she came again to herself, she would lie in a corner weeping piteously. Mary sent in behalf of the unhappy creature a messenger to Jesus, who replied that He would come in good time and heal her.

JESUS' TEACHING MISSION IN THE COUNTRY OF GENESARETH AND ON THE BANKS OF THE JORDAN

1. The Messengers of the Centurion of Capharnaum

From Naim Jesus, leaving Nazareth on the left, journeyed past Thabor to Cana, where He put up near the synagogue with a Doctor of the Law. The forecourt of the house was soon full of people who had anticipated His coming from Engannim, and were here awaiting Him. He had been teaching the whole morning, when a servant of the Centurion of Capharnaum with several companions mounted on mules arrived. He was in a great hurry and wore an air of anxiety and solicitude. He vainly sought on all sides to press his way through the throng of Jesus, but could not succeed. After several fruitless attempts, he began to cry out lustily: "Venerable Master, let Thy servant approach Thee! I come as the messenger of my lord of Capharnaum. In his name and as the father of his son, I implore Thee to come with me at once, for my son is very sick and nigh unto death." Jesus appeared not to hear him; but encouraged at seeing that some were directing Jesus' attention to him, the man again sought to press through the crowd. But not succeeding, he cried out anew: "Come with me at once, for my son is dying!" When he cried so impatiently, Jesus turned His head toward him and said loud enough for the people to hear: "If you see not signs and wonders, you do not believe. I know your case well. You want

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to boast of a miracle and glory over the Pharisees, though you have the same need of being humbled as they. My mission is not to work miracles in order to further your designs. I stand in no need of your approbation. I shall reserve My miracles until it is My Father's will that I should perform them, and I shall perform them when My mission calls for it!" And thus Jesus went on for a long time, humbling the man before all the people. He said that that man had been waiting long for Him to cure his son, that he might boast of it before the Pharisees. But miracles, Jesus continued, should not be desired in order to triumph over others, and He exhorted His hearers to believe and be converted.

The man listened to Jesus' reproaches without being at all disturbed. Not at all diverted from his design, he again tried to approach nearer, crying out: "Of what use is all that, Master? My son is in the agony of death! Come with me at once, he may perhaps be already dead!" Then Jesus said to him: "Go, thy son liveth!" The man asked: "Is that really true?" Jesus answered: "Believe Me, he has in this very hour been cured." Thereupon the man believed and, no longer importuning Jesus to accompany him, mounted his mule and hastened back to Capharnaum. Jesus remarked that He had yielded this time; at another time He would not be so condescending.

I saw this man not as invested with the royal commission, but as himself the father of the sick boy. He was the chief officer of the Centurion of Capharnaum. The latter had no children, but had long desired to have one. He had, consequently, adopted as his own a son of this his confidential servant and his wife. The boy was now fourteen years old. The man came in quality of messenger, though he was himself the true father and almost indeed the master. I saw the whole affair, all the circumstances were clear to me. It was perhaps on account of them that Jesus permitted the man to importune Him so long. The

details I have just given were not publicly known.

The boy had long sighed after Jesus. The sickness was at first slight and the desire for Jesus' presence arose from the feeling entertained against the Pharisees. But for the last fourteen days, the case becoming aggravated, the boy had constantly said to his physicians: "All these medicines do me no good. Jesus, the Prophet of Nazareth, alone can help me!" When the danger had become imminent, messages had been dispatched to Samaria by means of the holy women, while Andrew and Nathanael had been sent to Engannim; and at last the father and steward himself rode to Cana, where he found Jesus. Jesus had delayed to grant his prayer, in order to punish what was evil in his intentions.

It was a day's journey from Cana to Capharnaum, but the man rode with such speed that he reached home before night. A couple of hours from Capharnaum, some of his servants met him and told him that the boy was cured. They had come after him to tell him that if he had not found Jesus, he should give himself no further trouble, for the boy had been suddenly cured at the seventh hour. Then he repeated to them the words of Jesus. They were filled with astonishment, and hurried home with him. I saw the Centurion Zorobabel and the boy coming to the door to meet him. The boy embraced him. He repeated all that Jesus had said, the servants that accompanied him confirming his words. There was great joy, and I saw a feast made ready. The youth sat between his adopted father and his real father, the mother being nearby. He loved his real father as much as he did the supposed one, and the former exercised great authority in the house.

After Jesus had dismissed the man of Capharnaum, He cured several sick persons, who had been brought into a court of the house. There were some possessed among them, though not of the vicious kind. The possessed were often brought to Jesus'

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instructions. At first sight of Him, they fell into frightful raging and threw themselves on the ground, but as soon as He commanded them to be at peace, they became quiet. After some time, however, they seemed no longer able to restrain themselves, and began again to move convulsively. Jesus made them a sign with His hand, and they again recovered themselves. The instruction over, He commanded Satan to go out of them. They lay, as was usual on such occasions, for about two minutes as if unconscious, and then, coming to themselves, thanked Jesus joyfully, not exactly knowing what had happened to them. There are such good possessed, people of whom the demon has taken possession by no fault of their own. I cannot clearly explain it, but I saw on this occasion, as well as upon others, how it happens that a guilty person may, by the mercy and long-sufferance of God be spared, while Satan takes possession of one of his weak, innocent relatives. It is as if the innocent took upon himself a part of the other's punishment. I cannot make it clear, but it is certain that we are all members of one body. It is as if a healthy member, in consequence of a secret, intimate bond between them, suffers for another that is not sound. Such were the possessed of this place. The wicked are much more terrible and they cooperate with Satan, but the others merely suffer the possession and are meanwhile very pious.

Jesus afterward taught in the synagogue. There were present from Nazareth several Doctors of the Law, and they invited Him to return with them. They said that His native city was ringing with the great miracles He had wrought in Judea, Samaria, and Engannim; that He knew very well the opinion prevalent in Nazareth that whoever had not studied in the school of the Pharisees could not know much; therefore they desired Him to come and teach them better. They thought by these arguments to seduce Jesus. But He replied that He would not yet go to

Nazareth, and that when He did, they would not obtain what they were now demanding.

After the instruction in the synagogue, Jesus was present at a great feast in the house of the father of the bride of Cana. The bride and bridegroom with the widowed aunt of the latter were there. Nathanael the bridegroom had joined Jesus as a disciple on His coming to Cana, and had helped to keep order during the instruction and the curing of the sick. The bridegroom and bride dwelt alone. They carried on no housekeeping, for they received their meals from the parents of the latter. Her father limped a little. They were good people. Cana was a clean, beautiful city on a lofty plateau. Several highways ran through it, and one straight to Capharnaum, about seven hours distant. The road inclined a little before reaching Capharnaum.

After the feast, Jesus returned to His abode and again healed several sick persons who were patiently awaiting Him. He did not always cure in the same way. Sometimes it was by a word of command, sometimes He laid His hands upon the sick, again He bowed Himself over them, again He ordered them to bathe, and sometimes He mixed dust with His saliva and smeared their eyes with it. To some He gave admonitions, to others He declared their sins, and others again He sent away without being cured.

2. Jesus in Capharnaum

When Jesus, with the disciples who had accompanied Him to Cana, left for Capharnaum, He was followed by Nathanael, whose wife with her aunt and others had already gone on before. The road, about seven hours in length, was tolerably straight. It ran by a little lake like that of Ennon, around which lay country seats and gardens. The magnificently fruitful region of Genesareth began here, and in many places there were watchtowers.

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When Jesus approached the environs of Capharnaum, several possessed began to rage outside the gate and to call into the city: "The Prophet is coming! What does He want here? What business has He with us?" But when He reached the city, they ran away. A tent had been erected outside. The Centurion and the father of the boy came out to meet Jesus, the child walking between them. They were followed by the entire family, all the relatives, servants, and slaves. These last were pagans who had been sent to Zorobabel by Herod. It was a real procession, and all cast themselves down before Jesus giving thanks. They washed His feet and offered Him a little luncheon, a mouthful to eat and a glass of wine. Jesus spoke some words of admonition to the boy, laying His hand on his head as he knelt before Him. He now received the name of Jesse, whereas he had before been called Joel. The Centurion's name was Zorobabel. He earnestly besought Jesus to stay with him while at Capharnaum and to accept a feast in His honor. But Jesus refused, still reproaching him with his desire to see a miracle in order to vex others. He said: "I should not have cured the boy, had not the faith of the messenger been so strong and urgent." And thereupon Jesus went on His way.

But Zorobabel had a great banquet prepared to which all the servants and laborers of his numerous gardens around the city were called. The miracle had been related to them, and all deeply moved believed in Jesus. During the entertainment the domestics and many of the poor, to whom presents had been made, intoned a song of praise and thanksgiving in the entrance porch.

The news of the miracle soon spread throughout Capharnaum. Zorobabel sent an account of it to the Mother of Jesus and the Apostles. I saw the latter again busy at their fisheries. I saw the news taken also to Peter's mother-in-law, who was then lying sick.

Jesus went around Capharnaum to His Mother's dwelling, where about five women together with Peter, Andrew, James, and John were assembled. They went out to meet Him, and there were great rejoicings at His coming and His miracles. He took a meal here, and then went straight back to Capharnaum for the Sabbath. The women remained at home.

A great concourse of people and many sick were gathered at Capharnaum. The possessed ran crying about the streets as Jesus approached. He commanded them to be silent, and passed along through them to the synagogue. After the prayer, a stiff-necked Pharisee by the name of Manasses was called upon, for it was his turn to read the Scriptures aloud. But Jesus told them to give Him the roll, that He would do the reading. They obeyed, and He read from the beginning of the First Book of Moses down to the account of the murmuring of the Children of Israel. He spoke of the ingratitude of their fathers, of the mercy of God toward them, and of the nearness of the Kingdom, warning them to beware of acting as their fathers had done. He explained all the errors and crooked ways of their fathers by a comparison with their own erroneous notions, drawing a parallel between the Promised Land of those far-off times and the Kingdom now so near. Then He read the first chapter of Isaias, which He interpreted as referring to the present. He spoke of crime and its punishment, of their long waiting for a Prophet, and of how they would treat Him now that they had Him. He cited the various animals, all of which knew their master, although they, His hearers, knew Him not. He spoke of the One that longed to help them, picturing to them the woeful appearance He would present in consequence of their outrages upon Him, also of the punishment in store for Jerusalem, and of the small number of the elect when all this would take place. The Lord would, nevertheless, multiply them while the wicked would be destroyed. He called upon

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them to be converted, saying that even were they all covered with blood, if they cried to God and turned from their evil ways, they would become clean. Again He referred to Manasses who had given so much scandal, who had committed so much iniquity before the Lord; therefore had God permitted him in punishment to be led away captive to Babylon, where he had been converted, had cried to God for pardon, and had received a share in the Promise. Jesus then opened the Scriptures as if by accident at Isaias¹, and read the passage: "Behold a virgin shall conceive," which He applied to Himself and the coming of the Messiah.

He had given the same explanation at Nazareth some time before His baptism, whereupon His hearers had mocked, saying: "We never saw Him eating much butter and honey when with His father, the poor carpenter."

The Pharisees and many others of Capharnaum were not well satisfied at Jesus' having spoken to them so severely about ingratitude; they had expected some pleasant, flattering words on the score of the good reception they had extended to Him. The instruction lasted tolerably long and, when Jesus was going out of the synagogue, I heard two of the Pharisees whispering to each other: "They have brought some sick. Let us see whether He will dare to heal them on the Sabbath." The streets had been lighted with torches, and many of the houses illuminated with lamps. Some, however, were dark; they were the homes of the evil-minded. Wherever Jesus passed, He found sick in front of the houses and lights by them; some had been carried to the door in the arms of their relatives, while near them stood others bearing torches. There was great bustling to and fro in the streets, and shouts of joy were heard on all sides. Many of the possessed cried after Jesus, and He delivered

1. "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey." (Is. 7:14, 15).

them with a word of command. I saw one of them with a fearful countenance and bristling hair springing toward Him in rage and fury, and crying out: "Thou! What dost Thou want here? What business halt Thou here?" Jesus repulsed him, saying: "Withdraw, Satan!" And I saw the man dashed to the ground as if his neck and every bone in his body were broken. When he rose up, he was quite changed, quite gentle, and he knelt at Jesus' feet weeping and thanking. Jesus commanded him to be converted. I saw Him curing many as He thus passed along.

After that Jesus went with the disciples to His Mother's. It was night. On the way Peter spoke of his household affairs: He had neglected many things connected with his fishery, from which he had been so long absent; he must provide for his wife, his children, and his mother-in-law. John replied that he and James had to take care of their parents, and that was more important than the care of a mother-in-law. And so they bandied words freely and jocosely. Jesus observed that the time would soon come when they would give up their present fishing, in order to catch fish of another kind. John was much more childlike and familiar with Jesus than the others. He was so affectionate, so submissive in all things, without solicitude or contradiction. Jesus returned to His Mother's; the others, to their homes.

Early next day Jesus left His Mother's, which was about three-quarters of an hour from Capharnaum in the direction of Bethsaida, and went to the first-named city with His disciples. The road was at first somewhat of an ascent, but near Capharnaum it began to decline. Before reaching the gate of the city, the traveler came to a house belonging to Peter, who had allotted it to Jesus and the disciples and placed in it a pious old man as steward. It was about an hour and a half from the lake. All the disciples from Bethsaida and the country around were gathered in Capharnaum, whither also Mary and the holy women

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had come. Numbers of sick were ranged along the streets by which Jesus was to pass. They had been brought the day before, but had not been cured. Jesus healed a great many on His way to the synagogue in which, during His instruction, He related a parable. When He left the synagogue, He still continued teaching, and several persons threw themselves at His feet begging pardon for their sins. Two of them were adulteresses who had been put away by their husbands, and there were four men, among them the seducers of those women. They burst into tears and wanted to confess their sins before the multitude. But Jesus replied that their sins were already known to Him, that a time would come when the open confession of them would be necessary, but at present it would only scandalize their neighbor and attract upon them persecution. He exhorted them to watch over themselves that they might not relapse into sin, but if they should be so unhappy as to do so, not to despair, but to turn to God and do penance. He forgave them their sins, and when the men asked to which baptism they should go, to that of John's disciples, or wait for His own, He told them to go to the former.

The Pharisees present wondered very much that Jesus should undertake to forgive sin, and called Him to account for it. But Jesus silenced them by His answer, that it was easier for Him to forgive sins than to heal, for to him that sincerely repents, sin is forgiven, and he will not lightly sin again; but the sick who are cured in body often remain sick in soul, and make use of their body to relapse into sin. Then they asked Him whether the husbands of those women whose sins had been forgiven should take back their once-repudiated wives. Jesus answered that time did not permit Him to discuss that point, but later on He would instruct them upon it. They questioned Him also upon His curing on the Sabbath. Jesus defended Himself with the query: "If one of you had

an animal that should fall into a well on the Sabbath, would you not draw it out?"

In the afternoon Jesus retired with all His disciples to the house outside Capharnaum, where the holy women were already assembled. They partook of an entertainment, which the Centurion Zorobabel had provided. He and Salathiel, the father of the boy, reclined at table with Jesus and the disciples, while Jesse, the boy, served. The women sat at a separate table. Jesus taught. They brought the sick to Him, making their way into the house, yes, even crowding with cries for help into the dining hall. He cured many. The meal over, Jesus returned to the synagogue, and I heard Him discoursing, among other things, of Isaias and his Prophecy to King Achaz: "Behold, a virgin shall conceive and give birth to a son," etc. (*Is. 7:14*).

When He left the synagogue, He cured numbers on the streets, and that until night had closed. Among them were many women afflicted with a bloody flux. Sad and mournful, they stood at a distance enveloped in their veils, not daring to approach Jesus or the crowd around Him. Jesus knew their suffering, turned toward them, and healed them with a glance. He never touched such sufferers. There was some mystery in the prohibition to that effect which I cannot now express. A fast day began on that evening.

When Jesus returned with His disciples to His Mother's, the question arose as to whether they should go with Him next morning to the lake, and I heard Peter excusing himself on account of the bad state of his barque.

The people whose sins Jesus had forgiven were clothed in penitential garb and enveloped in large veils. From the last Sabbath but one, the Jews wore black and the whole time was a season of penance commemorative of the destruction of Jerusalem, hence the severity of Jesus' words when speaking of the chastisement awaiting that city. On leaving

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Capharnaum, the road ran by a large building surrounded by water. Here the dangerous possessed were shut up at night. As Jesus went by, they raged and cried: "There He goes! What does He want? Is it that He thinks to drive us out?" When Jesus responded: "Be silent, and remain until I come again. Then it will be your time to retire," they became quiet.

When Jesus left the city, the Pharisees and magistrates held a meeting at which the Centurion Zorobabel was present. They deliberated upon all they had seen, upon what they should do, what line of conduct they should pursue with respect to Jesus. They said: "What commotion, what agitation this Man creates! Peace is no longer found in the land! The people leave their daily avocations and follow His menacing speeches. He is constantly talking of His Father, but is He not from Nazareth? Is He not the Son of a poor carpenter? Whence comes it that He has so great assurance and audacity? Upon what does He rest His titles? He heals on the Sabbath, thus disturbing its peace! He forgives sins! Is His power from On High? Has He some secret arts? How has He become so familiar with the Scriptures, so ready in explaining them? Was He not reared in the school of Nazareth? Perhaps He is connected in some way with foreigners, with a strange nation! He is always speaking of the approaching establishment of a kingdom, of the nearness of the Messiah, of the destruction of Jerusalem. Joseph, His father, was of illustrious birth; but perhaps He is not Joseph's Son, or He may be the supposititious Child of some other, of some powerful man who wants to get a foothold in our country, and thus become master in Judea. He must have some great protector, some secret resources upon which to count, else He could never be so bold, so audacious, He would never act with such disregard of legitimate authority and established customs, just as if He had a perfect right to do so. He absents Himself for long periods at a time. Where

and among whom is He then? Whence has He His knowledge and His skill in working miracles? What must we do about Him?" And so they went on discharging their wrath and interchanging conjectures. The Centurion Zorobabel alone remained calm; he even had some influence in pacifying the rest. He urged them to patience. "Wait," said he. "If His power is from God, He will certainly triumph; but if not, He will come to naught. So long as He cures our sick and labors to make us better, we have reason to love Him and to thank Him who sent Him."

Early next day Jesus went with about twenty of His disciples toward the lake, not by the direct road, but off to the south around the height upon which Mary's house stood toward the west. That elevation, though separated from it by a valley, was only a projection from the foot of a mountain chain running northward. Jesus chose this route as being better suited to teaching. There were many beautiful brooks running down from the height into the lake, and the little river near Capharnaum flowed along in this direction. This part of the country was watered and fertilized by the numerous streams that flowed around Bethsaida. Jesus paused several times with His disciples to rest in those pleasant spots, and often stood still to teach of the tithes. The disciples complained of the great severity with which the tithes were levied at Jerusalem, and asked whether it would not be well to suppress them. Jesus answered that God had commanded the tenth part of all the fruits of the earth to be given to the Temple and its servers, in order to remind men that they had not the propriety, but only the usufruct of them; even of vegetables and green things, the tenth part ought to be given by abstaining from their use. Then the disciples spoke of Samaria, expressing their regret for having perhaps hurried His departure thence. They did not know, they said, that the people of Samaria were so anxious to receive His teaching, so disposed

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to receive Him well; had it not been for their importunity, He might have remained longer among them. To this Jesus replied that the two days He had spent in Sichar were sufficient, that the Sichemites were hot-blooded and quickly roused, but of all that had been converted, it was likely that only about twenty would remain steadfast. The coming great harvest He would resign to them, the disciples.

Touched by Jesus' last instructions, the disciples spoke compassionately of the Samaritans, recalling to their praise the history of the man that had fallen among robbers near Jericho. Priest and Levite had passed by, the Samaritan alone had taken him up and poured wine and oil into his wounds. This fact was generally known. It had really happened in the neighborhood of Jericho. From their compassion for the wounded man and their rejoicing over the kind dispositions of the Samaritans, Jesus took occasion to relate to them another parable of the same kind. He began with Adam and Eve, and recounted their Fall in simple words, as given in the Bible. They had, He said, been driven from Paradise, had sought refuge with their children in a desert full of robbers and murderers, and like the poor man of the parable, lay there struck and wounded by sin. Then did the King of Heaven and earth make use of all means in His power to procure help for poor humanity. He had given them His Law, had sent them chosen priests and Prophets with all that was necessary to cure their ills. But suffering humanity had been helped by none of these aids, it had even at times rejected them with contempt. At last the King sent His own Son in the guise of a poor man, to help the fallen race. And then Jesus described His own poverty, no shoes, no covering for the head, no girdle, etc., and yet He pours oil and wine into the poor traveler's wounds in order to heal them. But they who with full power had been sent to cure the wounds of the sufferer, had not had pity on him; they had seized

Parable of the King's Son

the King's Son and put Him to death, killed Him who had poured oil and wine into the sufferer's wounds. Jesus related this parable to His disciples that, reflecting upon it, they might express their thoughts, and He might clear up any misconceptions they might have concerning it.

But they did not understand Him. Noticing that He had described the King's Son under characteristics that belonged to Himself, they began to entertain all kinds of thoughts and to whisper among themselves: "Who can that Father of His be of whom He is always speaking?" Then Jesus touched upon the solicitude they had expressed on the preceding day for the loss experienced by the neglect of their fisheries, and compared it with the disposition of the King's Son. He had abandoned all things and, when others in their abundance had left the wounded man to die, He had anointed him with oil and wine. And He went on: "The Father will not abandon the servants of His Son. They shall receive all back with a rich reward when He gathers them around Him in His Kingdom."

In the midst of these and similar instructions, they reached the lake a little below Bethsaida, where lay the barques of Peter and Zebedee. A part of the shore was entirely fenced in, and up on the bank were little mud cabins for the fishermen's use. Jesus went down to it with His disciples. On the ships were the heathen slaves, but no Jews were engaged in fishing because of the fast day. Zebedee was in one of the huts on the shore. Jesus told those in the ships to discontinue their fishing and come to land. He was at once obeyed, and then He gave them an instruction.

Jesus afterward proceeded up the lake toward Bethsaida, a half-hour distant. Peter's license to fish embraced about an hour's distance along the shore. Between the harbor and Bethsaida was a little bay into which emptied several streams, branches of that which flowed from Capharnaum through the valley,

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and which received in its course other rivulets and creeks. It formed a great pool outside Capharnaum. Jesus did not go to Bethsaida. He went to the west and then by the north side of the valley to Peter's house, which stood on the eastern side of that high ground upon whose opposite side was Mary's dwelling.

Jesus entered with Peter. Mary and the other holy women were already there. The other disciples did not go in. They waited nearby in the garden, or went on ahead to Mary's. As Peter entered the house with Jesus, he said: "Master, we have had a fast day, but Thou hast fed us." Peter's house was very neatly built with forecourt and garden. It was very long, and on the roof, one could promenade and enjoy a beautiful view toward the lake. I saw neither Peter's step-daughter nor his wife's sons. They may have been at school. His wife was with the holy women. Peter had no children by her. His mother-in-law was a tall, thin woman, so weak and sickly that, in going around the house, she had to lean against the walls for support.

Jesus held a long conference with the women on the subject of the house they had hired up on the borders of the lake, where He intended often to be. He warned them against extravagance and indiscretion, though they were to guard likewise against anxiety and solicitude. As for Himself, He said, He needed very little, it was chiefly for the disciples and for the poor they should provide. Leaving Peter's, He crossed with His disciples to His Mother's. There He conversed for some time and then went out alone to pray.

The stream of Capharnaum flowed along by Peter's house. He could in his little boat, in the middle of which was a seat, sail down to the lake with his fishing tackle.

When the holy women heard from Jesus that He was going to Nazareth for the coming Sabbath, a distance

of nine or ten hours, they did not like the idea. They begged Him to remain where He was, or at least to come back soon. Jesus replied that He did not think He would stay long at Nazareth, since the inhabitants would not be very well pleased with Him for not complying with their wishes. He mentioned several points upon which they would reproach Him, and drew His Mother's attention to them, adding that He would let her know if things turned out as He said.

3. Jesus in Bethsaida

From Mary's, Jesus went with the disciples along the north side of the valley to the declivity of the mountain which stretched on to Bethsaida, distant not quite an hour. The holy woman also left Peter's house and went to that of Andrew at the northern extremity of Bethsaida. It was in good condition, though not so large as Peter's.

Bethsaida was a little fishing place. Only the central part of the city extended some distance inland; the two extremities stretched around the lake like slender arms. From Peter's fishery, one could see it lying off toward the north. The inhabitants were made up for the most part of fishermen, blanket weavers, and tentmakers. They were people, simple and untutored, reminding me of our turf cutters. The blankets were made of goats' and camels' hair. The long hairs from the camel's neck and breast fell over the edges and shone so beautifully that they looked like fringe and lace.

The old Centurion Zorobabel had not come to Bethsaida. He was too infirm for so long a walk. He might indeed have gone on horseback, but then he would have missed Jesus' instructions on the way; besides, he was not yet baptized. Bethsaida was full of people from the surrounding towns and villages, along with strangers from the other side of the lake, from

the country of Corozain and Bethsaida-Julias.

Jesus taught in the synagogue, which was not a very large building, He spoke of the nearness of God's Kingdom, saying in very plain words that He Himself was the Monarch of that Kingdom, and arousing the usual amount of wonder in His disciples and hearers. As on the preceding days, He taught in general terms and cured many sick who had been brought and laid outside the synagogue. Several possessed cried after Him: "Jesus of Nazareth! Prophet, King of the Jews!" He commanded them silence, for the time had not yet come to make Him known.

When Jesus had finished teaching and healing, He went with His disciples to Andrew's to get something to eat. But He did not go in—He said that He had another kind of hunger. Taking with Him Saturnin and another of the disciples, they went up the shores of the lake about seven minutes' walk from Andrew's. There in a lonely hospital were some poor lepers, simpletons, and other miserable, forlorn creatures languishing, quite forgotten by the rest of the world; some of them were entirely nude. No one from Bethsaida had followed Jesus for fear of contracting impurity. The cells of these poor creatures were built around a court. They never left them, their food being given them through an aperture in the door. Jesus commanded the superintendent of the hospital to bring out the miserable patients. The disciples covered all in need with the clothing they had brought with them. Then Jesus instructed and consoled them, going from one to another around the circle, and healing many by the imposition of His sacred hands. He passed some in silence, others He commanded to bathe or fulfill different prescriptions. The cured sank on their knees before Him, giving thanks with abundant tears. It was truly touching. These people were utterly neglected. Jesus took the superintendent back to Andrew's to dine with Him. As they were leaving the hospital, the relatives of

some of the cured presented themselves from Bethsaida bringing them clothes. They took them joyfully first to their homes and next to the synagogue, to give thanks to God.

There was a grand dinner prepared at Andrew's consisting of fine, large fish. They ate in an open hall, the women at a separate table. Andrew himself served. His wife was very active and industrious, rarely leaving the house. She carried on a kind of trade in net weaving, employing a number of poor girls for the work. The greatest system and order reigned throughout her establishment. Among those so employed were some poor, fallen women, once honorable wives, but afterward repudiated for misconduct. They had no place of refuge, and so the good mistress, pitying their distress, gave them work, instructed them in their duty, and prevailed upon them to implore the mercy of God.

That evening Jesus taught in the synagogue, and then recommenced His journeying with the disciples. He passed many sick, but without curing them, for, as He said, their time had not yet come. After taking leave of His Mother, He returned with all His disciples to the house near Capharnaum that Peter had placed at His service. Jesus conversed there a long time with His disciples, and then left them to go spend the night in prayer on a hill, which tapered to a point and was covered with cypresses.

Capharnaum lay in a half-circle up on a mountain. It had numerous vineyards and terraced gardens. On the top of the mountain grew wheat, thick and stout as rushes. It was a large and pleasant place. It had once been still more extensive, or another city had stood in the vicinity, for not far off I saw all kinds of ruins like tokens of a destructive war.

4. Jesus in and Around Lesser Sephoris. His Different Ways of Curing the Sick

Jesus went from Capharnaum to Nazareth, the Galilean disciples accompanying Him for about five hours. He instructed them on the way concerning their future vocation. He counseled Peter to leave the borders of the lake, take up his abode in his house near Capharnaum, and give up his business. They passed several cities, also the little lake with the country seats around it. In a shepherd field two possessed men came running to Jesus and implored to be cured. They were the owners of the herds browsing around, and were only now and then tormented by the devil. Just at that time they were free from his influence. Jesus would not cure them, but commanded them first to amend their ways. He made use of an example: If a man was sick from overloading his stomach, and wanted to get well in order to indulge in new excesses, what would they think of him? The men turned away quite ashamed. The disciples left Jesus a couple of hours from Sephoris and returned to Peter's, Saturnin among them. There were only two with Him now. They were from Jerusalem, and were on their way home. Jesus went to Lower Sephoris, or Lesser Sephoris, and put up with the relatives of St. Anne. It was not, however, at Anne's paternal home, for that was between this Sephoris and Upper Sephoris, the latter distant about an hour. There were many houses lying around in a circle of five hours, all belonging to the city of Sephoris. Jesus did not go at this time to Upper Sephoris, where were schools of the various sects and tribunals of justice.

There were not many rich people in Lower Sephoris. They manufactured cloth and the rich women made silk tassels and laces for the service of the Temple. The whole region was like an enchanting garden, consisting of many little hamlets with country

seats, gardens, and walks scattered among them. Greater Sephoris was a far more important place; it was very large and possessed many castles. The country around was lovely and abounded in springs. The cattle were of extraordinary size.

Jesus' relatives had three sons, one of whom, by name Colaja, was His disciple. The mother wanted Jesus to admit the others also into the number of His disciples, and brought forward the sons of Mary Cleophas as an argument in her own favor. Jesus gave her room to hope. After the death of Christ, these sons were ordained to the priesthood at Eleutheropolis by Joses Barsabas, the Bishop of that place.

Jesus taught in the synagogue before a great concourse assembled from the country around. He went also with His cousins out of the city, and gave instructions here and there to little crowds of people that followed Him or were waiting for Him. On His return He cured many sick persons outside the synagogue, then entering, He taught of marriage and divorce. He reproached the Doctors with having made additions to the Law. He pointed to a certain place in a roll of parchment, accused one of the oldest among them of having inserted it, convicted him of fraud, and commanded him to erase the passage. The old man humbled himself before Jesus, even prostrating at His feet in presence of all the others, acknowledged his fault, and thanked for the lesson just received.

Jesus spent the night in prayer. From the house of His relatives in Lesser Sephoris He went to that which had in former times belonged to Anne's father. It was situated between Lesser Sephoris and Greater Sephoris. There was now only one disciple with Him. The present occupants of the house were, in consequence of frequent marriages, no longer related to Jesus. There was only one old woman who could still claim relationship. She was dropsical and bedridden.

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Her usual companion was a little blind boy, who sat by her bedside. Jesus prayed with the old woman, making her repeat after Him. He laid His hand for an instant on her head, then on the region of the stomach. She began to grow faint, remained unconscious for about a minute, and then found herself quite relieved. Jesus ordered her to rise. The dropsy had not entirely disappeared, but the woman could walk, and soon after, without difficulty, through copious perspiration and the healthful action of nature, she was entirely freed from her trouble. She interceded with Jesus for the blind boy. He was about eight years old, and had never seen nor spoken, although he could hear. The old woman praised his piety and obedience. Jesus put His forefinger into the child's mouth, then breathing upon His thumbs or moistening them with saliva, He held them upon the closed eyes of the boy while He prayed, His eyes raised to Heaven. Suddenly the child opened his eyes, and the first object he beheld was Jesus His Redeemer! Out of himself with joy and amazement, he threw himself into Jesus' arms, stammering his thanks, and then fell weeping at His feet. Jesus admonished him affectionately to be obedient and to love his parents. He told him that if, when blind, he had exercised those virtues, he should more faithfully practice them now that he could see, and never use his eyes to sin. Then in came the parents and the whole family, and there were intense joy and thanksgiving.

Jesus did not always operate His cures in the same manner, though performing them in much the same way as the Apostles, the saints, and the priests after them down to our own day. He laid hands upon and prayed with the sick, but His action was quicker than that of the Apostles. He performed His cures and other miracles as models for His followers and disciples. He always made the manner of their performance conform to the evil and the special needs of those that had recourse to Him. He touched the

lame, their muscles were loosened, and they stood upright. The broken parts of fractured members He placed together, and they united. He touched the leprous, and immediately at the touch of His divine hand, I saw the blisters drying and peeling off, leaving behind the red scars. These, little by little, though more quickly than was usual in ordinary cures, disappeared. The greater or less merit of the invalid often determined the rapidity of his cure. I never saw a humpback instantly become straight, nor a crooked bone suddenly become a perfectly formed one. Not that Jesus could not have produced such effects, but His miracles were not intended as spectacles for a gazing multitude. They were works of mercy, they were symbolical images of His mission, a releasing, a reconciliation, an instruction, a development, a redeeming. As He desired man's cooperation in the work of his own Redemption, so too did He demand from those that asked of Him a miraculous cure their own cooperation by faith, hope, love, contrition, and reformation of life. Every state had its own manner of treatment. As every malady of the body symbolized some malady of the spiritual order, some sin or the chastisement due to it, so did every cure symbolize some grace, some conversion, or the cure of some particular spiritual evil. It was only in presence of pagans that I saw Jesus sometimes operating more astonishing, more prodigious miracles. The miracles of the Apostles and of saints that came after them were far more striking than those of Our Lord and far more contrary to the usual course of nature, for the heathens needed to be strongly affected, while the Jews needed only to be freed from their bonds. Jesus often cured by prayer at a distance, and often by a glance, especially in the case of women afflicted by a bloody flux. They did not venture to approach Him, nor dared they do so according to the Jewish laws. Such laws as carried with them some mysterious signification He

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followed, others He ignored. Jesus went afterward to a school situated at an equal distance from Nazareth and from Lesser Sephoris. Parmenas, the disciple from Nazareth, went thither to meet Him. He had been one of the companions of Jesus' boyhood, and he would have joined the disciples at once, were it not for his aged parents at Nazareth. He supported them by executing commissions.

There were many Doctors and Pharisees in the school of Lesser Sephoris and Greater Sephoris, also some people who had assembled to argue with Jesus on that passage relating to divorce which He had declared unlawful, and for the insertion of which passage He had reprehended the Doctor in the synagogue. That reprehension of Jesus had been very badly received in Greater Sephoris, for the addition made to the Law on that point was in keeping with the teaching of the Pharisees. In this city divorces were obtained on most insignificant pretexts, and there was even an asylum for the reception of repudiated wives. The Doctor who had been guilty of the interpolation had transcribed a roll of the Law and inserted little false interpretations here and there. They disputed a long time with Jesus, affirming that they could not understand how He could presume to expunge that passage. He reduced them to silence, though not to the acknowledgment of their error, as He had done the first. He showed them the prohibition against any interpolation, and consequently the obligation of expunging such a passage. He demonstrated to them the falsity of their explanations, and sharply rebuked them for the facility with which the marriage bond was dissolved in their city. He enumerated some cases in which it would be quite unlawful for the husband to put away his wife, but said that if one party could not live in peace with the other, they might with permission separate. The stronger party, however, ought not without cause drive away the weaker one against

the will of the latter. But Jesus' words did not effect much among His opponents. They were vexed and proud, but they could not gainsay His arguments. The Doctor of the Law who had been reprimanded and converted by Jesus in Lower Sephoris separated entirely from the Pharisees and made known to the people that he would for the future teach the Law without addition. If they were unwilling to retain him on those conditions, he would withdraw. The interpolated passage in the Law of divorce ran as follows: "If before marriage one of the parties has had illicit communication with a third person, the marriage is invalid. The third person has the right to claim the one with whom he or she has sinned, even though the parties of the present marriage desire to remain united." Jesus inveighed against this, and declared the law of divorce to have been given to a barbarous people only. Two of the most distinguished Pharisees engaged in the dispute were precisely in that predicament. They were preparing to avail themselves of that interpolation with regard to divorce, and therefore had they been zealous in proclaiming that part of their so-called law. This fact was not publicly known, but Jesus knew it and therefore He said to them: "In defending this distortion of the Law, are you not perhaps defending your own case also?" at which words they fell into a fury.

5. Jesus in Nazareth. The Pharisees Want to Cast Him Down a Mountain

Jesus went from this place to Nazareth, the distance being about two hours. He taught outside the city in the dwelling belonging to the children of His deceased friend, Eliud the Essenian. They washed His feet, gave Him some refreshment, and remarked how rejoiced the Nazarenes would be at His coming.

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Jesus replied that their joy would be of short duration, since they would not care to hear what He must say to them, and then He went into the city. Someone had been appointed to wait for Him at the gate. Scarcely had He made His appearance when several Pharisees and a crowd of people came forward to meet Him. They received Him very ceremoniously and wanted to conduct Him to a public inn where they had prepared for Him a feast of welcome before the Sabbath. But Jesus refused to partake of it, saying that He had just now other work on hand. He went immediately to the synagogue, whither He was followed by the Pharisees and a concourse of people. The hour of the Sabbath had not yet sounded.

Jesus taught of the coming of the Kingdom and the fulfillment of the Prophecies. Asking for the Book of Isaias, He unrolled it and read as follows: "The Spirit of the Lord is upon Me, because the Lord hath anointed Me: He hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up." (*1 Is. 61:1*). The manner in which Jesus read this text gave His hearers to understand that it was spoken of Himself, that the Spirit of God had descended upon Himself, that He Himself had come to announce salvation to poor, suffering humanity, that all wrong should be made right, widows should be consoled, the sick cured, sinners forgiven. His words were so beautiful, so loving that, wondering and full of joy, they said one to another: "He speaks as if He Himself were the Messiah!" They were so carried away with admiration for Him that they became quite vain of the fact that He belonged to their own city. Jesus went on teaching after the Sabbath began. He spoke of the voice of the Precursor in the desert, and said that all things should be made even, the crooked ways straight, etc.

The instructions over, Jesus accepted a meal that

had been prepared for Him. The people behaved toward Him in a very friendly manner, and told Him that they had many sick whom He must cure. Jesus excused Himself. But they thought that He meant: "Not today. Wait till tomorrow." After the meal, He returned to the Essenians outside the city. As they were congratulating Him upon the kind reception He had received, He told them to wait till the following day when they would have another story to tell.

When Jesus went next morning to the synagogue, a Jew whose turn it was to read was about to take the roll of Scriptures. But Jesus desired them to hand it to Him. He taught from Deuteronomy, chapter 4, of the obedience due to the Commandments, from which nothing must be taken and to which nothing must be added. He reminded them that, although Moses had zealously repeated to the Children of Israel all that God commanded, yet they had frequently violated His ordinances. The Ten Commandments presented themselves in the course of the reading, and Jesus explained the first, that on the love of God. He spoke very severely, reproaching them with the additions they made to the Law, laying burdens upon the poor people, and not fulfilling the Law itself. He assailed them so sharply on this point that they became angry, for they could not say that He was uttering falsehood. But they murmured and said one to another: "How does He dare all at once to speak so boldly! He has been away from His native city only a short time, and now He wants to pass Himself off for some extraordinary personage. He speaks as if He were the Messiah. But we know His father, the poor carpenter, well, and we know Him too. Where did He learn the Scriptures? How can He dare presume to interpret for us?" And so they went on, growing more and more excited against Him, for they were mortified to have been thus convicted before all the people.

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But Jesus quietly continued His teaching, and went when it suited Him out to the Essenian family. Here He was visited by the sons of the rich man, the youths who some time previously had so earnestly asked to be received among the disciples, and whose parents were aiming only at worldly renown and science for them. They pressed Jesus to dine with them, but He declined. Then they renewed their entreaties to be received among His followers, saying that they had fulfilled all that He had on a former occasion commanded them. Jesus replied: "If ye have done that, there is no need of becoming My pupils. You are yourselves masters," and with these words He dismissed them.

Jesus ate and taught in the family circle of the Essenians, who told Him in how many ways they were annoyed by their neighbors. He counseled them to remove to Capharnaum, where He Himself would dwell in the future.

Meantime the Pharisees had consulted together, had incited one another against Jesus, and had come to the determination that, if He spoke so boldly again that evening, they would show Him that He had no right to do so in Nazareth, and would perpetrate upon Him what had so long been desired in Jerusalem. Still they were not without hope that He would yield to their wishes and, through respect for them, work some miracle in their presence. When He returned to the synagogue for the close of the Sabbath, He found lying in front of it some sick who had been brought there by order of the Pharisees. But He passed through them without curing any. He went on with His discourse in the synagogue, speaking of the plenitude of time, of His own mission, of the last chance of grace, of the depravity of the Pharisees and the punishment in store for them if they did not reform, and impressed upon them the fact of His own coming to help, to heal, and to teach. They became more and more displeased, especially when He said:

"But ye say to Me, 'Physician, cure Thyself! In Capharnaum and elsewhere, Thou hast wrought miracles. Do the same here in Thy native city!' But I say to you no prophet is accepted in his own country." Then comparing the present to a time of famine and the different cities to poor widows, He said: "There was great famine throughout the land in the time of Elias, and there were many widows in those days, but the Prophet was sent to none but the widow of Sarepta. And there were many lepers in the days of Eliseus, but he cleansed none but Naaman the Syrian," and so Jesus compared their city to a leper who was not healed. They became terribly furious at being likened unto lepers, and, rising up from their seats, they stormed against Him and made as if they would seize Him. But He said: "Observe your own laws and break not the Sabbath! When it is over do what you propose to do." They allowed Him to proceed with His discourse, though they kept up the murmuring among themselves and addressed scornful words to Him. Soon after they left their places and went down to the door.

Jesus, however, continued to teach and explain His last words, after which He, too, left the synagogue. Outside the door, He found Himself surrounded by about twenty angry Pharisees who laid hands on Him, saying: "Come on up with us to a height from which Thou canst advance some more of Thy doctrines! There we can answer Thee as Thy teaching ought to be answered." Jesus told them to take their hands off, that He would go with them. They surrounded Him like a guard, the crowd following. The moment the Sabbath ended, jeers and insults arose on all sides. They raged and hooted, each trying to outdo his neighbor in the number and quality of his scoffing attacks upon Jesus. "We will answer Thee!" they cried. "Thou shalt go to the widow of Sarepta! Thou shalt cleanse Naaman the Syrian! Art Thou Elias? And art Thou going to drive up to Heaven?"

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Well, we'll show Thee a good starting place! Who art Thou? Why didst Thou not bring Thy followers with Thee? Ah, Thou wast afraid. Was it not here that Thou, like Thy poor parents, gained Thy daily bread? And now that Thou hast whereon to live, wilt Thou turn us to scorn! But we will listen to Thee! Thou shalt speak in the open air before all the people, and we will answer Thee!" and thus shouting and raging they led Jesus up the mountain. He, meanwhile, quietly went on teaching as usual, answering their vain talk with passages from Holy Scripture and significant words that sometimes put them to shame, and at others threw them into greater rage.

The synagogue was in the western part of Nazareth. It was already dark and two of the crowd bore torches. They led Jesus around by the eastern side of the synagogue, then turned into a broad street that ran westward out of the city. Ascending the mountain, they reached a lofty spur which on the northern side overlooked a marshy pool, and on the south formed a rocky projection over a steep precipice. It was from this point they were in the habit of precipitating malefactors. Here they intended once more to call Jesus to account, and then to hurl Him down. The abyss ended in a narrow ravine. They were not far from the scene of action when Jesus, who had been led as a prisoner among them, stood still, while they continued their way mocking and jeering. At that instant I saw two tall figures of light near Jesus, who took a few steps back through the hotly pursuing crowd, reached the city wall on the mountain ridge of Nazareth, and followed it till He came to the gate by which He had entered the evening before. He went straight to the house of the Essenian. The good people had not been anxious about His safety. They believed in Him and were expecting His return. He spoke to them of the late occurrence, reminded them that He had foretold it, again bade them go to Capharnaum and, after about half an hour, left the

city in the direction of Capharnaum.

Nothing was more laughable than the perplexity, the alarm, the silly plight of the Pharisees when, all on a sudden, they found Jesus no more among them. The cry was raised: "Halt! Where is He? Halt!" The crowd came rushing on, the Pharisees pressed back upon them, the narrow path became a scene of confusion and uproar. They laid hold of one another, they squabbled and shouted, they ran to all the ravines, and poked their torches into the caves, thinking that He had hidden therein. They endangered neck and limb in their fruitless search, and one upbraided the other for having allowed Him to slip away. Quiet was not restored until long after Jesus had left the city, and then they set guards upon and around the whole mountain. Returning to the city, the Pharisees said: "Now we have seen what He is—a magician. The devil has helped Him. He will soon spring up again in some other place, and throw all around Him into confusion."

Jesus had ordered His disciples to leave Nazareth at the close of the exercises in the synagogue, and await Him at a certain place on the road to Tarichaea. Saturnin and other disciples from Capharnaum had received the same directions. All met Jesus at dawn and with Him took a little rest in a retired vale. Saturnin had brought some bread and honey. Jesus told them of what had taken place at Nazareth, and bade them be calm and obedient, in order not to interfere with His work by stirring up too great excitement among the populace of different cities. Then they took a retired route through the valleys and past cities toward the effluence of the Jordan from the Sea of Galilee. A large, fortified city lay at the southern extremity on a tongue of land not far from the outlet of the Jordan. A large bridge and a dam led to it. Between the city and the lake was a gently sloping plain covered with verdure. The city was called Tarichaea.

6. Cure of Lepers at Tarichaea. Jesus Instructs His Disciples In Similitudes

Jesus did not go into the city. Taking a bypath, He drew near the southern wall not far from the gate. On the exterior side of this wall was a row of huts built purposely for the leprous. As Jesus approached them, He said to the disciples: "Stand at some distance and call out the lepers. Tell them to follow Me, and I will cleanse them! When they come out, do ye stand at a distance that ye may not be alarmed nor contract stain. Moreover do not speak of what ye shall see, for ye remember the fury of the Nazarenes. Ye must not scandalize anyone." Then Jesus went on a little toward the Jordan while the disciples called to the sick: "Come out and follow the Prophet of Nazareth! He will help you!" When the disciples saw the poor sufferers coming out of their huts, they hurried away. Jesus, turning out of the road that led to the city, walked slowly toward the region of the Jordan. Five men of different ages answered the disciples' invitation and issued from the cells in the city wall. They were clothed in white garments long and wide, but wore no girdle. On their head was a cowl from which fell over the face a black flap with holes in it for the eyes. They followed Jesus in single file to a retired spot, where He paused. There the first threw himself at His feet and kissed the hem of His robe. Jesus turned, laid His hand upon the leper's head, prayed over him, blessed him, and bade him step aside. He did in like manner to the second, and so on even to the fifth and last. They now removed their masks, uncovered their hands, and the crust of the leprosy peeled entirely off. Jesus warned them against the sins by which they had brought upon themselves that sickness, told them how they should henceforth conduct themselves, and commanded them not to say anything

about His having cured them. But they replied: "Lord, Thou didst come so suddenly to us! So long have we hoped for Thee, so long sighed for Thee, and we had no one to tell Thee of our misery, no one to bring Thee to us! Lord, Thou didst come to us so unexpectedly! How can we restrain our joy? How can we be silent about Thy miracle!" Jesus repeated that they must not speak of it until they had fulfilled the Law. They should show themselves to the priests that they might see they were clean, offer the prescribed sacrifices, and perform the prescribed purifications; then they might proclaim their cure. At these words the five men again fell on their knees giving thanks, and then went back to their cells. Jesus continued His way to the Jordan and there rejoined the disciples. These five lepers were not closely confined. There was a certain space marked out for them around which they could go. No one went near them, and it was only from a distance that anyone spoke to them. Their food was deposited in a certain place on platters, which were not used a second time. The lepers broke and buried them. A new dish of little value was given them with every fresh supply of food.

Jesus walked with the disciples some distance toward the Jordan through delightful groves and avenues, and in a retired spot rested and took some refreshment. After that they crossed the river in a little boat. Boats of this kind lay at intervals along the shore for the accommodation of travelers, who could by that means ferry themselves over. The workmen, living at different distances along the shore, saw that the boats were taken back to where they belonged. Jesus, with the four disciples, did not journey close to the lake, but up toward the east, to the city of Galaad. The four disciples with Him were Parmenas of Nazareth, Saturnin, and two brothers: one called Tharzissus, the other Aristobolus. Tharzissus afterward became the Bishop of Athens. Aristobolus

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later on was associated to Barnabas. I heard that with the word "brother"; but he was his spiritual brother only. He was a great deal with Paul and Barnabas, and I think he became a bishop of Britany.¹ Lazarus had brought the two brothers to Jesus. They were foreigners, I think Greeks, whose father had settled lately in Jerusalem. They were shipping merchants. Some of their slaves, or servants, when journeying with a caravan, had gone with their beasts of burden to hear John's teaching and had been baptized by him. It was by means of these servants that the young men's parents heard of John and Jesus. Taking their sons, they went themselves to John, and both father and sons were baptized and circumcised, after which the whole family removed to Jerusalem. They were not without means, but later on they relinquished all their wealth in favor of the rising community of Christians. Both the young men were tall, dark-complexioned, and clever; both had received a polite education. They were fine-looking young men, active and skillful at arranging things and making all comfortable on journeys.

A little river watered the country up which Jesus was now journeying, and at a certain place He crossed it. The Prophet Elias had once been in these parts. Jesus recalled the fact and, during the whole journey, instructed the disciples in simple similitudes borrowed from various conditions of life, from the several professions, from the groves and stones and plants and places that presented themselves on the road. The disciples questioned Him upon all that had happened to Him in Sephoris and Nazareth. He spoke to them of marriage in connection with the dispute He had had with the Pharisees, at Sephoris, upon the question of divorce. The conjugal bond is indissoluble. Divorce was granted by Moses in favor of a barbarous, sinful people only.

1. Dorotheus writes it "Bethania." (First Edition of *Das Leben Jesu*.)