

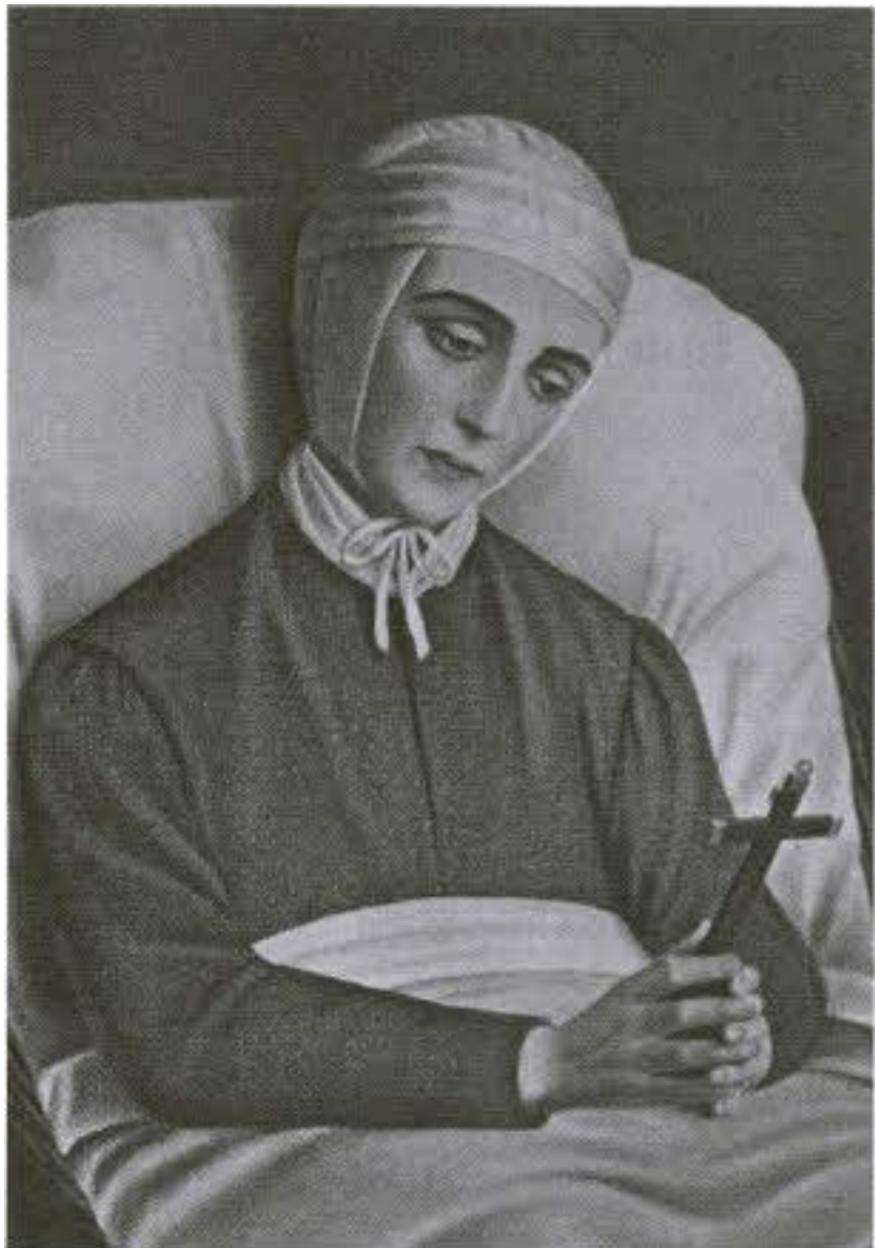
# THE LIFE OF JESUS CHRIST

*and*

## BIBLICAL REVELATIONS

Volume III

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*a. c. f. m. a. n. d.*

Venerable Anne Catherine Emmerich 1774-1824

Mystic, Stigmatist, Visionary and Prophet

# THE LIFE OF JESUS CHRIST AND BIBLICAL REVELATIONS

*From the Visions of the  
Blessed Anne Catherine Emmerich  
as recorded in the journals of Clemens Brentano  
Arranged and edited by the Very Reverend Carl E.  
Schmöger, C.SS.R.  
Translated by an American Nun  
Volume III  
TAN BOOKS AND PUBLISHERS*

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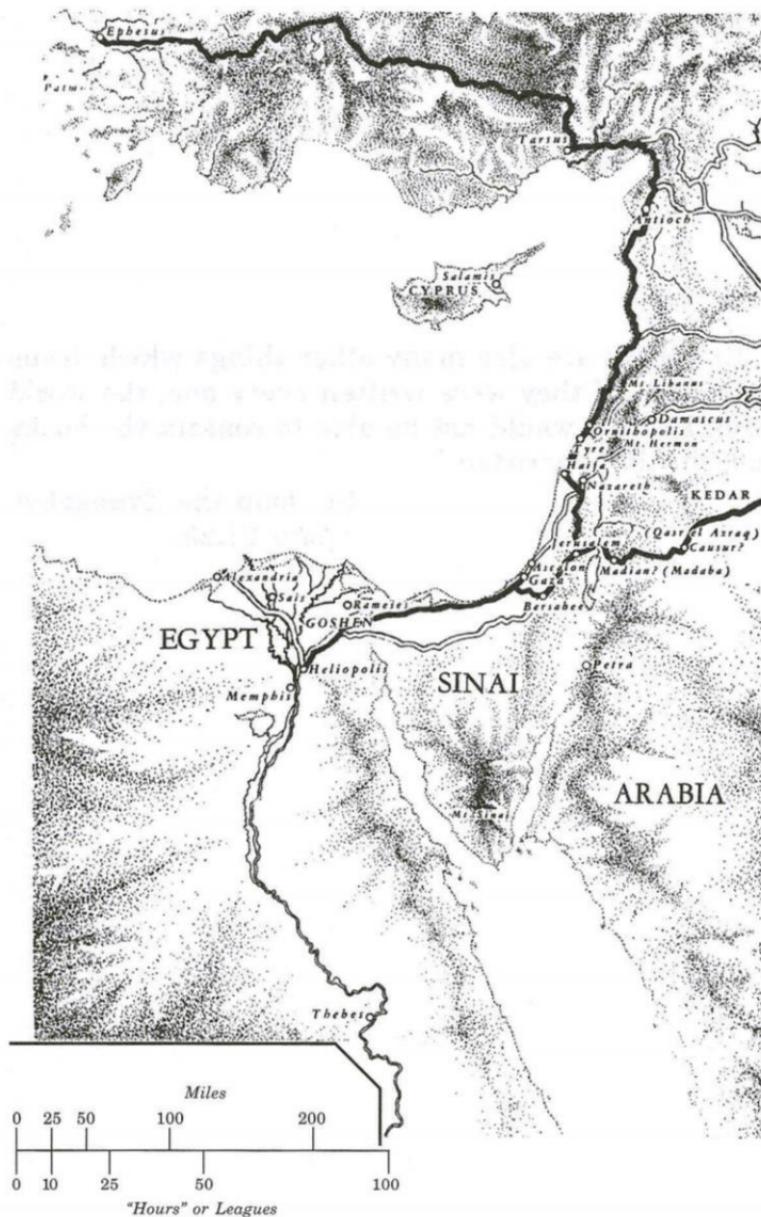
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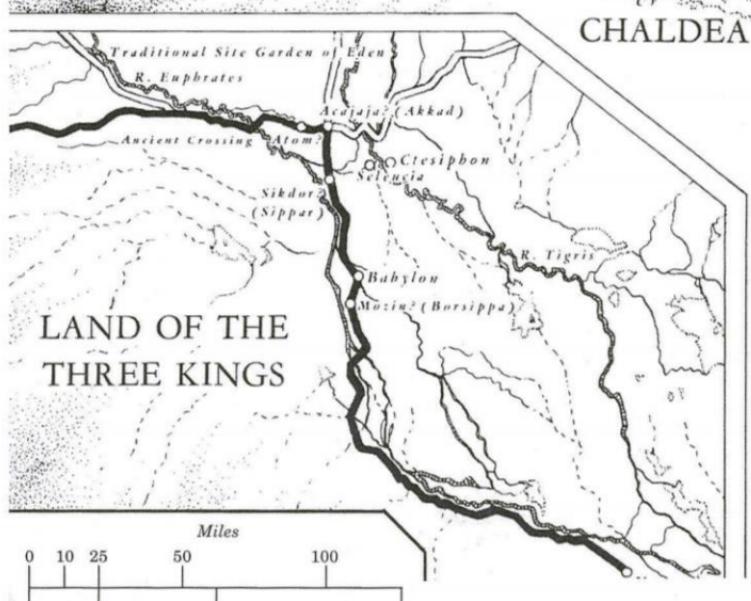
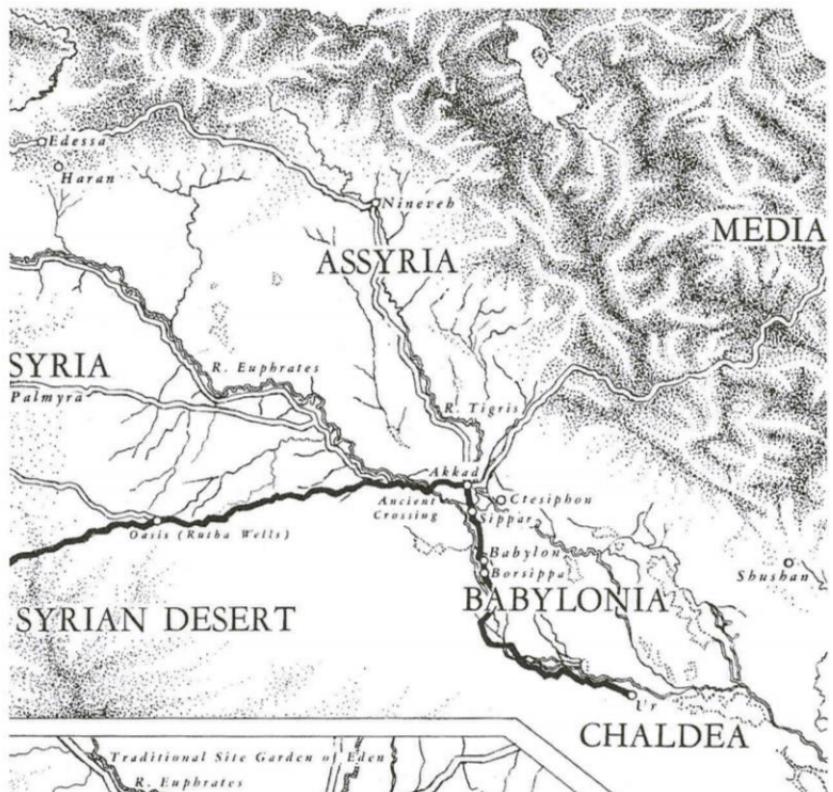
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"But there are also many other things which Jesus did; which, if they were written everyone, the world itself, I think, would not be able to contain the books that should be written."

-St. John the Evangelist (John 21:25)





### Anne Catherine Emmerich

Anne Catherine Emmerich was born on September 8th, 1774, at Flamske, near Koesfeld, Westphalia, in Germany, and became a nun of the Augustinian Order on November 13th, 1803, in the Convent of Agnetenberg at Dülmen (also in Westphalia). She died on February 9th,

1824. Although of simple education, she had perfect consciousness of her earliest days and could understand the liturgical Latin from her first time at Mass.

During most of her later years she would vomit up even the simplest food or drink, subsisting for long periods almost entirely on water and the Holy Eucharist. She was told in mystic vision that her gift of seeing past, present and future was greater than that possessed by anyone else in history.

From the year 1812 until her death, she bore the stigmata of Our Lord, including a cross over her heart and wounds from the crown of thorns. Though Anne Catherine Emmerich was an invalid confined to bed during her later years, her funeral was nevertheless attended by a greater concourse of mourners than any other remembered by the oldest inhabitants of Dülmen.

Her mission in life seems to have been to suffer in expiation for the godlessness that darkened the "Age of Enlightenment" and the era of the Napoleonic wars, a time during which she saw her convent closed and her order suppressed by Napoleon.

During the last five years of her life the day-by-day transcription of her visions and mystical experiences was recorded by Clemens Brentano, poet, literary leader, friend of Goethe and Görres, who, from the time he met her, abandoned his distinguished career and devoted the rest of his life to this work.

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The immense mass of notes preserved in his journals forms one of the most extensive case histories of a mystic ever kept and provides the source for the material found in this book, plus much of what is found in her two-volume definitive biography written by V. Rev. Carl E. Schmöger, C.SS.R.

## Preface

This book is the first and only English version of the combined Biblical visions of the Venerable Servant of God, Anne Catherine Emmerich. The original was published in 1914 by Desclée, de Brouwer (Bruges, Belgium) as *The Lowly Life and Bitter Passion of Our Lord and Saviour Jesus Christ and His Blessed Mother, together with the Mysteries of the Old Testament*.

The text is that of the 4th German edition of the 1881 version of the Very Rev. Carl E. Schmöger, C.SS.R., a compilation of the three classic works: *The Life of Our Lord and Saviour Jesus Christ*, *The Bitter Passion of Our Lord Jesus Christ*, and *The Life of Mary*. The translation was made by an American nun, since deceased, who wished to remain anonymous.

The first edition was issued with the approval and warm recommendation of the following members of the American hierarchy: Cardinal Gibbons, Archbishops Gross, Feehan and Elder, and Bishop Toebbe. It also included testimonials from Michael Wittman, Bishop of Ratisbon, Dean Overberg, Sister Emmerich's spiritual director, Count Leopold von Stolberg, J. J. Goerres, Dom Prosper Guéranger and several others less well known in our day. To this list might be added the names of Claudel, the Maritains, Huysmans, Father Gerard Manley Hopkins, Leon Bloy . . . to name but a few who have written in glowing terms of the saintly "Bride of the Passion" who was privileged to bear the wounds of Him whose life she beheld in the prophetic eye of her spirit.

The publishers, in reprinting these volumes, do so in complete and willing conformity to the decrees of Pope Urban VIII respecting private revelations, persons not as yet canonized, and the prudence with

which all alleged supernatural phenomena not attested to by the Church must properly be regarded. The final decision in all such matters rests with the See of Rome, to which the publishers humbly submit.

Like other private revelations, Sister Emmerich's accounts of the life of Our Lord, His Blessed Mother, and other biblical personages should be treated with that respect and that degree of faith which they seem to merit when compared with the holy dogmas of our Faith as derived from Scripture and Tradition, as well as when compared with our knowledge of history, geography, and science. These revelations are not, of course, guaranteed free from all error, as are the Sacred Scriptures. The *Imprimatur* which these books bear simply means they have been judged by ecclesiastical authority to be free of error in matters of faith and morals. Nevertheless, these revelations show a remarkable harmony with what is known about the history, geography, and customs of the ancient world.

The visions of Anne Catherine Emmerich provide a wealth of information not found in the Bible. In these times of disbelief, when the Sacred Scriptures are so often regarded as symbolical narratives with little historical value, the visions of this privileged soul providentially confirm the Christian's faith in the rock-solid reality of the life of Our Lord Jesus Christ, of His words, His deeds, and His miracles.

In addition, Sister Emmerich's visions show how our sacred religious heritage goes back in an unbroken line all the way to the time of Adam, to the very beginning of the world—a line which no other religion but the Roman Catholic can claim. These revelations show how the Roman Catholic Church faithfully follows the teachings, and administers the Sacraments, of Jesus Christ Himself—which teachings and Sacraments are in turn the perfect fulfillment of the Old Testament religion.

This crucial fact, which has been almost totally

forgotten in our day, is nevertheless all-important in proving which is the one true religion established by Almighty God. The unbroken line of the Roman Catholic Church becomes obvious to all who read these accounts of the marvelous events which Anne Catherine Emmerich was privileged to behold. For this reason alone, they are priceless—a gift of Divine Providence to an unbelieving world.

May God guide these revelations into the hands of those who need them most. May they do immense good for souls, both in time and for eternity.

# THE LIFE OF JESUS CHRIST *and* BIBLICAL REVELATIONS Volume III

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## PREACHING AND MIRACLES OF JESUS IN CAPHARNAUM AND THE SURROUNDING DISTRICTS

### 1. Cornelius the Centurion

From Gabara Jesus went to the estate of the officer Zorobabel near Capharnaum. The two lepers whom at His last visit to Capharnaum He had healed, here presented themselves to return Him thanks. The steward, the domestics, and the cured son of Zorobabel also were here. They had already been baptized. Jesus taught and cured many sick. In the dusk of the evening, after His disciples had separated and gone to

their respective families, Jesus proceeded along the valley of Capharnaum to the house of His Mother. All the holy women were here assembled, and there was great joy. Mary and the women renewed their petition to Jesus that He would cross to the other side of the lake early next morning because the committee of the Pharisees was so irritated against Him. Jesus calmed their fears. Mary interceded for the sick slave of the Centurion Cornelius, who was, she said, a very good man. Although a pagan, he had, through affection for the Jews, built them a synagogue. She begged Him likewise to cure the sick daughter of Jairus, the Elder of the synagogue, who lived in a little village not far from Capharnaum.

When Jesus next morning, with some of the disciples, was going to the residence of the pagan officer Cornelius, which stood on a height to the north of Capharnaum, He was met in the neighborhood

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of Peter's house by the two Jews whom Cornelius had once before sent to Him. They again begged Him to have pity on his servant, for Cornelius, they said, deserved the favor. He was a friend of the Jews and had built them a synagogue, reckoning it at the same time an honor to be allowed to do so. Jesus responded that He was even then on His way to Cornelius', and He directed them to dispatch a messenger in haste to announce His coming. Before reaching Capharnaum, Jesus took, just to the right of the gate, the road running between the city and the ramparts and passed the hovel of a leper living in the city wall. A short distance farther on brought Cornelius' house in sight. Upon receiving the message sent by Jesus, Cornelius had left it as if to get a glimpse of Him. He knelt down and, esteeming himself unworthy to approach Him or to speak with Him personally, hurried off a messenger with these words: "The Centurion bids me say to Thee, 'Lord, I am not worthy that Thou shouldst enter under my roof! Speak but one word, and my servant shall be healed. For if I, who am only a humble man dependent upon my superior, say to my servant: Do this! Do that! and he does it, how much easier will it be for Thee to command Thy servant to be healed and that he should be so!' When these words were delivered to Jesus by Cornelius' messenger, He turned to those standing around and said: "Verily, I say unto ye, I have not found such faith in Israel! Know ye then! Many shall come from the east and the west and shall take place with Abraham, Isaac, and Jacob in Heaven; and many of the children of God's kingdom, the Israelites, shall be cast out into exterior darkness where there shall be weeping and gnashing of teeth!" Then, turning to the servant of the Centurion, He said: "Go, and as thou hast believed, so be it done to thee!" The messenger bore the words to the kneeling Centurion, who inclined to the earth,

arose, and hastened back to the house. As he entered, he encountered his servant, who was coming to meet him, enveloped in a mantle, his head bound in a scarf. He was not a native of the country, as was indicated by his yellowish-brown complexion.

Jesus immediately turned back to Capharnaum. As He was again passing the leper's hut, the leper himself came out and threw himself down before Him. "Lord," he said, "if Thou wilt, Thou canst make me clean." Jesus replied: "Stretch forth thy hands!" He touched them and said: "I do will it. Be thou clean!" and the leprosy fell from the man. Jesus commanded him to present himself to the priests for inspection, to make the offering prescribed by the Law, and to speak to none other of his cure. The man went to the pharisaical priests and submitted himself to their examination as to whether he was cured or not. They became enraged, examined him rigorously, but were forced to acknowledge him cured. They had so lively a dispute with him that they almost drove him from their presence.

Jesus turned off into the street that led into the heart of the city, and for about an hour cured numbers of sick that had been brought together, also some possessed. Most of the sick were lying near a well, around which stood little huts. After that Jesus, with several of the disciples, left the city and went to a little vale beyond Magdalum not far from Damma. There they found a public inn, at which were Maroni, the widow of Naim, and the pagan Lais of Naim and her two daughters, Sabia and Athalia, both of whom Jesus, when at Meroz, had from a distance delivered from the devil. Maroni, the widow of Naim, now came beseeching Jesus to go to her son Martial, a boy of twelve years, who was so ill that she feared to find him dead on her return. Jesus told her to go home in peace, that He would follow her—but when, He did not say. Maroni had brought with her presents for the inn. She immediately

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hurried back home with her servant. She had about nine hours to travel. She was a wealthy woman and very good, a mother to all the poor children in Naim.

Bartholomew also had arrived bringing with him Joses, the little son of his widowed sister, perhaps to be baptized. Thomas too was there and with him Jephte, the little cured son of Achias, the Centurion of Giskala. Achias himself was not present, but Judas Iscariot had come from Meroz. Lais and her two daughters had already embraced Judaism in Naim and renounced idolatry before the Jewish priests. At this ceremony a kind of baptism was performed by the priests which, however, consisted only of a sprinkling with water and other purifications. In such cases, the Jews baptized women, but the Baptism of Jesus and of John was not conferred upon females before Pentecost.

All the future Apostles were now in Capharnaum, with the exception of Matthias. A great many of Jesus' disciples and relatives, among the latter many women related to Him by blood, were present. Of the number was Mary Heli, Mary's elder sister. She was now perhaps seventy years old, and together with her second husband, Obed, had come bringing an ass laden with presents to Mary. She dwelt at Japha, a little place an hour at most from Nazareth, where Zebedee once lived and where his sons were born. She was greatly rejoiced at seeing again her three sons, James, Sadoch, and Heliacim, all disciples of John. This James was as old as Andrew. He is the same that with two other disciples, Cephas and John, once disputed with Paul on the subject of Jewish circumcision. After Jesus' death he became a priest, and was one of the oldest and most distinguished of the seventy disciples. Later he accompanied James the Greater to Spain, to the islands, into Cyprus, and into the idolatrous countries bordering the confines of Judea. Not this James, but James

the Lesser, the son of Alpheus and Mary Cleophas, became the first Bishop of Jerusalem.<sup>1</sup>

## **2. Miraculous Cures Wrought by Jesus. His Reasons for Teaching In Parables**

The Pharisees and Sadducees determined to oppose Jesus today in the synagogue. They had laid their plans and bribed the people to raise a tumult in which Jesus was to be formally thrust out of the edifice or taken prisoner. But the affair turned out quite differently. Jesus commenced His teaching in the synagogue by a very vigorous address, like one having power and authority to speak. The rage of the exasperated Pharisees increased at each moment. It was about to be let loose upon Him when suddenly a great disturbance arose in the synagogue. A man belonging to the city and possessed by the devil, and who on account of his madness had been fast bound, had while his keepers were in the synagogue broken his bonds. He came plunging like a fury into the synagogue, and with frightful cries pressed his way through the people, whom he tossed right and left, and who also began to utter screams of terror. He ran straight to the spot where Jesus was teaching, crying out: "Jesus of Nazareth! What have we to do with Thee? Thou hast come to drive us out! I know who Thou art! Thou art the Holy One of God!" But Jesus remained quite unmoved. He scarcely turned from His elevated position toward him, made only a menacing gesture sideways with His hand, and said quietly: "Be still, and go out of him!" Thereupon the man, becoming silent, sank

1. This remark of Sister Emmerich throws light upon the second chapter of the *Epistle to the Galatians*, and agrees with the tradition related by Eusebius. According to this tradition the Cephas of whom St. Paul speaks in this place was not St. Peter; but one of the seventy-two disciples. (*Note taken from the first edition of the Life of Our Lord according to Sister Emmerich.*)

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down, still tossed to and fro on the ground, and Satan departed from him under the form of a thick, black vapor. The man now grew pale and calm, prostrated on the ground, and wept. All present were witness to this awful and wonderful spectacle of Jesus' power. Their terror was changed into a murmur of admiration. The courage of the Pharisees forsook them, and they huddled together, saying to one another: "What manner of man is this? He commands the spirits, and they go out of the possessed!" Jesus went on quietly with His discourse. The man that had been freed from the devil, weak and emaciated, was conducted home by his wife and relatives, who had been in the synagogue. When the sermon was over, he met Jesus and asked for some advice. Jesus warned him to refrain from his evil habits lest something worse might befall him, and exhorted him to penance and Baptism. The man was a cloth weaver. He made cotton scarves, narrow and light, such as were worn around the neck. He returned to his work perfectly cured in mind and body. Such unclean spirits often domineer over men that freely give themselves up to their passions.

After this scene, the Pharisees were afraid to assault Jesus that day, and so they remained quiet while He went on with His teaching. The lessons for the Sabbath were taken from Moses and Osee. There were no more interruptions, though Jesus spoke very forcibly and severely. His appearance and His words were much more impressive than usual. He spoke as One having authority. The instruction over, He went to Mary's, where were gathered the women with many relatives and disciples.

I counted all the holy women who were associated together till the death of Jesus to help the little Community. There were seventy. At this time there were already thirty-seven who took part in this duty. Sabia and Athalia also, the daughters of Lais of Naim, were toward the last admitted among

the female followers. At the time of St. Stephen, they were among the Christians who settled in Jerusalem.

Next morning Jesus again taught unmolested in the synagogue. The Pharisees had said to one another: "We can do nothing with Him now, His adherents are too numerous. We shall contradict Him now and then, we shall report all at Jerusalem, and wait till He goes up to the Temple for the Pasch." The streets were again filled with the sick. Some had come before the Sabbath, and some till now had not believed, but on the report of the possessed man's cure, they had themselves transported thither from all quarters of the city. Many of them had been there before, but had not been cured. They were weak, tepid, slothful souls, more difficult to convert than great sinners of more ardent nature. Magdalen was converted only after many struggles and relapses, but her last efforts were generous and final. Dina the Samaritan turned at once from her evil ways, and the Suphanite, after sighing long for grace, was suddenly converted. All the great female sinners were very quickly and powerfully converted, as was also the sturdy Paul, to whom conversion came like a flash of lightning. Judas, on the contrary, was always vacillating, and at last fell into the abyss. It was the same with the great and most violent maladies which I saw Jesus, in His wisdom, cure at once. They that were afflicted with them, like the possessed, had no will whatever to remain in the state in which they were, or again, self-will was entirely overcome by the violence of the malady. But as to those that were less grievously affected, whose sufferings only opposed an obstacle to their sinning with more facility, and whose conversion was insincere, I saw that Jesus often sent them away with an admonition to reform their lives; or that He only alleviated without curing their bodily ills, that through their pressure the soul might be cured. Jesus could have cured all that came to Him, and that instantaneously, but

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He did so only for those that believed and did penance, and He frequently warned them against a relapse. Even those that were only slightly sick He sometimes cured at once, if such would prove beneficial to their soul. He was not come to cure the body that it might the more readily sin, but He cured the body in order to deliver and save the soul. In every malady, in every species of bodily infirmity, I see a special design of God. Sickness is the sign of some sin. It may be his own or another's, a sin of which he may be conscious or not, that the sufferer has to expiate, or it may be a trial expressly prepared for him, which by patience and submission to God's will he may change into capital that will yield a rich return. Properly speaking, no one suffers innocently, for who is innocent, since the Son of God had to take upon Himself the sins of the world that they might be blotted out? To follow Him, we are all obliged to bear our cross after Him.

Since joy and the highest degree of patience in suffering, since the union of pain with the Passion of Jesus Christ, belong to the perfect, it follows that a disinclination to suffer is in itself an imperfection. We are created perfect and we shall again be born to perfection, consequently the cure of sickness is an effect of pure love and mercy toward poor sinners' a favor wholly unmerited by them. They have deserved more than sickness, they have deserved death; but the Lord by His own death has delivered them that believe in Him and perform works in accordance with their faith.

And so I saw Jesus on this day cure many possessed, paralyzed, dropsical, gouty, dumb, blind, many afflicted with an issue of blood, in fine, violent maladies of all kinds. I saw Him several times pass by some that were able to stand. They were those who had frequently received slight relief from Him, but their conversion not being earnest, they had relapsed in body and soul. As Jesus was passing

by them, they cried out: "Lord, Lord! Thou dost cure all that are grievously sick, and Thou dost not cure us! Lord, have pity on us! We are sick again!" Jesus responded: "Why do ye not stretch forth your hands to Me?" At these words, all stretched out their hands to Him, and said: "Lord, here are our hands!" Jesus replied: "Ye do indeed stretch forth these hands, but the hands of your heart I cannot seize. Ye withdraw them and lock them up, for ye are filled with darkness." Then He continued to admonish them, cured several, who were converted, slightly relieved others, and passed by some unnoticed.

That afternoon He went with all His disciples and relatives to the lake. There was on the south side of the valley a pleasure garden provided with conveniences for bathing, the water being furnished from the brook of Capharnaum. Here they paused, and administered Baptism in the garden.

The Blessed Virgin with several of the women, among them Dina, Mary, Lais, Athalia, Sabia, and Martha, went for a walk in the neighborhood of Bethsaida, a little beyond the lepers' asylum. A caravan of pagans was encamped thereabouts, and among them were several women from Upper Galilee. The Blessed Virgin consoled and instructed them. The women sat in a circle on a little eminence, and Mary sometimes sat, sometimes walked among them. They asked her questions which she answered clearly, and told them many things about the Patriarchs, the Prophets, and Jesus.

Jesus meantime was instructing a crowd in parables. The disciples did not understand Him. Later, when again alone with them, He explained the parable of the sower. He spoke of the tares among the wheat and of the danger of pulling up the wheat with them. It was principally James the Greater who told Jesus that he and his companions did not understand Him, and he asked Him why He did not speak more clearly. Jesus answered that He would

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make all intelligible to them, but that on account of the weak and the pagans, the mysteries of the Kingdom of God could not then be exposed more plainly. As even with such precautions, these mysteries alarmed His hearers, who in their state of depravity, esteemed them too sublime for them, they must at first be presented, as it were, under the cover of a similitude. They must fall into their hearts like the grain of seed. In the grain the whole ear is enclosed, but to produce it, the grain must be hidden in the earth. He explained to them likewise the parable referring to their own call to labor in the harvest. He insisted chiefly upon their following Him; they would soon be with Him always, and He would explain all things to them. James the Greater said also: "Master, why wilt Thou explain all to us who are so ignorant? Why must we publish these things to others? Tell them rather to the Baptist, who believes so firmly who Thou really art. He can publish them, he can make them known!"

That evening when Jesus was teaching again in the synagogue, the Pharisees, who could once more breathe somewhat freely, began to dispute with Him on the subject of His forgiving sins. They reproached Him with the fact of His having in Gabara said to Mary Magdalen that her sins were forgiven her, and they asked how He knew that. How could He do that? Such talk was blasphemy! Jesus silenced them. Then they tried to provoke Him to say that He was not a man, that He was God. But Jesus again confounded them in their words. This scene took place in the forecourt of the synagogue. At last the Pharisees raised a great cry and tumult. But Jesus slipped from their hands and into the crowd, so that they could not tell where He had gone. He went by the flowery dale back of the synagogue to the garden of Zorobabel and thence by roundabout ways to the house of His Mother. He tarried there a part of the night, and sent word to Peter and the other disciples

to meet Him next morning at the opposite side of the valley beyond Peter's fishery, as He wished them to go with Him to Naim.

The Centurion Cornelius and his servant asked Jesus what they should do. He answered that they and all their family should receive Baptism.

### **3. The Raising of the Youth of Naim From the Dead**

The road to Naim crossed the valley of Magdalum above Peter's fishery to the east of the mountain that looked down upon Gabara, and then ran into the valley eastward of Bethulia and Giskala. Jesus may have journeyed with the disciples nine to ten hours when they put up at a shepherd inn about three or four hours from Naim. They had crossed the brook Cison once. Jesus taught the whole way, explaining to His disciples in particular how they would be able to detect false teachers.

Naim was a beautiful little place with well-built houses, and was sometimes known also as Engannim. It lay upon a charming hill on the brook Cison to the south, about an hour from Mount Thabor, and facing Endor on the southwest. Jezrael was more to the south, but was hidden by intervening heights. The beautiful Plain of Esdrelon stretched out before Naim, which was almost three or four hours distant from Nazareth. The country here was uncommonly rich in grain, fruit, and wine. The widow Maroni owned a whole mountain covered with the most beautiful vineyards. Jesus had about thirty companions. The path over the hill was rather narrow, so some went on before Jesus, and others behind Him. It was almost nine in the morning when they drew near to Naim and encountered the funeral procession at the gate.

A crowd of Jews enveloped in mourning mantles passed out of the city gate with the corpse. Four

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men were carrying the coffin, in which reposed the remains upon a kind of frame made of crossed poles curved in the middle. The coffin was in shape something like the human form, light like a woven basket, with a cover fastened to the top. Jesus passed through the disciples who, formed into two rows on either side of the road, advanced to meet the coming procession, and said: "Stand still!" Then as He laid His hand upon the coffin, He said: "Set the coffin down." The bearers obeyed, the crowd fell back, and the disciples ranged on either side. The mother of the dead youth, with several of her female friends, was following the corpse. They too paused just as they were passing out of the gate a few feet from where Jesus was standing. They were veiled and showed every sign of grief. The mother stood in front shedding silent tears. She may indeed have been thinking: "Ah, He has come too late!" Jesus said to her most kindly and earnestly: "Woman, weep not!" The grief of all present touched Him, for the widow was much loved in the city, on account of her great charity to orphans and the poor. Still there were many wicked and malignant people around, and numbers of others came flocking from the city. Jesus called for water and a little branch. Someone brought to a disciple, who handed them to Jesus, a little vessel of water and a twig of hyssop. Jesus took the water and said to the bearers: "Open the coffin and loosen the bands!" While this command was being executed, Jesus raised His eyes to Heaven and said: "I confess to Thee, O Father, Lord of Heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight. All things are delivered to Me by My Father, and not one knoweth the Son but the Father; neither doth anyone know the Father but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor and are burdened,"

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and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to

your souls, for My yoke is sweet and My burden light!" When the bearers removed the cover, I saw the body wrapped like a babe in swaddling clothes and lying in the coffin. Supporting it in their arms, they loosened the bands, drew them off, uncovered the face, unbound the hands, and left about it only one linen covering. Then Jesus blessed the water, dipped the little branch into it, and sprinkled the crowd. Thereupon I saw numbers of small, dark figures like insects, beetles, toads, snakes, and little black birds issuing from many of the bystanders. The crowd became purer and brighter. Jesus then sprinkled the dead youth with the little branch, and with His hand made the Sign of the Cross over him, upon which I beheld a murky, black, cloudlike figure issuing from the body. Jesus said to the youth, "Arise!" He arose to a sitting posture, and gazed around him in questioning astonishment. Then Jesus said: "Give him some clothing!" and they threw round him a mantle. The youth then rose to his feet and said: "What is all this? How carne I here?" The attendants put sandals upon his feet and he stepped forth from the coffin. Jesus took him by the hand and led him to the arms of his mother, who was hastening toward him. As He restored him to her, He said: "Here, thou hast thy son back, but I shall demand him of thee when he shall have been regenerated in Baptism." The mother was so transported with joy, amazement, and awe, that she uttered no thanks at the moment. Her feelings found vent only in tears and embraces. The procession accompanied her to her home, the people chanting a hymn of praise. Jesus followed with the disciples. He entered the widow's house, which was very large and surrounded by gardens and courts. Friends carne crowding from all quarters, all pressing eagerly to see the youth. The attendants gave

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him a bath, and clothed him in a white tunic and girdle. They washed the feet of Jesus and the disciples, after which the customary refreshments were presented them. Now began at once a joyous and most abundant distribution of gifts to the poor, who had gathered around the house to offer congratulations. Clothing, linen, corn, bread, lambs, birds, and money were given out plentifully. Meantime Jesus instructed the crowds assembled in the courtyards of the widow.

Martial, in his white tunic, was radiant with joy. He ran here and there, showing himself to the eager throng, and helping in the distribution of gifts. He was full of childish gaiety. It was amusing to see school children brought by their teachers into the courtyard and approaching him. Many of them hung back quite timidly as if they thought Martial a spirit. He ran after them and they retreated before him. But others played the valiant and laughed at their companions' fears. They looked with disdain upon the cowardly and gave Martial their hand, just as a large boy touches with the tips of his fingers a horse or other animal of which the little ones are afraid.

Tables were spread both in the house and courts, and at them all were feasted. Peter, as the widow's relative, for she was the daughter of his father-in-law's brother, was especially happy and at home in the house. He discharged in a certain degree the office of father of the family. Jesus frequently addressed questions and words of instruction to the resuscitated boy. He did this in the hearing of those present, who all appeared to be touched by what He said. His words implied that death, which had entered the world by sin, had bound him, had enchainied him, and would have dealt him the mortal blow in the tomb; furthermore, that Martial with eyes closed would have been cast into the darkness and later would have opened them where neither mercy nor help could be extended to him. But at the

portals of the tomb the mercy of God, mindful of the piety of the boy's parents and of some of his ancestors, had broken his bonds. Now by Baptism he was to free himself from the sickness of sin, in order not to fall into a still more frightful imprisonment. Then Jesus dilated upon the virtues of parents.

Their virtues profit their children in after years. It was in consideration of the righteousness of the Patriarchs that Almighty God, down to the present day, had protected and spared Israel; but now, enchain'd in sin and covered with the veil of mental blindness, they had become like unto this youth. They were standing on the brink of the grave, and for the last time was mercy extended to them. John had prepared the way and with a powerful voice had called upon their hearts to arise from the slumber of death. The Heavenly Father had now, for the last time, pity upon them. He would open to life the eyes of those that did not obstinately keep them closed. Jesus compared the people in their blindness to the youth shut up in his coffin who, though near the tomb, though outside the gate of the city, had been met by salvation. "If," He said, "the bearers had not heeded My voice, if they had not set down the coffin, had not opened it, had not freed the body from its winding sheet, if they had obstinately hurried forward with their burden, the boy would have been buried—and how terrible that would have been!" Then Jesus likened to this picture He had drawn the false teachers, the Pharisees. They kept the poor people from the life of penance, they fettered them with the bonds of their arbitrary laws, they enclosed them in the coffin of their vain observances, and cast them thus into an eternal tomb. Jesus finished by imploring and conjuring His hearers to accept the proffered mercy of His Heavenly Father, and hasten to life, to penance, to Baptism!

It was remarkable that Jesus blessed on this occasion with holy water, in order to drive out the evil

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spirits that held sway over several of the bystanders. Some of the latter were scandalized, others were envious, and some again were full of a certain malicious joy at the thought that Jesus would certainly be unable to raise the youth from the dead. When Jesus blessed with the water, I saw a little cloud, composed of the figures or shadows of noxious vermin, arise from the youth's body and disappear in the earth. At the raising of others from the dead, Jesus called back the soul of the deceased, which was separated from the body and in the abode assigned it according to its deeds. It came at the call of Jesus, hovered over the dead body, finally sank into it, and the dead arose. But with the youth of Naim, it was as if death—like a suffocating weight—had been taken away from his body.

The meal over, Jesus went with the disciples to the beautiful garden of the widow Maroni at the southern end of the city. The maimed and sick lined His whole route, and He cured them all. The streets were alive with excitement. It was already growing dark when Jesus entered the garden where Maroni with her relatives and domestics, several Doctors of the Law, Martial, and some other boys were gathered. There were several summer houses in the garden. Before one more beautiful than the others, whose roof was supported on pillars, and which might be shut in by movable screens, was a flambeau placed high under the palm trees. Its flames lighted up the whole hall, and glistened beautifully on the long, green leaves. Near the trees on which fruit was still hanging, one could see as distinctly and clearly by the light of the flambeau as by day. At first Jesus taught and explained walking around; afterward, He entered the summer house. He often spoke to Martial in the hearing of others. It was a wonderfully beautiful evening in that garden. The night was advanced when Jesus and His followers returned to Maroni's house, in whose side buildings all found lodgings.

At the news of Jesus' presence in Naim and the resurrection of the boy, crowds of people, among them many sick, gathered into the city from the whole country around. They completely filled the street in front of Maroni's residence, where they stood in long rows. Jesus cured part of them the next morning, and established peace in several households. Several women had come to Him, asking whether He could not give them a bill of divorce. They complained of their husbands with whom, they said, they could no longer live. This was an artful device of the Pharisees. They were confounded by His miracles and could do nothing against Him; but yet being full of wrath, they resolved to tempt Him to say on the subject of divorce something against the Law, that they might be able to accuse Him as a teacher of false doctrine. But Jesus said to the discontented wives: "Bring me a vessel of milk and another of water. Then I shall answer ye." They went into a neighboring house and returned with a bowl of milk and one of water. Jesus poured one into the other and said: "Separate the two again, so that the milk shall be again by itself, and in like manner the water. Then I shall give you a bill of divorce." The women replied that they could not do that. Then Jesus spoke of the indissolubility of marriage, and that it was only on account of the obduracy of the Jews that Moses had allowed divorce. But perfectly disunited husband and wife never could be, since they are one in the flesh; and although they might not live together, yet must the husband support the wife and children, and neither could remarry. After that Jesus accompanied the wives to their homes, where He had a private interview with the husbands. Then He saw each couple together, reproached both parties, the wives coming in for the larger share, and ended by forgiving them. The delinquents shed tears and afterward lived happily together, more faithful to each other than they had ever before.

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been. The Pharisees were furious on seeing that their design had completely failed.

That morning Jesus restored sight to many of the blind by mixing in His hand clay and saliva and smearing it to their eyes.

#### **4. Jesus in Mageddo. John's Disciples**

When Jesus was leaving Naim, Maroni, her boy and her domestics, all the cured, and many good people of the city accompanied Him, singing Psalms and bearing green branches before Him. He went with the disciples westward along the north bank of the Cison. The mountain that shut in the valley of Nazareth lay to the right. Toward evening He and the disciples arrived at the environs of Mageddo, which stood on the mountain chain whose eastern declivity leads down into the valley of Zabulon. Here He entered an inn, and soon afterward gave an instruction in front of it. When the laborers in the fields saw Jesus and His followers drawing near, they threw on the garments which at their work they had laid aside.

Mageddo stood on an eminence and was partly fallen to decay. In the very heart of the city there were ruins entirely overgrown with moss, while here and there arose a dilapidated arch. They must have belonged to a castle of the kings of Canaan.<sup>1</sup> I heard that Abraham also once sojourned in this region. The suburb in which Jesus put up was more modern and more full of life than the city itself. It consisted of a long row of houses at the base of the mountain, over which ran a great commercial highway from Ptolomais. There were numerous large inns in the neighborhood, and many publicans dwelt here. They had heard Jesus' teaching and had resolved to receive penance and Baptism. The Pharisees of the

1. Jos. 12:21; 3 Kgs. 9:15.

place were scandalized at these things. A great crowd of sick were already gathered and others were constantly coming. Jesus sent word to them by the disciples that He would go to them toward evening, and He directed how they should be arranged, which directions the disciples fulfilled. Outside the city of Mageddo was a large meadow surrounded by walls and porches wherein the sick were brought and laid in order.

Meanwhile Jesus, with the disciples, went through the fields outside the city instructing in parables the laborers there engaged in sowing. Some of the disciples taught those at a greater distance until Jesus came up; then they turned back to those that Jesus had already instructed, explained to them whatever they had not clearly understood, and told them about the Lord's miracles. Jesus and the disciples always taught the same things to the different sets of workmen, so that on comparing notes, they all found that they had heard the same. They who had understood better, could afterward explain to the others. They often discontinued their work in this hot country to rest, and it was of these intermissions, and the opportunity afforded by the time devoted to meals, that Jesus took advantage to teach.

While Jesus was thus traversing the fields with the disciples, four of John's followers arrived. They saluted the disciples and paid attention to their instructions. They had strips of fur around their necks, and leathern thongs bound their waists. They had not been sent by John, although they had constant intercourse with him and his disciples. They were degenerate followers of John, sworn to the Herodians, who had sent them to follow Jesus and hear what He taught concerning His Kingdom. They were more austere, though at the same time more polished in their manners, than Jesus' disciples. Some hours after, another troop of John's disciples made their appearance. They were twelve in number, only

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two of whom had been sent by John; the rest had come through curiosity. As they approached, Jesus was returning to the city, and they followed Him. Some of them had been present at the last miracles wrought by Jesus, and had hastened back to tell John what they had seen. When Jesus raised the youth of Naim, some of them were present, and they hurried off to Machaerus to inform John. They said to him: "What is it? What must we think? We have seen Him perform such and such miracles! We have heard such and such words from His lips! But His disciples are much less strict than we in the observance of the Law. Whom shall we follow? Who is Jesus? Why does He cure all that appeal to Him? Why does He console and help strangers, though He does not take a step toward freeing you?"

John always had trouble with his disciples, for they would not separate from him. It was for that reason that he sent them so often to Jesus, that they might learn to know Him and eventually follow Him. But they were so prejudiced in favor of John that what they saw and heard made little impression upon them. It was his desire that his disciples should follow Jesus that led John to urge Him so frequently to manifest Himself; he hoped that his followers would yield to the movement that converted the other Jews. He thought that, seeing them come again and again with their doubts, Jesus would be, as it were, necessitated to proclaim aloud that He was the Messiah, the Son of God; therefore it was that he sent those two with their usual questions to Him.

On entering the city with His disciples, Jesus went to the circular enclosure where the sick from the whole country around were encamped. Among them were some from Nazareth who knew Him. The lame, the blind, the dumb, the deaf, the sick of all kinds were here gathered, also several possessed. Making a turn around the circle, Jesus cured the last named, many of whom were suffering from different degrees

*John's Disciples*

of possession. They were indeed not so violent as such poor creatures had been at other times, but they were afflicted with convulsions and their limbs were distorted. Jesus cured them with a word of command uttered as He passed and at some distance. A dark vapor issued from them, they became somewhat faint and, when returned to full consciousness, they were quite changed. The vapors, on first issuing from their bodies, appeared quite subtle; but they soon condensed and united. Sometimes they sank into the earth, or again rose in the air; on this occasion they followed the former course. The evil spirit often departs like a dark shadow in human form. Instead of vanishing immediately, I have seen him wandering around among the bystanders before disappearing.

Jesus had scarcely begun to cure when John's disciples, with a certain air of importance—as if the bearers of a commission—stepped up to Him and gave signs of their desire to address Him. Jesus, however, paid no attention to them, but went on with the cures. Such treatment was greatly displeasing to them, and they could not understand it. Many of John's disciples were decidedly narrow-minded and jealous. Jesus wrought miracles, John did not. John spoke so highly of Jesus, and yet Jesus made no effort to free him from confinement. Although impressed by His miracles and doctrine, yet they soon allowed themselves to be influenced again by the public voice which was asking: "Who is He? Are not His poor relatives known by everyone?" Then again, they could not understand His words relative to His Kingdom. They saw no kingdom and no preparations for one. As John had been honored by so many and now lay proscribed in prison, they thought, among other things, that Jesus did not help him, that He allowed him to languish in captivity, in order to increase His own popularity. They were scandalized also at the liberty of His disciples. They

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esteemed it excessive humility in John to prize Jesus so highly and that he was constantly sending to implore Him to manifest Himself, to make an open declaration of who He was. As Jesus always spoke evasively on that point and as they had no idea that John sent them to Him in order that they might know Him, this knowledge was to them at the time, on account of their preconceived ideas, more difficult than it might have been to the most simple child.

As Jesus was making the circuit of the enclosure curing, He came to a sick man from Nazareth who began to speak of his acquaintance with Him. "Do You remember," he said, "that You lost Your grandfather when You were twenty-five years old? We were often together in those days." The man referred to the death of St. Anne's second or third husband. Jesus did not pause for many words. He answered merely: "Yes, yes, I remember," and turned at once to the man's sins and sufferings. When He found him penitent and believing, He cured him, addressed to him some words of admonition, and passed on to the next invalid.

When Jesus reached the opposite side of the enclosure, the disciples sent by John confronted Him. They had, from their stand in the center, watched with amazement the miracles wrought. They now addressed Him in these words: "John the Baptist has sent us to Thee to ask art Thou He who is to come or look we for another?" Jesus answered: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, widows are consoled, the poor have the Gospel preached to them. What is crooked is made straight. And blessed is he that shall not be scandalized in Me." After these words Jesus turned away, and John's disciples took their departure.

Jesus could not speak more plainly of Himself, for

who would have understood Him? His disciples were good, simple-hearted, generous, and pious souls, but as yet quite incapable of comprehending such a mystery. Many of them were related to Him by ties of blood, consequently they would have been scandalized at more precise language on Jesus' part, or would have conceived erroneous ideas of Him. As for the multitude at large, they were altogether unprepared for such a truth, and besides, He was encompassed by spies. Even among John's disciples, the Pharisees and Herodians had their creatures.

When John's messengers had departed, Jesus began to teach. The cured, crowds of people, the Scribes of the place, His disciples, and the five publicans that dwelt here, formed the audience. The instruction was continued by the light of flambeaux, and the remaining sick were afterward cured. Jesus took for the subject of His discourse His own reply to John's disciples. He spoke of how they should use the benefits received from God, and exhorted to penance and a change of life. As He knew that some of the Pharisees present had taken occasion, from the brevity of His reply to John's messengers, to say to the people that He, Jesus, made little account of John and was willing enough to see him ruined in public estimation that He Himself might be exalted, He explained the answer He had given as well as what He had said on the score of penance. He also recalled to them what they themselves had heard John say of Him. Why, He asked, were they always doubting? What did they expect from John? He said: "What went ye out to see when ye went to John? Did ye go to see a reed shaken in the wind? Or a man effeminately and magnificently clothed? Listen! They that are clothed sumptuously and who live delicately are in the palaces of kings. But what did ye desire to see when ye went in quest of him? Was it to see a Prophet? Yea, I tell ye, ye saw more than a Prophet when ye saw him. This is he of whom it

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is written: *Behold, I send my angel before thy face, who shall prepare thy way before thee.* Amen, I say to you there hath not risen among them that are born of women a greater Prophet than John the Baptist, and yet he that is least in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent bear it away. For all the Prophets and the Law prophesied of it until John; and if ye will receive it, he is Elias that is to come. He that hath ears to hear, let him hear!"

All present were very much impressed by Jesus' words, and wanted to receive Baptism. The Scribes alone murmured. They were especially scandalized at Jesus because He accepted hospitality from the publicans, who also were present at this instruction. Jesus therefore profited by this opportunity to speak of all the reports they had set afloat concerning both John and Himself, particularly of the reproach made against Him of frequenting the company of publicans and sinners.

After that Jesus entered the house of one of the publicans, where He found the other four, and there He taught. Among His hearers on this occasion were some that had determined to amend their lives and to receive Baptism. This house was near the enclosure wherein Jesus had just cured the sick. There was another publican's house at the entrance of the city, and still some others beyond.

Debbaseth, where Bartholomew resided, could be seen from the road when first starting from Naim to Mageddo, but on a nearer approach the heights of the latter place concealed it from view. It was situated about an hour and a half to the west on the Cison, at the entrance of the valley of Zabulon.

## **5. Jesus Leaves Mageddo. Cure of a Leper**

As the Feast of the New Moon was beginning, Jesus took the return route from Mageddo to Capharnaum. He was accompanied by about twenty-four of His disciples, the four false disciples of John, and some of the publicans of Mageddo who wanted to be baptized in Capharnaum. They journeyed along slowly, sometimes pausing to stand or sit in the charming spots through which they passed, for Jesus taught the whole time. The way led from Mageddo northeastward, and off to the northwest side of Thabor. Jesus' teaching was a preparation for the definitive calling and sending of the Apostles, which was soon to take place. He earnestly exhorted them to lay aside all worldly cares and to abandon their possessions. His words were so touching and affectionate. Once He snapped off a flower that was growing by the wayside, and said: "These have no cares! Look at their beautiful colors, their delicate little stamens! Was Solomon the Wise in all his magnificence more beautifully clothed than they?" Jesus often made use of this similitude.

He continued His instruction in a series of parables so striking that each of the Apostles could recognize the one intended for himself. He spoke also of His Kingdom, telling them that they should not be so eager after high employments therein, should not picture it to themselves as something earthly. Jesus said this because John's four disciples, who were secret partisans of the Herodians, were especially interested in this part of His discourse. He warned the disciples of what people they should for the future beware, and described the Herodians in terms so exact that no one could fail to recognize them. Among other things, He said that they should beware of certain people in sheep's skins and long leathern straps! "Beware," He said, "of the profane in sheepskins and long girdles!" By these words,

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Jesus signified the lurking Herodian disciples of John who, in imitation of John's true followers, wore a kind of sheepskin stole around the neck and crossed on the breast. They might know them, He said, by this, that they could not look one straight in the face; or again, if they (the disciples of Jesus), their hearts overflowing with joy and ardor, should impart something of their feelings to one of these false zealots in sheepskins and girdles, they might recognize him for what he was in reality by the agitation of his heart. It would turn this way and that way like a restless animal. Jesus named a beetle which, when confined, runs round and round, seeking some hole by which to escape. Once He bent back a thorn bush, saying: "Look, and see whether you can find any fruit here or not." Some of the disciples had the simplicity to look into the bush. But Jesus said: "Do men seek figs upon thistles and grapes upon thorns?"

Toward evening they arrived at a row of houses, twenty in number, with a school on the northwestern side of the foot of Thabor. The place lay from one and a half to two hours eastward from Nazareth and one-half hour from the city of Thabor. The people here were a good-natured set. They had known Jesus in His early years when He used to wander around Nazareth with His young friends. They were for the most part shepherds. While guarding their flocks, they busied themselves in gathering cotton which, as soon as they spied Jesus coming, they packed up in their sacks and carried to their homes, after which they hurried forth to meet Him. I saw them with their rough fur caps in their hands, but in the school their heads were covered. They received Jesus at the spring, washed His feet and those of the disciples, and offered them some refreshment. There was no synagogue in the place, only a school with its resident teacher. Jesus went to it, and taught in parables.

This little village belonged to a distinguished man who lived with his wife in a large house at some distance. This man had fallen into sin and was now afflicted with leprosy; consequently, he lived apart from his wife. She occupied the upper stories of the house, while he lodged in one of the side buildings. In order to escape the grievous alternative of entire separation from his fellowmen, he had not made known his malady. His case was not, however, so secret that many were not aware of its existence, but they connived at it. It was well known in the little village, and although the ordinary route ran past his dwelling, the people always managed to take another way. They informed the disciples of the circumstance. The poor leper had for a long time sincerely bewailed his transgressions and longed for the coming of Jesus. And now he called a little boy of about eight years, his slave, who supplied him with necessaries, and said to him: "Go to Jesus of Nazareth and watch your chance. When you see Him at some distance from His disciples or walking apart from them, cast yourself at His feet and say: 'Rabbi, my master is sick. He thinks that Thou canst help him by merely passing before our house, a way that all others shun. He humbly beseeches Thee to have compassion on his misery and to walk along the street, for he is certain of being cured.'" The boy went to Jesus and very cleverly executed the commission. Jesus replied: "Tell your master that I shall go to him in the morning," and He took the boy by one hand, laying the other on his head with words of praise. This meeting took place as Jesus was leaving the school to go to the inn. Jesus knew that the boy was coming, and had designedly remained a little behind the disciples. The boy wore a yellow tunic.

Anne's property lay on a height to the west of Nazareth. It was distant about an hour, and was between the valley of Nazareth and that of Zabulon. A narrow vale planted with trees ran from it

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to Nazareth, and by it Anne could go to Mary's house without traversing the city.

Next morning at early dawn Jesus left the inn with the disciples. When He turned into the street that ran past the leper's dwelling, they told Him that He ought not to go that way. But He went on and commanded them to follow. They did so, but timidly and apprehensively, for they feared being reported at Capharnaum. John's disciples did not go with Him by this way.

The boy, who was on the watch, notified his master of Jesus' approach. The sick man came down by a path leading to the street, paused at some distance, and cried out: "Lord, do not come nearer to me! If Thou dost merely will me to be healed, I shall be saved." The disciples remained standing at a distance. Jesus replied: "I will it!" went up to the man, touched him, and spoke to him, as he lay prostrate on his face at His feet. He was clean; his leprosy had fallen off. He related to Jesus all the circumstances of his case, and received for reply that he should return to his wife, and by degrees appear again among the people. Jesus admonished him of his sins, commanded him to receive the penance of Baptism, and enjoined upon him a certain alms. He then went back to His disciples and spoke to them of the cure just wrought. He told them that whoever had faith and possessed a pure heart might with impunity touch even the leprous.

When the cured man had bathed and dressed, he went to his wife and told her of the miracle just effected in him by Jesus. Some spiteful people of the place sent news of the affair to the priests and Pharisees of the city of Thabor, who immediately saw fit to institute a commission of investigation. They surprised the poor man by submitting him to a close examination as to whether he was really cured or not, and sharply called him to account for keeping his malady secret. They now made a great noise over

the affair which, though publicly known, they had long tolerated.

Jesus journeyed quickly with the disciples all the remainder of the day, pausing only now and again to rest a few moments and take some refreshment. He taught all along the way about the forsaking of temporal goods, and in parables instructed them upon the Kingdom of God. He told them that it was impossible to make all these things clear to them just then, but a time would come when they would comprehend all. He spoke of giving up earthly care of food and raiment. They would soon see a hungry multitude with provisions far from sufficient for their wants. They, the disciples, would say to Him: "Whence shall we get bread?" and a superabundance should be given unto them. They had to build houses and build them securely! Jesus said this in such a way as to intimate that it was by sacrifice and personal exertion that these houses, namely, employments and charges in His Kingdom, were to be obtained. The disciples, however, understood Him in a worldly sense. Judas was very much rejoiced. He gave noisy expression to his satisfaction and said aloud in the hearing of all that he would not shirk labor, that he would do his share of the work. On hearing this, Jesus stood still and said: "We are not yet at the end of our mission. It will not always be as it is now. Ye will not always be well received and entertained, ye will not always have things in abundance. The time will come when they will persecute you and thrust you out, when ye will have neither shelter, nor food, nor clothing, nor shoes." And He went on to tell them that they should think seriously of these things and hold themselves in readiness to renounce everything, also that He had something important to propose to them. He spoke likewise of two kingdoms opposed to each other. No one can serve two masters. Whoever desired to serve in His Kingdom must forsake the other. Then passing to

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the Pharisees and their accomplices, He said something about the masks or disguises that they wore. They taught the dead form of the Law and sought to have it observed; but the best part of it, its purport—the charity, forgiveness, and mercy that it inculcates—they wholly neglected. But He, Jesus, taught just the contrary, namely that the rind without the kernel is dead and barren. First comes the essence of the Law, and then the Law itself; the kernel must increase with the growth of the shell. He gave them also some instructions on prayer. They should, He said, pray in secret and not ostentatiously before others. Many similar things He said on this occasion.

When journeying with His disciples, Jesus generally instructed them, thus preparing them to understand better what they would hear in His next public discourse and be able to make it clear to the people. He often repeated the same things, though in different words and order. Among the disciples who accompanied Jesus today, James the Greater and Judas Barsabas most frequently put questions to Him, though Peter did so sometimes. Judas often spoke in a loud voice. Andrew was already well acquainted with the teachings of his Master. Thomas was preoccupied, as if weighing consequences. John took everything simply and lovingly. The best instructed of the disciples were the most silent, partly through modesty, and partly because they were not always willing to show that they did not understand Jesus' words.

Thus journeying through the valleys, they arrived shortly before the beginning of the Sabbath at the valley east of Magdalum. Here they encountered the pagan Cyrinus of Dabereth, and the centurion Achias of Giskala, who were going to Capharnaum for Baptism.

When nearing Capharnaum, Jesus was instructing the disciples as to how they should exercise themselves in obedience as a preparation for their mission,

*Two Lepers*

and especially how they should conduct themselves when He should send them to teach the people. He gave them likewise some general rules for their deportment when in certain company. He did this in a few words before the departure of the four Herodians who had journeyed with His little party, and sufficiently loud for them to hear. He said: "If on your journeys worldly men join you—whom ye may recognize by their smooth speech and sly questions—who will not be shaken off, who always, half agreeing, half good-naturedly contradicting, question and discuss various subjects that agitate the heart, then should ye at any cost break away from them. And why? Because ye are still too weak, too simple-hearted. Ye might easily fall into the snares of such lurkers. I do not shun them, for I know them, and I wish them to hear My teaching."

## **6. Jesus Teaches in the Synagogue of Capharnaum, and Heals Two Lepers**

Jesus again passed by the estate of the Centurion Zorobabel as He and His disciples were hurrying along, for the Sabbath had already begun. In his charity, Zorobabel had permitted two young Scribes of about twenty-five years, who on account of their dissolute life had been stricken with leprosy, to take up their abode in his garden. They were perfectly loathsome to look upon, and in their misery subjected to the greatest contempt. The red mantles that enveloped them hid the ulcers with which they were covered. They had once formed a part of Magdalén's gay coterie at Magdalum, had afterward carried on their excesses in other places, and fell at last into the extreme misery in which they now were. At Jesus' recent visit to these parts, they were ashamed to present themselves before Him, but now, convinced by the news of His miracles and great mercy, they had allowed themselves to be dragged

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to a place near the road by which He would pass and where they could cry to Him for help. Jesus would not pause. He hurried on, but told two of Zorobabel's servants, who came running after Him pleading for the unfortunate creatures, to bring them to the synagogue in Capharnaum. When the people were assembled, they (the servants) were to conduct the lepers to the gallery one story high that had been built adjoining the synagogue, and from which the teaching going on inside could be heard by those from without. There they should pray and excite themselves to contrition until He should call them. The servants immediately hastened back, and took the poor men by a shortcut through the flowery ravine to Capharnaum. They dragged them, though not without difficulty, up the outside steps to the gallery where, leaning in at the windows of the synagogue, they could, apart from the throng and in the open air, listen to the teachings of Jesus and with penitent hearts await their Saviour's call.

Jesus soon arrived with the disciples. After they had washed their feet and ungirded their garments, they entered the synagogue. When Jesus approached the pulpit, He found it occupied by one who was reading aloud. The latter, however, at once arose and yielded his place to Jesus, who immediately took the roll of Scriptures and began to teach upon the passages referring to Jacob's being called to account by Laban, his struggle with the angel, his reconciliation with Esau, and the seduction of Dina, after which He turned to the Prophet Osee. When Jesus without the least hesitation took the rolls and began to read, the Pharisees smiled scornfully, as if to pronounce Him wanting in courtesy. They were exasperated at Jesus' reappearance, for the raising of the youth of Naim, as well as His numerous cures in Mageddo, were already noised throughout Capharnaum. They watched eagerly and with inquietude to see what new thing He was now going to undertake.

Almost all of Jesus' relatives, including the women, were gathered today in the synagogue.

As the crowd was leaving the synagogue followed by Jesus, the disciples, and the Pharisees, these last thought they would still carryon the dispute with Jesus in the portico, but an unforeseen incident prevented their design. Jesus went to the door, looked up to the gallery where the two unclean men were still standing, and called to them to come down. But they were timid and ashamed. Through fear of the Pharisees, they did not venture to obey at once. Then Jesus commanded them, in a name that I cannot recall, to come down, and to their own great astonishment they found themselves able to descend the steps alone. The portico had been lighted up with torches for the convenience of the dispersing crowd. How furious were the Pharisees when they recognized by the dull glare of the torches the two poor, despised sinners in their red mantles! The lepers sank trembling on their knees before Jesus. He laid His hand on them, breathed into their faces, and said: "Your sins are forgiven you!" and admonished them to continence and the baptism of penance. He commanded them also to forsake their vain studies, for that He Himself would teach them the truth and the way. They rose up. Their disfigurement had visibly decreased, their ulcers had dried, and the scales had fallen off. With tears they thanked their Benefactor, and left the place with Zorobabel's servants. Many of the well-disposed among the bystanders pressed around the cured, celebrating in words of praise their penance and their healing.

The Pharisees, however, were mad with rage. They cried out to Jesus: "What! Healest Thou on the Sabbath! And dost Thou also forgive sins! How canst Thou forgive sins?" Then, turning to the people, they cried: "He has a devil who helps Him! He is a madman! That is easily seen in His wandering about. Scarcely had He begun to carryon His game here,

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when off He goes to Naim to raise the dead, then to Mageddo, and then back here again! No good man in his senses would carryon in that way! He has a powerful, wicked spirit who helps Him!" And they added: "When Herod finishes with John, this Man's turn will come, unless He takes Himself out of the way!" But Jesus went out through the midst of them. His female relatives, who had waited for Him in a neighboring house after leaving the synagogue, wept and lamented over the violent rage of the Pharisees.

Jesus left the city and, taking the road to the northeast, directed His steps to the hill beyond the valley where Mary's house stood. On the way thither were clumps of trees and grottos in which He stopped to pray. He arrived late at Mary's, where He consoled the women, after which He again went out and spent the whole night in prayer.

Next morning, Jesus repaired to the garden in the neighborhood of Peter's house. It was enclosed by a hedge, and in it all the preparations for Baptism had been made. There were several circular cisterns, formed in the ground and surrounded by a little channel, into which the water of a stream running nearby could be turned. A long arbor could, by hangings and screens, be divided into little compartments for the convenience of the neophytes when disrobing. An elevated stand had been erected for Jesus. The disciples were all present and about fifty aspirants to Baptism, among the latter some relatives of the Holy Family, an old man and three youths from Sephoris, the boy whom Jesus had healed at that same place, and the old woman from there, who had recently visited Jesus in Abez. There were present, moreover, Cyrinus from Cyprus; the Roman Centurion Achias and his little, miraculously cured son Jephete, of Giskala; the Centurion Cornelius, his yellow slave who had been cured by Jesus, and several of his domestics; many pagans from Upper Galilee; a dark-skinned slave of Zorobabel; the five

publicans of Mageddo; some boys, among whom was Joses, the nephew of Bartholomew; likewise all the cured lepers and possessed of these parts, including the two young Scribes healed the preceding evening. The last mentioned were indeed free from ulcers, but their countenance was still disfigured and bore the marks of suffering.

All the neophytes were clothed in penitential robes of gray wool, a four-cornered kerchief over their heads. Jesus instructed and prepared them for Baptism, after which they retired into the arbor and put on their baptismal garments, white tunics, long and wide. Their heads were uncovered, the kerchief, now thrown round their shoulders, and they stood in the channel around the basins, their hands crossed on their breasts. Andrew and Saturnin baptized, while Thomas, Bartholomew, John and others imposed hands as sponsors. The neophytes, with bared shoulders, leaned over a railing around the edge of the basin. One of the disciples carried a vessel of water that had been blessed by Jesus, from which the baptizers scooped some with the hand and poured it thrice over the heads of those being baptized. Thomas was sponsor to Jephte, the son of Achias. Although several received Baptism at the same time, yet the ceremony lasted until nearly two o'clock in the afternoon.

## **7. The Resurrection of the Daughter of Jairus, the Chief of the Synagogue**

Later on when Jesus was curing some of the sick in the square before the synagogue of Capharnaum, Jairus, the Chief of the synagogue, presented himself before Him. He cast himself at His feet and implored Him to visit and cure his sick daughter, who was then breathing her last. Jesus was on the point of starting with Jairus when messengers hastily arrived from the house of the latter and thus

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addressed him: "Thy daughter has expired. There is no need further to trouble the Master." On hearing these words, Jesus said to Jairus: "Fear not! Trust in Me, and thou shalt receive help!" They directed their steps to the northern quarter of the city where dwelt Cornelius, whose house was not far removed from that of Jairus. As they drew near they saw a multitude of minstrels and female mourners already assembled in the courtyard and before the door. Jesus entered, taking with Him only Peter, James the Greater, and John. In passing through the court, He said to the mourners: "Why do ye thus lament and weep? Go your way! The damsel is not dead, but only sleeping." At this the crowd of mourners began to laugh Him to scorn, for they knew that she was dead. But Jesus insisted on their retiring even from the court, which He ordered to be locked. Then He entered the apartment in which the grief-stricken mother was busied with her maid preparing the winding sheet; thence, accompanied by the father, the mother, and the three disciples, He passed on to the chamber in which the girl lay. Jesus stepped toward the couch, the parents standing behind Him, the disciples to the right at the foot of the bed. The mother did not please me. She was cold and wanting in confidence. The father, too, was not a warm friend of Jesus. He would not willingly do anything to displease the Pharisees. It was anxiety and necessity alone that had driven him to Jesus. He was actuated by a double motive. If Jesus cured his child, she would be restored to him; if not, he would have prepared a triumph for the Pharisees. Still, the cure of Cornelius' servant had greatly impressed him and awakened in him a feeling of confidence. The little daughter was not tall, and she was very much wasted. At most, I should say she was eleven years old, and even at that small for her age, for the Jewish girls of twelve are usually full-grown. She lay on the couch enveloped in a long garment. Jesus raised her lightly in His arms,

held her on His breast, and breathed upon her. Then I saw something wonderful. Near the right side of the corpse was a luminous figure in a sphere of light. When Jesus breathed upon the little girl, that figure entered her mouth as a tiny human form of light. Then He laid the body down upon the couch, grasped one of the wrists, and said: "Damsel, arise!" The girl sat up in her bed, Jesus still held her by the hand. Then she stood up, opened her eyes, and supported by the hand of Jesus, stepped from the couch to the floor. Jesus led her, weak and tremulous, to the arms of her parents. They had watched the progress of the event at first coldly, though anxiously, then trembling with agitation, and now they were out of themselves for very joy. Jesus bade them give the child to eat and to make no unnecessary noise over the affair. After receiving the thanks of the father, He went down to the city. The mother was confused and stupefied. Her words of thanks were few. The news soon spread through the mourners that the maiden was alive. They immediately returned, some confused at their former incredulity, others still uttering vulgar pleasantries, and went into the house, where they saw the damsel eating.

On the way back, Jesus spoke with His disciples on the subject of this miracle. He said that these people, namely, the father and mother, had had neither real faith nor an upright intention. If the daughter was raised from the dead, it was for her own sake and for the glory of God's Kingdom. The death from which she had just been roused, that is, the death of the body, was a guiltless one, but from the death of the soul she must now preserve herself. Jesus then went to the great square of the city, cured many sick there awaiting Him, and taught in the synagogue until the close of the Sabbath. The Pharisees were so agitated and incensed that it would not have taken much to make them lay hands on Jesus if He had trusted Himself among them. They

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began again to declare that He effected His miracles by the power of sorcery. Jesus, however, slipped out of the city through Zorobabel's garden, and the disciples also dispersed.

Jesus spent part of the night retired in prayer. He supplicated for the conversion of sinners and besought His Heavenly Father to confound and frustrate the designs of the Pharisees, for He acted in everything as man, in order that we should imitate Him. He also begged His Father to allow Him to perfect His work, since according to our way of thinking, the Pharisees were ready to tear Him to pieces. He withdrew from their presence, but on the following day, the Sabbath itself, He again cured at the door of the synagogue and taught inside. And why did not the Pharisees drive the sick away? Why did they not forbid Jesus to teach in the synagogue? It was because Prophets and Doctors had at all times the right to teach, to help, and to heal. They did indeed accuse Him of error and blasphemy, though they were unable to prove their accusations. As for the Baptism that He gave, they did not trouble themselves about it and went not to where it was administered. There was no public highway through the valley; only a road over the mountains led to Bethsaida. The valley was traversed by only the footpath taken by the fishermen and the peasants when on their way to the lake.

Martha and the holy women of Jerusalem, Dina and others, after Jesus' departure went back to Naim and thence to their own homes. Maroni and her son were so beset by people desirous of seeing one raised from the dead that they were obliged to conceal themselves.

Cornelius the Centurion gave a feast at his house in honor of his cured servant. Numbers of heathens were in attendance, also crowds of the poor. Immediately after the miracle, Cornelius informed Jesus of his intention to sacrifice burnt offerings of all

kinds of animals. But Jesus replied that it would be better for him to invite his enemies in order to reconcile them one with another; his friends, that he might lead them to the truth; and the poor, that he might recreate and entertain them with the food he had destined for sacrifice, for God no longer delighted in burnt offerings. Multitudes of heathens went from beyond Bethsaida and the mountains to the house of Cornelius, where the feast was celebrated.

Jesus was again at the place of Baptism. Saturnin experienced great joy in baptizing his two younger brothers and an uncle, all of whom were heathens. Their mother also had come with them. She was already a Jewess. His father was dead. Saturnin was descended from a royal race. His parents dwelt in Patras. At the time of which I speak his father was dead, but his stepmother with two daughters and two sons still lived there. From a brown-skinned man, a relative and follower of the dark complexioned one of the Three Kings, and whom he had met on a journey, Saturnin heard the story of the star and the birth of Jesus. Thereupon he went to Jerusalem and, when John began his career, became one of his first disciples; but after Jesus' baptism, he went with Andrew to Jesus. His stepmother with her two little girls had removed to Jerusalem with him, while the boys remained behind with their uncle. They too were now come to their brother. They were rich.

There were about twelve other men baptized. When they stepped into the channel around the basin, they tucked up their long garments and leaned over the edge. After their Baptism they retired into the arbor and reclothed themselves, putting on a baptismal garment consisting of a long white mantle. The Jews did not trouble themselves about the baptized heathens. If the latter did not present themselves before the priests for circumcision, the former took no notice of it. They did not make much account of

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the heathens, for they themselves were quite lukewarm and they avoided whatever could give them trouble. Cornelius, who dwelt among them and had caused a synagogue to be built, would probably have to receive circumcision if he wished to continue his intercourse with them.

Jesus afterward taught on the borders of the lake, not far from Peter's fishery. He had journeyed with the disciples over the mountain back of Mary's and Peter's dwellings in the direction of Bethsaida, and thence had descended to the lake. The shore near Bethsaida was steep, but at the point to which I now allude it gently sloped and afforded an easy landing place. Peter's ship and Jesus' little barque lay here. The latter was small and could at most contain fifteen men.

## **8. Jesus Instructs From His Barque. Call of Matthew**

A great crowd of pagans who had been at Cornelius' feast were here assembled. Jesus was instructing them and, as the throng became very great, He with some of His disciples went on board His little barque, while the rest of them and the publicans went on Peter's boat. And now from the barque He instructed the heathens on the strand, making use of the parables of the sower and the tares in the field. The instruction over, they struck out across the lake, the disciples in Peter's boat plying the oars. Jesus' barque was fastened to Peter's, and the disciples took turns to row. Jesus sat on a raised seat near the mast, the others around Him and on the edge of the boat. They interrogated Him upon the meaning of the parable and asked why He spoke in similitudes. Jesus gave them a satisfactory explanation. They landed at a point between the valley of Gerasa and Bethsaida-Julias. A road ran from the shore to the houses of the publicans, and into it the four who were with Jesus turned. Jesus meanwhile,

*Call of Matthew*

Matthew's residence, though at a distance. A side path ran from this road to his custom office, and along it Jesus bent His steps, the disciples timidly remaining behind. Servants and publicans were out in front of the custom house, busied with all kinds of merchandise. When Matthew from the top of a little eminence beheld Jesus and the disciples coming toward him, he became confused and withdrew into his private office. But Jesus continued to approach, and from the opposite side of the road called him. Then came Matthew hurrying out, prostrated with his face on the ground before Jesus, protesting that he did not esteem himself worthy that Jesus should speak with him. But Jesus said: "Matthew, arise, and follow Me!" Then Matthew arose, saying that he would instantly and joyfully abandon all things and follow Him. He accompanied Jesus back to where the disciples were standing, who saluted him and extended to him their hands. Thaddeus, Simon, and James the Less were particularly rejoiced at his coming. They and Matthew were half brothers. Their father Alpheus, before his marriage with their mother Mary Cleophas, was a widower with one son, Matthew. Matthew insisted upon all being his guests. Jesus, however, assured him that they would return next morning, and then they continued their way.

Matthew hurried back to his house, which stood in a corner of the mountains about a quarter of an hour from the lake. The little stream that flows from Gerasa into the lake ran past it at no great distance, and the view extended over lake and field. Matthew at once procured a substitute in his business, an excellent man belonging to Peter's barque, who was to discharge his duties until further arrangements could be made. Matthew was a married man with four children. He joyfully imparted to his wife the good fortune that had fallen to him, as well

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as his intention to abandon all and follow Jesus, and she received the announcement with corresponding joy. Then he directed her to see to the preparing of an entertainment for the next morning, he himself taking charge of the invitations and other arrangements. Matthew was almost as old as Peter. One might easily have taken him for the father of his young half brother Joses Barsabas. He was a man of heavy, bony frame with black hair and beard. Since his acquaintance with Jesus on the way to Sidon, he had received John's baptism and regulated his whole life most conscientiously.

On leaving Matthew, Jesus crossed the mountain at the rear of his dwelling and proceeded northward into the valley of Bethsaida-Julias, where He found encamped caravans and travelling pagans, whom He instructed.

Toward noon the next day Jesus returned with the disciples to Matthew's, where many publicans who had been invited were already assembled. Some Pharisees and some of John's disciples had joined Jesus on the way, but they did not enter Matthew's. They stayed outdoors, sauntering around the garden with the disciples, to whom they put the question: "How can you tolerate your Master's making Himself so familiar with sinners and publicans?" They received for answer: "Ask Himself why He does so!" But the Pharisees responded: "One cannot speak with a man who always maintains that he is right."

Matthew received Jesus and His followers most lovingly and humbly, and washed their feet. His half brothers warmly embraced him, and then he presented his wife and children to Jesus. Jesus spoke to the mother and blessed the children, who then retired, to return no more. I have often wondered why the children whom Jesus blessed usually appeared no more. I saw Jesus seated, and Matthew on his knees before Him. Jesus laid His hand upon him, blessed him, and addressed to him some words

of instruction. Matthew had formerly been called Levi, but now he received the name of Matthew. The feast was a magnificent one. The table, in the form of a cross, was set in an open hall. Jesus sat in the midst of the publicans. In the intervals between the different courses, the guests arose and engaged in conversation with one another. Poor travelers passing by were supplied with food by the disciples, for the street on which the house stood led down to the ferry. It was on the occasion of their leaving table that the Pharisees approached the disciples, and then occurred the speeches and objections narrated in the Gospel of *Luke* 5:30-39. The Pharisees insisted particularly on the subject of fasting, because among the strict Jews a fast day began that evening in expiation of the sacrilege King Joachim committed by burning the Books of the Prophet Jeremias. Among the Jews, especially in Judea, it was not customary to pluck fruit by the wayside. Now Jesus permitted it to His disciples, and this the Pharisees made a subject of reproach to Him. While giving His answers to the Pharisees, Jesus was reclining at table with the publicans, whereas the disciples to whom the questions of the Pharisees were addressed were standing or walking among them. Jesus turned His head from side to side in answering.

Capharnaum was much more lively now than formerly. Crowds of strangers were streaming in on account of Jesus, some of them His friends, others His enemies, and most of them pagans, the followers of Zorobabel and Cornelius.

## **9. The Final Call of Peter, Andrew, James, and John. Jesus Stills the Tempest on the Lake**

Next morning when Jesus went to the lake, which was about a quarter of an hour distant from

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Matthew's dwelling, Peter and Andrew were upon the point of launching out on the deep to let down their nets. Jesus called to them: "Come and follow Me! I will make you fishers of men!" They instantly abandoned their work, hove to their boat, and came on shore. Jesus went on a little farther up the shore to the ship of Zebedee, who with his sons James and John was mending his nets on the ship. Jesus called the two sons to come to Him. They obeyed immediately and came to land, while Zebedee remained on the ship with his servants.

Then Jesus sent Peter and Andrew, James and John into the mountains where the heathens were encamped, with the order to baptize all that desired it. He Himself had prepared them for it during the two preceding days. With Saturnin and the other disciples, Jesus went in another direction. All were to meet again that evening at Matthew's, and I saw Jesus pointing out with His finger the way they were to take. While He was calling the four disciples, the others had waited for Him at a little distance up the road, but when He commissioned those four to go and baptize, they were all together.

Jesus had indeed, at an earlier period, formally called the fishermen from their occupations, but with His consent they had always returned to them. So long as they themselves were not engaged in teaching, it was not necessary for them to follow Him constantly. Their means of navigation and their intercourse with the pagan caravans were very advantageous, likewise, while He sojourned at Capharnaum. When, after the last Pasch, they had for a longer time been with Jesus, they had indeed taught here and there, and had even wrought some miraculous cures. In these latter, however, they were not always successful, on account of their want of faith. They had also suffered persecution at this early stage of their apostolic career. In Gennabris they were led bound before the Pharisees and cast into

prison. They received at that time from Jesus the power to bless the water intended for Baptism. This power was not imparted to them by the imposition of hands, but with a blessing.

Peter was, besides his fishery, engaged also in agriculture and cattle raising; consequently it was harder for him than for the others to break away from his business affairs. To this was added the feeling of his own unworthiness and his fancied incapacity for teaching, which made separation from his surroundings still more difficult. His house outside Capharnaum was large and long, surrounded by a courtyard, side buildings, halls, and sheds. The waters of the brook of Capharnaum, flowing in front of it, were dammed nearby into a beautiful pond in which fish were kept. All around were grass plots, upon which bleaching was done and nets were spread.

Andrew had followed the Lord longer, and he was already more detached from worldly affairs than his brother. James and John up to this period were accustomed to return at intervals to their parents.

It is understood that the Gospels do not contain the details of Jesus' intercourse with the disciples, but only a short statement of it. This call of the fishermen from their boats to make them fishers of men is there set down as happening at the beginning of His public life, and as the only call that Saints Peter, Andrew, John, and James received. Many of the miracles, parables, and instructions of Jesus are afterward recorded as instance of His power and wisdom, without any reference whatever to their order of time.

Peter, Andrew, James and John went to the pagan encampment, and there Andrew baptized. Water was brought from the brook in a large basin. The neophytes knelt in a circle, their hands crossed upon their breasts. Among them stood boys from three to six years. Peter held the basin, and Andrew, scooping

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the water up with his hand three different times, sprinkled the heads of the neophytes three at a time and repeated the words of Baptism. The other disciples went around outside the circle laying their hands on the newly baptized. These latter then withdrew, and their places were immediately filled by others. The ceremony was discontinued at intervals, and then the disciples recounted the parables they had learned from their Master, spoke of Jesus, His doctrine, and His miracles, and explained to the pagans points of which they were still ignorant regarding the Law and the Promises of God. Peter was particularly animated in his delivery and accompanied his words with many gestures. John and James likewise spoke very beautifully. Jesus meantime was teaching in another valley, and with Him was Saturnin, baptizing.

That evening when all were again assembled at Matthew's, the crowd was very great and pressed around Jesus. On that account, with the twelve Apostles and Saturnin He went on board Peter's barque and commanded them to row toward Tiberias, which was on the opposite side of the lake in its greatest breadth. It looked as if Jesus wanted to escape from the crowd that pressed upon Him, for He was worn out with fatigue. Three platforms surrounded the lower part of the mast, like steps one above the other. In the middle one, in one of the apartments used by the sentry, Jesus lay down and fell asleep, for He was very tired. The rowers were above Him. From Jesus' resting place, although protected by a roof, there was an unobstructed view over the whole lake. When the party put out from shore, the weather was calm and beautiful, but they had scarcely reached the middle of the lake before a violent tempest arose. I thought it very strange that, although the sky was shrouded in darkness, the stars were to be seen. The wind blew in a hurricane and the waves dashed over the boat, the sails of which had

been furled. I saw from time to time a brilliant light glancing over the troubled waters. It must have been lightning. The danger was imminent, and the disciples were in great anxiety when they awoke Jesus with the words: "Master! Hast Thou no care for us? We are sinking!" Jesus arose, looked out on the water, and said quietly and earnestly, as if speaking to the storm: "Peace! Be still!" and instantly all became calm. The disciples were struck with fear. They whispered to one another: "Who is this Man that can control the waves?" Jesus reproved them for their little faith and their fear. He ordered them to row back to Corozain, for so the place of Matthew's custom house was called, on account of the city of Corozain. The region on the other side of the lake between Capharnaum and Giskala was named Genesareth. Zebedee's barque also returned with them, and another filled with passengers went off to Capharnaum.

There were in all about fifteen men on the boat with Jesus. We must not be surprised at the rowers' position above the sleeping place of Jesus, nor at the fact of Jesus' being able, notwithstanding, to take in the whole view of the lake. The oars rested upon the high sides of the boat and struck far out into the water. They were provided with long handles and the rowers were obliged to stand high. It was about one hour from Corozain to the southwest and a little to the north of Gergesa, which occupied a less elevated position.

At the place where Jesus paused to address the multitude there was a stone seat intended for the teacher. The instruction had been announced two days before, and there were in all probability two thousand listeners in attendance. Jesus healed also a great crowd of people, the blind and lame, the dumb and leprous. As He began to teach, some of the possessed who had been led thither commenced to shout and to rave. Jesus commanded them to be

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silent and to lie down on the ground. Like frightened dogs they lay on the ground and moved not until, at the close of His discourse, He went to them and delivered them.

Among the numerous cures, I remember that of a man with an arm perfectly withered and a hand shrunken and crooked. Jesus stroked down the arm, took the hand in His own, and straightened out each finger one after the other, at the same time gently bending and pressing it. All this took place almost instantaneously, in a shorter time than one takes to say how it was done. The hand was restored to its proper shape, the blood began to circulate, and the man could move it although it was still wasted and weak. Its strength, however, momentarily increased.

There were in the crowd many women and children of all ages. Jesus had them brought to Him in bands, one after another. He walked about among them, gave them His blessing, and instructed them in tones loud enough to be heard by all. I saw Him during this instruction take a child by the hand and turn it here and there, to show how men, without complaint or resistance, should allow themselves to be conducted by God. He paid great attention to the children. Most of these people were heathens, others were Jews from Syria and Decapolis. At the spreading rumor of Jesus' doings, they had come in great caravans with their servants and children and sick to the teaching, healing, and Baptism. Jesus came to meet them here, that the crowd in Capharnaum might not become too great. Among them I saw the relatives of the woman mentioned in the Gospel, the woman afflicted with the issue of blood, who was then at Capharnaum. Those relatives were an uncle of her deceased husband from Paneas, in whose house she had been married; her grown daughter; and another woman. They spoke to the disciples, begging them to conduct them to Capharnaum that evening, and they inquired also after their sick

relatives. They heard Jesus' instructions.

Baptism was administered the whole day at this place. As on the preceding day, the neophytes knelt in circles. I saw again many little boys baptized. They stood in circles, their hands joined on their breasts. The water had been brought in leathern bottles from the valley of Corozain. Present among the crowd of hearers were some Pharisees from the surrounding districts and some of John's false disciples, who acted as spies upon Jesus. In the evening He returned to Matthew's with the disciples. He related another parable, that of the treasure which a man found hidden in his neighbor's field. Without disclosing the secret, he went and sold all that he owned in order to buy that field. This parable Jesus applied to the great desire of the Gentiles to seize upon the Kingdom of God. To escape the crowd that pressed upon Him, Jesus again went on board a barque and there taught. He did not, however, go far out on the water, but returned and spent the night in prayer.

Next morning the disciples brought Him the news that Mary Cleophas was lying very ill at Peter's near Capharnaum, that His Mother entreated Him to come to her soon, and that a great multitude of sick of whom many were from Nazareth, were awaiting His arrival. Jesus again taught and cured numbers on the shore of the lake. Many possessed were brought to Him, and He delivered them. The crowd of people and the pressure of the throng were constantly on the increase, and no words can say how unweariedly Jesus labored and helped all in need.

That afternoon He and all His Apostles rowed over to Bethsaida. Matthew had delivered the custom house to a man belonging to the fishery. Since his reception of John's baptism, he had carried on his business in an altogether blameless manner. The other publicans also were honest in their dealings and very liberal men, who gave large alms to the

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poor. Judas is still good. He is uncommonly active and ready to render service, though in his distribution of alms somewhat close and calculating. A large number of Gentiles crossed the lake today. Those that were not going on further, to Capharnaum for instance, left their camels and asses on rafts towed by the boats, or led them over the bridge that crossed the Jordan above the lake.

It was approaching four o'clock when Jesus reached Bethsaida, where Mary with Maroni and her son, who had been here for two days, were awaiting His coming along with others. Jesus took some refreshments, while Mary Cleophas' sons repaired at once to their sick mother. A crowd of people was assembled in front of Andrew's house, and Jesus taught and cured until after night had closed.

The throng of strangers to Capharnaum at this time, both Jews and Gentiles, surpassed anything that can be imagined. Great caravans were encamped in all the country around. Very probably the number of strangers sojourning all around the country on Jesus' account amounted to twelve thousand. The valleys and nooks of the surrounding districts were alive with grazing camels and asses. The fodder was put before them at a convenient height, and then they were tied to it. They browsed also on the numerous buds of the hedges and thickets, though to the great prejudice of the same. Tents were pitched everywhere. Since Jesus' sojourn Capharnaum had greatly increased in size, wealth, and importance. Many families from afar had there taken up their abode, and the throng of visitors brought money into the city. Zorobabel's house, as well as that of Cornelius, were now almost connected with the city proper.

Numerous sick were brought to Capharnaum from the towns and villages lying around. All had been thrown into excitement by the raising of the youth of Naim, and the other astonishing miracles. Many sick from Nazareth, even those that were considered

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incurable and others nigh unto death, had been brought hither to Jesus in all confidence by their friends. Peter's house outside the city, its courtyard, outbuildings, and sheds were crowded with them. Tents and arbors of all kinds were hastily put up and provisions provided. The widow of Naim, who was related to Peter, and Mary Cleophas, likewise a connection of his through her third husband, were there. Mary Cleophas' usual residence was at Cana, but she had accompanied the widow of Naim to Capharnaum. She had with her Simeon, the son of her third marriage, a boy of eight years. She was already fever-stricken on her arrival, and her sickness was on the increase. Jesus had not yet gone to her. I remarked some people from Greece among the multitudes here awaiting Jesus, some from Patras, Saturnin's native city.

## **10. John the Baptist's Message To the Synagogue. The Miraculous Draught of Fishes**

Several of John's disciples, sent by their master, came from Machaerus to Capharnaum before the Sabbath began. They were some of the oldest and most confidential of his disciples, and among them were the brothers of Mary Cleophas, James, Sadoch, and Heliachim. They called the Elders and the committee appointed by the Pharisees into the porch before the synagogue, and there presented to them a long, narrow, conical roll of parchment. It was a letter from John, and contained in strong and expressive terms his testimony of Jesus. While they were reading it and, somewhat perplexed, were discussing its contents among themselves, a numerous crowd assembled, to whom the messengers from John made known what their master had at Machaerus declared in a magnificent discourse before Herod, his own disciples, and a crowded audience. I saw the whole

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scene. When the disciples whom John had sent to Jesus at Mageddo had returned to their master, bringing with them the news of Jesus' miracles and teachings, as well as the persecution He endured from the Pharisees; when they repeated the various rumors afloat concerning Jesus and the complaints of many because He made no effort to release him (John), the Baptist felt himself urged once more to bear public witness to Him. This he did the more readily since all his efforts to induce Him to testify of Himself had been fruitless. Therefore he sent a request to Herod to allow him to address his disciples and all others who might desire to hear him. He brought forward as a plea in his own favor that he should soon be reduced to silence. Herod did not hesitate to grant the favor asked. John's disciples and a crowd of people were admitted to the open square of the castle in which the Precursor was confined. Herod and his wicked wife sat on elevated seats surrounded by a numerous guard of soldiers. Then John was led forth from his prison and he began his discourse. Herod was quite pleased that the affair should come off, as he was glad of the opportunity to appease the people by letting them see how light and easy was the imprisonment to which John was subjected. Under the powerful inspiration of the Holy Ghost, the Baptist spoke of Jesus. He himself, he said, was sent only to prepare the ways for Him. He had never announced another than Jesus; but, stubborn as they were, the people would not acknowledge Him. Had they then forgotten, he asked, what he had told them of Him? He would recall it to them clearly once more, for his own end was not far distant! At these last words, the whole assembly was moved, and many of John's disciples wept. Herod grew uneasy and embarrassed, for he had by no means resolved upon John's death, while his concubine dissembled her feelings as best she could. John continued zealously to speak. He recounted

the wonders that took place at Jesus' baptism and declared Him the Beloved Son of God announced by the Prophets. His doctrine was the same as His Father's. What He did the Father also did, and no one can go to the Father excepting by Him, that is, by Jesus. And so he went on, refuting at length the reproaches of the Pharisees against Him, and especially that of His healing on the Sabbath day. Everyone, he said, should keep holy the Sabbath, but the Pharisees profaned it, since they did not follow the teachings of Jesus, the teachings of the Son of Him who had instituted the Sabbath. John said many things of a similar nature, and proclaimed Jesus the One outside of whom no salvation could be found. Whoever believed not in Him and followed not His doctrine, would be condemned. He exhorted his disciples to turn to Jesus, not to remain standing blindly near Him on the threshold, but to enter into the Temple itself.

After his discourse, John sent several of his disciples with a letter to the synagogue of Capharnaum. In it he repeated all that he had said in testimony of Jesus, namely, that He was the Son of God and the fulfillment of the Promise, and that all His acts and teachings were right and holy. He refuted their objections, threatened them with God's judgments, and earnestly entreated them not to turn away from salvation. He commanded the disciples to read to the people another letter containing the same things, and to repeat to them all that he had just said. And now I saw John's disciples doing in Capharnaum what had been commanded them. An unusually large crowd was assembled, for the city was actually swarming with people on this Sabbath. There were here Jews from all quarters, and they listened with great joy to John's testimony of Jesus. Many gave utterance to loud acclamations, and their faith gained new strength.

The Pharisees had to give way to the multitude;

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they could not say a word. They shrugged their shoulders, shook their heads, and feigned to be well-disposed. They, however, asserted their own authority and told John's disciples that they would place no obstacle in Jesus' way if He refrained from violating the laws and disturbing the public peace. He was, it was true, very wonderfully endowed; but it was theirs to maintain order, and there should be moderation in all things. John too was a good man, but shut up as he was in prison, he might easily form a wrong estimate of things; besides, he had never been much with Jesus.

And now the hour for the Sabbath struck, and all betook themselves to the synagogue, among them Jesus and the disciples. All listened with the greatest admiration to Jesus' words. He spoke of Joseph, sold by his brethren, and explained some passages from Amos that contained the menaces of God against the prevarications of Israel.<sup>1</sup> No one interrupted Him. The Pharisees listened with secret envy and astonishment that they could not repress. John's testimony, proclaimed so boldly to the public, had somewhat intimidated them.

But suddenly there arose fearful cries in the synagogue. Some people had brought in a man, violently possessed, belonging to Capharnaum. All of a sudden he made an assault on those around him, and attempted to tear them with his teeth. Jesus turned to the side whence the noise proceeded and said: "Silence! Take him!" The man became perfectly calm. They led him out of the synagogue, and he threw himself on the ground, looking quite intimidated. When Jesus had finished the Sabbath instructions and was about to withdraw, He went to where the man was lying and delivered him from the devil. After that He repaired with the disciples to Peter's near the lake, because there He could be more at

1. Gen. 37:1-41; Amos 2:6, 3:9.

peace. That night He went off by Himself to pray. Among all those that Jesus cured, I never saw any such as we call insane. They were all demoniacs and possessed.

The Pharisees were still together. They ran through all kinds of ancient writings relative to the Prophets, their manner of life, their teachings, and their actions. They dwelt especially upon Malachias, of whom many traditions were still extant, and compared what they found with the doctrine of Jesus. They were obliged to give Jesus the preference and admire His gifts, though they continued to criticize His teachings.

Next morning Jesus again taught in the synagogue before an immense crowd. Meanwhile Mary Cleophas had become so sick that the Blessed Virgin sent to Jesus to implore His help. Jesus then went to Peter's near the city where Mary, the widow of Naim, and the sons and brothers of the sick woman were. The sorrow of little Simeon, then about eight years old, was quite remarkable. He was the youngest son of Mary Cleophas by her third husband, Jonas. Jonas was the young brother of Peter's father-in-law, who had been associated with him in the fishery, and who had died about half a year previously. Jesus went to the sick woman's bed, prayed, and laid His hands upon her. She was quite exhausted by fever. Then He grasped her by the hand and told her that she should no longer be sick. He directed them to give her to eat, and I saw them bringing her a cup of something, after which she had to eat a little. This He ordered to almost all the sick whom He cured, and I heard that it bore some signification to the Most Blessed Sacrament. As a general thing, Jesus blessed the food thus ordered. The joy of her sons, and especially that of little Simeon, was indescribable when their mother arose cured and began to serve the other sick. As for Jesus, He went out immediately and began to cure the crowds of

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sick awaiting His coming in the sheds and buildings around the house. The sick of all kinds were gathered here, some of long duration looked upon as incurable, others apparently at the point of death. They had been brought from far and wide; some were even from Nazareth and had known Jesus in His early youth. I saw some carried to Him on the shoulders of others, looking more like corpses than creatures with life.

Some of John's disciples, they that had brought the writings, came here to Jesus to amuse themselves and tell Him how indignant they were against Him because He made no effort to deliver their master from imprisonment. They told Him how rigorously they had fasted to obtain that God would move Him to free their master. Jesus comforted them and again praised John as the holiest of men. After that I heard them speaking with Jesus' disciples. They inquired why Jesus did not Himself baptize. Their master, as they said, labored so zealously in that way. The disciples of Jesus answered in words like these: "John baptized, because he is the Baptist; but Jesus heals, because He is the Saviour," adding that John had never effected a miraculous cure.

And now there came to Jesus some Scribes from Nazareth. They were very courteous, and besought Him once more to visit Nazareth. It looked as if they wanted to make Him forget what had happened there. But Jesus replied that no Prophet is esteemed in his own native city. He went then to the synagogue, where He delivered the Sabbath instructions till its close. On leaving the synagogue, He cured a blind man.

Peter's wife presided over the domestic affairs of his house outside the city, while those of the other near the lake were directed by his mother-in-law and stepdaughter. Jesus went away to pray. Some of the disciples, they that had formerly been engaged in fishing, asked and obtained their Master's permission

to go on board their barques and pass the night at their old occupation, since there was great need of fish to supply the stupendous multitude of strangers then present in Capharnaum. There were also many desirous of crossing to the other side of the lake.

The disciples spent the whole night in fishing, and next morning rowed many passengers across. Jesus meanwhile, with the rest of the disciples, busied Himself in distributing alms to the poor, to the sick that had been cured, and to needy travelers. This distribution was accompanied by instruction. With His own hands Jesus presented to each one that of which he had need, giving him at the same time words of consolation and advice. The alms consisted of clothing, various materials and covers, bread, and money. The holy women also gave alms from their own stock of provisions, as well as from the gifts bestowed upon them by certain benevolent persons. The disciples carried the bread and clothing in baskets, and made the distribution of them according to Jesus' orders.

Later in the day Jesus gave at Peter's fishery a discourse, which was attended by an immense crowd. The boats of Peter and Zebedee were lying not far from the shore. The disciples who had been fishing the night before were on the shore a little distant from the crowd, busy cleaning their nets. Jesus' little barque was lying near the larger ones. When the press became too great—for the level shore was very narrow at this point, a rocky mountain wall rising in the rear—Jesus made a sign to the fishermen, and they rowed His barque to where He was standing. While it was approaching, a Scribe from Nazareth, who had come hither with some of the sick whom Jesus had cured yesterday, said: "Master, I will follow Thee whithersoever Thou goest!" Jesus replied: "The foxes have holes, and the birds of the air nests, but the Son of Man has not where to lay His head."

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The little barque pushed up to the shore, and Jesus entered it with some of His disciples. They rowed out a short distance from the land and then up and down, pausing sometimes here, sometimes there, while Jesus instructed the crowd on the shore. He related to them several parables of the Kingdom of God, among them that in which the Kingdom of Heaven is compared to a net cast into the sea, and that of the enemy who sowed cockle among the wheat.

Evening was now closing. Jesus told Peter to row his boat out on the lake and to cast his nets to the fish. Peter, slightly vexed, replied: "We have labored all night and have taken nothing, but at Thy word I will let down the net," and he with the others entered their barques with their nets and rowed out on the lake. Jesus bade adieu to the crowd, and in His own little boat—wherein were Saturnin, Veronica's son, who had arrived the day before, and some of the other disciples—He followed after Peter's. He continued to instruct them, explaining similitudes, and when out on the deep water told them where to let down the nets. Then He left them and rowed over in His little boat to the landing place near Matthew's.

By this time it was night, and on the edge of the boats near the nets, torches were blazing. The fishers cast out the net, and rowed toward Chorozain, but soon they were unable to raise it. When at last, continuing to row eastward, they dragged it out of the deep into shallow water, it was so heavy that it gave way here and there. They inserted scoops formed like little boats into the net, seized the fish with their hands, and put them into smaller nets and into the casks that floated at the sides of their barques. Then they called to their companions on Zebedee's boat, who came and emptied a part of the net. They were actually terrified at the sight of the draught of fishes. Never before had such a thing

happened to them. Peter was confounded. He felt how vain were all the cares they had hitherto bestowed upon their fishing, how fruitlessly they had labored, notwithstanding their trouble—and here, at a word from Him, they had caught at one draught more than they had ever done in months together.

When the net was relieved of part of its weight, they rowed to the shore, dragged it out of the water, and gazed awestruck at the multitude of fish it still contained. Jesus was standing on the shore. Peter, humbled and confused, fell at His feet and said: "Lord, depart from me, for I am a sinful man!" But Jesus said: "Fear not, Peter! From henceforth thou shalt catch men!" Peter, however, was quite overcome by sadness at the sight of his own unworthiness and vain solicitude for the things of this life. It was now between three and four in the morning, and it began to grow light.

The disciples, having put the fish into a place of safety, retired to their boats for a short sleep. Jesus, with Saturnin and Veronica's son, turned off to the east, and climbed the northern end of the mountain ridge upon whose southern extremity stood Gamala. Little hills and thickets were here scattered around. Jesus instructed Saturnin and Veronica's son how to pray and gave them several points upon which to reflect. Then He withdrew from them into solitude, while they rested, walked about, and prayed.

The disciples spent the next day in transporting their fish, a great portion of which was distributed to the poor, and to all they recounted the wonderful circumstances attending their labor. The pagans bought a great many, and many more were taken to Capharnaum and Bethsaida. All were now firmly convinced of the folly of solicitude for the nourishment of the body; for as the sea obeyed Jesus in the time of tempest, so did the fish obey Him. They were caught at His word.

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Toward evening they went again to the landing place on the east side of the lake, and Jesus with the two disciples went with them toward Capharnaum. He repaired to Peter's house outside the city, and there until after night He cured by the light of torches many sick, men and women, who were quite abandoned on account of their maladies, which were considered unclean. Their friends had not dared to bring them openly with the other sick. Jesus cured them secretly by night in Peter's yard. There were some among them who for years had been separated from their friends, and who were in a most pitiable condition. All the rest of the night Jesus spent in prayer.

## **11. The Sermon on the Mount, Cure of a Paralytic**

Jesus rowed with several of the disciples over the lake and landed one hour to the north of Matthew's. Already many pagans, as well as those whom Jesus had cured and the newly baptized, had repaired to the mountain east of Bethsaida-Julias where Jesus was to teach. All around stood the camps of the pagans. The disciples who had been fishing on the night of the miraculous draught asked Jesus whether they too should go with Him, for their recent success had freed them from anxiety upon the score of provisions, and they felt that all was in His hands. Jesus replied that they should baptize those that were still in Capharnaum, and after that employ their time at their accustomed occupations, as the immense number of strangers then in and around the city rendered extra supplies necessary.

Before crossing the lake, Jesus delivered to His disciples a comprehensive instruction. In it He gave them an idea of the whole plan of the discourses upon which He intended to dwell for a long time. He told them that they (the disciples) were the salt

*The Beatitudes*

of the earth destined to vivify and preserve others, consequently that they themselves must not lose their savor. Jesus explained all this to

them at full length, making use of numerous examples and parables. After that He rowed across the lake.

The disciples (the fishermen) and Saturnin began their work of baptizing in the valley of Capharnaum. The son of the widow of Naim was here baptized and named Martial, Saturnin imposing hands upon him. The holy women did not follow Jesus to the instructions, but remained behind to celebrate with the widow of Naim the baptismal feast of her son.

There were with Jesus, Joseph of Arimathea's nephews, who had come from Jerusalem; Nathanael; Manahem of Korah; and many other disciples. In these last days I saw about thirty of them gathered together in Capharnaum.

On landing at the east side of the lake just below the mouth of the Jordan, the traveler ascended the mountain to the east and then, turning westward, went on to the spot upon which the instruction was to be given. Another way could be taken, namely, that over the Jordan bridge to the north of the lake. But this latter way, on account of the wild character of the country and its numerous ravines, was rather a difficult road to the mountain. Bethsaida-Julias was situated on the eastern bank of the mouth of the Jordan, the river there forming a bend. The western shore was high, and to it ran a road.

There was no teacher's chair on the mountain, only an eminence surrounded by a mound of earth and covered by an awning. The view from the west and southwest extended over the lake and to the opposite mountains. One could even descry Mount Thabor. Crowds of people, most of them pagans that had received Baptism, were encamped around. There were Jews also present. Separation between them was not so rigorously observed here, since communication between the Jews and Gentiles was greater

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in these parts, and on this side of the lake the latter enjoyed certain privileges.

Jesus began by enumerating the Eight Beatitudes, and then went on to explain the first: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." He related examples and parables, spoke of the Messiah, and especially of the conversion of the Gentiles. Now was accomplished what the Prophet foretold of the Desired of Nations: "And I will move all nations. *And the Desired of all nations shall come*, and I will fill this house with glory, saith the Lord of hosts." (*Agg. 2:8*). There was no curing on this day, for the sick had been healed on the preceding days. The Pharisees had come over in one of their own boats and they listened to Jesus' words with chagrin and jealousy. The people had brought with them food, which they ate during the pauses of the instruction. Jesus and the disciples had fish, bread, and honey, also little flasks of some kind of juice, or balm, a few drops of which were mixed with the water they drank.

Toward evening the people from Capharnaum, Bethsaida, and other neighboring places returned to their homes in the boats that awaited them on the lake. Jesus and His disciples went down toward the valley of the Jordan and into a shepherd inn, where they passed the night. Jesus still continued to teach the disciples, thus to prepare them for their future mission.

Jesus devoted fourteen days to instructions on the Eight Beatitudes, and spent the intervening Sabbath in Capharnaum.

On the following day He continued His preaching on the mountain. Mary, Mary Cleophas, Maroni of Naim, and two other women were present. When Jesus with the Apostles and disciples went back to the lake, He spoke of their vocation in these words: "Ye are the light of the world!" He illustrated by the similitude of the city seated on a mountain, the light

on the candlestick, and the fulfilling of the Law. Then He rowed to Bethsaida, and put up at Andrew's.

Among the neophytes whom Saturnin baptized on those days near Capharnaum were some Jews from Achaia whose ancestors had fled thither at the time of the Babylonian Captivity.

Bethsaida-Julias was a recently built city inhabited mostly by pagans. There were, however, some Jews, and the city possessed a famous school in which all kinds of knowledge were taught. Jesus had not yet visited it, but the inhabitants went out to the instruction and also to Capharnaum, where their sick were cured. Bethsaida-Julias was beautifully situated in the narrow valley of the Jordan, built a little up on the eastern side of the mountain, one-half hour from the point where the river flows into the lake. One hour northward, a stone bridge spanned the Jordan.

While going down from the mountain whereon He had been teaching, Jesus again instructed the disciples, and spoke of the sufferings and sharp persecutions in store for them. He slept that night in Peter's barque.

When Jesus next day went down from the mountain to Capharnaum, He found a crowd of people assembled to bid Him welcome. He repaired to Peter's house near the city. It stood outside the gate to the right on entering the city from the valley. When it was known that Jesus and the disciples were in the house, a crowd soon gathered around Him. The Scribes and Pharisees also hastened out to hear Him. The whole court around the open hall in which Jesus sat and taught with the disciples and Scribes was full. He spoke of the Ten Commandments and, coming to the words recorded in the Gospel of the Sermon on the Mount: "You have heard that it was said to them of old: Thou shalt not kill," He based upon them His instruction on the forgiveness of injuries and the love of one's enemies. Just

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at this moment a loud noise arose on the roof of the hall, and through the usual opening in the ceiling a paralytic on his bed was lowered by four men, who cried out: "Lord, have pity upon a poor sick man!" He was let down by two cords into the midst of the assembly before Jesus. The friends of the sick man had tried in vain to carry him through the crowd into the courtyard, and had at last mounted the outside steps to the roof of the hall, whose trap door they opened. All eyes were fixed upon the invalid, and the Pharisees were vexed at what appeared to them a great misdemeanor, a piece of unheard-of impertinence. But Jesus, who was pleased at the faith of the poor people, stepped forward and addressed the paralytic, who lay there motionless: "Be of good heart, son, thy sins are forgiven thee!" words which were, as usual, particularly distasteful to the Pharisees. They thought within themselves: "That is blasphemy! Who but God can forgive sins?" Jesus saw their thoughts and said: "Wherefore have ye such thoughts of bitterness in your heart? Which is easier to say to the paralytic: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk? But that you may know that the Son of Man has power on earth to forgive sins, I say to thee" (here Jesus turned to the paralytic): "Arise! Take up thy bed, and go into thy house!" And immediately the man arose cured, rolled up the coverlets of his bed, laid the laths of the frame together, took them under his arm and upon his shoulder, and accompanied by those that had brought him and some other friends went off singing canticles of praise while the whole multitude shouted for joy. The Pharisees, full of rage, slipped away, one by one. It was now the Sabbath, and Jesus, followed by the multitude, repaired to the synagogue.

## **12. Jairus and His Daughter. Her Relapse. Cure of a Woman Afflicted With an Issue of Blood, of Two Blind Men, and of a Pharisee**

Jairus, the Chief of the synagogue, was also present at that last miracle in the synagogue. He was very sad and full of remorse. His daughter was again near death, and truly a frightful death, as it had fallen upon her in punishment of her own and her parents' sins. Since the preceding Sabbath she had lain ill of a fever. The mother and her sister together with Jairus' mother, who all lived in the same house, had, along with the daughter herself, taken Jesus' miraculous healing in a very frivolous way, without gratitude and without in any way altering their life. Jairus, weak and yielding, entirely under the control of his vain and beautiful wife, had let the women have their own way. Their home was the theater of female vanity, and all the latest pagan styles of finery were brought into requisition for their adornment. When the little girl was well again, these women laughed among themselves at Jesus and turned Him into ridicule. The child followed their example. Until very recently she had retained her innocence, but now it was no longer so. A violent fever seized upon her. The burning and thirst that she had endured were something extraordinary; the last week was spent in a state of constant delirium, and she now lay near death. The parents suspected that it was a punishment of their frivolity, though they would not acknowledge it to themselves. At last the mother became so ashamed and so frightened that she said to Jairus: "Will Jesus again have pity on us?" and she commissioned her husband once more humbly to implore His assistance. But Jairus was ashamed to appear again before the Lord, so he waited till the Sabbath instructions were over. He had full faith that Jesus could help him at any

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time, if He would. He was too ashamed to be seen by the people again asking for help.

When Jesus was leaving the synagogue, a great crowd pressed around Him, for there were many, both sick and well, who wanted to speak to Him. Jairus approached with trouble on his countenance. He threw himself at Jesus' feet, and begged Him again to have pity on his daughter whom he had left in a dying state. Jesus promised that He would return with him. And now there came someone from Jairus' house looking for him, because he stayed so long, and the mother of the girl thought that Jesus would not come. The messenger told Jairus that his daughter was already dead. Jesus comforted the father and told him to have confidence. It was already dark, and the crowd around Jesus was very great. Just then a woman afflicted with an issue of blood, taking advantage of the darkness, made her way through the crowd, leaning on the arms of her nurses. She dwelt not far from the synagogue. The women afflicted with the same malady, though not so grievously as herself, had told her of their own cure some hours earlier. They had that day at noon, when Jesus was passing in the midst of the crowd, ventured to touch His garments, and were thereby instantly cured. Their words roused her faith. She hoped in the dusk of evening and in the throng that would gather round Jesus on leaving the synagogue, to be able to touch Him unnoticed. Jesus knew her thoughts and consequently slackened His pace. The nurses led her as close to Him as possible. Standing near her were her daughter, her husband's uncle, and Lea. The sufferer knelt down, leaned forward supporting herself on one hand, and with the other reaching through the crowd she touched the hem of Jesus' robe. Instantly she felt that she was healed. Jesus at the same moment halted, glanced around at the disciples, and inquired: "Who hath touched Me?" To which Peter answered: "Thou askest, 'Who touched Me?' The people throng

and press upon Thee, as Thou seest!" But Jesus responded: "Someone hath touched Me, for I know that virtue is gone out from Me." Then He looked around and, as the crowd had fallen back a step, the woman could not longer remain hidden. Quite abashed, she approached Him timidly, fell on her knees before Him, and acknowledged in hearing of the whole crowd what she had done. Then she related how long she had suffered from the bloody flux, and that she believed herself healed by the touch of His garment. Turning to Jesus, she begged Him to forgive her. Then Jesus addressed to her these words: "Be comforted, My daughter, thy faith hath made thee whole! Go in peace, and remain free from thy infirmity!" and she departed with her friends.

She was thirty years old, very thin and pale, and was named Enue. Her deceased husband was a Jew. She had only one daughter, who had been taken charge of by her uncle. He had now come to the Baptism, accompanied by his niece and a sister-in-law named Lea. The husband of the latter was a Pharisee and an enemy of Jesus. Enue had, in her widowhood, wished to enter into a connection which to her rich relatives appeared far below her position; therefore they had opposed her.

Jesus with rapid steps accompanied Jairus to his house. Peter, James, John, Saturnin and Matthew were with Him. In the fore court were again gathered the mourners and weepers, but this time they uttered no word of mockery, nor did Jesus say as He did before: "She is only sleeping," but passed on straight through the crowd. Jairus' mother, his wife, and her sister came timidly forth to meet Him. They were veiled and in tears; their robes, the garments of mourning. Jesus left Saturnin and Matthew with the people in the forecourt, while accompanied by Peter, James, and John, the father, the mother, and the grandmother, He entered the room in which the dead girl lay. It was a different room from the first

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time. Then she lay in a little chamber; now she was in the room behind the fireplace. Jesus called for a little branch from the garden and a basin of water, which He blessed. The corpse lay stiff and cold. It did not present so agreeable an appearance as on the former occasion. Then I had seen the soul hovering in a sphere of light close to the body, but this time I did not see it at all. On the former occasion, Jesus said: "She is sleeping," but now He said nothing. She was dead. With the little branch Jesus sprinkled her with the blessed water, prayed, took her by the hand, and said: "Little maid, I say to thee, arise!" As Jesus was praying, I saw the girl's soul in a dark globe approaching her mouth, into which it entered. She suddenly opened her eyes, obeyed the touch of Jesus' hand, arose and stepped from her couch. Jesus led her to her parents who, receiving her with hot tears and choking sobs, sank at Jesus' feet. He ordered them to give her something to eat, some bread and grapes. His order was obeyed. The girl ate and began to speak. Then Jesus earnestly exhorted the parents to receive the mercy of God thankfully, to turn away from vanity and worldly pleasure, to embrace the penance preached to them, and to beware of again compromising their daughter's life now restored for the second time. He reproached them with their whole manner of living, with the levity they had exhibited at the reception of the first favor bestowed upon them, and their conduct afterward, by which in a short time they had exposed their child to a much more grievous death than that of the body, namely, the death of the soul. The little girl herself was very much affected and shed tears. Jesus warned her against concupiscence of the eyes and sin. While she partook of the grapes and the bread that He had blessed, He told her that for the future she should no longer live according to the flesh, but that she should eat of the Bread of Life, the Word of God, should do penance, believe, pray, and perform works

of mercy. The parents were very much moved and completely transformed. The father promised to break the bonds that bound him to worldliness, and to obey Jesus' orders, while the mother and the rest of the family, who had now come in, expressed their determination to reform their lives. They shed tears and gave thanks to Jesus. Jairus, entirely changed, immediately made over a great part of his possessions to the poor. The daughter's name was Salome.

As a crowd had gathered before the house, Jesus told Jairus that they should make no unnecessary reports concerning what had just taken place. He often gave this command to those whom He cured, and that for various reasons. The chief was that the divulging and boasting of such favors troubles the recollection of the soul and prevents its reflection upon the mercy of God. Jesus desired that the cured should enter into themselves instead of running about enjoying the new life that had been given them, and thereby falling an easy prey to sin. Another reason for enjoining silence was that Jesus wanted to impress upon the disciples the necessity of avoiding vainglory and of performing the good they did through love and for God alone. Sometimes again, He made use of this prohibition in order not to increase the number of the inquisitive, the importunate, and the sick who came to Him not by the impulse of faith. Many indeed came merely to test His power, and then they fell back into their sins and infirmities, as Jairus' daughter had done.

Jesus and His five disciples left Jairus' house by the rear, in order to escape the crowd that pressed around the door. The first miracle here was performed in clear daylight; that of today was after the Sabbath and by the light of lamps. Jairus' house was in the northern part of the city. Jesus, on leaving it, turned to the northwest off toward the ramparts. Meanwhile two blind men with their guides were on the lookout for His coming. It seemed almost

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as if they scented His presence, for they followed after Him, crying: "Jesus, Thou Son of David, have pity on us!" At that moment Jesus went into the house of a good man who was devoted to Him. The house was built in the rampart and had on the other side a door opening into the country beyond the city precincts. The disciples sometimes stopped at this house. Its owner was one of the guards in this section of the city. The blind men, however, still followed Jesus, and even into the house, crying in beseeching tones: "Have mercy on us, Son of David!" At last Jesus turned to them and said: "Do you believe that I can do this unto you?" and they answered: "Yea, Lord!" Then He took from His pocket a little flask of oil, or balsam, and poured some into a small dish, brown and shallow. Holding it and the flask in His left hand, with the right He put into the dish a little earth, mixed it up with the thumb and forefinger of the right hand, touched the eyes of the blind men with the same, and said: "May it be done unto you according to your desire!" Their eyes were opened, they saw, they fell on their knees and gave thanks. To them also Jesus recommended silence as to what had just taken place. This He did to prevent the crowd from following Him and to avoid exasperating the Pharisees. The cries of the blind men as they followed Him had, however, already betrayed His presence in this part of the country, and besides this, the two men could not forbear imparting their happiness to all whom they met. A crowd was in consequence soon gathered around Jesus.

Some people from the region of Sephoris, distant relatives of Anne, brought hither a man possessed of a dumb devil. His hands were bound, and they led him and pulled him along by cords tied around his body, for he was perfectly furious and oftentimes scandalous in his behavior. He was one of those Pharisees that had formed a committee to spy the actions of Jesus. He was named Joas, and belonged to the

*A Dumb Devil*

number of those that had disputed with Jesus in an isolated school between Sephoris and Nazareth. When Jesus returned from Naim, that is about fourteen days before, the demon seized upon Joas, because, silencing his own interior convictions, he had, through sheer adulation of the other Pharisees, joined in the calumnious cry against Jesus: "He is possessed by the devil! He runs like a madman about the country!" It was on the subject of divorce that Jesus had disputed with him at Sephoris. The man was in grievous sin. As he was led up, he made an attempt to rush upon Jesus, but He, with a motion of the hand, commanded the devil to withdraw. The man shuddered, and a black vapor issued from his mouth. Then he sank on his knees before Jesus, confessed his sins, and begged forgiveness. Jesus pardoned him, and enjoined certain fasts and alms as a penance. He had likewise to abstain for a long time from several kinds of food of which the Jews were exceedingly fond, garlic for instance. The excitement produced by this cure was very great, for it was considered a most difficult thing to drive out dumb devils. The Pharisees had already put themselves to much trouble on Joas' account. Were it not that he was brought by his friends, he never would have appeared before Jesus, for the Pharisees would not have permitted it. Now indeed were they indignant that one of their own number had been helped by Jesus and had openly avowed his sins, in which they themselves had had a share. As the cured man was returning to his home, the news of his deliverance was spread throughout Capharnaum, and the people everywhere proclaimed that such wonders had never before been heard in Israel. But the Pharisees in their fury retorted: "By the prince of devils, He casteth out devils."

Jesus now left the house by the back door, and with Him the disciples. They went around to Peter's on the west side and a little distant from the city,

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and here Jesus spent the night.

During these days Jesus repeated to His disciples His testimony of John the Baptist. "He is," He said, "as pure as an angel. Nothing unclean has ever entered his mouth, nor has an untruth or anything sinful ever come forth from it." When the disciples asked Jesus whether John had long to live, Jesus answered that he would die when his time came, and that was not far off. This information made them very sad.

**13. Cure of a Man with a Withered Hand. "Blessed is the Womb that Bore Thee!"**

When Jesus went to the synagogue to teach, the Pharisees laid a snare for Him. In a corner of the synagogue was a poor creature with a withered hand. He had not ventured to appear before Jesus, and now held back, intimidated by the presence of the Pharisees. These latter were reproaching Jesus, asking Him how He could make His appearance with a publican like Matthew. To this Jesus responded that He had come to console and convert sinners, but that no Pharisee should ever be numbered among His disciples. The Pharisees mockingly retorted: "Master, here is one for whom Thou hast come. Perhaps, Thou wilt heal him also." Thereupon Jesus commanded the man with the withered hand to come forward and stand in the midst of the assembly. He did so, and Jesus said to him: "Thy sins are forgiven thee!" The Pharisees, who scorned the poor man—whose reputation was not of the best—cried out: "His withered hand has never hindered him from sinning." Then Jesus grasped the hand, straightened the fingers, and said: "Use thy hand!" The man stretched out his hand, found it cured, and went away giving thanks. Jesus justified him against the calumnies of the Pharisees, expressed compassion

for him, and declared him a good-hearted fellow. The Pharisees were covered with confusion and filled with wrath. They declared Jesus a Sabbath-breaker against whom they would lodge an accusation, and then took their departure. In the neighborhood of the synagogue they met some Herodians with whom they consulted as to how they should lie in wait for Jesus on the next feast in Jerusalem.

When Jesus later on addressed the people in Peter's house, among the other women present was Lea, the sister-in-law of Enue, recently cured of the issue of blood. Her husband was a Pharisee and a zealous opponent of Jesus, but Lea herself was profoundly impressed by the instructions she had heard. I saw her at first, calm and sorrowful, often changing her place among the crowd, as if looking for someone, but I found out that she was in this way obeying the impulse that prompted her to proclaim aloud her reverence for Jesus. Then approached the Mother of Jesus accompanied by several women, namely, Martha, Susanna of Jerusalem, Dina the Samaritan, and Susanna Alpheus, a daughter of Mary Cleophas and sister of the Apostles. She was about thirty and had grown children. Her husband lived in Nazareth, and it was there that she had joined the holy women. Susanna Cleophas desired to be admitted among the Community of women that rendered service to Jesus and His disciples. Mary and her companions entered the court that led to the hall in which Jesus was teaching. He had been reproaching the Pharisees with their hypocrisy and impurity and, because He always interwove some of the Beatitudes with His other teachings, He just at that moment exclaimed: "Blessed are the pure of heart, for they shall see God!" Lea, meanwhile, seeing Mary coming in, could no longer restrain herself and, as if intoxicated with joy, she cried out from among the crowd: "More blessed" (these are the exact words that I heard) "more blessed the womb that

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bore Thee and the breasts that gave Thee suck!" To which I saw Jesus quietly replying: "And far more blessed are they that hear the word of God and keep it!" and He went on with His discourse. Lea went to Mary, saluted her, spoke of Enue's cure and of her own resolve to give her wealth to the Community, and requested Mary to intercede with her Son for her husband's conversion. He was a Pharisee of Paneas. Mary conversed with her in a low voice. She had not heard Lea's sudden exclamation nor Jesus' reply, and soon she withdrew with the women.

Mary was possessed of admirable simplicity. Jesus never showed her any marks of distinction before others, excepting that He treated her with reverence. She never had much to do with any, unless with the sick and the ignorant, and her demeanor was always marked by humility, recollection, and simplicity. All, even the enemies of Jesus, honored her; and yet she never sought after anyone, but was always quiet and alone.

Jesus went next to Peter's fishery where, before a great crowd of people, He taught in parables of the Kingdom of God. Then He mounted His little barque and taught from the lake. A Scribe from Nazareth named Saraseth proposed himself as a disciple, when Jesus repeated to him the words: "The foxes have their holes, etc." Saraseth afterward married Salome, the daughter of Jairus. After Jesus' death, both husband and wife joined the Community.

Besides this Scribe, there were two others who for some time followed Jesus as disciples. One of them asked Him whether He would not soon take possession of His Kingdom, for He had already sufficiently proved His mission. Would He not soon seat Himself upon the throne of David? Jesus having reprimanded him and ordered him to follow Him with docility, he replied that he would first go and take leave of his family. To this Jesus responded: "Whoever puts his hands to the plough,

etc." A third, who

had joined Jesus at Sephoris, expressed his wish to go and bury his father. Jesus replied: "Let the dead bury their dead." These words were not spoken literally, for his father was not yet dead. It was an expression which meant receiving one's share of the patrimony and providing for one's parents.

Jesus spent that night on the mountain near Corozain with two of the disciples, under a tent and in prayer. The other disciples came next morning to the sermon. Jesus explained today the fourth Beatitude and this passage from Isaiahs: "Behold My servant, I will uphold him: My elect, My soul delighteth in him. I have given My Spirit upon him, he shall bring forth judgment to the Gentiles." (*Is. 42:11*). The multitude was very great. There was present a troop of Roman soldiers from the different garrisons around the country. They had been sent to hear Jesus' doctrines, to note His bearing, and to give information on the same. From Gaul and other provinces of the Empire they had written to Rome for news of the Prophet of Judea, because this last named country was under the Roman sway. Rome had in consequence made inquiries of the officers of the different garrisons, and these latter had now sent about a hundred of their trusty soldiers, who stood where they could both see and hear well.

The instruction over, Jesus went with the disciples down the mountain to the valley on the south. Here there was a spring, and here too had bread and fish been prepared by the holy women who devoted themselves to such services. The multitude had encamped on the mountainside. Many of them were without provisions, and they sent some of their number to beg food of the disciples. The bread and fish were arranged in baskets on a grassy mound. Jesus blessed the baskets and helped the disciples to distribute their contents to all that asked. It was apparently far from enough, and yet all received what they needed. I heard the people saying: "It is multiplied

in His hands." The Roman soldiers also asked for some of the blessed bread, for they wanted to send it to Rome as a testimony of what they had seen and heard. Jesus ordered what remained to be given to them, and there was still enough for all the leaders. They wrapped it up carefully and took it away with them.

#### **14. Jesus in Magdala and Gergesa. The Demon Driven into the Swine**

In the intervals of His public teaching and curing, Jesus, whenever He found Himself alone with His Apostles and disciples, prepared them for their mission. Today He led The Twelve to a retired spot near the lake, placed them in the order mentioned in the Gospel, and conferred upon them the power of healing and of casting out devils. To the other disciples, He gave only the power to baptize and impose hands. At the same time, He addressed to them a touching discourse in which He promised to be with them always and to share with them all that He possessed. The power to heal and to drive out the devil, Jesus bestowed in the form of a blessing. All wept, and Jesus Himself was very much moved. At the close He said that there was still much to be done and then they would go to Jerusalem, for the fullness of time was drawing near. The Apostles were glowing with enthusiasm. They expressed their readiness to do all that He would command and to remain true to Him. Jesus replied that there were afflictions and hardships in store for them, and that evil would glide in among them. By these words He alluded to Judas. With discourses such as the above, they reached their little barques. Jesus and The Twelve, with about five of the disciples, among them Saturnin, rowed to the east bank of the lake, down past Hippos, and landed near the little village of Magdala. This place lay close to the lake and

north of the dark ravine into which flowed the waters from the pool near Gergesa, higher up the country. To the east of Magdala rose a mountain. The village was built so near to it that it enjoyed the benefit of only the midday and evening sun; it was consequently damp and foggy, especially in the neighborhood of the ravine.

Jesus and His disciples did not at once enter Magdala. Peter's barque was lying near a sandbank to which extended a bridge. As soon as Jesus stepped on shore, several possessed came running toward Him with loud cries. They asked what He wanted there, and cried out for Him to leave them in peace. This they did of their own accord. Jesus delivered them. They gave thanks, and went into the village. And now others came, bringing with them other possessed. Some of the disciples, Peter, Andrew, John, James and his cousins then went into Magdala, where they delivered the possessed and cured many sick, among others some women attacked by convulsions. They drove out devils and commanded sickness to disappear in the Name of Jesus of Nazareth. I heard some of them adding the words, "Whom the storm of the sea obeyed." Some of those that were cured by the disciples went to Jesus to hear His admonitions and instructions. He explained to them and to the disciples why the possessed were so very numerous in these parts. It was because the inhabitants were so intent upon the things of this world and so given up to the indulgence of their passions. Several of these possessed were from Gergesa, which lay up on the mountain about one hour to the east of Magdala. They infested the surrounding country, hiding in the caves and tombs. Jesus continued the cures until after twilight, and then spent the night on the barque with the disciples.

From the region of Gergesa, which had a circumference of about four hours, none had attended Jesus' instructions on the mountain.

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On the following day Jesus climbed the mountain, and encountered two Jewish youths who had come from Gergesa to meet Him. They were possessed by the devil. They were not furious, though the attacks of the evil one were frequent, and they roved restlessly about. When Jesus some time before had crossed the Jordan from Tarichea and passed Gerasa, these young men were not yet possessed. They had then come out to meet Him and begged to be received among His disciples, but Jesus sent them away. Now again, after Jesus had delivered them, they desired to be received by Him. They told Him that the misfortune from which He had just freed them never would have overtaken them if He had yielded to their first request. Jesus exhorted them to amendment of life, and bade them return home and announce by what means their deliverance had been effected. The youths obeyed. As Jesus went along, pausing here and there to teach before the huts and homes of the shepherds, many possessed and simpletons ran hiding behind the hedges and hills, crying after Him and making signs for Him to keep off and not disturb their peace. But Jesus called them to Him, and delivered them. Many of those thus freed cried out, imploring Him not to drive them into the abyss! Some of the Apostles also performed cures by the imposition of hands, and engaged the people to repair to the mountain beyond Magdala to the south, where Jesus was going to deliver an instruction.

A great crowd assembled at the place designated. Jesus exhorted them to penance, spoke of the near approach of the Kingdom of God, and reproached them with clinging to the goods of this world. He spoke also of the value of the soul. They should know, He said, that God prizes the soul more highly than man's great, worldly possessions. By these last words, Jesus made reference to the herd of swine which was soon to be precipitated into the lake, for the people had invited Jesus to go again to Gergesa. To

this invitation Jesus replied that He would indeed accept it, but that His coming would be an untimely one for them, and that they would not give Him a very warm welcome. They begged Him not to traverse the ravine on His return to them, for there were two furious possessed roaming about in it who had broken their chains and had already strangled some people. But Jesus responded that on that very account He would, when it was time, go that way, for He had been sent upon earth for the sake of the miserable. It was at this conjuncture that He uttered the passage in which it is said, "If Sodom and Gomorrha had heard and seen the things that have taken place here in Galilee, they would have done penance." (*Matt. 11:20*).

When Jesus was about to depart, the people prayed Him to tarry awhile longer, for never had they heard so pleasing a discourse. It was, they said, like the morning sunbeams shining upon their gloomy, foggy home. They begged Him to remain, for it was already dark. To this Jesus replied in a similitude on the darkness: He feared not this darkness, but they should dread remaining in eternal darkness, and that at a time in which the light of the Word of God had shone upon them. Then He retired to the ships with the disciples. They rowed at first as if directing their course across to Tiberias, but then turned again to the east, lay to about one hour south of the ravine, and spent the night on their ships.

Magdala was an unimportant place, smaller than Bethsaida. It was only a landing place for boats, and derived its subsistence from Hippos, which was largely engaged in trade and commerce. A highroad ran past Gerasa and down to Hippos, and was the scene of constant traffic. The country of Magdala was known also as the country of Dalmanutha, from the town that lay a couple of hours further to the south and on the other side of the ravine.

When Jesus landed next morning, several demoniacs

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were presented to Him, and He cured them by laying His hands upon them. The people of this region practiced sorcery. They ate of a certain herb that grew abundantly in the ravine and on the mountain, and thus became intoxicated and fell into convulsions. They had another plant of which they made use to counteract the effects of the first, but for some time past it had lost its virtue and now the poor creatures were left in their misery. The country of the Gergesans was a tract of land from four to five hours in length, and about a half-hour in breadth. It was distinguished from the surrounding districts by its history and the character of its inhabitants, which latter was not of the best. It began with the ravine between Dalmanutha and Magdala, included the ravine, and on the south began with and comprised ten villages scattered in a row along the narrow strip of land, with Gergesa and Gerasa at either end. Beyond Gerasa it was bounded by the region of Corozain, the land of Zin, and a district containing many deserts. On the east it was bounded by the long mountain ridge on whose southern extremity stood the citadel of Gamala; on the south, by the ravine; and on the west, the valley on the shore of the lake. In this valley lay Dalmanutha, Magdala, and Hippos, which did not belong to the country of Gergesa, no more than the rest of the lakeshore, excepting the ravine to the south of Magdala. On the north it ended with Corozain. This district with its ten villages must not be confounded with the Decapolis, or that of the ten cities, which extended far around it and from which it was wholly distinct. In Gedeon's struggle against the Midianites, the inhabitants of the ten villages supported the pagans who since that time had acquired the upper hand and kept the Jews in great subjection. They raised in all these places, to the scandal of the Jews that dwelt there, immense numbers of swine, which in herds of several thousands were turned out to fatten in a great marsh on the northern height of the ravine. They were

*Two Possessed*

attended by a hundred heathen herdsmen and their boys. The marsh, which was about three quarters of an hour southeast of Gergesa, at the foot of the mountain of Gamala, discharged its boggy waters southward into the ravine over a dam of logs and heavy planks that changed the brook above it into a swamp. The superfluous waters flowed through the ravine into the Sea of Galilee. Numbers of huge oaks grew near the marsh and on the sides of the ravine. No part of this region was very fertile, and only in a few sunny places grew some vines. They had also a kind of reed from which sugar can be made, but they exported it in its crude state.

It was not so much their idolatrous worship that subjected the people of this region to the power of the devil, as the depth to which they were sunk in sorcery. Gergesa and the surrounding places were full of wizards and witches who carried on their disorders by means of cats, dogs, toads, snakes, and other animals. They conjured up these creatures, and even went around in their form injuring and killing men. They were like werewolves that can hurt people even at a distance, that take revenge after a long time upon those whom they hate, and that can raise storms at sea. The women used to brew some kind of a magical beverage. Satan had entirely conquered this region, which possessed innumerable demoniacs, raging lunatics, and victims of convulsions.

It was approaching ten in the morning when Jesus with some of the disciples mounted a little boat, crossed the brook some distance up to the stream, and rowed into the ravine. This was a shorter way than that by land. Jesus climbed the northern side of the ravine, and the disciples joined Him one after another. While He was ascending, two raging possessed higher up on the mountain were running about, darting in and out of the sepulchers, casting themselves on the ground, and beating themselves with the bones of the dead. They uttered horrible

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cries and appeared to be under the spell of some secret influence, for they could not flee. As Jesus drew nearer, they cried out from behind the bushes and rocks that lay a little higher up on the mountain: "Ye Powers! Ye Dominations! Come to our aid! Here comes One stronger than we!" Jesus raised His hand toward them and commanded them to lie down. They fell flat on their faces, but raising their heads again, cried out: "Jesus! Thou Son of God the Most High, what have we to do with Thee? Why art Thou come to torment us before the time? We conjure Thee in the name of God to leave us in peace!" By this time Jesus and the disciples had reached them as they lay trembling, their whole persons horribly agitated. Jesus ordered the disciples to give them some clothing, and commanded the possessed to cover themselves. The disciples threw to them the scarves they wore around their necks and in which they were accustomed to muffle their heads. The possessed, trembling and writhing convulsively, covered themselves, as if constrained to do so against their will, arose, and cried out to Jesus not to torture them, Jesus asked: "How many are ye?" They answered, "Legion." The wicked spirits spoke always in the plural by the mouth of these two possessed. They said that the evil desires of these men were innumerable. This time the devil spoke the truth. For seventeen years these men had lived in communication with him, and in the practice of sorcery. Now and then they had suffered assaults like the present, but for the last two years they had been running, frantic, around the desert. They had been entangled in all the abominations of magic.

Nearby was a vineyard on a sunny slope, and in it an immense wooden vat formed of great beams. It was not quite the height of a man, but so broad that twenty men could stand in it. The Gergesans used to press in it grapes mixed with the juice of that intoxicating herb of which I have spoken. The juice

ran into little troughs and thence into large, earthen vessels with narrow necks which, when full, were buried underground in the vineyard. This was that intoxicating beverage which produced effects so fatal upon all that drank of it. The herb was about the length of one's arm, with numerous thick green leaves one above the other, and it terminated in a bud. The people of these parts used the juice in order to rouse in themselves diabolical ecstasies. On account of its inebriating vapors, the drink was prepared in the open air, though during the operation a tent was erected over the vat. The pressmen were just coming to their work when Jesus commanded the possessed, or rather the legion in them, to overturn the vat. The two men seized the great, full vat, turned it upside down without the least difficulty, the contents streamed around, and the workmen fled with cries of terror. The possessed, trembling and shuddering, returned to Jesus, and the disciples also were very much frightened. The devil now cried out by the mouth of the possessed, begging Jesus not yet to cast them into the abyss, not yet to drive them from this region, and ended by the request: "Let us go into yonder swine!" Jesus replied: "Ye may go!" At these words the two miserable possessed sank down in violent convulsions, and a whole cloud of vapors issued from their bodies in numberless forms of insects, toads, worms, and chiefly mole-crickets.

A few moments after, there arose from the herds of swine sounds of grunting and raging, and from the herdsmen shouts and cries. The swine, some thousands in number, came rushing from all quarters and plunged down through the bushes on the mountainside. It was like a furious tempest, mingled with the cries and bellowings of animals. This scene was not the work of a few minutes only. It lasted a couple of hours, for the swine rushed here and there, plunging headlong and biting one another. Numbers precipitated themselves into the

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marsh and were swept down over the waterfall, and all went raging toward the lake.

The disciples looked on disquieted, fearing lest the waters in which they fished, as well as the fish themselves, would be rendered impure. Jesus divined their thoughts, and told them not to fear, since the swine would all go down into the whirlpool at the end of the ravine. There was at this place a great pool of stagnant water completely separated from the lake by a sandbank, or strip of shore. It was overgrown with reeds and bushes, and at high water was frequently submerged. This pool was a deep abyss which, through the sandbank, had an inlet from the lake, but no outlet into the same, and in it was a whirlpool. It was into this caldron the swine plunged. The herdsmen who had, at first, run after the animals, now came back to Jesus, saw the possessed who had been delivered, heard all that had happened, and then began to complain loudly of the injury done them. But Jesus replied that the salvation of these two souls was worth more than all the swine in the world. Then He bade them go to the owners of the swine and say that the devil, whom the godlessness of the inhabitants of this country sent into men, had by Him been driven out of the men, and that they had gone into the swine! The possessed who had been delivered, Jesus sent to their homes to procure clothing, while He Himself with the disciples went up toward Gergesa. Several of the herdsmen had already run to the city and, in consequence of the reports they spread, people came pouring out from all sides. They that had been cured at Magdala, as well as the two Jewish youths cured the day before, and most of the Jews of the city, had assembled to wait for Jesus' coming. The two possessed, now cured, came back in a short time decently clothed, to hear Jesus' preaching. They were distinguished pagans belonging to the city, relatives of some of the pagan priests.

The people employed in preparing the wine mentioned above, and whose full vat had been overturned, were also running about the city, publishing everywhere the loss they had sustained at the hands of the possessed. This gave rise to great alarm and uproar. Many ran to see whether they could rescue some of the swine, while others hurried out to the wine cask. The confusion lasted until after nightfall.

Jesus meanwhile was instructing on a hill about one-half hour from Gergesa. But the chief men of the city and the pagan priests sought to keep the people from Him by telling them that Jesus was a mighty sorcerer through whom great evils would come upon them. When they had taken counsel together, they sent out a deputation to Jesus with instructions to hasten and beg Him not to tarry in those parts and not to do them still greater injury. The deputies added that they recognized in Him a great magician, but begged Him to withdraw from their boundaries. They sorely lamented their swine and the overturning of their brewing vat. Their fright and amazement were extreme when they beheld the two possessed, cured and clothed, sitting among the listeners at Jesus' feet. Jesus bade them dismiss their fears, because He would not trouble them long. He had come for the sake of the poor sick and possessed alone, since He knew well that the unclean swine and the infamous beverage were of more value to them than the salvation of their souls. But the Father in Heaven, who had given to Him the power to rescue the poor people before Him and to destroy the swine, judged otherwise. Then He held up to them all their infamy, their sinful dealing in sorcery, their dishonest gains, and their demonolatry. He called them to penance, to Baptism, and offered them salvation. But they had the injury done them, the loss of the swine, in their heads, and so persisted in their pressing, though half-frightened request, that He would go away. After that they returned to the city.

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Judas Iscariot was particularly busy and active among the Gergeseans, for he was well-known in these parts. His mother had dwelt here with him for some time when he was still young, and just after he had run away from the family in which he had been secretly reared. The two possessed were acquaintances of his youth.

The Jews rejoiced in secret over the loss sustained by the Gentiles in their swine, for they were very much oppressed by them and greatly scandalized on account of the unclean animals. Still there were many among them who lived on easy terms with the pagans and defiled themselves with their superstitious practices.

All that had been cured on that day and the day before, as also the two possessed, were baptized by the disciples. They were very much impressed and thoroughly changed. The two possessed last delivered and the two Jewish youths entreated Jesus to allow them to remain with Him and be His disciples. To the two last delivered, Jesus replied that He would give them a commission, namely, they should go through the ten villages of the Gergeseans, show themselves everywhere, and everywhere relate what had happened to them, what they had heard and seen, call the inhabitants to penance and Baptism, and send them to Him. He added that they should not be troubled if they were greeted by a shower of stones from those whom they addressed. If they executed this commission properly, they should receive in recompense the spirit of prophecy. Then they would always know where to find Him, in order to send thither those that desired to hear His teachings, and they should impose hands on the sick, who would thereby be healed. Having thus spoken, Jesus blessed the two young men, who on the next day began their mission, and later on became disciples.

The Apostles in baptizing here used water that they had brought with them in leathern bottles. The

people knelt in a circle around them, and they baptized three at a time out of the basin that one held, sprinkling each three times with water scooped up in the hand.

That evening Jesus and the disciples entered Gergesa, and went to the house of the ruler of the synagogue. Then came the magistrates of the city urging the ruler to make Jesus depart as soon as possible, and threatening to hold Him responsible for any further injury the city might sustain at His hands. Jesus told the disciples that He had permitted the demons to overturn the vat and to enter into the swine, that the proud pagans might see that He was the Prophet of the Jews whom they so shamefully despised and oppressed. He wished at the same time, as He said, by the loss of the swine, in which so many of them bore a share, to draw the attention of these people to the danger that threatened their souls, and to arouse them from the sleep of sin that they might hearken to His teaching. The beverage He had allowed to be wasted as it was the principal cause of their vices and demoniacal possession.

On the following day a great crowd again gathered around Jesus, for His miracles had become known throughout the whole country, and many Jews who had been converted left Gergesa at once.

The Apostles, who had been healing in the villages nearby, returned in time for Jesus' discourse, bringing with them those they had cured. There were some women among them carrying baskets of provisions, which they gave to the Apostles. Once when Jesus was closely pressed by the crowd, a woman from Magdala approached Him. She was afflicted with an issue of blood. Though long unable to walk, she had gathered up strength to slip alone through the crowd and to kiss His garment, whereupon she was healed. Jesus went on with His discourse, but after a little while He said: "I have healed someone. Who is it?" At these words, the woman drew near,

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giving thanks. She had heard of Enue's cure, and had imitated her example. That evening Jesus, the disciples, and the two Jewish youths lately delivered from demoniacal possession, left Gergesa, journeyed around Magdala, and climbed the mountain north of Hippos. This last named place was not situated on the lake, but on a mountain some distance inland. Jesus and His followers descended on the opposite side and put up at a shepherd's house.

Here Jesus reminded the disciples that the birthday of Herod would soon be celebrated, and told them that He intended going to Jerusalem. They tried to dissuade Him from doing so, saying that the Pasch was now not far off, and then they should be obliged to go. But Jesus replied in such a way as to give them to understand that He did not intend to show Himself openly at the feast. The two Gergesean disciples again begged to be allowed to accompany Him. Jesus replied that He had another mission in reserve for them, namely, to go around among the ten cities between Cedar and Paneas, and announce to the Jews of those places all that they had seen and heard. He gave them His benediction and made them the same promises as to the other two. If they fulfilled their commission well, the spirit of prophecy should be given to them, they should always know His whereabouts, and should be able to heal the sick in His name. As with the others, so too with them, a certain time had to elapse before these promises would be realized. The two others had first to announce Him in the ten Gergesean villages, and afterward to the heathens of the Decapolis. The youths bade farewell to Jesus, who directed the disciples to go to Bethsaida and, in spite of their entreaties, He Himself remained behind. He retired into a wilderness near the shore to pray. I saw Him walking about among the steep, rocky hills, some of which looked black and like human figures amid the darkness of night.

It was already quite dark when I saw Jesus walking straight over the waves. It was almost opposite Tiberias, a little eastward of the middle of the lake. He appeared as if intending to pass within a little distance of the disciples' barque. The high wind was contrary, and the disciples weary of rowing. When they saw the figure on the waves, they were affrighted, for they knew not whether it was Jesus or His spirit, and they cried aloud from fear. But Jesus called out: "Fear not! It is I!" Then Peter cried: "Lord, if it be Thou, bid me come to Thee upon the waters." And Jesus said: "Come!"

Peter, in his ardor, leaped on the little ladder and out of the boat. He hurried along for a short distance on the troubled waters toward Jesus, as if on level ground. It seemed to me that he hovered over the surface, for the inequality of the waves appeared to be no obstacle to his progress. But when he began to wonder, and to think more of the sea, its winds and its waves, than of the words of Jesus, he grew frightened and commenced to sink. Crying out, "Lord, save me!" he sank up to the breast and stretched out his hand. Instantly Jesus was at his side. He seized his hand and said: "O thou of little faith, why didst thou doubt?" Then they entered the barque, and Jesus reproached Peter and the others for their fear. The wind lulled immediately and they steered toward Bethsaida. A ladder was always in readiness to be thrown over the side of the boat for the convenience of those about to enter.

## **15. Jesus Cures in Bethsaida and Again Returns to Capernaum**

Two blind men came to meet Jesus on His arrival in Bethsaida, crying out to Him for help and, as if to disprove the old saying, they were leading each other. Jesus restored their sight, cured also the lame and gave speech to the dumb. Wherever He appeared,

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crowds pressed around Him bringing to Him their sick. Many touched Him, and were cured. The people were everywhere expecting Him, because they knew that He was coming again for the Sabbath. The story of the two possessed and of the swine was already well-known here, and had excited great comment and astonishment. Some of the disciples baptized the cured at Peter's house. But as Jesus continued His labors and took no time either to eat or to rest, the disciples sought Him out and tried to induce Him to take some repose and refreshment.

When He went back to Capharnaum, a man dumb, blind, and possessed by the demon came to meet Him, and Jesus cured him instantaneously. This miracle created intense astonishment, for even when approaching Jesus, the man had recovered his speech and cried out: "Jesus, Thou Son of David, have mercy on me!" Jesus touched his eyes, and he saw. He was possessed of many devils, having been wholly perverted by the heathens on the other side of the lake. The sorcerers and soothsayers of the land of Gergesa had seized upon him. They dragged him around with them by a cord and exhibited him in other places, where they showed off his strength in all kinds of skillful feats. They showed how he, though blind and dumb, still could accomplish everything, could know and understand all, could go everywhere, could bring everything and know everything by virtue of certain incantations, for all this the demon performed in him. These pagan sorcerers from Gergesa, who were ever wandering through the Decapolis and other cities, used the devil by means of that poor creature to help them earn their bread. If they journeyed over the sea, their miserable victim was not allowed to go on board a ship, but at the command of his masters, he was obliged to swim like a dog at its side. No one any longer troubled himself about him, for he was looked upon as forever lost. Most of the time he had no place of shelter. He lay in tombs and

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caves and endured all manner of ill-treatment from his cruel masters. The poor wretch had long been in Capharnaum, and yet no one had led him to Jesus. Now, however, he went to Him himself and was cured.

While Jesus was teaching in Peter's house near the city gate just before the Sabbath began, a great tumult arose in Capharnaum. The miracle of the swine and the deliverance of the dumb and blind possessed had created great excitement. Several boats of Jews from Gergesa had crossed the lake to spread far and wide the report that Jesus cast out devils by the power of the devil. This irritated the people, and they gathered in large numbers outside the synagogue. As Jesus drew near to the city, the man possessed of the devil, as well as blind and dumb, ran out through the streets to meet Him. He was without a keeper and was followed by a crowd of people who became witnesses of his miraculous cure. They were so transported by it that they gave loud expression to their indignation against the Pharisees, who never wearied inveighing against Jesus, repeating again as they were now doing that He healed through the power of the devil. Among the crowd here assembled were many armed with a crossbow. These men called out to the Pharisees to desist from slandering Jesus, to recognize His power and acknowledge that never before had such things been done in Israel, and that no Prophet before Him had ever wrought such wonders. If they did not cease from obstinately opposing Jesus, they might depart from Capharnaum, for that they (the people) could no longer support such abuse and ingratitude.

On hearing this, the Pharisees pretended to be quite subdued. One of them, a great, broad fellow, stepped out before the rest and craftily addressed the crowd. He said it was indeed true that never had such doctrines been heard, never had such doings, such wonders been seen in Israel, no Prophet had ever performed the like. But he begged them to consider

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the circumstances attending the driving out of the demon from the man of Gergesa, as also those connected with the similar wonders wrought among them that very day. The man whom they had just seen delivered from the power of the devil, owing to his relations with the Gergeseans, just as good as belonged to them. In the critical examination of such things, one could not be too circumspect, etc" etc. Then he went on to give them a lengthy description of the kingdom of darkness. He described its orders and hierarchies, and showed how one is subordinate to another. Jesus, he said, had now a powerful spirit in league with Him. If not, why had He not long ago delivered that furious demoniac? Why, if He were the Son of God, was He not able to banish the demons from the land of Gergesa, without going there in person? No! He was obliged first to go into that country, and conclude an agreement with the chief of the Gergesean demons. He had to make a bargain with that demon prince and give him the swine as his booty, for although inferior to Beelzebub, that prince was still of some consequence. And now since He had freed that man at Gergesa, He had, by virtue of the same agreement, delivered the one here in Capharnaum through the power of Beelzebub. With much cunning and eloquence the Pharisee advanced the above and similar stuff. Then he begged his hearers to be calm and attend to the conclusion, for their own doings would show forth the fruit of all this excitement. The laborer no longer performed his task on working days, but ran around after the new Teacher and His miracles, and the Sabbath was turned into a day of din and uproar. Then he exhorted them to reflect, to go home at once and take some rest in preparation for the coming feast. By such persuasions he succeeded in inducing the people to disperse, and many of the light-minded were half convinced by his empty babble.

It was the eve of the Feast of the Dedication of the Temple. In the houses and schools stood pyramids

of lighted lamps, while in the gardens and courtyards and at the fountains were lights and torches arranged in all kinds of figures. Jesus, followed by His disciples, entered the synagogue and taught unmolested, for His enemies were afraid of Him. He knew their thoughts and in what terms they had addressed the people, and He made allusion to it in these words: "Every kingdom divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself. How then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out?" With words like these Jesus silenced them and, without further contradiction, left the synagogue. He passed that night at Peter's.

The next day Jesus, accompanied by some of His disciples, visited Jairus' family, whom He consoled and exhorted to the practice of good. They were very humble and entirely changed. They had divided their wealth into three parts, one for the poor, one for the Community, and the third for themselves. Jairus' old mother was especially touched and thoroughly converted to good. The daughter did not make her appearance until called, and then came forward veiled, her whole deportment breathing humility. She had grown taller. She held herself erect, and presented the appearance of one in perfect health. Jesus visited likewise the pagan Centurion Cornelius, consoled and instructed his family, and then went with him to see Zorobabel, at whose house the conversation turned upon Herod's birthday and John. Both Zorobabel and Cornelius remarked that Herod had invited all the nobility, including themselves, to Machaerus for the celebration of his birthday, and they asked Jesus whether He would permit them to go, Jesus replied that if they dared to stand aloof from the evils that might there take place, it was not forbidden them to go, although it would be better if they could excuse themselves and remain at home. They expressed their

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indignation at Herod's adulterous life and John's imprisonment, and hoped confidently that Herod would set him at liberty on his birthday.

Jesus next visited His Mother, with whom were then stopping Susanna Alpheus, Mary, the daughter of Cleophas of Nazareth, Susanna of Jerusalem, Dina the Samaritan, and Martha. Jesus told them that He was going away the next morning. Martha was very sad on account of Magdalen's relapse into sin and the state of demoniacal possession in which she then was. She asked Jesus whether she should go to her, but He told her to wait awhile. Magdalen was now often like one beside herself. She yielded to fits of anger and pride, struck all that came in her way, tormented her maids, and was always arrayed in the most wanton attire. I saw her striking the man that lived as master in her house, and I beheld him returning her blows with ill-treatment. At times she fell into frightful sadness, she wept and lamented. She ran about the house seeking for Jesus and crying out: "Where is the Teacher? Where is He? He has abandoned me!" and then fell into convulsions like epileptic fits.

One may imagine the pain of her brother and sister at beholding one of a noble family, one so richly endowed by nature, given up to so frightful a state.

What a touching sight, that of Jesus traversing the streets of Capharnaum, His robe sometimes girded up, sometimes at full length; His motions so well regulated, and yet without stiffness; His step so gentle that He seemed rather to glide than to walk; His whole appearance, though breathing simplicity, so full of majesty that His like was never before seen! There was nothing strange in His look, no irresolution in His manner. He never took a false step, never a useless one. He cast no vain glance, made no aimless turn, and yet in all His bearing there was no trace of affectation or design.

Martha and Susanna had visited their inns on

the way through Galilee to Samaria, for they exercised a kind of general superintendence, the other women seeing to those established in their own respective districts. They went together to the several inns, taking with them asses laden with all kinds of household necessaries. Once when Mary the Suphanite accompanied them, the report spread among the people that Mary Magdalen now went around with the women who provided for the needs of the Prophet of Nazareth and His party. The Suphanite was in figure very like Magdalen, and neither of them was very well-known on this side of the Jordan. Besides being called Mary and the ill repute her past life had gained for her, the Suphanite also had anointed Jesus at a feast given by one of the Pharisees. She was consequently, even at this early date, confounded with Magdalen, a mistake that only increased with time among those not well acquainted with the Community.

The holy women took care that their inns were well supplied with beds, coverlets, linen, woolen clothes, sandals, cups, jugs of balsam, oil, etc. Although Jesus had need of little, yet He was desirous that the disciples should not be a burden to others, and should find their necessary wants supplied. In this way He deprived the Pharisees of all reasonable cause of reproach.

## **16. The Mission of the Apostles and Disciples**

At the close of the Sabbath, Jesus spoke again in the synagogue, inveighing in severe terms against the wickedness of the Pharisees in saying that He drove out devils through the power of the devil. He challenged them to say whether His actions and His teachings were not in perfect harmony, whether He did not practice what He preached. But they could allege nothing against Him.

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In Peter's house outside the city gate, Jesus taught on the Beatitude: "Blessed are the poor in spirit," and made the application against the Pharisees. After that He prepared the disciples for their approaching mission.

Jesus would not longer remain in Capharnaum—the crowd was too great and too excited. Many Gergeseans also had come hither, and they wanted to follow Jesus. They were poor, were habituated to a wandering life, and thought it would be a good thing to be supported by Him. Besides this they were under the impression that Jesus would, like Saul or David, cause Himself to be anointed king and then establish His throne in Jerusalem. But Jesus told them to go back to their homes, to do penance, to keep the Commandments, and to practice the lessons they had heard from Him. His Kingdom, He said, was far different from what they imagined, and no sinner should have part therein.

Jesus afterward left Capharnaum, accompanied by The Twelve and by thirty disciples. They directed their steps northward. Crowds of people were journeying along the same way. Jesus frequently paused to instruct sometimes this, sometimes that crowd, who then turned off in the direction of their homes. In this way He arrived at about three in the afternoon at a beautiful mountain, three hours from Capharnaum and not quite so far from the Jordan. Five roads branched out from it, and about as many little towns lay around it. The people who had followed Jesus thus far now took their leave, while He with His own party, having first taken some refreshment at the foot of the mountain, began to ascend the height. There was a teacher's chair upon it, from which He again instructed the Apostles and disciples upon their vocation. He said that now they should show forth what they had learned. They should proclaim the advent of the Kingdom, that the last chance for doing penance had arrived, that the end of John's

life was very near. They should baptize, impose hands, and expel demons. He taught them how they should conduct themselves in discussions, how to recognize true from false friends, and how to confound the latter. He told them that now none should be greater than the others. In the various places to which their mission called them, they should go among the pious, should live poorly and humbly, and be burdensome to none. He told them also how to separate and how again to unite. Two Apostles and some disciples should journey together, while some other disciples should go on ahead to gather together the people and announce the coming of the former. The Apostles, He said, should carry with them little flasks of oil, which He taught them how to consecrate and how to use in effecting cures.<sup>1</sup> Then He gave them all the other instructions recorded in the Gospels on the occasion of their mission. He made allusion to no special danger in store for them, but said only: "Today ye will everywhere be welcomed, but a time will come wherein they will persecute you!"

After that the Apostles knelt down in a circle around Jesus as He prayed and laid His hands upon the head of each; the disciples He only blessed. Then they embraced and separated.

Among the directions given to the Apostles, Jesus had indicated to them the place and time at which they should again join Him, in order to bring Him news and exchange places with the disciples that remained with Him. Six of the Apostles continued with Him: Peter, James the Less, John, Philip. Thomas and Judas, besides twelve of the disciples. Among the latter were the three brothers James, Sadoch, and Heliachim (Mary Heli's son), Manahem, Nathanael (also called Little Cleophas), and several others. The other six Apostles had with them eighteen disciples, among whom were Joses Barsabas, Judas Barsabas,

1. Mark 6:7-13; Matt. 10:1 et seq.; Luke 9:1-6.

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Saturnin and Nathanael Chased. Nathanael, the bridegroom of Cana, did not travel around. He attended to other affairs for the Community, and like Lazarus rendered service in his own immediate circle. All shed tears on separating. The Apostles who were going forth on their mission descended the mountain by the eastern route leading to the Jordan, where I saw a place situated, Lecum by name, about a quarter of an hour from the river. When Jesus came down the mountain, He was again surrounded by a crowd returning home from Capharnaum.

From the foot of the mountain Jesus started with the disciples southward from Saphet, which was situated on another high mountain, to a place called Hucuca. Before reaching this place, He was met by many people who received Him and the disciples with expressions of great joy.

At a fountain a blind man and several cripples were awaiting Jesus' coming, and they now implored Him for help. The blind man's eyes were infected with disease. Jesus ordered him to wash his face at the fountain. When he had done so, He anointed his eyes with oil, broke off a little twig from a bush nearby, held it before his eyes, and asked whether he saw it or not. The man answered: "Yes, I see a very tall tree." Jesus anointed his eyes once more and repeated His question, whereupon the man cast himself on his knees before Him, crying out joyfully: "Lord, I see mountains, trees, people! I see everything!" There was great jubilation among the people as they escorted the man back into the city. Jesus went on curing the lame and the palsied who were standing around on crutches made of light but very firm wood. Each had three feet, so that it could stand alone; and when the two were crossed together, the sick could rest the breast against them.

When the blind man and his escorts went shouting with joy into the city, many of the inhabitants, the Elders of the synagogue, and the school teachers



with their scholars came flocking out to meet Jesus. They were full of joy. Jesus returned with them, went into the school and gave them some instructions in parables on the Eight Beatitudes. He exhorted all to penance, for the Kingdom was near. He explained the parables at great length. The disciples were present. Before beginning, Jesus had recommended to them strict attention, in order that they might repeat what they heard when they scattered around among the houses and villages in the environs. It was thus that they acquired in Jesus' public discourses what they, in their turn, had to teach in the country around; for the Apostles along with several of the disciples scattered as usual among the environs to cure and to teach. They met again in the evening at the place indicated by Jesus and to which He Himself had gone. Here they stopped with the Elder of the synagogue, who placed before them fish, honey, little rolls and fruit, of which they ate.

Hucuca was situated about five hours to the northwest of Capharnaum, five hours southwest of the mountain upon which Jesus had given the Apostles their mission, and about three hours south of Saphet. There were none but Jews in the place, and they were tolerably good people, for most of them had received John's baptism. They manufactured stuffs of fine texture, narrow scarves of wool, tassels and fringes of silk; they knit sandals also, under which they placed two supports like heels. These sandals were flexible in the middle, and very comfortable, for they allowed the dust to fall through holes made for that purpose.

The Apostles and several of the disciples with them scattered, two by two, throughout the city and its environs. Hucuca must have once been a strong fortress, for it was surrounded by moats now dry, and its approach was over a bridge. One could look through the gate far into the city and see its beautiful synagogue. Hucuca was surrounded by verdant

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walks planted with trees so thick and high that, even at a short distance, its houses could not be seen. Its synagogue was extraordinarily beautiful. It was surrounded by a colonnade into which the main building could be opened for the accommodation of a more considerable crowd; opposite the entrance the wall was solid and formed a semicircle. It stood upon an open square at the end of the street upon which was the entrance. The whole city was well built and very clean. The people gathered into the synagogue. Jesus went first into two separate halls, in one healing many sick men, in the other women sick of all kinds of maladies. Many sick children were brought to Him, some young enough to be carried in the arms, and He healed them. The healthy children, He blessed.

In the synagogue Jesus taught of prayer and of the Messiah. He said that the Messiah had already come upon earth, that they (His hearers) were living in His time, that they were listening to His teachings. He spoke of the adoration of God in spirit and in truth, and I felt that it meant the adoration of the Father in the Holy Ghost and in Jesus Christ, for Jesus is the Truth. He is the true, the living, the incarnate God, the Son conceived of the Holy Spirit. At these words, the Doctors of the synagogue humbly begged Him to say who He really was, whence He came, whether they whom they looked upon as His parents were not His parents, His relatives not His relatives, whether He was really the Messiah, the Son of God. It would be well, they said, for the Doctors of the Law to know positively what to think. Being placed over others, they before all others ought to know Him. But Jesus answered them evasively, If He said, "I am He!" they would not believe Him, but would say that He was the Son of those people of whom they had spoken. They should not inquire into His origin, but should hear His doctrine and observe His actions. Whoever does the will of the

Father is the Son of the Father, for the Son is in the Father and Father is in the Son, and whoever fulfills the will of the Son fulfills the will of the Father. Jesus spoke so beautifully on this subject and on that of prayer that many cried out, "Lord, Thou art the Christ! Thou art the Truth!" and falling down they wished to adore Him. But He repeated to them: "Adore the Father in spirit and in truth!" and He left the city with His disciples and the Elder of the synagogue, at whose house they passed the night. In this suburb there was a school very well attended, but no synagogue. The Feast of Lights was still being celebrated.

Next day Jesus taught again in Hucuca on the parable of the sower and the different ways in which the seed is received. Then He spoke of the Good Shepherd come to seek the lost sheep, and who would be happy to carry back even one on His shoulder. He said thus would the Good Shepherd do until His enemies put Him to death; and thus also should His servants and His servants' servant do until the end of time. If at the end only one sheep was saved, yet would His love rest satisfied. Jesus spoke most tenderly on this point.

## **17. Jesus In Bethanath, Galgal, Elceze, And Saphet**

The Apostles and several of the disciples went on ahead, while Jesus with some of the others returned by the way He had come; that is, He went back to Bethanath, one hour and a half to the south of Saphet.

When within about half an hour of Bethanath, He was met by a blind man, who was led by two lovely boys in short, yellow tunics and large chip hats that shaded them from the sun. They were the children of Levites. The man was old and of honorable standing; he had long hoped for Jesus' coming. Accompanied by the boys, who had seen Jesus

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approaching, he hurried forward to meet Him, crying out from a distance: "Jesus, Thou Son of David, help me! Have mercy on me!" When he came up with Him, he cast himself at His feet and said: "Lord, Thou wilt certainly give me light again! I have awaited Thee for so long, and for so long I have felt interiorly that Thou wouldest come and cure me!" Jesus replied: "As thou hast believed, so be it done unto thee according to thy faith," and taking him to a fountain in the grove, He commanded him to wash his eyes. The man's eyes, as well as his whole forehead, were ulcerated and covered with a crust. When he had washed, the scales fell from his eyes. Then Jesus anointed them with oil, as also his forehead and temples. Sight immediately returned, and the man gave thanks. Jesus blessed him and the two boys, and predicted that they should at some future day announce the word of God.

They now drew near the city, outside which the Apostles and other disciples again joined Jesus. Many of the citizens had here gathered, and when they saw the blind man coming back with his sight restored, their joy was quite extraordinary. The man's name was Ktesiphon. But he was not that blind Ktesiphon who likewise was cured, and who afterward became a disciple and went with Lazarus to Gaul.

Jesus, accompanied by the Levites and all the people, went to the synagogue in which He delivered an instruction. The Feast of the Dedication, or the Feast of Lights as it was sometimes called, was still being celebrated, so that it was a kind of holiday. Jesus again explained the parables of the sower and of the Good Shepherd. The people were good and quite joyous over Jesus' coming among them. He stopped in the Levites' house near the school. There were no Pharisees in Bethanath. The Levites lived together as in a monastery and sent people out to other places.

Bethanath was once a fortified city and full of pagans, for the tribe of Nephtali, instead of exterminating



them, had long held them tributary. But at this time there were no pagans in the city. They had been expelled when the Temple was re-established, when Esdras and Nehemias had obliged the Jews to send away their heathen wives. The terrible threats that God made to His people by the Prophets if they persevered in such alliances and refused to drive the pagans from the country, thereby exposing themselves to ever-present temptation to contract marriages with heathens, were fully realized; for around Thabor and in the chain between Endor and Scythopolis, where the peaks are so irregularly piled one on another, and where I saw so much gold hidden in the earth, the heathens had never been driven out, and the country had therefore become a wilderness.

From Bethanath Jesus went with the Apostles and disciples northward around Saphet to Galgal, a large, beautiful place through which ran a great highway. He went with His followers to the synagogue. There were some Pharisees in this city. Jesus preached vehemently against them, explained all the passages of the Prophet Malachias that spoke of the Messiah, the Precursor John, and of the new, clean Sacrifice. He ended by announcing that the time for the fulfillment of these Prophecies had arrived.

From Galgal Jesus went eastward to Elcese, which lay to the north of Saphet, and where the Prophet Nahum was born. Here He taught for a short time and visited the leper hospital, where He cured about eight of the inmates and commanded them to show themselves to the priests in Saphet. He also taught the shepherds. I saw in the fields around Elcese grass of extraordinary height, and in it numbers of camels grazing. Jesus went likewise to a mountain containing many caves, in which dwelt heathens, whom He instructed. The whole day was spent in walking, instructing and curing, for everywhere on the roads the sick and suffering were brought to

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Jesus.

Toward evening He arrived at Bethan, which lay to the west under the heights of Saphet and about one hour from Bethanath. It was a little place, a colony from Bethanath, and was situated so near to the steep, western heights of Saphet that from them they could look down upon the little town. Jesus and the disciples put up here with some relatives, for the daughter of Elizabeth's sister was married at Bethan. She had five children, of whom the youngest girl was about twelve years old. The sons were already from eighteen to twenty. This family, with some others disposed like themselves, lived apart in a row of houses built near the walls of the city. Some were built in the rocks, some in the walls themselves. All belonged to the married Essenians, and the husband of Elizabeth's niece was the Superior. The family owned here some property inherited from their forefathers. They were very pious people. They spoke to Jesus of John and asked Him with anxiety whether or not he would soon be set at liberty. Jesus replied in words that made them very grave and sad, though without disturbing their peace of mind.

John had visited them when he came first from the source of the Jordan in the wilderness, and they had been among the first to go to his baptism. They spoke to Jesus of their sons, whom they intended soon to send to the fishery at Capharnaum. Jesus replied that those fishermen, that is Peter and his companions, had begun another kind of fishing, and that their young sons also would follow Him in their own good time. They did indeed join The Seventy-Two. Jesus taught and cured here. I heard Him saying that the other disciples were then on the confines of Sidon and Tyre, and that He Himself would go back to Judea. I saw that Thomas showed great pleasure at the prospect of this journey, because he anticipated opposition on the part of the Pharisees and hoped to be able to dispute with them. He expressed

his sentiments to the other disciples, but they did not appear to share his satisfaction. Jesus reproved his exaggerated zeal, and told him that a time would come when his own faith would waver. But Thomas could in nowise understand His words.

While Jesus was teaching on the Beatitudes in the school at Beten, the Pharisees of Saphet came down to invite Him to their city for the Sabbath. He explained before them the parable of the seed falling on different kinds of ground, but they would not understand the allusion contained in the rocky soil. They disputed the point with Him, but He soon reduced them to silence. When they invited Him for the Sabbath, He replied that He would go with them for the sake of the lost sheep, but that both they and the Sadducees (some of whom were at Saphet) would be scandalized on His account. They replied: "Rabbi, leave that to us." Jesus responded that He knew them well, and that their unrighteousness filled the land. He went up to Saphet, followed by many from Bethan. Saphet on this side was built on so steep a part of the mountain that frequently the roof of one house was on a level with the ground floor of another. The road lay far below the houses, to which one had to mount by steps hewn in the rock. It took half an hour to climb up to the synagogue, where the mountain assumed the form of a great plateau whose northeastern declivity was not so steep. Outside the city Jesus was received with solemn ceremony by many good people. They surrounded Him waving green branches and singing canticles. Then they washed His feet, as well as those of the disciples, and offered them the customary refreshments. Thus attended, Jesus reached the synagogue, where a great crowd was assembled. The Feast of the Dedication closed today, and they were celebrating that of the new moon as well as the Sabbath; besides all this, the desire to see Jesus and His disciples added to the numbers present.

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Saphet could boast of many Pharisees, Sadducees, Scribes, and simple Levites. There was a kind of religious school here, in which youths were educated in all the Jewish liberal arts and in theology. Thomas, a couple of years before, had been a student at this school. He went now to visit one of the head teachers, a Pharisee, who expressed his wonder at seeing him in such company. But Thomas silenced him by his zealous defense of Jesus' actions and teachings. Some Pharisees and Sadducees from Jerusalem had managed to insinuate themselves into this school, and their arbitrary dealings rendered them insupportable to even the Pharisees and teachers of the place. Among them were some of those who had sent for Jesus. They addressed Him in a very insinuating speech in which, alluding to His fame and His miracles, they suggested that He should raise no excitement or commotion in their city. They had been very much scandalized at the solemn reception tendered Him by the people. As the Sabbath had not yet begun, Jesus replied to them in the outer porch before all the people. He spoke in very strong language of the disturbance and scandal which, owing to their efforts, had been spread throughout the country. He, however, mentioned nothing in particular, though He challenged them to upbraid Him with anything wherein He had violated the Law, He who had been sent by His Father for its perfect accomplishment.

While thus disputing with them, the lepers whom He had healed the day before at Elcese presented themselves to fulfill His order to go to the priests for inspection. Jesus exclaimed: "Behold how I fulfill the Law! I ordered these men to appear before you, although they had no obligation to do so, since they were made clean instantaneously by the command of God, and not by the skill of man." This encounter greatly vexed the Pharisees, who went nevertheless to examine into the cure. It was usual in such cases merely to inspect the breast. If that was clean, the

whole person was judged to be the same. The Pharisees, astounded and vexed, were forced to declare these men freed from the ban of leprosy.

Besides the passages of Scripture appointed for this particular Sabbath, Jesus taught from Genesis, from the First Book of Kings, and likewise upon the Ten Commandments. He dwelt upon several points deduced from His texts, which both Pharisees and Sadducees felt in their hearts were thrusts at themselves. He spoke of the fulfillment of the Promises and announced the chastisement of God upon all that would not profit by His exhortations to penance. He alluded to the destruction of the Temple and the ruin of many cities. He spoke of the true Law, which they did not comprehend, and of their own law of yesterday, as He denominated it, which He absolutely condemned. I understood that He meant by this latter something like the Jewish books of the present day, the Talmud, I think, because here at Saphet they were especially esteemed and studied.

The exercises of the synagogue over, Jesus and the disciples went to the house of one of the Pharisees to the place, who kept a public inn for teachers and rabbis. The other Pharisees also took part in the repast. During the meal, Jesus read the Pharisees a severe lecture, because they reproached the disciples for not washing their hands before coming to table and for neglecting other observances customary before eating. He likewise checked them for their ridiculous fastidiousness respecting the serving up of the food, for they were accustomed to reprehend the servers for the slightest stain upon the dishes or their contents.

Next morning numbers of very sick persons, some of them aged, were brought and ranged in the courtyard before the house in which Jesus was stopping. It had cost their friends no little trouble to bring them from the pathless, mountainous city. Jesus began to cure them one after another. Some were



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deaf; others blind, palsied, lame; in a word, there were sick of all kinds among them. Jesus made use of prayer, the imposition of hands, consecrated oil, and in general of more ceremonies than usual. He spoke with the disciples, taught them to make use of this manner of curing, and exhorted the sick according to their various needs.

The Pharisees and Sadducees from Jerusalem were very much scandalized at all that they saw. They wanted to send away some of the newly arrived sick, and they began to quarrel. They would by no means tolerate such disturbance on the Sabbath, and so great a tumult arose that Jesus, turning to them, inquired what they wanted. And now they began a dispute with Him on the subject of His teaching, especially of His constant reference to the Father and the Son. "But," they said, "we know well whose Son Thou art!" Jesus replied that whoever does the will of the Father is the son of the Father. But that he who does not keep the Commandments has no right to raise his voice in judgment upon others; he should rather rejoice at not being cast out of the house as an intruder. But they continued to allege all sorts of objections against His cures, to accuse Him of not having washed before the meal of the preceding evening, and to repudiate His charge against them of not keeping the Law. They went so far that Jesus, to their exceedingly great terror, began to write on the wall of the house, and in letters that they alone could decipher, their secret sins and transgressions. Then He asked them whether they wanted the writing to remain upon the wall and become publicly known, or whether, effacing it, they would permit Him to continue His work in peace. The Pharisees were thoroughly frightened. They rubbed out the writing and slunk away, leaving Jesus to continue His cures. These Pharisees had been guilty of embezzlement of the public funds. Legacies and donations intended for the foundation of homes for widows

and orphans, they had used for the erection of all kinds of magnificent buildings. Saphet was rich in such establishments, and yet there were to be found in it numbers of poor, miserable creatures.

That evening Jesus closed the instructions in the synagogue, and passed the night in the same house. There was a fountain near the synagogue. The mountain of Saphet was beautiful and green, covered with numerous trees and gardens. The roads were bordered by sweet-scented myrtles. High up on the plateau were large, four-cornered houses and solid foundations around which could be erected tent habitations. This city was largely engaged in the manufacture of vestments for the priests, and it was full of students and learned men.

## **18. Jesus in Cariathaim and Abram**

Jesus went with the disciples around the environs of Saphet and cured many sick who had been brought out of the houses and laid on the road by which He was to pass. Early in the morning He sent one of the nephews of Joseph of Arimathea, along with Seraphia's son, to the neighboring town of Cariathaim, about three hours from Saphet, with a commission to prepare the inn. He and the disciples left Saphet sometime after. The disciples scattered here and there on the road, while Jesus also went along teaching and healing. He went first westward between Bethan and Elcese, after which the road turned toward the south. Somewhat beyond Elcese—near which was a beautiful mountain—lay a little, oval lake as large as that near the Baths of Bethulia. It was the source of a stream that flowed down into the valley which, southeast of Cariathaim, declined into that of Capharnaum. This valley was narrow in some parts, wide in others, and extended seven hours before reaching Capharnaum.

On the way to Cariathaim, Jesus was met by some

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demoniacs who entreated Him to help them. They told Him that the disciples had not been able to relieve them, and that they thought He could do better than they. Jesus replied that if the disciples had not relieved them, it was not the fault of the disciples but their own want of faith, and He commanded them to go to Cariathaim and remain fasting until He should deliver them. He let them wait awhile and do penance. Half an hour from Cariathaim, Jesus was received by the Levites of the place, the school teachers accompanied by their children, and many of the good inhabitants who had come out to meet Him. The two disciples who had gone on ahead to prepare the inn were also there. They received Jesus near a bathing garden, which was supplied with water conducted through a canal from that little stream of which I have spoken. The garden was full of beautiful trees, flowers, and covered walks, and enclosed by a rampart and an astonishingly dense hedge. They washed the feet of Jesus and His disciples and entertained them with the usual refreshments.

Jesus here instructed the children for a little while and gave them His blessing. It may have been nearly five o'clock when they started for the city, which lay upon a hill overlooking the valley. The whole way to the synagogue Jesus healed many sick of all kinds whom He met in the streets. In the synagogue He again taught on the Beatitudes, also of the punishment of those Levites that had dared to lay their hands upon the Ark of the Covenant. And yet greater chastisements, He said, would fall upon those that would lay hands on the Son of Man, of whom the Ark was only a symbol.

While in Cariathaim, Jesus put up at a hired inn which had been furnished with necessaries out of the common stock of the Community by the two disciples sent on ahead. The food was prepared at a house in the city, where also cooking for the sick was done. The Levites ate with Jesus and the disciples.

Cariathaim was a Levitical city, and in it were no Pharisees. A couple of its families were related to Zachary. Jesus visited them and found them very much troubled on John's account. He recalled to them the wonders that had preceded and accompanied John's birth, and spoke of his mission and wonderful life. He reminded them likewise of many circumstances attendant on the birth of Mary's Son, showed them that John's fate lay in the hands of God, and that he would die when he had fulfilled his mission. Jesus prepared them in this way for John's death.

The possessed whom He had sent to Cariathaim on the preceding day, and many other sick, accosted Him near the synagogue on the subject of their cure. He healed several, but others He sent away to fulfill certain prescriptions of fasting, alms-giving, and prayer. He did this here rather than elsewhere, because the people of this place were earnest in the keeping of the Law. After that He repaired with the disciples to the garden in which He had been received, where He taught and the disciples baptized. Encamped under tents in the neighborhood were pagans awaiting Jesus' coming. They had already been in Capharnaum, whence they had been ordered here. There were in all about a hundred baptized. They stood in the water around a basin. Peter and James the Less baptized, while the others laid their hands on the neophytes.

In the evening Jesus taught in the synagogue, His subject being the Eight Beatitudes. He spoke also of the false consolation of the false prophets who had rejected the menaces of the true whose prophecies had, nevertheless, been fulfilled. He repeated His threats against those who would not receive Him who was sent by God.

Leaving Cariathaim, Jesus went with the disciples toward the south. He was as solemnly escorted on His departure by the Levites and schoolchildren as He had been received on His entrance. The people of

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Cariathaim were engaged in the transportation of goods and the manufacture of vestments for priests out of the silk that they imported from afar. On the southern declivity of the opposite side of the valley, where lay a place called Naasson, there was a sugar cane plantation whose products formed a staple of trade. Jesus ascended that height, while the disciples scattered among some of the places more to the east of the valley. Jesus taught near Naasson those whom He met coming from Capharnaum, among them some idolaters. On such occasions, Jesus was frequently accompanied a part of His way by crowds. I saw Him curing several, among others two poor cripples who were lying on the roadside. He took them by the hand and commanded them to rise. They immediately wanted to follow Him, but He forbade them to do so. He traversed another valley, arrived at a height situated before the city of Abram in the tribe of Aser, and put up at an inn outside the city, where were found beautiful gardens and pleasure grounds. There were only two disciples with Jesus when He entered the inn, the others not having yet arrived. The country here on the eastern side of the high ridges that run from Libanus down to the valley of Zabulon was rich in meadow land and very charming. Herds of cattle and camels were grazing in the high grass. Westward toward the lake, orchards were more numerous.

Abram was situated about three hours south of Cariathaim. But Jesus, not having followed the direct route, was certainly five hours on His journey thither.

In the evening Thomas, John, and Nathanael joined Jesus in the inn. The others were still in the neighboring towns. The mountain upon which Abram was built formed in its length the boundary between Nephtali and Zabulon. The steward of the inn laid before Jesus a dispute, which he begged Him to decide. It had reference to the wells in the vicinity

used for watering the cattle. As the two tribes were so near each other in this place and their pasturage so extensive, altercations on the subject of the wells were frequent. The host thus addressed Jesus: "Lord, we will not let Thee go until Thou dost decide our quarrel." Jesus' decision was something like this: They should from each side set free an equal number of cattle, and from whichever side the greater number went of their own accord to the wells, that side should have the greater right to the said wells. Jesus drew from this circumstance matter for a profoundly significant instruction on the living water that He Himself would give them, and which would belong to those that most earnestly desired it.

The next day Jesus went into Abram, which was in two sections and on two different roads. It was like two separate villages interspersed with numerous gardens. The teachers of the school came out of the city to meet Jesus, washed His feet, and escorted Him to the synagogue. On the way thither, He cured many sick and crippled whom He found lying on the street, also some old people languishing from weakness; and some demoniacs who, though not actually furious, were running about muttering to themselves like silly, vicious creatures. They came involuntarily to where Jesus was, again and again repeating the words: "Jesus of Nazareth! Jesus! Prophet! Thou Son of God! Jesus of Nazareth!" Jesus delivered them by a blessing. In the synagogue He taught of the Beatitudes and from some passages of the Prophet Malachias.

There were in Abram Sadducees, Pharisees, and Levites, also two synagogues, for each section of the city had its own. The Sadducees had their own special synagogue, but Jesus did not teach in it. The Pharisees conducted themselves very politely toward Jesus. His inn was distant, about a good quarter of an hour from the southern end of the city, and was one of those established by Lazarus for His convenience. The steward was a married Essenian, a

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descendant of the family of that Zacharias who was murdered between the Temple and the altar. His wife was the granddaughter of one of Anne's sisters. They had grown children, and possessed herds and meadows near that field in which Joachim had tarried before Mary's Conception. Having little occupation at home, they had come hither to take charge of the inn; later on they were relieved by others. Like all the others, this inn was supplied with all kinds of necessaries, though not with superfluities. It had also its garden, its field, and its well.

There were no pagans in Abram, but down the mountain were some groups of houses inhabited by them.

The Apostles and disciples whom Jesus had left near Cariathaim came back again to the inn, as did also Andrew and Matthew. Thomas and James the Less went instead of them to Achzib in the tribe of Aser, between ten and twelve hours westward. Twenty men accompanied Andrew; some were strangers, and some had been cured and wanted to hear Jesus' instructions. The two Apostles related how things had gone with them, how all had prospered with them, namely, healing, exorcising, preaching, and baptizing. Many sick and many seeking advice and consolation came to Jesus' inn. Most of them were cripples with deformed limbs, old, emaciated people, demoniacs and infirm females, the latter of whom were in a chamber apart. The paralytics whom Jesus had healed the day before wanted to render assistance near the other sick. But He refused their help, saying that He was come to serve and not to be served.

Jesus taught and healed the whole morning, and had besides to settle a dispute concerning the wells. As the confines of Aser, Nephtali, and Zabulon here met, and the people carried on cattle raising, there arose frequent discussions on the subject of the wells. One man complained that another made use of the

well that his ancestors had dug. He submitted the case to Jesus, saying that he would abide by His decision, though he did not wish to sacrifice lightly the rights of his children. Jesus decided that he should bore for a well in another field, which He pointed out to him. There he would find better and more abundant water. Between twenty and thirty Jews were baptized, among them those that had come hither with Andrew and Matthew. As there was here no brook in which they could stand, the neophytes knelt in a circle, and were baptized out of a basin with the hand. After that Jesus went into the city.

They whom Jesus cured in the city were for the most part affected with maladies similar to those already described. Their sufferings must have had some connection with the elevated situation of the city and the occupations in which they were engaged. Jesus took much notice of the children, who were standing in rows on the street corners and public squares, waiting for Him. He questioned them, instructed them, and gave them His blessing. The mothers brought to Him their sick little ones, and He healed them. Numbers of people from the country around had here assembled.

The Pharisees behaved most courteously to Jesus in the synagogue. They resigned the first place to Him, and gave the disciples seats around their Master, before whom they laid the rolls of Scripture. Jesus taught first on one of the Eight Beatitudes, then on the great persecutions that were to come upon Himself and His followers, and lastly, of the heavy chastisement, the destruction that was to befall Jerusalem and the whole country. The Pharisees, according to their custom, interrupted Him at times to ask for an explanation upon this or that point.

The people of Abram were very industrious. They prepared and sold cotton, of which wide strips moderately fine were made; they also wove something like flax. The thick stalk, after being split into fine

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strips, was passed over a sharp bone, or wooden instrument in order to detach the fine, long fibers. They were yellowish and shining, and were spun into the tunics worn when walking. It was neither flax nor hemp such as we have. They were engaged also in the manufacture of covers for tents and light screens of wood and matting.

Jesus and the Apostles spent the whole of the following morning and a part of the afternoon among some of the houses in the southern quarter of the city, teaching, consoling, reconciling enemies and exhorting them to union, charity, and peace. When a family counted many members, Jesus taught them alone; but, as a general thing, the neighbors were called in. All disputes were adjusted, all differences arranged. These visits of Jesus were mostly made to those houses in which were old, bedridden people who could not be present at the instructions in the synagogue. Some very old men received Baptism in their beds. Two of them could sit upright only with support, and they were baptized out of a basin.

On the first day of His entrance into Abram, Jesus had instructed a couple for matrimony, and assisted at the nuptials. In another house there were three other couples in expectation of the same. When the parents, the nearest relatives, and some of the Pharisees were assembled for the ceremony, Jesus instructed them upon marriage. He spoke of the wife's submission in obedience to the Law, which followed the first sin as its consequence, though the husband should honor in his wife the Promise: "The seed of the woman shall crush the head of the serpent." But now that the time of fulfillment was drawing near, grace took the place of the Law. The wife should now obey through reverence and humility, and the husband command with love and moderation. In this instruction Jesus said that the question as to how sin had entered the world was an unnecessary one. It had come from disobedience, but

salvation was to spring from faith and obedience. He alluded also to divorce which, He said, could never take place, since husband and wife are one in the flesh. If, however, their living together was the occasion of great sins, then indeed they might separate, though without the liberty of marrying again. The Law had been made when the human race was in its infancy and in its early rude state; but now that they were no longer children and that the fullness of time had arrived, the remarrying of divorced spouses was a violation of the eternal law of nature. The privilege of separating was a concession granted when there was danger of offending God and only after a period of serious trial. Jesus delivered this instruction in the beautiful family mansion belonging to the parents of one of the bridal couples. All the young affianced were present, the brides separated from the grooms by a curtain, at one end of which Jesus stood. The parents also stood in order, the fathers on one side, the mothers on the other, while some of the disciples and Pharisees were grouped around Jesus.

This instruction on marriage gave rise to the first occasion for the Pharisees of this place to oppose Jesus. Nevertheless they did not begin their dispute at once, but waited till evening when Jesus was teaching in the synagogue upon the oppression of the Children of Israel in Egypt, and developing some passages from Isaiah. Here they attacked His doctrine on marriage. With regard to the wife's submission, they found Him too mild, and in respect to the divorce question, too severe. They had, they affirmed, previously consulted numerous writings on that subject, and in spite of His repeated explanations, they could not accept His teaching. Although the dispute was warmly maintained, yet were the limits of decorum never overstepped.

Next day Jesus assisted with two of the disciples at the marriage ceremony of the young couples. He

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even acted as witness. They were married facing the chest that contained the Law and under the open heavens, for they had opened the cupola of the synagogue. I saw that both parties allowed some drops of blood from the ring finger to fall into a glass of wine, which they then drank. They exchanged rings and went through other ceremonies. After the religious rites came the celebration of the nuptials beginning with dance and banquet and merry-making, to all of which Jesus and the disciples were invited. The festivities took place in the beautiful public hall, which was supported by a colonnade. The bridal couples were not all from the city, but from the neighboring localities. They celebrated their nuptials here together, according to an agreement they had made to that effect when the news of Jesus' coming was announced. Some of them, indeed, had been present with their parents at His instructions in Capharnaum. The people of this region were particularly good-natured and sociable. The weddings of the poorer were now celebrated with those of the rich, greatly to the advantage of the former.

I remarked that the guests brought certain presents, and that Jesus, in His own name and that of the disciples, made the young couples a gift in money. They, in their turn, sent back the money to His inn, and over and above as a present some baskets of nice wedding bread, all which Jesus caused to be distributed to the poor.

The feast began by a bridal dance in slow and measured step. The brides were veiled. The couples stood facing one another, and each bridegroom danced once with each bride. They never touched one another, but grasped the ends of the scarf that they held in their hands. The dance lasted one hour, because each groom danced once with all the brides separately, and then all danced together. Besides this, the step was very slow. Then followed the banquet, at which the men and women were, as usual, separated. The

musicians were children, little boys and girls, with crowns of wool on their heads and wreaths of the same on their arms. They played on flutes, little twisted horns, and other instruments. The banqueting tables were so placed that the guests could hear without seeing one another. Jesus went to that of the brides and related a parable, something in the style of that of the ten wise and the ten foolish virgins. He explained it in quite a homely way adapted to the occasion, though at the same time His words were full of spiritual signification. He told each how she should acquit herself of the duties of her new, domestic position and what provisions she should lay up for that. His instructions contained a spiritual sense, and were suited to the particular character and shortcomings of the one to whom they were addressed.

The banquet over, then came the game of riddles. The enigmas written on slips of paper were thrown on a board that was full of holes, through which they fell into bags. Everyone had to solve the particular enigma that had fallen into his or her bag, or else pay a forfeit. The unsolved riddles were again and again thrown on the board, and the one that was so fortunate as to solve them at last, could claim all that had been previously lost on their account. Jesus looked on during the game, making happy and instructive applications of all that took place.

At the close of the festivities, Jesus and the disciples returned to their inn outside the city, whither they were conducted with lighted torches.

After Jesus had again taught in the synagogue, He visited the school of the boys and youths, whom He questioned and instructed, and then took leave of several people. After the repast, at the time generally spent in promenading on the Sabbath, Jesus with two of His disciples visited a girls' school. It was, besides, a kind of embroidering establishment. The little girls were between the ages of six and

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fourteen. There were a great many of them, and today they were in their fine clothes. Two Doctors of the Law were present, and they too were in holiday attire, wearing broad girdles around their waists and long maniples on their sleeves. Every day they explained to the children some part of the Law. About ten widows superintended the affairs of the school. Besides instruction in reading the Law, in writing and reckoning, the girls worked at embroidery intended for sale. Through a series of halls were extended long strips of different materials, some an ell in width, some narrower, of the breadth of a broad girdle. The finished end was always rolled up. The pattern from which the young embroiderers worked lay before them painted on a piece of stuff. It was made up of flowers and leaves and little branches and serpentine lines, all forming large figures. The material upon which they worked was woven of very fine wool, something like the light mantles worn by the three Holy Kings, only it was rather stronger in texture and of different colors. The children worked with fine, colored wool, also with silk, yellow being one of the principal colors. They did not use needles, but little hooks. Some also worked on white strips that were narrower than the rest. Others were engaged on girdles, upon which they embroidered certain letters. The little girls stood at their work, one next the other. Their occupation was assigned them according to their age and talent. I saw some of the little ones preparing the threads, others smoothing the wool, and others spinning. All that the embroiderers needed, such as thread and instruments, was handed them by the younger ones. On this day they were not working. While the children were showing their work to Jesus as He passed through the halls with the superintendents, the whole business of the institution was shown me in a tableau. I saw also that some of the girls embroidered figures, large and small, upon separate pieces

of stuff which were private orders intended for sale, and these they showed to Jesus. The heathens exchanged all kinds of things for them.

Some of the girls lived in the house, of which two stories were given up to the business, and others came from the city. There was also a hall for instructions, and there Jesus taught and catechized the children, who held little rolls in their hands. The smallest stood in front, their mistresses behind them. The children advanced, one row at a time, to Jesus' chair. When He had blessed them and instructed them in familiar similitudes drawn from their work, He left the house, though not until they had presented Him with some strips of stuff and girdles, which they sent to His inn for Him. He afterward gave them to the different synagogues. Jesus then closed the exercises of the Sabbath in the synagogue. The whole country around had poured into the city, which was consequently crowded with people. Several of the disciples were still going around today among the houses outside the city. Jesus took leave of all present in the synagogue and made a brief recapitulation of what He had already taught them. All were very much touched and wanted Him to remain with them.

Before Jesus left Abram for Dothain, He dispatched two disciples with a message to Capharnaum, and two others to Cydessa. Andrew and Matthias alone remained with their Master, the others having scattered to different places.

Dothain was built on the same mountain ridge as Abram, and may have been distant from it southward something like five hours. There was here a private inn established for Jesus and His disciples, and there He met Lazarus, who had come thither with two disciples from Jerusalem. The holy women also had journeyed with Lazarus to this inn from Jerusalem.

# **FROM THE SECOND CONVERSION OF MAGDALEN TO THE DELIVERY OF THE KEYS TO PETER**

## **1. Jesus Teaching in Azanoth. Second Conversion of Magdalen**

About an hour to the south of the inn at Dothain lay the little town of Azanoth. It was built on an eminence upon which was a teacher's chair and, in earlier times, it had often been the scene of the Prophets' preaching. Through the activity of the disciples, the report had been spread throughout the whole region that Jesus was about to deliver a great instruction in that place, and in consequence of this report, multitudes were gathered there from all Galilee. Martha, attended by her maid, had journeyed to Magdalen in the hope of inducing her to be present at the instruction, but she was received very haughtily by her sister, with whom things had come to the worst. She was, on Martha's arrival, engaged at her toilet, and sent word that she could not speak to her then. Martha awaited her sister's appearance with unspeakable patience, occupying herself meanwhile in prayer. At last the unhappy Magdalen presented herself, her manner haughty, excited, and defiant. She was ashamed of Martha's simple attire. She feared that some of her guests might see her, consequently she requested her to go away as soon as possible. But Martha begging to be allowed to rest in some corner of the house, she and her maid were conducted to a room in one of the side buildings where, either through design or forgetfulness,

they were allowed to remain without food or drink. It was then afternoon. Meanwhile Magdalen adorned herself for the banquet, at which she was seated on a richly decorated chair, while Martha and her maid were in prayer. After the revelry, Magdalen went at last to Martha, taking with her something on a little blue-edged plate and something to drink. She addressed Martha angrily and disdainfully, her whole demeanor expressive of pride, insolence, uneasiness, and interior agitation. Martha, full of humility and affection, invited Magdalen to go with her once more to the great instruction Jesus was going to deliver in the neighborhood. All Magdalen's female friends, Martha urged, those whom she had lately met, would be there and very glad to see her. She herself (Magdalen) had already testified to the esteem in which she held Jesus, and she should now gratify Lazarus and herself (Martha) by going once more to hear Him preach. She would not soon again have the opportunity of hearing the wonderful Prophet and at the same time of seeing all her friends in her own neighborhood. She had shown by her anointing of Jesus at the banquet at Gabara that she knew how to honor greatness and majesty. She should now again salute Him whom she had once so nobly and fearlessly honored in public, etc., etc. It would be impossible to say how lovingly Martha spoke to her erring sister, or how patiently she endured her shamefully contemptuous manner. At last Magdalen replied: "I shall go, but not with you! You can go on ahead, for I will not be seen with one so miserably clothed. I shall dress according to my position, and I shall go with my own friends." At these words, the two sisters separated, for it was very late.

Next morning Magdalen sent for Martha to come to her room while she was making her toilet. Martha went, patient as usual and secretly praying that Magdalen might go with her and be converted. Magdalen,

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clothed in a fine woolen garment, was sitting on a low stool, while two of her maids were busily engaged washing her feet and arms and perfuming them with fragrant water. Her hair was divided into three parts above the ears and at the back of the head, after which it was combed, brushed, oiled, and braided. Over her fine woolen under-garment was put a green robe embroidered with large yellow flowers, and over that again a mantle with folds. Her headdress was a kind of crimped cap that rose high on the forehead. Both her hair and her cap were interwoven with numberless pearls, and in her ears were long pendants. Her sleeves were wide above the elbow, but narrow below and fastened with broad, glittering bracelets. Her robe was plaited. Her under-bodice was open on the breast and laced with shining cords. During the toilet, Magdalen held in her hand a round, polished mirror. She wore an ornament on her breast. It was covered with gold, and encrusted with cut stones and pearls. Over the narrow-sleeved under dress she wore an upper one with a long flowing train and short, wide sleeves. It was made of changeable violet silk, and embroidered with large flowers, some in gold, others in different colors. The braids of her hair were ornamented with roses made of raw silk, and strings of pearls, interwoven with some kind of stiff transparent stuff that stood out in points. Very little of the hair could be seen through its load of ornamentation. It was rolled high around the face. Over this headdress, Magdalen wore a rich hood of fine, transparent material. It fell on the high headdress in front, shaded the cheeks, and hung low on the shoulders behind.

Martha took leave of her sister, and went to the inn near Damna, in order to tell Mary and the holy women the success she had had in her efforts to persuade Magdalen to be present at the instruction about to be given in Azanoth. With the Blessed Virgin

about a dozen women had come to Damna, among them Anna Cleophas, Susanna Alpheus, Susanna of Jerusalem, Veronica, Johanna Chusa, Mary Marcus, Dina, Maroni, and the Suphanite.

Jesus, accompanied by six Apostles and a number of the disciples, started from the inn at Dothain for Azanoth. On the way, He met the holy women coming from Damna. Lazarus was among Jesus' companions on this occasion.

After Martha's departure, Magdalen was very much tormented by the devil, who wanted to prevent her going to Jesus' instruction. She would have followed his suggestions, were it not for some of her guests who had agreed to go with her to Azanoth, to witness what they called a great show. Magdalen and her frivolous, sinful companions rode on asses to the inn of the holy women near the Baths of Bethulia. Magdalen's splendid seat, along with cushions and rugs for the others, followed packed on asses.

Next morning Magdalen, again arrayed in her most wanton attire and surrounded by her companions, made her appearance at the place of instruction, which was about an hour from the inn at which she was stopping. With noise and bustle, loud talk and bold staring about, they took their places under an open tent far in front of the holy women. There were some men of their own stamp in their party. They sat upon cushions and rugs and upholstered chairs, all in full view, Magdalen in front. Their coming gave rise to general whispering and murmurs of disapprobation, for they were even more detested and despised in these quarters than in Gabara. The Pharisees especially, who knew of her first remarkable conversion at Gabara and of her subsequent relapse into her former disorders, were scandalized and expressed their indignation at her daring to appear in such an assembly.

Jesus, after healing many sick, began His long and

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severe discourse. The details of His sermon, I cannot now recall, but I know that He cried woe upon Capharnaum, Bethsaida, and Corozain. He said also that the Queen of Saba had come from the South to hear the wisdom of Solomon, but here was One greater than Solomon. And lo, the wonder! Children that had never yet spoken, babes in their mothers' arms, cried out from time to time during the instruction: "Jesus of Nazareth! Holiest of Prophets! Son of David! Son of God!" Which words caused many of the hearers, and among them Magdalen, to tremble with fear. Making allusion to Magdalen, Jesus said that when the devil has been driven out and the house has been swept, he returns with six other demons, and rages worse than before. These words terrified Magdalen. After Jesus had in this way touched the hearts of many, He turned successively to all sides and commanded the demon to go out of all that sighed for deliverance from his thralldom, but that those who wished to remain bound to the devil should depart and take him along with them. At this command, the possessed cried out from all parts of the circle: "Jesus, Thou Son of God!"—and here and there people sank to the ground unconscious.

Magdalen also, from her splendid seat upon which she had attracted all eyes, fell in violent convulsions. Her companions in sin applied perfumes as restoratives, and wanted to carry her away. Desiring to remain under the empire of the evil one, they were themselves glad to profit by the opportunity to retire from the scene. But just then some persons near her cried out: "Stop, Master! Stop! This woman is dying." Jesus interrupted His discourse to reply: "Place her on her chair! The death she is now dying is a good death, and one that will vivify her!" After some time another word of Jesus pierced her to the heart, and she again fell into convulsions, during which dark forms escaped from her. A crowd gathered round her in alarm, while her own immediate

party tried once again to bring her to herself. She was soon able to resume her seat on her beautiful chair, and then she tried to look as if she had suffered only an ordinary fainting spell. She had now become the object of general attention, especially as many other possessed back in the crowd had, like her, fallen in convulsions, and afterward rose up freed from the evil one. But when for the third time Magdalen fell down in violent convulsions, the excitement increased, and Martha hurried forward to her. When she recovered consciousness, she acted like one bereft of her senses. She wept passionately, and wanted to go to where the holy women were sitting. The frivolous companions with whom she had come hither held her back forcibly, declaring that she should not play the fool, and they at last succeeded in getting her down the mountain. Lazarus, Martha, and others who had followed her, now went forward and led her to the inn of the holy women. The crowd of worldlings who had accompanied Magdalen had already made their way off.

Before going down to His inn, Jesus healed many blind and sick. Later on, He taught again in the school, and Magdalen was present. She was not yet quite cured, but profoundly impressed, and no longer so wantonly arrayed. She had laid aside her superfluous finery, some of which was made of a fine scalloped material like pointed lace, and so perishable that it could be worn only once. She was now veiled. Jesus in His instruction appeared again to speak for her special benefit and, when He fixed upon her His penetrating glance, she fell once more into unconsciousness and another evil spirit went out of her. Her maids bore her from the synagogue to where she was received by Martha and Mary, who took her back to the inn. She was now like one distracted. She cried and wept. She ran through the public streets saying to all she met that she was a wicked creature, a sinner, the refuse of humanity. The holy women

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had the greatest trouble to quiet her. She tore her garments, disarranged her hair, and hid her face in the folds of her veil. When Jesus returned to His inn with the disciples and some of the Pharisees, and while they were taking some refreshments standing, Magdalen escaped from the holy women, ran with streaming hair and uttering loud lamentations, made her way through the crowd, cast herself at Jesus' feet, weeping and moaning, and asked if she might still hope for salvation. The Pharisees and disciples, scandalized at the sight, said to Jesus that He should no longer suffer this reprobate woman to create disturbance everywhere, that He should send her away once for all. But Jesus replied: "Permit her to weep and lament! Ye know not what is passing in her"—and He turned to her with words of consolation. He told her to repent from her heart, to believe and to hope, for that she should soon find peace. Then He bade her depart with confidence. Martha, who had followed with her maids, took her again to her inn. Magdalen did nothing but wring her hands and lament. She was not yet quite freed from the power of the evil one, who tortured and tormented her with the most frightful remorse and despair. There was no rest for her—she thought herself forever lost.

Upon her request, Lazarus went to Magdalum in order to take charge of her property, and to dissolve the ties she had there formed. She owned near Azanoth and in the surrounding country fields and vineyards which Lazarus, on account of her extravagance, had previously sequestered.

To escape the great crowd that had gathered here, Jesus went that night with His disciples into the neighborhood of Damna, where there was an inn, as well as a lovely eminence upon which stood a chair for teaching. Next morning when the holy women came thither accompanied by Magdalen, they found Jesus already encompassed by people seeking His aid. When His departure became known, the crowds

awaiting Him at Azanoth, as well as new visitors, came streaming to Damna, and fresh bands continued to arrive during the whole instruction.

Magdalen, crushed and miserable, now sat among the holy women. Jesus inveighed severely against the sin of impurity, and said that it was that vice that had called down fire upon Sodom and Gomorrha. But He spoke of the mercy of God also and of the present time of pardon, almost conjuring His hearers to accept the grace offered them. Thrice during this discourse did Jesus rest His glance upon Magdalen, and each time I saw her sinking down and dark vapors issuing from her. The third time, the holy women carried her away. She was pale, weak, annihilated as it were, and scarcely recognizable. Her tears flowed incessantly. She was completely transformed, and passionately sighed to confess her sins to Jesus and receive pardon. The instruction over, Jesus went to a retired place, whither Mary herself and Martha led Magdalen to Him. She fell on her face weeping at His feet, her hair flowing loosely around her. Jesus comforted her. When Mary and Martha had withdrawn, she cried for pardon, confessed her numerous transgressions, and asked over and over: "Lord, is there still salvation for me?" Jesus forgave her sins, and she implored Him to save her from another relapse. He promised so to do, gave her His blessing, and spoke to her of the virtue of purity, also of His Mother, who was pure without stain. He praised Mary highly in terms I had never before heard from His lips, and commanded Magdalen to unite herself closely to her and to seek from her advice and consolation. When Jesus and Magdalen rejoined the holy women, Jesus said to them: "She has been a great sinner, but for all future time, she will be the model of penitents."

Magdalen, through her passionate emotion, her grief and her tears, was no longer like a human being, but like a shadow tottering from weakness.

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She was, however, calm, though still weeping silent tears that exhausted her. The holy women comforted her with many marks of affection, while she in turn craved pardon of each. As they had to set out for Naim and Magdalen was too weak to accompany them, Martha, Anna Cleophas, and Mary the Suphanite went with her to Damna, in order to rest that night and follow the others next morning. The holy women went through Cana to Naim.

Jesus and the disciples went across through the valley of the Baths of Bethulia, four or five hours farther on, to Gathepher, a large city that lay on a height between Cana and Sephoris. They passed the night outside the city at an inn that was near a cave called "John's Cave."

## **2. Jesus in Gathepher, Kisloth, and Nazareth**

Next morning Jesus approached Gathepher. The schoolmasters and Pharisees came out to meet Him and bid Him welcome, though making all kinds of remonstrances, and imploring Him not to disturb the peace of their city. They especially insisted upon His discountenancing the crowding around Him and clamoring of women and children. He might, they said, teach quietly in their synagogue, but public disturbance they did not want to see. Jesus replied in grave and severe words that it was precisely for those that cried after Him, longed for Him, that He had come, and He reproached them for their dissimulation. The Pharisees had, in fact, on hearing that Jesus was coming, issued an order that the women should not appear on the streets with their children nor should they go to meet the Nazarene with clamorous greeting. The cry of "Son of God," "Christ," was, they said, positively preposterous and scandalous, since everyone in this part of the country knew full well whence Jesus came, who were His

*Jesus in Gathepher*

parents, and who His brethren. The sick might assemble in front of the synagogue and allow themselves to be cured, but noise and

excitement would not be tolerated. Such were the directions given by the Pharisees, who had likewise arranged the sick around the synagogue as they thought proper, just as if it were theirs by right to order Jesus' actions. When, however, they reached the city with Jesus, to their intense chagrin they beheld the streets filled with mothers surrounded by their little ones, and some with infants in their arms. The children were stretching out their hands to Jesus and crying: "Jesus of Nazareth! Son of David! Son of God! Holiest of Prophets!" The Pharisees tried to drive the women and children back, but all in vain. They came pouring out of the neighboring streets and houses, while the Pharisees, eaten with vexation, withdrew from Jesus' escort. The disciples too, who were surrounding Jesus, were somewhat timorous and frightened. They would have desired a less demonstrative entrance into the city, one attended by less danger, and so they remonstrated with Jesus while attempting to drive the children back. But Jesus reproached them with their faint-heartedness. He restrained them, allowed the children to press around Him, and showed Himself all love and affection for them. And thus they proceeded to the court before the synagogue amid the uninterrupted shouts of the little ones: "Jesus of Nazareth! Holiest of Prophets!" Even the sucklings that never yet had spoken, cried out after Him. They were witnesses to Jesus. They bore convincing testimony before all the people. In front of the synagogue the children halted, the boys on one side, the girls on the other, the mothers with their infants in the rear. Jesus blessed the children and addressed some words of instruction to the mothers and their domestics who likewise had made their way thither. He said to the mothers that they should regard these last as their children. He spoke to the

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disciples also of the high value God sets on the child. The Pharisees were annoyed at these delays, and the sick were impatient for their cure. At last Jesus went to the latter, cured many of them, and then entered the synagogue, where He taught about the Patriarch Joseph. During His discourse He took occasion to return to the dignity of children. Jesus did so because the Pharisees were complaining of what they called *the disturbance*.

When Jesus was leaving the synagogue, three women presented themselves before Him, requesting a private interview. When He withdrew with them from the crowd, they cast themselves on their knees before Him, and made their laments over their husbands, whom they begged Jesus to help. Their husbands, they said, were tormented by evil spirits, by whom they themselves were sometimes attacked. They had heard, they said, that He had helped Magdalen, and they hoped that He would likewise have pity on them. Jesus promised to visit their homes. He went first, however, with His disciples to the house of a certain Simeon, a simple-hearted man belonging to the married Essentians. He was of middle age and the son of a Pharisee of Dabereth on Thabor. Jesus and the disciples partook, in this house, of refreshments standing. Simeon was desirous of bestowing all his goods upon the Community, and he spoke with Jesus to that effect.

On leaving Simeon's Jesus went as He had promised to the homes of the women, and had an interview with them and their husbands. Affairs were not just as the wives had stated, for they had thrown upon their husbands the blame of which they were themselves deserving. Jesus exhorted both parties to live in harmony, to pray, to fast, and to give alms. After the Sabbath these infirm women followed Jesus to a mountain a little to the north of Thabor where He was going to deliver a discourse. He did not remain long there, He went southward toward

Kisloth, which city the holy women passed on their road to Naim, Magdalen also, when journeying with her party. On the way Jesus again instructed the Apostles upon what was in store for them. He told them how they should behave when they arrived in Judea, where they would not be so well received. He gave them new directions as to their conduct, also for the imposition of hands and the driving out of the demon, and as an additional source of strength and increase of grace, He again conferred upon them His benediction.

Three youths from Egypt came to Jesus in this place. He received them as disciples, though picturing to them at the same time the hardships that awaited them. One was named Cyrius. They had been playmates of Jesus in Egypt, and they were now about thirty years old. Their parents had ever revered the dwelling and the fountain used by the Holy Family as sacred memorials. The young men had visited Bethlehem and Bethania, and had gone to Dothain, to see Mary, to whom they delivered their parents' greeting.

Some Pharisees of Nazareth came to Jesus at Kisloth to invite Him to His native city. Those Pharisees who, on a former occasion, wanted to hurl Him from the rock, were no longer in Nazareth. The envoys told Jesus that He ought to go to His native city and there exhibit some of His signs and wonders. The people, they said, were eager to hear His doctrine; then too He could cure His fellow countrymen that were sick. But they laid down as a condition that He would not heal on the Sabbath day. Jesus replied that He would go and keep the Sabbath with them. He warned them, however, that they would be scandalized on His account, and as to the cures, He would condescend to their desires even if it proved to their own detriment. Upon receiving this answer, the Pharisees returned to Nazareth, whither Jesus soon followed with His disciples, whom He instructed

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on the way. It was noon when they arrived. Many from curiosity, others really well intentioned people, came forth from the city to meet Him. They washed the feet of the newcomers and offered them some refreshments. Jesus had two disciples from Nazareth, Parmenas and Jonadab. With the widowed mother of the latter, Jesus and His companions took up their quarters. These disciples had been friends of Jesus in early youth, and had accompanied Him on His first journey to Hebron after Joseph's death. He now employed them frequently in discharging commissions and errands of all kinds.

Jesus went to some sick who had implored His assistance. He knew that they believed in Him and had need of His aid. But He passed by many who wanted only to test His power or who, under the pretence of a cure, were desirous only of getting a sight of Him. An Essenean youth, paralyzed on one side from his birth, was brought to Him. He implored Jesus to cure him, and He did so on the street, as also two blind men. Then He entered certain houses wherein He cured many aged sick people, men and women. Some of them were afflicted with dropsy in its worst form; one woman in particular was frightfully swollen. Jesus cured, altogether, fifteen people.<sup>1</sup> After that He went to the synagogue where also some sick were gathered; but He passed without curing them, and celebrated the Sabbath without interruption. The reading for this Sabbath was about God's speaking to Moses in Egypt, also some chapters from Ezechiel.

Next morning Jesus again taught in the synagogue, but healed no one. At noon I saw Him walking with the disciples and some good people on the road between Nazareth and Sephoris. They entered

1. Before giving this number, Sister Emmerich reflected a moment. Then counting on her fingers, she said: "So many lame, so many blind, so many dropsical; in all, fifteen." (From Father Schrnöger's first edition of *Leben Jesus*, Vol. II).

one of the neighboring villages, as was usual on the Sabbath. The road from Nazareth to Sephoris extended toward the north and was tolerably level, but when within about a quarter of an hour from the latter place, it began to rise. I saw Jesus on this road instructing separate groups of people. The members of some households in which reigned strife and disunion cast themselves at His feet. He made peace between man and wife and reconciled neighbors, but performed no cures. The two young men who had so often desired to be received among the disciples met Jesus on this road. He asked them again whether they were willing to forsake home and parents, distribute their goods to the poor, obey blindly, and suffer persecution for His sake. Their only answer was a shrug of the shoulders as they turned away.

When returned to Nazareth, Jesus visited His parents' house. It was in perfect order, but unoccupied. He visited likewise Mary's elder sister, the mother of Mary Cleophas, who took care of the house, though she did not live in it. Jesus then went with the disciples to the synagogue, preached in sharp and severe terms, called God His Heavenly Father, pronounced judgment upon Jerusalem and upon all that would not follow Him, openly addressed His disciples, alluded to the persecution that awaited them, and exhorted them to fidelity and perseverance. When the Pharisees found that He did not intend to remain and that He would perform no more cures in Nazareth, they began to give utterance to their vexation, and to ask, first this one, then that one: "Who is He, then? Who does He pretend to be? Where did He get His learning? Is He not of Nazareth? His father was the carpenter. His relatives, His brothers and sisters-all belong here?" By these last words, they meant Anne's elder daughter, Mary Heli and her sons James, Heliachim, and Sadoch, all disciples of John, Mary Cleophas and her sons and daughters. Jesus made them no answer, but went on quietly

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instructing His disciples. Then another Pharisee, a stranger from the region of Sephoris, more insolent than the rest, cried out: "Who, then, art Thou? Hast Thou forgotten that only some years before Thy father's death, Thou didst help him to put up partitions in my house?" Still Jesus deigned no answer. Then the Pharisees all began to shout: "Answer! Is it good manners not to answer an honorable man?" At these words, Jesus addressed His bold questioner in terms like the following: "I did indeed work on wood belonging to thee. At the same time I cast a glance upon thee, and I grieved at not being able to free thee from the hard rind of thine own heart. Thou hast now proved thyself to be what I then suspected. Thou shalt have no part in My Kingdom, although I have helped thee to build up thy dwelling place upon earth." Jesus said likewise that nowhere was a Prophet without honor, excepting in his own city, in his own house, among his own relatives.

But what especially irritated the Pharisees were Jesus' words to His disciples; for instance, "I send ye as lambs among wolves"; "Sodom and Gomorrah will be less severely condemned on the last day than they that refuse to receive you"; "I am not come to bring peace, but the sword."

The close of the Sabbath found many waiting to be healed, but, to the great vexation of the Pharisees, Jesus cured none. Some of the people, imitating the insolence of the Pharisees in the synagogue, cried out to Jesus: "Don't you remember this? Don't you remember that?" And they recalled circumstances in which they had formerly seen Him. The Pharisees remarked to Him that this time He had come with fewer followers than on the preceding occasion, and they inquired whether He was not again going to take up His quarters among the Essenians. As a general thing, the Essenians did not much frequent Jesus' public instructions, and He rarely spoke of them. The enlightened among them at a later period joined the

Community. They never opposed His doctrine, but looked upon Jesus as the Son of God.

Jesus did, in effect, again visit those Essenians with whom He had been the last time He was in Nazareth. He and the disciples took with them a light repast, after which He taught during a part of the night. Toward ten o'clock, Peter, Matthew and James the Greater returned from the Apostles in Upper Galilee. They had left the rest in the region around Seleucia to the east of Lake Merom. Andrew, Thomas and Saturnin, who had lately arrived, and another Apostle, immediately started to replace those just come.

Jesus left Nazareth that night with His followers. He journeyed about two hours toward Thabor to the little place where recently, on His return to Capharnaum after raising the youth of Naim, He had cured the leprous property holder. An instruction had been announced for the following day, which was to be delivered on a height southwest of Thabor, about half an hour from the mountain itself. Jesus stopped again with the schoolmaster of the place. The latter, counting upon Jesus' coming, had received many sick into his house. Jesus restored speech to one dumb. The boy that had so cleverly delivered to Jesus the message sent by his leprous master was among the schoolmaster's pupils. Jesus spoke to him. His name was Samuel, and he afterward became a disciple.

### **3. Jesus' Instruction on the Height Near Thabor, in Sunem**

The lord of the place, he whom Jesus had healed of leprosy, came to Him and renewed his acts of gratitude. He pleaded for several other lepers for whom he had caused a tent to be erected on the road by which Jesus was to pass, and he likewise made overtures for applying a part of his fortune to defraying

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the expenses of Jesus' apostolic journeys.

It was still dawn when Jesus left the house and went out on the road where were awaiting Him about five men and women. From a retired spot, a little off from the road, they cried to Him for assistance. Jesus stepped to them, and they cast themselves at His feet. One of the women addressed Him: "Lord, we are from Tiberias, and until now we have hesitated to implore Thy help. The Pharisees told us that Thou art hard and pitiless toward sinners. But we have heard of Thy merciful compassion to Magdalen whom Thou didst free from her miseries, and whose sins Thou didst also forgive. All this gave us courage, and we have followed Thee thither. Lord, have mercy on us! Thou canst heal us and purify us. Thou canst likewise forgive us our sins." The men and women were standing apart from one another. They were afflicted with leprosy and other maladies. One woman was possessed by a wicked spirit who threw her into convulsions.

Jesus took them aside, one by one, to hear the particulars of their confession, inasmuch as the detailed account would serve to increase their sorrow and repentance. He did not exact this from all, unless it was necessary. He cured those of whom we are now speaking, and forgave them their sins. They melted into tears of gratitude, and begged Him to say what they should henceforth do. In reply, Jesus commanded them not to return to Tiberias, but to go to another place. I understood at that moment that Jesus Himself would not go to Tiberias, and indeed I never saw Him there. These people now went to the mountain to hear His instructions.

Jesus, however, turned off to the tent of the lepers, about four or five in number. He cured them, addressed to them words of admonition, commanded them to go to Nazareth and show themselves to the priests.

Jesus never lingered long over such cures, though

there was never anything like precipitation in His manner. All was done with dignity and moderation, and especially without a superfluity of words. All was striking and appropriate whether He consoled or exhorted, whether He was gentle or severe. His manner was overflowing with patience and love. He went straight on with His work, but without the least hurry. Many of those that needed His help, Jesus went to meet; yes, even turning out of His way, He hastened to them, like a loving friend of men who sought to save them. From others, again, He turned away, permitting them to follow Him, to sigh after Him, a long time.

The spot upon which Jesus now taught was a beautiful plateau where, from the stone chair, the Prophets of bygone days had taught. From it one could see across the valley of Esdrelon and into the country around Mageddo. Crowds were gathered from the surrounding cities, and there were very many sick from Nazareth also, whom Jesus had not cured there, but who now were restored to health. There were some possessed, who testified to Him as usual and whom He delivered. He again taught upon the first four of the Eight Beatitudes, and related some parables referring to penance and the coming of the Kingdom. Then in most touching terms, He begged His hearers to profit by the grace offered them while still they had time. The Apostles listened attentively, because each in his own peculiar way was to repeat this instruction on his next mission.

Toward noon I saw Jesus gathering the Apostles and disciples around Him in a sequestered spot at the foot of the mountain. He sent them all out, two and two, with the exception of Peter, John, and some of the disciples who were to remain with Him. They were to go in three different directions: one set into the valley of the Jordan, another into that near Dothan, and a third to the west, into the country around Jerusalem. It was on this occasion that I

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heard Jesus telling the Apostles that they should go without purse, without scrip, girded with one garment only, and a staff in their hand. They were not to go to the heathens nor to the Samaritans, but to the lost sheep of Israel. He indicated to them how they might be received, told them where to shake the dust from their feet, and commanded them to preach penance.<sup>1</sup> Jesus thus particularized because He was sending the Apostles into a hostile part of the country, and because persecution threatened Himself after the death of John, which was now drawing nigh. Many of the private inns had been established in this part of the Holy Land, therefore it was that the Apostles had no need of money. But they that were sent to Upper Galilee and beyond the Jordan, had received some, though very little, money. And now began a new era in their apostolic career, and new regions were visited by them.

Jesus blessed them before their departure, and gave them some further instructions upon curing the sick and driving out demons. He blessed the oil also that was to be used for the sick. He notified some where they should again meet Him.

After healing many more sick, Jesus bade farewell to the multitude, and accompanied by Peter, John and the disciples, journeyed southward about three hours to Sunem. Many of the people followed Him, among others a man who, the last time that Jesus went from Samaria to Galilee, had entreated Him to visit his sick children who were at an inn not far from Endor. This man again proffered his request to Jesus, and now it was granted.

The two demoniacal women of Gathepher had followed Jesus to the instruction given on the mount, and had been delivered by the imposition of His hands. When He reached the brook Cison, before crossing He healed a poor leper whose condition was

1. Matt. 10:9 et seq.; Mark. 6:10, 11; Luke 9:1-5.

truly forlorn and despised. He had for twenty years been reduced to this pitiable state, and someone had built him a tent hut here on the roadside. Jesus hastened to him, healed him, and told him to join the others that were going to Jerusalem to show themselves to the priests.

It was dusk when Jesus arrived in Sunem. With Peter and John, He put up at the house of the man that had invited Him to visit his sick children, all of whom were in a most miserable state. One son, sixteen years old and very tall for his age, was deaf and dumb. He lay flat on the ground in convulsions with contortions of the body so frightful that his head and heels met. He was perfectly lame and unable to walk. Another son was a poor idiot afraid of everything, and his two daughters also were timorous and simple. Jesus cured the deaf mute that evening. Peter and John had gone into the city. Jesus with the parents went alone into the sick boy's chamber, knelt by his bed, prayed, and supporting Himself on His hands, inclined over the boy's face. He did this either to breathe into or to say something into his mouth. Then He took the boy by the hand and raised him up. The boy stood upright on his feet, and Jesus led him a few steps backward and forward. Then He took him alone into another room, made a salve out of His saliva and a little earth, took some upon His fingers and anointed his ears, and ran the first two fingers of His right hand under his tongue. Then began the boy in an unwonted, lively voice to cry: "I hear! I can speak!" The parents and servants rushed in at the sound and embraced him, weeping and shouting for joy. They cast themselves with their child on the ground before Jesus, sobbing and rocking to and fro for joy. During the evening Jesus had a private interview with the father, upon whom a great crime committed by *his own* father was still resting. The man asked Jesus whether the chastisement was to fall even to

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the fourth generation. Jesus answered that if he did penance and atoned for the crime, he might blot out its consequences.

In the morning Jesus cured the other son and the two daughters of their idiocy. He performed the cure by the imposition of hands. When restored to sense, the children appeared to be perfectly amazed, and as if awaking from a dream. They had always thought that people wanted to kill them, and had in particular a great dread of fire. When on the day before Jesus healed the elder boy, He told (very unusual for Him) the father to go out and relate to all what had taken place. The consequence was a great concourse of people, among them numbers of sick, and that morning I saw Jesus instructing the people on the street, and curing and blessing many of the children.

After that I saw Him with Peter and John journeying rapidly the whole day and night through the plain of Esdrelon in the direction of Ginnim. They seldom paused to rest. I heard Jesus saying on the way that John's end was approaching, and after that, His enemies would begin their pursuit of Himself. But it was not lawful to expose one's self to one's enemies. I think I understood that they were going to Hebron, to console John's relatives and prevent any imprudent manifestation.

The holy women, Mary, Veronica, Susanna, Magdalen, and Mary the Suphanite, were now in Dothan near Samaria. They were stopping with Issachar, the sick husband, whom Jesus had lately healed. The holy women never went to the public inns. Martha, Dina, Johanna Chusa, Susanna Alpheus, Anna Cleophas, Mary Johanna Marcus, and Maroni went, two by two, to look after the inns and supply what was wanting. There were about twelve of these women.

Early the next morning, I saw Jesus and the two Apostles to the south of Samaria, where He met the two Egyptian disciples and the son of Johanna Chusa coming to Him from the East. These Egyptian disciples

had already been over a year in Hebron, where they were studying. They had also been a long time in Bethlehem with Lazarus and other disciples that were on intimate terms with Jesus. They were in consequence very well instructed.

Jesus and His companions some time afterward arrived at the shepherd houses where the holy women had met Him after His conversation with the Samaritan at Jacob's well, and where He had cured the landlord's sick son. They here partook of some refreshment and rested a little.

Some time after I had a vision of Jesus' instructing, near a well, the laborers gathered together from the neighboring fields. He was relating to them the parable of the treasure hidden in a field, also that of the lost drachma found again. Some of His hearers laughed at the latter, saying that they had often lost more than one drachma, but they had never taken the trouble to sweep the whole house on that account. But when Jesus reproached them for their levity, and explained to them what the drachma signified and the virtue implied by that general sweeping, they became confused and laughed no more.

These laborers were occupied in threshing the grain which was lying in heaps in the fields. This they did with wooden mallets which rose and fell by means of a cylinder. Several men were employed in pushing the grain under the mallets and in sweeping it away again. The operation was carried on in a pure rocky basin hewn out of solid stone, streaked with colored veining. A large tree shaded the spot.

Jesus continued to teach here and there in the fields, and accompanied some of the laborers to their home in Thanath-Silo, which was not far off. The inhabitants received Him very cordially outside the city, presented refreshments, and washed His feet. They wanted to give Him also a change of raiment, but He declined. He related in their synagogue the parable of the king who made a great feast.

#### **4. The Beheading of St. John the Baptist**

For the last two weeks Herod's guests had been pouring into Machaerus, most of them from Tiberias. It was one succession of holidays and banqueting. Near the castle was an open circular building with many seats. In it gladiators struggled with wild animals for the amusement of Herod's guests, and dancers male and female performed all kinds of voluptuous dances. I saw Salome, the daughter of Herodias, practicing them before metallic mirrors in presence of her mother.

Zorobabel and Cornelius of Capharnaum were not among the guests. They had excused themselves.

For some time past, John had been allowed to go around at large within the castle precincts, and his disciples also could go and come as they pleased. Once or twice he gave a public discourse at which Herod himself was present. His release had been promised him if he would approve Herod's marriage, or, at least, never again inveigh against it. But John had always most forcibly denounced it. Herod, nevertheless, was thinking of setting him free on his own birthday, but his wife was secretly nourishing very different thoughts .. Herod would have wished John to circulate freely during the festival, that the guests might see and admire the leniency of the prisoner's treatment. But scarcely had the games and banqueting begun, scarcely had vice commenced to run riot in Machaerus, when John shut himself up in his prison cell and bade his disciples retire from the city. They obeyed and withdrew to the region of Hebron, where already many were assembled.

The daughter of Herodias had been trained entirely by her mother, whose constant companion she had been from her earliest years. She was in the bloom of girlhood, her deportment bold, her attire shameless. For a long time Herod had looked upon her

with lustful eyes. This the mother regarded with complacency, and laid her plans accordingly. Herodias herself had a very striking, very bold appearance, and she employed all her skill, made use of every means, to set off her charms. She was no longer young, and there was something sharp, cunning, and diabolical in her countenance that bad men love to see. In me, however, she excited disgust and aversion as would the beauty of a serpent. I can find no better comparison than this, that she reminded me of the old pagan goddesses. She occupied a wing of the castle near the grand courtyard, somewhat higher than the hall opposite in which the birthday feast was to be celebrated. From the gallery around her apartments, one could look down into that open, pillared hall. Before the latter and in Herod's courtyard, a magnificent triumphal arch had been raised. Steps led up to it, and it opened into the hall itself, which was so long that from the entrance the other end could not be descried. Mirrors and gold sparkled on all sides, flowers and green bushes everywhere met the eye. The splendor almost blinded one, for far, far back halls, and columns, and passages were blazing with flambeaux and lamps, with transparent glittering sentences, pictures, and vases.

Herodias and her female companions, arrayed in magnificence, stood in the high gallery of her apartments, gazing upon Herod's triumphal entrance into the banqueting hall. He came attended by his guests, all arrayed in pomp and splendor. The courtyard through which he passed to the triumphal arch was carpeted and lined with choirs of singers, who saluted him with songs of joy. Around the arch were ranged boys and girls waving garlands of flowers and playing upon all kinds of musical instruments. When Herod mounted the steps to the arch of triumph, he was met by a band of dancing boys and girls, Salome in their midst. She presented him with a crown which rested on a cushion covered with sparkling ornamentation

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and carried by some of the children of her suite under a transparent veil. These children were clothed in thin, tightly fitting garments, and on their shoulders were imitations of wings. Salome wore a long, transparent robe, caught up here and there on the lower limbs with glittering clasps. Her arms were ornamented with gold bands, strings of pearls, and circlets of tiny feathers; her neck and breast were covered with pearls and delicate, sparkling chains. She danced for a while before Herod who, quite dazzled and enchanted, gave expression to his admiration, in which all his guests enthusiastically joined. She should, he said to her, renew this pleasure for him on the next morning.

And now the procession entered the hall, and the banquet began. The women ate in the wing of the castle with Herodias. Meantime I saw John in his prison cell kneeling in prayer, his arms outstretched, his eyes raised to Heaven. The whole place around him was shining with light, but it was a very different light from that which glared in Herod's hall. The latter, compared with the former, appeared like a flame from Hell. The whole city of Machaerus was illuminated by torches and, as if on fire, it cast a reflection far into the surrounding mountains.

Herod's banquet-hall opened toward that of Herodias which, as I have said, was opposite, though a little more elevated than the former. From this open side, the women feasting and enjoying themselves were reflected in one of the inclined mirrors of Herod's hall. Between pyramids of flowers and fragrant green bushes, a playing fountain jetted up in fine sprays. When all had eaten and wine had flowed freely, the guests requested Herod to allow Salome to dance again, and for this purpose, they cleared sufficient space and ranged around the walls. Herod was seated on his throne surrounded by some of his most intimate associates, who were Herodians. Salome appeared with some of her dancing companions

clothed in a light, transparent robe. Her hair was interwoven in part with pearls and precious stones, while another part floated around her in curls. She wore a crown and formed the central figure in the group of dancers. The dance consisted of a constant bowing, a gentle swaying and turning. The whole person seemed to be destitute of bones. Scarcely had one position been assumed when it glided into another. The dancers held wreaths and scarves in their hands, which waved and twined around one another. The whole performance gave expression to the most shameful passions, and in it Salome excelled all her companions. I saw the devil at her side as if bending and twisting all her limbs in order to produce that abominable effect. Herod was perfectly ravished, perfectly entranced by the changing attitudes. When at the end of one of the figures Salome presented herself before the throne, the other dancers continued to engage the attention of the guests, so that only those in the immediate vicinity heard Herod saying to her: "Ask of me what thou wilt, and I will give it to thee. Yes, I swear to thee, though thou askest the half of my kingdom, yet will I give it to thee!" Salome left the hall, hurried to that of the women, and conferred with her mother. The latter directed her to ask for the head of John on a dish. Salome hastened back to Herod, and said: "I will that thou give to me at once the head of John on a dish !" Only a few of Herod's most confidential associates who were nearest the throne heard the request. Herod looked like one struck with apoplexy, but Salome reminded him of his oath. Then he commanded one of the Herodians to call his executioner, to whom he gave the command to behead John and give the head on a dish to Salome. The executioner withdrew, and in a few moments Salome followed him. Herod, as if suddenly indisposed, soon left the hall with his companions. He was very sad. I heard his followers saying to him that he was not

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bound to grant such a request; nevertheless they promised the greatest secrecy, in order not to interrupt the festivities. Herod, exceedingly troubled, paced like one demented the most remote apartments of his palace, but the feast went on undisturbed.

John was in prayer. The executioner and his servant took the two soldiers on guard at the entrance of John's prison in with them. The guards bore torches, but I saw the space around John so brilliantly illuminated that their flame became dull like a light in the daytime. Salome waited in the entrance hall of the vast and intricate dungeon house. With her was a maid-servant who gave the executioner a dish wrapped in a red cloth. The latter addressed John: "Herod the King sends me to bring thy head on the dish to his daughter Salome." John allowed him little time to explain. He remained kneeling, and bowing his head toward him, he said: "I know why thou hast come. Thou art my guest, one for whom I have long waited. Didst thou know what thou art about to do, thou wouldst not do it. I am ready." Then he turned his head away and continued his prayer before the stone in front of which he always prayed kneeling. The executioner beheaded him with a machine which I can compare to nothing but a fox trap. An iron ring was laid on his shoulders. This ring was provided with two sharp blades, which, being closed around the throat with a sudden pressure given by the executioner, in the twinkling of an eye severed the head from the trunk. John still remained in a kneeling posture. The head bounded to the earth, and a triple stream of blood springing up from the body sprinkled both the head and body of the saint, as if baptizing him in his own blood. The executioner's servant raised the head by the hair, insulted it, and laid it on the dish which his master held. The latter presented it to the expectant Salome. She received it joyfully, yet not without

secret horror and that effeminate loathing which those given to sin always have for blood and wounds. She carried the holy head covered by a red cloth on the dish. The maid went before, bearing a torch to light the way through the subterranean passages. Salome held the dish timidly at arm's length before her, her head still laden with its ornaments turned away in disgust. Thus she traversed the solitary passages that led up to a kind of vaulted kitchen under the castle of Herodias. Here she was met by her mother, who raised the cover from the holy head, which she loaded with insult and abuse. Then taking a sharp skewer from a certain part of the wall where many such instruments were sticking, with it she pierced the tongue, the cheeks, and the eyes. After that, looking more like a demon than a human being, she hurled it from her and kicked it with her foot through a round opening down into a pit into which the offal and refuse of the kitchen were swept. Then did that infamous woman together with her daughter return to the noise and wicked revelry of the feast, as if nothing had happened. I saw the holy body of the saint, covered with the skin that he usually wore, laid by the two soldiers upon his stone couch. The men were very much touched by what they had just witnessed. They were afterward discharged from duty and imprisoned that they might not disclose what they knew of John's murder. All that had any share in it were bound to the most rigorous secrecy. The guests, however, gave John no thought. Thus his death remained a long time concealed. The report was even spread that he had been set at liberty. The festivities went on. As soon as Herod ceased to take part in them, Herodias began to entertain. Five of those that knew of John's death were shut up in dungeons. They were the two guards, the executioner and his servant, and Salome's maid who had shown some compassion for the saint. Other guards were placed at the prison door, and they in

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turn were at regular intervals replaced by others. One of Herod's confidential followers regularly carried food to John's cell, consequently no one had any misgiving of what had taken place.

## 5. Jesus in Thanath-Silo and Antipatris

During the feast in Machaerus and the beheading of the Baptist, Jesus was in Thanath-Silo. There He heard from those that had returned from Jerusalem the catastrophe which had just occurred in the Holy City. A crowd of laborers lately engaged on a great building near the mount upon which stood the Temple, along with eighteen master workmen sent thither by Herod, had been buried under the falling walls. Jesus expressed compassion for the innocent sufferers, but said that the sin of the master workmen was not greater than that of the Pharisees, the Sadducees, and all those that labored against the Kingdom of God. These latter would likewise be one day buried under their own treacherous structures.

The aqueduct that had cost the lives of so many was probably a quarter of an hour in length. It was intended to conduct the water flowing from the Pool of Bethsaida up to the mount on which the Temple stood, thus to wash down from the court to the lower ravine the blood of the slaughtered animals. Higher up on the mountain was the Pool of Bethsaida, which discharged the waters received from its source, the Gehon. Three vaulted aqueducts ran far in under the Temple mount, and long arcades extended northward across the valley and up to the mount. Nearby stood a high tower in which, by means of wheelwork machinery, water was raised in great leathern vessels from the reservoir far below. The work had long been in progress. Being now in want of good building stone and master workmen, Pilate, acting on the advice of a member of the Sanhedrin, a Herodian

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in secret, had sought help from Herod. The master workmen sent by the latter were likewise Herodians. At Herod's instigation, they designedly carried on the building in such a way that the whole structure would necessarily fall at once. By this catastrophe, they intended to embitter the Jews still more against Pilate. The foundation was broad, but hollow, and the structure arose tapering, but heavy. When the disaster happened, the eighteen Herodians were standing upon a terrace opposite the building. They had commanded the wooden scaffolding over which it had been arched to be drawn out, for that now all was solid. The poor laborers were crowded on all parts of the high arches busily working. Suddenly all split asunder, the huge walls came toppling down, and cries went up on all sides. Crash after crash was heard, and clouds of dust swept over the whole region. Many little dwellings were crushed by the falling stones, as well as a number of laborers and others at the foot of the mount. The place on which the eighteen traitors were standing, loosened by the shock, slid down with the rest, and they too were buried in the ruins. This took place shortly before the festivities at Machaerus, consequently no Roman officer or civil functionary made his appearance at the feast. Pilate became very much enraged against Herod, and thought only of revenging himself. The building was an immense undertaking, and the loss very great. Enmity arose between Pilate and Herod on account of this affair; but by the death of Jesus, that is, by the demolition of the true Temple, they again became friends. The destruction of the first edifice buried the wily authors of it along with their innocent victims; that of the second brought judgment upon the whole nation.

The outlet of the Pool of Bethsaida was now entirely choked up, for the whole ravine was full of debris; in consequence of this, another pool was soon formed by the retarded waters.

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When Pilate, greatly exasperated by what had taken place, sent some of his officers to Herod in Machaerus, the latter excused himself as absent from home.

Jesus restored sight to several blind persons in Thanath. After that He went with Peter and John through Sichem to Antipatris. Both of the Apostles inquired more than once on the way whether or not He intended to stop at Aruma and other places on their route. But Jesus answered that the people of those places would not receive Him, and He proceeded in the direction to Antipatris. During their journey, Jesus instructed His Apostles on prayer. He made use of the similitude of a man knocking at his friend's door during the night and begging the loan of three loaves. Toward evening Jesus and His companions reached the woody region outside Antipatris, and there took lodgings at an inn.

Antipatris was situated near a little river. It was a very beautiful city recently built by Herod in honor of his father, Antipater, on the site of a little place named Kaphar-Saba. During the war with the Machabees, General Lysias encamped at Kaphar-Saba, which even at that time was fortified with towers and walls. Being defeated by Judas Machabeus, he came to terms with him here, warded off from Judea the attacks of other nations, and gave large presents for the restoration of the Temple. Antipatris was six hours from the sea. It was Paul's halting place when being led a prisoner to Caesarea. The city was surrounded by uncommonly large trees, while throughout its interior were scattered gardens and magnificent walks. The whole city appeared to be clothed in verdure. The architecture was of pagan style; colonnades, under which one could walk, ran the entire length of the streets.

When Jesus with Peter and John left the inn and entered the city, He went to the house of the chief magistrate, who was named Ozias. It was principally

on account of this man that He had come hither, for his trouble was well known to Jesus. Ozias had sent a messenger out to the inn to invite Jesus to visit him, for his daughter was very sick, and Jesus returned word that He would go that very day. Ozias received Him and the two Apostles very reverently, washed their feet, and wanted to offer refreshments. But Jesus went straight to the invalid, while the two Apostles proceeded through the city to announce the instruction about to be given in the synagogue. Ozias was a man of about forty years. His daughter was called Michol, and she may have been about fourteen. She lay stretched upon her couch, pale, wasted, and so paralyzed as to be unable to move any of her members. She could not raise or turn her head; her attendants had even to move her hands from one place to another. The mother was present and veiled. She bowed humbly before Jesus as He drew near to the maiden's couch, at one side of which she generally remained seated on a cushion in order to render assistance to her daughter. But when Jesus knelt down by the couch, for it was very low, the mother stood reverently on the opposite side, the father at the foot.

Jesus spoke with the invalid, prayed, breathed into her face, and motioned to the mother to kneel down opposite Him. She obeyed. Then Jesus poured some oil that He carried with Him upon the palm of His hand and, with the first two fingers of His right hand, anointed the sick maiden's forehead and temples, then the joints of both hands, allowing His own hand to rest for one moment upon them. Then He directed the mother to open Michol's long garment over the region of the stomach, which too He anointed with the oil. After that the mother raised the edge of the coverlet from her daughter's feet, and they also received the unction. Then Jesus said: "Michol, give Me thy right hand and thy mother thy left!" At this command, the maiden, for the first time,

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raised both hands and stretched them out. Jesus continued: "Stand up, Michol!" and the pale, haggard child arose to a sitting posture and then to her feet, tottering in the unaccustomed position. Jesus and the mother led her into the open arms of the father. The mother also embraced her. They wept for joy, and all three fell at Jesus' feet. And now came in the servant-men and maids of the house, praising the Lord in accents of joy. Jesus ordered bread and grapes to be brought, and the juice of the latter to be squeezed out. He blessed both, and commanded the maiden to eat and drink a little at a time. When Michol lay upon her couch, she was clothed in a long gown of fine white wool. The piece that covered the breast was fastened upon the shoulders so that it could easily be opened. Her arms were wrapped with broad strips of the same stuff which fastened to the back. Under this gown was a covering on the back and breast like a scapular. As she arose to stand, her mother threw around her a very large, light veil.

Michol's steps were at first tottering and uncertain. She was like one who had forgotten how to walk and stand upright, and she soon lay down again even while eating. But when her young friends and playmates came in, full of shy curiosity, to see with their own eyes the cure that was now noised about, Michol arose and, trembling with emotion, tottered to meet them. Her mother led her like a child. The girls were glad and joyous. They embraced Michol and led her around. Ozias asked Jesus whether his child's malady had come upon her on account of some sin of her parents. Jesus replied: "It came through a dispensation of God." Michol's young companions also thanked Jesus, who then proceeded to the forecourt of the house where He found numbers of people waiting for Him with their sick. Here too were Peter and John.

Jesus cured the sick of all kinds of maladies and,

followed by a crowd, went to the synagogue where the Pharisees and a great multitude were awaiting His coming. He related the parable of the shepherd. He said that He was seeking the lost sheep, that He had sent His servants also to seek them, and that He would die for His sheep. He told them likewise that He had a flock upon His mountain, that they were more secure than some others, and that if the wolf devoured anyone of them, it would be owing to its own imprudence. Speaking of His mission, He related another parable. He began: "My Father has a vineyard." At these words, the Pharisees smiled derisively and looked at one another. When He had finished the whole parable, in which He described the ill-treatment the servants of His Father had received from the wicked vinedressers, and said that His Father had now sent His Son whom they would cast out and murder, they laughed in scorn and asked one another: "Who is He? What is He about? Where has His Father that vineyard? He has lost His wits! He is a fool, that's plain to be seen!" And so they went on jeering and laughing. Jesus left the synagogue with Peter and John. The Pharisees continued their insults behind His back, ascribing His miracles to sorcery and the devil.

Jesus returned with Ozias to his house, and again cured many people who were waiting in the forecourt. He took a slight repast, and accepted some bread and balsam for the journey.

Jesus cured in various ways, each one having its own signification. I cannot now, however, repeat them as I saw them. Each had reference to the meaning and the secret cause of the malady, also to the spiritual needs of the invalid. In the anointing with oil, for instance, there was a certain spiritual strength and energy denoted by the signification of the oil itself. No one of these actions was without its own peculiar meaning. With these forms, Jesus instituted all those ceremonies that the saints and priests who

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exercised their healing power would afterward make use of in His Name. They either received them from tradition, or were used in the Name of Jesus through an inspiration of the Holy Ghost. As the Son of God, in order to become man, chose the body of a most pure creature, thus to correspond to the requirements of man's nature, so did He frequently use in effecting His cures pure and simple creatures that had been blessed by His Spirit, as, for instance, oil. He afterward gave to the cured bread to eat with some juice of the grape. At other times He healed by a mere command uttered at a distance, for He had come upon earth to cure the most varied ills and that in the most varied ways. He had come to satisfy, for all that believed in Him, by His own great Sacrifice upon the Cross, in which Sacrifice were contained all pains and sorrows, all penances and satisfactions. With the various keys of His charity, He first opened the fetters and bonds of temporal misery and chastisement, instructed the ignorant in all things necessary for them to know, healed all kinds of maladies, and aided the needy in every way; then with that chief key of His love, the key of the Cross, He opened Heaven's expiatory door as well as the door of Limbo.

Michol, Ozias' daughter, had been paralyzed from her early years, and it was a special grace that she had for so long a time been unable to move. She had been chained down by sickness during the most perilous years of her childhood, years full of danger to innocence; and in consequence of the same, her parents had an opportunity for the exercise of charity and patience. Had she been well from infancy, what would perhaps have become of both her and her parents? Had the latter not sighed after Jesus, Michol never would have been so blessed. Had they not believed in Him, their daughter would never have been cured and anointed, which anointing had imparted wonderful strength and energy both to body

and soul. Her sickness was a trial, a consequence of inherited sinfulness, but at the same time a loving discipline, a means of spiritual progress for Michol's soul, as well as for her parents. The patience and resignation of the parents resulted from their cooperation with grace. It brought to them the crown, the recompense of the struggle decreed for them by God, namely, the cure through Jesus of soul and body. What a grace! To be bound down by sufferings, and yet to have the spirit free for good until the Lord comes to deliver both body and soul!

Jesus conversed with Ozias, who told Him about the fall of the tower of Silo and of the unfortunate people buried under its ruins. He spoke with horror of Herod, whom some suspected of being at the bottom of the affair. Jesus remarked that greater calamities would overtake the traitors and false architects than that which had fallen upon the poor workmen. "If," He continued, "Jerusalem does not embrace the salvation offered her, the destruction of the Temple will follow that of the tower." Ozias referred also to John's baptism, and expressed the hope that Herod would set him at liberty on the occasion of his birthday festival. Jesus replied that John would be freed when his time came. The Pharisees said to Jesus in the synagogue that He should be on His guard, lest Herod would imprison Him with John if He went on as He was then doing. To this Jesus deigned no reply.

About five o'clock in the afternoon, Jesus left Antipatris with Peter and John and went southward to Ozensara, from four to five hours distant. A Roman garrison was stationed in Antipatris, and there were many large trunks of trees brought hither for transportation to the lake, where ship building was carried on. On their way to Ozensara they encountered many such loads of timber drawn by huge oxen and accompanied by Roman soldiers. The trees of this region also were felled and hewed for the same

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purpose. Jesus instructed several workmen thus employed. It was late when they reached Ozensara, a town divided into two sections by a little river. Jesus put up here with some people whom He knew. He instructed and admonished a crowd that had collected near the inn. He had been here once before on His way to baptism. He cured and blessed the sick children.

## **6. Jesus in Bethoron and Bethania**

It was about six hours from Ozensara to Bethoron. At some distance from the latter place, John and Peter went on ahead, leaving Jesus to follow alone. The Egyptian disciples, along with the son of Johanna Chusa, came to meet Jesus here. They brought news that the holy women were celebrating the Sabbath in Machmas, which was situated in a narrow defile four hours to the north of this place. Machmas was the place at which Jesus in His twelfth year withdrew from His parents and returned to the Temple. Here it was that Mary missed Him and thought that He had gone on to Gophna. Not finding Him at this latter place, she was filled with anxious solicitude, and made her way back to Jerusalem.

There was in Bethoron a Levitical school, with whose teacher the Holy Family was acquainted. Anne and Joachim had lodged with him on the occasion of their taking Mary to the Temple; and when returning to Nazareth as Joseph's bride, Mary had again stopped at his house. Several of the disciples from Jerusalem had come hither with Joseph of Arimathea's nephews at the time of Jesus' arrival. Jesus went to the synagogue where, amid the contradictions and objections of the Pharisees, He explained the Scripture appointed for that Sabbath. The instruction over, He cured the sick at the inn, among them several women afflicted with an issue of blood, and blessed some sick children. The Pharisees had

invited Him to a dinner, and when they found Him so tardy in coming, they went to call Him. All things, they said, had their time and so had these cures. The Sabbath belonged to God, and He had now done enough. Jesus responded: "I have no other time and no other measure than the will of the Heavenly Father." When He had finished curing, He accompanied the disciples to the dinner.

During the meal, the Pharisees addressed to Him all kinds of reproaches; among others they alleged that He allowed women of bad repute to follow Him about. These men had heard of the conversion of Magdalen, of Mary Suphan, and of the Samaritan. Jesus replied: "If ye knew Me, ye would speak differently. I am come to have pity on sinners." He contrasted external ulcers, which carry off poisonous humors and are easily healed, with internal ones which, though full of loathsome matter, do not affect the appearance of the individual so afflicted. The Pharisees further alleged that His disciples had neglected to wash before the meal, which gave Jesus an opportunity for a timely and energetic protest against the hypocrisy and sanctimoniousness of the Pharisees themselves. When they spoke of the women of ill repute, Jesus related a parable. He asked which was the more praiseworthy, the debtor, who having a great debt, humbly implored indulgence until he could faithfully discharge it little by little; or another who, though deeply in debt, spent all he could lay his hands on in rioting and, far from thinking of paying what he owed, mocked at the conscientious debtor. Jesus related likewise the parables of the good shepherd and the vineyard, as He had done at Antipatris, but His hearers were indifferent; they did not seize the application.

Jesus and the disciples put up at the Levitical school. Upper-Bethoron was so elevated that it could be descried from Jerusalem, but Lower-Bethoron lay at the foot of the mountain.

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From Bethoron, which was six hours distant from Jerusalem, Jesus went straight on to Bethania, stopping at no place on the way excepting Athanot. Lazarus had already returned to Bethania from Magdalum, where he had put everything in order and engaged a steward for the castle and other property. To the man who had lived with Magdalen, he had assigned a dwelling situated on the heights near Ginnim and sufficient means for his support. The gift was gladly accepted.

As soon as she arrived in Bethania, Magdalen went straight to the dwelling of her deceased sister, Mary the Silent, by whom she had been very much beloved, and spent the whole night in tears. When Martha went to her in the morning, she found her weeping on the grave of her sister, her hair unbound and flowing around her.

The women of Jerusalem also had returned to their homes, all making the journey on foot. Magdalen, though exhausted by her malady and the shocks she had received, and wholly unaccustomed to such travelling, insisted upon walking like the others. Her feet bled more than once. The holy women who, since her conversion, showed her unspeakable affection, were often obliged to come to her assistance. She was pale and exhausted from weeping. She could not resist her desire to express her gratitude to Jesus, so she went over an hour's journey to meet Him, threw herself at His feet, and bedewed them with repentant and grateful tears. Jesus extended His hand to her, raised her, and addressed to her words of kindness. He spoke of her deceased sister, Mary the Silent. He said that she should tread in her footsteps and do penance as she had done, although she had never sinned. Magdalen then returned home with her maid by another way.

Jesus went with Peter and John into Lazarus' garden. Lazarus came out to meet Him, conducted Him to the house and offered Him in the hall the customary

attentions, namely, washing of feet and refreshments. Nicodemus was not there, but Joseph of Arimathea was present. Jesus stayed in the house and spoke with no one excepting the members of the family and the holy women. Only with Mary did He speak of John's death, for she knew of it by interior revelation. Jesus told her to return to Galilee within a week in order to escape the annoyances of a crowded road, for Herod's guests from that part of the country would a little later be going from Machaerus to their homes.

The disciples that were going to Judea at the same time as Jesus, though not with Him, stopped at the different places on the road, went into the huts on the wayside and to the shepherds in the fields, asking: "Are there any sick here whom we may cure in the Name of our Master, that we may freely give to them what He has freely given to us?" Then anointing the sick with oil, they were cured.

Jesus left Bethania the next morning. He crossed the Mount of Olives to teach and heal in a neighboring place where some masons and other mechanics were encamped. It was the camping ground of the day laborers and masons engaged on the interminable buildings of the Temple mount. There were some kitchens around the place in which poor women cooked the workmen's food for a trifle. There were many Galileans among the workmen, also some people who had been attracted thither by Jesus' teaching and miracles, some even whom He had cured. Some too were from Giskala, from Zorobabel the Centurion's estate, and many others from a little place near Tiberias on the northern height of the valley of Magdalum. Jesus cured many sick among these people. They bemoaned to Him the great misfortune that had happened about fourteen days before in the falling of that huge building, and begged Him to visit several of the wounded who had barely escaped with their lives. Ninety-three people, besides

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the eighteen treacherous architects, had been killed. Jesus went to the wounded, whom He consoled and healed. He healed several of contusions on the head by anointing the head with oil and pressing it between His hands; and crushed hands on which splinters of bones were projecting, He healed by fixing the pieces together, anointing them, and holding them in His own hands. Broken arms bound up in bandages Jesus anointed, then held the fractures in His hands, and they were made whole, so that the bandages could be removed and the arms used. The wounds of lost limbs, He closed.

I heard Jesus saying to the assembled multitude that they would have greater evils to bemoan when the sword would strike Galilee. He advised them to pay all taxes to the Emperor without murmuring, and if they had not the means to do so, they should apply to Lazarus in His name, and he would furnish what was necessary. Jesus spoke with touching kindness to these poor people. I heard them complaining that once they were able to obtain help at the Pool of Bethsaida, but now poor people could no longer look there for assistance—they had to languish unaided. For a long time past, they had heard of no cure at the pool.

Jesus wept as He crossed the Mount of Olives. He said, "If the city" (*Jerusalem*) "does not accept salvation, its Temple will be destroyed like this building that has tumbled down. A great number will be buried in the ruins." He called the catastrophe of the aqueduct an example that should serve to the people as a warning.

Jesus went afterward to the house outside the Bethlehem gate of Jerusalem at which Mary and Joseph had lodged with Him, a Babe of forty days, when they were going to present Him in the Temple. Anne also had spent a night here when journeying to the Crib, and Jesus had done the same when, in His twelfth year, He had at Machmas left

His parents who were returning home and gone back to the Temple. This little inn was in the hands of very devout, simple-hearted people, and it was there that the Essenians and other pious souls took lodgings. The present proprietors were the children of those that had lived there thirty years before, and there was one old man who remembered perfectly all the circumstances of those visits. They did not, however, recognize Jesus, for He had not been there for a long time. They thought perhaps He was John the Baptist, of whom even here the report was current, that he had been set at liberty.

They showed Jesus in one corner of the house a doll in swaddling bands, clothed exactly as He Himself had been when Mary bore Him to the Temple. It was lying in a crib like His own, and around it burned lights and lamps that appeared to rise out of paper horns. They said to Jesus: "Jesus of Nazareth, the great Prophet, was born in Bethlehem three and thirty years ago, and was brought here by His Mother. What comes from God, one may honor, and why should we not celebrate His birthday for six weeks if similar honors are paid to Herod, who is no prophet?"

These people, through their intercourse with Anne and other intimate friends of the Holy Family, as well as through the accounts of the shepherds who put up at their inn when they visited Jerusalem, were reverential believers in Jesus, Mary, and Joseph. When Jesus now made Himself known to them their joy was beyond expression. They showed Him every place in the house and garden hallowed by the presence of Mary, Joseph, and Anne. Jesus instructed and consoled them, and they exchanged gifts. Jesus directed one of the disciples to give them some coins while at the same time He accepted from them some bread, fruit, and honey for His journey.

They accompanied Him quite a distance when, with the disciples, He left the inn and started for Hebron.

## **7. Jesus in Juttah. He Makes Known The Death of John the Baptist**

Jesus went with His companions to Juttah, the Baptist's birthplace. It was five hours' distance from the inn outside Jerusalem and one hour from Hebron. Mary, Veronica, Susanna, Johanna Chusa, Johanna Marcus, Lazarus, Joseph of Arimathea, Nicodemus, and several of the disciples from Jerusalem were there awaiting Jesus. They had travelled in small parties and, having come by a shorter route from Jerusalem, had reached their destination several hours before Him.

Zachary's house was situated on a hill outside of Juttah. Both it and its surroundings, consisting of vineyards, were the inheritance of the Baptist. The son of his father's brother, likewise named Zachary, occupied the house at this time and managed affairs. He was a Levite and an intimate friend of Luke, by whom not long before he had been visited in Jerusalem, and had then heard many particulars of the Holy Family. He was younger than the Baptist, of the age of the Apostle John. From his early years he had been like an own child in Elizabeth's house. He belonged to that class of Levites who were most like the Essenians and who, having received from their ancestors the knowledge of certain mysteries, waited with earnest devotion for the coming of the Messiah. Zachary was enlightened and unmarried. He received Jesus and His companions with the customary marks of respect, washing of feet and refreshments. After that Jesus repaired to the synagogue in Hebron.

It was a fast day, and on that evening began a local celebration in Juttah and Hebron. It was in memory of David's victory over Absalom who had in Hebron, as being his birthplace, first raised the standard of revolt. Numerous lamps were lighted during this feast even in the daytime, both in the

synagogue and private dwellings. The people gave thanks for the interior light which had at that time led their ancestors to choose the right, and implored a continuance of that heavenly illumination, to enable them always to make choice of the same. Jesus delivered an instruction to a very large audience. The Levites showed Him great esteem and affection, and He took a meal with them.

As Mary was making the journey with the women to this part of the country, she related to them many particulars connected with her former journey thither with Joseph on the occasion of her visit to Elizabeth. She showed them the spot on which Joseph had bade her farewell on his departure for home, and told them how uneasy she felt when she reflected upon what Joseph's thought would certainly be when on his return he would notice her changed condition. She visited likewise with the holy women all the places where mysteries connected with her Visitation and the birth of John had occurred. She told of John's leaping for joy in his mother's womb, of Elizabeth's salutation, and of the Magnificat which she had herself uttered under the inspiration of God, and which she afterward recited every evening with Elizabeth. She told of Zachary's being struck dumb and of God's restoring his speech at the moment in which he pronounced the name of John. All these mysteries, until now unknown to them, Mary, with tears started by tender recollections, related to the holy women. They too wept at the different places, but their tears were more joyful than those of Mary, who was at the same time mourning John's death, still unknown to them. She showed them also the fountain which at her prayer had sprung up near the house, and from it they all drank.

At the family meal Jesus taught. The women were seated apart. After the meal, the Blessed Virgin went with Jesus, Peter, John, and the Baptist's three disciples, James, Heliacim, and Sadoc (the sons of her

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eldest sister Mary Heli) into the room in which John was born. They spread out a large rug, or carpet, on the floor and all knelt or sat around it. Jesus, however, remained standing. He spoke to them of John's holiness and of his career. Then the Blessed Virgin related to them the circumstances under which that rug had been made. At the time of her visit, she said, Elizabeth and herself had made it and on it John was born. It was Elizabeth's couch at the time of his birth. It was made of yellow wool, quilted and ornamented with flowers. On the upper border were embroidered in large letters passages from Elizabeth's salutation and the Magnificat. In the middle was fastened a kind of cover or pouch, into which the woman about to become a mother could have her feet buttoned up as in a sack. The upper part of this pouch formed a kind of hooded mantle that could be thrown around her. It was of yellow wool, with brown flowers, and was something like a dressing gown, the lower half being fastened to a quilted rug. I saw Mary raising the upper border before her while she read and explained the passages and prophecies embroidered on it. She told them also that she had prophesied to Elizabeth that John would see Jesus face to face only three times, and how this was verified: first, as a child in the desert when on their flight into Egypt, Jesus, Joseph, and herself had passed him, though at some distance; the second time, at Jesus' baptism; and the third, when at the Jordan he saw Jesus passing and bore witness to Him.

And now Jesus disclosed to them the fact that John had been put to death by Herod. Deep grief seized upon them all. They watered the rug with their tears, especially John, who threw himself weeping on the floor. It was heartrending to behold them prostrate on the floor, sobbing and lamenting, their faces pressed upon the rug. Jesus and Mary alone were standing, one at each end. Jesus consoled them

with earnest words and prepared them for still more cruel blows. He commanded silence on the matter since, with the exception of themselves, it was at present known only to its authors.

Southward from Hebron was the grove of Mambre and the Cave of Machpelah, where Abraham and the other Patriarchs were buried. Jesus gave an instruction and cured some sick peasants who there lived isolated. The forest of Mambre was a valley full of oaks, beeches, and nut trees, that stood far apart. At the edge of the forest was the vast Cave Machpelah, in which Abraham, Sara, Jacob, Isaac, and others of the Patriarchs were entombed. The cave was a double one like two cellars. Some of the tombs were hewn out in the projecting rocks, while others were formed in the rocky wall. This grotto is still held in great veneration. A flower garden and place for instruction guard its entrance. The rock was thickly clothed with vines, and higher up grain was raised. Jesus entered the grotto with the disciples, and several of the tombs were opened. Some of the skeletons were fallen to dust, but that of Abraham lay on its couch in a state of preservation. From it they unrolled a brown cover woven of camel's-hair cords thick as a man's finger. Jesus taught here. He spoke of Abraham, of the Promise and its fulfillment. Some of the sick whom Jesus cured were paralyzed, others consumptive, others dropsical. I saw here no possessed, though there were some simpletons and lunatics. The country around was very fertile, and the remarkably beautiful grain was already quite yellow. The bread of these parts was excellent, and almost everyone had his own vine. The mountains terminated in plateaus upon which grain was cultivated; their sides were covered with vineyards, and in them extended wonderful caves.

When Jesus and the disciples went into the Cave Machpelah, they put off their shoes outside the entrance, walked in barefoot, and stood in reverential

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silence around Abraham's tomb. Jesus alone spoke. From there He went an hour southeast of Hebron into the little Levitical city of Bethain, which was reached by a very steep ascent. He wrought some cures and gave an instruction in which He spoke of the Ark of the Covenant and of David, for at Bethain, the Ark had once rested for fifteen days. David, on God's command, had caused the Ark to be secretly removed by night from the house of Obededon and brought hither, he himself preceding it barefoot. When he took it away again, the people were so exasperated that they almost stoned him.

There was up here near Bethain a very deep spring, from which the water was drawn in leathern bags, or bottles. The rocky soil of the roads was white, also the little pebbles on it.

Nicodemus, Joseph of Arimathea, Lazarus, the women of Jerusalem, and Mary started on their homeward journey, Lazarus going to Jerusalem, where he had to discharge a seven days' service in the Temple.

Mary did not return to Bethania, but went straight to Galilee by way of Machmas, where she celebrated the Sabbath at the schoolmaster's house. She had Anna Cleophas and one of Elizabeth's relatives from Sapha with her. Sapha was the birthplace of James and John. Mary had brought Elizabeth's rug with her. A servant carried it rolled up in a basket.

When speaking in Juttah to those to whom the Blessed Virgin was showing the rug, Jesus referred to John's eager desire to see Himself. But John had, He said, overcome himself and longed for nothing beyond the fulfillment of his mission, which was that of precursor and preparer, not that of constant companion and fellow laborer. When a little boy he had indeed seen Him. When His parents were journeying with Him through the desert on their flight into Egypt, their road led past the spot where John was, about the distance of an arrow shot. John was running

along a brook among the high bushes. He held in his hand a little stick upon which was fastened a pennon of bark, which he waved to them as he skipped and danced for joy along the brook, until they had crossed it and were out of sight. His parents, Mary and Joseph, Jesus continued, held Him up with the words: "See, John in the desert!" It was thus the Holy Spirit had led the boy to salute his Master whom he had already saluted in his mother's womb. While Jesus was relating the above, the disciples were shedding tears at the thought of John's death, and I saw again the indescribably touching scene to which He was referring. John was naked with 'the exception of the skin that he wore crossed over one shoulder and girded around his waist. He felt that his Saviour was near and that He was athirst. Then the boy prayed, drove his little stick into the earth, and a gushing spring spouted up. John ran on some distance ahead and waited, dancing and waving his little standard at them, to see Jesus and His parents as they journeyed past the little current. Then I beheld him hurrying back to a kind of dell where a great overhanging rock formed a cave. A stream from that spring found its way into a little cavity in the dell, which John turned into a well for his own use. He remained in that cave a long time. The way of the Holy Family on that journey led across a portion of Mount Olivet. One half hour east of Bethlehem they halted to rest, and then pursued their way, the Dead Sea to their left, seven hours to the south of the city and two hours beyond Hebron, where they entered the desert in which was the boy John. I saw them stepping across the new rivulet, pausing to rest in a pleasant spot near it, and refreshing themselves with its waters. On the return journey of the Holy Family from Egypt, John again saw Jesus in spirit. He sprang forward exultingly in the direction of his Lord, but he did not then see Him face to face, as they were separated

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by a distance of two hours. Jesus spoke also of John's great self-command. Even when baptizing Him, he had restrained himself within the bounds exacted by the solemn occasion, although his heart was well nigh broken by intense love and desire. After the ceremony, he was more intent upon humbling himself before Him than upon gratifying his love by looking at Him.

Jesus taught in the synagogue of Hebron on the occasion of a festival celebrated in memory of the expulsion from the Sanhedrin of the Sadducees who, under Alexander Jannaeus, had been the domineering party. There were three triumphal arches erected around the synagogue, and to them vine leaves, ears of corn, and all kinds of floral wreaths were brought. The people formed a procession through the streets, which were strewn with flowers, for it was likewise the beginning of the Feast of the New Moon, that of the sap's rising, and lastly that of the purification of the four-year-old trees. It was on this account that so many arches of leaves and flowers were erected. This Feast of the Expulsion of the Sadducees (who denied the resurrection) coincided very appropriately with that upon which was celebrated the return of the trees to new life.

In His discourse in the synagogue Jesus spoke very forcibly against the Sadducees and of the resurrection of the dead. Some Pharisees from Jerusalem had come hither for the feast. They did not dispute with Jesus, but behaved most courteously. He indeed experienced no contradiction here, for the people were upright and very well-disposed. He performed some cures both in the houses and before the synagogue, the cured being mostly of the working class. There were cripples, consumptives, paralytics, and simpletons, also others disturbed by certain temptations.

Juttah and Hebron were connected. Juttah was a kind of suburb joined to Hebron by a row of houses. Formerly they must have been entirely separated,

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for a turreted wall in ruins, as well as a little valley, ran between the two places. Zachary's house comprised the school of Juttah. It was about a quarter of an hour from the city and was situated on a hill. Around it lay lovely gardens and vineyards, and not far off were other luxuriant vineyards in the midst of which stood a little dwelling. These vineyards likewise belonged to Zachary. The school was adjoining the room in which John was born, I saw all that while Jesus, Mary, and the disciples were examining the rug.

The next time that Jesus taught in the synagogue of Hebron the sacred edifice was thrown open on all sides, and near the entrance, placed in an elevated position, was a teacher's chair by which He stood. All the inhabitants of the city and numbers from the surrounding places were assembled, the sick lying on little beds or sitting on mats around the teacher's chair. The whole place was crowded. The festal arches were still standing and the scene was truly touching. The multitude seemed impressed and edified, and above all not a word of contradiction was heard. After the instruction Jesus cured the sick.

Jesus' discourse on this occasion was full of deep significance. The lessons from Scripture were those referring to the Egyptian darkness, the institution of the Paschal lamb, and the redeeming of the firstborn; there was also something from Jeremias. Jesus gave a marvelously profound explanation of the ransom of the firstborn. I remember that He said: "When sun and moon are darkened, the mother brings the child to the Temple to be redeemed." More than once He made use of the expression, "The obscuring of the sun and of the moon." He referred to conception, birth, circumcision, and presentation in the Temple as connected with darkness and light. The departure from Egypt, so full of mystery, was applied to the birth of mankind. He spoke of circumcision as an external sign which, like the obligation to ransom the firstborn,

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would one day be abolished. No one gainsaid Jesus; all His hearers were very quiet and attentive. He spoke likewise of Hebron and of Abraham, and came at last to Zachary and John. He alluded to John's high dignity in terms more detailed and intelligible than ever before, namely, his birth, his life in the desert, his preaching of penance, his baptism, his faithful discharge of his mission as precursor, and lastly of his imprisonment. Then He alluded to the fate of the Prophets and the High Priest Zachary, who had been murdered between the altar and the sanctuary, also the sufferings of Jeremias in the dungeon at Jerusalem, and the persecutions endured by the others. When Jesus spoke of the murder of the first Zachary between the Temple and the altar, the relatives present thought of the sad fate of the Baptist's father, whom Herod had decoyed to Jerusalem and then caused to be put to death in a neighboring house. Jesus nevertheless had made no mention of this last fact. Zachary was buried in a vault near his own house outside of Juttah.

As Jesus was thus speaking in an impressive and very significant manner of John and the death of the Prophets, the silence throughout the synagogue grew more profound. All were deeply affected, many were shedding tears, and even the Pharisees were very much moved. Several of John's relatives and friends at this moment received an interior illumination by which they understood that the Baptist himself was dead, and they fainted away from grief. This gave rise to some excitement in the synagogue. Jesus quieted the disturbance by directing the bystanders to support those that had fainted, as they would soon revive; so they lay a few moments in the arms of their friends, while Jesus went on with His discourse.

To me there was something significant in the words, "Between the Temple and the altar," as recorded of the murder of that first Zachary. They

might well be applied to John the Baptist's death since, in the life of Jesus, it also stood between the Temple and the altar, for John died between the Birth of Jesus and His Sacrifice upon the Altar of the Cross. But this signification of the words did not present itself to Jesus' hearers. At the close of the instruction they who had fainted were conducted to their homes. Besides Zachary, John's cousin, Elizabeth had a niece, her sister's daughter, married here in Hebron. She had a family of twelve children, of whom some were daughters already grown. It was these and some others who had been so deeply affected. On leaving the synagogue Jesus went with young Zachary and the disciples to the house of Elizabeth's niece, where He had not yet been. The holy women, however, had visited her several times before their departure. Jesus had engaged to sup with her this day, but it was a very sad meal.

Jesus was in a room with Peter, John, James Cleophas, Heliacim, Sadoch, Zachary, Elizabeth's niece and her husband. John's relatives asked Jesus in a trembling voice: "Lord, shall we see John again?" They were in a retired room, the door locked, so that no one could disturb them. Jesus answered with tears: "No!" and spoke most feelingly, but in consoling terms, of John's death. When they sadly expressed their fear that the body would be ill-treated, Jesus reassured them. He told them no, that the corpse was lying untouched, though the head had been abused and thrown into a sewer; but that too would be preserved and would one day come to light. He told them likewise that in some days Herod would leave Machaerus and the news of John's death would spread abroad; then they could take away the body. Jesus wept with His sorrowful listeners. They afterward partook of a repast which, on account of the retired situation of the apartment, the silence, the gravity, the great ardor and emotion of Jesus, made me think of the Last Supper.

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I had on this occasion a vision of Mary's coming to present Jesus in the Temple, which presentation took place on the forty-third day after His birth. The Holy Family, on account of a feast of three days, had to remain with the good people of the little inn outside the Bethlehem gate. Besides the usual offering of doves, Mary brought five little triangular plates of gold, gifts of the Three Kings, and several pieces of fine embroidered stuff as a present for the Temple. The ass that he had pawned to one of his relatives, Joseph now sold to him. I am under the impression that the ass used by Jesus on Palm Sunday sprang from it.

Jesus taught in Juttah also and, accompanied by about ten Levites, went to the houses in the neighborhood, in which He restored many sick to health. Neither lepers, nor raging possessed, nor great sinners male or female, appeared before Him in these parts. That evening He took with the Levites a frugal meal consisting of birds, bread, honey, and fruit.

Joseph of Arimathea and several disciples were come hither in order to invite Jesus to Jerusalem, where numbers of sick were longing for Him. He could, they said, come now without fear of molestation, since Pilate and Herod were in conflict with each other on the subject of the ruined aqueduct, and the Jewish magistrates likewise had their attention fixed upon the point at issue. But Jesus would not go right away, though He promised to do so before His return to Galilee.

John's female relatives celebrated the Sabbath at their own home. They clothed themselves in mourning garments and sat on the ground, a stand full of lights, or lamps, being placed in the center of the apartment.

The Essenians who dwelt near Abraham's tomb came two by two to Jesus. They lived around a mountain in cells cut out of the rock. Upon the mountain was a garden which they owned.

All around Zachary's house were very lovely gardens and remarkably high, thick rosebushes. Coming hither from Jerusalem, one could see it on the hill; about a quarter of an hour farther on and to the right rose a higher hill upon which were his vineyards, and at its foot gushed the spring that Mary had discovered. The Hebron of Abraham was not identical with that in which Jesus now was. The former lay to the south in ruins, separated from the latter by a vale. In Abraham's time when it was still in existence it had broad streets and houses partly hewn out of the rock. Not far from Zachary's house was a place called Jether. I saw Mary and Elizabeth there several times.

The people of Juttah began to suspect from the words of Jesus and the mourning of the Baptist's relatives that John was no longer among the living, and soon the report of his death was whispered around.

Before His departure from Juttah, Jesus visited Zachary's tomb in company with His disciples and the nephews of the murdered man. It was not like ordinary tombs. It was more like the catacombs, consisting of a vault supported on pillars. It was a most honorable burial place for priests and Prophets. It had been determined that John's body should be brought from Machaerus and here buried, therefore the vault was arranged and a funeral couch erected. It was very touching to see Jesus helping to prepare a resting place for His friend. He rendered honor to the remains of Zachary also.

Elizabeth was not buried here, but on a high mountain, in that cave in which John had sojourned when a boy in the desert.

On Jesus' departure from Juttah, He was followed by an escort of men and women. The latter, after accompanying Him the distance of an hour, took leave, but not till they had knelt and received His blessing. They wanted to kiss His feet, but Jesus

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would not allow it. Jesus and His disciples were now journeying toward Libna, outside of which they stopped at an inn. The men of the escort now set out for home. Saturnin, Judas Barsabas, and two other disciples who had gone from Galilee to Machaerus, then to Juttah, and lastly had come hither in quest of Jesus, arrived today. With many expressions of grief they related the murder of the Baptist. When Herod and his family, with a numerous escort of soldiers, removed from Machaerus to Hesebon, the news of John's beheading was spread by some deserters. Some of the Centurion Zorobabel's servants who had been wounded at the late disaster in Jerusalem, returning to Capharnaum had also brought the news. Zorobabel had immediately imparted the frightful occurrence to Judas Barsabas, who was in the neighborhood—upon which he, with Saturnin and two other disciples, hastened into the region of Machaerus, where they everywhere received the same account. From Machaerus they had hurried to John's native place in order to take steps for the removal of the body. But hearing that Jesus was at the inn, they had come hither to meet Him. Soon after, accompanied by the sons of Mary Heli, Joseph of Arimathea's nephews, those of Zachary, and the sons of Johanna Chusa and Veronica, they set out for Machaerus, taking Juttah on their route. They took with them an ass laden with all that was necessary for carrying out their design. Machaerus now, with the exception of a few soldiers, was quite deserted.

Jesus tarried awhile in these parts in order not to meet Pilate who, with his wife and a retinue of fifteen persons, was on his way from Jerusalem to Appolonia. He passed through Bethzur and Antipatris. From Appolonia he embarked for Rome, to lodge a complaint against Herod.

Before his departure from Jerusalem, Pilate had held a conference with his officers upon Jesus the

Galilean who performed so great miracles and who was then in the vicinity of Jerusalem. Pilate asked: "Is He followed by a crowd? Are they armed?" "No," was the answer. "He goes about with only a few disciples and people of no account whatever, people from the very lowest classes, and sometimes He goes alone. He teaches on the mountains and in the synagogues, cures the sick and gives alms. To hear His instructions, people gather from all quarters, often to the number of several thousands!" "Does He not speak against the Emperor?" asked Pilate. "No. His teachings are all on the improvement of morals. He inculcates the practice of mercy, and impresses upon His hearers to render to the Emperor that which belongs to him, and to God that which is His. But He often makes mention of a Kingdom that He calls His own, and says that it is near at hand." Thereupon Pilate replied: "So long as He does not go around working His miracles with soldiers or an armed crowd, there is nothing to be feared from Him. As soon as He leaves a place in which He has performed miracles and goes to another, He will be forgotten and calumniated. Indeed I hear that the Jewish priests themselves are against Him. No danger is to be apprehended from Him. But if He is once seen going about with armed followers, His roving must come to an end!"

Pilate had already had several encounters with the Jews, who detested him. Once he had ordered the Roman standards to be brought into the city, whereupon the Jews raised a sedition. Another time, on the occasion of a certain feast upon which the Jews were not allowed to bear arms nor to touch money, I saw Pilate's soldiers go into the Temple, break open the box in which were the offerings, and carry off the contents. That was when John was still baptizing at the Jordan near On, and Jesus came out from the desert.

From Libna Jesus went to Bethzur, about ten hours

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to the north and two hours' distance from Jerusalem. Bethzur was a fortified place. It had citadels, ramparts and moats, which had, however, somewhat fallen to ruin, though not so much as those of Bethulia. Bethzur was certainly as large as Bethoron. The side by which Jesus entered was not steep, while between it and Jerusalem lay a beautiful valley. From the high points of either city, the other could be seen. On the opposite side the ascent was steep and the city built with a view to ward off enemies. The Ark of the Covenant was once at Bethzur for a long time, as was publicly known.

Jesus was very well received at Bethzur. Lazarus and some others of His friends from Jerusalem were already there. The Bethzurites washed Jesus' feet, as also those of the disciples, and with sincere affection offered them an abundant supply of whatever they needed. Jesus lodged at an inn near the synagogue.

The Three Kings, when journeying from Jerusalem to the Crib, passed near Bethzur, took some refreshments at a caravansary, and once more saw the star in this region.

Bethzur must not be confounded with a certain Bethsoron that lay between Bethlehem and Hebron, and near which Philip baptized the servant of Queen Candace. Sometimes this place, namely, Bethsoron, is improperly called Bethzur.

In some houses of Bethzur, Jesus cured without disturbance several old people that were very sick, some of them dropsical. The inhabitants were very well-disposed, and the Elders of the synagogue themselves conducted Jesus to the different houses. He taught also in the school, and I saw Him blessing a great number of children, first the boys and then the girls. He greatly interested Himself with them and performed some cures among them.

## **8. St. John's Remains Taken From Machaerus and Buried at Juttah**

When Saturnin, with the disciples, reached Machaerus, they climbed the mountain on which stood Herod's castle. They carried under their arms three strong wooden bars, about a hand in breadth, a leathern cover in two parts, leathern bottles, boxes in the form of bags, rolls of linen cloths, sponges, and other similar things. The disciples best known at the castle asked the guards to be allowed to enter, but on being refused, they retraced their steps, went around the rampart and climbed upon one another's shoulders over three ramparts and two moats to the vicinity of John's prison. It looked as if God helped them, so quickly did they enter, and without disturbance. After that they descended from a round opening above the interior of the dungeons. When the two soldiers on guard at the entrance to John's cell perceived them and drew near with their torches, the disciples went boldly on to meet them, and said: "We are the disciples of the Baptist. We are going to take away the body of our master, whom Herod put to death." The soldiers offered no opposition, but opened the prison door. They were exasperated against Herod on account of John's murder, and were glad to have a share in this good work. Several of their comrades had taken flight during the last few days.

As they entered the prison the torches went out, and I saw the whole place filled with light. I do not know whether all present saw it, but I am inclined to think that they did, since they went about everything as quickly and as dexterously as if it were clear daylight. The disciples first hastened to John's body and prostrated before it in tears. Besides them, I saw in the prison the apparition of a tall, shining lady. She looked very much like the Mother of God at the time of her death. I found out later that it was St. Elizabeth. At first she seemed to me so natural as I

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watched her rendering all kinds of assistance that more than once I wondered who she could be and how she had gotten in with the disciples.

The corpse was still lying covered with the hairy garment. The disciples quickly set about making the funeral preparations. They spread out cloths upon which they laid the body, and then proceeded to wash it. They had brought with them for that purpose water in leathern bottles, and the soldiers supplied them with basins of a brownish hue. Judas Barsabas, James, and Heliacim took charge of the principal part of these last kind offices to the dead, the others handing what was needed and helping when necessary. I saw the apparition taking part in everything; indeed, she appeared to be the moving spirit of all, uncovering, covering, putting here, turning there, wrapping the winding-sheets—in a word, supplying each one with whatever was wanted at the moment. Her presence seemed to facilitate dispatch and order in an incredible manner. I saw them opening the body and removing the intestines, which they put into a leathern pouch. Then they placed all kinds of aromatic herbs and spices around the corpse, and bound it firmly in linen bands. It was amazingly thin, and appeared to be quite dried up.

Meanwhile, some of the other disciples gathered up a quantity of blood that had flowed on the spot upon which the head had fallen, as well as that upon which the body had lain, and put it into the empty bags that had held the herbs and spices. They then laid the body wrapped in its winding-sheet upon the leathern covers, which they fastened on top by means of a rod made for that purpose. The two light wooden bars were run into the leathern straps of the covers, which now formed a kind of box. The bars, though thin and light, showed no signs of bending under their load. The skin that John used to wear was thrown over the whole, and two of the disciples bore away the sacred remains. The others followed

with the blood in the leathern bottle and the intestines in the pouch. The two soldiers left Machaerus with them. They guided the disciples through narrow passages back of the ramparts and out through that subterranean way by which John had been brought into the prison. All was done rapidly and with recollection so touching that no words can describe it.

I saw them at first with rapid steps descending the mountain in the dark. Soon, however, I saw them with a torch; two walked between the poles carrying the body on their shoulders, and the others followed. I cannot say how impressive was the sight of this procession proceeding so silently and swiftly through the darkness by the glare of their one torch. They appeared to float on the surface of the ground. How they wept when at the dawn of day they ferried across the Jordan to the place where John had first baptized and they had become his followers. They went around close to the shores of the Dead Sea, always choosing lonely paths and those that led through the desert, until they reached the valley of the shepherds near Bethlehem. Here with the remains they lay concealed in a cave until night, when they journeyed on to Juttah. Before daybreak they reached the neighborhood of Abraham's tomb. They deposited John's body in a cave near the cells of the Essenians, who guarded the precious remains all day.

Toward evening, about the hour when Our Lord also was anointed and laid in the tomb (it being likewise a Friday), I saw the body brought by the Essenians to the vault wherein Zachary and many of the Prophets were reposing, and which Jesus had recently caused to be prepared for its reception.

The Baptist's relatives, male and female, were assembled in the vault with the disciples and the two soldiers who had come with the latter from Machaerus. Several of the Essenians also were present, among

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them some very aged people in long, white garments. These latter had provided John with the means of subsistence during his first sojourn in the desert. The women were clothed in white, in long mantles and veils. The men wore black mourning mantles, and around their necks hung narrow scarves fringed at the ends. Many lamps were burning in the vault. The body was extended on a carpet, the winding-sheet removed, and, amid many tears, anointed and embalmed with myrrh and sweet spices. The headless trunk was, for all present, a heartrending sight. They deeply regretted not being able to look upon John's features. The ardent longings of their soul evoked him to their mental gaze such as he had appeared in the past. Each one present contributed a bundle of myrrh or other aromatic herbs. Then the disciples, having reswathed the body, laid it in the compartment hewn out for it above that of his father. The bones of the latter they had rearranged and wrapped in fresh linens.

The Essenians afterward held a kind of religious service in which they honored John not only as one of their own, but as one of the Prophets promised to them. A portable altar something like a little table was placed between the two rows that they formed on either side, and one of them, with the aid of two assistants, prepared it for the ceremony. All laid little loaves on the altar, in the center of which lay a representation of a Paschal lamb, over which they scattered all kinds of herbs and tiny branches. The altar was covered with a red under cloth and a white upper one. The figure of the lamb shone alternately with a red and white light, perhaps from lamps concealed under it whose glare, passing first through the red and then through the white cover, produced that effect. The priest read from rolls of writing, burned incense, blessed, and sprinkled with water. All sang as in choir. John's disciples and relatives stood around in rows and joined in the singing. The

eldest delivered a speech upon the fulfillment of the Prophecies, upon the signification of John's career, and made several allusions touching upon Christ. I remember that he spoke of the death of the Prophets as well as that of the High Priest Zachary, who had been murdered between the Temple and the altar. He said that Zachary, the father of John, had likewise been murdered between the Temple and the altar. His death signified something still higher than that of the ancient High Priest, but John was the true witness in blood between the Temple and the altar. By these last words, he alluded to Christ's life and death.

The ceremony of the lamb had reference to a prophetic vision that John, while still in the desert, had communicated to one of the Essenians. The vision itself referred to the Paschal Lamb, the Lamb of God, to Jesus, the Last Supper, to the Passion, and the consummation of the Sacrifice upon the Cross. I do not think that they perfectly understood all this. They performed the ceremonies in a prophetic, symbolical spirit, as if they had among them at that time many endowed with the gift of prophecy.

When all was over, he who conducted the service distributed among the disciples the little loaves that had lain on the altar, and to each gave one of the little branches that had been stuck on the lamb. The other relatives likewise received branches, but not from those on the lamb. The Essenians ate the bread, after which the tomb was closed.

The holy souls among the Essenians were possessed of great knowledge and prophetic insight upon the coming of the Messiah, also of the interior signification and the reference to Him of the various customs of Judaism. Four generations before the birth of the Blessed Virgin, they had ceased to offer bloody sacrifices, since they knew that the coming of the Lamb of God was near. Chastity and continence were among them a species of worship celebrated to honor



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the future Redeemer. In humanity they saw His temple to which He was coming, and they wished to do all in their power to preserve it pure and unsullied. They knew how often the Saviour's coming had been retarded by the sins of mankind, and they sought by their own purity and chastity to satisfy for the sins of others.

All this had in some mysterious way been infused into their Order by some of the Prophets, without their having, however, in Jesus' time, a perfectly clear consciousness of it. They were, as to what concerned their customs and religious observances, the precursors of the future Church. They had contributed much toward the spiritual training and guidance of Mary's ancestors and other holy patriarchs. The education of John in his youth was their last great work.

Some of the most enlightened among them in Jesus' time joined the disciples. Others later on entered the Community, in which, by their own long practice, they gave new impetus to the spirit of renunciation and a well-ordered life and laid the foundation for the Christian life, both eremitical and cloistered. But a great many among them who belonged not to the fruits of the tree, but to the dry wood, isolated themselves in their observances and degenerated into a sect. This sect was afterward imbued with all kinds of heathenish subtleties, and became the mother of many heresies in the early days of the Church.

Jesus had no particular communication with the Essenians, although there was some similarity between His customs and theirs. With a great many of them He had no more to do than with other pious and kindly disposed people. He was intimate with several of the married Essenians who were friends of the Holy Family. As this sect never disputed with Jesus, He never had cause to speak against them, and they are not mentioned in the Gospels, because

He had nothing wherewith to censure them as He had in others. He was silent also on the great good found among them since, if He had touched upon it, the Pharisees would have immediately declared that He Himself belonged to that sect.

As it had become known at Machaerus, through the domestics of Herodias, where John's head had been thrown, Johanna Chusa, Veronica, and one of the Baptist's relatives journeyed thither in order to make search for it. But until the vaulted sewer could be opened and drained, the head, which was resting on a stone projecting from the wall, could not be reached. Two months flowed by, and then many of the outbuildings and movables belonging to Herod's court at Machaerus were removed, and the whole castle was fitted up for a garrison and fortified for defense. The sewers were cleaned out and repaired, and new fortifications added to the old. During this work, I saw something very strange. Pits were dug, filled with inflammable matter, and then covered, trees being planted over them to prevent their discovery. They could be set on fire, and their explosion would kill men, overturn and scatter all things far and near like so much sand. Such pits as these were dug to quite a distance all around the walls.

There were many people engaged in carrying away the rubbish, and others gathered up the mud and slime from the sewers to enrich their fields. Among the latter were some women from Juttah and Jerusalem with their servants. They were waiting until the deep, steep sewer in which was the Baptist's holy head, should be cleaned. They prayed by night, fasted by day, and sent up ardent prayers to God that they might be enabled to find that for which they were seeking. The bottom of this sewer, on account of its being dug under the mountain, was very inclined. The whole of the lower end was already emptied and purified. To reach the upper part into which the bones from the kitchen were thrown and

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where the holy head was lying, the workmen had to clamber up by the stones projecting from either side. A great heap of bones obstructed this part, which was at a considerable distance from the outer entrance.

While the workmen went to take their meal, people who had been paid to do so, introduced the women into the sewer which, as I have said, was cleaned out as far as that heap of bones. They prayed as they advanced that God would allow them to find the holy head, and they climbed the ascent with difficulty. Soon they perceived the head sitting upright on the neck upon one of the projecting stones, as if looking toward them, and near it shone a luster like two flames. Were it not for this light, they might easily have made a mistake, for there were other human heads in the sewer. The head was pitiful to behold: the dark-skinned face was smeared with blood; the tongue, which Herodias had pierced, was protruding from the open mouth; and the yellow hair, by which the executioner and Herodias had seized it, was standing stiff upon it. The women wrapped it in a linen cloth and bore it away with hurried steps.

Scarcely had they accomplished a part of the way when a company of Herod's soldiery, to the number of a thousand, came marching up toward the castle. They had come to replace the couple of hundreds already there on guard. The women concealed themselves in a cave. The danger past, they again set out on their journey through the mountains. On their way they came across a soldier who, having by a fall received a severe wound on the knee, was lying on the road unconscious. Here too they came up with Zachary's nephew and two of the Essenes who had come to meet them. They laid the holy head upon the wounded soldier, who instantly recovered consciousness, arose, and spoke, saying that he had just seen the Baptist, and he had helped him. All were

very much touched. They bathed his wounds in oil and wine and took him to an inn, without, however, saying anything to him about John's head. They continued their journey, always choosing the most unfrequented routes, just as had been done when John's body was conveyed to Juttah. The head was delivered to the Essenians near Hebron, and some of their sick, having been touched with it, were cured. It was then washed, embalmed with precious ointments, and with solemn ceremonies laid with the body in the tomb.

## **9. Jesus in Bethania and Jerusalem. Cure of a Man Sick for Thirty-Eight Years**

From Bethzur, Jesus proceeded with Lazarus and the disciples to Bethania. They stopped at several places along their route, among them at Emmaus. Jesus taught here and there on the way among the people who were busy tying up the hedges, which were already green.

Martha, Magdalen, and a widow named Salome came to meet them at almost an hour's distance from Bethania. Salome had long dwelt in Bethania with Martha. Through one of Joseph's brothers and like Susanna, she was related to the Holy Family. She was later on present at Jesus' sepulture. They, Martha, Magdalen, and Salome, had been at Lazarus' inn in the desert, whence they returned at dusk to Bethania.

The four Apostles and several disciples whom Jesus had sent to Thabor arrived also on this evening at Bethania. Great was their grief upon hearing now for the first time the details of John's death. Then they related what had happened to themselves. They had taught and cured, according to the instructions received from Jesus, and at one place they had been chased with stones, but without being hit by them.

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The last place they had visited was Saron near Lydda.

When all in Lazarus' house had retired to rest, Jesus went in the darkness to the Mount of Olives and prayed in a solitary nook. The mount was covered with verdure and groves of noble trees. It was full of retired corners.

Magdalen occupied the little apartments of Mary the Silent's dwelling. She often sat in a very narrow little room that appeared to be formed in a tower. It was a retired corner intended for penitential exercises. She still wept freely. True, she was no longer actually sick, but from contrition and penance, she had become quite pale and reduced. She looked like one crushed by sorrow.

The last two days were days of fasting. They were followed by a feast of joy, which began at the close of the Sabbath and lasted for three days. The real date had fallen earlier, but for some reason the feast had been postponed. It was a feast of thanksgiving for all graces received from the deliverance of the Israelites from Egyptian bondage down to their own time. Its celebration was not confined to Jerusalem, but was observed everywhere. Numbers of the chief priests and the greatest enemies of Jesus had left Jerusalem. Since Pilate had absented himself, they had nothing to fear and a less strict guard to keep.

Next morning Jesus went to Jerusalem and accepted hospitality with Johanna Chusa. Neither Martha nor Magdalen was there.

Toward ten o'clock I saw Jesus in the Temple. He occupied the teacher's chair in the women's porch, where He was reading and expounding the Law. All were amazed at His wisdom. No one raised the least disturbance or made objections to His teaching. Some of the priests present may not have known Him, and those that did were not against Him.

His bitter enemies, the Pharisees and Sadducees, were for the most part absent.

About three o'clock, Jesus went with some of the

disciples to the Pool of Bethsaida. He entered from without by a door which was closed and no longer used. This was the corner into which the poorest and most abandoned creatures were pushed; and lying in the farthest part and right next the door was a man paralyzed for thirty-eight years. He had been pressed back by the crowd to the farthest extremity of the place, and now lay in a little chamber destined for men.

When Jesus knocked at the closed door, it opened of itself. Passing along through the sick, He made His way to the hall nearest the pool where invalids of all kinds were sitting and lying, and there He taught. The disciples meanwhile distributed among the poor clothes and bread, covers and kerchiefs given them by the women for that purpose. Such attention and loving services were something quite new to these poor sick who were, for the most part, either abandoned to themselves or left to the care of servants. They were greatly touched. Jesus went about them, pausing in several different places to instruct them, and then asking whether they believed that God was able to help them, whether they wished to be cured, whether they were sorry for their sins, whether they would do penance and be baptized. When He named to some of them their sins, they trembled and cried out: "Master, Thou art a Prophet! Thou art certainly John!" John's death was not yet generally known, and in many places the report of his being set at liberty was current. Jesus replied in general terms as to who He really was, and cured several of them. He directed the blind to bathe their eyes in water from the pool with which He had previously mixed a little oil. Then He told them to go quietly home, and not say much about their cure until after the Sabbath. The disciples were at the same time curing in the other porches. All the cured were obliged to wash in the pool.

But when, on account of these cures, some excitement

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was beginning to arise, while now one, now another approached the pool to wash, Jesus went with John to that far-off place near the entrance where lay the poor man who had been sick for thirty-eight long years. He had been a gardener, and had formerly been engaged in the care of hedges and the raising of balsam trees. But now, so long sick and helpless, he was reduced to a state of starvation, and lay like a public beggar glad to eat the scraps left by the other sick. As he had been seen here for so many years, he was known to everyone as the incurable paralytic, Jesus spoke to him, and asked him whether or not he wanted to be cured. But he, not thinking that Jesus would cure him, but that He was asking only in a general way why he was lying there, answered that he had no help, no servant or friend to assist him down into the pool when the waters were moved. While he was creeping down, others got before him and occupied the places around the pool to which the steps led. Jesus spoke for a little while to the man, placed his sins before his eyes, excited his heart to sorrow, and told him that he should no longer live in impurity and no longer blaspheme against the Temple, for it was in punishment of such sins that his sickness had come upon him. Then He consoled him by telling him that God receives all and assists all that turn again to Him with contrition. The poor man, who never before had received a word of consolation, who had been allowed to lie molding and rotting in his misery, who had often bitterly complained that no one offered him any assistance, was now deeply touched at Jesus' words. At last, Jesus said: "Arise! Take up thy bed, and walk!" But these were only the principal words of all that He said. He commanded him to go down to the pool and wash, and then told one of the disciples, who at that moment approached, to take the man to one of the little dwellings erected for the poor by Jesus' friends near the Cenacle on Mount

*Cure of the Paralytic*

Zion. Joseph of Arimathea had his stonemasonry shops in them.

He who had been so long paralyzed, and whose face was disfigured by skin disease, gathered together his tattered couch and went off cured to wash in the pool, He was so out of himself with joy and in such a hurry that he almost forgot to take away his bed. The Sabbath had now begun, and Jesus passed out unnoticed with John by the door near the place in which the poor man had lain. The disciple who was to announce the sick man went on ahead, for the latter knew where he was to go. When therefore he issued from the buildings around the Pool of Bethsaida, he was met by some Jews who saw that he had been cured. Thinking that he owed the favor to the waters of the pool, they said to him: "Knowest thou not that it is the Sabbath day?" He answered: "He that cured me said to me: 'Arise! Take up thy bed and walk!'" They asked him: "Who is he that said to thee: 'Take up thy bed and walk'?" But the poor man could not say, for he did not know Jesus and had never before seen Him. Jesus had already left the place, and His disciples also.

What the Gospel relates in connection with this miracle, that this man saw Jesus in the Temple and pointed Him out as the One that had cured him; and that Jesus had in consequence a dispute with the Pharisees on the subject of healing on the Sabbath day, took place upon a subsequent feast, but was recorded by John immediately after his account of the cure.<sup>1</sup> I received positive information on this point.

Through those Jews that had reproached the cured man (who had been looked upon by all as incurable) for carrying his bed on the Sabbath day, the report of the miracle was spread in Jerusalem after Jesus had left it. It created great excitement. The other sick who had been cured by Jesus and the disciples

1. John 5:15 et seq.

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at the Pool of Bethsaida attracted little attention, for their cure was attributed to the virtue of the waters. Besides, they did not happen on the Sabbath, and Jesus neither at His entrance nor His departure had been seen by the custodians or superintendents of the pool. With the exception of the sick poor, who lived in the little cells formed in the walls, there were at that time but few persons around the *piscina*. Those in easy circumstances had already been taken home. In these latter times, in consequence of the movement of the water being rare and mostly at sunrise, only those that had servants could be carried to the pool at the right time; and again, confidence in this manner of curing had greatly decreased. Even the pool itself was neglected, for a part of the wall on one side had gone to ruins. Only people of lively faith frequented it at that time, people such as those that among us go on pilgrimages to holy shrines.

This was the pool in which Nehemias hid the sacred fire. A piece of the wood with which it was covered was afterward thrown aside, and later on was used for a part of Christ's Cross. The pool had developed its miraculous virtue only after it had been made the depository of the sacred fire. In early times, the pious sick who were endowed with the spirit of prophecy used to see an angel descend and agitate the water. Afterward very few, if any, saw that wondrous sight, and lastly the times had become such that if any did see it, they kept it to themselves. Still at all periods, many beheld the waters agitated and bubbling. This pool, after the coming of the Holy Ghost, became the baptismal place of the Apostles. It was with its agitating angel, a mystery typical of holy baptism at the time of the Paschal lamb which, in turn, was a type of the Last Supper and the Redeemer's death.

After this miracle, Jesus went with the disciples into a synagogue near the Temple mount, in which

Nicodemus and the other friends were celebrating the Sabbath. Jesus did not teach here. He prayed and listened to the reading of the Holy Scriptures appointed for this Sabbath. They consisted of passages relating to the Departure from Egypt, the Journey through the Red Sea, and the Prophetess Deborah.<sup>2</sup> A canticle celebrating the passage through the Red Sea was sung, and in it were recounted one after another all the benefits that God had showered on the Jews, especially what regarded their worship and Temple. Mention was made of all the priestly vestments and ornaments which God had prescribed on Sinai, also of Solomon and the Queen of Saba. This Sabbath was called Beschallah, and was immediately followed by that feast of three days whose name sounds like Ennorum.<sup>3</sup> It was at one and the same time the commencement, the end, and the feast of thanksgiving for all favors and for all other feasts. In the canticle thanks were given for the innumerable favors that God had shown them from the beginning; namely, for their deliverance from Egypt and the Red Sea, for the Law, the Ark of the Covenant, the Tabernacle, for the priestly vestments, and the Temple, and for their wise King Solomon. They demanded also in that canticle another king as wise as he. United with this feast, which had been instituted by a Prophet long before the existence of either Solomon or the Temple, was a joyous festival founded by Solomon on the occasion of the presents made him by the Queen of Saba, who was struck with admiration at his wisdom. With these gifts, he had given recreation to the priests and the people. Its remembrance was perpetuated by the holiday now going on, in which everyone freely diverted himself. Since this feast could be celebrated anywhere, all the Pharisees and officers of the Temple who could in any way escape availed themselves

2. Exodus 13:17-15:27; Judges 4:4, 5:32

3. Probably "Deborah."

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of the opportunity to visit their friends and recruit their strength for the approaching great feasts of Purim and the Pasch.

Abundant alms were distributed on this feast. Loaves of very fine white bread were baked and given to the poor, as a remembrance of the manna in the desert. This festival was like the *Amen* of the feasts, the feast of the beginning and the end.

After the service in the synagogue, Jesus went with some disciples into the Temple in which were only a few people. The Levites were coming and going, putting things in order, and filling the lamps with oil for next morning. Jesus penetrated into places not open to all, even into the vestibule of the Sanctuary where stood the great teacher's chair, in order to see and speak to them. This He did upon various deep questions, and they listened for some time. Then came some of the other Levites and reproached Him with His boldness in daring to enter those unusual places and at that unseasonable time. They called Him a contemptible Galilean, etc. Jesus answered them very gravely, spoke of His rights, of the house of His Father, and then withdrew. They derided Him, although He inspired them with secret fear. Jesus stayed that night in the city.

The next morning Jesus and the Apostles cured a great many sick in the side buildings of the Cenacle which, surrounded by a large court, stood upon Mount Sion. Joseph of Arimathea had rented it for his stonemasonry business. The holy women of Jerusalem were busied around the sick with all the services that tender charity would inspire. It was on account of these sufferers that Joseph of Arimathea, when recently at Hebron, had invited Jesus to Jerusalem. They were for the most part good, righteous people, acquaintances of the holy women and friends of Jesus. They had been conveyed by night into the court of the Cenacle. Jesus spent the whole morning in performing cures. He taught occasionally,

sometimes by this, sometimes by that group. There were lame and blind and paralyzed, others with withered and crippled hands, others with ulcers-men, women, and children. There were also some men wounded by the overthrow of the aqueduct. Some had fractured skulls; others, broken limbs.

They were now busy in the valley of Jerusalem clearing away the rubbish. Some walls falling in had dammed up the water, and laborers were sent into the dyke to dig through the debris. In some places whole trees and large stones were thrown in to stop the course of the waters.

After Jesus had taken a slight repast with the disciples in the Cenacle, at which those that had just been cured were entertained, He and His followers went into the Temple and to the public teacher's chair, near which were kept the rolls of the Law. Jesus demanded the rolls and proceeded to expound the passages appropriate to the day. They referred to the journey through the Red Sea and to Deborah, and again that Psalm treating of the feast was sung. The title is: "*To sing morning or eve.*" All were astonished at Jesus' doctrine, and no one dared to contradict Him. Some of the Pharisees alone made bold to ask: "Where didst Thou study? Where didst Thou receive the right to teach? How canst Thou take so great a liberty?" Jesus answered them in terms so grave and severe that they had nothing to reply. Then He left the Temple, and went to Bethania with His disciples and friends.

Jesus' stay in Jerusalem this time was little remarked, since His chief enemies were not there. It was only when from the great teacher's chair He closed the ceremonies of the Sabbath that they paid much attention to Him and again spoke here and there of the Galilean. All Jerusalem was at the time taken up with talk of the fallen aqueduct, the jealousy existing between Herod and Pilate, and the journey of the latter to Rome; even John's death was

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now discussed but little. Unless some particular excitement arose, the people did not talk much of Jesus. It was there as in other great cities. Occasionally indeed somebody would say: "Jesus the Galilean is now in the city" and another would reply: "If He does not come with several thousand men, He will effect nothing."

While in Bethania, Jesus went to the house of Simon, who no longer appeared in public, for he was sick, his leprosy having begun. A number of red blotches had broken out upon him. Wrapped in a large mantle, he kept himself concealed in a retired apartment. Jesus had an interview with him. Simon looked like one that is anxious not to have his malady noticed, but soon he would be unable to ward off attention. He showed himself as little as possible.

Late that night the disciples returned from Juta, which they had left after the Sabbath. They related to Jesus the circumstances of their bringing away John's body from Machaerus and its burial near his father. The two soldiers from Machaerus had come with the disciples. Lazarus took charge of them, kept them concealed, and provided for their wants.

When Jesus said to the disciples: "Let us retire to some solitude there to rest and mourn, not over John's death, but over the deplorable causes that led to it," I thought, "How will He be able to rest, for the other Apostles and disciples are already gone to Mary in Capharnaum." Crowds from all quarters, even from Syria and Basan, had flocked thither, and the whole country around Corozain was covered with the tents of those that were awaiting Jesus' coming.

## **10. Jesus Delivers Prisoners In Tirzah**

Early next morning, Jesus left Bethania with the six Apostles and about twenty disciples. They shunned

all places on the way, and journeyed without stopping eleven hours to the north, until they reached Lebona on the southern slope of Mount Gerizim. St. Joseph before his espousals with Mary had worked here as a carpenter, and he afterward kept up friendly relations with the inhabitants. On a peak of the mountain stood a lonely fortress up to which the road from Lebona led through buildings on one side and old walls on the other. It was on this road that Joseph's workshop stood, and in it Jesus with all His disciples put up. He was, though coming unexpectedly and at a late hour, received with unusual joy and reverence. It was a Levitical family, and up further on the mountain was the synagogue.

From Lebona Jesus and the disciples journeyed with rapid steps the whole of the following day through Samaria in a northwesterly direction toward the Jordan. They traversed Aser-Machmethat, tarried awhile in the inn at Aser, and then went on to the neighborhood of Tirzah, about one hour from the Jordan and two from Abelmahula. The country around was remarkably fine. Here in Tirzah, as in all other places on the way, the feast that I had seen begun in Jerusalem was right joyously commemorated. Gracefully adorned triumphal arches were erected, and public games celebrated. The actors leaped over garlands for a wager, just as our children do nowadays. Great mounds of grain and orchard fruits were heaped up in the open air for distribution among the poor.

Tirzah was built in two parts, and one quarter of the city extended to within half an hour of the Jordan. The whole region was so studded with gardens and orchards that the traveler could not see the city until just within its reach. It was so broken up by gardens and commons that the quarter furthest from the Jordan looked less like a city than like some groups of houses scattered among gardens and walls. The part nearest the Jordan was the

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better preserved and the more compact. It was built high above a valley and rested on solid piers. A highway ran under it as under a bridge. This road was charming. From it one could see through the valley with its green trees as through a cool grotto far to the other side where the road emerged into the open air.

Tirzah, situated as it was on a height of moderate elevation, commanded a most beautiful view across the Jordan and into the mountain ranges beyond.

To the north could be seen Jetebatha, almost hidden by forests; on the right the view extended into Peraea; and across the smooth surface of the Dead Sea arose Machaerus and the country off to the west. Many a glimpse could be had of the Jordan, and here and there in its windings, its waters glistened like long streaks of light as it flowed along between its verdant banks.

Westward from Tirzah lay a high mountain range that separated it from Dothan. Abelmahula lay two hours northwestward, in a deep dale more to the south than was that in which Joseph was sold by his brethren. On every side, Tirzah looked down upon numberless gardens and groves of fruit trees, on terraces and espaliers over which were trained balsam shrubs and paradise apples so much used by the Jews at their Feast of Tabernacles. These trees flourished only in very good and sunny positions. Besides those just mentioned, they cultivated also the sugar cane, long, yellow flax like silk, cotton, and a species of grain in whose thick stalk was stored a marrowy pith. The inhabitants were engaged in horticulture and fruit raising. Many were occupied also in preparing flax, cotton, and the sugar cane for market. The street that ran under the city was the grand military and commercial route to Tarichaea and Tiberias. In many places it took the form of a tunnel between hills, as it did here in Tirzah which, as I have said, rested on piers above the road.

In the center of the city, that is, in the center of its ancient surroundings, in a large, deserted-looking space, there stood on a gentle eminence a spacious edifice with massive walls, several courtyards, and round buildings like towers in whose interior were found other courts. It was the old, ruined castle of the Kings of Israel. A part had fallen to decay, but another had been fitted up as a hospital and prison. Some portions were overgrown ruins, on which were laid out gardens of all kinds. On the square before the house was a fountain whose water, by means of a wheel turned by an ass, was raised in leatheren bags and poured into a great basin, from which it flowed on all sides through channels into tanks, thus supplying the city in every direction. Every quarter had its reservoir.

At this fountain five disciples from the opposite side of the Jordan joined Jesus and His followers. They were the two youths delivered from slight demoniacal possession, the two men out of whom Jesus had driven the devils into the swine, and a fifth. They had been, in accordance with Jesus' commands, proclaiming their own deliverance and the miracle of the swine in the little cities of the country of the Gerasens and in the Decapolis. They had healed in those places and had announced the approach of the Kingdom of God. They embraced the disciples and washed one another's feet at the fountain. Jesus had come straight from a house outside the city where, with the other disciples, He had passed the night. These five brought Him news that all His disciples whom He had sent into Upper Galilee had returned to Capharnaum, and that an immense multitude of people were encamped in the district around, awaiting His coming.

Jesus now went with the disciples into the castle, sought out the superintendent of the hospital, and requested to be introduced to their quarters. The superintendent complied with His request, and

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Jesus went through halls and courts until He arrived at the cells and retired corners where lay the sick suffering from diseases of all kinds. He went around among them instructing, healing, and consoling. Some of the disciples were with Him, helping to raise, carry, and lead the sick; others were scattered in the different corridors, performing cures and preparing the way for Jesus. In one of the courts there were several possessed in chains, who yelled and raged when Jesus entered the house. He commanded them to be silent, cured them, and drove the devils out of them. In the most distant part of the hospital were some lepers, and these too He healed. He went alone to them. The cured belonging to Tirzah itself were at once taken away by their friends, not, however, before Jesus had ordered them food and drink. To the poor among them were distributed, besides, the clothing and coverlets that the disciples had brought with them to Tirzah from the inn of Bezech.

Jesus visited also the abode of the sick women. It was a high, round tower with an inner court. In this court, as well as on the outside of the tower, a projecting flight of steps led from one story to another, for in the interior there was no little staircase such as we have. In the exterior apartments were women sick of all kinds of maladies. Jesus cured many. In the apartments nearest the court, from which they were separated by locked doors, women were imprisoned, some for their excesses, some on account of their bold speech, while many others of their number were innocent. In the same building many poor men underwent the rigors of grievous imprisonment, some for debt, others for having joined in a revolt, many also the victims of revenge and enmity, while others were confined merely to get them out of the way. Many of these poor creatures were quite abandoned, left to starve in their prison cells. Jesus heard bitter complaints

on this subject from the sick whom He cured and from others. He indeed knew all about it, and it was principally on account of that general misery He had come.

Tirzah counted numerous Pharisees and Sadducees, and among the latter were many Herodians. The prison was guarded by Roman soldiers and had a Roman superintendent. The lodgings of the guards and overseers were outside the building. Jesus, having applied to the latter for permission, was allowed to visit the part open to strangers. He listened to the prisoners' story of misery and sufferings, directed refreshments to be distributed to them, instructed and consoled them, and forgave the sins of many that confessed to Him. To several of those confined for debt, as well as to many others, He promised release. To others He held out hopes of relief.

From the prison Jesus went to the Roman Commander, who was not a wicked man, and spoke to him gravely and touchingly about the prisoners. He offered to discharge their debts Himself, and to go part security for their innocence and good behavior. He expressed His desire also to converse with those that had for so long a time endured a more rigorous imprisonment. The Commander listened very respectfully to Jesus, but explained to Him that as all those prisoners were Jews who had been put into prison under very particular circumstances, he would have to speak to the Pharisees and to the Jewish authorities of the place before he could grant His request to he allowed access to them. Jesus replied that after He had taught in the synagogue, He would call on him again with the Jewish authorities. Then He returned to the female prisoners, whom He consoled and advised. He received from several the avowal of their misdemeanors and promises of amendment, forgave them their sins, caused alms to be distributed among them, and promised to reconcile them with their friends.

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Thus did Jesus from nine o'clock in the morning until nearly four in the afternoon labor in this abode of misery and woe, filling it with joy and consolation on a day upon which in it alone was sorrow to be found, for in the city all was jubilation. It was the first of those holidays that had been added by Solomon to the Feast of Ennorum, on account of the gifts presented by the Queen of Saba. Jesus had beheld the Sabbath of this first day celebrated the evening before at Bezech. Today the whole city, especially the most populous quarters, was alive with joy. There were triumphal arches, leaping, racing, and heaps of grain for distribution among the poor. But around that old castle, at once prison and hospital, all was still. Jesus alone had thought of its poor inmates, and He alone had brought them real joy. In the house outside the city, He took with the disciples a little repast, which consisted of bread, fruit, and honey. Then He sent some of His followers to the prison with all kinds of provisions and refreshments, while He with the rest repaired to the synagogue.

The report of what Jesus had done in the hospital was already spread throughout the whole city. Many of those that He had there cured were returned to the city and now went to the synagogue; others were assembled outside the sacred edifice, where Jesus and the Apostles cured many more. In the synagogue were gathered the Pharisees and Sadducees, and many secret Herodians. Among the first named were many of the same sect from Jerusalem who had come thither for recreation. They were full of spite and envy at Jesus' doings, which threw disgrace upon their own. In the school were present also a great many people from Bezech who had followed Jesus thither. In His instruction Jesus spoke of the feast and its signification, which was to afford an opportunity for recreation, for infusing joy into the hearts of others, and for doing good. He referred

again to one of the Eight Beatitudes, "Blessed are the merciful." He explained the parable of the Prodigal Son, which He had already related to the prisoners. Then He spoke of these, as well as of the sick and their miseries, how forgotten and abandoned they were while others enriched themselves by seizing upon the funds destined for their support. He inveighed vigorously against the trustees of this establishment, some of whom were among the Pharisees present. They listened in silent rage. In recounting the parable of the Prodigal Son, Jesus made allusion to those that had been imprisoned on account of their misdemeanors, but who were now repentant. This He did in order to reconcile the relatives here present to some of the prisoners. All were very much touched.

Here, too, Jesus related the parable of the compassionate king and the unmerciful servant. He applied it to those that allow the poor prisoner to languish on account of an insignificant debt, while God suffers their own great indebtedness to run on.

The secret Herodians had by their trickery been the cause of the imprisonment of many poor people of this place. To this fact Jesus once vaguely alluded when, in His severe denunciation of the Pharisees, He said: "There are many indeed among you who very likely know how things fell out with John." The Pharisees railed at Jesus. They made use of expressions among themselves, such as these: "He wages war with the help of women, and goes about with them. He will get possession of no great kingdom with such warriors."

Jesus then pressed the head men among the magistrates and Pharisees to go with Him to the Roman superintendent of the prison, and offer to ransom the most miserable and neglected of the inmates. This proposal was made in the hearing of many, consequently the Pharisees could not refuse. When Jesus and His disciples turned off toward the

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residence of the superintendent, a crowd followed, sounding Jesus' praises. The superintendent was a much better man than the Pharisees, who maliciously ran up the prisoners' debts so high that, for the release of some of them, Jesus had to pay fourfold. But because He had not the money around Him, He gave as a pledge a triangular coin to which hung a parchment ticket upon which He had written some words authorizing the sum to be discharged from Magdalen's property which Lazarus was about to sell. The entire proceeds were destined by Magdalen and Lazarus for the benefit of the poor, for debtors, and the relief of sinners. Magdalum was a more valuable estate than that of Bethania. Each side of the triangular coin was about three inches long, and in the center was an inscription indicating its value. To one end hung a jointed strip of metal, like two or three links of a chain, and to this the writing was fastened.

After the transaction recorded above, the superintendent ordered the poor prisoners to be brought forth. Jesus and the disciples lent their assistance in the execution of his order. Many poor creatures in tatters, half-naked and covered with hair, were dragged forth from dark holes. The Pharisees angrily withdrew. Many of the released were quite weak and sick. They lay weeping at Jesus' feet, while He consoled and exhorted them. He procured for them clothing, baths, food, lodgings, and saw to the formalities necessary to be observed in restoring them to liberty, for they had to remain under the jurisdiction of the prison and hospital a few days until their ransom was paid. A similar occurrence took place among the female prisoners. All were fed, Jesus and the disciples waiting on them, and the parable of the Prodigal Son was afterward related to them.

Thus was this house for once filled with joy. In it appeared to be prefigured the deliverance from

Limbo of the Patriarchs to whom John, after his death, had announced the near coming of the Redeemer. Jesus and the disciples spent the night once more in the house outside of Tirzah.

It was this affair here in Tirzah which, when reported to Herod, drew his attention more particularly upon Jesus, and called forth the remark: "Is John risen from the grave?" From this time Herod was desirous of seeing Jesus. He had indeed previously heard of Him from general report and through John, but he had not thought much on the subject. Now, however, his uneasy conscience made him notice what before had passed unremarked. He was at this time living in Hesebon, where he had gathered all his soldiers around him, among them some mercenary Roman troops.

From Tirzah to Capharnaum, whither Jesus now proceeded with His disciples, was a journey of eighteen hours. They did not go up through the valley of the Jordan, but along the base of Mount Gelboa and across the vale of Abez, leaving Thabor on the left. They lodged at the inn on the borders of the lake near Bethulia and journeyed next day to Damna, where Jesus found Mary and several of the holy women who had arrived there before Him. The other six Apostles and some of the disciples had also come to Damna. The two soldiers from Machaerus, whom Lazarus had sent through Samaria, joined Jesus' followers near Azanoth.

## **11. Jesus in Capharnaum and Its Environs**

There were at this time in Capharnaum no fewer than sixty-four Pharisees assembled from the neighboring districts. On their way thither, they had made inquiries upon the most remarkable of Jesus' cures, and had ordered the widow of Naim with her son and witnesses from that place to be summoned to

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Capharnaum, as well as the son of Achias, the Centurion of Giskala. They had also closely interrogated Zorobabel and his son, the Centurion Cornelius and his servant, Jairus and his daughters, several blind and lame that had been cured—in a word, all that had in that part of the country profited by Jesus' healing power. In every case they summoned witnesses, whom they questioned and whose answers they compared.

When, notwithstanding their malice, they were unable to construe what they heard into proofs against the truth of Jesus' miracles, they became still more enraged, and again had recourse to their old story, that He had dealings with the devil. They declared that He went about with women of bad repute, excited the people to sedition, deprived the synagogues of the alms that should flow to them, and profaned the Sabbath, and they boasted that they would now put a stop to His proceedings.

Intimidated by these threats, by the ever-increasing concourse of people, and especially by the beheading of John, the relatives of Jesus were in great trouble. They entreated Him not to go to Capharnaum, but to take up His residence elsewhere, and for this they named many places, such as Naim or Hebron or the cities on the other side of the Jordan. But Jesus silenced them by declaring that He would go to Capharnaum, where He would both teach and cure, for as soon as He stood face to face with the Pharisees, they would cease their boasting.

When the disciples asked Him what they were now to do, Jesus answered that He would tell them, and that He would give to The Twelve to hold the same position to them as He Himself held to the Apostles. When evening came they separated. Jesus went with Mary, the women, and His relatives eastward through Zorobabel's hamlet to Mary's house in the valley of Capharnaum, and the Apostles and disciples departed by other routes. That night Jairus

sought Jesus to relate to Him the persecutions he had had to endure. Jesus calmed him. He had been discharged from his office, and now belonged entirely to Jesus.

Capharnaum was full of visitors, sick and well, Jews and Gentiles. The surrounding plains and heights were covered with encampments. In the fields and mountain nooks, camels and asses were grazing; even the valleys and hills on the opposite side of the lake were alive with people waiting for Jesus. There were strangers here from all sides, from Syria, Arabia, Phoenicia, and even from Cyprus.

Jesus visited Zorobabel, Cornelius, and Jairus. The family of the last-named was entirely converted, the daughter much better than formerly, and very modest and pious. Jesus went afterward to Peter's house outside the city, and found it crowded with sick. Heathens, who had never been here before, now presented themselves. The crowd of sick was so great that the disciples had to put up a species of scaffolding in order to afford more room for them. Not only Jesus was everywhere sought for by the sick, but the Apostles and disciples also were called by them. "Art thou one of the Prophet's disciples?" they cried. "Have pity on me! Help me! Take me to Him!" Jesus, the Apostles, and about twenty-four disciples taught and cured the whole morning. There were some possessed present, who cried after Jesus and from whom He drove the demons. No Pharisees were present, but there were among the crowd some spies and some half-disaffected.

After Jesus had performed many cures, He withdrew into a hall to preach, whither He was followed by the cured and others. Some of the Apostles went on healing while the others gathered around Jesus, who again taught on the Beatitudes and related several parables. Among other points, He touched upon prayer which, He said, they should never omit. He related and developed the similitude of the unjust

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judge who, in order to get rid of the widow ever returning to knock at his door, at last rendered her justice. (*Luke 18:1-5*). If the unjust judge was thus forced to comply, will not the Father in Heaven be still more merciful?

Then Jesus taught the multitude how to pray, recited the seven petitions of the *Our Father*,<sup>2</sup> and explained the first, "Our Father, who art in Heaven." Already on His journeys, He had explained several of the petitions to the disciples; now, however, He took them up as He had done the Beatitudes, and made them the subject of His public instructions. Thus the prayer was all explained by degrees, repeated everywhere, and published on all sides by the disciples. Jesus continued the Eight Beatitudes at the same time. In speaking of prayer, He made use of this similitude: If a child begs his father for bread, will he give him a stone? Or if asked for a fish, will he give a serpent or scorpion?

It was now toward three o'clock. Mary, aided by her sister and other women, also by the sons of Joseph's brethren from Dabereth, Nazareth, and the valley of Zabulon, had prepared in the front part of the house a meal for Jesus and the disciples. During several days they had had, on account of their great labors, no regular hours for meals. The dining room was separated from the hall in which Jesus was teaching near a court crowded with people, who could hear all that was said through the open porticos of the hall. Now when Jesus went on instructing, Mary, taking with her some relatives in order not to go through the crowd alone, approached with the intention of speaking to Him and begging Him to come and partake of some food. But it was impossible for her to make her way through the crowd, and so her request was passed from one to another, until it reached a man standing near Jesus. He was

2. Matt. 6; Luke. 11

one of the spies of the Pharisees. As Jesus had several times made mention of His Heavenly Father, the spy, not without a secret sneer, said to Him: "Behold Thy Mother and Thy brethren stand without, seeking Thee." But Jesus, looking at him, said: "Who is My Mother, and who are My brethren?" Then grouping The Twelve and placing the disciples near them, He extended His hand over the former with the words: "Behold My Mother!" and then over the latter, saying: "and these are My brethren, who hear the word of God and do it. For whosoever shall do the will of My Father who is in Heaven, he is My brother, My sister, and My Mother."<sup>3</sup> Then He went on with His discourse, but sent His disciples in turn to take what food they needed.

After this, as He was going with the disciples to the synagogue, the sick who could still walk followed Him, imploring His help. He cured them. In the outer porch of the synagogue, although the Sabbath had already begun, a man stepped up to Him, showed Him his hand, crippled and withered, and begged to be helped. Jesus told him to wait awhile. At the same time, He was called by some people who were leading a deaf and dumb possessed who was raging frightfully. Jesus commanded him to lie down quietly at the entrance of the synagogue and there wait. The possessed instantly sat down cross-legged, and bowed his head on his knees, keeping a side-glance fixed on Jesus. With the exception of an occasional slight convulsive shuddering, he remained quiet during the whole instruction.

The Sabbath lesson was about Jethro giving counsel to Moses when the Israelites were encamped around Sinai, of Moses ascending the mount and receiving the Ten Commandments (*Ex. 18-21*), and from the Prophet Isaias, the passages that record his vision of the throne of God and the seraph's purifying his lips

3. Matt. 12:46-50; Mark 3:31; Luke 8:19-21

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with a burning coal (*Is.* 6:1-13). The synagogue was overflowing with people, and a great crowd was standing outside. The doors and windows were all thrown open, and many people were looking in from the adjacent buildings. Numbers of Pharisees and Herodians were present, all filled with rage and bitterness. The recently cured were in the synagogue, as well as all the disciples and relatives of Jesus. The citizens of Capharnaum and the crowds of strangers were full of reverence and admiration for Jesus, and so the Pharisees did not dare to attack Him without apparent reason. They had besides come to the synagogue more out of a desire to support one another in their vain boasting than to make any serious opposition to Him, though this latter they were not able to do. They no longer cared to contradict Him in public, as on such occasions His replies generally put them to shame before the people. But when Jesus withdrew, they sought by every possible means to turn the people away from Him, and they set lies afloat against Him.

They knew now that the man with the withered hand was there, and they wanted to see whether Jesus would heal him on the Sabbath, that they might accuse Him. This was especially the desire of those that had just come from Jerusalem. They were anxious for something to take home with them and lay before the Sanhedrin. As they could allege nothing of importance against Him, and although they well knew His sentiments on the point, they always returned as if in ignorance to the same question, and to it Jesus with unwearied patience generally gave the same answer. Several of them now put the query: "Is it lawful to heal on the Sabbath?" Jesus, knowing their thoughts, called the man with the withered hand, placed him in the midst of them, and said: "Is it lawful to do good on the Sabbath day, or to do evil? To save life, or to destroy it?" No one answered. Then Jesus repeated the similitude

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of which He generally made use on such occasions: "What man shall

there be among you that hath one sheep: and if the same fall into a pit on the Sabbath day, will he not take hold on it and lift it up! How much better is a man than a sheep! Therefore it is lawful to do a good deed on the Sabbath day." He was very much troubled at the obduracy of these men, and His angry glance penetrated to the bottom of their soul. Taking the arm of the poor man in His left hand, He stroked it down with the right, straightened out and separated the crooked fingers, and said: "Stretch out thy hand!" The man stretched out his hand and moved it. It had become as long as the other and was perfectly cured. The whole scene was the work of an instant. The man cast himself with thanks at Jesus' feet and the people broke forth into shouts of jubilation, while the enraged Pharisees withdrew to the entrance of the synagogue to discuss what they had witnessed. Jesus next drove the devil from the possessed whom He had left waiting at the door, and instantly speech and hearing were given him. The people again shouted for joy, and the Pharisees again gave utterance to their slanderous expression: "He has a devil! He drives out one devil by the help of another!" Jesus turned toward them and said: "Who among you can convict Me of sin? If the tree is good, so too is the fruit good; if the tree is evil, so also is the fruit evil, for by the fruit the tree is known. O generation of vipers, how can you speak good things, whereas you are evil! Out of the abundance of the heart the mouth speaketh."

At these words, the Pharisees set up a great cry: "He shall make an end of all this! We have had enough of this!" and one of them carried his insolence so far as to call out: "Dost Thou not know that we can put Thee out?" Jesus and the disciples now left the synagogue, and hurried by different routes, some to Mary's house, some to Peter's near the lake.

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Jesus took a repast at His Mother's, and then passed the night with The Twelve in Peter's house. The latter, being the more distant of the two, afforded a safer retreat.

The whole of the following day Jesus, the Twelve Apostles, and the disciples spent at Peter's healing the sick. The multitude was waiting for Him and seeking Him in many places, but He remained shut up in the house.

During the day Jesus called before Him the Apostles and disciples, two and two, as He had sent them, and received from them an account of all that had happened to them during their mission. He solved the doubts and difficulties that had arisen in certain circumstances, and instructed them how they should act in the future. He told them again that He would soon give them a new mission. The six Apostles who had been laboring in Upper Galilee had been well received. They had found the people well disposed and had in consequence baptized many. The others, who had gone to Judea, had not baptized any, and here and there had experienced contradiction.

The crowd around the house becoming greater and greater, Jesus and His followers slipped away secretly. The stars shed their light down upon the little party as they hurried along the bypaths to Peter's barque. They ferried across the lake and landed between Matthew's custom house and Little Corozain. From there they climbed the mountain at whose foot stood the custom house, for Jesus wanted to instruct the disciples in solitude. But the multitude had caught a glimpse of their departure, and the news soon spread through the tents of the encampment. The crowd near Bethsaida soon crossed, some over the lake, others further up over the Jordan bridge, and so Jesus and His party here on the mountain were again surrounded by the immense multitude. The disciples ranged the people in order, and Jesus began again His instructions on the Beatitudes and prayer. He again explained

the first petition of the *Our Father*. As the hours flew by, the crowds increased. People came from all the cities around, from Julias, Corozain, and Gergesa, bringing with them the sick and possessed. Numbers were healed by Jesus and the disciples.

The instructions over, the multitude dispersed the next day at the place on which this sermon on the mount had been delivered. Jesus with the Apostles and disciples then retired higher up the mountain to a shady, solitary spot. Besides The Twelve, there were with Jesus seventy-two disciples. Among them were the two soldiers from Machaerus and some that had not yet been formally received as disciples and had never been on a mission. The sons of Joseph's brother were there.

Jesus then instructed the disciples upon the work in store for them. He told them that they should take with them neither purse nor money nor bread, but only a staff and a pair of sandals; that wherever they were ungraciously received, they should shake the dust from their shoes. He gave them some general directions for their coming duties as Apostles and disciples, called them the salt of the earth, and spoke of the light that must not be placed under a bushel, and of the city seated upon a mountain. Still He did not inform them of the full measure of persecution awaiting them.

The main point, however, of this instruction was that by which Jesus drew a definitive line between the Apostles and the disciples, the former of whom were set over the latter. To them He said that they should send and call the disciples as He Himself sent and called *them*, namely, the Apostles. This they were empowered to do by virtue of their own mission. Among the disciples Jesus likewise formed several classes, setting the eldest and best instructed over the younger and more recently received. He arranged them in the following manner, the Apostles, two by two, headed by Peter and John. The

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elder disciples formed a circle around them, and back of these the younger, according to the rank He had assigned them. Then He addressed to them words of earnest and touching instruction, and imposed hands upon the Apostles as a ratification of the dignity to which He had raised them; the disciples, He merely blessed. All this was done with the greatest tranquility. The whole scene was deeply impressive. No one offered the least resistance or showed the least sign of discontent. By this time it was evening, and Jesus with Andrew, John, Philip, and James the Less, plunged deeper into the mountains, and there spent the night in prayer.

## **12. The Feeding of the Five Thousand**

When next morning Jesus and the Apostles returned to the mount upon which He had already taught several times on the Eight Beatitudes, He found the multitude assembled. The other Apostles had arranged the sick in sheltered places. Jesus and the Apostles began to heal and to instruct. Many who in those days had now come for the first time to Capharnaum, knelt in a circle to receive Baptism. The water, which had been brought for that purpose in leatheren bottles, was sprinkled over them three at a time.

The Mother of Jesus had come with the other women, and she now helped among the sick women and children. She did not exchange words with Jesus, but returned betimes to Capharnaum.

Jesus taught of the Eight Beatitudes and went as far as the sixth. The instruction on prayer begun at Capharnaum He repeated, and explained some of the petitions of the *Our Father*.

Teaching and healing went on till after four o'clock, and all this time the listening crowds had had nothing to eat. They had now followed from the day before, and the scanty provisions they had brought

with them were exhausted. Many among them were quite weak and languishing for nourishment. The Apostles, noticing this, approached Jesus with the request that He would close the instruction in order that the people might hunt up lodgings for the night and procure food. Jesus replied: "They need not go away for that. Give them here something to eat!" Philip made answer: "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" This he said with some unwillingness, because he thought Jesus was about to lay upon them the fatigue of gathering up from the environs sufficient bread for all that crowd. Jesus answered: "See how many loaves you have!" and went on with His discourse. There was in the crowd a servant, who had been sent by his master with five loaves and two fishes as a present to the Apostles, Andrew told this to Jesus with the words: "But what is that among so many?" Jesus ordered the loaves and fishes to be brought, and when they were laid on the sod before Him, He continued the explanation of the petition for daily bread. Many of the people were fainting, and the children were crying for bread. Then Jesus, in order to try Philip, asked him: "Where shall we buy bread, that these people may eat?" and Philip answered: "Two hundred pennyworth would not be sufficient for all this crowd." Jesus said: "Let the people be seated, the most famished by fifties, the others in groups of a hundred; and bring Me the baskets of bread that you have at hand." The disciples set before Him a row of shallow baskets woven of broad strips of bark, such as were used for bread. Then they scattered among the people, whom they arranged in fifties and hundreds all down the terraced mountain, which was clothed with grass beautiful and long. Jesus was above, the people seated below Him on the mountainside.

Near the place upon which Jesus taught was a high, mossy bank, in which were several caves. On

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it Jesus directed a broad napkin to be spread, upon which were deposited the five loaves and two fishes. The loaves lay one upon the other on the napkin. They were long and narrow, about two inches in thickness. The crust was thin and yellow, and the inside, though not perfectly white, was close and fine. They were marked with stripes to make it more easy to break them or cut them with a knife. The fish were of a good arm's length. Their heads were somewhat projecting, not like our fish. Cut up, roasted, and ready for eating, they lay upon large leaves. Another man had brought a couple of honeycombs, and they too were laid on the napkin.

When the disciples numbered the people and seated them in fifties and hundreds as Jesus had directed, He cut the five loaves with a bone knife, and the fish, which had been split down lengthwise, He divided into crosspieces. After that He took one of the loaves in His hands, raised it on high and prayed. He did the same with one of the fish. I do not remember whether He did the same with the honey or not. Three of the disciples were at His side. Jesus now blessed the bread, the fish, and the honey, and began to break the cross-sections into pieces, and these again into smaller portions. Every portion immediately increased to the original size of the loaf, and on its surface appeared, as before, the dividing lines. Jesus then broke the individual pieces into portions sufficiently large to satisfy a man, and gave with each a piece of fish. Saturnin, who was at His side, laid the piece of fish upon the portion of bread, and a young disciple of the Baptist, a shepherd's son, who later on became a Bishop, laid upon each a small quantity of honey. There was no perceptible diminution in the fish, and the honeycomb appeared to increase. Thaddeus laid the portions of bread upon which were the fish and honey in the flat baskets, which were then borne away to those in most need, who sat in the fifties and were served first.

As soon as the empty baskets were brought back, they were exchanged for full ones, and so the work went on for about two hours until all had been fed. They that had a wife and children (and these were separated from the men) found their portion so large that they could abundantly share with them. The people drank of the water that had been conveyed thither in leathern bottles. Most of them used cups formed of bark folded into the shape of a cone, and others had with them hollow gourds.

The whole affair was conducted most expeditiously and with perfect order. The Apostles and disciples were, for the most part, occupied in carrying the baskets here and there and in distributing their contents. But all were silent and filled with amazement at the sight of such a multiplication. The size of the loaves was about two spans, or eighteen inches in length, and a fifth less in breadth. They were divided by ridges into twenty parts, five in length and four in breadth, so that the substance of everyone of those parts increased fiftyfold, in order to feed five thousand men. The bread was a good three fingers in thickness. The fish were cut in two lengthwise. Jesus divided each half into numerous portions. It was only the two fish all the time, for it was in substance and not in number that they were most wonderfully increased.

When all had satisfied their hunger, Jesus bade the disciples to go around with the baskets and gather up the scraps, that nothing might be lost. They collected twelve baskets full. A great many of the people asked to take some of the pieces home with them as souvenirs. There were no soldiers present this time, though I was accustomed to see many at all the other great instructions. They had been called to Hesebon, where Herod was then sojourning.

When the people arose from their meal, they gathered everywhere in groups, full of wonder and admiration at this miracle of the Lord. From mouth to

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mouth ran the word: "This man is genuine! He is the Prophet that was to come into the world! He is the Promised One!"

It was now growing dusk, so Jesus bade the disciples go to their barques and cross before Him to Bethsaida; meanwhile He would take leave of the people and then follow. The disciples obeyed. Taking the baskets of bread they went down to their ships, and some of them crossed over to Bethsaida at once. The Apostles and some of the older disciples remained behind a little longer and then departed on Peter's barque.

Jesus now dismissed the multitude, who were deeply moved. Scarcely had He left the spot upon which He had been teaching when the shout arose: "He has given us bread! He is our King! We will make Him our King!" But Jesus disappeared into the solitude, and there gave Himself up to prayer.

### **13. Jesus Walks on the Sea**

Peter's barque, with the Apostles and several of the disciples, was delayed during the night by contrary winds. They rowed vigorously, but were driven to the south of the proper direction. I saw that every two hours little boats with torches were sent out from either bank. They bore belated passengers to the large ships, and served in the darkness to mark their direction. As, like sentinels, they were relieved every two hours, they were here called night watches. I saw these boats changed four times, while Peter's ship was being driven south of its right course.

Then Jesus walked on the sea in a direction from northeast to southwest. He was shining with light. Rays darted from Him, and one could see His image reversed in the water under His feet. To walk in a direction from Bethsaida-Julias to Tiberias, almost opposite which was Peter's ship, Jesus had to pass between the two night boats that were rowing out

into the sea, one from Capharnaum and the other from the opposite bank. The people in these boats, seeing Him walking, raised a long cry of fear and sounded a horn, for they took Him for a phantom. The Apostles on Peter's ship which, in order to find the true course, was guiding itself by the light from one of those boats, glanced in the direction of the sound, and saw Him coming toward them. He appeared to be gliding along more rapidly than in ordinary walking, and wherever He approached, the sea became calm. But a fog rested upon the water, so that He could be seen only at a certain distance. Although they had once before seen Him thus walking, still the unusual and specter-like sight filled them with terror, and they uttered great cry.

But suddenly they recalled the circumstance of Jesus' first walking on the water, and Peter, once more desirous of showing his faith, cried out again in his ardor: "Lord, if it be Thou, bid me come to Thee!" Jesus replied: "Come!" This time Peter ran a greater distance toward Jesus, but his faith did not yet suffice. He was already close to Him when he again thought of his danger, and on the instant began to sink. He stretched out his hand and cried: "Lord, save me!" He did not, however, sink to so great a depth as the first time. Jesus again addressed to him the words: "O thou of little faith, why dost thou doubt?" When Jesus mounted the ship, all ran to cast themselves at His feet, crying: "Truly, Thou art the Son of God!" Jesus reproved them for their fear and little faith, gave them a severe reprimand, and then instructed them upon the *Our Father*. He ordered them to steer more to the south. They now had a favorable wind and made the journey quickly, taking meanwhile a little rest in the cabin under the rower's stand around the mast. The storm on this occasion was not so violent as that of the preceding, but they had got into the current of the lake, which in the middle was very strong, and they

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could not get out of it.

Jesus allowed Peter to come to Him on the water in order to humble him, for He knew very well that he was going to sink. Peter was very fiery and strong in believing, and in his zeal he wanted to give a testimony of his faith to Jesus and the disciples. By his sinking, he was preserved from pride. The others had not sufficient confidence to wish to follow his example and, while wondering at Peter's faith, they could see that although it excelled their own it was not yet what it ought to be.

At sunrise Peter's ship put to on the east side of the lake at a little hamlet consisting of only a couple of rows of houses between Magdala and Dalmanutha. The hamlet belonged to the latter. It is this place that is meant when the Gospel says, "into the parts of Dalmanutha." (*Mark 8:10*).

As soon as they perceived the approach of the ship, the inhabitants began to get all their sick ready, and they came to meet Jesus on the shore. He and the disciples healed in the streets. After that He went to a hill at a short distance beyond Dalmanutha, where all the inhabitants, Jews and pagans, assembled around Him. There He taught upon the Eight Beatitudes and the *Our Father*. He also healed the sick whom they had brought with them.

This little place was near the ferry, and in it the toll was paid. The people in general were occupied with the transportation of iron from the iron city of Ephron unto Basan. This was the point from which they shipped iron to all the other seaports of Galilee. From the mountains they could see over into Ephron.

From this place Jesus embarked with the Apostles for Tarichaea, which was situated from three to four hours south of Tiberias. The city was built on a height, a quarter of an hour from the seashore, down to which, however, were houses scattered here and there. The shore from this point to the efflux of the Jordan was bordered with a wall strong and



black, upon which a road extended. It was a recently built city, very beautiful and of pagan architecture, with colonnades in front of the houses. In the marketplace was a beautiful fountain protected by a pil-lared roof.

Jesus went at once to this fountain and thither flocked the people with their sick, whom He healed. Numbers of women stood veiled with their children at some distance behind the men. Pharisees and Sadducees were standing around Jesus, among them some Herodians, while He discoursed upon the Eight Beatitudes and the *Our Father*. The Pharisees were not slow in bringing forward their accusations which, as ever, turned upon the same points, namely, that He frequented the society of publicans and sinners, that He attracted after Him women of bad repute, that His disciples did not wash their hands before meals, that He cured upon the Sabbath, etc. Jesus cut them short, and called the children to Him. After curing, instructing, and blessing them, He presented them to the Pharisees with the words: "Ye must become like unto these."

Tarichaea was less elevated than Tiberias. Quantities of fish were here salted and dried. Before entering the city, the traveler met large wooden frames upon which the fish lay drying.

The country in these parts was uncommonly fertile. The heights around the city were covered with terraces full of vineyards and every variety of fruit trees. The whole region as far as Thabor and the Baths of Bethulia was, beyond all conception, blooming, teeming with abundance. It was most generally known as the Land of Genesareth.

Toward evening Jesus left Tarichaea and sailed with the disciples across the lake in a northeasterly direction. He taught while on the ship, but only of the *Our Father*, and this time of the fourth petition. When alone with them, Jesus always prepared His disciples for His public, more elevated teachings.

## 14. Jesus Teaches of the Bread of Life

Jesus spent the night on the ship, which was anchored on the shore between Matthew's custom office and Bethsaida-Julias. Next morning He discoursed upon the *Our Father* before about a hundred people, and toward midday sailed with the disciples to the region of Capharnaum, where they landed unnoticed and went at once to Peter's. Here Jesus met Lazarus, who had come hither with Veronica's son and some people from Hebron.

When Jesus ascended the height behind Peter's house, over which ran the shortest route from Capharnaum to Bethsaida, the multitude encamped around it followed Him. Several of those present the day before at the multiplication of the loaves, and who had been seeking Him ever since, asked Him: "Rabbi, when camest Thou hither? We have been seeking Thee on both sides of the lake." Jesus, at the same time beginning His sermon, answered them: "Amen, amen, I say to you, you seek Me, not because you have seen miracles, but because you did eat of the loaves, and were filled. Labor not for the meat which perisheth but for that which endureth unto life everlasting, which the Son of Man will give you. For Him hath God the Father sealed." These words stand thus in the Gospel, but they are only the principal points of those that Jesus pronounced on this occasion, for He dwelt largely on the subject. The people whispered to one another: "What does He mean by the Son of Man? We are all children of man!" When upon His admonition that they should do the works of God, they asked what they should do to fulfill those works, He answered: "Believe in Him whom He hath sent!" And then He gave them an instruction upon faith. They asked again what kind of a miracle He would perform that they might believe. Moses gave their fathers bread from Heaven

that they might believe in him, namely, the manna. What, they now asked, was Jesus going to give them. To this Jesus answered: "I say to you, Moses gave you not bread from Heaven, but My Father giveth you the true bread from Heaven. For the bread of God is that which cometh down from Heaven and giveth life to the world."

Of this bread Jesus taught in detail, and some of them said to Him: "Lord, give us always this bread!" But others objected: "His Father gives us bread from Heaven! How can that be? His father Joseph is already dead!" Jesus continued to teach on the same subject, dwelling upon it at great length, developing it and explaining in most precise terms. But only a few understood Him. The others fancied themselves wise; they thought they knew all things.

On the following day Jesus, from the hill behind Peter's house, continued the subject of yesterday's discourse. There were about two thousand people present, who exchanged places by turns, some coming forward, others withdrawing, that all might get a chance to hear better. Jesus also changed His position from time to time. He went from one place to another, lovingly and patiently repeating His words of instruction and refuting the same objections. Apart from the crowd were many women, veiled. The Pharisees kept moving to and fro, questioning and whispering their doubts among the people.

Today Jesus spoke out in plain words, He said: "I am the Bread of Life. He that cometh to Me shall not hunger, and he that believeth in Me shall never thirst. All that the Father giveth Me shall come to Me, and him that cometh to Me, I will not cast out. Because I came down from Heaven, not to do My own will, but the will of Him that sent Me. Now this is the will of the Father, who sent Me: that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day. And this is the will of My Father that sent Me: that every

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one who seeth the Son and believeth in Him, may have life everlasting, and I will raise him up at the last day."

But there were many who did not understand Him, and they said: "How can He say that He has come down from Heaven? He is truly the son of the carpenter Joseph, His Mother and relatives are among us, and we know even the parents of His father Joseph! He has said today that God is His Father, and then He said again that He is the Son of Man!" and they murmured. Jesus said to them: "Murmur not among yourselves. No man can come to Me, except the Father, who hath sent Me, draw him." Again they failed to grasp His meaning, and they asked what the words: "The Father draw him," signified. They took them quite literally. Jesus answered: "It is written in the Prophets, '*And they shall all be taught of God.*' Everyone that hath heard and learned it of the Father cometh to Me!"

Thereupon many of them asked: "Are we not with Him? And have we not yet heard of the Father, learned of the Father?" To which Jesus made answer: "No one hath seen the Father, but He who is of God. He that believeth in Me, hath everlasting life. I am the Bread that cometh down from Heaven, the Bread of Life."

Then they said again among themselves that they knew of no bread that carne down from Heaven, excepting the manna. Jesus explained that the manna was not the Bread of Life, for their fathers who had eaten it were dead. But whosoever ate of the Bread that carne down from Heaven, should not die. He said that He was the living Bread, and that he who ate thereof should live forever.

All these instructions were accompanied by full explanations and quotations from the Law and the Prophets. But most of the Jews would not comprehend them. They took all literally according to the common, human acceptation, and again asked: "What

meaneth these words, that we should eat *Him*, and *eternal life*? Who, then, has eternal life, and who can eat of Him? Henoch and Elias have been taken away from the earth, and they say that they are not dead; nor does anyone know whither Malachias has gone, for no one knows of his death. But apart from these, all other men must die." Jesus replied by asking them whether they knew where Henoch and Elias were and where Malachias was. As for Himself, this knowledge was not concealed from Him. But did they know what Henoch believed, what Elias and Malachias prophesied? And He explained several of their prophecies.

Jesus taught no more that day. The people were in an extraordinary state of excitement; they reflected on His words and disputed their meaning among themselves. Many of the new disciples even, especially those lately received from among John's, doubted and wavered. They had swelled the number of the disciples to seventy, for up to this period Jesus had only thirty-six. The women were now about thirty-four, though the number engaged in the service of the Community at last amounted to seventy. It was increased by all the stewardesses, maidservants, and directresses of the inns.

Jesus again taught the people on the hill outside the city. He said nothing more of the Bread of Life, however, but confined Himself to the Beatitudes and the *Our Father*. The crowd was very great, but because most of the sick were already cured, the thronging and hurrying were less than usual. The carrying of the sick to the scene of action and their subsequent departure always gave rise to much confusion and disturbance, since everyone wanted to be first both in coming and going. All, and especially many of John's disciples, were in great expectation, eager to hear the end of the instruction begun on the previous day.

That evening as Jesus was teaching in the synagogue

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upon the lesson of the Sabbath, some of His hearers interrupted Him with the question: "How canst Thou call Thyself the Bread of Life come down from Heaven, since everyone knows whence Thou art?" To which Jesus answered by repeating all that He had already said on that subject.

The Pharisees again offered the same objections, and when they appealed to their father Abraham and to Moses, asking how He could call God His Father, Jesus put to them the question: "How can ye call Abraham your father and Moses your Lawgiver, since ye do not follow the commandments or the example of either Abraham or Moses?" Then He placed clearly before them their perverse actions and their wicked, hypocritical life. They became confused and enraged.

Now Jesus resumed and continued His instructions on the Bread of Life. He said, "The bread that I will give is My flesh for the life of the world." At these words, murmurs and whispers ran through the crowd: "How can He give us His flesh to eat?" Jesus continued and taught at length as the Gospel records: "Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. But he that eateth My flesh and drinketh My blood, hath everlasting life: and I will raise him up in the last day. For My flesh is meat indeed: and My blood is drink indeed. He that eateth My flesh and drinketh My blood, abideth in Me and I in him. As the living Father had sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from Heaven. It is not bread like the manna, of which your fathers did eat, and yet died! He that eateth this bread, shall live forever." Jesus then explained many passages from the Prophets, especially from Malachias, and showed their accomplishment in John the Baptist, of whom He spoke at length. They asked when He would give them that food of which He spoke.

He answered distinctly: "In its own time," and then, with a peculiar expression, signified a certain period in weeks. I counted as He spoke, and got: *one year, six weeks, and some days*. The people were very greatly agitated, and the Pharisees took care to incite them still more.

After that Jesus again taught in the synagogue. He explained the sixth and the seventh petitions of the *Our Father*, also the Beatitude, "Blessed are the poor in spirit." He said that they who are learned ought not to be conscious of it, just as the rich ought not to know that they possess riches. Then the Jews murmured again and said: "Of what use would such knowledge or such riches be, if the owner did not know that he possessed either the one or the other?" Jesus answered: "Blessed are the poor in spirit!" adding that they should feel themselves poor and humble before God, from whom all wisdom comes, and apart from whom all wisdom is an abomination.

When the Jews questioned Him again upon His discourse of the preceding day, that on the Bread of Life, on the eating of His flesh and the drinking of His blood, He repeated His former instruction in strong and precise terms. Many of His disciples murmured and said: "This saying is hard, and who can hear it?" Jesus replied that they should not be scandalized, they would witness things still more wonderful, and He predicted to them clearly that they would persecute Him, that even the most faithful among them would abandon Him and take to flight, and that He would fall into the arms of His enemies, who would put Him to death. But, He said, He would not abandon His unfaithful disciples; His Spirit would hover near them. The words, "He would run into the arms of His enemy," were not exactly those used by Jesus. It was rather that He would embrace His enemy, or be embraced by him, but I no longer remember which. It referred to the kiss and perfidy of Judas.

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As the Jews were now still more scandalized, Jesus said: "If then you shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some among you that believe not, therefore did I say to you: No man can come to Me, unless it be given him by My Father."

These words of Jesus were greeted by jeers and murmurs throughout the synagogue. About thirty of the new disciples, principally the narrow-minded followers of John, went over to the Pharisees and began to whisper with them and express their dissatisfaction, but the Apostles and the older disciples gathered more closely around Jesus. He continued to teach, and said aloud: "It is well that those men showed of whose spirit they are the children before they occasioned greater mischief."

As He was leaving the synagogue, the Pharisees and the disloyal disciples who had colleagued with them wanted to detain Him in order to argue with Him and demand explanations on many points. But the Apostles, His disciples, and other friends surrounded Him, so that He escaped their importunities, though amid shouts and confusion. Their speech was such as might be heard from the men of our own day: "Now we have it! Now we need nothing more! He has doubtless proved to every sensible man that He is Himself bereft of reason. We must eat His flesh! We must drink His blood! He is from Heaven! He will ascend into Heaven!"

Jesus went with His followers, though by different routes, to the hill and valley north of the city near the dwellings of Zorobabel and Cornelius. When they reached a certain place, He began to instruct His disciples, and then it was that He asked The Twelve whether they too were going to leave Him. Peter answered for all: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have

believed and have known that Thou art the Christ, the Son of the living God!" Jesus answered among other things: "I also have chosen you twelve, and yet one among you is a devil!"

Mary was present with other women at that last discourse of Jesus on the mountain, as well as that delivered in the synagogue. Of all the mysteries propounded in these discourses, she had long had the interior consciousness; only, just as the Second Person of the Godhead, having taken flesh in her, became Man and her Child, so too was this knowledge hidden, enveloped as it were in the most humble, the most reverential love of her mother-heart for Jesus. Since Jesus had now taught more plainly of these mysteries than ever before, to the scandal of those that willfully shut their eyes to the light, the meditations of Mary were directed to them. I saw her in her chamber that night praying. She had a vision, an interior contemplation of the Angelical Salutation, the Birth, and the Childhood of Jesus, of her own maternity, and of His Sonship. She contemplated her Child as the Son of God, and was so overcome by humility and reverence that she melted into tears. But all these contemplations were again absorbed in the feeling of maternal love for her Divine Son, just as the appearance of bread hides the Living God in the Sacrament.

At the separation of the disciples from Jesus, I saw in two circles the Kingdom of Christ and the kingdom of Satan. I saw the city of Satan and the Babylonian harlot with its prophets and prophetesses, its wonder-workers and apostles, all in great magnificence, more brilliant, richer, and more numerous than was the Kingdom of Jesus. Kings, emperors, and even priests coursed therein with horse and chariot, and for Satan was set a magnificent throne.

But the Kingdom of Christ upon earth I saw poor and insignificant, full of misery and suffering. I saw Mary as the Church, and Christ on the Cross. He,

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too, was like the Church, the entrance to which was through the Wound of His Side.

### **15. Jesus in Dan and Ornithopolis**

As Jesus with the Apostles and disciples was making the journey from Capharnaum to Cana and Cydessa, I saw Him in the region of Giskala placing The Twelve in three separate rows and revealing to each his own peculiar disposition and character. Peter, Andrew, John, James the Greater, and Matthew stood in the first row; Thaddeus, Bartholomew, James the Less, and the disciple Barsabas, in the second; Thomas, Simon, Philip, and Judas Iscariot, in the third. Each heard his own thoughts and hopes revealed to him by Jesus, and all were strongly affected. Jesus delivered at the same time a lengthy discourse upon the hardships and sufferings that awaited them, and on this occasion He again made use of the expression: "Among you there is a devil."

The three different rows established no subordination among the Apostles, one to another. The Twelve were classed merely according to their disposition and character. Joses Barsabas stood foremost in the row of the disciples, and nearest to The Twelve; consequently, Jesus placed him also in the second row with the Apostles, and revealed to him his hopes and fears. On this journey Jesus further instructed The Twelve and the disciples exactly how to proceed in the future when healing the sick and exorcising the possessed, as He Himself did in such cases. He imparted to them the power and the courage always to effect, by imposition of hands and anointing with oil, what He Himself could do. This communication of power took place without the imposition of hands, though not without a substantial transmission. They stood around Jesus, and I saw rays darting toward them of different colors, according to the nature of the gifts received and the

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peculiar disposition of each recipient. They exclaimed: "Lord, we feel ourselves endued with strength! Thy words are truth and life!" And now each knew just what he had to do in every case in order to effect a cure. There was no room left for either choice or reflection.

After that Jesus with all His disciples arrived at Elcese, a place distant from Capharnaum one hour and a half. There in the synagogue He delivered the sermon of the Sabbath, in which reference was made to the building of Solomon's Temple. I remember that He addressed the Apostles and disciples as the workmen who were to fell the cedars on the mountain and prepare them for the building. He spoke also of the interior adornment of the Temple. The services over, at which many Pharisees were in attendance, Jesus was invited to dine. The meal was taken at a house of public entertainment. Many people stood around during it, to hear what Jesus was saying, and numbers of the poor were fed. The Pharisees, having remarked that the disciples had not washed their hands before coming to table, asked Jesus why His disciples did not respect the prescriptions of their forefathers, and why they did not observe the customary purifications. Jesus responded to their question by asking why they themselves did not keep the Commandments, why with all their traditions they did not honor their father and mother, and He reproached them with their hypocrisy and their vain adherence to external purification. During this dispute the meal came to an end. Jesus, however, continued to address the crowd that pressed around Him: "Hear ye and understand! Not that which goeth into the mouth defiled a man; but what cometh out of the mouth, this defileth a man. He that has ears to hear, let him hear!" The disciples who had remained behind in the entertainment hall told Jesus that these words of His had greatly scandalized the Pharisees. To which He responded: "Every

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plant that My Heavenly Father hath not planted, shall be rooted up! Let them alone! They are blind and leaders of the blind. And if the blind lead the blind, both fall into the pit."

When on the following evening Jesus was closing the Sabbath instruction, the Pharisees again reproached Him on account of the irregular mode of the disciples' fasting. But Jesus retorted by charging them with their avarice and want of mercy. Among other things, He said: "The disciples eat after long labor, and then only if others are supplied. But if these latter are hungry, they give them what they have, and God blesses it." Here Jesus recalled the multiplication of the loaves, on which occasion the disciples had given their bread and fish to the hungry multitude, and He asked the Pharisees whether they would have done the same.

From Elcese, Jesus went with the Apostles and disciples through Cedes-Nephthali to Dan, called also Lais, or Leschem. Cedes Nephtali was a stronghold and Levitical city built of black, shining stone. On the way Jesus instructed His followers, His subject always being prayer. He explained the *Our Father*. He told them that in the past they had not prayed worthily, but like Esau had asked for the fat of the earth; but now, like Jacob, they should petition for the dew of Heaven, for spiritual gifts, for the blessing of spiritual illumination, for the Kingdom according to the will of God, and not for one in accordance with their own ideas. He reminded them that even the heathens themselves did not petition for temporal goods alone, but also for those of a spiritual nature.

The city of Dan, situated at the base of a high mountain range, covered a wide extent owing to the fact that everyone of its houses was surrounded by a garden. All the inhabitants were engaged in garden tillage. They raised fruits and aromatic plants of all kinds, also calamus, myrrh, balsam, cotton,

and many sweet-scented herbs, which formed the staple of their trade with Tyre and Sidon. The pagans of Dan were more mixed up with the Jews than in other cities. Although this region was so delightful and fertile, yet there were many sick in it.

Jesus put up with the disciples at one of His own inns situated in the heart of the city. The Apostles and disciples had established it when on their last mission here. Counting the Apostles, the disciples with Jesus at this time amounted to thirty. They who had already been here and to whom consequently the inhabitants applied, led Jesus around to the different sick. The rest of the disciples scattered among the surrounding places. Peter, John, and James stayed with Jesus, who went about from house to house healing the sick. He cured the dropsical, the melancholy, the possessed, several slightly affected with leprosy, the lame, and especially numbers of blind, and others with swollen cheeks and limbs.

The blindness so prevalent came from the sting of a little insect that infested this country. Jesus pointed out an herb, with whose juice He bade them anoint their eyes in order to prevent the insect from stinging them. He gave to them also a moral application of its meaning. The swellings, which became inflamed and produced gangrene that ended in the death of many thus afflicted, were likewise caused by little insects like mildew that were blown from the trees. They were grayish black, like chimney soot, and were borne like a dense black cloud through the air. The insect bit into the skin and raised a large swelling. Jesus pointed out another insect, which was to be crushed and applied to the bite. He told them in future to make use of it in similar cases. It had fifteen little points on the back, as large as an ant's egg, and it could roll itself up into a ball.

## 16. The Syrophenician

While Jesus was going from house to house in Dan healing the sick, He was perseveringly followed by an aged woman, a pagan, who was crippled on one side. She was from Ornithopolis. She remained humbly at some distance and, from time to time, implored help. But Jesus paid no attention to her, He even appeared to shun her, for He was now healing sick Jews only. A servant accompanied the woman bearing her baggage. She was habited in the garb of a foreigner. Her dress was of striped material, the arms and neck trimmed with lace. On her head she wore a high, pointed cap, over which was tied a colored kerchief, and lastly a veil. She had at home a daughter sick and possessed, and for a long time she had been hoping for aid from Jesus. She was in Dan at the time of the Apostles' mission there, and they now more than once reminded Jesus of her. But He replied that it was not yet time, that He wanted to avoid giving offense, and that He would not help the pagans before the Jews.

In the afternoon Jesus went with Peter, James, and John to the house of one of the Jewish Elders of the city, a man very well disposed, a friend of Lazarus and Nicodemus, and in secret a follower of Jesus. He had contributed largely to the common fund of the holy women and to the support of the inns. He had two sons and three daughters, all of mature age, he himself being an old man far advanced in years. The children were unmarried. The sons wore their long hair parted on top of the head and allowed the beard to grow. Through the daughters' headdress, the hair could be seen similarly parted. They were Nazarites. All were clothed in white. The old father, whose beard was long and white, was led by the sons to meet Jesus, for he could not walk alone. He was shedding tears of reverential joy. The sons washed the feet of Jesus and the Apostles, and

presented them with refreshments, fruit and rolls. Jesus was very affable and treated the family with great confidence. He spoke to them of the journeys He was about to make, and told them that He would not show Himself openly in Jerusalem at the celebration of the coming Pasch. He did not remain long in the house, for the people, having found out His whereabouts, had gathered outside and in the forecourt. Jesus went out through the court and into the garden where for several hours He taught and cured between the terraced walls that supported the gardens. The pagan woman had waited long at a distance. Jesus never went near her, and she dared not approach Him. From time to time, however, she repeated her cry: "Lord! Thou Son of David, have mercy on me! My daughter is grievously tormented by an unclean spirit!" The disciples begged Jesus to help her. But He said: "I was not sent but to the sheep that are lost of the house of Israel." At last the woman drew nearer, ventured into the hall, cast herself down before Jesus, and cried: "Lord, help me!" Jesus replied: "It is not good to take the bread of the children and to cast it to the dogs." But she continued to entreat: "Yea, Lord! For the whelps also eat of the crumbs that fall from the table of their masters." Then Jesus said: "O woman, great is thy faith! On account of these words, help shall be given thee!"

Jesus asked her whether she herself did not want to be cured, for she was crippled on one side. But she replied that she was not worthy, and that she asked for her daughter's cure only. Then He laid one hand on her head, the other on her side, and said: "Straighten up! May it be done to thee as thou dost will! The devil has gone out of thy daughter." The woman stood upright. She was tall and thin. For some instants, she uttered not a word, and then with uplifted hands, she cried out: "O Lord, I see my daughter lying in bed well and in peace!" She was out of herself with

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joy. Jesus turned away with the disciples.

Jesus afterward took a repast at the house of the Nazarites. The Levites of Cades were present, as well as all the Apostles and disciples who had again met together at the inn. It was a grand entertainment, such as had not been given for a long time, and from it abundant alms were distributed to the poor by the disciples. After all was over, Jesus returned to the inn. The Feast of the New Moon was celebrated yesterday and today.

When Jesus on the following morning was healing and teaching under the market porticos, the pagan woman brought to Jesus one of her relatives who had come with her from Ornithopolis. He was paralyzed in the right arm besides being deaf and dumb. The woman begged Jesus to cure him and also to visit her home, that they might there thank Him worthily.

Jesus took the man aside from the crowd, laid His hand on the lame arm, prayed, and stretched out the arm perfectly cured. Then He moistened his ears with a little spittle, told him to raise his cured hand to his tongue, glanced upward, and prayed. The man arose, spoke, and gave thanks. Jesus stepped back with him to the pressing multitude, and the man began to speak wonderful and prophetic words. He cast himself at Jesus' feet and gave Him thanks. Then turning to the Jews and pagans, he uttered menaces against Israel, named some particular places, referred to the miracles of Jesus and the obstinacy of the Jews, and said: "The food that ye, the children of the house, reject, we outcasts shall gather up. We shall live upon it, and give thanks. The fruit of the crumbs that we gather up will be to us what you allow to go to waste of the Bread of Heaven." His words were so wonderful, so inspired, that great agitation arose in the crowd.

Immediately after this, Jesus left the city and climbed with the Apostles and disciples a mountain

range to the west of Lesem. They reached a solitary height, where they found a roomy cavern containing seats cut out of the rock. Caves of this kind served as resting places for travelers. Jesus and His followers had been journeying a good two hours, and here passed the night. Jesus instructed the Apostles and disciples on diverse modes of healing and the various ceremonies accompanying them, for they had asked Him why He had ordered the dumb man to put his own hand into his mouth, and why He had taken him aside. Jesus satisfied them on these points, instructed them again upon prayer, and praised the pagan woman who had always implored, not for temporal goods, but for the knowledge of the truth. He prescribed a certain order to be followed by them: They were to go on their missions two and two, they were all to teach the same things, they were to proclaim the last instructions that He had given them. From time to time, they were to meet together in order severally to communicate all that had occurred to them. The Apostles were then to impart to the disciples whatever had happened in the meantime and which ought to be known in common. They should pray together on their journeys, and speak only of the affairs of their mission.

Having resumed their route, they passed the great and very elevated city of Hammoth Dor, after which they climbed steep and toilsome heights until they reached the lofty ridge that commanded a view of the Mediterranean. They now descended the mountain for several hours, passed over a stream that flowed into the sea through the north of Tyre, and put up at an inn on the roadside, between three and four hours from Ornithopolis.

The Syrophenician was a very distinguished lady in her native place. She had passed through these parts on her way home, and had fitted up a very comfortable inn for Jesus. The pagans came out most

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humbly to meet Jesus and His party, guided them to their destination, and showed them all kinds of attentions with an air at once timid and reverential. They looked upon Jesus as a great Prophet.

Next day Jesus and the disciples ascended a hill in the neighborhood of a little pagan city, and there found a teacher's chair. It had been in existence since the times of the early Prophets, some of whom had often preached from it. The pagans had always held this place in high esteem, and today they had ornamented it by erecting a beautiful awning over the chair.

There were numbers of sick assembled on the hill, but they remained shyly at a distance, until Jesus and the disciples approached and cured many of them. Some had tumors, others were paralyzed, others wasted away, some were melancholy or half- possessed. These last, when cured, appeared as if awaking from sleep. The limbs of some were greatly swollen and inflamed. Jesus laid His hand on the swelling, which was immediately reduced and the inflammation allayed. He directed the disciples to bring a plant that grew there on the naked rock. It had large, succulent, and deeply notched leaves. He blessed one of these leaves, poured on it some water that He carried with Him in a flask, and the disciples bound it, the notched side down, on the part affected.

The healing over, Jesus delivered an instruction on the vocation of the Gentiles. It was more than ordinarily impressive. He explained several passages from the Prophets, and depicted the vanity of their idols. After that He went with the disciples three hours in a north-westwardly direction to Ornithopolis, which was distant from the sea three-quarters of an hour. This city, which was not very large, contained some beautiful buildings. On a height in the eastern environs stood a pagan temple.

Jesus was received with more than ordinary affection.

The Syrophenician had prepared everything for the occasion in the most sumptuous and honorable manner, but in her humility, she left to the few poor Jewish families living in the city the liberty of doing the honors of reception. The whole place resounded with the cure of her daughter, as well as with that of her own and her deaf and dumb relative. The last named, in recounting his cure, spoke of Jesus in words of inspiration. The inhabitants were ranged outside the houses. The pagans stood back humbly and closed the procession that went with green branches to meet Jesus. The Jews, about twenty in number, among them some very aged men who had to be led, also the teachers with all the children, headed the procession. The mothers and daughters followed, veiled.

A house near the school had been prepared for Jesus and the disciples. It was fitted up by the lady with beautiful carpets, furniture, and lamps. There the Jews most humbly washed the feet of Jesus and His disciples and changed their sandals and clothes, until their own were shaken, brushed, and cleaned. Jesus then went with the Elders to the school and taught.

After that, a magnificent entertainment was given in a public hall, at the expense of the Syrophenician. One could see in all the preparations, in the dishes, the viands, and the table furniture generally, that it was a feast given by the pagans. There were three tables much higher than those in use among the Jews, with couches correspondingly high. Some of the viands were very remarkable, being made up into figures representing animals, trees, mountains, and pyramids. Some others were quite deceptive, being in reality very different from what they appeared; for instance, there were all kinds of wonderful pastry, birds made out of fish, fish formed of flesh, and lambs made of spices, fruits, flour, and honey. There were also some real lambs. At one table,

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Jesus ate with the Apostles and the oldest among the Jews; at the two others, the disciples and the rest of the Jews. The women and children were seated at a table separated from the others by a screen. During the meal, the lady with her daughter and relatives entered to give thanks for the cures wrought among them, their servants following with presents in ornamented caskets, which they bore between them on tapestry. The daughter, veiled, stepped behind Jesus, broke a little vial of precious ointment over His head, and then modestly returned to her mother. The servants delivered the gifts (they were those of the daughter) to the disciples. Jesus returned thanks. The lady bade Him welcome to her native place, and declared how happy she should be if she could only show her good will and, in spite of her unworthiness, repair even the least of the many injuries that He experienced so often from her fellow pagans. She spoke humbly and in few words, remaining all the while at a respectful distance. Jesus ordered the money that formed part of the gifts, as well as the food, to be distributed in her presence among the poor Jews.

The lady was a widow and very rich. Her husband had been dead five years. He possessed in his lifetime many large ships at sea and a great number of servants, besides much property. He owned whole villages. Not far from Ornithopolis there was a heathen settlement on a cape jutting out into the sea, all of which belonged to the lady, his widow. I think he was a large merchant. His widow was held in more than ordinary esteem in Ornithopolis, where the poor Jews lived almost entirely upon her bounty. She was both intelligent and beneficent, and not without a certain degree of illumination in her pagan piety. Her daughter was twenty-four years old, tall and very beautiful. She dressed in colors and adorned her neck with chains, her arms with bracelets. Her wealth brought around her numerous suitors, and

she became possessed of an evil spirit. She was afflicted with convulsions so violent that in her frenzy she would spring from her couch and try to run away; consequently she had to be guarded and even bound. But when the paroxysm was over, she became again good and virtuous. Her state caused great affliction to herself and her mother, and to both it was a subject of deep humiliation. The poor girl was obliged to live retired, and she had now endured her sufferings for several years. When the mother neared her home, she was met by her daughter who had come out for that purpose, as well as to tell her of her cure, which had taken place at the very instant in which Jesus had promised it. And, oh, her joy and wonder at seeing her once-crippled mother again a tall, graceful woman! And to hear herself distinctly and joyfully greeted by her paralyzed, deaf, and dumb relative! She was filled with gratitude and reverence for Jesus, and helped to prepare everything for His reception.

The gifts that Jesus received consisted of trinkets belonging to the daughter. They had been given to her in her early years by her parents, principally by her father, whose business opened to him communications with distant lands, and whose only and well beloved child she was. Some were jewels of ancient workmanship, objects wrought of precious metals, such as are ordinarily given to the children of the wealthy. Among them were some things that had formerly belonged to her parents' parents. There were many wonderful-looking little idols of pearls and precious stones set in gold, rare stones of great value, tiny vessels, golden animals, and figures about a finger long, the eyes and mouth formed of gems. There were also odoriferous stones and amber and golden branches that looked like little live trees, laden with colored gems instead of fruit—and very, very many such things! It was a treasure in itself, for some of these objects would now be worth a thousand

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dollars apiece. Jesus said that He would distribute them to the poor and the needy, and that His Father in Heaven would reward the donors.

On the Sabbath, Jesus visited everyone of the Jewish families, distributed alms, cured, and comforted. Many of these Jews were poor and abandoned. Jesus assembled them in the synagogue where He spoke to them in terms at once deeply touching and consoling, for the poor creatures looked upon themselves as the outcast and unworthy children of Israel. He also prepared many of them for Baptism. About twenty men were baptized in a bathing garden, among them the cured deaf and dumb relatives of the pagan lady.

Jesus visited the Syrophenician also, along with His disciples. She dwelt in a beautiful house surrounded by numerous courts and gardens. Jesus was received with great solemnity. The domestics in festal garments spread carpets under His feet. At the entrance of a beautiful summerhouse, which was supported on pillars, the widow and her daughter came forward veiled to meet Him. They cast themselves at His feet and poured forth their thanks, in which they were joined by their cured relative, once deaf and dumb. In the summerhouse were set forth odd-looking figures in pastry and fruit of all kinds on costly dishes. The vessels were of glass, which looked as if made of many colored threads that appeared to run together and cross one another, as if dissolving one into the other. Among rich Jews I have seen similar vessels, but only in small numbers. Here they seemed to be in abundance. Many such vessels were held in reserve behind curtains in the corners of the hall. They were arranged on shelves up high on the wall. The dishes were set on little tables, some round, others with corners, that could be placed together to form one large table.

Among the refreshments there were very fine dried grapes still hanging on the vine laid on those colored

glass dishes, also another kind of dried fruit which arose from the branches as from a little tree. There were reeds with long, cordate leaves and fruit in form like the grape. They were perfectly white, perhaps sugared, and looked like the white part of the cauliflower. The guests snapped them off the stem, and found that they had a sweet, pleasant taste. They were raised not far from the sea, in a swampy place belonging to the Syrophenician.

In a separate part of the hall, the pagan maidens, friends of the daughter, were standing along with the domestics. Jesus went and spoke to them. The lady very earnestly entreated Jesus on behalf of the poor people of Sarepta. She begged Him to visit them as well as others in the neighborhood. She was very intelligent and had a clever way of proposing things. Her words were something to this effect: "Sarepta, whose poor widow had shared her little all with Elias, is itself a poor widow threatened with starvation. Do Thou, the greatest of Prophets, have pity on her! Forgive me, a widow and once poor, to whom Thou hast restored her all, if I make bold to plead also for Sarepta." Jesus promised to do as she wished. She told Him that she wanted to build a synagogue, and asked Him to indicate where it should be. But I do not remember Jesus' reply.

The lady possessed large weaving and dyeing factories. In the little place near the sea and at some distance from her residence, there were great buildings on the top of which were platforms where gray and yellow stuffs were spread out. Among the gifts presented to Jesus were many little dishes and balls of amber, considered in those parts very precious.

Jesus celebrated the close of the Sabbath in the Jewish school, which was very beautifully adorned. In order to console the poor Jews, He taught that the proverb: "Our fathers have eaten sour grapes, and the teeth of the children are on edge," should no longer pass current in Israel. "Everyone that

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abides by the Word of God announced by Me, that does penance and receives Baptism, no longer bears the sins of his father." The people were extraordinarily rejoiced upon hearing these words.

On the afternoon of the following day, Jesus took leave of the lady who, in union with her daughter and cured relative, presented Him with golden figures a hand in length, and provisions of bread, balsam, fruits, honey in reed baskets, and little flasks. These provisions were destined for His journey and for the poor of Sarepta. Jesus addressed words of advice to the whole family, recommended to them the poor Jews and their own salvation, and departed from the house amid the tears and reverential salutations of all. The lady had always been very enlightened and very earnest in seeking after perfection. Henceforth neither she nor her daughter went any more to the pagan temple. They observed the teachings of Jesus, joined the Jews, and sought by degrees to bring their people after them.

Several times again Jesus repeated His instructions to the disciples upon the order they were to observe and the duties they were to fulfill in their present mission. Thomas, Thaddeus, and James the Less went with some of the disciples (the others remaining with Jesus) down to the tribe of Aser. They were allowed to take nothing with them. Jesus with the nine remaining Apostles, with Saturnin, Judas Barsabas, and another, went northward to Sarepta. Sixteen of the Jews accompanied Jesus the whole of the way, while all the rest and many of the pagans went only a part. He did not enter Sarepta, which was about two and a half hours distant from Ornithopolis, but stopped at a row of houses tolerably far from the city. They occupied the site of the spot upon which the widow of Sarepta was gathering sticks when Elias approached the city. Some poor Jews had settled there. They were still poorer than those of Ornithopolis, who enjoyed the bounty of the

Syrophenician. Here too was an inn prepared for Jesus and His followers, and presents for the poor had been sent on in advance—all through the goodness of that lady. The inhabitants, unspeakably happy and deeply impressed, came out with the women and children to meet Jesus and to wash His feet, also those of His followers.

Jesus consoled and taught them. Then He proceeded on His journey a couple of hours to the east, accompanied by the sixteen men from Ornithopolis and some others from Sarepta. The country was rising, and the road uphill. On an eminence near a little pagan city, Jesus delivered an instruction to the inhabitants whom He found there awaiting Him, after which He pressed on farther. Those that had followed Him from Ornithopolis here took leave.

At some distance farther on, Jesus and the disciples ascended in an easterly direction toward Mount Hermon, which forms the culminating peak of the high mountain range that bounds Upper Galilee. He crossed Hermon into an elevated valley and stopped at Rechob to the southwest at the foot of the mountain below Baal-Hermon. This last city was very large and, with its numerous pagan temples, looked down upon Rechob.

### **17. Jesus in Gessur and Nobe. Celebration of the Feast of Purim**

Jesus journeyed seven hours northeastward from Rechob to Gessur, where He stopped with the publicans, many of whom dwelt on the highroad leading to Damascus. Gessur was a beautiful, large city garrisoned by Roman soldiers. Jews and pagans occupied separate quarters, notwithstanding which the communications between them were very intimate. The Jews of Gessur were, on this account, held in low esteem by those of other places.

Many of the Jews and pagans of Gessur had been

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present at the sermon on the Mount of Beatitudes, and some of their sick were cured by the Apostles who had recently visited the place. There was also a blind man who had been restored to sight at the instruction before the multiplication of the bread. The husband of Mary Suphan was from Gessur, but he was now residing with her at Ainon.

When Absalom was fleeing from David, he took up his abode in Gessur for a time, as his mother Maacha was the daughter of the king of the place, who was named Tholmai. (1 Par. 3:2).

The Apostle Bartholomew, who had accompanied Jesus hither, was a descendant of that same royal house. His father had for a long time made use of the baths of Bethulia, on which account he had removed to Cana and settled in the valley of Zabulon. It was owing to this that Bartholomew had become an inhabitant of that part of the country. He still had in Gessur a very aged grand-uncle on his mother's side, a pagan and possessed of great property and riches. This old man resided in a large house in the heart of the city. He had himself conducted to the publican quarter in order to see Jesus, who was teaching on a terrace upon which the merchandise passing this way was examined, taxed, and repacked. The old uncle conversed with the Apostles, especially with his nephew Bartholomew, and invited Jesus to his house to dine. All the inhabitants, men and women, Jews and pagans, attended Jesus' instructions. It was a promiscuous audience. Jesus also took a meal with the publicans and many others. There was considerable bustle attending it, for the publicans were putting all their goods in order to make a distribution to the poor.

When Jesus entered the pagan quarter of the city, to visit Bartholomew's uncle, He was received with magnificence according to pagan style. Carpets were spread before Him, and sumptuous refreshments set forth, all in accordance with pagan manners.

The pagans of Gessur adored a many-armed idol, which supported on its head a bushel measure filled with ears of wheat. Many of them inclined to Judaism, and many others to the doctrines of Jesus. Numbers of them had already been baptized either by John, or by the Apostles at Capharnaum.

The publicans distributed the greater part of their wealth. On the place upon which Jesus had taught, they heaped up great quantities of corn which they afterward measured out to the poor. They likewise bestowed fields and gardens upon poor day laborers and slaves, and repaired all the wrong they had done.

When Jesus was again teaching at the custom house before the pagans and Jews, some strangers arrived, Pharisees, to celebrate here the Sabbath. They reproached Jesus for lodging among the publicans and for having familiar communications with them and the pagans.

Bartholomew's uncle, along with sixteen other aged men, was baptized in a bathing garden, the water from a well of the city being conducted into the garden by a very elevated canal. Joses Barsabas administered the Baptism. The garden had been adorned in festive style, the ceremony was most solemn, and the poor were abundantly supplied with alms, to which the old uncle largely contributed.

Jesus closed the Sabbath by an instruction in the synagogue, took leave of all the people at the custom house, distributed alms to the poor, and went accompanied by a numerous retinue a distance of five hours to the fisher village on the borders of the lake of Phiala. This lake was on a plateau about three hours east of Paneas. He arrived late and lodged with the teacher in a house next the school. The people of the place were for the most part Jews.

Lake Phiala was scarcely one hour long. Its shores were sloping, its waters clear, and its outlet flowed toward a mountain where it disappeared. There were

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some boats on its surface. The region was covered with fields of grain and beautiful meadows, in the latter of which numbers of asses, camels, and other cattle were grazing; there were also groves of chestnuts. On both sides of the lake lay Jewish fisher villages, each of which had its own school.

Jesus taught in the schools, and went with some of the inhabitants and the Apostles into the homes of the shepherds around the lake. John the Baptist had once sojourned in this region.

From this place, Jesus with John, Bartholomew, and a disciple went three hours southward to Nobe, a city of Decapolis. The inhabitants were pagans and Jews. They dwelt apart, the city being divided into two quarters, each of which had a somewhat different name. All the cities of this part of the country were built of black, glimmering stone. Jesus taught in Nobe and in some of the little places around. John and Bartholomew were with Him, the other Apostles and disciples being scattered throughout the neighboring country.

Jesus prepared the people for Baptism, which was administered by Bartholomew. The water in these places was black and muddy, but it was purified in great, round, stone reservoirs, whence it was allowed to flow into others that were kept covered. The Apostles poured into it some of the water from their drinking vessels, and Jesus blessed the whole. The people, with inclined heads, knelt for Baptism around the stone basin.

The pagans of Nobe received Jesus very solemnly. They went to meet Him carrying green, blooming branches, stretched cordons on either side to keep back the crowd, and spread carpets for Him to walk on. These latter were laid across the streets, and, when Jesus had passed over them, they were raised quickly, carried some distance ahead, and held again in readiness for His approach. This was repeated many times, and as often did Jesus walk over them.

The rabbis, who were Pharisees, received Him in the Jewish quarter, where He taught in the synagogue, for it was the Sabbath of the Purim festival. When all was over, there was a banquet given in the public hall. During the entertainment, the Pharisees again disputed on certain points, and twitted Jesus upon His disciples' eating fruit by the wayside and stripping the ears of wheat.

Jesus related the parable of the laborers in the vineyard, also that of the rich glutton and poor Lazarus. He reproached the Pharisees for not having, according to custom, invited the poor to the feast; whereupon they replied that their revenues were too small to allow it. Then Jesus asked whether the present entertainment had been prepared for Him, and when they answered, yes, He laid on the table five large, yellow, three-cornered pieces of money attached to a little chain, saying that they might let the poor have them. Then He directed the disciples to call in many of the poor, who sat down at the table and partook of the viands. Jesus Himself served them, instructing them meantime and distributing to them quantities of food. The money presented by Jesus was perhaps the customary Temple tax usually paid on that day, or merely a gift usual at the time, for the people on this feast interchanged presents of fruits, bread, grain, and garments.

On this feast they read in the synagogue the whole of the history of Esther. They did the same to the sick and aged in their own homes. Jesus also went around reading to the old people the roll of Esther, and healing some of the sick. I saw too festive games and processions of the young maidens and women, who had great privileges on this day. Once they entered the synagogue as if on an embassy, and penetrated even into the upper part. They had chosen one of their number as queen, whom they now escorted in regal robes, and presented to the priests beautiful priestly vestments. They had some games

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among themselves in a garden. They chose sometimes this one, again that one for queen, and in turn dethroned them. They had also a puppet which they ill-treated and then hanged, while little lads struck with hammers on boards and uttered imprecations. This was meant for a representation of the punishment merited by the wicked Aman.

### **18. Jesus in Regaba and Caesarea-Philippi**

From Nobe, Jesus went to Gaulon. The road wound westwardly round a high mountain chain for a distance of four hours. Gaulon was inhabited by both Jews and pagans and was distant from the Jordan a couple of hours. Jesus tarried here only a few hours teaching and healing. Continuing His journey, He passed the city of Argos, built at a high elevation on a mountain ridge, and arrived late that night at the stronghold Regaba. He rested with His companions on the grass of a solitary place outside the city, and awaited the other Apostles and disciples, fifteen in number. When these arrived, they all went with their Master to the inn established here for their accommodation. Regaba belonged to the Gergesean district. It was the most northerly of their towns, and one of the best disposed. Gaulon was a frontier town of the tetrarch Philip.

Most of the inhabitants, both Jews and pagans, were already baptized, and their sick had been healed on the Mount of Beatitudes. Jesus spent the whole day in teaching, consoling, and strengthening souls in faith. An immense crowd from the whole country around was here assembled for the Sabbath, and to it was added a caravan from Arabia. This crowd of people brought with them their lame, their blind, their dumb, and other sick. They pressed with such violence that Jesus left the synagogue with the disciples and retired to a mountain. Some of the disciples

#### *Jesus in Regaba*

remained behind and endeavored, as well as they could, to bring the

crowd to order. The people followed Jesus to the mountain, where He taught of the *Our Father*, of prayer that should not be made with ostentation and in public places to be seen, and of the granting of prayer. He also healed many of the sick, and then returned to the synagogue in Regaba. During these last days, Jesus had spoken much upon prayer both on His journeys and in the schools. There were some disciples with Him who had not been present at all the explanations of the *Our Father*. They said to Him: "Teach us, also, to pray as Thou hast taught the others!" and He again explained the *Our Father*, and warned them against sanctimonious prayers.

Regaba was situated very high and had a magnificent view over the lake, across Genesareth, and off to Thabor. Still higher than the city, which was not very large, stood upon a rock a square building with great, steep walls, as if hewn from the rocks. It was provided with vaults and chambers, and was a home for soldiers. It was roofed by a platform upon which trees were growing. It was a citadel. From Regaba to the lake the distance was about five hours toward the southwest; to the Mount of Beatitudes, from three to four hours westward; about five hours to Bethsaida-Julias; and from seven to eight hours from the place in which Jesus drove the devil into the swine. To Caesarea-Philippi, it may have been five hours. A road for caravans ran over the high mountain between Regaba and Caesarea.

During these days, Jesus spoke much of the dark future before Him. Men would, He said, persecute Him everywhere and even attempt His life, and once He said that His arrest was near. Since the last excitement at Capharnaum, He had not spoken in public of the Bread of Life, nor of eating His Flesh and drinking His Blood. He had taught of this mystery chiefly in order to try His disciples and to get

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rid of the bad, whom He wished no longer to retain as His followers.

The elevated surroundings of Regaba were very lovely, though somewhat wild. Off toward the northeast, however, the country was barren and rocky. Excellent fruit, such as they had in Genesareth, did not grow here, but there were quantities of grain, and on the mountains fine pasturelands. Grazing around were great herds of asses and cows. Some of the latter had very broad horns and black snouts which they carried high in the air; others bore their heads lower and their horns forward, while the horns of many others were broken off short. There were also large herds of camels, which at a distance looked quite small. They often slept standing, supported against the trees and rocks. In one quarter, in which trees like beeches were growing, I saw droves of swine. I have never seen either the Jews or the pagans prepare smoked meat, though they dried fish in the sun and salted it. Up here on the mountains there was great scarcity of water, consequently there were cisterns lower down in which the rain was caught, and the water then carried up in leathern bottles.

From Regaba Jesus went with His followers to Caesarea-Philippi, where He arrived about midday. The road thither ran over mountains, and in many places it was very wild. The situation of Caesarea was extraordinarily beautiful. It lay between five hills on one side and a mountain chain on the other. It was surrounded by groves and gardens, and was built in the pagan style of columns and arches. There were perhaps as many as seven palaces, and numbers of pagan temples. Still, the pagans dwelt apart from the Jews. In a little vale outside the city there was a very large pond, in the center of which was a little revolving building. The water welled from it into the pond and thence flowed down to the Jordan. In the pagan quarter of the city, there was a

very deep well over which was built a beautiful edifice. It was very deep to look down into, I think it communicated through the mountain with the source that flowed from Lake Phiala. I saw outside the city arches and vaults also through which the water flowed, as if through caves and over bridges.

Jesus was well received. They were on the watch for Him, the caravan having announced His coming. Some of the relatives of the woman whom Jesus had cured of a flow of blood came out as far as the pond to meet Him. He put up near the synagogue at an inn belonging to the Pharisees, and soon was surrounded by a crowd of sick and others. The Apostles healed here and there. Some of the Pharisees of this place were badly disposed toward Jesus. They had formed part of the Commission of Capharnaum.

Jesus cured and taught on a hill outside the city. Strangers from all quarters had brought thither their sick, and these latter were continually crying out: "Lord, command one of Thy disciples to help us!" The Pharisees taunted Jesus, asking Him why He went around with people so mean, why He did not associate with the learned.

Alms consisting of food and clothing were distributed by the disciples. They had been supplied by Enue (she who had been cured of the issue of blood) and her uncle, still a pagan, who dwelt in Caesarea.

The three Apostles and all the disciples who from Ornithopolis had been sent by Jesus to Tyre, Cabul, and the tribe of Aser, met Jesus here at Caesarea as He had appointed. The meeting on such occasions is always very touching. They clasp hands and embrace. The people washed the feet of the newcomers, who immediately took part in the distribution of food and other alms, and the healing of the sick.

Jesus went afterward with all the Apostles and disciples, about sixty in number, to the house of Enue's uncle, where He was received most solemnly

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according to pagan customs, carpets being spread for Him to walk upon, and green branches and wreaths being carried. The uncle, led by Enue and her daughter, came to meet Jesus, and the women cast themselves down before Him.

It was partly in answer to the prayer of this old man that Jesus had come to Caesarea. He and several other pagans wanted to be baptized, but they had scruples on the subject of circumcision. Jesus never touched upon this point in His public discourse, but He had a private interview with the uncle. In such cases, He never commanded circumcision; though, at the same time, He did not advocate its discontinuance. When pious old pagans, upon receiving Baptism, told Him in confidence of their trouble on this head, Jesus used to console them by telling them that if they did not wish to become Jews, they should remain as they were, but believe and practice what they heard from Him. Such people then lived apart from both Judaism and paganism. They prayed, they gave alms, and became Christians without passing through Judaism. Even to the Apostles, Jesus refrained from expressing Himself on this point, in order not to scandalize them, so that I never remember having heard the Pharisees, who listened so closely to catch Him in His words, ever accuse Him on that head, no, not even at the time of His Passion.

Over the beautifully paved inner court of the old man's house an awning of white stuff was stretched, and through an opening in the center hung a wreath. Besides the trees, the whole court was adorned with garlands of flowers. Baptism was administered under the awning. Before the ceremony, Jesus gave an instruction and spoke in private with the neophytes, who opened their hearts to Him. They exposed to Him their whole life and made their profession of faith in Him. Jesus then absolved them from their sins, and they were baptized by Saturnin in a basin

of water which Jesus had previously blessed. The ceremony was followed by a grand entertainment in which all the disciples and the friends of the family took part. The meal was conducted according to pagan customs. The table was higher than those in use among the Jews, and the guests reclined upon long, raised divans, the feet turned out, and one arm resting on a cushion. The edge of the table was indented, and before each of the guests were some small dishes, though the principal viands were on large ones in the center of the table.

Enue, since her cure, was scarcely recognizable, so well and hearty had she become. She and her daughter, who was about twenty-one years old, sat at table beside their uncle. During the entertainment, they arose and withdrew for awhile. When they returned, the mother stood somewhat back while the daughter, wearing a beautiful veil and carrying a little white vase of perfume, went behind Jesus, broke it, and poured the contents over His head. Then with both hands she smoothed it right and left over His hair, and drew the part behind the ears through her hands. After that she gathered up the end of her veil, passed it over His head in order to dry it, and retired. A quantity of food was distributed to the poor outside the house.

This house was not the uncle's former residence. It was one to which he had removed with Enue, in order to avoid intercourse with the pagans and the frequenting of their temples; still it was not in the Jewish quarter. Enue was the daughter of either his brother or sister. She had had communications with the Jews, one of whom she had married, but he was now deceased. It was, however, from her pagan parents that she inherited all her wealth. On leaving their old home, Enue and her uncle had left behind quantities of corn, clothes, and covers for the poor.

Caesarea-Philippi was four hours east of Lesem,

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or Lais, whither the Syrophenician had come to Jesus; they were consequently not one and the same city.

During Jesus' stay in Caesarea, the pagans celebrated a feast near the fountain in the city. It had reference to the benefit they derived from the water. Incense was burned on tripods before an idol, around which was gathered a crowd of maidens wearing crowns. The idol was made up of three or four figures sitting back to back, each having its own head, hands, and feet. The arms down to the elbows were fastened to the body, but the hands were outstretched. The fountain on all sides poured out water into basins. On one side it flowed into an enclosed place in which were private halls and bathing cisterns. This was the Jews' bathing place.

When the pagan feast was over, Jesus went thither and prepared several of the Jews, who afterward received Baptism from the disciples. The ceremony concluded, Jesus with several of His disciples returned to the home of Enue and her uncle and took leave of them. Humbly, reverently, and with many tears, these worthy people bade goodbye to Jesus. They had previously sent presents to the place outside the city gate where Jesus continued a while longer His instructions to the poor travelers belonging to the caravan and to others from the city. The presents consisted of bread, corn, garments, and covers, all of which with whatever else they had received, Jesus caused to be distributed among the needy. Many of the devout Jews and the newly baptized followed this example of charity. They measured out corn and distributed linen, covers, mantles and bread to the poor, for whom this was a gala day.

Jesus was afterward constrained by the Pharisees, though in the most polite manner, to enter the synagogue and explain some points to them. The Apostles accompanied their Master, and quite a considerable crowd was present. The Pharisees

had devised all kinds of captious questions on the subject of divorce, for there were many complicated matrimonial affairs in this place, and Jesus had already reconciled some parties and set them right. The Pharisees now began to dispute maliciously with Jesus, and call Him to account for all that He exacted of His disciples, for a young man in their party had complained to them of Him. This young man was rich and well-educated, and he had long before pushed himself upon Jesus as His disciple. But Jesus had laid down to him several conditions, namely, that he should leave father and mother, distribute his wealth to the poor, etc. He had again, at Caesarea-Philippi, offered himself to Jesus. But he still wanted to retain his fortune and the right to administer it himself, in consequence of which Jesus had again dismissed him. The Pharisees asked Jesus why He imposed such unheard of conditions upon people. The young man alleged divers things that Jesus had said and called upon the Apostles to witness to his statements, for they too had heard them. The Apostles became embarrassed. They were not prepared for such an attack, and they knew not what to answer. The Pharisees therefore reproached Jesus with fraternizing with the ignorant only, and ascribed His sending away the young man to the fact that the latter was educated. Jesus replied to them in very severe words, and left them to resume His journey.

On leaving the city, Jesus gave instructions to the Apostles and disciples, and sent them to places at a considerable distance east and northeast. They had before them a long and difficult journey to Damascus, to Arabia, and to cities which they had never yet visited. Jesus Himself with two disciples, leaving Lake Phiala on the left, went to Argob, a city built on a height four hours direct from Caesarea. There He put up with the Levites near the synagogue. Argob was for the most part inhabited by

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Jews. The few pagans in it were poor and worked for them. Cotton goods were manufactured here, women, children, and men being engaged in spinning and weaving. The place suffered from want of water, which had to be carried up to the city in leathern bottles, and then poured into the cisterns. Jesus taught in a public square, healed some of the sick, and visited in their own homes some old and infirm people, whom He cured and consoled. Almost all the inhabitants had been baptized, and there were no Pharisees among them. A very distant view could be commanded from Argob. They could see far over into Upper Galilee, the Mount of Beatitudes rose before them, and the prospect down into Bethsaida-Julias was remarkably beautiful.

Jesus, with His two disciples, and escorted a part of the way by several people of Argob, started again on His journey. He crossed the mountainous district eastward toward Regaba, and halted at a distance of two hours from that city, at an open cabin belonging to the inn. The caravans, which three times a year passed in this direction, often encamped in this place. Jesus was here met by four of His young disciples, who brought with them a supply of provisions. They had come from Jerusalem, taking Capharnaum in their route.

From the inn Jesus went to the citadel, or stronghold of Regaba, where a great multitude—besides many from the caravan—had gathered. The citadel looked as if hewn out of a rock. Around it stood some rows of houses and a synagogue. Six of the Apostles again joined Jesus here. They had been to neighboring places east of Caesarea, the others having gone to greater distances. These six were Peter, Andrew, John, James the Greater, Philip, and James the Less. There were many Pharisees here. The synagogue was so crowded that even the standing room was occupied. Jesus took His text from Jeremias. He said that now they were eager to see and to hear

Him, but the time would come when they would all abandon Him, mock and maltreat Him.

The Pharisees began a violent dispute with Jesus, again bringing forward their charge that He drove out the devil through the power of Beelzebub. Jesus called them children of the father of lies, and told them that God no longer desired bloody sacrifices. I heard Him speaking of the Blood of the Lamb, of the innocent blood that they would soon pour out, and of which the blood of animals was only a symbol. With the Sacrifice of the Lamb, He continued, their religious rites would come to an end. All they that believed in the Sacrifice of the Lamb, would be reconciled to God, but they to whom He was addressing Himself should, as the murderers of the Lamb, be condemned. He warned His disciples in presence of the Pharisees to beware of them. This so enraged these men that Jesus and His disciples had to withdraw and hurry off into the desert. I saw among the listening crowd, some men with cudgels. Jesus had never before attacked His aggressors so boldly. He and His disciples passed the night in the desert and then went to Corozain.

Crowds of people flocked thither, and laid their sick along the road by which Jesus was to come. On His way to the synagogue, He cured the dropsical, the lame, and the blind.

In spite of the violent attacks of the Pharisees, Jesus spoke in prophetic terms of His future Passion. He alluded to their repeated sacrifices and expiations, notwithstanding which they still remained full of sins and abomination. Then He spoke of the goat which at the Feast of Atonement was driven from Jerusalem into the desert with the sins of the people laid upon it. He said very significantly (and yet they did not understand Him) that the time was drawing near when in the same way they would drive out an innocent Man, One that loved them, One that had done everything for them, One that

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truly bore their sins. They would drive Him out, He said, and murder Him amid the clash of arms. At these words, a great din and jeering shouts arose among the Pharisees. Jesus left the synagogue and went out into the city. The Pharisees came to Him and demanded an explanation of what He had just said, but He replied that they could not now understand it.

While Jesus was being thus pressed upon, a deaf and dumb man was brought to Him that He might cure him. He was a shepherd of that region, good and pious. His friends brought him to Jesus, whom they implored to lay His hand upon him. Thereupon Jesus commanded that he should be separated from the crowd. His friends obeyed, but the Pharisees followed. Jesus therefore cured him in their presence, that they might see that He healed by virtue of prayer and faith in His Heavenly Father, and not through the devil. Jesus put His fingers into the ears of the mute, moistened His fingers with His own saliva and touched the man's tongue with it. Then sighing, He glanced up to Heaven and said: "Be thou open!" At the same instant, the man could both hear and speak perfectly, and full of joy he gave thanks. But Jesus commanded him to refrain from talking or boasting about his cure.

The crowd becoming greater, for a caravan had just arrived, Jesus and His companions left the city and went two or three hours farther on to Matthew's custom house. But as here too the crowd was on the increase, Jesus, leaving a couple of His disciples behind, embarked with the others and rowed to Bethsaida-Julias, where they landed and remained until night in a solitary place at the foot of the Mount of Beatitudes.

Before daylight they left Bethsaida and rowed again to the east side of the lake, where Jesus delivered a discourse on the mountain ridge beyond Matthew's custom house. There were pagans from

Decapolis present, also the people belonging to the caravan. Many sick were brought up the mountain on litters and asses, and Jesus healed them.

Jesus taught of prayer, how and where it should be made, and of perseverance in it. He said: "When a child asks for bread, the father does not give it a stone, nor does he give it a serpent when it asks for a fish, or a scorpion instead of an egg." He remarked as an illustration that He knew pagans who had such confidence in God that they never petitioned for anything, but took with thanks all that was given them. "If servants and strangers have such confidence," said Jesus, "what ought not that of the children of the Father to be?" He spoke also of gratitude for restoration to health, which gratitude should be evinced by amendment of life, and of the punishment incurred by a relapse into sin. The spiritual state of those that relapse is always worse than before their cure. By this time the crowd had become so great that Jesus was again forced to withdraw—not, however, before He had announced a great instruction to be delivered on the following day upon another mountain. This last-named mount was east of the Mount of Beatitudes, and to it flocked the multitude from all sides. The whole region around, mountains and valleys, was covered with encampments, and everywhere resounded the question: "Where is Jesus?" Jesus taught upon the seventh and the eighth Beatitudes, after which, to escape the crowd, He went with the Apostles and disciples on board Peter's ship. They rowed down the lake, but did not land, because the people, having secured boats, were following them.

## **19. Conclusion of the Sermon on the Mount. Feeding of the Four Thousand. The Pharisees Demand a Sign**

Next morning Jesus and His followers ascended the high mountain one hour to the northeast of Little Corozain, and beyond that, one upon which the first multiplication of the loaves had taken place. It was in the desert to the right of Corozain, two and a half hours west of Regaba, which was on a still higher elevation. Up where Jesus delivered the instruction there was a large level space, not far from the road by which He had lately travelled from Caesarea-Philippi to Regaba. The place was much used as a camping ground for travelers. The ruins of fortifications were found on it, and a long rocky ledge, upon which the travelers used to spread their provisions at meals. Once upon a time this region was a perfect solitude. Below this plateau were little dells and dales, in which the asses and other beasts of burden could graze. A considerable crowd was already assembled on the plateau, while others were still flocking thither from all quarters.

Here it was that Jesus concluded the Eight Beatitudes and delivered the so-called Sermon on the Mount. His words on this occasion were more than ordinarily forcible and impressive. Crowds of strangers and pagans were present, the whole multitude, exclusive of women and children, numbering about four thousand. Toward evening, Jesus paused in His teaching and said to John: "I have compassion on the multitudes, because they continue with Me now three days, and have nothing to eat; but I will not send them away fasting lest they faint in the way." John replied: "We are far in the desert, and to bring bread this distance would be hard. Shall we gather for them the fruits and berries that are still on the trees around here?" Jesus answered by

telling him to ask the other Apostles how many loaves they had. The latter answered: "Seven loaves and seven little fishes." The fishes were, however, an arm in length. Upon receiving this answer, Jesus directed that the empty breadbaskets the people had brought with them, along with the loaves and fishes, should be laid upon the rocky ledge; after which He continued to teach a good half-hour. He spoke very plainly of His being the Messiah, of the persecutions that awaited Him, and of His approaching imprisonment. But on that day, He said, those mountains would quake and that rock (here He pointed to the stone ledge) whereon He had announced the truth they had refused to receive, would split asunder. Then He cried woe to Capharnaum, to Corozain, and to many other places of that region. On the day of His arrest they should all become conscious of having rejected salvation. He spoke of the happiness of this region to which He had broken the Bread of Life, but added that the strangers passing through had carried away with them that happiness. The children of the house threw that Bread under the table, while the stranger, the little whelps, as the Syrophenician had called them, gathered up the crumbs, which were sufficient to vivify and enliven whole towns and districts. Jesus then took leave of the people. He implored them once more to do penance and amend their life, repeated His menaces in the most forcible language, and informed them that this was the last time He would teach in those parts. The people wept. They were full of admiration at His words, although they did not comprehend them all.

After that, Jesus commanded them to take their places on the declivity around the mountain, and, as on the preceding occasion, the Apostles and disciples were directed to range them in order. Jesus divided the bread and fish as before, and the disciples carried the portions round in baskets to the

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people on both sides of the mount. When all was over, seven baskets of scraps were gathered up and distributed to poor travelers.

During Jesus' discourse, a number of Pharisees had been standing among the crowd. Some of them left and went down into the valley before the close, while others remained long enough to hear Jesus' menaces and to witness the multiplication of the bread. Before the people dispersed, however, these latter descended the mountain, in order to confer with the others as to how they should meet Jesus on His coming down. These Pharisees numbered about twenty. Under the pretext of visiting the synagogues, they constantly followed Jesus in little bands, in order to spy His actions. They had been in Caesarea-Philippi, in Nobah, Regaba, and Corozain. By messengers or by word of mouth, they transmitted to Capharnaum and Jerusalem all they saw and heard.

Jesus took leave of the people, who shed tears and lifted up their voices thanking and praising Him. He broke away from them only with difficulty and went to the lake with the disciples, in order to cross over to the southeastern side into the region of Magdala and Dalmanutha. When about to embark just above Matthew's custom office, the Pharisees approached and, at the foot of the mountain upon which the first multiplication of the loaves had taken place, demanded from Him a sign from Heaven. This they did because He had spoken of frightful tremors of the earth and other signs in nature. He replied to them as is recorded in the Gospel. I heard Him mention also a certain number of weeks at the end of which the sign of Jonas would be given them. This number exactly corresponded with His Crucifixion and Resurrection. Jesus then left them standing there, and went with the Apostles to Peter's ship, which the other disciples had in readiness to receive Him. They rowed out into full sea, and then descended

the Jordan current, in which the ship needed only to be steered. They passed the night on board, praying at certain hours, and thus reached the confines of Magdala and Dalmanutha.

Next morning, getting out of the current, they rowed back to the west side of the lake, and then remarked that they had only one loaf with them.

The passage was slow, and Jesus instructed His followers on many points. He spoke of His impending captivity, of His Passion, of the persecution He should endure, and said in terms more significant than ever that He was Christ, the Messiah. They believed His words; but although they could not make them square with their simple, human way of comprehending things, and indulged in their customary views, views derived from their own experience, yet they made a note of them, and ranked them among others of a deeply significant and prophetic nature. He spoke also of His going to Jerusalem and of the persecution that would be attendant on the same. They would, He said, be scandalized on His account, and things would go so far that they would cast stones after Him. Jesus said also that whoever would not renounce all his property and his relatives and follow Him faithfully in His time of persecution, could not be His disciple. He spoke likewise of the journeys He still had to make and of the multiplied labors to be accomplished before His arrest. Many, He said, who had abandoned Him would again return. The disciples asked whether that young man who wanted first to bury his father, would return; whether Jesus would not then receive him, for indeed he appeared to them to deserve it. But Jesus laid open to them that youth's disposition, and showed them how he clung to earthly things. I understood on this occasion that the expression "to bury one's father" was figurative, and meant "to put one's affairs in order." It was this that the young man wanted to do. He wanted to put his affairs in order,

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and obtain a division of the inheritance between himself and his old father, in order to secure his own share before separating from him. When Jesus spoke of the young man's hankering after temporal goods, Peter exclaimed with animation: "Thank God, I have never had such thoughts since I have followed Thee!" But Jesus rebuked him, saying that he should be silent on that point, until asked to speak.

When Jesus and the disciples arrived at Bethsaida, they went to Andrew's to refresh themselves and there remained undisturbed and without the annoyance of a great crowd since, not knowing whither Jesus had retired, the people had dispersed. There was in Bethsaida an aged man blind from his birth, whom Jesus had hitherto refused to cure. Now, however, he was brought to Him again and when Jesus and the disciples were on the point of returning to the ship, the man cried out to Him for help. Jesus took him by the hand, led him outside the city, and there before His Apostles and disciples, touched his eyes with His tongue and with saliva, laid His hands upon them, and asked whether he saw anything. At these words, the man opened his eyes and stared around, saying: "I see people as large as trees walking about." Jesus laid His hand once more on his eyes, and bade him again look around. Now he saw perfectly. Jesus ordered him to go home and thank God, but not to go about the city boasting of his cure.

Toward evening, Jesus and His Apostles rowed to the opposite shore of the lake and, having landed, took the road up the eastern bank of the Jordan to Bethsaida-Julias. On this journey, the Apostles and disciples who had been dispatched from Caesarea-Philippi on their mission toward the east, as they were coming down from the mountains, met Jesus and His party, and all set out together for Bethsaida-Julias.

On the way, Jesus spoke of His approaching arrest

and of the dangers that menaced; whereupon the Apostles implored Him not to send them away any more, that they might be near Him in case of need.

An inn had been prepared for them in Bethsaida-Julias. As they drew near to the city, where Jesus' coming had already been announced by the people that had gone thither for the Sabbath, some of the inhabitants came out to meet them. They were received graciously and conducted to the inn for refreshments and washing of the feet. A great number of Gentiles dwelt in Bethsaida, and they now saluted Jesus from a distance.

Jesus taught in the synagogue. There were present many Scribes and Pharisees from Saphet, at which place was a school for the study of science, human and divine.

All were greatly rejoiced at the sudden arrival of Jesus, who visited them now for the first time; the generality of the people were sincere in their desire to see Him, but the Scribes were actuated by vanity. They wished to hear the Teacher whose fame was sounded throughout the whole country, especially at Capharnaum, and to judge of His merits. They were perfectly courteous, though like certain professors cold and proud in their bearing. They disputed with Jesus, putting to Him questions out of the Law and the Prophets. Still there was nothing malicious in their intentions. They were moved rather by curiosity, and impelled by vanity to display their learning before the people.

Jesus read and commented upon the Lesson for the Sabbath, and taught upon the Fourth Commandment: "Thou shalt honor thy father and thy mother, that thy days may be long in the land." To the words, "thy days may be long in the land," He gave a most admirable and profound explanation. "That stream must dry up," He said, "which obstructs its own source." The instruction was followed by a festal entertainment, at which the school children

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assisted at separate tables. During it, Jesus explained the parable of the workmen in the vineyard.

Julias was a modern city, not yet completed. It was very beautiful, constructed upon the pagan style with numerous arches and columns. It lay along the Jordan. On the east, where it was contiguous with the rising heights, the rear of many of the houses was hewn out of the solid rock.

When Jesus, after having taught once more in the synagogue, was walking outside the city, the inhabitants stopped Him to ask about the true doctrine and what they should do. He answered that they would not follow His instructions, even if He gave them to them. They were, He said, inquisitive. They had already in this region heard His doctrine so often. Did they by these questions, ask another? He had even announced it openly in the synagogue. These people led Jesus to some of their newly constructed buildings, and to a place where lay stores of building materials, wood and stone. They spoke to Him of the beautiful new style of architecture. Jesus embraced the opportunity to relate to them the parables of the house built upon the sand, and of the other built upon a rock. He referred to the cornerstone which the builders would reject, and of the overthrow of their building. On the way He healed several sick people, some lame, others dropsical, and a couple of possessed who were, besides, deprived of reason.

From Bethsaida-Julias, Jesus with The Twelve and about thirty disciples went to the country town Sogane, an hour and a half from Caesarea, where He taught and cured. Some of the inhabitants of Bethsaida-Julias escorted Jesus and His party as far as the point where the Jordan flowed into Lake Merom. The people of Sogane came crowding around Jesus, begging for an instruction. He taught and healed until toward evening, and then with His disciples went back about the distance of an hour to a

mount, upon which He spent the greater part of the night in prayer.

## **20. Peter Receives the Keys of the Kingdom of Heaven**

On the way to the mount and until Jesus retired to pray, the Apostles and disciples that had last returned from their several missions gave their Master a full account of all that had happened to them, all that they had seen and heard and done. He listened to everything and exhorted them to pray and hold themselves in readiness for what He was going to communicate to them.

When before daybreak they again gathered about Jesus, The Twelve stood around Him in a circle. On His right were first, John, then James the Elder, and thirdly, Peter. The disciples stood outside the circle, the oldest of them nearest. Then Jesus, as if resuming the discourse of the preceding night, asked: "Who do men say that I am?" The Apostles and the oldest of the disciples repeated the various conjectures of the people concerning Him, as they had heard here and there in different places; some, for instance, said that He was the Baptist, others Elias, while others again took Him for Jeremias, who had arisen from the dead. They related all that had become known to them on this subject, and then remained in expectation of Jesus' reply. There was a short pause. Jesus was very grave, and they fixed their eyes upon His countenance with some impatience. At last, He said: "And you, for whom do you take Me?" No one felt impelled to answer. Only Peter, full of faith and zeal, taking one step forward into the circle, with hand raised like one solemnly affirming, exclaimed aloud and boldly, as if the voice and tongue of all: "Thou art Christ, the Son of the living God!" Jesus replied with great earnestness, His voice strong and animated: "Blessed art thou, Simon,

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son of Jona, because flesh and blood hath not revealed this to thee, but My Father who is in Heaven! And I say to thee: Thou art a rock, and upon this rock I will build My Church, and the gates of Hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven!" Jesus made this response in a manner both solemn and prophetic. He appeared to be shining with light, and was raised some distance above the ground. Peter, in the same spirit in which he had confessed to the Godhead, received Jesus' words in their full signification. He was deeply impressed by them. But the other Apostles appeared troubled. They glanced from Jesus to Peter as the latter exclaimed with such zeal: "Thou art Christ, the Son of God!" Even John allowed his anxiety to become so manifest that Jesus afterward, when walking along the road with him alone, reproved him gravely for his expression of surprise.

Jesus' words to Peter were spoken just at the moment of sunrise. The whole scene was so much the more grave and solemn, since Jesus had for that purpose retired with His disciples into the mountain and commanded them to pray. Peter alone was sensibly impressed by it. The other Apostles did not fully comprehend, and still formed to themselves earthly ideas. They thought that Jesus intended to bestow upon Peter the office of High Priest in His Kingdom, and James told John, as they walked together, that very probably they themselves would receive places next after Peter.

Jesus now told the Apostles in plain terms that He was the promised Messiah. He applied to Himself all the passages to that effect found in the Prophets, and said that they must now go to Jerusalem for the Feast. They then directed their steps southwestwardly and returned to the Jordan bridge.

*Peter's Distress*

Peter, still profoundly impressed by Jesus' words relative to the power of the Keys, drew near to Him on the way to ask for information upon some points not clear to him. He was so full of faith and ardor that he fancied his work was to begin right away, for the conditions, namely, the Passion of Christ and the descent of the Holy Ghost, were as yet unknown to him. He asked therefore whether in this or that case also he could absolve from sin, and made some remarks upon publicans and those guilty of open adultery. Jesus set his mind at ease by telling him that he would later on know all things clearly, that they would be very different from what he expected, and that a new Law would be substituted for the old.

As they proceeded on their journey, Jesus began to enlighten His Apostles upon what was in store for them. They should now go to Jerusalem, eat the Paschal lamb with Lazarus, after which they might expect many labors, much weariness and persecution. He mentioned in general terms many circumstances of His future: namely, His raising of one of their best friends from the dead, which fact was to give rise to such fury among His enemies that He would be obliged to flee; and their going again after another year to the Feast, at which time one of them would betray Him. He told them moreover that He would be maltreated, scourged, mocked, and shamefully put to death; that He must die for the sins of men, but that on the third day He would rise again. He told them all this in detail and proved it from the Prophets. His manner was very grave, but full of love. Peter was so distressed at the thought of Jesus' being maltreated and put to death that, following Him, he spoke to Him in private, disputing with Him and exclaiming against such suffering, such treatment. No, he said, that should not be. He would rather die himself than suffer such a thing to happen! "Far be it from Thee, Lord! This shall not be unto Thee!" he exclaimed. But Jesus turned

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to him gravely and said with warmth: "Go behind Me, Satan! Thou art a scandal unto Me. Thou savorest not the things that are of God, but the things that are of men!" and then walked on. Peter, struck with fear, began to turn over in his mind why it was that Jesus a short time before had said not from flesh and blood but by a revelation from God he (Peter) had declared Him to be the Christ; but now He called him Satan and, because he had protested against His sufferings, He reproached him with speaking not according to God, but according to human desires and considerations. Comparing Jesus' words of praise with those of His reproof, Peter became more humble and looked upon Him with greater faith and admiration. He was nevertheless very much afflicted, since he became thereby only the more convinced of the reality of the sufferings awaiting Jesus.

The Apostles and disciples proceeded in separate bands, each walking with the Lord by turns. He hurried on quickly, stopping nowhere, shunning the towns and villages as much as possible until nightfall, when they put up at the inn near the Baths of Bethulia. Here Lazarus and some of the disciples from Jerusalem were awaiting Jesus' coming.

Lazarus had already been informed that Jesus and His disciples would eat the Paschal lamb with him, and he had come hither to meet Jesus in order to warn Him, the Apostles, and disciples in respect to this Paschal solemnity. He told them that an insurrection threatened during the Feast. Pilate wanted to levy a new tax upon the Temple in order to erect a statue to the Emperor. He desired likewise certain sacrifices in his honor and that certain high titles of reverence should be publicly decreed him. The Jews were on that account ready for revolt, and a large number of Galileans had risen up against Pilate's proceedings. They were headed by a certain Judas, a Gaulonite, who had numerous adherents.

and who inveighed hotly against the servitude of his people and the Roman imposts. It would be well, Lazarus said, for Jesus to absent Himself from the Feast, as great disturbances might arise. Jesus, however, replied that His time was not yet come, that nothing would happen to Him. This uprising was but the forerunner of a far greater one that would take place the next year when, as He said, His time would have come. Then would the Son of Man be delivered over into the hands of sinners.

Jesus sent His Apostles and disciples on ahead. They were divided into separate bands and were to journey by different routes. Simon and Thaddeus, Nathanael Chased and Judas Barsabas, He kept with Himself. Some were to go down along the Jordan, while others proceeded westward from Garizim through Ephraim, visiting on their way to the Feast some places at which they had not yet been. Lazarus journeyed with the disciples. Jesus commanded them not to go into the Samaritan cities, and gave them several directions as to their conduct. He Himself went as far as Ginnim, to the estate of Lazarus, where He passed the night.

On the following day He went through Lebona, Korea, and the desert to Bethania.

# **FROM THE SECOND PASCH TO THE RETURN FROM CYPRUS**

## **1. Jesus in Bethania and Jerusalem**

About three hours from Bethania, but still in the desert, stood a solitary shepherd hut whose occupants depended for the most part on the charity of Lazarus. To this abode, Magdalen with a single companion, Mary Salome, a relative of Joseph, had come to meet Jesus. She had prepared for Him some refreshments. On His approach, she hurried out and embraced His feet. Jesus rested here only a short time and then set out for Lazarus' inn, one hour from Bethania. The two women returned home by another way. Jesus found some of the disciples whom He had sent on their mission already returned and at the inn; others came later, and in Bethania all met again. Jesus did not go through Bethania, but entered Lazarus' dwelling from the rear. On His arrival, all hurried out into the court to meet Him. Lazarus washed His feet, and then they passed up through the gardens. The women saluted Jesus with their veils lowered. A very touching incident attended Jesus' arrival. The four lambs destined for the Paschal solemnity were brought in at the same moment that Jesus entered. They had been separated from the flock, and turned into a little grassy park. The Blessed Virgin, who also was here, and Magdalen had twined little wreaths which were to be hung around their necks. Jesus' coming was just before the commencement of the Sabbath, and He celebrated it with the family in a hall. He was very grave. He read the lesson for

the Sabbath, and gave an instruction upon it. During the evening meal, He spoke of the Paschal lamb and of His future Passion.

The insurrection broke out in Jerusalem shortly before the Sabbath began, but yet without violence, Pilate, surrounded by a bodyguard, occupied an elevated position on a wall of the fortress Antonia, and all the people were gathered in the marketplace below. The fortress Antonia was built on a projecting rock at the northwest corner of the Temple. If on leaving Pilate's palace, one turned to the left and went through the arch past the place of flagellation, the fortress would lie on his left. Pilate's new laws, by which a tax was laid upon the Temple, were read to the people. First, the tax was to be used for making an aqueduct to conduct water to the grand marketplace and to the Temple; and secondly, there was question of certain honors, titles, and sacrifices to be offered to the Emperor. Immediately a great tumult arose. Loud cries and mutterings proceeded from the crowd, especially from the quarter occupied by the Galileans. Still the commotion did not reach violence. Pilate addressed some warning words to the people, and gave them time to reflect; whereupon, indignant and murmuring, they dispersed. The Herodians were in secret the prime movers and instigators of the people, yet no one could convict them of such dealings. They kept Judas Gaulonite under their thumb, and he had a whole sect of Galileans as his followers, to whom he constantly inveighed against paying tribute to the Emperor, and stirred up their thirst for liberty under the pretext of zeal for religion. The Herodians were exactly like the Freemasons and other secret societies of our own day. They stirred up the unthinking multitude, who knew not whither their zeal was carrying them until they paid the penalty with their blood.

On the Sabbath Jesus taught in Lazarus', and then all went to walk in the gardens. Jesus talked

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of His Passion and said in plain terms that He was the Christ. His words increased His hearers' reverence and admiration for Him, while Magdalen's love and contrition reached their height. She followed Jesus everywhere, sat at His feet, stood and waited for Him everywhere. She thought of Him alone, saw Him alone, knew only her Redeemer and her own sins. Jesus frequently addressed to her words of consolation. She was very greatly changed. Her countenance and bearing were still noble and distinguished, though her beauty was destroyed by her penance and tears. She sat almost always alone in her narrow penance chamber, and at times performed the lowest services for the poor and sick.

That evening there was a grand entertainment. All the friends from Jerusalem, as well as the holy women from the same place, were present at it. I saw too Heli of Hebron, the widower of one of Elizabeth's sisters, who at the Last Supper filled the office to Jesus of steward and master of the house. He had with him his son, the Levite, who now held possession of John's paternal house, and his five daughters, who were Essenians and unmarried.

Lazarus and his family were the familiar and deeply sympathetic friends of Jesus and His disciples. With their property and goods, they became the powerful helpers and supporters of the Community.

Toward ten o'clock next morning, Jesus went with the Apostles and about thirty disciples across the Mount of Olives and through Ophel to the Temple. All wore the ordinary brown woolen tunic common among the Galileans, added to which Jesus had a broad cincture upon which was an inscription in letters. He attracted no attention, since bands of Galileans similarly clad were to be met in all quarters. The Feast was approaching. Large encampments of huts and tents were ranged around the city, and crowds of people were circulating everywhere. Jesus taught in the Temple for a whole hour in presence

of His disciples and a large number of people. There were several teacher's chairs, from all of which instructions were given. All were so busy with preparations for the Feast, and so taken up with the revolt against Pilate, that no priest of the first grade noticed Jesus, but some malicious, insignificant Pharisees approached Him and asked how He dared show Himself there, and how long this thing was to last, adding that they would soon put a stop to His proceedings. Jesus gave them an answer that put them to shame, and continued His discourse undisturbed, after which He returned to Bethania, and retired in the evening to the Mount of Olives.

On this day a great multitude was again assembled on the marketplace before the fortress Antonia, to speak to Pilate. But he already knew all that they had to say, for he had among them his own spies and soldiers in disguise. The Herodians had roused up Judas the Gaulonite and his Galilean followers, who went fearlessly to Pilate and told him that he should refrain from his design of touching the money belonging to the Temple treasury. As many of them made use of very unbridled language, Pilate ordered his guard to attack them unexpectedly, and about fifty of them were taken prisoner. But at once the rest of the mob rushed to the rescue, freed the prisoners, and then dispersed. About five inoffensive Jews and some Roman soldiers were killed during the affray. This affair served only to increase the general discontent. Herod was in Jerusalem at this time.

On the morning of the following day, Jesus again went to the Temple with all His disciples. His presence had now become known, and waiting for Him in the Temple court through which He had to pass were people with their sick. Already on His way thither, a man suffering from dropsy had been brought to Him in a litter as He ascended the mount. Jesus healed him, and at the Temple some others sick and gouty. In consequence of these cures, He

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was followed by a numerous crowd. As He drew near the Temple, where they were still busy here and there clearing out and putting in order the places destined for the immolation of the lambs next day, Jesus passed the man whom He had cured at the Pool of Bethsaida, and who was here employed as a day laborer. Jesus turned to him and said: "Behold! Thou hast been cured. Sin no more, that something worse may not befall thee!" This man, who was well-known, had been plied with questions as to who had cured him on the Sabbath day. But he did not know Jesus, whom he here saw again for the first time. Now, however, he made it his business to inform the Pharisees as they passed that this Jesus who on the preceding day had wrought so many cures, was the very one that had cured him at the Pool of Bethsaida. Since the cure of this man had caused great excitement and the Pharisees had been very much tried by what they termed a violation of the Sabbath, they now found in it a new cause of complaint against Jesus. They gathered around His chair and again brought forward the old story of His Sabbath-breaking. There was, however, no special disturbance on that day, although they were very greatly enraged.

Jesus taught two hours in the Temple before a large audience. His subject was the Paschal sacrifice. He said that His Heavenly Father desired no bloody sacrifices from them, but rather a penitent heart, and that the Paschal lamb was merely symbolical of an infinitely higher Sacrifice which would soon be fulfilled. Many of His malicious enemies among the Pharisees came forward, railing at Him and disputing against Him. Among other things they asked in scornful words whether the Prophet would do them the honor to eat the Paschal lamb with them. Jesus answered: "The Son of Man is Himself a Sacrifice for your sins!"

That youth who had said that he would first bury

his father, and to whom Jesus had responded: "Let the dead bury the dead!" was also in Jerusalem. He had repeated those words of Jesus to the Pharisees. They now reproached Him with them, and asked Him what He meant by them. How could one dead man bury another? Jesus answered by saying that whoever does not follow His teaching, does not do penance, and does not believe in His mission, has no life in him and is consequently dead; that whoever values goods and riches more than his salvation, whoever follows not His teachings and believes not in Him, has in himself not life, but death. Such were the dispositions of this young man. He had wished to come to terms with his aged father concerning his inheritance and put the latter upon a pension; he had clung to the dead inheritance, and consequently he could have no share in the Kingdom of Jesus and eternal life. It was for this reason that Jesus had told him to let the dead bury the dead while he himself turned to life. Jesus continued to teach in this strain, and reproached them severely for their covetousness. But when He warned His disciples against the leaven of the Pharisees and related the parable of the rich man and poor Lazarus, the Pharisees became so exasperated that they raised a great tumult. Jesus was forced to disappear in the crowd and make His escape, otherwise they would have taken Him prisoner.

The four little lambs destined for the four sets who were to eat the Passover at Lazarus', and which were daily washed at a fountain and adorned with fresh flowers, were taken on the evening of this day to the Temple at Jerusalem. Each had, fastened to the little wreath around its neck, a ticket with the name and sign of the master of the family to which it belonged. After being washed once more, they were turned into a beautiful grassy enclosure on the Temple mount. All the household of Lazarus performed today their purifications. Lazarus himself brought

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the water to be used in preparing the unleavened bread, and he also went with a servant into the different rooms. The servant carried a light and Lazarus cleaned out the corners a little. It was a ceremonial performance, after which the servant men and maids swept and cleaned thoroughly. They washed and scoured likewise the vessels and other things that were to be used in preparing the unleavened bread. All this was symbolical of the cleaning out of the old leaven. Simon the Pharisee, of Bethania, had already visited Jesus. Not long ago he appeared to be approaching the state of leprosy, but now he looked more healthy. He was a timorous follower of Jesus. The man healed at the Pool of Bethsaida hurried to Bethania and wherever Jesus permitted Himself to be seen. He told all the Pharisees he met that it was by Jesus he had been cured, consequently they determined to take Jesus into custody and make away with Him.

I saw Jesus several times walking with the disciples and other friends on the Mount of Olives, while Mary, Magdalen, and other women promenaded at some distance. I saw the disciples snapping off ears from the ripe cornfields, and here and there eating fruits and berries. Jesus gave the disciples minute instructions on prayer, warned them against hypocrisy in it, and repeated to them many things that He had before said. He likewise admonished them ever to walk by uninterrupted prayer in the presence of God, His own and their Father.

## **2. The Passover in Lazarus' House**

The Paschal lamb at this Passover was not slain in the Temple at so early an hour as at the time of Christ's Crucifixion, when the slaughtering began at half-past twelve o'clock, the same hour at which Jesus Himself was slain upon the Cross. That day was a Friday and, on account of the approaching

Sabbath, they began earlier. Today, however, they began about three in the afternoon. The trumpets were sounded, all was in readiness, and the people entered the Temple in separate groups. The rapidity and order with which everything was done were certainly admirable.

Though the crowd was great, yet no one obstructed his neighbor's way. Everyone had room to come, to slaughter, and to withdraw. The four lambs for Lazarus' household were slaughtered by the four who were to preside at the tables: namely, Lazarus, Heli of Hebron, Judas Barsabas, and Heliacim, the latter a son of Mary Heli and brother of Mary Cleophas. The lambs were fastened to a wooden spit that had a crosspiece, which gave them the appearance of being crucified. They were roasted upright in a bake oven. The entrails, the heart, and the liver were either replaced in the lamb or fastened to the forepart of the head. Bethphage and Bethania were reckoned as part of Jerusalem, consequently the Pasch could be eaten in either place.

In the evening, when the 15th of Nisan began, the Paschal lamb was eaten. All were girded, new sandals on their feet, and each held a staff in his hand. They began by chanting the Psalms: "Blessed be the Lord God of Israel" and "Blessed be the Lord," while with raised hands they approached the table, two by two, and took their place opposite one another. At the table at which Jesus sat with the Apostles, Heli of Hebron presided; Lazarus was at that of his own family and friends; the disciples were at a third, presided over by Heliacim; and Judas Barsabas did the honors at the fourth. Thirty-six disciples here ate the Pasch.

After the prayer, a cup of wine was presented to the master at each table. He blessed it, sipped, and passed it round, after which he washed his hands. On the table were the Paschal lamb, a dish of unleavened bread, a bowl of brown sauce, another of broth, a third filled with little branches of bitter herbs, and

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a fourth in which the green herbs were arranged close together in an upright position, thus giving them the appearance of actual growth. The master of each table then carved the Paschal lamb and served it round among the guests, who consumed it very rapidly. They cut off pieces from the closely packed herbs, steeped them in the broth, and ate them. The master then broke one of the unleavened loaves and laid a little piece of it under the tablecloth. All was done very quickly and accompanied by prayers and passages from the Scriptures. The guests stood leaning against the seats. The cup went round once more, the master again washed his hands, and laid a little bunch of bitter herbs on a morsel of bread, which he steeped and ate, all the guests following his example.

The Paschal lamb had to be entirely consumed. The bones were scraped clean with ivory knives, then washed and burned. After some more chanting, the guests reclined at table in due form, to eat and drink. All kinds of elegantly prepared dishes now made their appearance, and mirth and joy prevailed. At Lazarus' house all had beautiful plates from which they ate. At Jesus' last Paschal feast, however, the plates consisted of disks of bread upon which were impressed various figures. They lay in the hollow places scooped out around the table.

The women likewise stood during the Paschal meal, and they too were clothed as for a journey. They sang Psalms, but observed no other ceremonies. They did not carve their lamb themselves, but portions were sent to them from another table. In the side halls of the supper room, a great number of poor ate their Paschal lamb. Lazarus defrayed all the expenses of their meal, and gave them presents besides.

During the supper Jesus taught and explained. He delivered an exceedingly beautiful instruction on the vine, on its cultivation, on the extermination of the bad, the planting of better shoots, and the pruning

of the same after every new growth. He then turned to the Apostles and disciples and told them that they were the shoots of which He spoke, that the Son of Man was the true Vine, and that they must remain in Him; that when He would be subjected to the wine press they must continue to publish the knowledge of the true Vine, namely, Himself, and plant all the vineyards with the same. The guests did not separate till very late in the night. All were deeply impressed and joyful.

Judas Barsabas was, with the exception of Andrew, the eldest disciple. He was married, and his family lived in the pastoral state in a row of houses between Machmethat and Iscariot. Heliacim also was married, and lived in the pastoral state on the field of Ginnim. He was much older than Jesus. Jesus seldom sent these disciples into this region.

### **3. The Rich Glutton and Poor Lazarus**

The Feast began very early in the Temple, which was opened soon after midnight, the whole place ablaze with lamps. The people came before daybreak with their thank-offerings, consisting of all kinds of birds and animals, which were received and inspected by the priests. Besides these, there were offerings of money, stuffs, corn, oil, etc.

When morning dawned, Jesus, the disciples, Lazarus with his household, and the women, went to the Temple where Jesus remained standing with His own party among the crowd. Many Psalms were sung, the musicians played, sacrifices were offered, and a benediction given which all received on their knees. The people entered in bands, the gates were closed behind them, and after they had sacrificed, they left before another band entered, that no confusion might arise. Numbers, especially strangers, went to the benediction given in the synagogues of the city where there were singing and reading of

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the Law. Toward noon, about eleven o'clock, there was a pause in the reception of offerings. Many of the people had already dispersed. Some went to the kitchens in the women's porch where the flesh of the victims was prepared for eating, which took place in the dining halls, in which whole families were assembled. The holy women had returned earlier to Bethania.

Up to the moment at which the offerings ceased to be received, Jesus had remained standing with His party; but when the corridors were again thrown open, He went to the great teacher's chair which stood in the Temple in the court before the sanctuary. A numerous crowd assembled around Him, among them many Pharisees, also the man who had been cured at the Pool of Bethsaida. For two whole days he had related what he knew of Jesus, frequently making use of the expression that whoever could do such works as He, must be the Son of God. The Pharisees had, it is true, forbidden him to speak, but to no purpose. As on the day before Jesus had taught very boldly in the Temple, the Pharisees feared that He might bring them into still greater disrepute before the people; and as all their colleagues from the country around, gathered here for the Feast, brought forward complaints and lies against Jesus, they determined to seize the first opportunity to take Him prisoner and pass sentence upon Him. When therefore Jesus began to teach, many of them closed around Him, interrupting His discourse with innumerable objections and reproaches. They asked Him why He did not eat the Paschal lamb with them in the Temple, and whether He had today offered a thanksgiving sacrifice. Jesus referred them to the masters of the feast who had discharged that duty for Him. Then they repeated the old charges, that His disciples observed not the customary usages, that they ate with unwashed hands and stole corn and fruit along the roadside,

that He was never seen offering sacrifice, that six days were for labor and the seventh for rest, and yet He had healed that man on the Sabbath, and that He was a Sabbath-breaker. Jesus answered their charges in severe words. Of sacrifice, He said again that the Son of Man was Himself a Sacrifice, and that they dishonored the sacrifice by their covetousness and their slanders against their fellow men. God, Jesus went on to say, did not desire burnt offerings, but contrite hearts; their sacrifices would come to an end, but the Sabbath would continue to exist. It would indeed exist, but for man's utility, for man's salvation. The Sabbath was made for man, and not man for the Sabbath.

Then the Pharisees questioned Jesus on the subject of the parable of poor Lazarus which He had recently related. They asked in ridicule how He knew that story so well, how He knew what Lazarus, Abraham, and the rich man had said. Had He been with the rich man in Hell? Was He not ashamed of Himself to impose such things upon the people? Jesus again took up this parable and taught upon it, reproaching them with their avarice, their cruelty to the poor, their self-satisfied observance of empty forms and customs, along with their total want of charity. He applied the history of the rich glutton entirely to themselves. That history is true. The glutton was well-known until his death, which was a frightful one. I saw again that the rich glutton and poor Lazarus really existed and that by their death they had become well-known throughout the country. But they did not live in Jerusalem, where later on their dwellings so-called were pointed out to pilgrims. They died in Jesus' early years, and they were much spoken of in pious families at that time. The city in which they dwelt was called Aram, or Amthar, and lay in the mountains west of the Sea of Galilee. I no longer know the whole history in detail, but I still remember this much: The rich

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man was very wealthy. He lived high, held the first position among his fellows, and was a distinguished Pharisee, very strict in the outward observance of the Law; but he was, on the other hand, extremely severe and merciless toward the poor. I saw him harshly reprobating the poor of the place who applied to him, as to their chief magistrate, for help and support. There was a poor, wretched man in the place called Lazarus. He was full of misery and covered with ulcers, but at the same time humble and patient. Hungering for bread, he had himself carried to the house of the rich man, in order to plead the cause of the poor so rudely rebuffed. The rich man was reclining at table carousing, but Lazarus was harshly repulsed as one unclean. He lay at the gate begging for only the crumbs that fell from the rich man's table, but no one gave him to eat. The dogs, more merciful, licked his sores, which means that the heathens were more merciful than the Jews. After that Lazarus died a most beautiful and edifying death. The rich man also died, but his death was frightful. A voice was afterward heard proceeding from his tomb, and the whole country was full of the report of it.

Jesus having ended the parable by the relation of hidden truths unknown to the rest of men, the Pharisees ridiculed Him, asking whether He had been with Lazarus in Abraham's bosom to hear all that talk. As the rich glutton had been a very strict, pharisaical observer of customs, it was especially irritating to the Pharisees to have this parable applied to themselves, also because it was therein implied that they did not listen to Moses and the Prophets. Jesus said to them in plain words that whoever would not hear Him, heard not the Prophets, for they spoke of Him; whoever would not hear Him, heard not Moses, for he spoke of Him; and even if the dead arose, they would not believe their testimony of Him. But the dead should indeed

arise and witness to Him (this happened the next year and in that same Temple, at the time of Jesus' death), and yet they, the Pharisees, would not believe. They themselves, He continued, should one day arise, and He would judge them. All that He did, His Father did in Him even to the raising of the dead. Jesus spoke also of John and his testimony, of which, however, He had no need, since His own works bore a still more convincing testimony of His mission, and His Father Himself bore witness to it. But they knew not God. They wanted to be saved by the Scriptures, and yet they kept not the Commandments. However, He would not, as He said, bring a charge against them, for Moses, who had written of Him and whom they would not believe, would do that.

Jesus went on teaching many things in the midst of repeated interruptions. At last the Pharisees became so enraged that they set up a shout, pressed against Him, and sent for the guard of the Temple to take Him into custody. At this moment, it suddenly grew dark and, when the uproar was at its height, Jesus looked up to Heaven and said: "Father, render testimony to Thy Son!" Instantly a dark cloud covered the heavens, a loud noise like a thunderclap resounded, and I heard a piercing voice proclaiming through the edifice: "This is My beloved Son in whom I take My delight!" Jesus' enemies were utterly dumbfounded, and gazed upward in terror. But the disciples, who were standing in a semicircle behind Jesus, began to make a move and closed round Him. Thus escorted, He went without further molestation through the now-opening crowd, out by the western side of the Temple, and out of the city by the corner gate near Lazarus' house. They proceeded a little further northward to Rama.

The disciples had not heard the voice, only the thunder, for their hour was not yet come; but several of the most enraged of the Pharisees heard it.

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When it was again clear, they made no comment upon what had just taken place, but hurried out and sent people to seize Jesus. But He was not to be found, and the Pharisees were then incensed against themselves for being so taken by surprise as to allow Him to escape.

In His instructions of these days both in the Temple and at Bethania to the disciples and the crowd there assembled, Jesus alluded several times to the obligation of following Him and of bearing the cross after Him. "He that will save his life, shall lose it; and he that will lose his life for My sake shall find it. For what doth it profit a man if he gain the whole world, and suffer the loss of his own soul? Whoever shall be ashamed of Me before this adulterous and sinful generation, of him shall the Son of Man be ashamed when He shall come in the glory of His Father, to render to everyone according to his works." Jesus added that there were some among His hearers who would not see death until they should see the Kingdom of God come in all its power. At these words they mocked Him. I cannot say now what Jesus meant by this. The words of the Gospel always sound to me like the mere headings of the principal doctrines, for Jesus' instructions were much more extended. His discourses that often occupied hours may there be read in a couple of minutes.

Stephen was already in communication with the disciples. On the Feast upon which Jesus healed the man of Bethsaida, he became acquainted with John, and after that he went round a great deal with Lazarus. He was very slender, of an amiable disposition, and a scholar in the Holy Law. He was at this time in Bethania with several other disciples from Jerusalem, and heard Jesus' teachings.

#### **4. Jesus in Ataroth and Hadad-Rimmon**

From Rama, Jesus went with the disciples to Thanath-Silo near Sichar. As all the Pharisees were away at the Feast in Jerusalem, Jesus was received very joyfully in Thanath. Only the aged and the infirm, the women and little children remained home from the Feast, also the old shepherds with their herds. In Rama and Thanath I saw the people going processionally through the cornfields, cutting off bunches of grain, and carrying them on a pole into their homes and synagogues. Here and there on the fields and likewise in Thanath-Silo, where He stayed overnight, Jesus taught and made allusion to His approaching end. He called all to Himself to seek consolation, and spoke of the sacrifice most pleasing to God, namely, a contrite heart.

From Thanath-Silo Jesus went to Ataroth, north of the mountain near Meroz, where the Pharisees once brought Him a dead man to be healed. The place was about four hours north of Thanath-Silo. Jesus arrived at Ataroth toward evening. He taught on a hill outside the city, to which a crowd of the aged and the sick, of women and children, followed Him. All the sick, and others that were afraid before the Pharisees, now made their appearance imploring help and consolation. The Pharisees and Sadducees of Ataroth were so exasperated against Jesus that once, when they heard that He was in their neighborhood, they caused the gates of the city to be closed. Jesus taught in very severe terms, though at the same time very lovingly, and warned the poor people against the wickedness of the Pharisees. He continued to speak in plain terms of His mission, of His Heavenly Father, of the persecution that would soon overtake Him, of the resurrection of the dead, of the judgment, and of following Him. He cured many sick: lame, blind, dropsical, sick children, and women afflicted with an issue of blood.

*Life of Jesus Christ*

The disciples had prepared for their Master an inn outside Ataroth near a simple-hearted schoolteacher, an aged man, who dwelt there among the gardens. Jesus and His disciples washed their feet, took some refreshments, and repaired to the synagogue in Ataroth to celebrate the Sabbath. There were assembled many who had come hither from the country around, as well as all those that had been cured. An aged Pharisee, a cripple, who had not gone to Jerusalem, presided over the synagogue. He put on great airs, though to the people he was rather an object of ridicule. The Scripture lessons of the day consisted of passages referring to legal impurity contracted by childbirth, to leprosy, to Eliseus' multiplication of the bread of the first fruits and the new corn, and to Naaman's cure.<sup>1</sup>

Jesus had been teaching a long time when He turned to where the women were standing, and called to Him a poor, crippled widow. Her daughters had conducted her into the synagogue and put her into the place she usually occupied. It never entered her mind to ask for help, although she had been sick eighteen years. She was crippled at the waist. When she walked, the upper part of her person was so bent toward the earth that she could almost have walked on her hands. Jesus addressed her as her daughters were leading her to Him: "Woman, be freed from thy infirmity!" and He laid His hand on her back. She rose up straight as a candle, and began to praise God: "Blessed be the Lord God of Israel!" Then she cast herself at Jesus' feet, and all present praised God.

But the deformed old rogue was angry that such a miracle had taken place in Ataroth during the time of his sway. Not daring to expose himself to what might follow from a direct attack upon Jesus, he turned to the people and, with an air of great

1. Lev. 12-14; 4 Kgs. 4:42-5:19