

authority, began to find fault and say: "There are six days upon which we may labor. Come upon them and be healed, but not upon the Sabbath day!" Jesus responded: "Thou hypocrite! Does not everyone of you loose his ox or his ass from the manger on the Sabbath day, and lead it to water? And shall not this woman, a daughter of Abraham, be loosed from the bond in which for eighteen years Satan has bound her?" The crippled Pharisee and his adherents were confounded, while the people praised God and rejoiced at the miracles.

It was truly affecting to behold the daughters and some lads belonging to her family expressing their joy around the cured woman. Yes, all the inhabitants rejoiced, for she was wealthy, beloved and esteemed in the city. It was laughable, though at the same time pitiable, to see the crippled Pharisee, instead of craving relief for himself, raging over the cure of the pious deformed woman. Jesus went on with His instruction upon the Sabbath, and spoke in as severe terms as He had used in the Temple on the occasion of their reproaching Him with the cure of the man at the Pool of Bethesda. He stayed overnight with the schoolmaster outside of Ataroth, and next day visited the house of the cured woman, who fed numbers of the poor and gave large alms. After that He closed the Sabbath services in the synagogue, and went forward a couple of hours to an inn near Ginnim.

On the following day He and the disciples journeyed about eight hours northward through the vale of Esdrelon and across the brook Cison to Hadad-Rimmon, leaving Endor, Jezrael, and Naim on the right. Rimmon lay, at most, one hour east of Mageddo, not far from Jezrael and Naim, about three hours west of Tabor, and to the southwest about the same distance from Nazareth. It was quite an important and populous city, for a highway both military and commercial ran through it from Tiberias to the seacoast.

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Jesus put up at an inn outside the city. He taught all along the way and, here and there, cured shepherds and other poor sick. The subject of these instructions was the love of the neighbor. He commanded His hearers to love the Samaritans and all men. He likewise explained the parable of the compassionate Samaritan.

In Hadad-Rimmon Jesus taught chiefly upon the resurrection of the dead and judgment. He healed the sick. A great concourse of people came to His instructions. They had been in Jerusalem, but had reached it only the day after Jesus had left. The Apostles and disciples taught in the surrounding places.

The day after Jesus' departure from Jerusalem, Pilate had forbidden the Galilean zealots to leave the city under pain of death, although they were anxious to do so. Many of them had been arrested as hostages. Shortly after, Pilate set the latter at liberty and gave all of them permission to make their offerings at the Temple and leave the city. He himself toward noon made preparations for his own departure to Caesarea. The Galileans under arrest were no less surprised than delighted at their restoration to freedom. They hurried to the Temple to offer their propitiatory sacrifice, as they had incurred guilt and had not yet offered sacrifice for the same.

It was customary on this day to bring all kinds of gifts to the Temple. Many purchased an animal and brought it to be sacrificed, while others (and these were the most numerous) sold such objects as they could do without and put the proceeds into the box destined for such offerings. The wealthy supplied their poorer neighbors with the means to make their offerings. I saw three different boxes for this purpose, and by each of them instructions were being given, while some of the worshippers were busy with their devotions. Others were out in the place of

slaughter with their animals for sacrifice. The Temple was tolerably crowded, yet not to overflowing. I saw in different places little groups of Israelites bowed down in adoration, or standing upright, or prostrate on the ground, their heads enveloped in prayer mantles.

Judas the Gaulonite was standing near one of the alms boxes surrounded by his followers, the Galileans whom Pilate had imprisoned and afterward released. Some of them were mere dupes, others crafty tools of the Herodians. Many of them were from Gaulon, but a still greater number were from Thirza, its environs, and other places infested by Herodians. Now when these people had made the offerings of money and were lost in their devotions, turning neither to the right nor to the left, I saw about ten men stealing upon them from all sides. As they approached, they drew forth from under their mantles three-edged swords about an ell in length, with which they stabbed the nearest of the adorers. Then arose a frightful cry. The defenseless people fled confusedly in all directions, pursued by those that I had seen kneeling and enveloped in their mantles. They were Romans in disguise, and they struck down and stabbed all whom they met. Many of them pressed forward to the alms boxes, and tore out the bags of money; still they did not take all, a good part remained therein. The tumult was so great that a considerable amount of money was thrown about the Temple. The Romans then hurried to the place of slaughter, and stabbed the Galileans there. I saw these Roman soldiers issuing from all corners of the edifice, even jumping in and out of the windows. As when the cry of murder was raised, all that were in the Temple ran in confusion to make their escape, many harmless people belonging to Jerusalem were killed in the tumult, as well as some of the poor people that sold eatables in the forecourt and the recesses of the walls. I saw some Galileans in a dark

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passage trying to save themselves. They had overpowered some of the Roman soldiers and wrested from them their arms. And now came Judas the Gaulonite into the same passage from the opposite entrance. He too was attempting to make his escape. The other Galileans took him for a Roman and pierced him with their weapons, in spite of his cries that he was Judas, for the confusion was so great, owing to the similarity of clothing between the murderers and their victims, that they indiscriminately attacked everyone they met. The massacre lasted about an hour. The inhabitants, armed with weapons, now began to crowd to the Temple, whereupon the Roman soldiers hurriedly withdrew and shut themselves up in the fortress of Antonia. Pilate had already gone away, the garrison had taken possession of all points in the city capable of being defended, and all avenues of communication were seized and cut off.

I looked down the dizzy height on one side of the Temple into the narrow streets below, and there I beheld frantic women and children running from house to house. They had just received the news of the murder of husbands and fathers, for many of the poor people that dwelt in the neighborhood of the Temple, hucksters and day laborers, had been slain in the melee. The confusion in the Temple was frightful, and the people rushed out by every loophole. Elders and superintendents, armed men and Pharisees—all came pouring out. Around were corpses, blood, and scattered coins, while the wounded and dying lay on the ground groaning and weltering in their blood. Soon appeared upon the scene the relatives of those belonging to Jerusalem that had been accidentally murdered, and lamentations, cries of indignation, rage, and anguish arose on all sides. The Pharisees and High Priests were terrified, for the Temple had been frightfully profaned. The priests dared not enter for fear of defilement

from contamination with the dead. The Feast was consequently interrupted.

I saw the corpses of the massacred Jerusalemites enveloped in winding-sheets, laid on biers, and borne away by their weeping relatives; those of the others were removed by inferior slaves. Everything else—cattle, eatables, movables of all kinds—had to be left lying in the Temple, because all was now unclean. Everyone retired, excepting the guards and the workmen. The victims counted more in number than those of the overthrow of the building at the construction of the aqueduct. With the exception of the innocent people of Jerusalem, the massacred were, for the most part, adherents of Judas the Gaulonite, who had declaimed so zealously against the imperial tax and the contribution for the aqueduct levied, contrary to the privileges of the Temple, upon the money offered in sacrifice. It was these people who had so boldly inveighed against Pilate's proposals, and who had also slain some Roman soldiers in the fray that had then taken place. Pilate, in attacking them unarmed, avenged the death of his soldiers, as well as wreaked his vengeance upon Herod for the latter's malicious overthrow of the tower. There were among the victims many from Tiberias, Gaulon, Upper Galilee, and Caesarea-Philippi.

### **5. The Transfiguration on Mount Thabor.**

From the inn near Hadad-Rimmon, Jesus went with some of the disciples eastward to Kisloth Thabor which lay at the foot of Thabor toward the south, about three hours from Rimmon. On the way thither He was joined, from time to time, by the disciples that were returning from their mission. At Kisloth another great multitude of travelers who had come from Jerusalem again gathered around Him. He

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taught, and then healed the sick. In the afternoon He sent the disciples right and left around the mountain, to teach and to cure. Taking with Him Peter, John, and James the Greater, He proceeded up the mountain by a footpath. They spent nearly two hours in ascent, for Jesus paused frequently at the different caves and places made memorable by the sojourn of the Prophets. There He explained to them manifold mysteries and united with them in prayer. They had no provisions, for Jesus had forbidden them to bring any, saying that they should be satiated to overflowing. The view from the summit of the mountain extended far and wide. On it was a large open place surrounded by a wall and shade trees. The ground was covered with aromatic herbs and sweet scented flowers. Hidden in a rock was a reservoir, which upon the turning of a spigot poured forth water sparkling and very cold. The Apostles washed Jesus' feet and then their own, and refreshed themselves. Then Jesus withdrew with them into a deep grotto behind a rock which formed, as it were, a door to the cave. It was like the grotto on the Mount of Olives, to which Jesus so often retired to pray, and from it a descent led down into a vault.

Jesus here continued His instructions. He spoke of kneeling to pray, and told them that they should henceforth pray earnestly with hands raised on high. He taught them also the *Our Father*, interspersing the several petitions with verses from the Psalms; and these they recited half-kneeling, half-sitting around Him in a semicircle. Jesus knelt opposite to them, leaning on a projecting rock, and from time to time interrupted the prayer with instructions wonderfully profound and sweet upon the mysteries of Creation and Redemption. His words were extraordinarily loving, like those of one inspired, and the disciples were wholly inebriated by them. In the beginning of His instruction, He had said that He would show them who He was, they should behold Him glorified, that

they might not waver in faith when His enemies would mock and maltreat Him, when they should behold Him in death shorn of all glory.

The sun had set and it was dark, but the Apostles had not remarked the fact, so entrancing were Jesus' words and bearing. He became brighter and brighter, and apparitions of angelic spirits hovered around Him. Peter saw them, for he interrupted Jesus with the question: "Master, what does this mean?" Jesus answered: "They serve Me!" Peter, quite out of himself, stretched forth his hands, exclaiming: "Master, are we not here? We will serve Thee in all things!" Jesus began again His instructions, and along with the angelic apparitions flowed alternate streams of delicious perfumes, of celestial delights and contentment over the Apostles. Jesus meantime continued to shine with ever-increasing splendor, until He became as if transparent. The circle around them was so lighted up in the darkness of night that each little plant could be distinguished on the green sod as if in clear daylight. The three Apostles were so penetrated, so ravished that, when the light reached a certain degree, they covered their heads, prostrated on the ground, and there remained lying.

It was about twelve o'clock at night when I beheld this glory at its height. I saw a shining pathway reaching from Heaven to earth, and on it angelic spirits of different choirs, all in constant movement. Some were small, but of perfect form; others were merely faces peeping forth from the glancing light; some were in priestly garb, while others looked like warriors. Each had some special characteristic different from that of the others, and from each radiated some special refreshment, strength, delight, and light. They were in constant action, constant movement.

The Apostles lay, ravished in ecstasy rather than in sleep, prostrate on their faces. Then I saw three shining figures approaching Jesus in the light. Their coming appeared perfectly natural. It was like that

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of one who steps from the darkness of night into a place brilliantly illuminated. Two of them appeared in a more definite form, a form more like the corporeal. They addressed Jesus and conversed with Him. They were Moses and Elias. The third apparition spoke no word. It was more ethereal, more spiritual. That was Malachias.

I heard Moses and Elias greet Jesus, and I heard Him speaking to them of His Passion and of Redemption. Their being together appeared perfectly simple and natural. Moses and Elias did not look aged nor decrepit as when they left the earth. They were, on the contrary, in the bloom of youth. Moses—taller, graver, and more majestic than Elias—had on his forehead something like two projecting bumps. He was clothed in a long garment. He looked like a resolute man, like one that could govern with strictness, though at the same time he bore the impress of purity, rectitude, and simplicity. He told Jesus how rejoiced he was to see Him who had led himself and his people out of Egypt, and who was now once more about to redeem them. He referred to the numerous types of the Saviour in his own time, and uttered deeply significant words upon the Paschal lamb and the Lamb of God. Elias was quite the opposite of Moses. He appeared to be more refined, more lovable, of a sweeter disposition. But both Elias and Moses were very dissimilar from the apparition of Malachias, for in the former one could trace something human, something earthly in form and countenance; yes, there was even a family likeness between them. Malachias, however, looked quite different. There was in his appearance something supernatural. He looked like an angel, like the personification of strength and repose. He was more tranquil, more spiritual than the others.

Jesus spoke with them of all the sufferings He had endured up to the present, and of all that still awaited Him. He related the history of His Passion

in detail, point for point. Elias and Moses frequently expressed their emotion and joy. Their words were full of sympathy and consolation, of reverence for the Saviour, and of the uninterrupted praises of God. They constantly referred to the types of the mysteries of which Jesus was speaking, and praised God for having from all eternity dealt in mercy toward His people. But Malachias kept silence.

The disciples raised their heads, gazed long upon the glory of Jesus, and beheld Moses, Elias, and Malachias. When in describing His Passion Jesus came to His exaltation on the Cross, He extended His arms at the words: "So shall the Son of Man be lifted up!" His face was turned toward the south, He was entirely penetrated with light, and His robe flashed with a bluish white gleam. He, the Prophets, and the three Apostles—all were raised above the earth.

And now the Prophets separated from Jesus, Elias and Moses vanishing toward the east, Malachias westward into the darkness. Then Peter, ravished with joy, exclaimed: "Master, it is good for us to be here! Let us make here three tabernacles: one for Thee, one for Moses, and one for Elias!" Peter meant that they had need of no other Heaven, for where they were was so sweet and blessed. By the tabernacles, he meant places of rest and honor, the dwellings of the saints. He said this in the delirium of his joy, in his state of ecstasy, without knowing what he was saying.

When they had returned to their usual waking state, a cloud of white light descended upon them, like the morning dew floating over the meadows. I saw the heavens open above Jesus and the vision of the Most Holy Trinity, God the Father seated on a throne. He looked like an aged priest, and at His feet were crowds of angels and celestial figures. A stream of light descended upon Jesus, and the Apostles heard above them, like a sweet, gentle sighing,

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a voice pronouncing the words: "This is My beloved Son in whom I am well pleased. Hear ye Him!" Fear and trembling fell upon them. Overcome by the sense of their own human weakness and the glory they beheld, they cast themselves face downward on the earth. They trembled in the presence of Jesus, in whose favor they had just heard the testimony of His Heavenly Father.

Jesus went to them, touched them, and said: "Arise, and fear not!" They arose, and beheld Jesus alone. It was now approaching three in the morning. The gray dawn was glimmering in the heavens and the damp vapors were hanging over the country around the foot of the mountain. The Apostles were silent and intimidated. Jesus told them that He had allowed them to behold the Transfiguration of the Son of Man in order to strengthen their faith, that they might not waver when they saw Him delivered for the sins of the world into the hands of evildoers, that they might not be scandalized when they witnessed His humiliation, and that they might at that time strengthen their weaker brethren. He again alluded to the faith of Peter who, enlightened by God, had been the first of His followers to penetrate the mystery of His Divinity, and He spoke of the rock upon which He was going to build His Church. Then they united again in prayer, and by the morning light descended the northwestern side of the mountain.

While going down, Jesus talked of what had taken place, and impressed upon the disciples that they should tell no one of the vision they had seen, until the Son of Man should have risen from the dead. This command struck them. They became more timid in Jesus' presence, more reverential, and since the words: "Hear ye Him!" they thought with sorrow and anguish upon their past doubts and want of faith. But as daylight advanced and they continued their descent, the wonderful impression they had received

began to wear off, and they imparted to one another their surprise at the expression: "Until the Son of Man is risen from the dead." "What does that mean?" they asked one another, though they did not venture to question Jesus upon it.

They had not yet reached the foot of the mountain when Jesus was met by people coming to seek Him with their sick. He healed and consoled. But the people were struck with awe at the sight of Him, for there was something unusual, something supernatural and glorious in His appearance. A little lower down the mount He found assembled a crowd of people, the disciples whom He had sent out into the environs the day before, and several Doctors of the Law. These people were returning home from the Feast. They had met the disciples at their encampment and accompanied them thither, to wait for Jesus. Jesus saw that they and the disciples were having some kind of dispute. When they perceived Jesus, they ran forward to meet and salute Him, but they were amazed at His extraordinary appearance, for the rays of His glorification were still around Him. The disciples guessed from the manner of the three Apostles, who followed Jesus more gravely, more timidly than usual, that something wonderful must have happened to Him. When now Jesus inquired into the subject of dispute, a man from Amthar—a city on the Galilean mountain chain, the scene of the history of Lazarus and the rich glutton—stepped forth from the crowd, threw himself on his knees before Jesus, and implored Him to help his only son. The boy was a lunatic and possessed of a dumb devil, who hurled him sometimes into fire, sometimes into water, and laid hold of him so roughly that he cried out with pain. The father had taken him to the disciples when they were in Amthar, but they had not been able to help him, and this was now the subject of dispute between them and the Doctors of the Law. Jesus addressed them: "O unbelieving and perverse

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generation, how long shall I be with you? How long shall I suffer you?" and He commanded the father to bring the boy to Him. The father now led the boy up by the hand. During the journey he had been obliged to carry him like a sheep flung round his neck. The child may have been between nine and ten years old. As soon as he saw Jesus, he began to tear himself frightfully, and the demon cast him to the earth, where he writhed in fearful contortions, foam pouring from his mouth. Jesus ordered him to be quiet, and he lay still. Then He asked the father how long the boy had suffered in this way. He answered: "From early childhood. Ah, if Thou canst, help us! Have mercy on us!" Jesus responded: "If Thou canst believe, for all things are possible to him that believes!" And the father, weeping, exclaimed: "Lord, I do believe! Help Thou my unbelief!"

At these words uttered in a loud voice, the people, who had remained timidly standing at a distance, approached. Jesus raised His hand in a threatening manner toward the boy and said: "Thou dumb and impure spirit, I command thee to go out of him and never again to return into him!" The spirit cried out frightfully through the boy's mouth, convulsed him violently, and went out, leaving him pale and motionless like one dead. They tried in vain to restore consciousness, and many from among the crowd called out: "He is dead! He is really dead!" But Jesus took him by the hand, raised him up well and joyous, and restored him to his father with some words of admonition. The latter thanked Jesus with tears and canticles of praise, and all the lookers-on blessed the majesty of God. This scene took place about a quarter of an hour eastward of that little place near Thabor where Jesus, the year before, had healed the leprous property holder, the one that had sent his little servant boy after Him.

Jesus then proceeded on His way with the disciples. They passed near Cana, crossed the valley of

the Baths of Bethulia, and reached the little town of Dothain, three hours from Capharnaum. They took mostly the byways, in order to escape the multitudes returning in troops from Jerusalem. Jesus and His disciples went in bands. Jesus walked sometimes alone, sometimes with this or that band. The Apostles who had been witnesses of His Transfiguration approached their Master on the way, and questioned Him upon the words: "Until the Son of Man is risen from the dead," which were still for them a subject of reflection and discussion. They argued: "The Scribes indeed say that Elias must come again before the Resurrection." Jesus responded: "Elias indeed shall come and restore all things. But I say to you that Elias is already come, and they knew him not but have done unto him whatsoever they had a mind, as it was written of him. So also the Son of Man shall suffer from them." Jesus said several other things, and the Apostles understood that He was speaking of John the Baptist.

When all the disciples were again reunited around Jesus in the inn at Dothain, they asked Him why it was not in their power to free the lunatic boy from the demon. Jesus answered: "Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, 'Remove from hence hither,' and it shall remove, and nothing shall be impossible to you. But this kind is not cast out but by prayer and fasting." Then He instructed them upon what was necessary to overcome the demon's resistance. Faith gives to action life and power, while at the same time it derives its own strength from fasting and prayer. He who fasts and prays deprives the demon that he wishes to cast out of his power, which power the exorciser attracts, as it were, into himself.

## 6. Jesus in Capharnaum and Its Environs

Jesus went from Dothain by a direct route to Capharnaum, where the feast of the homecoming was solemnly celebrated. Jesus and the disciples were invited to an entertainment in which some Pharisees also took part. When about to take their places at table, the disciple Manahem from Korea presented himself before Jesus, and with him a young man of good education from Jericho. Jesus had already rejected the latter, but he again requested to be received among the disciples. He had applied to Manahem, because he knew him. He had large possessions in Samaria, which Jesus had told him some time before to renounce. Having arranged his affairs and divided his property among his relatives, he now returned a second time to Jesus. He had, however, reserved one estate for his own support, about which he was extremely solicitous. It was for this reason that Jesus refused his request, and he went away displeased. The Pharisees were scandalized, for they were in favor of the young man. They reproached Jesus, saying that He was destitute of charity; that He talked of the insupportable burdens imposed by the Pharisees, and yet He Himself laid on others burdens equally insupportable. This young man, they continued, was educated, but Jesus favored only the ignorant. He refused men the necessaries of life, and yet sanctioned the violation of long-established customs. Once again they brought forward their old charges, Sabbath-breaking, the plucking of corn, the neglect of hand-washing, etc., but Jesus confounded them.

While Jesus was staying in Peter's house, some people from Capharnaum said to Peter outside: "Does not your Master pay the tribute, the two didrachmas?" Peter answered: "Yes." And when he went into the house, Jesus said to him: "What is thy opinion, Simon? The kings of the earth, of whom do

they receive tribute or custom? Of their own children, or of strangers?" Peter answered: "Of strangers" and Jesus replied: "Then the children are free! But that we may not scandalize them, go to the sea and cast in a hook; and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stater. Take that and give it to them for Me and thee!" Peter went in simple faith to his fishery, let down one of the hooks kept there always ready for use, and with it drew up a very large fish. He felt in its mouth, and found an oblong yellowish coin, with which he paid the tribute for Jesus and himself. The fish was so large that it gave the whole company a plentiful dinner.

After that Jesus asked the disciples upon what subject they had been conversing on the way from Dothain to Capharnaum. They were silent, for they had been questioning who would be the greatest among them. Jesus, however, knew their thoughts, and He said: "Let him that will be the first among you, become the last, the servant of all!"

After dinner Jesus, The Twelve, and the disciples went into Capharnaum where a feast was being celebrated in honor of those that had returned from Jerusalem. The streets and houses were adorned with flowers and garlands. Children and old men, women and scholars, went forth to meet the returned travelers, who marched in crowds through the streets like a procession, and visited the houses of their friends and principal personages of the city. The Pharisees and many others from time to time joined Jesus and the disciples and went around with them.

Jesus visited the homes of the poor and many of His friends, and they presented to Him the children, whom He blessed and to whom He made little presents. On the marketplace, on one side of which stood the old, on the other the new synagogue built by Cornelius, were houses with porticos in front.

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Here the school children and mothers with their little ones were assembled to salute Jesus. Jesus had been teaching in different places all along the way, and here He blessed and taught the children. He had little tunics distributed among them, the same to the rich as to the poor. They had been prepared by the stewardesses of the Community and brought hither by the holy women of Jerusalem. The children received also fruit, writing tablets, and other gifts. The disciples having asked again who would be the greatest in the Kingdom of Heaven, Jesus called to Him a wealthy lady, the wife of a merchant, who was standing with her four-year-old boy at the door of her house close by. She drew her veil and stepped forward with her boy. Jesus took him from her, and she at once went back. Then Jesus embraced the boy, stood him before Him in the midst of the disciples and the crowds of children standing around, and said: "Whoever becomes not like the children, shall not enter the Kingdom of Heaven! Whoever receives a child in My name, receives Me, yes, rather receives Him that sent Me. And whoever humbleth himself like this little child, he is the greatest in the Kingdom of Heaven."

John interrupted Jesus when He spoke of receiving in His name. The disciples had checked a certain man who, although not among their number, had nevertheless expelled the devil in Jesus' name. Jesus reproved them for so doing and continued His instruction for awhile longer. Then He blessed the boy, who was very lovely, gave him some fruit and a little tunic, beckoned to the mother, and restored her child to her with some prophetic words concerning his future, which were understood only at a later period. The child became a disciple of the Apostles and was named Ignatius. He was afterward a bishop and martyr.

During the whole procession and the teaching of Jesus, a veiled lady had followed in the crowd. She

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seemed to be out of herself with emotion and joy. With clasped hands she frequently uttered the words half aloud, so that the women standing near her were deeply touched and moved to devotion: "Blessed the womb that bore Thee! Blessed the breasts that gave Thee suck! But far more blessed are they that hear the Word of God and keep it!" She spoke these words with abundant tears and a touching movement of the hands. They came from her inmost heart at every pause that Jesus made, at every striking expression that fell from His lips, and this with extraordinary emotion, love, and admiration. She took an inexpressibly childlike, absorbing interest in the life, the career, the teachings so full of love of the Redeemer. It was Lea, the wife of a malicious Pharisee belonging to Caesarea-Philippi, and sister of the deceased husband of Enue, the woman (also of Caesarea-Philippi) who had been cured of the issue of blood. She it was who, on a former occasion, had exclaimed at one of Jesus' instructions: "Blessed is the womb," etc., and to whom Jesus had replied: "But still more blessed are they that hear the Word of God and keep it!" Since then she had coupled Jesus' response with her own words of admiration. They were constantly on her lips, and had become for her a prayer of love and devotion. She had come hither to visit the holy women, and had made many rich gifts to the Community.

Jesus continued to instruct at the marketplace until the Sabbath began, when He repaired to the synagogue to teach. The Sabbath Lesson was upon the purification of the leprous, and the famine of Samaria that ceased so suddenly according to the prophetic words of Eliseus.

Jesus, the Apostles, and some of the disciples went next to Bethsaida, whither came also many of the other disciples, some from missions, some from their homes. Most of them came from the opposite side of the lake, from Decapolis and Gerasa. They were very

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much fatigued, and stood in great need of care and attention. They were affectionately received on the shore by their fellow disciples, who embraced them and served them in every way. They were conducted to Andrew's, their feet washed, baths made ready for them, fresh garments supplied, and a meal prepared.

As Jesus was very busily lending a helping hand in their service, Peter entreated Him to desist. "Lord," said he, "art Thou going to serve! Leave that to us." But Jesus replied that He was sent to serve, and that what was done for these disciples was done for His Father. And again His teaching turned upon humility. He that is the least, he that serves all others—he shall be the greatest. But whoever does not serve from a motive of charity, whoever lowers himself to help his neighbor, not in order to comfort a needy brother, but in order to gain distinction at that cost—he is a double-dealer, a server to the eye. He already has his reward, for he serves himself and not his brother. There were on this occasion perhaps seventy disciples present, and there were still some others in and around Jerusalem.

Jesus delivered to the Apostles and disciples a deeply significant and wonderful instruction, in which He said plainly that He was not conceived by man, but by the Holy Ghost. *He spoke with great reverence of His Mother, calling her the purest, the holiest of creatures, a vessel of election, after whom for thousands of years the hearts of the devout had sighed and the tongues of Prophets had prayed.* He explained the testimony of His Heavenly Father at the time of His baptism, but He made no mention of that upon Thabor. He spoke of the present time as happy and holy, since He had come, and declared that the relationship between God and man was once more restored. He referred in most profound words to the Fall of man, his separation from the Heavenly Father, and to the power of Satan and the evil spirits over him. He said that, by His own birth

from the purest, the most desired of virgins, the Kingdom and the power of God among men had taken new life, and that by Him and in Him all should again become the children of God. Through Him, both in the order of nature and of grace, was the bond, the bridge between God and man again established, but whoever desired to pass over that bridge must do so with Him and in Him, must leave behind the earthly and the pleasures of this world. He said that the power of the evil spirits over the world and mankind, as well as his share therein, was by Himself brought to naught, and that all the misery arising from that diabolical influence upon nature and mankind could in His name, by interior union with Him through faith and love, be crushed out. Jesus spoke of these things most earnestly and vehemently. The disciples did not comprehend all that He said, and they shuddered when He spoke of His Passion. The three Apostles that had been with Him on Thabor had since then been very grave and meditative.

All this took place during and after the Sabbath. Some of the disciples put up in Capharnaum, some at Peter's outside the city. All expenses were defrayed out of the common stock. It was almost like a Religious Community.

The day after the Sabbath, Jesus went with the disciples northward from Capharnaum toward the mountain from which He had sent them on their first mission. He journeyed about two hours around among the peasants who were cutting corn and among the shepherds, at one time instructing these people, at another the disciples. It was just harvest time.

The corn stood higher than a man. They cut it off at a convenient height, about half an arm long. The ears were longer and thicker than those of our corn and, that the stalks might not sink under their load, the fields were at short intervals provided with

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hedges of stakes. They had a kind of sickle more like a shepherd's crook than ours. With the right hand they cut off a handful of stalks, which they held against their breast with the left, and so directed that they fell into their arms. They afterward bound them into little sheaves. It was laborious work, but they performed it very quickly. All that fell to the ground belonged to the poor gleaners who followed in the wake of the reapers.

During the pauses for rest, Jesus instructed the laborers. He questioned them as to how much they sowed, how much they reaped, to whom the corn belonged, what kind was the soil, how they worked it, etc., and around these questions He wove parables relating to sowing, to weeds, to the little grains of wheat, to the judgment, and the consuming of the tares by fire. He taught the disciples also how they should teach, and He gave them another instruction upon teaching. He explained the spiritual signification of the harvest, called them His sowers and reapers, and told them that they must collect the seed-corn for the treasure of a coming harvest, since He would not now be with them long. The disciples became very anxious, and asked if He would not remain with them till Pentecost. Jesus said to them: "What will become of you when I am no longer with you?"

To the shepherds also Jesus introduced His discourse in many ways: "Is this your own flock? Are these sheep of several flocks? How do you guard them? Why do your sheep wander around dispersed?" etc. In this manner He put questions with which He linked His parables of the lost sheep, the good shepherd, etc.

Jesus then went to a valley that lay off toward the west and in a region more elevated than Capharnaum. The mountain of Saphet was on the right. Here He journeyed through valleys and solitary places, teaching now the reapers and shepherds, now

*Welcome Home Feast*

the disciples. He enumerated all the duties of a good shepherd and applied them to Himself, since He was about to give His life for His sheep. He thereby indicated to the disciples how they should treat with such people whom they found in out-of-the-way districts deprived of spiritual assistance, and should sow good seed among them. These journeys of Jesus through solitary places, and His teaching full of peace and love, were deeply touching and impressive.

They returned by a route somewhat more to the northeast and put up at the little city of Lecum, one half-hour from the Jordan, whither the six Apostles had gone on their first mission. Jesus Himself had not yet been there. The inhabitants that had gone to Jerusalem for the Pasch had returned, and there were likewise Scribes and Pharisees in the city. When the disciples visited their acquaintances, the latter related to them the circumstance of the massacre of the Galileans in the Temple, but they made no mention of it to Jesus.

Lecum was a small, well-to-do place, about one half-hour from the Jordan and a couple of hours from the point at which it emptied into the lake. The inhabitants were Jews. Only on the outskirts of the place dwelt a few poor pagans in huts. They had, from time to time, remained behind from the caravans. The raising of cotton formed the chief industry here. They prepared the raw material, and spun and wove covers and various kinds of fabrics. Even the children were thus employed.

The welcome home feast for those that had returned from Jerusalem was being celebrated in Lecum, as it had just been in Capharnaum. The streets were adorned with flowers and garlands of green. Those that had come home visited the houses of their friends, and the schools went out to meet them.

Jesus went into some of the houses to visit the old people, and He cured some sick. On the market square of the place in front of the synagogue, He

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delivered a long discourse first to the children, whom He caressed and blessed, then to the youths and maidens who, on account of the general festival, were present with their teachers. After they had gone home, He taught successively several groups of men and women, making use of all kinds of similitudes. His subject was marriage, which He treated in very beautiful and deeply significant terms. He began by saying that in human nature much evil is mixed with good, but that by prayer and renunciation the two must be separated and the evil subdued. He who follows his unbridled passions works mischief. Our works follow us and they will at some future day rise up against their author. Our body is an image of the Creator, but Satan aims at destroying that image in us. All that is superfluous brings with it sin and sickness, becomes deformity and abomination. Jesus exhorted His hearers to chastity, moderation, and prayer. Continence, prayer, and discipline have produced holy men and Prophets. Jesus illustrated all this by similitudes referring to the sowing of the grain, to the clearing out of stones and weeds from the field, to its lying fallow, and to the blessing of God upon land justly acquired. In speaking of the married state, He borrowed His similitudes from the planting of the vine and the pruning of the branches. He spoke of noble offspring, of pious families, of improved vineyards, and of races exalted and ennobled. He spoke of the Patriarch Abraham, of his holiness, and the alliance concluded with God in circumcision, and said that his descendants had fallen into disorders by their indulgence of unrestrained passion and their repeated marriages with the heathens. Jesus spoke also of the lord of the vineyard who had sent his son, and He recounted all that had happened to him.

The people were very much moved; many wept and felt impelled to amend their lives. Jesus gave that instruction principally because they had never

been taught anything about such mysteries, and also because they lived in a very dissolute way.

Jesus taught also of the essential action of good will in prayer and renunciation, and of man's own cooperation. He said that what they deprived themselves of in food and drink and superfluous comforts, they should place with confidence in the hands of God, imploring Him to allow it to benefit the poor shepherds in the wilderness and others in need. The Father in Heaven would then like a true father of a family hear their prayer, if they like faithful servants shared the abundance He had given them with the poor whom they knew or whom they lovingly sought out. This was real cooperation, and God works with His true servants strong in faith. Here Jesus brought forward the example of a tree (the palm), which by love and desire as it were, but without contact, imparts fertility to its mate.

From Lecum Jesus crossed the Jordan to Bethsaida-Julias, where He taught.

The welcome home feast was being celebrated here likewise. I saw Jesus with the disciples, some of the Scribes and Pharisees, and other distinguished personages of Julias walking about and teaching. Here they told Jesus of the massacre of the Galileans in the Temple. I heard at this time that a hundred persons belonging to Jerusalem and a hundred and fifty of the seditious followers of Judas the Gaulonite had been murdered. These last-named had persuaded many, perhaps forced them by threats, to go with them and offer sacrifice. The hundred Jerusalemites had united with the rebels, although they knew of their unjust determination not to pay the tax to the Emperor, and they were consequently murdered with them.

The country around Julias was extraordinarily charming, fertile, solitary and verdant, full of grazing asses and camels. It was like a zoological garden, the abode of all kinds of birds and animals.

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Serpentine footpaths wound down to the harbor, and springs were abundant. The noonday sun shone full upon it and flashed on the mirror-like surface of the lake. The highroad to Julias ran nearer to the Jordan, but the country of which I speak was a solitude. Jesus and the disciples recrossed the Jordan and proceeded to Bethsaida and Capharnaum. In the latter place, Jesus taught in the synagogue, for it was the Sabbath. The Scripture assigned for the day were passages from Moses, (*Lev.* 16-19), treating of the annual sacrifice of expiation, of that offered before the tabernacle, of the prohibition to eat the blood of animals, and of the degrees of kindred in which marriage could not be solemnized. Passages were read from Ezechiel, also, upon the sins of the city of Jerusalem. (*Ezech.* 22).

Jesus and the disciples were invited by one of the Pharisees to dine not far from the dwelling of Cornelius the Centurion. There He found a man afflicted with dropsy, who begged for help. Jesus asked the Pharisees whether it was lawful to heal upon the Sabbath day. They gave Him no answer, so He laid His hand upon the sick man and healed him. As the poor man was retiring with many thanks, Jesus remarked to the Pharisees, as He usually did on such occasions, that not one of them would hesitate to draw out on the Sabbath day his ox or his ass that had fallen into a pit. The Pharisees were scandalized, but they could make no reply.

The Pharisees had invited only their own relatives and friends, and when Jesus perceived that they had taken the best places at table for themselves, He said: "When invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited also, and the host constrain thee to make room for that one, and thus bring thee to shame. But if one takes the last place and the host says, 'Friend, go up higher,' that brings with it honor. Because everyone that exalteth himself

shall be humbled, and he that humbleth himself shall be exalted." Then Jesus addressed the host: "Whoever invites to his feast his relatives, friends, and rich neighbors, who will in turn invite him to theirs, has already received his reward. But whoever invites the poor, the lame, the blind, the infirm, who can make no return to him, he will happily receive his recompense at the Resurrection." To this one of the guests responded: "Yes, blessed indeed will he be that shall sit at the feast in the Kingdom of God!" whereupon Jesus turned to him and related the parable of the great feast.

Jesus had, by means of the disciples, caused many of the poor to be assembled at the Pharisee's. Now He asked the host whether the entertainment had been prepared for Him, and on receiving an answer in the affirmative, He ordered what was left after the guests had finished to be distributed to the poor.

After that Jesus went with the disciples through the Centurion Zorobabel's estate into a beautiful, solitary region between Tiberias and Magdalum. As a numerous crowd followed Him, He took the opportunity to speak of renouncing all things to follow Him. Whoever, He said, wanted to follow Him and be His disciple must love Him more than all his nearest relatives, yes, even more than himself, and must carry his cross after Him. He who wanted to build a tower must first calculate the cost, otherwise he might never finish it, might make himself ridiculous. He who goes to war ought, first of all, to compare the number of his forces with those of his enemy, and if he finds it insufficient, he ought rather to sue for peace. One must renounce all things, in order to become His disciple.

## **7. Jesus Teaching on the Mountain Near Gabara**

Jesus journeyed on, teaching through the country of Genesareth, and dispatched a large number of the elder disciples to invite the people to an instruction to be given on the mountain beyond Gabara. It was to begin on the following Wednesday and last several days. I heard the day indicated differently, but I knew that the coming Wednesday was meant.

A great many of the disciples rowed across the lake to the country of the Gergeseans, to Dalmanutha, and into the Decapolis. They were commissioned to invite all, for Jesus would not be with them much longer, and they were to bring back as many with them as they could. About forty disciples went on this mission. Jesus kept with Him the Apostles, as well as the disciples that had last returned, all of whom He continued to instruct. He went with them to Tarichaea at the southern extremity of the lake. The journey to Tarichaea could not be made along the lakeshore, for at two hours' distance from that place rose steep cliffs that extended off to the lake. Jesus went around Tarichaea to the west, and crossed over a bridge to a place that seemed to be one of the environs of the city. The bridge spanned the stone dam which extended from Tarichaea to the spot at which the Jordan flowed out of the lake. Near the bridge ran two rows of houses. Before reaching them, Jesus had to pass the abode of the lepers, where He had wrought some cures the preceding year. Being informed of His approach, these cured came out to thank Him, while others, who had come hither since His last visit, now cried to Him for help and He healed them. When arrived at the houses mentioned above, many sick were presented to Him. They had been rowed across the lake from Dalmanutha. Jesus helped them. That dam, along with most of the houses, was overturned by the earthquake

at Jesus' death. They were abandoned and never rebuilt, since the lake-shore was much changed by the catastrophe. Tiberias was in reality only half a city, being quite unfinished on one side.

From all quarters poured immense crowds to the mountain of Gabara, and ships full of passengers came over the lake. They brought with them tents and provisions, also sick borne in basket-litters on the backs of asses. The disciples arranged the multitude, and lent assistance everywhere.

As Jesus, with the Apostles, was proceeding to Gabara, He was met by some of the Pharisees, who interrogated Him as to the meaning of that great movement of the people, those multitudes hastening to the mountain. The whole country, they said, was in a state of agitation! Jesus answered by telling them that they too might, if they chose, come to hear His discourse next morning, that He had invited the multitude because He would not be among them much longer.

The holy women went to the inn at the foot of the mountain in order to provide for the wants of the disciples.

It was toward ten o'clock next day when Jesus appeared upon the mountain. The disciples had put the people in order and indicated to them how they should in certain numbers exchange places from time to time, in order to hear Jesus' discourse, for the multitude was far greater than could be accommodated within hearing distance of the teacher's chair. The people were under tents, those from the same district camping together. Each district had its own camp, the entrance to which was adorned with an arch formed of the fruits peculiar to that district and surmounted by a crown made of the most magnificent specimens. Some had grapevines and corn; others, cotton plants, sugar cane, aromatic herbs, and all kinds of fruits and berries. Every district had its own distinctive sign, adorned with flowers

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and beautifully arranged. The whole produced a very pleasing effect. Numbers of birds, among them pigeons and quails, had taken up their quarters in the camp and were busy picking up the scattered crumbs. They had grown so familiar, so tame, that the people fed them from their hands. A great many Pharisees, Sadducees, and Herodians, Scribes and magistrates of different places were present and had taken possession of the places around Jesus' chair. They had provided themselves with comfortable seats, a kind of stool, or chair, which they had ordered to be brought for their own use.

Jesus collected His disciples close around Him, to the displeasure of the Pharisees who were unwilling to see them preferred to themselves. Jesus began by prayer and calling the people to order. He bade them be attentive, because He was going to teach them what they would not learn from others, but what was at the same time necessary for their salvation. What they could not then comprehend, would be repeated and explained to them later by His disciples whom He would send to them, for He Himself would not be among them much longer. Then loudly and openly He warned the disciples gathered around Him against the Pharisees and false prophets, and instructed the multitude upon prayer and love of the neighbor. The disciples led up the different groups in turn. The Pharisees and others versed in the Law frequently interrupted Jesus with all kinds of contradictory remarks, but He paid no attention to them. He went on with His instruction, speaking very severely against them and warning the people against them until they were greatly incensed. He performed no cures today, but ordered that the weary sick on their beds should be brought up in their turn and placed under awnings near Him, that they too might hear His teaching. He sent word to them to be patient until the close of His instruction. He taught till evening without intermission, the people

taking refreshment by turns. I did not see Jesus eating. He taught the great multitude so unremittingly that toward evening His voice became quite shrill and weak. At last, He went down to the inn on the plain. It had once formed part of Magdalen's property in Magdalum, and at its sale had been reserved for the use of the Community.

Lazarus and Martha, Dina and the Suphanite, Maroni of Naim, Jesus' Mother, and the other Galilean women were come hither with quantities of provisions, materials for clothes, and also readymade clothing. They had prepared a frugal meal for Jesus and the disciples, and all the rest was distributed to the poor.

Next day Jesus continued His teaching on the mountain. He again spoke of prayer, of the love of the neighbor, of vigilance in good, of confidence in the goodness of God, and admonished the people not to allow themselves to be confounded by oppressors and calumniators.

The Pharisees today were even more disquieted. They had gathered in still larger numbers than yesterday, to dispute with Jesus. They called Him an agitator of the people, a mischief-maker. They said that He enticed the people from their labor that they might follow Him around the country. They had their Sabbath, their festivals, and their own teaching; there was no need of His innovations. They repeated for the thousandth time the old reproaches against Himself and His disciples, and ended by threatening Him with Herod. They would, they said, complain to him of Jesus' actions and teaching; he already had an eye upon Him, and would soon make short work of His doings. Jesus replied with severity. He said that He would, undisturbed on Herod's account, teach and heal until His mission was fulfilled. The Pharisees were so bold and violent that the people pressed forward. The confusion became great as they were pushing and treading on one another's toes, so that

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the Pharisees withdrew at last in great disgust.

Jesus nevertheless went on teaching in a very touching and impressive manner. As a great many of those that were on their return journey from Jerusalem, as well as others, had exhausted their provisions, Jesus directed the senior disciples to distribute among them bread, honey, and fish, numerous baskets of which had been brought up from the inn. The holy women had seen to its preparation. Garments, pieces of linen, covers, sandals, and little tunics for the children also were distributed to the needy. The holy women had brought all these things in abundance. They distributed them to the women, and the disciples, to the men.

Meanwhile Jesus continued to instruct the disciples alone, speaking upon the character of the Pharisees and telling them how they should, in the future, comport themselves toward them. After that He descended with them to the inn, where a meal was awaiting them.

During it Lazarus spoke of the massacre of the Galileans in the Temple, of which there was much question among the disciples and the people at large. He told also of the women from Hebron, relatives of the Baptist, and of some from Jerusalem who had gone to Machaerus in search of John's head, as the sewers were being cleared out and the fortress enlarged. Lazarus himself had taken steps in the matter.

Early on the morning of the third day, Lazarus and the holy women returned home, while Jesus and the Apostles went to visit the sick whose huts and tents had been arranged, some in the neighborhood of the inn, and others in the public encampment at the foot of the mount of instruction. They cured all that were there, and did not leave the spot until all were again on their feet. The disciples busied themselves distributing among them what remained of the provisions, clothes, and unmade materials. The

cured and their friends filled the air with Psalms of thanksgiving. At last all took their departure, in order to reach their homes before the Sabbath.

Jesus next went to Garisima, about one hour to the north of Sephoris, on a height at the end of the valley. He sent some of the disciples on ahead to prepare the inn while He Himself, on account of some sick whom He wished to visit, took a circuitous route thereto. I saw Him and His party tarrying awhile in the little place Capharoth near Jetebatha. The road from Capharnaum to Jerusalem ran through it. Saul wandered about this part of the country shortly before his visit to the witch of Endor and his disastrous battle. It was about five hours from Capharoth to Garisima, which lay in the midst of vineyards. It enjoyed the morning and some of the noonday sun, but on the west and north it had nothing but shade.

The disciples that had been sent on in advance came a part of the way to meet Jesus, who had an inn just outside the place. They washed one another's feet and, after partaking of the customary refreshments, Jesus proceeded to the synagogue, where He taught from Leviticus and the prophet Ezechiel. He had to endure no contradiction this time, for His hearers were astonished at His knowledge of the Law and His wonderful explanations. The instruction over, He took a repast with His own followers at the inn. Some of His relatives from the region of Sephoris were in Garisima, and they ate with them. Jesus spoke on this occasion of His approaching end.

Almost a hundred disciples, along with the Apostles, gathered around Jesus in Garisima for the Sabbath. The two sons of Cyrinus of Cyprus, who had been baptized at Dabereth, were also here with other Jews from the same place. A great multitude of these latter were here encamped. They were returning to Cyprus from the Paschal festival at Jerusalem and they listened with admiration to Jesus' teaching on

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the Sabbath. Jesus' presence was ardently longed for in Cyprus, where there were numbers of Jews, all in a state of spiritual abandonment.

Jesus instructed the disciples in Garisima also, assembling them for this purpose on a hill. Many of them had until now served merely as messengers between the disciples dispersed in various quarters and the friends of Jesus. There were others who had for the most part been detained at home, and who in consequence had missed much of Jesus' teaching, had heard nothing of the way in which they were to conduct themselves on their missions, nor of the application and interpretation of parables. Jesus then, continuing His instruction, explained all things to these disciples in a simple and easy style, and ran quickly through all that He had taught up to the present. After that He went with them from four to six hours northwest from Garisima to the mountains of a very retired region, and there they passed the night. Herds of asses and camels, and flocks of sheep were grazing off in the valleys on the west side of the lofty mountain range that ran through the heart of the country. The valleys here run in a zigzag direction, like the plant known as the common club moss, or wolf's claw. There were a great many palm trees in this wilderness, also a kind of tree whose interlaced branches fell to the earth, and under which one could creep as into a hut. The shepherds of the region used to take shelter under them. Jesus and the disciples spent most of the night in prayer and instruction. Jesus repeated many of the directions He had given when first sending them out upon their earlier missions. I was especially struck on hearing that they were to possess no private purse. That was to be confided to their Superior, one of whom was appointed for every ten. Jesus indicated to them the signs by which they might recognize the places in which they could effect some good, told them to shake the dust from their shoes

before those that were ill-disposed, and instructed them as to how they should justify themselves when placed under arrest. They were not to be disturbed as to what they should answer, for words would then be put into their mouth, nor were they to be afraid, since their lives would not be in any danger.

I saw here and there around this region men with long staves and iron hoes. They were guarding the herds against the attacks of wild animals that came up from the seacoast.

Very early the next morning, Jesus sent the disciples and Apostles out on a mission. Upon the latter, as well as upon the eldest disciples, He imposed hands, but the rest He merely blessed. By this ceremony He filled them with new strength and energy. It was not, however, priestly ordination, but only an imparting of grace and vigor to the soul. He addressed to them likewise many words on the value of obedience to Superiors.

Peter and John did not remain with Jesus, but went toward the south, Peter to the country of Joppa, and John more to the east, to Judea. Some went to Upper Galilee, others into the Decapolis. Thomas received his mission to the country of the Gergeseans, whither he went with a troop of disciples, taking a circuitous route to Asach, a city situated on a height between two valleys, about nine hours from Sephoris and one at most to the left from the road. There were a great many Jews in this city, which belonged to the Levites.

Jesus now journeyed in a northwesterly direction. With Him were five Apostles, each of whom had under him ten disciples. I remember having seen on this occasion Judas, James the Less, Thaddeus, Saturnin, Nathanael, Barnabas, Azor, Mnason, and the youths from Cyprus. They accomplished on the first day six to eight hours. Several cities lay to the right and left on their road and, from time to time, some of the party would separate from their Master in

order to visit them. Jesus passed Tyre on the seacoast to the left. He had indicated to the Apostles and disciples a certain place where, in about thirty days, they were again to join Him. He spent the night like the preceding, under some trees with His companions.

### **8. Jesus Journeys Into the Country of Ornithopolis and Thence Takes Ship for Cyprus**

I saw Jesus with His followers, disciples and others, about fifty in all, journeying through a deep, mountainous ravine. It was a very remarkable-looking mountain. On two sides of it for about an hour in length were dwellings and sheds of light timber, peering into which the passer-by beheld the occupants as if in caves. Sometimes the projecting shed was covered with rushes, moss, or grassy sods. Here and there arose works something like fortifications, to prevent the landslips from the mountain from filling up the road. Here dwelt poor, outcast pagans whose duty it was to keep the road in repair and to free the region from ferocious beasts. They came to Jesus and implored His aid against these animals—long, broad-footed, spotted creatures, like immense lizards. Jesus blessed the country and commanded the animals to retire into a black swamp that was nearby. Wild orange trees grew by the roadside. It was about four hours' distance to Tyre.

Jesus here separated from His companions and, plunging deeper and deeper into the ravine, taught here and there before the caves of its inhabitants. The road led down along the clear and tolerably rapid stream Leontes which, flowing through its deep bed, emptied into the sea a couple of hours north of Tyre. The river was crossed by a high stone bridge, at the opposite end of which was a large inn, where the disciples again met Jesus.

From this place He sent several of His companions into the cities of the Land of Cabul, and Judas Iscariot with some disciples to Cana near Sidon. The disciples had resigned to the care of the Apostles, each to the one set over him as his Superior, whatever money or goods they might happen to have with them. To Judas alone, Jesus gave a sum for himself. Jesus knew his greed for money and would not expose him to the temptation of appropriating that of others. He had remarked his anxiety on the score of money, although Judas loved to boast of his frugality and strict observance of the law of poverty. On receiving the money, he asked Jesus how much he might daily spend. Jesus answered: "He that is conscious of being so strictly temperate, needs neither rule nor direction. He bears in himself his law."

About a hundred persons were at the inn awaiting Jesus. They belonged to that same Jewish tribe whom He had already visited and consoled at Ornithopolis and near Sarepta. Some of them had come hither for the purpose of meeting Him, while others belonged to this district, where they owned a synagogue. They received Him and His followers humbly and joyfully, and washed their feet. They were in their holiday garments of very antique style, wore long beards, and had fur maniples hanging from their arms. They had many singular customs, and something peculiar in their manner of life, like the Essenians. The pagans too of this place were very reverential toward Jesus. They likewise held the Jews in esteem, a circumstance more common throughout this district than in Decapolis. These Jews were descendants from a natural son the Patriarch Judah had had by a servant. This son, fleeing from the persecution of his brothers Her and Onan, had settled here. His family, having intermarried with the pagans of the country, did not go down with the other Israelites into Egypt and at last became quite estranged from the religion and customs of their people.

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The pagans with whom these descendants of Judah had intermarried had, when Jacob—after Dina's misfortune—was living near Samaria on Joseph's inheritance, already experienced the greatest desire to enter into marriage relations with Jacob's sons, or at least with his servant men and maids. They crossed the mountains humbly to lay before him their desire to marry amongst his followers, and of their own accord offered to receive circumcision. But Jacob would not listen to their demand. When, then, that persecuted son of Judah sought refuge among them with his family, he was very warmly received by the heathens, and his children soon united with them in marriage. How wonderful the dispensation of God! The rude desire of these Gentiles to unite with the holy race upon whom the Promise rested was not wholly frustrated, and later events brought about the ennobling of these people through the banished scion of Judah.

In spite of the great disorders arising from these mixed marriages, there was still one family among them that preserved itself pure; and it was, for the first time, instructed in the Law by Elias, who often sojourned in this region. Solomon had given himself much trouble to unite these people again with the Jews, but without success. Still there were among them about a hundred pious souls of pure descent from Judah. Elias had succeeded in uniting this separated branch again with Israel; and in the time of Joachim and Anne, teachers came from the country of Hebron in order to keep them to the observance of the Law. The descendants of these teachers were still living among them, and it was through them that the Syrophenician and her people entered into relations with the Jews. They lived in sentiments of deep humility, esteeming themselves unworthy to set foot upon the Promised Land. The Cypriote Cyrinus had, when in Dabereh, spoken of them to Jesus, and the latter took occasion from this fact to discourse

long and familiarly with them.

He taught at first in front of the inn, the people standing around under open arbors, or sheds. The inn belonged to the Jews or was hired by them. Afterward He taught in the synagogue, a great many pagans listening to Him from outside. The synagogue was lofty and beautiful. The roof was provided with a platform around which one could walk and command a very extended view of the country.

That evening the Jews tendered Jesus at the inn a festive entertainment, at which they took the opportunity to express to Him in a body their sincere gratitude for His not having despised them, for His coming to them, the lost sheep of Israel, and proclaiming to them salvation. They had kept their genealogical table in good order. They now laid it before Jesus and were deeply moved at finding that they had sprung from the same tribe as Himself. It was a joyful entertainment, and at it all assisted. They spoke much of the Prophets, especially of Elias, whom they named with words of great affection, recounting his Prophecies of the Messiah, also those of Malachias, and saying that the time for their fulfillment must now be near. Jesus explained everything to them, and promised to introduce them into the land of Judea. He did, in fact, later on establish them on its southern frontiers between Hebron and Gaza.

Jesus wore in this place a long, white travelling robe. He and His followers were girded and their garments tucked up, as if for a journey. They had no baggage. They carried what was necessary under the outer robe, wrapped round the body above the girdle. Some of them had staves. I never saw Jesus with any regular covering for His head; sometimes He drew over it the scarf that was usually worn around the neck.

There was in this part of the country an ugly kind of spotted animal with membranous wings, which

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could fly very rapidly. It was like an enormous bat, and it sucked the blood of men and animals during sleep. These animals came from the swamps up on the seashore, and did much damage. Egypt too was once infested with them. They were not real dragons, nor were they so horrible. Dragons were not so numerous, and they lived solitary in the most savage wildernesses. Fruits like nuts were gathered in these parts, some like chestnuts, and berries that hung in clusters.

From the inn, Jesus went to a seaport about three hours distant from Tyre. Alongside of the port there stretched far out into the sea, like an island, a tongue of the mountain, and on it was built the pagan city of Ornithopolis. The few, but devout, Jews of the place seemed to live in dependence upon the heathens. I saw as many as thirty pagan temples scattered here and there. Sometimes it seems to me that the port belonged to Ornithopolis. The Syrophenician owned there so many buildings, factories for weaving and dyeing, so many ships, that I think the whole place must have been at one time subject to her deceased husband or his ancestors. She dwelt now in Ornithopolis itself, though in a kind of suburb. Back of the city arose a high mountain, and behind that lay Sidon. A little river flowed between Ornithopolis and its port. The shore between Tyre and Sidon was, with the exception of the port, but little accessible, being rough and wild. The seaport to which I have alluded was the largest between Sidon and Tyre, and the number of ships crowding its waters made it almost like a little city itself.

The property of the Syrophenician, with its numerous buildings, courts, and gardens, looked like an immense estate. Its factories and plantations were full of workmen and slaves, whose families had their homes there. But just at present, things had come to a standstill; the former activity was not yet resumed. The lady was about to free herself from

all such ties, and wished her people to choose a Superior from among themselves.

Ornithopolis was situated about three hours from the little place across the river where Jesus had spent the night, but from the settlement of the poor Jews it was one and a half hours. When Jesus went straight through this place to the port, Ornithopolis lay on His left. The Jewish settlement was toward Sarepta, which received the rays of the rising sun, for on that side the mountains rose in a gentle slope. On the north it was perfectly shady. The situation was very fine. Between Ornithopolis, the Jewish settlement, and the port, there lay so many solitary buildings, so many other little settlements, that looking down upon them from above, one might think that once upon a time they were all united. Jesus had with Him now only James the Less, Barnabas, Mnason, Azor, Cyrinus' two sons, and a Cypriote youth whom those last-named had brought to Jesus. All the other Apostles and disciples were scattered throughout the country on missions. Judas was the last to set out. He went with his little troop to Cana the Greater.

Jesus went with His companions to the home of the Syrophenician who, by her cured relatives, had sent Him an invitation to an entertainment. A number of persons were assembled to meet Him, also the poor and the crippled. Of the latter, Jesus cured many. The dwelling of the Syrophenician with its gardens, courts, and buildings of all kinds was probably as large as Dulmen. Pieces of stuff, yellow, purple, red, and sky blue, were extended on the galleries of many of the buildings. These galleries were broad enough to permit a person's walking on them. The yellow dye was extracted from a plant which was cultivated in the neighborhood. For red and purple, they employed sea snails. I saw great beds in which they were either caught or raised, and there were other places full of slime, like frog's spawn. The cotton

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plant also was cultivated here, though not indigenous to this part of the country. The soil, in general, was not so fertile as that of Palestine, and around there were a great many ponds and lakes.

Gazing from the shore out upon the sea, one might imagine it to lie higher than the surrounding country, so blue does it rise toward the sky. Here and there on the shore were low trees with large, black trunks and wide spreading branches. Their dense roots extended so far out on the water that one could walk over them to some distance from the land. The black trunks were, for the most part, hollow, and afforded a shelter for all kinds of noxious insects.

Jesus was received with solemnity. As He was reclining at table, the widow's daughter poured a flask of fragrant ointment over His head. The mother presented Him with pieces of stuff, girdles, and three-cornered golden coins; the daughter, pieces of the same precious metal chained together. He did not tarry with them long, but went with His companions to the seaport, where He was solemnly received by the Jewish inhabitants and by the Cypriote Jews who were gathered there on their way back from the Paschal feast. Jesus taught in the synagogue, around which a great many pagans stood listening from without.

It was by starlight that Jesus, accompanied by all the travelers, went down to the harbor and embarked. The night was clear, and the stars looked larger than they do to us. There was quite a little fleet ready to receive the travelers. One large ship of burden took the baggage, the goods and cattle, and numbers of asses. Ten galleys carrying sail were for the accommodation of the Cypriote Paschal guests, Jesus, and His followers. Five of these galleys were fastened with ropes to the front and sides of the burden ship, which they drew forward after them. The remaining five formed an outer circle to these. Each of these vessels had, like Peter's barque on the

*The Voyage*

Sea of Galilee, benches for the rowers raised around the mast and below these little cabins. Jesus stood near the mast of the ships that were fastened to the large one and, as they pushed off, He blessed both land and sea. Shoals of fishes swarmed after the flotilla, among them some very large ones with remarkable-looking mouths. They sported around and stretched their heads out of the water, as if hearkening to the instructions given by Jesus during the voyage.

The passage was so unusually rapid, the sea so smooth, and the weather so beautiful that the sailors, both Jews and pagans, cried out: "Oh, what an auspicious voyage! That is owing to Thee, O Prophet!" Jesus was standing near the mast. He commanded them silence and to give glory to the Almighty God alone. Then He spoke of God, one and almighty, and of His works, of the nonexistence of the pagan divinities, of the nearness of the time, yes, even its very presence, in which the highest salvation would be given to earth, and of the vocation of the Gentiles. The whole discourse was addressed to the heathens.

The few women on the ships remained apart by themselves. Many of the passengers were quite seasick during the voyage; they lay around in retired corners and vomited violently. Jesus cured several on board His ship. Then numbers called from the other ships telling Him of their needs, and He cured them from a distance.

I saw them also eating on the ships. They had fire in a metal vessel, and long, twisted strips of something, brown and clear like glue, which they dissolved in hot water. They passed the food around in portions on dishes furnished with a rim and a handle. There were several excavations like plates in each dish destined for different things, such as round cakes, vegetables, etc. The sauce was poured over it.

From Ornithopolis to Cyprus, the sea does not

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look so broad as below from Joppa. There one sees nothing but water.

Toward evening the ships entered the harbor of Salamis, which was very spacious and secure. It was strongly fortified with bulwarks and high walls, and the two moles that formed it ran far out into the sea. The city itself lay a good half hour inland, though one scarcely remarks the fact since the intervening space is set out with trees and covered with magnificent gardens. The ships in the harbor were numerous. That upon which Jesus was could not go close to the shore which, like a strong, high rampart, rose obliquely; besides this, the ship drew too much water to approach nearer. They cast anchor therefore at some distance. Near the shore were several small boats fastened with ropes. They approached the larger vessels, received their passengers and, by means of the ropes, drew back to the shore. In that upon which Jesus and the disciples sailed to land were some Jews who had come out to welcome and receive Him.

On the shore were numerous others who, having espied the ships in the distance, had come forth from the city in solemn procession. It was customary thus to receive the Jews on their return from the Paschal celebration. Those on the shore were principally old people, women, young girls, and the school children with their teachers. They had fifes, carried flying streamers, green branches, crowns on poles, and chanted songs of joy.

Cyrinus, three elder brothers of Barnabas, and some aged Jews in festive robes received Jesus and His followers, and conducted them to a lovely green terrace at some distance from the harbor. There they found carpets spread, wash basins filled with water, and on tables various dishes with refreshments. Cyrinus and his companions washed the feet of Jesus and His disciples, and presented them to eat.

An old man, the father of Jonas, the new disciple,

was now led forward. He fell weeping upon his son's neck, who presented him to Jesus, before whom he bowed low. He had been in ignorance as to what had become of his son, for they with whom he had started on the journey were come back long ago. All present were taken up with caring for the travelers returned. Many pressed through the crowd crying: "Is such a one here? Is such a one there?" and when they found their friends, they embraced them and led them away. The news of the sedition and Pilate's massacre in the Temple, variously exaggerated, had already reached Cyprus, and the people were in great anxiety about their relatives.

The place in which Jesus was received was charming. Toward the west, one saw the immense city with its innumerable cupolas and towering edifices crimsoned by the fiery rays of the sun sinking huge and red below the horizon. Toward the east, the view extended over the sea to the lofty mountain ranges of Syria, which there rose up like clouds against the sky. Salamis stood in the midst of a broad plain, covered with numbers of beautiful high trees, terraces, and pleasure grounds. The soil appeared to me very friable, like dust or sand, but drinking water did not seem to be abundant. The entrance into the harbor was not open. It was guarded by fortified islands, between which were one broad and several smaller roadsteads. The little islands were fortified with semicircular towers, low and broad, through whose open windows could be observed all that was going on outside. The Jewish quarter was in the northern part of the city. When Jesus and His followers left the harbor and went one half-hour toward the city, they turned to the right and, still outside the city, went a considerable distance to the north.

When Jesus and His disciples arrived, the Jews returned from the Pasch were already assembled upon an open, terraced square. One of the ancients, an Elder of the Synagogue, was standing on an elevated

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point from which he could overlook all below. It reminded one of calling the muster-roll, to see whether all the soldiers were present. The Elder was receiving information upon the details of their journey. He inquired whether any of them had suffered injury by the way, or had any complaints to lodge against a fellow traveler, and requested an account of what had happened in Jerusalem. Jesus and His disciples were not present at this assembly. He was solemnly welcomed by a number of venerable old Jews and from the terrace delivered an exhortation to the assembled crowd, after which they dispersed to their homes.

At the head of the two streets that formed the Jewish quarter stood the magnificent synagogue, the dwellings of the ancients and rabbis, the schools, and at some distance, the hospital for the sick with a reservoir, or pond. The road leading to the city was very firm and solid, covered with fine sand, and shaded by handsome trees. On the highest point of that Jewish place of assembly there was a tree in whose strong, leafy branches one could sit as in an arbor.

Jesus and His followers were escorted by the Elders to a large hall near the synagogue where they spent the night. Here Jesus cured of dropsy some sick who had been carried on litters into the fore court of the inn. There was in this house a spacious lecture hall, and in it travelling rabbis were lodged. It was very handsome, built in pagan style with a colonnade around it. The interior was one immense room with tiers of seats and teachers' chairs against the walls. On the lower floor and rolled up against the walls were couches, and above them, tucked up and fastened to the wall, were tent covers that could be let down around the beds, thus forming a private alcove. One could from the outside mount to the flat roof of the hall, upon which were placed various kinds of plants in pots.

The father of Jonas, the new disciple, spent the night there, for he did not belong to the city, but Cyrinus and his sons went home.

### **9. Jesus Teaches in Salamis**

On the morning of the following day, Jesus was accompanied by the Superior, a venerable old man, and some of the teachers to the hospital, a circular building enclosing a garden. In the center of the latter there was a reservoir, or pond, for bathing; but for drinking and cooking purposes, the water was collected in huge casks and purified by means of certain fruits thrown into it. Medicinal herbs were raised around the pond. The third part of the hospital was occupied by invalid females, and it was separated from the rest of the building by doors kept locked. Jesus cured some of the dropsical and gouty male patients, also such as were slightly tainted with leprosy. The newly cured followed Him to the open square upon which, in the meantime, the other Jews had gathered, and where Jesus delivered an instruction first to the men. He took for His subject the gathering of the manna in the wilderness, and said that the time for the true Heavenly Manna of doctrine and conversion of heart had come, and that a new kind of Bread from Heaven was about to be given them.

This instruction over, the men withdrew and the women took their place. A great many pagan women were present, but they remained standing in the background. Jesus instructed the women in general terms, because of the pagans among them. He spoke of the one, Almighty God, of the Father and Creator of Heaven and earth, of the folly of polytheism, and of God's love for mankind.

After that Jesus and His followers went to dine at the Superior's house, whither He had been invited along with several rabbis. It was a very large mansion

of pagan architecture with forecourts, open porches, and terraces. All was here prepared for a grand entertainment. Numbers of tables were spread under the colonnade and there were arches erected and adorned with wreaths. It appeared to be a banquet intended principally for Jesus and friends returned from the Paschal solemnity. The Superior conducted Jesus into a side building, in which were his wife and some other women. Several Doctors accompanied them. After the veiled women had with a low inclination saluted Jesus and He had said some gracious words to them, a procession of flower-crowned children appeared, playing on flutes and other instruments, to conduct Jesus to the feast. The table was ornamented with vases and bouquets. It was higher than those in use in Judea, and the other guests reclined less outstretched, closer to one another. They washed their hands. Among the various viands was a lamb. Jesus carved it and distributed it to the guests on little round rolls. It had, however, been cut up and put together again before being placed on the table.

Then the child musicians again made their appearance. Among them were some blind children and some with other defects. They were followed by a troop of gaily dressed little girls from eight to ten years old, among them the daughter, or granddaughter of the host. All were clothed in fine, white material, somewhat glossy. The garments worn in this country were not so ample in make, not so flowing in style as those of Judea. Their hair hung down in three parts, the ends uniting into a curl, or fastened together by some kind of ornament to which hung various little trinkets, fringes, pearls, or red balls like fruit. By this arrangement, their crisp black or reddish-brown tresses were kept from streaming around. Several of the little girls carried a large crown formed of wreaths and various kinds of ornamentation. It was composed of circlets so arranged

that each was firm in its own place. To the first and larger one, the second was fastened by clasps, and from the latter rose a glittering tuft, or a small flag. I do not think the wreaths were formed of natural flowers, at least not entirely; for many of the blossoms looked to me like silk, or wool intermixed with feathers and various kinds of glittering ornaments. The little girls placed this great crown like a canopy upon a high pedestal, ornamented in a similar manner, that stood behind Jesus' seat, while others brought aromatic herbs and perfumes in little dishes and alabaster vases, which they set down before Him. A child belonging to the house broke one of the little flasks, poured its contents over His head, and spread it with a linen cloth over His hair, after which the children retired. The little girls went through these ceremonies with perfect composure and without speaking a word, their downcast eyes never once glancing toward the guests. Jesus very quietly received their attentions and thanked them in a few gentle, gracious words, whereupon the children—without raising their eyes—went back to the women's hall. The women ate all together.

I did not see Jesus and His disciples reclining long at table. Jesus constantly sent food and drink to the tables of the poor by His disciples, who spent most of the time serving others. After some time, Jesus Himself went around from table to table, distributing food, teaching, and explaining.

After the banquet, the Superior and some of the teachers went with Jesus and the disciples out to the aqueduct, which they approached from the west. The city had bad water. I saw some of those stupendous structures, like immense bridges, which contained many great reservoirs, or cisterns. Each quarter of the city had its own waterworks and reservoir. From some they had to pump the water; from others it could be drawn. The reservoir of the Jews stood apart by itself. They showed it to Jesus, complained to Him

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of the scarcity and bad quality of the water, and wanted Him to improve it. He spoke of the new reservoir in progress of construction, said that He wanted Baptism to be given at it, and told them how it should be arranged.

After that they proceeded to the synagogue, for the Sabbath was begun. It was an extraordinarily large and handsome edifice, lit up by numerous lamps and full of people. Around the outside ran steps and balconies from which spectators could both see and hear what was going on inside. All these places were occupied by pagans, and below they had even crowded into the interior of the synagogue, where they now stood quietly side by side with the Jews.

The instruction was on passages from the third book of Moses, treating of sacrifices and various laws, and others from Ezechiel. It began by some of the Doctors reading these passages, which Jesus explained and commented upon so beautifully that all were deeply impressed. He spoke also of His own mission and its speedy accomplishment. His hearers believed Him to be not only a Prophet, but still more than a Prophet. He must, they thought, at least be the one that was to go before the Messiah. Jesus explained to them that that precursor was John, and enumerated the signs by which they might recognize the Messiah—without, however, indicating to them clearly that He Himself was the Messiah. Nevertheless, they understood Him, and listened in reverence and respectful fear. After the instruction all dispersed to their homes, and Jesus went back with His followers to the house of the Superior.

On the whole, Jesus was received in Salamis with extraordinary affection. The inhabitants pressed around Him, all being desirous of showing Him honor, for there was among them neither sect nor strife. Jesus healed several sick persons in their own homes. Jews and heathens lived here on very familiar

terms, though in separate quarters. In that of the Jews there were two streets. The house of the sons of Cyrinus was a large, square building. They were engaged in commerce and owned ships. A peculiar style of architecture was predominant in Salamis. I saw numerous turrets and spires, a great deal of latticework, many latticed windows, and all kinds of ornamentation on the edifices. The people presented Jesus and the disciples on their arrival with new sandals and a change of garments. Jesus kept His only till His own were shaken and dusted; then He gave them to the poor.

On the morning of the Sabbath, Jesus taught again in the synagogue on the time of grace and the fulfillment of the Prophecies, and that so eloquently that many of His hearers shed tears. He exhorted to penance and Baptism. This instruction lasted between three and four hours.

Jesus went at the end of it with His disciples and the Doctors to Cyrinus', whither they had been invited to dine. It stood just between the Jewish and the pagan quarters. Salamis had eight streets, two of which belonged to the Jews. The little party did not go through the latter, but by a route running between the two quarters and at the rear of the houses. In this way they passed the great gates of the city. In the gateways was gathered a crowd of pagans, men, women, and children. They were very respectful and saluted Jesus and His followers timidly from a distance. They had listened to His instruction of the school, and were now come with their friends to the gates.

At the end of the street and half within the walls of the pagan quarter was the magnificent home of Cyrinus, with its courts and side buildings. As soon as the house became visible in the distance, the wife and daughters of Cyrinus were seen approaching with their servants. They saluted Jesus and His disciples. Cyrinus had five daughters, along with nieces

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and other young relatives. All these children bore with them presents which, after they had bowed low before Jesus, they set down at His feet on carpets which they had previously spread. The gifts consisted of brío-a-brae in all shapes and forms, some of amber, others of coral, notably a little tree of the latter mounted upon a stand. It appeared as if each child wanted to offer the dearest object in her possession, and if she could not get near enough to Jesus Himself, she presented it to one of His companions.

Cyrinus' dwelling was very spacious and built in pagan style, with forecourts and outside flights of steps. On the roof was a well-arranged garden of plants growing in pots. All was adorned in festive style. The table was higher than those in ordinary use, and covered with a red cloth over which was a transparent one of glossy silk, or fine straw plaiting. The couches around the table, too, were more in accordance with pagan customs, shorter than those in use among the Jews. Besides the disciples, the guests numbered about twenty men. The women ate apart, and after dinner all took the customary Sabbath promenade out to the waterworks.

From there Jesus permitted Himself and His disciples to be conducted by Jonas, the new disciple, to the house of his father, which stood surrounded by gardens somewhat distant from the Jewish quarter. It was like a large farmhouse, having something of the cloister in its arrangement. The old man was an Essenian, and with him dwelt, though in a separate part of the house, several old women, widowed relatives, nieces or daughters, who were somewhat differently clothed and wore white veils. The old man was humble and joyous as a child, and allowed himself to be led by his children to meet Jesus. He was at a loss as to what he should give Jesus, for he had no treasures. But he pointed around him, to himself, his sons, his daughters, as if to say: "Lord, all

that we have, we ourselves are Thine—and my dearest child, my son is Thine!" He invited Jesus and the disciples to dine with him on the following day.

Jesus then returned to the waterworks and spoke with the Superior about the arrangements for the baptismal well, which was not yet under roof and had no means of letting in water. They had first to beg or buy water from the pagans. It would have to be conveyed thither from the aqueduct which, on the plain, was about one story high with reservoirs on either side. The source of the water was in the mountain range on the west. The new baptismal well had more than four corners, and there were steps leading down into it. Around it were cavities in the form of a tray, which could be filled with water by pressing on a winch. The whole was surrounded by a rampart and nearby, for instructions, was a charming open place covered by an awning.

A great many Jews and heathens were gathered on the spot, and Jesus told them that next day He would instruct those that wanted to receive Baptism. The Jews made frequent allusion to Elias and Eliseus, who likewise had been here.

Jewish women with their children had stationed themselves here and there on the way. Jesus patted the little ones in His vicinity, frequently called the others to Him, and gave to all His blessing. Several pagan teachers, or mothers in yellow veils were standing apart with their little girls and boys. Jesus blessed them from afar.

After that all repaired to the synagogue for the closing exercises of the Sabbath. Jesus again taught upon sacrifice, taking His texts from the third book of Moses (Leviticus) and the Prophet Ezechiel. There was something marvelously sweet and impressive in His words as He showed that the Laws of Moses were now realizing their most elevated signification. He spoke of the offering of a pure heart. He said that sacrifices multiplied a thousand times could no

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more be of any avail, for one must purify his soul and offer his passions as a holocaust. Without rejecting anything, without condemning or abolishing any of the prescriptions of the Mosaic Law, He explained it according to its real signification, thus making it appear far more beautiful and worthy of reverence. Jesus, at the same time, prepared His hearers for the Baptism and exhorted to penance, for the time was near.

His words and the tone of His voice were like living, deeply penetrating streams of light. He spoke with extraordinary calmness and power, and never very rapidly, excepting sometimes when talking with the Pharisees. At such times, His words were like sharp arrows and His voice less gentle. The tone of His ordinary voice was an agreeable tenor, perfectly pure in sound, without its counterpart in that of any human being. He could, without raising it, be distinctly heard above a great clamor.

The lessons and prayers were chanted in the synagogue on a recitative tone, in the same manner as the choral singing and Mass of the Christians, and sometimes the Jews sang alternately. Jesus read in this way the passages that He explained from Holy Scripture.

After Jesus' instruction, a pious old Doctor of the Law began to address the assembly. He had a long, white beard, was of a meager form and kind, benevolent countenance. He did not belong to Salamis, but was a poor, travelling teacher who journeyed from place to place on the island visiting the sick, consoling the imprisoned, collecting for the poor, instructing the ignorant and little children, comforting widows, and delivering discourses in the synagogues. On this occasion, he appeared to be inspired by the Holy Ghost. He addressed the people in a speech that bore witness to Jesus, such as I never before heard in public from anyone of the rabbis. He rehearsed all the benefits of Almighty God to their

fathers and themselves, and urged them to gratitude to Him for having permitted that they should live at the coming of such a Prophet, such a Teacher, to whom likewise they owed thanks for having journeyed on their account all the way from the Holy Land. He reminded them of God's mercy to their tribe (they were of the tribe of Issachar), and called upon them to do penance and amend their lives. He said that God would not treat them so severely now as He did when He punished the fabricators and adorers of the golden calf. I do not know the force of his allusion; perhaps many of their tribe had been among the idolaters. He said also marvelous things about Jesus: that he esteemed Him more than a Prophet, though he did not venture to say who He really was, that the fulfillment of the Promises was near, that all should consider themselves happy to hear such instructions from such lips, and to have lived at an epoch of such hope, such consolation for Israel. The people were deeply moved, and many shed tears of joy. All this took place in the presence of Jesus, who was quietly standing on one side among His disciples.

Jesus went afterward with His followers to the house of the Elder, where the conversation became very animated. All present tried to prevail upon Jesus to remain among them. They quoted the words of some of the Prophets relative to persecution and sufferings, which words seemed to apply to the Messiah. They trusted that such might not happen to Jesus, and asked whether He was the precursor of the Messiah. Then Jesus told them about John, and declared to them that He could not remain among them. One of those present, who had been in Palestine when Jesus was there, began to speak of the hatred of the Pharisees against Him, and said some hard things about that sect. But Jesus reproached him for his severity, said a few words in their excuse, and turned the conversation to other subjects.

Next day, in the hospital and at the recently constructed baptismal well, Jesus prepared the people for Baptism. Several in the hospital made known to Him their sins, for which purpose they retired apart with Him. He caused water for Baptism to be put aside here in basins, and in it the sick were later on baptized by the disciples.

When Jesus arrived at the open square around the baptismal well, He found a great multitude there assembled, among them many heathens, for during the night the people had been pouring in from the surrounding country. Jesus taught under an awning. His discourse turned upon His own mission, upon penance and Baptism, and He explained the *Our Father*.

### **10. Jesus Invited to the House of the Roman Commandant in Salamis**

While Jesus was delivering His instruction, a pagan soldier, or constable, made his appearance with a message to the magistrates. It was to this effect, that the Roman Commandant in Salamis wished to speak with the new Teacher and, consequently, invited Him to his house. The soldier delivered his message rather sternly, as if he took it ill that they had not led Jesus to him at once. The magistrates transmitted it to Jesus through the disciples during a pause in the discourse. Jesus replied that He would go, and went on speaking. After His instruction, accompanied by the disciples and Elders, He followed the messenger to the Commandant's. They had to go a distance of half an hour, along the same way by which Jesus had come hither from the port, before reaching the principal gate of Salamis, a beautiful, high archway supported on pillars. As they passed the great walls and large gardens on the way, the pagan people and laborers looked inquisitively after Jesus, and many as He approached shyly

hid behind the walls and bushes. On entering Salamis they repaired to a large open square. The houses as they passed along were lined with spectators, standing on the galleries of the courts, behind the lattices, and in the gates. On some of the street corners and under the arches were pagan women and children, ranged three by three in regular order. The women were veiled, and they bowed low to Jesus as He passed. Here and there children, sometimes too the women, stepped forward and presented to Jesus or His companions divers little gifts, such as bunches of aromatic shrubs, little flasks of perfumes, little brown cakes, and objects in the form of stars and other things that exhaled a delicious odor. This appeared to be the custom of the country, a sign of reverential welcome. Jesus lingered a few instants near such groups, cast upon them gracious and earnest glances, and blessed them, though without touching them.

I saw idols standing here and there. They were not like those of Greece and Rome, images in human form, but like those in Sidon, Tyre and Joppa, figures with wings, or scales. I also saw some like dolls.

As they advanced into the city, the crowd following Jesus constantly increased, and people were streaming from all sides toward the open square. In the center of the latter was a beautiful well. Steps led down into it, and through the middle of the basin the water bubbled up. It was protected by a roof supported on pillars, and surrounded by open porches, little trees, and flowers. The entrance to the well was usually closed. The people could get some of its water only by certain privileges, as it was the best in the city and thought possessed of peculiarly wholesome properties.

Opposite this well stood the Commandant's palace with its colonnade. On an open balcony over which was a pillared roof sat the Roman Commandant on a stone seat, watching Jesus' approach. He was

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dressed in military costume, a white tunic tightly fitting round the body, striped here and there with red. It descended to below the hips and ended in straps, or fringe. The lower limbs were laced. He wore a short red mantle and on his head a hat that looked to me like a shaving dish. He was a strong, robust man with a short beard, black and crisp. Behind him and on the steps of the balcony were standing Roman soldiers.

The pagans were astonished at the marks of respect he showed to Jesus, for when the latter approached, he descended from the balcony, clasped His hand in the end of a linen scarf that he held in his own, and pressed it with the other hand, in which was the other end of the scarf, at the same time bowing low before Him. Then he led Jesus up to the balcony, where he put to Him, most graciously, question after question. He had, he said, heard Him spoken of as a wise Teacher. He himself revered the Jewish Law. If all that was said of Him was true, Jesus did indeed perform great wonders. Who gave Him the power for such things? Was He the promised Comforter, the Messiah of the Jews? The Jews were expecting a king—was He that king? By what means would He get possession of His Kingdom? Had He an army somewhere? Perhaps He was going to collect forces here in Cyprus among the Jews? Would it be long before He would show Himself in all His power? The Commandant put sundry questions of this kind in a tone full of respect and earnestness. His profound sympathy and reverence for Jesus were visible. Jesus answered all in vague and general terms, as He usually did when such questions were put to Him by magistrates. He would, for instance, answer: "Thou sayest it! So they think. The Prophets have thus declared." To the questions relative to His Kingdom, to His army, He answered that His Kingdom was not of this world. The kings of this world had need of warriors, but He gathered the souls of men into

the Kingdom of the Almighty Father, the Creator of Heaven and earth. In deeply significant words He touched, in passing, upon many subjects. The Commandant was astounded both at His language and bearing.

He had ordered refreshments to be brought to the well in the open square, and he now invited Jesus and His disciples to follow him thither. They examined the well and partook of the refreshments, which were spread on a stone stand previously covered. There were several brown dishes with sauce of the same color, into which they dipped cakes. They partook also of sticks of confectionery, or strips of cheese, about an arm in length and two inches thick, fruit, and pastry made into figures of stars and flowers. Little jugs of wine were placed around the stand. Others, made of something with colored veining, in shape just like those of Cana only much smaller, were filled with water from the well. The Commandant spoke too with marked disapprobation of Pilate, of the violence he had exercised in the Temple, and of his character in general, also of the demolished aqueduct near Silo.

Jesus held another conversation with the Commandant here at the well. He spoke of water and its different sources, some muddy, others clear, some bitter and salty, others sweet, of the great difference in its effects, of how it was conducted into the well and again distributed in conduits. From such remarks He passed to instructing both pagans and Jews upon the waters of Baptism, the regeneration of mankind by penance and faith, when all would become children of God. It was an admirable instruction with something in it similar to His conversation with the Samaritan at the well. His words made a deep impression upon the Commandant, who was already very well disposed toward the Jews. He wanted to hear Jesus frequently.

In Salamis the separation between Jews and

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pagans was not so marked. Here as in Palestine, the more enlightened Jews, and especially the followers of Jesus, ate and drank with the upper class of pagans, although always making use of separate vessels. On their return, Jesus was saluted by many of the heathens, and that still more respectfully than before, owing to the marks of honor shown Him by the Commandant.

Flowers in this country were extremely abundant, and artificial ones were most artistically made of colored wool, silk, and little feathers. I saw the heathen children whom Jesus blessed adorned for the most part with such flowers. The little girls were, like the boys, dressed in very short garments of thin material; the very little ones of the poor had only a cincture around the waist. The young maidens of the wealthier classes wore thin, yellow tunics richly covered with those colored woolen flowers of which I have spoken. Around the shoulders, the ends crossed over the breast, they wore a scarf of thin texture, and on their arms and head, little garlands of artificial flowers. They must have raised silkworms here, for I saw along the walls trees carefully reared whereon those insects were crawling and spinning their cocoons.

### **11. Jesus at the Home of Jonas' Father. Instruction at the Baptismal Well**

When Jesus visited the home of the Essenian, the father of Jonas, He was accompanied by His disciples only and some of the Doctors. He was received with the usual courtesies, that is, washing of the feet. The domestic arrangements were here much more simple, more like the country than those of the mansion at which Jesus had first been entertained. The family was large and belonged to the sect of Essenians, to those that married. They lived in great purity, being pious and simple in their manners.

The female portion were widows with children already grown, daughters of the old man, with whom they lived. Jonas the disciple was the son of a later marriage, and his mother died in giving him birth. The old man loved him so much the more as he was his only son, and he had been in great anxiety about his being absent for over a year. He had looked upon him as lost, when he received news of him through Cyrinus, whose sons had met Jonas at the Paschal feast and in Dabereth near Thabor. The youth had been travelling for information, as young students often do. He had visited the most remarkable of the Holy Places, the Essenians in Judea, Jacob's tomb near Hebron, and that of Rachel between Jerusalem and Bethlehem. The last-named lay at that time on the direct route between these two places; now, however, it lies somewhat on one side. He had likewise visited all that was most interesting in Bethlehem, as well as Mounts Carmel and Thabor. He had heard of Jesus and had been present at one of the mountain sermons before He went into the country of the Gergeseans. After the Paschal festival, he had gone with the sons of Cyrinus from Dabereth to the last instruction at Gabara. It was then that Jesus received him as a disciple, in which quality he now returned home.

The entertainment was held in a garden in which were long and densely shaded arbors. An elevated green bank, covered with a cloth, served as a table. The couches too consisted of similar grassy banks covered with mats. The meal was made up of various kinds of pastry, broth, vegetables steeped in sauce, lamb's meat, fruit, and little jugs of something, all very simple. The women ate at a separate table, though they seemed more at their ease than other Jewish women. They served at table, their veils lowered, and sitting at some distance, afterward listened to the words of Jesus. On both sides of the garden there were whole rows of arbors formed

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of dense green foliage. I think they were intended as places for the devotional exercises of the family, which was like a perfect little Essenian Community. They lived by agriculture and cattle-raising, weaving, and spinning.

From this place, Jesus went with the disciples to the newly constructed baptismal well, where He prepared many Jews for Baptism by a discourse in which He exhorted to penance and blessed the baptismal water. Around the central well there were some salver-shaped basins on a level with the surrounding surface. These basins were encircled by little ditches, into which the neophytes descended by a couple of steps. He who baptized stood on the edge of the basin and poured water on the head of the neophytes bowed over the same. The sponsors stood behind and imposed hands on them. By the opening or pressing of a piece of machinery in the central well, the water could be introduced into the basins and ditches. I saw Barnabas, James, and Azor baptizing by three of the basins. Before the ceremony I saw Jesus, from a flat, leathern vessel which they had brought with them from Judea, pouring a little Jordan water taken from His own place of baptism, into the basins, and then blessing the water thus mixed with it. After the Baptism, not only was all this baptismal water poured again into the central well, but the basins were dried with a cloth which was then wrung out into the well. I saw the neophytes with little white mantles around their shoulders.

After that I saw Jesus going in a more westerly direction between gardens and walls, where were awaiting Him several pagans who, prepared by their friend Cyrinus, were likewise desirous of Baptism. He went aside with some of them whom He further instructed, and about thirty of them were baptized in the various bathing gardens around. Water was introduced into the baths for that purpose, which water Jesus blessed.

*Jesus Instructs Jews and Pagans*

Besides the two streets belonging to the Jews, there was in the vicinity of Salamis an entire Jewish city. On one side of Salamis there was a round tower of extraordinary circumference, to which were attached all kinds of dependencies. It was like a citadel. The city possessed many temples, one of which was of uncommon dimensions, and to its terrace one could mount either by an interior or an exterior flight of steps. In the temple were found numerous columns, some so large around that in them were cut steps and little apartments wherein the people could stand on high and look down on the religious ceremonies. A couple of hours from Salamis, I saw another important city.

Westward from the city I saw a caravan of strangers approaching, who encamped under tents. They must have come from the other side of the island; indeed, on account of the direction, I was inclined to think they had come from Rome itself. They had some women with them and a great number of large, heavy oxen with broad horns and low heads. They were bound together, two and two, with long poles over their backs upon which they carried burdens. I think these strangers had come partly on account of the harvest. They brought with them merchandise which they wished to exchange for grain.

Next morning Jesus delivered, on the open square near the baptismal well, a lengthy instruction to both Jews and pagans. He taught of the harvest, the multiplication of the grain, the ingratitude of mankind who receive the greatest wonders of God so indifferently, and predicted for these ingrates the fate of the chaff and weeds, namely, to be cast into the fire. He said also that from one seed-corn a whole harvest was gathered, that all things came forth from one, Almighty God, the Creator of Heaven and earth, the Father and Supporter of all men, who would reward their good works and punish their evil ones. He showed them also how men, instead of turning

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to God the Father, turn to creatures, to lifeless blocks. They pass coldly by the wonders of God, while they gaze in astonishment at the specious though paltry works of men, even rendering honor to miserable jugglers and sorcerers. Here Jesus took occasion to speak of the pagan gods, the ridiculous ideas entertained of them, the confusion existing in those ideas, the service rendered them, and all the cruelties related of them. Then He spoke of some of these gods individually, asking such questions as these: "Who is this god? Who is that other? Who was his father?" etc. To these questions He Himself gave the answers, exposing in them the confused genealogies and families of their pagan divinities and the abominations connected with them, all which facts could be found, not in the Kingdom of God, but only in that of the father of lies. Finally He mentioned and analyzed the various and contradictory attributes of these gods.

Although Jesus spoke in so severe and conclusive a manner, still His instruction was so agreeable, so suggestive of good thoughts to His hearers that it could rouse no displeasure. His teaching against paganism was much milder here in Salamis than it was wont to be in Palestine. He spoke too of the vocation of the Gentiles to the Kingdom of God and said that many strangers from the East and from the West would get possession of the thrones intended for the children of the house, since the latter cast salvation far from them.

During a pause in the instruction, Jesus took a mouthful to eat and drink, and the people entertained themselves on what they had just heard. Meanwhile some pagan philosophers drew near to Jesus and questioned Him upon some points not understood by them, also about something that had been transmitted to them by their ancestors as coming from Elias, who had been in these parts. Jesus gave them the desired information, and then began

teaching upon Baptism, also of prayer, referring for His text to the harvest and their own daily bread. Many of the pagans received most salutary impressions from Jesus' instructions and were led to reflections productive of fruit. But others, finding His words not to their liking, took their departure.

And now I saw a great number of Jews baptized at the baptismal well, the waters of which Jesus blessed. Three at a time stood round one basin. The water in the ditches reached as high as the calf of the leg.

## **12. Jesus Goes to the Jewish City**

Jesus afterward went with His followers and some of the Doctors to the separate Jewish city, about one half-hour to the north. He was followed by many of His late audience, and He continued to speak with several little groups. The route led over some more elevated places below which lay meadows and gardens. Here and there were rows of trees, and again some solitary ones, high and dense, up which the traveler might climb and find a shady seat. The view extended far around on several little localities and fields of golden wheat. Sometimes the road ran along broad, naked walls of rock, in which whole rows of cells had been hewn out for the field laborers.

Outside the Jewish city stood a fine inn and pleasure garden. Here Jesus' own party entered, while He bade the rest of His escort return to their homes. The disciples washed Jesus' feet, then one another's, let down their garments, and followed their Master into the Jewish city. During the foot-washing, I saw near the inn on one side of the highroad that ran along the city, long, light buildings like sheds, in which were a great number of Jewish women and maid servants busied in selecting, arranging, and carefully preserving the fruits which female slaves, or domestics, carried thither in baskets from the

gardens around. The fruits were of all kinds, large and small, also berries. They separated the good from the bad, made all kinds of divisions, and even laid some wrapped in cotton on shelves one over another. Others were engaged in picking and packing cotton. I noticed all the housewives lowering their veils as soon as the men appeared on the highroad. The sheds were divided into several compartments. They looked to me like a general fruiter, where the portion intended for the tithes and that for alms were laid aside. It was a very busy scene.

Jesus went with His party to the dwelling of the rabbis near the synagogue. The eldest rabbi received Him courteously, though with a tinge of stiff reserve in his manner. He offered Him the customary refreshments' and said a few words upon His visit to the island and His far-famed reputation, etc. Jesus' arrival having become known, several invalids implored His help, whereupon, accompanied by the rabbis and the disciples, He visited them in their homes and cured many lame and paralyzed. The latter, with their families, followed Him out of their houses, and proclaimed His praise. But He silenced them and bade them go back. On the streets He was met by mothers and their children, whom He blessed. Some carried sick children to Him, and He cured them.

And so passed the afternoon away till evening, when Jesus accompanied the rabbis to an entertainment in His honor, which entertainment was likewise connected with the beginning of the harvest. The poor and the laboring people were fed at it, a custom which drew from Jesus words of commendation. They were brought from the fields in bands and seated at long tables, like benches of stone, and there served with various viands. Jesus, from time to time, waited on them Himself with the disciples, and instructed them in short sentences and parables. Several of the Jewish Doctors were present at the entertainment; but, on the whole, this

company was not so well disposed, not so sincere as the Jews around Jesus' inn near Salamis. There was a tinge of pharisaism about them and, after they had become heated, they gave utterance to some offensive remarks. They asked whether He could not conveniently remain longer in Palestine, what was the real object of His visit to them, whether He intended to stay any time among them, and ended by suggesting that He should create no disturbance in Cyprus. They likewise touched upon diverse points of His doctrine and manner of acting which the Pharisees of Palestine were in the habit of rehearsing. Jesus answered them as He usually did on similar occasions, with more or less severity according to the measure of their own civility. He told them that He had come to exercise the works of mercy as the Father in Heaven willed Him to do. The conversation was very animated. It gave Jesus an opportunity for delivering a stern lecture in which, while commending their goodness to the poor and whatever else was praiseworthy in them, He denounced their hypocrisy. It was already late when Jesus left with His followers. The rabbis bore Him company as far as the city gate.

### **13. The Pagan Priestess Mercuria. The Pagan Literati**

When Jesus had returned to the inn with the disciples, a pagan came to Him and begged Him to go with him to a certain garden a few steps distant, where a person in distress was waiting to implore His assistance. Jesus went with the disciples to the place indicated. There He saw standing between the walls on the road a pagan lady, who inclined low before Him. He ordered the disciples to fall back a little, and then questioned the woman as to what she wanted. She was a very remarkable person, perfectly destitute of instruction, quite sunk in paganism,

and wholly given up to its abominable service. One glance from Jesus had cast her into disquiet, and roused in her the feeling that she was in error, but she was without simple faith, and had a very confused manner of accusing herself. She told Jesus that she had heard of His having helped Magdalen, as also the woman afflicted with the issue, of whom the latter had merely touched the hem of His garment. She begged Jesus to cure and instruct her, but then again, she said perhaps He could not cure her as she was not, like the woman with the issue, physically sick. She confessed that she was married and had three children, but that one, unknown to her husband, had been begotten in adultery. She had also intercourse with the Roman Commandant. When Jesus, on the preceding day, visited the last named, she had watched Him from a window and saw a halo of light around His head, which sight very powerfully impressed her. She at first thought that her emotion sprang from love for Jesus, and the idea caused her anguish so intense that she fell to the ground unconscious. When returned to herself, her whole life, her whole interior passed before her in so frightful a manner that she entirely lost her peace of mind. She then made inquiries about Jesus, and learned from some Jewish women of Magdalen's cure, also that of Enue of Caesarea-Philippi, the woman afflicted with the issue of blood. She now implored Jesus to heal her if He possibly could. Jesus told her that the faith of that afflicted woman was simple; that, in the firm belief that if she could touch only the seam of His garment she would be cured, she had approached Him stealthily and her faith had saved her.

The silly woman again asked Jesus how He could have known that Enue touched Him and that He healed her. She did not comprehend Jesus or His power, although she heartily longed for His assistance. Jesus rebuked her, commanded her to renounce

her shameful life, and told her of God the Almighty and of His Commandment: "Thou shalt not commit adultery." He placed before her all the abominations of the debauchery (against which her nature itself revolted) practiced in the impure service of her gods; and He met her with words so earnest and so full of mercy that she retired weeping and penetrated with sorrow. The lady's name was Mercuria. She was tall, and about twenty-five years old. She was enveloped in a white mantle, long and flowing in the back but rather shorter in front, which formed a cap around the head. Her other garments also were white, though with colored borders. The materials in which the heathen women dressed were so soft and clung so closely to the form that the latter could readily be traced by the eye.

The whole morning of the following day was devoted by the disciples to baptizing at the fountain, and I saw Jesus teaching both here and at the waterworks. His instructions were given principally in parables on the harvest, the daily bread, the manna, the Bread of Life that was to be given them, and the one, only God. The laborers were sent to the harvest in groups, and I saw Jesus instructing them as they passed before Him. The people here encamped under tents were also Jews, who had come hither especially on Jesus' account. They had brought their sick with them on beasts of burden, and now today they were placed on litters under awnings and trees in the vicinity of the place of instruction. Jesus cured about twenty lame and palsied.

On reaching the waterworks, He was accosted by several men, learned pagans, who had been present at His instructions of the preceding day. They begged for an explanation upon several points, spoke of their divinities, especially of one goddess that had risen here from the sea, and of another represented in their temple under the form of a fish. This latter was named Derketo. They questioned Him also about

a story circulating among the Jews and connected with Elias. It was to this effect, that Elias once saw a cloud rising out of the sea, which cloud was, in reality, a virgin. They would like to know, they said, where she had descended, for from her was to proceed a King. One that was to do good to the whole world. Now, according to calculation, it was time for this to happen. With this story they mixed up another concerning a star that their goddess had let fall upon Tyre, and they asked whether that could be the cloud of which they had spoken.

One of them said that there was a report current of an adventurer in Judea who was making capital of Elias' cloud and the circumstance of the fulfillment of time, in order to proclaim himself king. Jesus gave no intimation that He was the One in question, though He said: "That Man is no adventurer, nor does He proclaim what is false. Many untruths are spread against Him, and thou who now sayest these things, hast joined in calumniating Him. But the time has now come for the Prophecies to be fulfilled." Jesus' interrogator was an evil-minded man, a great tattler. He dreamed not, when talking with Jesus, that he was in the presence of Him whom he was slandering, for he had heard of Jesus only in a general way.

These men were philosophers. They had some intimation of the truth mixed up with faith in their own divinities, which they tried again to explain away by various interpretations. But all the personages and idols which they wanted to explain had, in the course of time, become so mixed up and confused in their minds that even the cloud of Elias and the Mother of God, of whom they knew nothing at all, had to be dragged by them into the general confusion. They called their goddess Derketo the Queen of Heaven. They spoke of her as of one that had brought to earth all that it had of wisdom and pleasure. They said that her followers having ceased to

acknowledge her, she prophesied to them all that would befall them in the future; also that she would plunge into the sea and reappear as a fish to be with them forever. All this, they added, had actually come to pass, etc. Her daughter, whom she had conceived in the sacred rites of paganism, was Semiramis, the wise and powerful Queen of Babylon.

How wonderful! While these men were thus speaking, I saw the whole history of these goddesses, as if they had really risen before me and were still alive. I felt impatient to disabuse the philosophers of their gross errors. They appeared to me so astonishingly silly in not seeing them themselves that I kept thinking: "Now, this is so distinct, so clear that I'll explain it all to them!" Then, again, I thought: "How dare you talk about such things! These learned men must know better than you!" and so I tormented myself during that conversation of several hours.

Jesus explained to the philosophers the confusion and absurdity of their idolatrous system. He related to them the history of Creation, of Adam and Eve, of the Fall, of Cain and Abel, of the children of Noe, the building of the Babylonian Tower, the separation of the bad and their gradual falling away into godlessness. He told them that these wicked people, in order to restore their relations with God from whom they had fallen, had invented all kinds of divinities and had by the evil one been seduced into the grossest error; nevertheless, the Promise that the seed of the women should crush the serpent's head was interwoven with all the poetry, customs, and ceremonies of their necromantic art. It was in consequence of this faint idea they had of the Promise that so many personages had from time to time appeared with the vain design of bringing salvation to the world; but they had given to it instead still greater sins and abominations drawn from the impure source from which they themselves had sprung. He told them about the separation of Abraham's family

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from the rest of mankind; the education of a special race for the guarding of the Promise; the guidance, direction, and purification of the Children of Israel; and He concluded by telling them about the Prophets, about Elias and his Prophecies, and that the present time was to be that of their realization. Jesus' words were so simple, so convincing and impressive that some of the philosophers were greatly enlightened, while others, returning to their mythical accounts, were again entangled in their mazes. Jesus spoke with the philosophers until nearly one o'clock. Some of them believed and reformed their lives. These men were wrapped up in their apparently learned elucidations of all sorts of foolish and perplexing questions. Jesus had, however, let a ray of light fall upon their soul, when He proved to them that to the fallen race of mankind and their history there always remained a trace, more or less correct, of God's designs upon men. He showed them how they, living as they did in a kingdom of darkness and confusion, had caught at the manifold improprieties and abominations of idolatry which, in the midst of their folly, still offered the external glamour of lost truth; but God, in His mercy toward mankind, formed from a few of the most innocent a nation from which the fulfillment of the Promise was to proceed. Then He pointed out to them that this time of grace was now arrived, that whosoever would do penance, amend his life, and receive Baptism, should be born anew and become a child of God.

Before this interview with the philosophers and immediately after the Baptism, Jesus had sent away Barnabas and some other disciples to Chytrus, a few hours distant, where the family of Barnabas dwelt. Jesus had with Him only the disciple Jonas and another disciple from Dabereth, when He went one half hour westward from Salamis to a rich, fertile region wherein lay a little village whose inhabitants

were busied with the harvest. They were chiefly Jews, for their fields lay on this side of the city. The country was very lovely, and agriculture was pursued in a manner different from ours. The grain was raised on very high ridges like ramparts, between which were grazing grounds surrounded by numerous fruit trees, olive trees, and others. They were full of cattle which, though penned up, could graze in the shade, and yet do no harm to the crops. These low meadows were likewise a sort of reservoir for dew and water. I saw a great many black cows without horns; oxen, humpbacked, heavy-footed, and very broad-horned, used as beasts of burden; numerous asses; extraordinarily large sheep with bushy tails; and, apart from the rest, herds of rams, or horned sheep. Houses and sheds lay scattered here and there. The people had a very beautiful school and a place for teaching in the open air, also a Doctor of the Law among them; but on the Sabbath they used to go to the synagogue in Salamis near Jesus' inn.

The road was very beautiful. As soon as ever the harvesters espied Jesus (they had already seen Him in the synagogue and at the Baptism), they left their work and their tools, cast off the piece of bark that they wore on their head as a protection from the sun's rays, and, hurrying in bands down from the high ridges, bowed low before Him. Many of them even prostrated on the ground. Jesus saluted and blessed them, after which they returned to their labor. As Jesus drew near the school, the Doctor, who had been apprised of His coming, went out with some other honorable personages to meet Him. He bade Him welcome, escorted Him to a beautiful well, washed His feet, removed His mantle, which was then shaken and brushed, and presented Him food and drink.

Jesus, with these people and others who had come from Salamis, went from field to field, here and there instructing the reapers in short parables upon sowing,

harvesting, the separation of the wheat from the tares, the building of the granary, and the casting of the ill-weeds into the fire. The reapers listened to him in groups, and then returned to their work, while Jesus passed on to another band.

The men used a crooked knife in reaping. They cut off the stalk about a foot below the ear, and handed it to the women standing behind to receive it. The latter tied the ears into bundles and carried them away in baskets. I saw that many of the low ears were left standing, and that poor women came along afterward, cut them and gathered up the fallen ones as their portion. These women wore very short garments. Their waist was wound with linen bands, and their tunic tucked up around the body forming a sack, into which they put the ears they gleaned. Their arms were uncovered, the breast and neck concealed by linen bands, and the head veiled, or simply protected by a chip hat, according as they were married or maidens.

Jesus went on in this way walking and teaching for about a half-hour's distance, and then returned to the well near the school. Here He found a collation set out on a stone table for Himself and companions. It consisted of a thick sauce, honey, I think, in shallow dishes; long sticks of something from which they broke off little scraps and laid them on their bread, little rolls of pastry, fruits, and little jugs of some kind of drink. The well was extremely beautiful. Back of it was a high terrace filled with trees. One had to descend many steps to get to the well cistern, which was cool and shady. The female portion of the Doctor's family dwelt at some distance from the school. They were veiled when they brought the viands for the repast. Jesus gave instructions on the *Our Father*. In the evening, the reapers assembled in the school, where Jesus explained the parables He had related to them in the fields, and taught also of the manna, of the daily bread, and of the

Bread from Heaven. He went afterward with the Doctor and others to visit the sick in their huts, and cured several of the lame and dropsical, who lay mostly in little cells built at the back of the houses. He thus visited a lady afflicted with dropsy. Her tiny apartment was only sufficiently large to accommodate her bed. It was open at her feet, thus allowing her to look out upon a little flower garden. The roof was light and could be raised to afford her a glimpse of the sky. Some men and women went with Jesus to the sick lady's hut. They removed the screen, and Jesus thus accosted the invalid: "Woman, dost thou desire to be relieved?" To which she answered humbly: "I desire what is pleasing to the Prophet." Then Jesus said: "Arise! Thy faith has helped thee!" The woman arose, left her little cell, and said: "Lord, now I know Thy power, for many others have tried to help me, but could not do it." She and her relatives offered thanks, and praised the Lord. Many came to see her, wondering at her cure. Jesus returned to the school.

I saw, on that day at Salamis, Mercuria the sinner walking up and down her apartments, a prey to deep sadness and disquietude. She wept, wrung her hands, and, enveloped in her veil, often threw herself on the floor in a corner. Her husband, who appeared to me not very bright, thought like her maids that she had lost her mind. But Mercuria was torn by remorse for her sins; her only thought, her constant dream, was how she could break loose from her bonds and join the holy women in Palestine. She had two daughters of eight and nine years, and a boy of fifteen. Her home was near to the great temple. It was large with massive walls and surrounded by servants' dwellings, pillars, terraces, and gardens. They called upon her to attend the temple, but she declined on the plea of sickness. This temple was an extraordinary building full of columns, chambers, abodes for the pagan priests, and vaults. In it stood

a gigantic statue of the goddess, which shone like gold. The body was that of a fish, and the head was horned like a cow. Before it was another figure of less stature, upon whose shoulders the goddess rested her short arms, or claws. The figures stood upon a high pedestal, in which were cavities for the burning of incense and other offerings. The sacrifices in the goddess' honor consisted even of children, especially of cripples. Mercuria's house became subsequently the dwelling of Costa, the father of St. Catherine. Catherine was born and reared in it. Her father descended from a princely race of Mesopotamia. For certain services, he was rewarded with large possessions in Cyprus. He married in Salamis a daughter of the same pagan priestly family to which Mercuria belonged. Even in her childhood, Catherine was full of wisdom, and had interior visions by which she was guided. She could not endure the pagan idols, and thrust them out of sight wherever she could. As a punishment for this, her father once put her in confinement.

The cities in these regions were not like ours, in which the houses stand apart. The buildings of those pagan cities were enormous, with terraces and massive walls in which, again, abodes for poorer people were constructed. Many of the streets were like broad ramparts, and were planted with trees. Under these thoroughfares were found the abodes of numbers of people. Great order reigned in Salamis. Each class of inhabitants had its own street. The school children also I saw for the most part in one particular street, and there were others set apart for the beasts of burden. The philosophers had one large edifice of their own. It was surrounded by courtyards, and I saw them promenading in the street that belonged to them. Wrapped in their mantles, they walked in bands four or five abreast, and spoke in turn. They always kept to one side of the street in going, and to the other in returning. This order

was as a general thing observed in all the streets.

The square with the beautiful fountain, in which the Commandant held his interview with Jesus, was much higher than the adjacent streets. To reach it, one had to mount a flight of steps. Around this square were arcades filled with shops. To one side was the marketplace, near which were rows of dense, pyramidal-shaped trees up which one could mount and sit in their bowerlike foliage. The Commandant's palace fronted on this square.

#### **14. Jesus Teaching in Chytrus**

On the following morning, Jesus again went through the harvest fields instructing the laborers. A remarkable fog hung over the country the whole day, so dense that one could scarcely see his neighbor, and the sun glimmered through it like a white speck. The fields ran northeastwardly between the rising heights until they terminated in a point. I saw innumerable partridges, quails, and pigeons with enormous crops. I remember also to have seen a kind of thick, gray, ribbed apple, the pulp streaked with red. It grew on wide spreading trees, which were trained on trellises.

Jesus taught in parables of the harvest and the daily bread, and He cured several lame children who lay on sheepskins in a kind of cradle, or trough. When some of the people broke out in loud praise of His teaching, Jesus checked them with words something like these: "Whosoever hath, to him shall be given; and whosoever hath not (that also which he thinketh he hath), shall be taken away from him."<sup>1</sup>

The Jews of this place had doubts upon divers points, upon which Jesus instructed them. They feared to have no part in the Promised Land, they thought that Moses had had no need to cross the Red Sea, and that there was no reason for his wandering so long in the desert since there were other



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and more direct routes. Jesus met their objections with the reply that they could get possession of the Kingdom of God, and that there was no need, it was true, for so long a sojourn in the desert. He challenged them, since they disapproved such proceedings in Moses, not to wander around themselves in the desert of sin, unbelief, and murmuring, but to take the shortest road by means of penance, Baptism, and faith. The Jews of Cyprus had intermarried freely with the pagans, but in such contracts the latter always became converts to Judaism.

On this walk of instruction through the harvest fields, Jesus and His companions reached the highroad which, running a couple of hours to the west of Salamis, connected the port on the northwestern coast of Cyprus to that on the southeast. Here stood a very large Jewish inn, and at it Jesus and His followers stopped. Not far off stood sheds and an inn with a well for the pagan caravans. The highway was always swarming with travelers. There was no female at the inn; the women dwelt apart by themselves. Jesus had just washed His feet and taken some refreshments when the disciples, who had tarried in Salamis baptizing, arrived. Jesus' companions now numbered twenty, He continued to teach out in the open air the people coming home from their work. They brought to Him some sick laborers who could no longer earn their bread. As they believed in His doctrine, Jesus cured them and bade them resume at once their daily labor.

Toward evening a caravan of Arabs arrived. They had with them, as beasts of burden, oxen yoked in couples. On two poles across their backs, they carried immense bales of goods that rose high above their heads. In narrow parts of the road they went one behind the other, still keeping their burden between them. I saw asses and camels also laden with bales of wool. These Arabs were from the region in which Jethro had dwelt. They were of a browner

complexion than the Cypriotes, and had come hither with their goods in ships. In the mining districts through which they passed, they bartered some of their goods for copper and other metals, and they were now pursuing their course southward along the highroad, in order again to embark for home. The beasts bore the heavy metal in long chests, the packages smaller than usual on account of their weight. I think the metal was in bars, or long plates. Some of it was already wrought into various vessels and kettles, which I saw, in packages round and of the form of a cask. The women were exceedingly industrious. During their journey, whether walking or riding, they occupied themselves in spinning, and whenever they encamped, they set to work at weaving covers and scarves. They could, in consequence, maintain themselves on the journey and renew their own clothing. They used for their work the wool packed on the beasts of burden. While spinning, they fastened the wool to their shoulders, spun the thread with one hand and wound it on the spindle which they turned in the other. When the spindle was full, the thread was wound off upon a bobbin that hung at their girdle.

When these people had unloaded and cared for their beasts, they saluted Jesus and begged to be permitted to hear His doctrine. He commended them for their industry and took occasion from it to ask the question, for whom was all their trouble, for whom all their labor. From this He went on to speak of the Creator and Preserver of all things, of gratitude to God, of God's mercy toward sinners and lost sheep that wander around not knowing their Shepherd. He taught them in mild and loving words. They were touched and rejoiced, and wanted to bestow all kinds of presents upon Him. He blessed their children and left them. With His companions He then directed His steps more to the north toward Chytrus, situated between four and five hours from

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this place and about six from Salamis. The way now became hilly.

I saw here in the country olive trees and cotton trees, also a plant from which I think they make a kind of silk. It did not look like our flax, but rather like hemp, and it furnishes a long, soft thread. But most conspicuous of all was a little tree with quantities of beautiful yellow flowers, most charming to behold. Its fruit was almost the same as that of the medlar, or persimmon; it appeared to me to be saffron. To the left, one had a beautiful view of the mountains covered with high forests. Cypresses were numerous, also little resinous bushes of delicious fragrance. Here too among the mountains descended a little stream that in one part formed a waterfall. Still farther on and higher up, there was on one side of the mountain a forest, on the other, the naked soil over which wound a path, and on either side were caves extending into the mountain. Out of these were mined copper and some kind of white metal like silver. I saw the miners boring into them, also from above. The metal must have been smelted on the spot, and that with a certain yellow something of which there was a whole mountain in the neighborhood. The workman kneaded the melted mass into great balls and then allowed them to dry. I heard it said on that occasion that the mountain sometimes caught fire.

After four hours' journey, Jesus reached an inn more than half an hour from Chytrus. All along the road, mines were still to be seen. Here Jesus and His companions halted and the father of Barnabas, along with some other men, received the Lord and extended to Him the usual acts of kindness. Jesus rested here and taught, after which He took a light repast with His companions.

Chytrus lay on a low plain. Jesus approached it from the side upon which were the mines. The population was made up of Jews and pagans. All around



the city stood numerous single buildings. It looked like country workshops connected by gardens and fields.

I was very much troubled at the little fruit arising from Jesus' great fatigue and labor in Cyprus. It was so small that, as the Pilgrim told me, nothing was known of that journey, no mention was made of it in Scripture, not even of Paul and Barnabas' labors there. Then I had a vision concerning it, of which I remember the following details: Jesus gained five hundred and seventy souls, pagans and Jews, in Cyprus. I saw that the sinner Mercuria and her children delayed not to follow Him, and that she brought with her great wealth in property and money. She joined the holy women; and at the first Christian settlements between Ophel and Bethania, made under the deacons, she contributed largely toward the buildings and the support of the brethren. I saw also that in an insurrection against the Christians (Saul not yet being converted) Mercuria was murdered. It was at the time when Saul set out for Damascus. Soon after Jesus' departure from the island, many pagans and Jews with their money and valuables left Cyprus and journeyed to Palestine, and little by little, transferred thither all their wealth. Then arose a great outcry among other members of these families who had not embraced Jesus' doctrine. They looked upon themselves as injured by the departure of their relatives, and they scoffed at Jesus as an impostor. Jews and heathens made common cause together, and considered it a crime even to speak of Him. Many persons were arrested and scourged. The pagan priests persecuted those of their own belief, and forced them to offer sacrifice. The Commandant who had had an interview with Jesus was recalled to Rome and deposed from his office. They even went so far as to send Roman soldiers to take possession of the ports so that no one could leave the island. They did not remain long, but on their departure

they took with them some of the inhabitants.

On the way to Chytrus, Jesus instructed the miners in separate bands. Some of the mines were rented by pagans; others, by Jews. The laborers looked very thin, pale, and miserable. Their nude bodies were protected in several places with pieces of brown leather, in which they were encased like turtles in their shells. Jesus took as the subject of His instruction the goldsmith, who purifies the ore in fire. The heathens and Jews were working on different sides of the road, so both could listen at the same time. There were some possessed, or grievously disturbed creatures that had to be bound with cords even when at work, and as Jesus drew near, they began to rage and cry. They published His name, and cried out to know what He wanted with them. Jesus commanded them to be silent, and they became quiet. Some Jewish miners now came forward complaining that the pagans had opened mines under the road in their district, thus encroaching upon their rights, and they begged Him to decide the point between them. Then Jesus directed a hole to be bored near the boundary through the part belonging to the Jews, and the workmen came to the pagan mines. There were found heaps of white, metallic scraps, I think zinc or silver, which had tempted the pagans to overstep their limits. Jesus gave an instruction upon scandal and ill-gotten goods. The pagans were convicted, for the facts witnessed against them. But as the magistrate was not on the spot, nothing could be done, and the pagans withdrew muttering their dissatisfaction.

Chytrus was a very stirring place. The inhabitants, pagans and Jews, lived on easy terms with one another as I more than once saw, though the two sects dwelt in different quarters. The pagans had several temples, and the Jews, two synagogues. Intermarriages were very frequent among them, but in such cases the pagan party always embraced Judaism.

Outside the city Jesus was met by the Jewish Elders and Doctors, also two of the philosophers from Salamis, who having been touched by His doctrine, had followed Him thither in order to hear Him again. After they had given Jesus a reception with the customary attentions, foot-washing and refreshments in the house devoted to such purposes, they petitioned Him for the cure of several sick persons who had been longingly awaiting His coming. Jesus accompanied His escort into the Jewish quarter where, in the street before several of the houses, about twenty invalids were lying, whom He cured. Some among them were lame. They were leaning on crutches, which were like frames resting on three feet. The cured and their relatives proclaimed the praises of Jesus, shouting after Him short passages of encomium taken chiefly from the Psalms, but the disciples told them to keep quiet.

Jesus went next to the house of the Elder of the synagogue where several of the literati were assembled, among them some belonging to the sect of Rechabites. These last-named wore a garb somewhat different from the other Jews, and their manners and customs were peculiarly rigorous. Of these, however, they had already laid aside many. They had a whole street to themselves, and were especially engaged in mining. They belonged to that race that settled in Ephron, in the kingdom of Basan, in whose neighborhood also, mining was carried on. Jesus was invited by the Elder to dinner, which he had ordered to be prepared for Him when the Sabbath was over. But as He had promised to dine with Barnabas' father, He invited all the present guests to accompany Him thither, and begged the Elder to entertain the poor laborers and miners after the synagogue was over with the viands prepared for the dinner.

The synagogue was filled with people, and crowds of pagans were listening on the porches outside. Jesus took His text from the third book of Moses, treating

of the sacrifice of the Tabernacle, and from Jeremias, relating to the Promise. He spoke of sacrifices living and dead, answered His hearers' questions upon the difference between them, and taught on the Eight Beatitudes.

There was in the synagogue a pious old rabbi who had been for a long time afflicted with the dropsy, and who as usual had caused himself to be carried thither to his customary place. As the literati were disputing Jesus on various points, he cried aloud: "Silence! Allow me a word!" and when all were still, he called out: "Lord! Thou hast shown mercy to others. Help me, too, and bid me to come to Thee!" Thereupon Jesus said to the man: "If thou dost believe, arise and come to Me!" The sick man instantly arose, exclaiming: "Lord, I do believe!" He was cured. He mounted the steps to where Jesus stood, and thanked Him, while the whole assembly broke forth into shouts of joy and praise. Jesus and His followers left the synagogue and went to Barnabas' dwelling. Then the master of the feast gathered together the poor and the laborers to partake of the dinner that Jesus had left them.

1. Luke 8:18

### **15. The Paternal Home and Family of Barnabas. Jesus Teaching in the Environs of Chytrus**

The father of Barnabas dwelt beyond the western limits of the city in one of the many houses there scattered. Chytrus was surrounded by such dwellings, some of which, standing in clusters, formed villages. The house was quite handsome. On one side it was terraced, the walls brown as if painted in oil or smeared with resin—or was that the natural color? On these terraces were plants and foliage. Besides the terraces the house was surrounded by a colonnade,

an open gallery, upon which were beautiful trees. Beyond these were vineyards and an open space full of building wood, all in good order. In it were some trunks of trees extraordinarily thick, and there were all kinds of figures made out of the wood, but all was so well arranged that one could easily walk among them. I think the wood was intended for ship building. I saw too long wagons, but not wider than the wood itself, and provided with heavy iron wheels. They were drawn by oxen yoked far apart. One can see at no great distance from Chytrus a very beautiful forest of lofty trees.

The father of Barnabas was a widower. His sister with her maidservants had a house in the neighborhood; she took care of his household and provided the meals. The pagans that accompanied Jesus, as well as the philosophers from Salamis, did not recline with Him at table, because it was still the Sabbath; but they walked up and down in the open hall, ate from their hand and, standing under the colonnade, listened to Jesus' teaching. The meal consisted of birds and broad, flat fish, besides cakes, honey, and fruit. There were likewise dishes with pieces of meat twisted into a spiral form and garnished with all kinds of herbs. Jesus spoke of sacrifice, of the Promise, and dwelt at length upon the Prophets.

During the dinner, several bands of poor, half-clad children of from four to six years old made their appearance. They had in little loosely woven baskets some kind of edible herbs, which they offered to the guests in exchange for bread or other food. They seemed to prefer that side of the table at which Jesus and His followers were reclining. Jesus stood up, emptied their baskets of the herbs, filled them from the viands on the table, and blessed the little ones. This scene was very lovely, very touching.

Next morning Jesus taught in the rear of Barnabas' house, where there was a plot of beautiful rising ground furnished with a teacher's chair. The path

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leading to it from the house was through magnificent arbors of grapevines. A large audience was gathered. Jesus first addressed the miners and other laborers, then the pagans and, lastly, a great crowd of Jews that had married into pagan families. A great many sick pagans had begged Jesus' help and permission to hear His instructions. They were mostly laborers, sick and crippled, who lay on couches near the teacher's chair. Jesus' instruction to the laborers was on the *Our Father* and the refining of ore by fire; that to the pagans, on the wild shoots of trees and grapevines (which had to be cut away), or the one, only God, the children of God, the son of the house and the servant, and the vocation of the Gentiles. Then He turned to the subject of mixed marriages, which were not to be countenanced lightly, though they might be tolerated through condescension. In the latter case, however, they might be allowed only when there was a prospect of converting or perfecting one of the parties, but never merely for the gratification of sensuality. They could be suffered only when both parties were animated by a holy intention. He spoke, nevertheless, more against than for such unions, and declared them happy who had raised pure offspring in the house of the Lord. He touched upon the serious account the Jewish party would have to render, of the responsibility of rearing children in piety, of the necessity of corresponding with grace at the time of its visitation, and of penance and Baptism.

After that Jesus cured the sick and dined with Barnabas. Accompanied by His friends, He next went to the opposite side of the city, where were numbers of beehives placed at an unusually great distance from one another among the large flower gardens. Nearby were a fountain and a little lake. Jesus here taught and related parables, after which all went into the city to the synagogue, where the instruction on sacrifice and the Promise was concluded.

There were at this time some learned Jews travelling through the country. They put all kinds of cunningly contrived questions to Jesus, but He soon solved them. These men seemed to be actuated by some bad design. Their questions referred to mixed marriages, to Moses and the numbers he had caused to be put to death, to Aaron, the golden calf he had ordered to be made, his punishment, etc.

The next day appeared to be either a feast or a fast among the Jews, for there was morning service in the synagogue, that is, prayer and preaching. That over, Jesus left the city by the north side with all His disciples and some pagan youths. His little band was joined by some Jewish Doctors and several Rechabites, so that there were altogether fully one hundred men. They pursued their journey for about an hour to a place which was the principal seat of the bee-raising industry. Far off toward the rising sun stood long rows of white beehives, about the height of a man and woven, I think, of rushes or bark. They had many openings, and were placed one above another. Every group had in front of it a flowery field, and I noticed that balm grew here in abundance. Each field, or garden, was hedged in, and the whole bore the appearance of a city. One could readily recognize the pagan part of it, for here and there standing in niches were puppets with tails, like those of a fish, curving behind them into the air. They had little short paws and faces not altogether human.

The village itself consisted of many little cottages belonging to the bee proprietors, who kept there the vessels and utensils used in their branch of industry. The inn was a large building with all kinds of dependencies. Rows of sheds, or open halls, crossed one another around the courts in which were numerous trestles and long mats. The steward of this establishment provided for the needs of all that were here employed. He was a pagan. The Jews had their own halls and places for prayer, I think the wax and

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honey were prepared in the house and under the long sheds. It looked like a house for the general gathering in of the produce. I saw here also many of those little trees whose yellow blossoms are so beautiful. The leaves are more yellow than green, and the blossoms fall so thickly on the ground that they form, as it were, a soft carpet. Long mats were spread beneath the trees to catch them. I saw the workmen pressing the flowers to extract from them some kind of coloring matter. The little trees when young were planted in pots, and then transplanted often into the holes of rocks with earth around the roots. There were similar trees in Judea. I saw here also large plants of flax, from which they drew long threads.

Not far from Chytrus, about half an hour to the north, quite a considerable stream issued from the rock, flowed first through the city, and then watered the region by which Jesus had come. In some places it flowed along freely, in others it was bridged over. I think the water supplies of the Salamis aqueducts were obtained from it. It formed at its source a real little lake. In its waters Baptism was yet to be given, and I think there was some allusion made to it. The number of beautiful wildflowers in this region was surprising. All along the roads stood orange trees, fig trees, currant bushes, and grapevines.

Jesus had come here principally to be able to instruct the pagans without interruption, without disturbance from visitors. This He did all the rest of the day in the gardens and arbors of the inn. His hearers stood or lay stretched on the grass, while He instructed them on the *Our Father* and the Eight Beatitudes. When addressing the pagans, He spoke especially of the origin and abominations of their gods, of the vocation of Abraham and his separation from idolaters, and of God's guidance over the children of Israel. He spoke openly and forcibly. There were about a hundred men listening to Him. After

the instruction, all took refreshments in the inn, the pagans apart. The repast was made up of bread, long strips of goat cheese, honey, and fruit. The proprietor of the house was a pagan, but very humble and reserved in his manners. That evening, the pagans having retired, Jesus instructed the Jews and they prayed together. All spent the night at the inn.

Chytrus was a far more stirring place than Salamis, where all kinds of business and traffic were confined to the port and a couple of streets. Here, however, there reigned great activity. On the side by which Jesus approached the city, there was a great market where cattle and birds were exposed for sale. Near the heart of the city was another market beautiful to look upon. It was very high and all around it, as well as under its lofty arches, hung many different kinds of colored stuffs and covers. The opposite side of the city was occupied almost entirely by the workers in metal and their foundries. The hammering and pounding were so astonishingly loud that one could not hear his own words, although most of the factories were outside the city. They made all kinds of vessels, especially a kind of oval oven large and light, with a little cover and two handles near the top. In manufacturing them, the metal was first bent into shape, and then put into immense ovens, where the molten mass was blown by means of long tubes into the form of the hollow vessel required. They were yellow outside and white within. All kinds of fruit, as well as honey or syrup, were exported in them. When transported over the sea they were placed on a kind of trestle, and on land they were carried by means of poles run through the handles.

The next day Jesus again taught at the apiary, the number of His hearers having increased to a couple of hundred. In most convincing terms He again explained to the pagans their errors, and represented the existence of their gods as so very pitiful that

they had to explain it by all kinds of significations in order to be able even to endure them themselves. And when, continuing His discourse, He exhorted them to renounce their subtleties, their vain imaginations, their continual efforts in behalf of falsehood, and in simplicity of heart to confine their researches to God and His revelations, some of them who had come thither like travelling literati with staves in their hands, became indignant, and turning off murmuring upon their way. Jesus remarked at this conjuncture: "Let them go! It is better that they should do so than remain to make new gods out of what they have just heard." He uttered many prophetic words on the desolation that should one day come upon that beautiful region, its cities and temples, and of the judgment that was to fall on all those countries. He said that when idolatry should have reached its height, then would paganism come to naught, and He dwelt long on the chastisement of the Jews and the destruction of Jerusalem. The pagans took all in better part than did the Jews who, supporting themselves upon their Promises, had always some objections to bring forward. Jesus went through all the Prophets with them, explained the passages relating to the Messiah, and told them that the time for their fulfillment had arrived. The Messiah would arise among the Jews, but they would not own Him. They would mock and deride Him, and when He would assure them He was the One whom they were expecting, they would seize Him and put Him to death. This language was not at all to the taste of many of His hearers, and Jesus reminded them of how they were accustomed to do with their Prophets. He ended by saying that as they had treated the heralds, so too would they act toward the One whom they announced.

The Rechabites spoke with Jesus of Malachias, for whom they entertained great veneration. They told Jesus that they esteemed him an angel of God, that

he had come as a child to certain pious people, that he had frequently disappeared for a time, and that no one knew whether he was now really dead or not. They dwelt at length on his prophecies of the Messiah and His new sacrifice, which Jesus explained as relating to the present and the near future.

From the apiary, Jesus went with a large company (which, however, constantly decreased on the road) back again to Barnabas' home, a journey of several hours. The greater number of His party consisted of young men belonging to the Jewish community, and who were about to embark for Jerusalem to celebrate the feast of Pentecost.

Nevertheless, they that remained with Jesus formed quite a considerable band. From thirty to forty pagan women and maidens and about ten Jewish girls were assembled at the entrance of the gardens to do Jesus honor. They were playing on flutes and singing canticles of praise; they wore flowery wreaths and strewed green branches in the way. Here and there also they spread mats on the road over which Jesus was to pass, inclined low before Him, and offered Him presents of wreaths, flowers, aromatic shrubs, and little flasks of perfume. Jesus thanked them, and addressed to them some words. They followed Him to the courtyard of Barnabas' house, and set their gifts down in the assembly hall. They had adorned everything with flowers and garlands. This reception, though rural and less noisy, was something similar to that tendered Jesus on Palm Sunday. His escort soon returned to their homes, for it was evening.

I was astonished at the costume of the pagan women. The young girls wore curious-looking caps, like the so-called cuckoo baskets that, when a child, I used to weave of rushes. Some were without ornament; others had a wreath twined around them from which innumerable threads with all kinds of ornamentation fell upon the forehead. The lower edge

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always consisted of a wreath made of worsted or feather flowers. The veil was worn under the hat, or cap. It was in two parts so that it could be opened in front, or thrown up over the hat; in the latter case, it fell behind as low as the neck. They were girdled very tightly, wore a breast piece, and around the neck all kinds of ribands and finery. Their lower dress was very full. It consisted of several skirts of thin material one above the other, and each about a span, or nine inches, longer than the one above it, so that the lowest of all was the longest. The arms were not entirely covered. The dress had no sleeves, only long lappets, and little wreaths were fastened round the arms. The material was of different colors: yellow, red, white, blue, some striped and others covered with flowers. Their hair fell around their shoulders like a veil. It was fastened at the ends with a tasseled string, and thus prevented from floating on the breeze. The sandals on their bare feet were bent up into a point at the toe and kept in place by means of laces. The married women's headdress was not so high as that of the young girls. It had a stiff leaf in front that screened the forehead and descended in a point as far as the nose, and thence curved up above the ears, thus exposing them to view with their pearl pendants. It was open worked and wound with braided hair, pearls, and all kinds of ornaments. They wore long mantles that hung very full in the back. The children with them had no other clothing than a band of some kind of stuff, which, passing over one shoulder, crossed the breast, and was tied around the waist, forming a covering for the middle of the body. These women had awaited Jesus fully three hours.

A repast had been prepared at Barnabas'. But the guests did not recline at table. The food was handed to each on a little board, a wooden waiter, such as had been used on the ship. Many old men were assembled here, among them the old Doctor of the

Law whom Jesus had cured in the synagogue. Barnabas' father was a solid, square-built old man, and one could easily see that he was accustomed to work in wood. The men of those days looked much more robust than those of the present age.

I next saw Jesus seated in the teacher's chair at the spring outside of Chytrus. He was preparing the neophytes for Baptism, which the disciples conferred, first upon the Jews and then upon the pagans.

Jesus spoke here also with the Jewish Doctors on the subject of circumcision. He said that it should not be imposed upon the converted pagans, unless they themselves desired it. At the same time, the Jews ought not to be expected to allow these converts entrance into the synagogue, for they should avoid scandal. But they should thank God that the pagans, having abandoned their idolatry, were awaiting the hour of salvation. Other mortifications, the circumcision of the heart and of every species of concupiscence, could be imposed upon them. Jesus provided for their instruction and devotions apart from the Jews.

## **16. Jesus in the City of Mallep**

I noticed some men very respectfully closing the well outside of Chytrus, at which the disciples had been baptizing. The crowd that had been present at Jesus' instructions, as well as the newly baptized, were upon the point of separating for their homes. Some were standing around several Jewish travelers that had just arrived. To their questions as to Jesus' whereabouts, they received the answer: "The Prophet taught here from early this morning until noon. But now He is gone with His disciples and about seven philosophers of Salamis, just baptized, to the great village of Mallep." This place was built by the Jews, therefore only Jews lived in it. It was situated on a height toward the base of a mountain chain, and

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commanded a wondrously beautiful view upon all sides, even as far as the sea. It had five streets, all converging toward the center where, hewn out of the rocky foundation, was a reservoir which received its water supply from the conduit of the well near Chytrus. All around the reservoir were beautiful seats under shady trees, and from it stretched a magnificent view over the whole city and the surrounding country, which was teeming with fruit. Mallep was surrounded by a double entrenchment, the inner one lower than the outer. A great part of it was hewn out of the rock, and beyond it, looking like little valleys, ran ditches all around the city. On the fresh green sward, covered with lovely flowers, stood rows of the most magnificent fruit trees, under which lay the large yellow fruit in the grass, for everything here was now in full harvest. The people were busy drying the fruit that was to be sent to a distance. They manufactured also cloths, carpets, mats, and out of sapwood light, shallow cases in which to dry the fruit.

On Jesus' arrival, He was met at the gate by the Doctors of the synagogue, the school children, and a crowd of people who had come to welcome Him, all adorned as for a feast. The children were singing, playing on musical instruments, and carrying palm branches, the little girls going before the boys. Jesus passed through the children, blessing them as He went, and with His followers, about thirty men, was escorted by the Doctors into a reception hall where the ceremony of washing the feet was performed.

Meanwhile about twenty invalids, some lame, others dropsical, were brought into the street outside the house. Jesus cured them, and directed them to follow Him to the well in the heart of the city. Great was the joy of the relatives as, with the lately cured, they made their way to the place designated, where Jesus gave them an instruction upon daily bread and gratitude toward God.

From here He went to the synagogue and taught upon the petition: "Let Thy Kingdom come." He spoke of the Kingdom of God in us and of its near approach. He explained to His hearers that it was a spiritual, not an earthly kingdom, and told them how it would fare with them that cast it from them. The pagans who had followed Jesus were standing back of the Jews, for the line of separation was more strictly observed here than in pagan cities.

The instruction over, Jesus assisted at a dinner given by the Doctors, after which they escorted Him to the inn, which they had prepared for Him and His company. A steward had been appointed to see to all things.

On the following day, Jesus taught again in the extraordinarily beautiful synagogue where all the people were assembled. He spoke of the sower, of different kinds of soil, of weeds, and of the grain of mustard seed, which bears fruit so large. He took His similitudes from a shrub that grew in those regions which, from a very small kernel, shoots forth a stalk thick as one's arm and almost as high as a man, and which is very useful. Its fruit was large as an acorn, red and black. Its juice when expressed was used for dyeing. The baptized pagans were not in the synagogue, but outside on the terraces listening to Jesus' words.

When Jesus was afterward taking dinner with the Elders, three blind boys about ten to twelve years old were led in to Him by some other children. The former were playing on flutes and another kind of instrument which they held to the mouth and touched at the same time with the fingers. It was not a fife, and it made a buzzing, humming sound like the Jew's harp. At intervals also they sang in a very agreeable manner. Their eyes were open, and it seemed as if a cataract had obscured the sight. Jesus asked them whether they desired to see the light, in order to walk diligently and piously in the paths

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of righteousness. They answered most joyously: "Lord, and wilt Thou help us! Help us, Lord, and we will do whatever Thou commandest!" Then Jesus said: "Put down your instruments!" and He stood them before Him, put His thumbs to His mouth, and passed them one after the other from the corner of the eyes to the temple above. Then He took up a dish of fruit from the table, held it before the boys, said: "Do ye see that?" blessed them, and gave them its contents. They stared around in joyful amazement, they were intoxicated with delight, and at last cast themselves weeping at Jesus' feet. The whole company were deeply touched; joy and wonder took possession of all. The three boys, full of joy, hurried with their guides out of the hall and through the streets to their parents. The whole city was in excitement. The children returned with their relatives and many others to the forecourt of the hall, singing songs of joy and playing upon their instruments, in order thus to express their thanks. Jesus took occasion from this circumstance to give a beautiful instruction on gratitude. He said: "Thanksgiving is a prayer which attracts new favors, so good is the Heavenly Father."

After dinner, Jesus walked with the disciples and the pagan philosophers through the beautiful shady meadows around the city, teaching the pagan men and new disciples. The elder disciples were themselves instructing separate groups. That evening Jesus taught again in the synagogue.

Next day He visited the parents of the blind boys whom He had cured. They were Jews from Arabia, from the region in which Jethro, Moses' father-in-law, had dwelt. They had a particular name. They travelled around a great deal, and had already been baptized near Capharnaum. They were journeying through that part of the country at the time, and had heard Jesus' sermon on the mount. These people, that is, these two families composed of about twenty persons including the women and children,

were tradesmen and manufacturers, who, as among us the Italians, the Tyrolese, and the inhabitants of the Black Forest, tarry awhile sometimes here, sometimes there, busying themselves in making clocks, mousetraps, figures in plaster of Paris, which they sold to their neighbors, thus uniting labor and traffic. At this season they generally visited Mallep for a couple of months. Outside the city, on the north, they occupied a private inn in which they had all kinds of tools, weaving apparatus, etc. Their blind boys had, in their wanderings, to earn something by singing and playing on the flute when occasion offered. Jesus told the parents that they should no longer drag the boys around after them, but that they should remain in Mallep and attend school. He indicated to them the persons that would receive and instruct their boys, for He had already arranged all that the day before. The parents promised to do whatever He directed.

### **17. Jesus Teaching Before the Pagan Philosophers. He Attends A Jewish Wedding**

Jesus walked with the disciples and the seven baptized philosophers through the charming meadow valley that led from Mallep to the village of Lanifa and then, gently rising, turned southward into the mountains. From this southern side descended a brook, about three feet broad, which took its rise in the spring near Chytrus. It ran in a covered bed through the mountains, then through the village Lanifa and the valley near Mallep whose surrounding moats it fed. But it was not the same water as that in the elevated fountain in the center of Mallep, although the street by which Jesus left the city, the fifth and last of the place, was that of the canal by which the beautiful reservoir was supplied. Words cannot describe the charm and quiet of this verdant

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valley, gently winding around and entirely shut in by the surrounding heights. As far as Mallep lay isolated granges on either side of the road, dependent upon the village of Lanifa at the end of the valley. All was perfectly green and covered with the most beautiful flowers and fruits which here grew, some wild, some cultivated. Jesus took the road to the left, on the south side of the brook to Lanifa. He met a band of young people on their way to take ship for Jerusalem, there to celebrate Pentecost. Jesus accosted them with the command to salute Lazarus, but beyond that not to speak of Him. Farther on, He crossed the brook, turned to the north, and descended again into the valley, in order to return to Mallep. On that side He came to another village, which bore the singular name of Leppe.

The harvest was now over, and the people placed together the sheaves destined for the poor.

During the whole journey Jesus taught the pagan philosophers, sometimes walking, sometimes tarrying in some lovely spot. He instructed them upon the absolute corruption of mankind before the Flood, of the preservation of Noe, of the new growth of evil, of the vocation of Abraham, and of God's guidance of his race down to the time in which the promised Consoler was to come forth from it. The heathens asked Jesus for explanations of all kinds, and brought forward many great names of ancient gods and heroes, telling Him of their benevolent deeds. Jesus replied that all men possessed by nature, more or less, human kindness by which they effected many things useful and advantageous for time, but that many vices and abominations arose from such benefits. He showed them the state of degradation, the partial destruction of the nations sunk in idolatry, the ridiculous and fabulous deformity running through the history of their divinities, mixed up with demoniacal divinations and magical delusions which were woven into them as so many truths.

The philosophers made mention also of one of the most ancient of the wise kings who had come from the mountainous regions beyond India. He was called Dsemschid. With a golden dagger received from God, he had divided off many lands, peopled them, and shed blessing everywhere. They asked Jesus about him and the many wonders which they related of him. Jesus answered that Dsemschid, who had been a leader of the people, was a man naturally wise and intelligent in the things of sense. Upon the dispersion of men at the time of the building of the Tower of Babel, he had put himself at the head of a tribe and taken possession of lands according to certain regulations. He had fallen less deeply into evil, because the race to which he belonged was itself less corrupt. Jesus recalled to them also the fables that had been written in connection with him, and showed them that he was a false companion-picture, a false type of Melchisedech, the priest and king. Jesus told them to fix their attention on the latter and upon the descendants of Abraham, for as the stream of nations moved along, God had sent Melchisedech to the best families that he might guide them, unite them, and make ready for them countries and dwellings, in order to preserve them in their purity and, according to their worthiness or unworthiness, either hasten or retard the fulfillment of the Promise. Who Melchisedech was, He left to themselves to determine; but of him this much was true, he was an ancient type of the then far-off, but now so near grace of the Promise, and the sacrifice of bread and wine which he had offered would be fulfilled and perfected, and would endure till the end of the world.

Jesus' words upon Dsemschid and Melchisedech were so clear, so indisputable, that the philosophers exclaimed in astonishment: "Master, how wise Thou art! It would almost seem as if Thou didst live in that time, as if Thou didst know all these people

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even better than they knew themselves!" Jesus said to them many more things concerning the Prophets, both the greater and the minor, and He dwelt especially upon Malachias. When the Sabbath began, He went to the synagogue and delivered a discourse upon the passage of Leviticus referring to the jubilee year, also upon something from Jeremias. He said that a man should cultivate his field well, so that his brother, who was to receive it from him, might see in it a proof of his affection.

On the following morning, Jesus continued in the synagogue His discourse on the jubilee year, the cultivation of the field, and the passages from Jeremias. This over, He went with the disciples and, followed by many people, Jews and pagans, to a Jewish bathing garden outside the southern end of the city, the water supply to which was furnished by the Chytrus aqueducts. There was a beautiful cistern in the garden and all around it were the large basins for bathing, pleasant avenues, and long shady bowers. Everything necessary for administering Baptism was already prepared here. Crowds followed Jesus to an open place near the well fitted up for teaching, and among them were seven bridegrooms with their relatives and attendants.

Jesus taught of the Fall, of the perversion of Adam and Eve, of the Promise, of the degeneracy of men into the wild state, of the separation of the less corrupt, of the guard set over marriage, in order to transmit virtues and graces from father to son, and of the sanctification of marriage by the observance of the Divine Law, moderation, and continency. In this way, Jesus' discourse turned upon the bride and bridegroom. To illustrate His meaning, He referred to a certain tree on the island which could be fertilized by trees at a distance—yes, even across the sea, and He uttered the words: "In the same way may hope, confidence in God, desire of salvation, humility and chastity become in some manner the

mother for the fulfillment of the Promise." This led Jesus to touch upon the mysterious signification of marriage, in that it typifies the bond of union between the Consoler of Israel and His Church. He called marriage a great mystery. His words on this subject were so beautiful, so elevated, that it seems to me impossible to repeat them. He afterward taught upon penance and Baptism, which expiate and efface the crime of separation, and render all worthy to participate in the alliance of salvation.

Jesus went aside also with some of the aspirants to Baptism, heard their confession, forgave their sins, and imposed upon them certain mortifications and good works. James the Less and Barnabas performed the ceremony of Baptism. The neophytes were principally aged men, a few pagans, and the three boys cured of blindness, who had not been baptized with their parents at Capharnaum.

The Sabbath over, some of the philosophers started the following questions: Whether it was necessary that God should have allowed the frightful deluge to pass over the earth; Why He permitted mankind to await so long the coming of the Redeemer; Could He not have employed other means for the same end, and send One who would restore all things? Jesus answered by explaining that that entered not into the designs of God, that He had created the angels with free will and superior faculties, and yet they had separated from Him through pride and had been precipitated into the kingdom of darkness; that man, with free will, had been placed between the kingdom of darkness and that of light, but by eating the forbidden fruit he had approached nearer to the former; that man was now obliged to cooperate with God in order to receive help from Him and to attract into himself the Kingdom of God, that God might give it to him. Man, by eating the forbidden fruit, had sought to become like unto God; and that he might rise from his fallen state it was necessary

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that the Father should allow His Divine Son to succor him and reconcile him again to Himself. Man, in his entire being, had become so deformed that the great mercy and wonderful guidance of God were needed, to establish upon earth His Kingdom, which that of darkness had driven from the hearts of men. Jesus added that this Kingdom consisted not in worldly dominion and magnificence, but in the regeneration, the reconciliation of man with the Father, and in the reunion of all the good into one body.<sup>1</sup>

On the following day, Jesus taught again at the place of Baptism. The seven bridal couples were present. Among the bridegrooms two were converted pagans who had received circumcision and espoused Jewish maidens. There were some other pagans inclined toward Judaism, who had sought and obtained permission to assist at the instructions with them.

At first Jesus spoke in general terms upon the duties of the married state, and especially upon those of wives. They should, He said, raise their eyes only to fix them upon those of their husband; at other times they should be kept lowered. He spoke, likewise, of obedience, humility, chastity, industry, and the care of their children. When the women had retired in order to prepare a repast in Leppe, Jesus instructed the men for Baptism. He spoke of Elias and of the great drought that fell upon the whole country, and of the rain cloud which, at the prayer of Elias, had risen out of the sea. (Today there was just such another dense, white cloud of fog resting over the earth. One could not see far around him.) Jesus referred to that drought over the country as to a punishment from God for the idolatry of King Achab. Grace and blessing likewise had withdrawn, and the drought had prevailed even in human hearts. He spoke of Elias' concealment by the torrent of Carith, of his being fed by the bird, of his journeying

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to Sarepta and his being helped by the widow, of his confounding the idolaters on Carmel, and of the uprising of the cloud by whose rain all things were refreshed. He compared this rain to Baptism, and admonished His hearers to reform their lives and not, like Achab and Jezabel, continue in sin and dryness of heart after the rain of Baptism. Jesus alluded also to Segola, that pious pagan woman of Egypt, who settled at Abila and performed so many good works that she at last found favor in the sight of God. Then He showed them how the pagans ought to strive to practice virtue that thereby they might attract upon themselves divine grace, for His pagan listeners knew something of Elias and Segola.

After the Baptism of the bridegrooms, Jesus and His followers, along with all the bridal parties and the rabbis, were invited by the Jewish Doctor of the place to an entertainment at the village of Leppe, west of Mallep. The daughter of this Doctor was the bride of a pagan philosopher of Salamis, who had there heard Jesus preach and received circumcision. The way to Leppe ran in a gently undulating course through beautiful walks like those of a garden. Near Leppe ran the highroad to the little port Cerinia, about two miles off. The other road, upon which Jesus spoke with the travelling Arabs, led to the haven of Lapithus more to the west. The pagans of Leppe occupied a row of houses built along the highway, and carried on commerce and other business. The Jews lived apart and had a beautiful synagogue. I saw in the pagan gardens idols like swathed puppets and, in an open square a short distance from the road and surrounded by a hedge, an idol larger than a man and with a head bearing some resemblance to that of an ox. Between the horns was something that looked like a little sheaf. The figure was squatting on its legs, its short hands dangling before it.

The entertainment at Leppe consisted of a simple meal of birds, fish, honey, bread, and fruits. The

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brides and bridesmaids, veiled, sat by themselves at the end of the table. They wore long, striped dresses with wreaths of colored wool and tiny feathers on their heads.

Both during and after the meal, Jesus spoke of the sanctity of marriage. He insisted on the point of each man's having but one wife, for they had here the custom of separating on trifling grounds and marrying again. On this account, He spoke very strenuously, and related the parables of the wedding feast, the vineyard, and the king's son. The groomsmen invited the passersby to share the feast and listen to Jesus' teaching. The three cured boys played on their flutes, while little girls sang and played on various instruments.

It was already dark when Jesus and His disciples returned to Mallep. From the heights along the road, the view was exceedingly beautiful. One could behold the sea, whose surface reflected a most wonderful luster. Great preparations had been made in Mallep for the nuptials of the seven bridal couples. The whole city appeared to be taking part in the feast. One would have said that all the inhabitants constituted one great brotherhood. No poor were to be seen, as they were lodged and provided for in a separate part of the city.

Mallep was built very regularly. It looked like a pancake divided into five equal parts. The five streets that divided the city converged toward the center where was an elevated place ornamented by a fountain, around which were trees and terraces. Four of these quarters, or city wards, were cut through by two cross streets, which ran in a circle around the fountain, the central point of the place. In one of these circular streets was a house in which childless widows and aged women lived together at the expense of the community, kept school, and took care of orphans. There was another house here also for lodging and entertaining poor strangers and travelers.

The fifth quarter comprised the public buildings. It was cut into halves by the aqueduct that conducted the water to the fountain. In one half were the public marketplace, several inns, and an asylum for the possessed, who were not permitted here to go at large. Jesus had already cured some of them who had been led to Him with the rest of the sick. In the other half stood the public house used for feasts and weddings, the top of its roof being almost on a level with the fountain near which it was. Its entrance was not facing the fountain, but on the side opposite. From the court in front, a walk about a hundred feet wide and bordered by green trees ran down through the cross streets to the forecourt of the synagogue. It was as long as about two thirds of one of the five streets. There were other avenues leading thither from the cross streets, but they were open to the people only on feast days and by virtue of special permission.

Now on this day of the marriage festivities, the whole morning was spent in adorning the public feast-house. Meanwhile Jesus and His disciples retired to the inn whither came to Him men and women, some seeking instruction, others advice and consolation, for in consequence of their connection with the heathens, these people often had scruples and anxieties. The young affianced were longer with Jesus than the others. He spoke with the maidens alone and singly. It was something like confession and instruction. He questioned them upon their motives in entering the married state, whether they had reflected upon their posterity and the salvation of the same, which was a fruit springing from the fear of God, chastity, and temperance. Jesus found the young brides not instructed on these points.

In the public avenues, arches were erected, tapestry, wreaths of flowers, and garlands of fruits hung around, and steps and platforms raised, that the spectators might gaze from them down into the pleasure

grounds below. In front of the synagogue especially, an open arbor was formed of numerous beautiful little bushes and plants in boxes. Into the courts and bowers around the feast-house, I saw people transporting all things, viands, etc., necessary for the entertainment. Whoever brought from the city something for this end, had a right to take part in the feast. The viands were brought in a kind of long barrow, which served at the same time as tables. The various dishes, bread, little jugs, etc., stood in them and, from little side openings, could be drawn out by the guests as they reclined before them. The upper surface of the barrow was covered with a cloth, from which they ate. These barrows, or hand-carriages, were woven baskets, long and shallow, provided with a cover and side openings, as I have said, by which to get out the food. The guests reclined on mats and were supported by cushions. All these things were prepared and transported hither from various quarters.

Under the nuptial bower, a tapestried canopy was raised. Jesus and His disciples entered by special invitation. As among the bridegrooms some were converted pagans, several pagan philosophers and others of their friends took up the position assigned them not far off. The brides and bridegrooms arrived from different quarters. They were preceded by youths and maidens crowned with flowers and playing on musical instruments, accompanied by the bridesmen and bridesmaids, and surrounded by their relatives, who escorted them into the nuptial bower. The bridegrooms wore long mantles and white shoes; on their cincture and the hem of their tunic were certain letters, and in their hands they carried a yellow scarf. The brides appeared in very beautiful, long, white woolen dresses embroidered with lines and flowers of gold. Their hair (some of them were golden-haired) was in the back woven into a net with pearls and gold thread and fastened at the

ends with a riband. The veil fell over the face and down the back. On the head was a metal band with three points and a high, bent piece in front upon which the veil could be raised. They also wore little crowns of feathers or silk. Several of the veils glistened, as if made of fine silk or similar material. In their hands they carried long, golden flambeaux, like lamps without feet. They grasped them with a scarf, either black or of some other dark color. The brides likewise wore white shoes or sandals.

During the nuptial ceremony, which was performed by the rabbis, I remarked various rites that I cannot recall in order. Rolls of parchment were read—the marriage contract, I think—and prayers. The bridal couple stepped under the canopy; the relatives cast some grains of wheat after them and uttered a blessing. The rabbi pricked both bride and bridegroom on the little finger and let some drops of the blood of each fall into a goblet of wine, which they then drank together. Then the bridegroom handed the goblet to those behind him, and it was put into a basin of water. A little of the blood was allowed to run into the palm of the hand of each. Then each reached the hand, the bride to the groom, the groom to the bride, and the bloodstained spot was rubbed. A fine white thread was then bound around the wound and rings were exchanged. I think that each had two, one for the little finger, the other large enough for the forefinger. After that an embroidered cover, or scarf, was laid over the head of the newly wedded couple. The bride took into her right hand the flambeau with the black scarf, which for a time she had resigned to her bridesmaid, and placed it in the right hand of her husband. He then passed it to the left hand and returned it to his bride, who likewise received it in her left hand, and then once more returned it to her bridesmaid. There was also a cup of wine blessed, out of which all the relatives sipped. The marriage ceremony over, the bridesmaids

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removed from the brides their headdress, and covered them with a veil. It was then that I saw that the large net was woven of false hair.

Three rabbis presided at the nuptials, the whole ceremony lasting three hours. Then the brides with their attendant trains went through the embowered walk to the feast house, followed by their husbands amid the good wishes and congratulations of the bystanders. After taking some refreshments, the bridal couples went to the pleasure garden near the aqueduct, there to amuse themselves.

That evening an instruction especially intended for the newly married was given in the synagogue. After the rabbis had spoken, they requested Jesus also to address some words of advice to the young people.

Next day the seven bridal couples, together with all the guests and attended by musicians, went again to the feast house. The disciples of Jesus also were present, but the only part they took in the merry-making was that of server. The brides and grooms were presented with pastry and fruit on beautiful dishes—gilded apples stuck with gilded flowers and herbs. Then came bands of children singing and playing upon instruments. They were little strangers who made their living in this way; after being rewarded, they withdrew. After that the three little musicians that had been cured by Jesus made their appearance, along with several other choirs from the city, and soon a dance in honor of the occasion was performed. It took place in a long, four-cornered arbor upon a soft and gently swaying floor. It looked as if flexible planks of some kind were laid upon a thick carpet of moss. The dancers stood in four double rows, back to back. Each pair danced, changing hands by means of a scarf, from the first place of the first row to the last of the fourth, all being soon in a serpentine movement. There was no hopping, but a graceful swaying and balancing, as if the body had

no bones. The brides, as also all the other women, had their veils raised on the golden hook of their headdress. After the dance all took refreshments which had been placed on stands in each corner of the arbor. Again the music sounded, and all filed out into the garden near the fountain.

Here were exhibited, in the arbors and on the mossy sward, various games of running, leaping, and throwing at a mark. The men played by themselves, as did also the women. Little prizes were awarded and fines imposed, in the shape of money, girdles, small pieces of stuff, scarves for the neck, etc. Whoever had nothing with which to pay his fine, sent to purchase it from a peddler who, with his goods, had taken his stand not far off. Lastly, all the prizes and fines were handed over to the Elder, who distributed them to the poor among the lookers-on. The brides and maidens played games in circles and in rows. Their dresses were raised to the knees, their lower limbs bound with strips of white, their veils thrown up and wound around the head back to the forehead and ear ornaments. They looked very beautiful and nimble. Each caught hold of her neighbor's girdle with the left hand, and thus formed a ring which they kept constantly revolving. With the right hand they aimed at throwing to one another and catching a yellow apple. Whoever failed to catch in her turn had to stoop, the circle still revolving, to pick it up from the ground. At last, they played in company with the men. They sat in opposite rows and threw into furrows very ripe yellow fruits, which when they met and smashed, gave rise to shouts of laughter. Toward evening, all returned in festal procession. The newly married rode on asses gaily adorned for the occasion, the brides sitting on sidesaddles. Musicians led the way and all followed, rejoicing, to the feast house at which an entertainment was awaiting them.

The bridegrooms went to the synagogue and made

before the rabbis a vow to observe continence during certain festivals, binding themselves to some penance if they broke it. They promised besides to watch together on Pentecost night and spend it in prayer. From the feast house, the bridal couples were conducted to their future homes. The party that had brought the house as a dowry, stood on the threshold while the relatives led the other thither from the feast house and three times made the rounds of the premises. The wedding gifts were borne in ceremoniously, and the poor received their share.

### **18. Feast of Pentecost. Jesus Teaches on Baptism**

Mallep was now astir in preparation for the coming feast: all were busy cleaning, scouring, and bathing. The synagogue and many of the dwellings were adorned with green branches and garlands of flowers, and the ground was strewn with blossoms. The synagogue was fumigated with delicious perfumes, and the rolls of Sacred Scripture were wreathed with flowers.

In the special halls set apart for the purpose in the forecourt of the synagogue, the Whitsuntide loaves were baked, the flour having been previously blessed by the rabbis. Two of them were made from the wheat of that year's harvest. For the others, as also for the large, thin cakes (which were indented, that they might be more easily broken into pieces), the flour had been ordered from Judea. It was ground from the wheat raised in the field upon which Abraham had participated in the sacrifice of Melchisedech. The flour had been transported hither in long boxes. It was called the Seed of Abraham. The baking of these loaves and cakes, in which there was no leaven, had to be finished by four o'clock. There was still another kind of flour there, as well as herbs, all of which received a blessing.

On the morning of this day Jesus gave an instruction at His inn to the baptized pagans and aged Jews. He took for His subjects the Feast of Pentecost, the Law given upon Sinai, and Baptism, all of which He treated in deeply significant terms. He touched upon many passages relating to them in the Prophets. He spoke also of the holy bread blessed at Pentecost, of Melchisedech's sacrifice, and of that foretold by Malachias. He said that the time for the institution of that Sacrifice was drawing near, that when this feast would again come round, a new grace would have been added to Baptism, and that all the baptized who would then believe in the Consoler of Israel, would share in that grace. As difficulties and objections were here raised by some who did not wish to understand His teaching, Jesus chose about fifty whom He knew to be ripe for His instructions, and sent away the others, intending to prepare them later. Taking with Him those that He had selected, He left the city, went to the aqueduct nearby, and there continued His instruction. I saw them on the way sometimes standing still and with many gesticulations putting questions and raising objections; and I saw Jesus, His forefinger raised, frequently explaining something to them. In talking, they gesticulated freely with hands and fingers. As Jesus insisted upon the great grace, upon the salvation that would be conferred upon man by Baptism, and by Baptism alone, after the consummation of the Sacrifice of which He had spoken, some of them asked whether their present Baptism possessed the same efficacy. Jesus answered, yes, if they persevered in faith and accepted that Sacrifice; for even the Patriarchs, who had not received that Baptism, but who had sighed after it and had had a presentiment of it in the Spirit, received grace through both that Sacrifice and that Baptism.

Jesus spoke, too, of the advantages of fervent prayer during this Feast of Pentecost, which devout

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Jews of all times had observed and upon which they conjured God for the promised Consoler of Israel.

Jesus told them many other deeply significant things which I cannot now rightly repeat. I saw that they sent, from the wedding feast, food to Jesus and His disciples at the inn to which He had returned with them toward the Sabbath.

The heathens from Salamis started for home, and Jesus with the disciples accompanied them part of the way. He warned them not to return again to their worship of idols, and not to engage in business speculations, but as soon as possible to leave their country, for in it the new way would be full of obstacles for them. He directed them to different regions, among which I can recall Jerusalem, the Jewish district between Hebron and Gaza, and that near Jericho. Jesus recommended them to go to Lazarus, John Mark, the nephews of Zachary, and to the parents of Manahem, the disciple whose sight had been restored.

Before the commencement of the Sabbath exercises, the rabbis were solemnly conducted to the synagogue by the school children; the brides, by their female attendants; and the bridegrooms, by the young men. Jesus also went thither with His disciples. Divine service of this day consisted in no special explanation of Scripture, only in singing and alternate reading and praying. The consecrated bread was divided into little pieces in the synagogue. It was regarded as a remedy against sickness and witchcraft. Many of the Jews, among others the seven newly married men, spent the night in the synagogue in prayer. Many of the inhabitants of the city went in bands of ten or twelve out to the gardens and hills of the country around, and there spent the whole night in prayer. They carried a torch on the end of a pole. The disciples and baptized pagans thus passed the night, but Jesus went alone to pray. The women too were gathered together in the houses for the same

purpose. On the day of the feast itself, the whole morning was spent in the synagogue, praying, singing, and reading the Holy Scriptures. They made, likewise, a kind of procession. The rabbis, with Jesus at their head and followed by crowds of the people, went processionally through the halls around the synagogue, paused several times at points that look toward different directions of the world, and pronounced a benediction over every region of land and sea. After an intermission of about two hours, they again returned to the synagogue in the afternoon, and the alternate reading and other exercises were resumed. At some of the pauses, Jesus asked: "Do ye understand this?" and then He explained different passages for them. The portions of Holy Scripture read were those from the Departure of the Israelites through the Red Sea to the giving of the Law upon Sinai. During the reading, I saw these events in detail, and of them I can recall the following.

### **Vision of the Passage of the Red Sea**

The Israelites were encamped on a very low strip of land, about an hour long, on the shore of the Red Sea, which was here very wide. In it were several islands of half an hour in length and from seven to fifteen minutes in breadth. Pharaoh and his army at first sought the Israelites further up the shore, and found them at last through information given by their scouts. The king thought they would easily fall into his hands, flanked, as they were, by the sea. The Egyptians were very much incensed against them, on account of their carrying off with them their sacred vessels, many of their idols, and the mysteries of their religion. When the Israelites became aware of the approach of the Egyptians, they were terror stricken. But Moses prayed and bade them trust in God and follow him. At that moment the pillar of cloud arose behind the Israelites, making so dense

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a veil that the Egyptians entirely lost sight of them. Then Moses stepped to the shore with his staff (which was forked at the bottom and had a knob on the upper end), prayed, and struck the water. Then appeared before each wing of the army, right and left, as if springing out of the sea, two great luminous pillars, which increased in brilliancy toward the top and terminated in a tongue of flame. At the same time, a strong wind parted the waters along the whole of the army (it was about an hour broad), and Moses proceeded by a gently inclining declivity down to the bed of the sea. The whole army followed, at least fifty men abreast. The ground was, at first setting out, somewhat slippery, but soon it became like the softest meadowland, like a mossy carpet. The pillars of fire lit the way before them, and all was as bright as day. But the most beautiful feature of the whole scene were the islands over which they shed their light. They looked like floating gardens full of the most magnificent fruits and all kinds of animals, which later the Israelites collected and drove along before them. Without this precaution, they would have been in want of food on the other side of the sea.

The waters were not divided on either side like perpendicular walls, for they flowed off more in the form of terraces. The Hebrews went forward with hurrying, sliding steps, balancing themselves like one speeding downhill. It was toward midnight when they entered the bed of the river. The Ark containing Joseph's relics was carried in the center of the fleeing host. The pillars of light rose up out of the water. They appeared to be constantly rotating, and passed not over the islands, but around them. At a certain height they were lost in a brilliant luster. The waters did not open all at once, but before Moses' steps, leaving a wedge-formed space until the passage was completed. Near the islands, one could see by the light of the pillars the trees and fruits mirrored

in the waters. Another wonderful thing was that the Israelites crossed in three hours, whereas it would have naturally taken nine hours to do so. Higher up the shore, about six to nine hours distant, stood a city which was afterward destroyed by the waters.

About three o'clock, Pharaoh came down to the shore, but was again repulsed by the fog. Soon, however, he discovered the ford and rolled down into it with his magnificent war chariot, after which hurried his entire army. And now Moses, already on the opposite shore, commanded the waters to return to their original position. Then the fog and the fire uniting to blind and perplex the Egyptians, all perished miserably in the waves. Next morning upon beholding their deliverance, the Israelites chanted the praises of God. On the opposite shore, the two pillars of light united again into one of fire. I cannot do justice to the beauty of this vision.

Next day Jesus went with His disciples into two quarters of the city which He had not yet visited, and to which several persons had sent to invite Him. He cured some invalids, men and women, who lay off by themselves in cells annexed to the courts of the houses, exhorted and consoled many others afflicted with melancholy and whom some secret trouble was consuming. All things were so well regulated in Mallep that every misfortune by which one's honor might be wounded, could be kept secret. Several women asked Jesus how they should act. Their husbands were unfaithful to them, and yet, on account of the public scandal and severe punishment attached to such crimes, they were timid in laying a charge against them. Jesus consoled them and counseled them to patience. He told them to reflect as to whether they would have their husbands warned by Himself or by His disciples, strangers in those parts, that thereby suspicion of having lodged a complaint might not fall upon them and the affair might not become

known throughout the country. Many children were brought to Jesus in the different houses, to receive from Him a benediction.

That afternoon, He went to a large house where, in a hall back of the court and separated from one another, numbers of distinguished men lay sick. On the other side of the court lay the women. Among these poor invalids were some melancholy and quite inconsolable, whose tears flowed unceasingly. Jesus cured about twenty of them, prescribed what they should eat and drink, and sent them to the baths. He afterward caused them all to be assembled together and taught first the women, and then the men. This lasted almost till evening, when He went to the synagogue.

### **19. Jesus Delivers a More Severe Lecture in the Synagogue**

The Scripture lessons of this day treated of God's curse upon those that transgressed His commands, of tithes, of idolatry, of the sanctification of the Sabbath, etc.<sup>1</sup> Jesus' words were so earnest and severe that many of His audience, penetrated with grief, sobbed and wept. The synagogue was open on all sides, and His voice rang out clear and pure like unto no other human voice. He inveighed especially against them that relied upon creatures and looked for help and comfort from human beings. He spoke of the diabolical influence of the adulterer and adulteress over each other, of the malediction of the injured spouses which falls upon the children of such intercourse, but whose guilt rests upon the adulterous parties. The people were so strongly affected that many of them, at the close of the discourse, exclaimed: "Ah, He speaks as if the Day of Judgment were already nigh!" He spoke likewise against

1. Lev. 26 et Jer. 17.

pride, against subtle erudition and the close investigation of trifles. By this He alluded to the doings of the great school of Jewish learning here established for such Jews as would afterward add to their store of knowledge by travelling.

After this castigatory discourse many persons sighing for relief and reconciliation with God, sought Jesus at His inn. Among them were learned men and young students belonging to the school of the place seeking advice as to how they should pursue their studies, and others troubled in mind on account of their constant communication with the pagans with whom they carried on trade, though from a kind of necessity as their lands and workshops adjoined. The husbands of the women that had complained of them to Jesus were also among the number, as well as others guilty of similar offenses, but against whom no charge had been laid. They presented themselves individually as sinners before Jesus, cast themselves at His feet, confessed their guilt, and implored pardon. What troubled them especially was the thought that the malediction of their wives might fall upon the illegitimate, though otherwise innocent, children, and they asked whether this curse could not be counteracted or annulled. Jesus answered that it might be annulled by the sincere charity and pardon of the one that had invoked it, joined to the contrition and penance of the guilty party. Besides this, the malediction of which I speak does not extend to the soul, for the Almighty Father has said: "All souls are Mine"; but it affects the body, the flesh, and temporal goods. The flesh is, however, the house, the instrument of the soul, consequently the flesh lying under such a curse causes great distress and embarrassment to the soul already oppressed with the burden of the body received with life. I saw on this occasion that the malediction varies in its baneful effects according to the intention of the one that invokes it and

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the disposition of the child itself. Many subject to convulsions, many possessed by the demon, owe their condition to this source. The illegitimate children themselves I generally see possessed of remarkable advantages of nature, though of an order earthly and prone to sin. They have in them something in common with those that, in early times, sprang from the union of the sons of God with the daughters of men. They are often beautiful, cunning, very reserved in disposition, agitated by eager desires and, without wishing it to appear, they would like to draw all things to themselves. They bear in their flesh the stamp of their origin, and frequently their soul goes thereby to perdition.

After hearing and exhorting these sinners individually' Jesus bade them send their wives to Him. When they came, He related to each one separately the repentance of her husband, exhorted her to heartfelt forgiveness and entire forgetfulness of the past, and urged her to recall the malediction she had pronounced. If, He told them, they did not act sincerely in this circumstance, the guilt of their husband's relapse would fall upon them. The women wept and thanked and promised everything. Jesus reconciled several of these couples right away that same day. He made them come before Him, interrogated them anew, as is customary at the marriage ceremony, joined their hands together, covered them with a scarf, and blessed them. The wife of one of the faithless husbands solemnly revoked the malediction that she had pronounced upon the illegitimate children. The mother of the poor little ones, who were being raised in the Jewish asylum for children, was a pagan. Standing before Jesus, the injured but now forgiving wife placed her hand crosswise with that of her husband over the children's heads, revoked the malediction, and blessed the children. Jesus imposed upon those guilty of adultery, as penance, alms, fasts, continence, and prayer. He who had

sinned with the pagan was completely transformed. He very humbly invited Jesus to dine with him. Jesus accepted and went, accompanied by His disciples. A couple of the rabbis also were invited and they, as well as the whole city, marveled at the courtesy, for their host was known as a frivolous, worldly man who did not trouble himself much about priests and prophets. He was rich and owned landed property cultivated by servants. His house was near that hospital in which Jesus had cured the victims of melancholy. During the meal two of the little daughters of the family entered the dining hall, and poured costly perfume over Jesus' head.

After dinner Jesus and all the people went to the synagogue for the closing exercises of the Sabbath. Jesus resumed His discourse of the day before, though not in terms so severe. He told His audience that God would not abandon them that call upon Him. He ended by dilating on their attachment to their houses and possessions, and exhorted them, if they put faith in His teaching, to forsake the great occasion of sin in which they were living among the pagans, and among those of their own belief to practice truth in the Promised Land. Judea, He said, was large enough to harbor and support them, although at first they might have to live under tents. It was better to give up all than to lose their soul on account of their idolatry, that is, their worship of their fine houses and possessions, better to give up all than to sin through love of their own convenience. That the Kingdom of God might come to them, it was necessary that they should go to meet it. They should not put their trust in their dwellings in a pleasant land, solid and magnificent though they might be, for the hand of God would fall suddenly upon them, scattering them in all directions, and overturning their mansions. He knew very well, He continued, that their virtues were more apparent than real, that they had no other basis than tepidity and the love

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of their own ease. They hankered after the wealth of the pagans and sought to win it by their usury, traffic, mining, and marriages, but the day would come when they would see themselves stripped of all their ill-gotten gains. Jesus warned them likewise against such marriages with the heathens as those in which both parties, indifferent to religion, enter into wedlock merely for the sake of property and money, greater freedom and the gratification of passion. All were deeply moved and impressed by Jesus' words, and many begged leave to be allowed to speak with Him in private.

The whole of the following day and even until late at night, was Jesus engaged visiting the different families in their homes, admonishing, consoling, and pardoning. Two women presented themselves before Him lamenting to Him over their illegitimate children. Jesus sent for their husbands, forgave the guilty parties, and united them once more to their lawful spouses. The children also—without understanding the ceremony, however—were received by the husbands and blessed as their own. It was harder for the wife to admit among her own the illegitimate children of her husband; she had to gain a great victory over herself. But all on this occasion did it so sincerely that they forced, so to say, their husbands to love them more and to bless children of their wives not their own. And so a general reconciliation was brought about, and scandal avoided.

Many sought comfort from Jesus on the score of His energetic admonition to them to emigrate from those pagan lands. Jesus' teaching indeed pleased them and, looking upon themselves as Jews separated from their people, they felt greatly honored by His visit to them, but they did not like the idea of following Him, of leaving their homes. Here they were rich and comfortable, owned a city built by themselves, had a share in a mine, and carried on extensive trade. They enriched themselves by means

of the pagans. They were not tormented by the Pharisees, not oppressed by Pilate. They were, as regards this life, in a most agreeable position, but their connection with the pagans was highly censurable. Pagan property and workshops were in their neighborhood. The pagan girls liked well to unite in marriage with the Jews, because they were not treated by them in so slavish a manner as by those of their own religion, and so they enticed the young Israelites in every way, by presents, attentions, and all kinds of allurements. When converted to Judaism, it was not from conviction, but from sordid views, and so insubordination and tepidity easily made their way into the family. The Jews of Mallep were besides less simple-hearted and hospitable than those of Palestine, their social surroundings were more studied and refined, their Jewish origin not so pure; consequently they brought forward all kinds of scruples and difficulties against Jesus' counsel to emigrate to the Holy Land. Jesus argued that their forefathers owned houses and lands in Egypt, but that they had willingly and gladly abandoned them, and He repeated once more His prediction that if they persisted in remaining, misfortune would fall upon them. The disciples, Barnabas especially, went around a great deal in the environs teaching and exhorting the people. They were less timid in his presence and laid before him all their doubts. He always had a crowd around him.

## **20. Jesus Visits the Mines Near Chytrus**

From Mallep, Jesus, accompanied by the disciples, the disciple recently arrived from Naim and the sons of Cyrinus just come from Salamis (in all about twelve), went to a village of miners near Chytrus. He took a roundabout road to it of seven hours. On the way He paused among the different bands of laborers and spoke of the path of a good life. Jesus

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had by the family of Barnabas and several people of Chytrus been invited to this mining village, because the Jewish miners of the place were celebrating a feast at which they received from their employers various presents besides their share of the harvest. Jesus took a circuitous route to the village, that He might be able to speak to His disciples without interruption and also that He might not arrive too early. During the journey, He permitted the disciple from Naim to deliver the messages and relate the news with which he had been charged; for although Jesus knew all Himself, He was careful not to let it appear, lest such knowledge might be a source of annoyance or anxiety to those around Him.

The disciple had left Jerusalem on the eve of Pentecost just after the money offering in the Temple, and the execution of Pilate's plot. He had gone straight to Naim, thence through Nazareth to Ptolomais, and from the latter place to Cyprus. He told Jesus that His Mother and the other holy women, together with John and some of the disciples, had quietly celebrated the feast of Pentecost at Nazareth; that His Mother and friends sent greetings and entreated Him to stay some time in Cyprus, until minds had grown calm in His regard. The Pharisees, he continued, were already reporting that He had run away. Herod also wanted to summon Him to Machaerus under pretext of conferring with Him upon the subject of the prisoners freed at Thirza, but really to make Him prisoner as he had done John.

The disciple told likewise of Pilate's plot on the eve of Pentecost when the Jews brought their offerings to the Temple. Two friends of Jesus, relatives of Zachary and servers in the Temple, who happened to get mixed up in the tumult, lost their lives. Jesus already knew of the circumstance, and it made Him very sad. The news renewed His grief, as well as that of His disciples. Pilate on the preceding evening left the city, and with some of his troops proceeded

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westward of the route to Joppa, where he owned a castle. He had demanded the contributions offered to the Temple in honor of the feast, in order to build a very long aqueduct. On all the pillars at the entrances to the Temple he had caused to be placed metal tablets on which were the head of the Emperor and, below, an inscription demanding the tax. The people were roused to indignation at the sight of these pictures, and the Herodians by means of their emissaries stirred up a band of Galileans belonging to the party of Judas the Gaulonite, who had been killed in the last revolt. Herod, who was at Jerusalem in secret, knew all that was transpiring. That evening the mob became perfectly infuriated. They tore down the tables, broke them in pieces, dishonored the portraits, and cast the fragments over the forum in front of the praetorium, crying: "Here is our offering money!" They then dispersed without anyone's especially resenting the act. Next morning, however, when about to leave the Temple, they found the entrances beset by guards demanding the tax imposed by Pilate. When the Jews resisted and tried to force their way out, the disguised soldiers pressed out along with them and stabbed them with short swords. At that moment the alarm became general, and the two Temple servers running to the scene of action lost their lives. The Jews made a brave resistance, and drove the soldiers back into the citadel of Antonia.

On the way Jesus spoke long to His disciples about the inhabitants of Mallep, their hankering after temporal goods, and how distasteful to them was the suggestion to go to Palestine. He referred to the pagan philosophers who were accompanying Him, and told the disciples how they should behave toward them in Palestine when they found them actually in their midst. Jesus did this because they did not appear to accord rightly with the philosophers in the party, and were still somewhat scandalized on their account.

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Toward evening they arrived at the mining village, one half hour from Chytrus. It was in the neighborhood of the mines built around a high, rocky ridge, into which the rear of many dwellings ran. Upon this ridge there were gardens and a place suited for instruction, surrounded by shady trees. Steps led up the ridge, the top of which overlooked the village. Jesus on His arrival repaired to a sort of inn where dwelt the overseer who superintended the miners, supplied them with food, and paid them their wages. The people received Jesus with manifestations of joy. All the entrances to the place and the house of the overseer were, on account of the feast, adorned with green arches and garlands of flowers. They led Jesus and His disciples into the house, washed their feet, and presented refreshments to the Lord, who then went with them to the place for teaching upon the rock. Jesus seated Himself, and the crowd reclined around Him. He spoke of the happiness attendant upon poverty and labor, and told them how much happier they were than the opulent Jews of Salamis, that they had fewer temptations to offend God, before whom the virtuous alone are rich. He said also that He had come in order to prove that He did not despise them, and that He loved them. He taught until night in parables on the *Our Father*.

Provisions of all kinds, pieces of stuff for clothing, food and grain were conveyed hither from Chytrus; and on the next day came the father and brother of Barnabas, several distinguished citizens and proprietors of the mines, along with some rabbis from the same place. When the gifts already enumerated had been safely deposited in the public square of the place, where the people were assembled and seated in rows, these visitors entered also. Now began the distribution of gifts: great bowls of grain; large loaves of bread, about two feet square; honey, fruit, jugs of something, pieces of leathern clothing, covers and all

kinds of furniture and utensils. The women received pieces of thick stuff like carpet, about one and a half yards square. Jesus and the disciples were present at the distribution, after which Jesus taught again on the rocky height upon which the people had assembled. He took for His subjects the laborers in the vineyard and the good Samaritan, the blessing of poverty and thanksgiving for the same, daily bread and the *Our Father*. After the instruction, the people had a feast under the arbors in the open air at which Jesus, the disciples, and the guests of distinction served. Little boys and girls played on flutes and sang. The meal over, they had some innocent games such as children play; for instance, running, leaping, blindfolding, hiding and seeking, etc. They danced, too, in this way: They stood in long rows, bowed here and there, crossed before one another, and then formed a ring.

In the evening, Jesus went to the mines with about ten boys of from six to eight years old. The children wore only a broad girdle with festive wreaths of woolen or feather flowers around their waist or crossed on their breast. They looked very lovely. In their own childlike way, they showed Jesus all the places in which were the best mines, and related to Him all that they knew. Jesus instructed them in words full of sweetness, and made some useful application of what they told Him. He likewise proposed to them enigmas and related parables. The miners were, despite their rough and dirty labor in the bowels of the earth, very cleanly in their homes and festival garments.

I saw Jesus and the disciples accompanying the disciple from Naim to the port about five hours distant. One group went in front and another followed, while Jesus walked between the two with the disciple and some of the others in their turn. Jesus blessed the disciple on his departure, and his fellow disciples embraced him, after which they returned

to the miners' village. The disciple from Naim pursued his journey to the salt regions near Citium. The port was here not so far from the city as was that of Salamis. The sea penetrates far into the land so that the city has the appearance of being built in the midst of the waves. Not far from it rises a very high mountain, and there is a salt mine in the neighborhood. At the quay near the salt mine were only little skiffs and rafts, and a quantity of wood for the building of vessels was floating around.

## **21. Jesus Goes to Cerynia, and Visits Mnason's Parents**

When Jesus left the miners' village with the disciples, He proceeded in a northwesterly direction across the mountains to the port of Cerynia. They left Mallep to the right, went through a portion of the valley of Lanifa, and passed near the village of Leppe. On the way Jesus rested once on a beautiful shady eminence, and there taught. Toward four in the afternoon they arrived to within about three-quarters of an hour's distance from Cerynia, where they were received by Mnason's family and several other Jews in a garden set apart for prayer and pious reunions. This garden was a retired spot hidden away in a slope of the mountain. Mnason's family dwelt at some distance from the road, and one half-hour from Cerynia. His father was an aged Jew, thin, stooped, and with a long beard, but withal very lively and active. He had two daughters and three sons, one son-in-law, and a daughter-in-law, and all had been living here together for about ten years. Before that they used to travel around buying and selling. They received Jesus with many expressions of joy and humility, washed the travelers' feet in a basin, and presented to them refreshments. This part of the mountain formed a large terrace full of shady walks, and comprised the sacred garden belonging

to these people. Jesus taught until near evening, taking for His subjects Baptism, the *Our Father*, and the Beatitudes.

After that Jesus accompanied Mnason's brethren and his father, who was called Moses, to the house, where Mnason presented to Him four children, whom He blessed. Then his mother and sisters came forward veiled, and Jesus addressed to them some words, after which the whole family took a meal together under an arbor in the open air. The table was spread with the best they had: bread, honey, birds, and fruit, the latter still hanging upon little branches. During the meal, Jesus taught. They lodged in a long arbor built of thin, light boards, the exterior entirely overgrown by green foliage. It was furnished with a row of couches.

Mnason's mother was a strong, robust woman. His father was descended from the tribe of Judah, but his ancestors had been carried off in the Babylonian Captivity and had never returned. Moses had travelled much directing caravans, had lived a long time also near the Red Sea, in Arabia; but having become impoverished, had settled in this place with his family. Mnason went to school in Mallep and later on for the sake of his studies travelled to Judea, where he met Jesus. His father with his grown-up children, Mnason being the youngest, lived in lightly built huts. They were not engaged in agriculture; they owned only a few gardens that lay back of their homes, and which were planted out in fruit trees. Having formerly, as caravan director, had much experience in the transportation of goods, the old man had established himself here as a kind of innkeeper, assistant, and commissioner for the commercial caravans that halted before Cerynia. He owned some asses and oxen with which he conveyed small burdens received from the caravans and destined for places remote from the public road. He was like a porter who had now become an inn-keeper also for

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others in the same business as himself. He was poor, but he had managed to maintain in his family strict Jewish discipline. For the rest, commerce did not flow toward Cerynia, but rather to Lapithus, which lay a couple of hours westward on the grand highroad.

Next morning Jesus taught again at the place of instruction before an audience composed of several Jews from the city and the people belonging to a little caravan. These latter were inexpressibly happy to find Jesus here, for they had already heard His instructions at Capharnaum where, too, they had received Baptism. On this occasion, Jesus inveighed against usury and greed of gain which made the Jews eager to enrich themselves off the pagans. He then touched upon Baptism, the *Our Father*, and the Beatitudes. Toward noon they partook of a meal in common, but Jesus did more serving and teaching around the tables than reclining at them Himself.

One of Mnason's married sisters did not make her appearance, because her little daughter had died the day before. She sat closely veiled, lamenting near the corpse. The child could not (I cannot now recall on what account) be buried on that day; but on this, the next day, they were expecting the rabbis from Mallep to conduct the funeral, for it was there they had their graveyard. The child had attained a tolerably good size, although it had always been an invalid. It could neither speak nor walk with facility, but it understood all that was said to it. Mnason, who had visited his home from time to time, had spoken to Jesus about it. Jesus told him that it would soon die, and instructed him how to prepare it for death. Mnason prudently followed Jesus' directions at a time in which the mother was not present. He excited the child to faith in the Messiah, to hearty sorrow for its sins, and to the hope of salvation; he prayed with it, and anointed it with oil that Jesus had blessed. The child died a very good death. I saw it lying on a little bier near the

veiled mother, just like a babe in swaddling clothes, its face covered. The casket in which it lay was shaped something like a trough. On its head was a wreath of flowers, and tiny bunches of aromatic herbs were laid closely around it. Its arms and hands also were wrapped in burial bands, but left free from the person. A little white staff rested in its arms. On the top of it was a bouquet made up of a large ear of corn, a vine leaf, a little olive branch, a rose, and foliage peculiar to the country. Several women visited the mother and mourned with her. By the child's side in the coffin they deposited playthings: two little flutes, a little crooked, spiral-shaped horn, a tiny bow spanned with a string, on top of which in a furrow lay a little wand like an arrow. In each arm, besides, the child held a short, gilded staff with a knob on top.

When the rabbis came to conduct the corpse, the coffin was closed with a light lid which, instead of being nailed, was fastened down with a cord. Four men carried it on poles. A lighted lamp in a horn lantern was borne on a pole and was followed by a crowd of children and grown persons, who all pressed forward with no attention to order. Jesus and the disciples were standing outside the house watching the funeral. Jesus comforted the mother and relatives, and spoke of the Resurrection.

All repaired to Cerynia for the celebration of the Sabbath. The city had three streets facing the sea, the middle one very wide, and these three were intersected by two others. On the opposite side, the land side, it was enclosed by a massive wall, or rampart, in whose exterior were built the houses of the few Jews belonging to the place. Their dwellings were therefore outside the city, but still enclosed by a second wall. In this way, the Jews of Cerynia lived between the two walls of the city, entirely separate from the pagans, who had as many as ten heathen temples, or places dedicated to idols. The Jews of

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Cerynia were few in number, not very rich, but still possessed of all that was necessary. In one large building they had a school and a synagogue, along with accommodations for both rabbis and teachers. It was high, and had two stories entirely distinct. They had also a beautiful, flowing fountain fed by a stream from another source. The fountain they divided, one part being used for a drinking well, the other being conducted into a delightful garden for bathing purposes.

The Doctors of the Law received Jesus very respectfully at the end of the street and conducted Him first to the school, and then to the synagogue. Here He found seven invalids who had caused themselves to be conveyed thither on litters, that they might listen to His instructions. There were altogether about one hundred men. The Doctors allowed Jesus to teach and conduct the exercises alone. He read from Moses, passages recounting the number of the Children of Israel and their different families, and from the Prophet Osee (*Osee* 1:10; 2:21) a grave and severe lecture against idolatry.

In one of these passages was read the circumstance of God's commanding the Prophet to marry an adulteress, the children of which marriage were to receive special names. The Jews questioned Jesus on this passage. He explained it to them. He said that the Prophet, in his whole person and life, had to show forth the condition of God's covenant with the House of Israel, and that the names of the children should be expressive of God's sentence of punishment. Another lesson to be drawn from this passage was, as Jesus said, that acting under the inspiration of God, the good oftentimes united themselves to sinners in order to arrest the transmission of sin. This marriage of Osee with an adulteress and the various names of the children testified to the reiterated mercy of God and the long continuance of crime. Jesus spoke very severely. He exhorted to

penance and Baptism, referred to the near approach of the Kingdom of God, predicted the punishment of those that repulsed it, and prophesied the destruction of Jerusalem.

While Jesus was teaching, the sick more than once cried out in the pauses of His discourse: "Lord, we believe in Thy doctrine! Lord, help us!" And when they noticed that He was about to leave the synagogue, they caused themselves to be carried out before Him. They were laid in the fore court in two rows, and they continued to cry out to Jesus: "Lord, exercise upon us Thy power! Do unto us, Lord, what is pleasing to Thee!" But Jesus did not cure them right away. When, however, the rabbis interceded for the poor invalids, Jesus questioned the latter. "What can I do for you?" He asked. They answered: "Lord, relieve us of our infirmities! Lord, cure us!" "Believe ye that I can do it?" asked Jesus, and all cried out: "Yes, Lord! We do believe that Thou canst do it!" Then Jesus ordered the rabbis to bring the rolls of the Law and to pray with Him over the sick. The rabbis brought the rolls and prayed, after which Jesus commanded the disciples to impose hands upon the sick. They obeyed, laying their hands on the eyes of one, on the breast of another, and so on different parts of the body. Jesus again put the question: "Do ye believe, and do ye wish to be cured?" and again they answered: "Yes, Lord! We believe that Thou canst help us!" Then said Jesus: "Rise! Your faith hath cured you!" and they arose, all seven, thanking Jesus, who ordered them to wash and purify themselves. Some among them had been very much swollen with dropsy. Their sickness was passed, but they were still weak and had to walk with the assistance of a staff.

Several times before in Cyprus, namely at Chytrus, Mallep, and Salamis, I saw Jesus healing in that way, that is, praying with the rabbis and commanding the disciples to impose hands. As these rabbis and

Doctors were well-inclined, He caused them to take part like the disciples in this cure, thus to awaken in them confidence. He made use of this new way of curing in order to prepare those that took part in it for the works of the disciples, for there were a great many rabbis among the five hundred and seventy Jews whom Jesus gained in Cyprus.

The cured, along with other Jews from Cerynia, were baptized at the place of instruction near Moses' dwelling. The water used for the purpose had been conveyed thither from a neighboring well, for the house lay rather high and had no spring near it. But to supply the defect, it had a reservoir in the shape of a large, copper basin buried in the earth and surrounded by a little channel lined with stone, which had an outlet into a stone trough. The water in the basin was perfectly pure, for the washing of feet, linen, etc., was all done in the channel. The stone trough was used for watering the cattle and sprinkling the garden beds. The neophytes stood in the channel and were baptized with water from the basin. First, Jesus gave an instruction on penance and purification through Baptism. The men wore long, white garments with maniples and cinctures ornamented with letters. Besides the seven lately cured, there were only eight other Jews baptized. They spoke separately with Jesus, and confessed their sins. Jesus told them to take advantage of the time of grace and to accomplish the Law according to the meaning of the Prophets, and not to be its slaves, for the Law was given to them, and not they to the Law. It was given to them in order to serve as a means to merit grace.

Among the newly baptized were Mnason's brothers and brother-in-law. As to his father, pious though he was, still he was an obstinate Jew and would not hear of being baptized. Mnason had all along tried, but in vain, to prepare him, and Jesus too had spoken to him that day on the same subject. The stubborn

old Jew, however, was not to be moved. He shrugged his shoulders, shook his head, and objected with all kinds of plausible reasons in favor of circumcision, to which he held. Mnason was so troubled at his father's obstinacy that he shed tears, Jesus consoled him. He told him that his father was very old and had in consequence grown obstinate; as for the rest, however, he had always lived piously, he would weep over his blindness at another time and place, when light would dawn upon him. Jesus had blessed the baptismal water into which some from the Jordan was poured. All that remained after the Baptism was carefully scooped out and buried.

During the Baptism, Jesus went to a lovely garden back of the hill upon which was the place of instruction. It was full of fruit trees and fitted up with arbors, and there awaiting Him were from thirty to forty Jewish women, closely veiled. They bowed low before Him. Many of them were in great anxiety and dread lest their husbands, in order to follow Jesus, would forsake them, and they be left helpless. They entreated Him therefore to forbid their husbands' doing such a thing. Jesus replied that if their husbands followed Him, they too should go to Palestine, where they would find means of subsistence. He related to them the example of the Holy Women, and explained to them the character of the epoch in which they were living. The present was not the time for a life of comfort and ease, for the day was approaching upon which they ought to go forward to meet the Kingdom that was drawing near and receive the Bridegroom. He spoke also of the lost drachma, and of the five wise and the five foolish virgins. The younger women begged Jesus to admonish their husbands not to visit the pagan maidens, since He had in terms so severe discussed that passage in Osee in which the Prophet warns against sinning with the heathens. Most of these young women were, however, tormented with jealousy. Jesus

interrogated them upon their own conduct toward their husbands, exhorted them to mildness, humility, patience, and obedience, and warned them against gossiping and making reproaches. After that He closed the Sabbath exercises in the synagogue of Cerynia, and went with His disciples back to Mallep by the shortest route.

## **22. Departure From Cyprus**

At Mallep, Jesus delivered a long instruction at the fountain. He spoke again of the approach of the Kingdom and of the obligation to go to meet it, of His own departure, and of the short time remaining to Him, of the bitter consummation of His labors, and of the necessity they were under of following Him and laboring with Him. He alluded again to the speedy destruction of Jerusalem and the chastisement that would soon overtake all who rejected the Kingdom of God, who would not do penance and amend their lives instead of clinging to their worldly goods and pleasures. Referring to the country in which they lived, where everything was so pleasant and the conveniences of life so many, Jesus compared it after all to an ornamented tomb whose interior was full of filth and corruption. Then He bade them reflect upon their own interiors, and see what lay concealed under their beautiful exteriors. He touched upon their usury, their avarice, their desire to gain which led them to communicate so freely with the pagans, their violent attachment to earthly possessions, their sanctimoniousness; and He again told them that all the magnificence and worldly conveniences that they saw around them would one day be destroyed, that the time would come in which no Israelite would there be found living. He spoke very significantly of Himself and the fulfillment of the Prophecies, and yet only a few comprehended His words. During this instruction the people presented

themselves in bands and by turns, old men, middle-aged men, youths, women, and maidens. All were deeply touched; they wept and sobbed.

Jesus went next with some disciples and others a couple of hours to the east of Mallep, to where the occupants of several farms had begged Him to come, and where He had already gone once before from Mallep. There was, nearby, a shady hill that was used as a place for instruction. The disciple of Naim also had come hither from the port of Citium, to make preparations for his departure from Cyprus.

Jesus here, as at Mallep, delivered a farewell discourse, after which He went around to some huts and cured several invalids who had begged Him to do so. He had already set out on His return journey to Mallep when an old peasant implored Him to go to his house and take pity on his blind son. There were in the house three families of twelve persons, the grandparents, two married sons, and their children. The mother, veiled, brought the blind boy to Jesus in her arms, although it could both speak and walk. Jesus took the child into His arms, with a finger of His right hand anointed its eyes with His own saliva, blessed it, put it down on the ground, and held something before its eyes. The child grasped after it awkwardly, ran at the sound of its mother's voice, then turned to the father, and so from the arms of one to those of the other. The parents led it to Jesus, and weeping thanked Him on their knees. Jesus pressed the child to His bosom and gave it back to the parents with the admonition to lead it to the true light, that its eyes, which now saw, might not be closed in darkness deeper than before. He blessed the other children also, and the whole family. The people shed tears and followed Him with acclamations of praise.

In the house used for such purposes at Mallep, a feast was given, in which all took part. The poor were fed, and presents were given them. Jesus,



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finally, delivered a grand discourse on the word "*Amen*," which, He said, was the whole summary of prayer. Whoever pronounces it carelessly, makes void his prayer. Prayer cries to God; binds us to God; opens to us His mercy, and, with the word "*Amen*," rightly uttered, we take the asked-for gift out of His hands. Jesus spoke most forcibly of the power of the word "*Amen*." He called it the beginning and the end of everything. He spoke almost as if God had by it created the whole world. He uttered an "*Amen*" over all that He had taught them, over His own departure from them, over the accomplishment of His own mission, and ended His discourse by a solemn "*Amen*." Then He blessed His audience, who wept and cried after Him.

Jesus left Mallep with His disciples, Barnabas and Mnason following the next day. They left Chytrus to the right and went straight on across fields, through thickets, and over mountain ridges. Jesus attempted to discharge His indebtedness at the inn with the money brought Him by the disciple from Naim; but when the proprietor refused to receive it, it was distributed to the poor. All those that, either at present or in the future, were from Mallep, Chytrus, or Salamis to follow Jesus into Palestine, were to go by different routes. One party was to cross over from a port northeast of Salamis; and others, who had business at Tyre, were to start from Salamis itself. The baptized pagans went, for the most part, to Gessur.

Arrived at Salamis, Jesus and His followers put up at the school in which, upon His coming to Cyprus, He had sojourned. They entered from the northwest; the aqueduct lay to the right, the Jewish city to the left. I saw them, their garments still girded, sitting in threes by the basin in the fore court of the school. The basin was surrounded by a little channel, in which they were washing their feet. Every three made use of a long brown towel to dry their feet.

Jesus did not always allow His feet to be washed by others; generally each one performed that service for himself. Here their coming had been looked for, and food was at once offered them. Jesus had here a great number of devoted adherents, and in their midst He taught for fully two hours. After that He had a long conference with the Roman Governor, who presented to Him two pagan youths desirous of instruction and Baptism. They confessed their sins with tears, and Jesus pardoned them. Toward evening they were privately baptized by James in the forecourt of the Doctors' dwelling. These youths were to follow the philosophers to Gessur.

Mercuria also sent to beg Jesus to grant her an interview in the garden near the aqueduct. Jesus assented, and followed the servant that had delivered the message to the place designated. Mercuria came forward veiled, holding her two singularly dressed little girls by the hand. They wore only a short tunic down to the knee; the rest of their covering consisted of some kind of fine, transparent material upon which were wreaths of woolen, or feather flowers. Their arms were bare, their feet enveloped in little bands, and their hair loose. They were dressed almost like the angels that we make for representations of the Crib. Jesus spoke long and graciously with Mercuria. She wept bitterly and was very much troubled at the thought of having to leave her son behind her, also because her parents retained at a distance from her her younger sister, who would thus remain in the blindness of paganism. She wept also over her own sins. Jesus consoled her and assured her again of pardon. The two little girls looked at their mother in surprise, and they too began to cry and to cling to her. Jesus blessed the little ones, and went back to the school.

Mnason arrived from Chytrus accompanied by one of his brothers who wished to follow Jesus to Palestine.

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After a farewell repast, Jesus and His disciples went to the place where, by His orders, some of the Roman Governor's people were awaiting them with asses. These they mounted. Jesus rode sidewise on a cross seat provided with a support, and by His side rode the Governor. They passed the aqueducts and, at the rear of the city, crossed the little river Padius. They took a narrow country road shorter than the ordinary route, which wound in a curve near the shore. During the whole of that beautiful night, I saw the Governor generally at Jesus' side. In front rode a troop of twelve, then came one of nine, followed by Jesus and the Governor a little apart; another band of twelve brought up the rear. Besides this occasion and Palm Sunday, I never saw Jesus otherwise than on foot. When morning began to break and they were still three hours from the sea, the Governor, in order not to attract attention, bade adieu to Jesus. In parting Jesus presented to him His hand, and gave him His blessing. The Governor had descended from his ass, for he wished to embrace Jesus' feet. Then he bowed low before Him, withdrew a few steps, repeated his obeisance (it must have been a custom of the place), mounted his beast, and rode off. The two newly baptized pagans accompanied him. Jesus then rode on till within about an hour of the place to which He was going, when He and His party dismounted and sent back the asses with the servants. They now journeyed on through the salt hills until they reached a long building where they found some mariners awaiting them. It was a quiet, solitary spot on the seashore. There were few trees around the country, but along the coast an extraordinarily long mound, or dyke, covered with moss and trees. Facing the sea were dwelling houses and open buildings belonging to the salt-works, in which poor Jewish families and some pagans dwelt. Farther on where the shore was steeper, there was a little cove down to which a flight of steps led, and here were anchored three ships in readiness for the

travelers. It was easy to land at this spot, and it was from this point that the salt was shipped to the cities along the coast.

Jesus was expected here, and all partook of a repast consisting of fish, honey, bread, and fruit. The water of this place was very bad, and they purified it by putting something into it, I think fruit. They kept it in jugs and leathern bottles. Seven of the Jews belonging to the ships' crew were here baptized, a basin being used for the ceremony.

Jesus went from house to house, consoling the poor occupants, bestowing alms upon them, healing the wounded, and curing the sick, who stretched out their hands pitifully toward Him. First He asked whether they believed that He could cure them; and upon their answering, "Yes, Lord! We do believe!" He restored them to health. He went even to the end of the long dyke, also to the homes of the pagans, who met Him looking timid and shy. Jesus blessed the poor children and gave some instructions.

The disciple from Naim had lately arrived at this place, where he awaited two other disciples. They came in good time, and then all three set out for Palestine to announce Jesus' coming.

Jesus' party counted twenty-seven men, all of whom embarked at evening twilight in three little vessels. That in which Jesus sailed was the smallest, and with Him were four disciples and some rowers. Each of the vessels had in the center, rising around the mast, galleries divided into compartments which served as sleeping places. With the exception of the rowers, who took their stand above, no one of the ship's crew could be seen. I saw Jesus' little vessel sailing out ahead, and I wondered why the others took a different direction. But when it had grown quite dark, I saw them at about half an hour from the shore fast-bound in two places, a torch raised on the mast as a sign of distress. At this sight, Jesus ordered His sailors to row back toward them. They



approached one of the ships, threw out to it a rope, sailed round it, and, with it thus in tow, went to the other and did the same. The two were in this way bound to Jesus' vessel, which now they followed. Jesus rebuked the disciples on the two ill-guided vessels for having thought themselves possessed of more knowledge of the way, spoke of self-will, and of the necessity of following Him. The ships had gotten caught in an eddy between two sandbanks.

On the evening of the following day, just before the entrance of the great gulf which the sea forms at the foot of Mount Carmel between Ptolemais and Hepha, I saw Jesus' three vessels rowing back again into deep water, for a little inside the gulf a struggle was going on between a large ship on one side and some smaller ones on the other. The large ship was victorious and several dead bodies were thrown out into the water. As Jesus' vessels drew near the combatants, Jesus raised His hand and blessed them, whereupon they soon separated. They did not see Jesus' vessels, for the latter were awaiting the issue at some distance from the entrance to the gulf. The dispute between the two parties had arisen in Cyprus on the subject of the cargo. The little vessels had here lain in wait for the large one. The combatants hacked away and aimed at one another from the decks with long poles. One would have thought not a soul would escape. The struggle lasted a couple of hours. At last the large ship took the smaller ones prisoner, and moved slowly off with them in tow.

Jesus landed near the mouth of the Cison, east of Hepha, which lies on the coast. He was received on shore by several of the Apostles and disciples, among them Thomas, Simon, Thaddeus, Nathanael Chased, and Heliacim, all of whom were unspeakably delighted to embrace Him and His companions. They went round the gulf for about three hours and a half, and crossed a little river that flows into the sea near Ptolemais. The long bridge across this river

was like a walled street. It extended to the foot of the height behind which was the morass of Cendevia. Having climbed this height, they proceeded to the suburbs of the Levitical city Misael, which was separated from them by a curve of that same height. This suburb faced the sea on the west, and on the south rose Carmel with its beautiful valley. Misael consisted of only one street and one inn, which extended over the height. Here, near a fountain, Jesus was met by the people in festal procession, the children singing songs of welcome. All bore palm branches, on which the dates were still hanging. Simeon from Sichor-Libnath, the "City of Waters," was here with his whole family. After his Baptism, he came to Misael, for his children gave him no rest until he had again joined the Jews. He had arranged this reception for Jesus, and all at his own expense. When the procession reached the inn, nine Levites from Misael came forward to salute Jesus.

### **23. Jesus Goes from Misael, The Levitical City, Through Thanach, Naim, Azanoth, And Damna to Capharnaum**

To the north of the suburb and on a declivity halfway up the height lay the beautiful pleasure garden of Misael, commanding a magnificent view of the gulf. Higher up on the hill one could see the pond, or morass, of Cendevia and Libnath, the "City of Waters," which was an hour and a half distant. It was nearer the sea, which here makes a bend into the land, than Misael, which was a couple of hours from the sea. Debbaseth was five hours to the east of the Cison, and Nazareth about seven. Jesus walked in the garden with His disciples and related the parable of a fisherman that went out to sea to fish, and took five hundred and seventy fishes. He told them that an experienced fisherman would put into pure water the good fish found in bad, that like

Elias he would purify the springs and wells, that he would remove good fish from bad water, where the fish of prey would devour them, and that he would make for them new spawning ponds in better water. Jesus introduced into the parable also the accident that had happened on the sandbank to those that, out of self-will, had not followed the master of the vessels. The Cypriotes who had followed Jesus could not restrain their tears when they heard Him speak of the laborious task of transporting fish from bad to good water. Jesus mentioned clearly and precisely the number "five hundred and seventy good fish" that had been saved, and said that that was indeed enough to pay for the labor.

He spoke of Cyprus to the Levites, who rejoiced that Jews from that country were coming hither. Many were coming also from Ptolemais, and would pass this way. There was question of measures to be taken. Jesus spoke of the danger that threatened them there, whereupon the Levites asked anxiously whether the heathens of their country would ever become so powerful as to prove dangerous. Jesus answered by an allusion to the judgment that was to fall upon the whole country, the danger that threatened Himself, and the chastisement that would overtake Jerusalem. His hearers were unable to comprehend how He could again return to Jerusalem. But He said that He had still much to do before the consummation of His labors.

The Syrophenician from Ornithopolis sent hither by some of the disciples little golden bars and plates of the same metal chained together. She was desirous to send one of her ships to Cyprus, in order to facilitate Mercuria's flight from the island.

On an invitation from the Levites, Jesus accompanied them to Misael, a very ancient city, surrounded by walls and towers, in the latter of which dwelt some pagans. Elizabeth had for a long time sojourned here with her father, who exercised the

functions of a Levite, and Zachary too was once at Misael. Elizabeth was born in an isolated country house two hours from Misael in the plain of Esdreton. The property belonged to her parents, and she afterward inherited it. In her fifth year she entered the Temple. When she left it, she returned for a time to Misael and, after another period spent at the house in which she was born, she went to Zachary's home in Judea. Jesus spoke of her and of John. He insisted in terms so significant upon John's office of precursor of the Messiah that it was easy to guess who He Himself was.

While in the city, Jesus went with the Levites, to visit and cure the sick of several families. Some of the invalids were children, and several of the adults were lame. They held out to Jesus their hands enveloped in linen bands. Jesus visited Simeon also in his own house, and then proceeded to the synagogue where He closed the Sabbath exercises. Here the women stood in a kind of high tribune not far from the chair of the teacher. Jesus' teaching turned upon sacrifice for sin and upon Samson. He rehearsed the principal deeds of the latter, and spoke of him as of a saint whose life was prophetic. Samson, Jesus said, did not lose all his strength, for he had retained sufficient to do penance. His overturning of the heathen temple upon himself was owing to a special inspiration from God.

Judas, who loved to execute business commissions, and Thomas, whose family owned rafts in the port and who was well-known here, went with several disciples to Hephath to make arrangements for the expected Cyprites.

Jesus meanwhile, with about ten of His disciples, among them Saturnin, went on to the Levitical city of Thanach, where He was received by the Elders of the synagogue. The Pharisees here, though not open enemies of Jesus, yet were cunning and on the watch to catch Him in His speech. I saw that by

their own equivocal language. They said that He would undoubtedly visit their sick, and asked Him whether He would extend that same charity to a man who had been in Capharnaum, and who was now in a very suffering state. They thought that Jesus would refuse to see the latter, who had shown himself one of His bitterest opponents in Capharnaum. His present sickness, a very singular one indeed, they supposed to be a punishment for his conduct on that occasion. He hiccoughed and vomited continually, the upper part of his body was constantly convulsed, and he was visibly pining away. He was a man between thirty and forty, and had a wife and children. When Jesus went to see him, He asked him whether he believed that He could help him. The poor man, quite dejected and ashamed of his former conduct, answered: "Yes, Lord! I do believe!" Then Jesus laid one hand on his head and the other on his breast, prayed over him, and commanded him to rise and take some nourishment. The man arose, and with tears thanked Jesus, as did likewise his wife and children. Jesus addressed some gracious and comforting words to them, but made not the slightest allusion to the man's proceedings against Himself. That evening when the Pharisees beheld the cured man appear in the synagogue, they completely renounced all desire to contradict Jesus in His speech. He taught of the accomplishment of the Prophecies; of John the Baptist, the Precursor of the Messiah, and of the Messiah Himself. His words were so significant that His hearers might readily conclude that He was alluding to Himself.

From Thanach, Jesus went to a carpenter shop, in which Joseph had first worked after his flight from Bethlehem. It was a building wherein fully a dozen people were engaged in the manufacture of wooden articles. They dwelt in little homes around the enclosure. The shop in which Joseph had worked

was now occupied by the descendants of his master. They no longer worked at the business themselves, but employed poor people for that purpose. The goods, which consisted of thin planks, rods, grated screens, and lattice-work, were principally exported on ships. The report was still current in this place that the Prophet's father had once labored here, but they no longer knew distinctly whether it was Joseph of Nazareth or not. I thought at the time: "If these people, after so short a lapse of time, know so little about these things, it is certainly not surprising that we too should know so little." Jesus delivered an instruction in the yard adjoining the workshop, taking for His subjects the love of labor and the thirst for gain.

From Thanach, Jesus went to Sion, a horrible old place two hours west of Thabor. With its ancient citadel and synagogue, near which some Pharisees dwelt, it lay somewhat high. Below and far behind some ramparts on the banks of the Cison, was a group of houses whose locality was not very healthful. The ramparts were so high that one could not see over them. The occupants of these houses appeared to be dependents upon those above them, by whom they were oppressed and tormented. Jesus, in His instruction given in the synagogue, inveighed against the Pharisees who imposed upon others grievous burdens that they would not themselves touch, against the oppression of the neighbor, and the thirst after power. He spoke also of the Messiah who, He said, would be very different from what they expected. Jesus had gone to Sion in order to console the poor, oppressed people. He visited their low, narrow, and obscure quarter of the city, and cured several poor sick in their huts, most of them gouty and paralyzed. The Pharisees banished all the sick to this miserable place, in which they could scarcely get a breath of fresh air. Jesus and the disciples gave the poor creatures presents of linen and strips of other

materials.

Jesus and the disciples went from this place to Naim in about an hour and a half. Several disciples and the youth of Naim whom Jesus had raised from the dead came to meet Him near the well outside the city, so that Jesus had with Him now about twelve disciples, though no Apostles. The disciples belonging to Jerusalem had come hither from the Holy City with some of the holy women, while others, having celebrated the Feast of Pentecost with Mary at Nazareth, awaited at Naim on their return journey the coming of Jesus. He put up at an inn prepared for Him at Naim in one of the houses belonging to the widow, whom He went to see shortly after His arrival. The female portion of the family came out veiled to meet Him in the portico of the inner court, and cast themselves at His feet. Jesus saluted them graciously, and accompanied them into the reception hall. There were five women present besides the widow herself; namely, Martha, Magdalen, Veronica, Johanna Chusa, and the Suphanite. They, the holy women, sat apart at the end of the hall, on a kind of raised trestle like a long, low sofa. They sat cross-legged on cushions and rugs. The seat they occupied was raised high enough to show the feet upon which it rested. The women were silent until Jesus addressed them, and then each spoke in her turn. They related what was going on at Jerusalem, and told Jesus of the snares Herod had laid for Him. They became so animated in their recital that Jesus raised His finger and reproached them with their worldly solicitude and their judgments of others. Then He told them all about Cyprus, of those whom He had won to the truth, and spoke in words of love of the Roman Governor in Salamis. When the women expressed it as their opinion that it would be well if he too left the island, Jesus replied: "No. He must stay there and render service to many souls until My own work shall be accomplished. Then another

will succeed him, and he too will prove himself a friend of the Community."

Magdalen and the Suphanite were nothing like as beautiful as they used to be. They were pale and thin, and their eyes red from weeping. Martha was very energetic, and in business affairs very talkative. Johanna Chusa was a tall, pale, vigorous woman, grave in manner, but at the same time active. Veronica had in her department something very like St. Catherine; she was frank, resolute, and courageous. When the holy women were thus gathered together, they used to work industriously, sewing and preparing for the Community all sorts of things, which were distributed among their private inns, or laid away in the storerooms. From these latter the Apostles and disciples supplied their own needs, as well as those of the poor. When there was no special work of this kind to be done, the holy women spent their time in sewing for poor synagogues. They generally had with them their maid-servants, who preceded or followed them on their journeys, and carried the various materials, sometimes in leathern pouches, sometimes attached to their girdle under their mantle. These maids wore tightly fitting bodices and short tunics. When the holy women were to remain some time at any place, their maids returned and awaited their coming at some of the inns along the route. Veronica's maid was with her a long time. She was in her service even after Jesus' death.

When on the Sabbath Jesus repaired to the synagogue, He did not go to the teacher's chair, but stood with His disciples in the place in which travelling teachers were accustomed to stand. But after bidding Him welcome and the prayers being said, the rabbis constrained Him to take His place before the open rolls of Scripture and to read therefrom. The Sabbath Lesson treated of the Levites, the murmuring of the people, the quails sent by God, and the punishment that befell Miriam; (*Num* 8-12) and

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from the Prophet Zacharias, some passages referring to the vocation of the Gentiles and to the Messiah. (*Zach.* 2:10; 4:8). Jesus' words were severe. He said that the heathens would occupy in the Messiah's Kingdom the places of the obdurate Jews. Of the Messiah, He said that they would not recognize Him as such, for He would be totally different from what they expected. Among the Pharisees were three more insolent than the others; they had been on the commission at Capharnaum. The cure of the Pharisee at Thanach had vexed them exceedingly, and they said that Jesus had effected it merely that the Pharisees of that place might connive at His doings. They recommended Him to be quiet and not to disturb the Sabbath with His cures. It would be just as well for Him, they said, to go back whence He came and to forbear creating any excitement. Jesus replied that He would fulfill the duties of His mission, journeying and teaching until His hour had arrived. The Pharisees gave no entertainment to Jesus in Naim. They were full of spite against Him, because His doctrine and charity drew after Him all the poor, the miserable and the simple hearted, whom their own severity alienated.

The season about this time in Naim was indescribably delightful. Jesus took the Sabbath day's journey with the disciples, to whom He unfolded, in very earnest and confidential words, His own future. He exhorted them to remain true and faithful, for great sufferings and persecutions were in store for Him. They should not, He said, be scandalized at Him. He would not forsake them, neither must they abandon Him, although the treatment He would receive would put their faith to the proof. The disciples were touched to tears. They went to the garden of Maroni, the widow, where too came the holy women. Jesus told them about the reconciliation that had taken place among the married couples in Mallep, and dwelt especially upon that between the

couple with whom He had once taken a meal, and who had resolved to remove to Palestine. He spoke of Mercuria also, saying that she would first join the Syrophenician, who was likewise making preparations to leave Ornithopolis. They would first go to Gessur and thence proceed further on. Already many people had left Cyprus, and a certain number would soon land at Joppa.

When Jesus left the garden with the disciples, in order to close the Sabbath in the synagogue, He found on His way several sick persons who had caused themselves to be carried there in litters. They stretched out their hands to Him, imploring His help, and He cured them. And so He reached the synagogue whither also some others had had themselves conveyed on their beds. There was one man among them ill of the gout and terribly swollen, and there were others whom on His last journey Jesus had refused to cure because their faith was not pure. He had allowed them to continue in their sufferings that they might be brought at last to implore their cure more humbly. And now came the Pharisees, greatly incensed at Jesus' curing these invalids, for they had spread the report that He was unable to do so. They set up a great hue and cry at what they called His desecration of the Sabbath. But Jesus went on with the cures until seven had been effected.

Jesus answered the infuriated Pharisees sharply, asking them whether it was forbidden to do good on the Sabbath; whether they did not nourish themselves, take care of themselves, on the Sabbath day; whether the curing of these sick was not in itself a sanctification of the Sabbath day; whether they ought not on the Sabbath day to console the afflicted; whether they should on the Sabbath day retain possession of goods unjustly acquired; whether, on the Sabbath day, they should leave in their affliction the widows, the orphans, and the poor whom they had oppressed and tormented during the whole week;

and He upbraided them soundly for their hypocrisy and their oppression of the poor. He told them openly that, under the pretext of providing for the synagogue, which already had a superfluity of all that was necessary, they extorted the means of the poor, and in that same synagogue made the Law for them a heavy burden; but not content with that, they would now cut them off from the grace of God on the Sabbath, prevent their receiving health on the Sabbath, while they themselves on the Sabbath feasted and drank upon what they had pitilessly wrung from them. By these words Jesus silenced the Pharisees, and all entered the synagogue. The Pharisees laid before Jesus the rolls of Scripture and invited Him to teach. This they did craftily in the hope of being able to convict Him of error and bring a charge against Him. When, then, Jesus alluded to the era of the Messiah and said that numbers of pagans would come over to the people of God at that time, they asked Him mockingly whether He had not gone Himself to Cyprus, in order to bring the pagans back with Him. Jesus spoke likewise of the tithes, of imposing burdens on others and not carrying them one's self, and of the oppression of orphans and widows, for from Pentecost till the Feast of Tabernacles the tithes were brought to the Temple. But in places remote from Jerusalem, as this was, the Levites collected them. And here it was that abuses crept in, for the Pharisees extorted the tithes from the people and converted them to their own use. It was against this that Jesus inveighed. The Pharisees were highly exasperated and on leaving the synagogue gave vent to their spleen.

From Naim Jesus went with some of the disciples up the height this side of the Cison. Proceeding in a northeasterly direction, they arrived at Rimmon where there was a school under the charge of some Levites. These now came to the school to meet Jesus, who gave an instruction to the youths and little boys

on an open square in front of the schoolhouse. Thither also flocked many of the people who had already listened to Jesus' teachings at Naim. He explained to the children the general duties imposed by the Mosaic Law, but did not enlarge before them upon the dangers of the present time, as He was accustomed to do before His more elderly audiences. Rimmon consisted of a long row of houses on a slope of the mountain. The inhabitants were mostly gardeners and vinedressers who disposed of their fruits at Naim and worked also in the gardens of that place. From Rimmon, Jesus ascended the eastern side of Thabor. He was accompanied a good part of the way by the Levites who had been collecting the tithing offerings in Rimmon. After a journey of about three hours, He reached Beth-Lechem, a place in ruins east of the city of Dabereh. It comprised only one row of houses occupied by poor peasants, whom Jesus visited in their homes, encouraging them in their miseries and healing their sick.

Leaving Beth-Lechem, He journeyed on for about four hours through the valley in which was the well of Capharnaum, and toward dusk arrived at Azanoth where He had a private inn. Here He found some friends from Capharnaum awaiting Him: Jairus and his daughter; the blind man of Capharnaum to whom He had restored sight; the female relatives of Enue, the woman healed of the bloody flux; and Lea, the woman who had cried out to Him, "Blessed is the womb that bore Thee!" The women, their veils down, fell on their knees before Jesus, and He blessed them. They shed tears of joy upon beholding Him again, Jairus' daughter was well and full of life, and withal quite changed, for she was now devout and modest. Jesus taught until far into the night. On the following day He went to Damma, where He had outside the city a private inn over which a relative of Joseph's family presided. Lazarus and two disciples belonging to Jerusalem were here waiting for Him.

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Indeed, Lazarus had already been eight days in those parts attending to the real estate in land and houses of the Magdalum property, for only the household goods and similar effects belonging to Magdalen had as yet been disposed of. Jesus embraced Lazarus, a favor He was accustomed to extend only to him and the elder Apostles and disciples; to the others, He merely extended His hands. Jesus spoke of the Cypriotes, those that had accompanied Him and those that were to follow later, and made some remarks as to how they should be supported. I heard on this occasion that James the Less and Thaddeus were to proceed to Gessur, in order to receive and accompany the seven pagan philosophers who were to arrive there. Jesus treated Lazarus with marked confidence. On this occasion they walked alone together for a long time. Lazarus was a tall man, grave and gentle and very self-possessed in manner. Moderate in all things, even his familiar intercourse with others was stamped with a something that wore an air of distinction. His hair was black and he bore some resemblance to Joseph, though his features were sterner and more marked. Joseph's hair was yellow, and there was something uncommonly tender, gentle, and obliging in his whole deportment.

From Damma Jesus with Lazarus, the disciples, the steward of the inn along with his son who was soon to be admitted to the number of the disciples, went almost two hours eastward to the village belonging to the Centurion Zorobabel of Capharnaum. It was situated on the southern side of a rocky hill which shut in the valley of Capharnaum on the south, and upon which lay the Centurion's gardens and vineyards. Here Jesus instructed the servants and field laborers. He took for His text the Messiah and the near coming of His Kingdom, announced to them the signs enumerated by the Prophets and showed how they had all been fulfilled, warned and implored them to amend their lives, and assured them that the Messiah

would not appear under the form expected by the Jews, consequently only the small number of the humble and contrite would recognize Him. He told them too that the Messiah would make known His doctrines by the lips of more than one, as He had formerly spoken through the mouth of many Prophets. Some melancholy and possessed mutes were brought to Jesus. He laid His finger moistened with spittle under their tongues, and commanded Satan to depart, whereupon I saw some of them fall unconscious and then rise up cured, while others fell into convulsions for a short time, after which they too were restored to perfect health. All praised God and gave thanks for their cure. After that, Jesus, taking a solitary route, went to His Mother's in the valley east of Capharnaum, a distance of about three-quarters of an hour.

The holy women were already with the Blessed Virgin, they having come from Naim by the direct road. They did not leave the house to receive Jesus, neither did Mary hurry out to meet her Son. After He had washed and let down His robe, Jesus entered the large apartment, in which several little alcoves were cut off by curtains. Mary, her head veiled and humbly inclined, stretched out to Him her hand when He had first proffered His, and He graciously, though gravely, saluted her. The other women stood veiled, forming a semicircle in the rear. I have indeed seen Jesus when alone with Mary, in order to console and strengthen her, press her to His breast while conversing with her. But Mary herself, since His going forth to teach, treated Him as one would treat a saint, a Prophet; or as a mother might treat her son were he a Pope, a Bishop, or a King. Still, there was something much more noble, more holy in Mary's demeanor, though marked at the same time with indescribable simplicity. She never embraced Him now, but only extended her hand when He offered His.

Some time after, I saw Jesus and Mary eating together alone. A little, low table stood between them.

Jesus reclined at one side, and Mary sat at the other. On it was a fish, some bread, honey, cakes, and two little jugs. The other holy women were in the little curtained alcoves in groups of two or three, or in a side hall serving the repast of the disciples, among whom they had several relatives. Jesus told His Mother about Cyprus and the souls He had there gained. She expressed her joy quietly, but asked few questions. Her words were chiefly those of maternal solicitude touching the dangers that awaited Him. Jesus replied gently that He would fulfill His mission until the hour came for His return to His Father.

## **24. Arrival of the Apostles and Disciples in Capharnaum**

Not long after Jesus' return to Capharnaum, there were gathered around Him almost thirty disciples. Some were come from Judea with the news of the arrival at Joppa of ships bringing two hundred Cypriote Jews, who were there to be received by Barnabas, Mnason, and his brother. John, who was still at Hebron with the relatives of Zachary, was charged with providing suitable quarters for these emigrants. The Essenians also occupied themselves with the same cares. For a time the Cypriotes were lodged in the grottos until proper destinations could be assigned them. Lazarus and the Syrophenician provided settlements near Ramoth-Gilead for the Jewish emigrants from the region of Ornithopolis. The disciples lately come to Capharnaum put up, some at Peter's outside the city, some in Bethsaida, and some at the school in the city itself. James the Less and Thaddeus came from Gessur with three of the pagan philosophers—fine, handsome young men who had received circumcision. Andrew and Simon came also with several other disciples, and the welcome they received was most touching. Jesus, according to His wont, presented the newly converted to His

Mother. There was a tacit understanding, an interior agreement between Jesus and Mary, that she should take the disciples into her heart, into her prayers, into her benedictions and, to a certain degree, into her very being, as her own children and the brothers of Jesus, that she should be their spiritual Mother as she was His Mother by nature. Mary did this with singular earnestness, while Jesus on such occasions treated her with great solemnity. There was in this ceremony of adoption something so holy, something so interior, that I am unable to express. Mary was the vine, the ear, the spike of Jesus' Flesh and Blood.

The disciples related where they had been and all that had happened to them. In some places stones had been thrown after them, but without striking them; from others they were obliged to flee, but everywhere they were wonderfully protected. They had, too, met good people, had cured, baptized, and taught, Jesus had commanded them to go to the lost sheep of Israel only. They had likewise sought out the Jews in the pagan cities, though without meddling with the heathens excepting with such as were servants to the Jews. In Gazora, northeast of Jabes Galaad, Andrew and the disciples that accompanied him had redeemed Jewish slaves from bondage, sacrificing to this purpose all that they possessed. They asked Jesus whether they had done rightly, to which He answered in the affirmative. Jesus did not hearken to all that some of them had to say. Many of them, while eagerly and with a certain warmth of manner relating their missionary labors, Jesus interrupted with words something like these: "I know that already." To others who spoke simply and humbly, He listened for a length of time, and called upon the silent to relate what had happened to them. When they whom He had interrupted asked why He would not hear their account, Jesus answered by showing them the difference between their own and their brethren's speech.

Frequently also He interrupted their narratives with parables; for instance, that of the tares sown among the good seed and which, after it had grown up, was to be burnt at the time of harvest. He said that all that had been sown would not come up. He spoke of several that had fallen away from the disciples, and exhorted those present not to place too great security in their good works, for they would still have to undergo great temptations. He recounted the parable of the lord going afar to take possession of a foreign kingdom. He gave over to his servants remaining behind a certain number of talents for which later on he required an account. This parable referred to Jesus' own journey to Cyprus and to the account He was now exacting from the disciples of their activity during His absence. As He spoke, He frequently turned first to one, then to another whose thoughts He divined, with the words: "Why art thou thinking useless thoughts?" or, "Do not think in that way!" or, "Thy thoughts are now taking a wrong direction. Think in this way, and not in that!" He read the thoughts of His hearers and reproved them accordingly.

When the hour sounded the commencement of the Sabbath, Jesus went with the disciples to the synagogue, where He found the Pharisees already standing around the lecture hall. But Jesus walked straight up to it, and they at once made room for Him. The instruction was on Rahab and the scouts sent by Josue to Jericho. (*Num.* 13, 14; *Jos.* 2). The Pharisees were furious at what they called Jesus' audacity, and they said to one another: "Let Him go on now with His talk. This evening, or when the Sabbath is over, we shall hold a council and soon find means to close His lips." Jesus, knowing their malice, remarked that they were spies of a very peculiar kind, for they came not to find out the truth but to betray Him and His followers. His language against them was very severe, and He spoke likewise of the destruction of Jerusalem, and the judgment

in store for those of the people that would not do penance and recognize the reign of the Messiah. He introduced into His discourse also the parable of the king whose son was slain in the vineyard by the unfaithful servants. The Pharisees dared not interrupt Him. All the holy women were present in the synagogue, where they had places set apart for them.

That afternoon Jesus, at the earnest request of the parents of some sick children, went with several of the disciples to about twenty houses of Capharnaum, both of the rich and of the poor, and cured a great many children, boys and girls from three to eight years old. The malady must have been a sort of epidemic, for they were all affected in pretty much the same way. The little sufferers' color was quite yellow, their throat, cheeks, and hands swollen. Their condition was similar to that attendant on many other sicknesses, scarlet fever, for instance. Jesus did not cure them all in the same way. On some He laid His hand on the parts affected, others He anointed with spittle, and over others He breathed. Many of them rose up at once. Jesus blessed them and gave them over to their parents with some words of admonition. For others, He commanded prayer and a certain kind of nursing. This was for the greater good of both children and parents. The marketplace of Capharnaum was on an eminence, and to it four streets ran. Jesus visited this part of the city and entered the home of Ignatius, whom He cured. The boy was a very lovely child of about four years. His parents were wealthy. They were engaged in the sale of brass or bronze vessels, for I saw many such standing in long corridors. For a couple of days the parents of Ignatius had begged Jesus to visit them, for He had just cured the child of their neighbor, the carpet merchant. The market was surrounded by arcades, in which the goods of the various dealers were exposed for sale. In the center played

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a fountain, and at either end rose two large edifices. The Pharisees were full of wrath at these cures. Three of them went into the courtyard before Peter's house, in the porticos of which lay sick who had been transported thither, and whom Jesus was now healing. They forced their way through the crowd till they stood before Him. Then they addressed Him, suggesting that He should leave off curing, excite no disturbance on the Sabbath, and expressed their desire to enter into an argument with Him. But Jesus turned away from them saying that He had nothing to do with them, that He could not cure them, since they were incurable.

At the closing Sabbath exercises that evening, Jesus again taught in the synagogue. He spoke of the murmuring of the Israelites on the news brought by the scouts sent to view the Promised Land, of the curse that fell upon them, in consequence of which they perished in the wilderness, and only their children were permitted to see the Land of Promise. He laid special stress upon malediction and benediction, of which He spoke in very energetic terms. Then He went on to speak of those that falsify the things pertaining to the Kingdom of God, of those that would never enter into it, of the non-recognition of the Messiah, and of the chastisement that menaced Jerusalem and the whole country. And now two of the Pharisees, mounting the teacher's stand, began to comment upon some passages in the day's Lesson, in which it was recorded that God had commanded Moses in the wilderness to cause a certain man to be stoned by all the people for having gathered sticks on the Sabbath day. This fact the Pharisees cited as an argument against the cures wrought on the Sabbath. Jesus responded by asking whether the health of the poor and necessitous was like wood destined for the fire; whether hypocrisy, lifeless and inflexible, had not in it much more of the nature of wood; and the looking out for scandal in the healing

of the poor, the uncharitable faultfinding of those that had beams in their own eyes, was not a gathering of sticks—not, however, to prepare food for themselves, but to cast them as stumbling blocks in the path of truth, to use them as fuel for distilling the poison of discord and persecution. Is it not permitted to receive on the Sabbath that for which we pray on the Sabbath, and also to give it to others on that same day if we have it? Then Jesus explained the passages in the Law that referred to manual labor. He said that it was prohibited on the Sabbath only to leave man free for the performance of spiritual exercises. How could the Sabbath prevent the cure of the sick, since such cures sanctified the Sabbath? In this way Jesus refuted the Pharisees and so confounded them that they had nothing more to say. Some few of His hearers were moved by His words. They reflected in silence upon what they had heard, while others put their heads together, saying: "Yes! It is He! He is the Messiah! No mere man, no Prophet could teach in that way!" Significant looks were exchanged throughout the crowd generally, for the people rejoiced over the Pharisees' humiliation; some, however, obdurate at heart, joined with the latter in taking scandal.

After about fifteen of the disciples had assembled in Capharnaum, Jesus took them with Him to the mountain near Bethsaida, where He had taught about the eating of His Flesh and the drinking of His Blood. On this occasion, His instruction turned upon their own mission and labors, and the fruit they were to bring forth. The holy women were present. In this instruction Jesus related the parable of the workmen in the vineyard. He praised and encouraged the disciples and blessed them in a body, His hands outstretched above their heads, and they were again filled with strength and courage.

On the evening of that day, Peter, James the Greater, and Matthew, together with some of the

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ancient disciples of John, went to salute Jesus at His Mother's. Peter shed tears of joy. During the meal they took together Jesus again related the parable of the fisher, the five hundred and seventy fishes and their transportation into good water, the same upon which He had taught in Misael, also in Capharnaum before the holy women and the disciples. In the same manner, all the other parables were often repeated and explained in various ways by Him. The next day He went with the Apostles and disciples down to the ships. Peter's large barque and that of Jesus were bound together at some distance from the shore. They allowed them to float on the water without oar or rudder, for Jesus wanted to converse with the disciples undisturbed by the crowd. It was a beautiful day. They had stretched the sails overhead for shade, and they did not return till evening. Peter was very eager to talk, and he related with a certain complacency how much good they had effected. Jesus turned to him, and bade him to be silent. Peter, who so loved his Lord, immediately held his peace, and saw with regret that he had again been too ardent. Judas was vehemently desirous of praise, though he had not the candor to let it appear. He was on his guard more, however, that he might not be put to shame than that he might not sin.

When I consider the life of Jesus and His travelling about with His Apostles and disciples, the certain conviction often forces itself upon me that, if He came now amongst us, He would encounter difficulties still greater than in His own day. How freely could He and His followers then go around teaching and healing! Apart from the Pharisees, thoroughly hardened and vain-glorious as they were, no one put obstacles in His way. Even the Pharisees themselves knew not on what ground they stood with Him. They did indeed know that the time of the Promise had come in which the Prophecies were

to be fulfilled, and they saw in Him something irresistible, something holy and wonderful. How often have I seen them seated consulting the Prophets and the ancient commentaries upon them! But never would they yield assent to what they read, for they expected a Messiah very different from Jesus. They thought that He would be their friend, one of their own sect, and still they did not venture to decide upon Jesus. Even many of the disciples thought that He must certainly possess some secret power, a connection with some nation or king. They fancied that He would one day mount the throne of Jerusalem, the holy king of a holy people, that then they themselves would hold desirable positions in His Kingdom and would also become holy and wise. Jesus allowed them to indulge these thoughts for awhile. Others looked upon the affair in a more spiritual sense, though not going so far as to the humiliation of the Crucifixion. But very few acted through childlike, holy love and the inspiration of the Holy Spirit.

When at last all the Apostles were returned from their missions, the latest arrivals being Thomas, John, and Bartholomew, Jesus went with them to Cana, whither came also the seventy disciples and the holy women from Capharnaum. On an eminence in the center of the city there was a teacher's chair, from which Jesus taught, taking for His subject His own mission and its accomplishment. He said that He had not come into this world to enjoy the comforts and pleasures of life, and that it was foolish to demand of Him anything else than the fulfillment of His Father's will. He said in terms more significant than ever that He Himself was the One so long expected, but that He would be received by only a few, and that when His work was done, He would return to His Father. He spoke warningly and entreatingly, begging His hearers most earnestly not to reject salvation and the moment of grace. He again

pointed out the accomplishment of the Prophecies. His teaching was so wonderful, so impressive, that the people of Cana said one to another: "He is more than a Prophet! No one has ever before spoken this way in Israel!"

In the house of the father of the Bride of Cana, an entertainment was given, at which the poor of the place were fed and presents bestowed upon them. Jesus and the Apostles served. At the close of the feast, Jesus related the parable of the wise and the foolish virgins, explained it to His hearers, and spoke much of the near coming of the Bridegroom. It was a kind of memorial feast of the marriage at Cana, for now as then all the Apostles, disciples, and friends were again assembled together. The house was garlanded with flowers, and the water urns of the first miracle were again in use. Children, bearing wreaths and pyramids of flowers, entered the festive hall playing on musical instruments. Bartholomew, Nathanael Chased, and some of the disciples had made some beautiful mottos relative to the spiritual nuptials of the soul with God.

From Cana Jesus went with all the Apostles and disciples to the mount of instruction near Gabara. They walked slowly in bands, and frequently paused around Jesus to hear His words. He was very affectionate to them and often addressed them with the words: "My beloved children!" He commanded them to relate their experience, to tell how things had gone with them. The Apostles spoke first. They had on the preceding days recounted some of their experience, though not all. Now each was to hear what the others had done and all that had happened to them. Jesus said to them so sweetly: "My dear little children, now will be seen who has loved Me and in Me My Heavenly Father; who has published the word of salvation and wrought cures in order to do My will, not his own, or not for the sake of vain renown." Thereupon they began to relate their experience: first,

an Apostle, and after him, the disciple that had accompanied him. This took place principally upon a hill which was about two hours from the mount of instruction and the same distance from Cana. People used to ascend it for sake of the view, which around these parts was somewhat limited.

Peter began eagerly to tell of the different kinds of possessed that had fallen in his way, his manner of treating them, and how Satan had retired before him when commanded in the Name of Jesus. In his enthusiasm, he had again forgotten the reproof received on board the ship. Once more, he was all fire and zeal. He said that in the land of the Gergeseans, he had encountered a couple of possessed whom several others were unable to free from the demon. Here he named the unsuccessful disciples, among whom were the two Gergeseans themselves once possessed. But he, Peter, had easily expelled the devils; they had instantly submitted to him. Jesus silenced him by a look. Then raising His eyes to Heaven, while all looked on in breathless expectation, He said: "I have seen Satan falling from Heaven like lightning." And at the same moment, I saw a lurid light whirling and shooting through the air. Jesus reproved Peter for his too great warmth, as well as all the others that had, either in thought or word, yielded to a spirit of boasting. They should, He said, act and work in His Name and by Him, in humility and faith, never harboring the thought that one could do more than another. He said: "Behold, I have given you power to tread upon serpents and scorpions and upon all the might of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you, but rejoice in this, that your names are written in Heaven." Several times He addressed them kindly and lovingly in the words: "Beloved little children," and listened to the account given by many of them. Thomas and Nathanael received a reprimand for some negligence

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of which they had been guilty, but it was given with great love and sincerity.

While standing on the hill, Jesus appeared to be penetrated with joy, grave and celestial, and He held His hands raised to Heaven. I saw Him surrounded with splendor that fell upon Him like a transparent cloud of light. He was perfectly enraptured and, in a transport of joy, He exclaimed: "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 no one knoweth who the Son is but the Father, and who the Father is but the Son, and to whom the Son will reveal it!" And then turning to the disciples, He said: "Blessed are the eyes that see the things which you see! For I say to you that many Prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them."

Having arrived at the mount beyond Gabara, Jesus delivered an instruction in detail upon all that the Apostles had related to Him. He imparted to them the knowledge of many things of which they as yet knew not, and showed them wherein they had erred or acted with too little resolution. He enlightened them upon the different kinds of possession and taught them how the demon should be expelled. He spoke of all that was in store for them, of His own mission and its near accomplishment, and told them that He would shortly allow them to return to their homes to rest awhile, after which they were again to labor, to teach, and spread abroad the Kingdom of God. He thanked them for their diligence and obedience, and then returned with them to Capharnaum whither they arrived as night closed in. There were many others on the mountain besides the Apostles and disciples.

On the following Sabbath Jesus taught in the synagogue

of Capernaum upon Samuel's resignation of the judicial office. His words were grave and forcible. The Pharisees felt themselves attacked on all sides, but as they could detect nothing false in Jesus' doctrine of which to accuse Him, they reproached Him with the trifling imperfections they had discovered in the actions of His disciples. They said that His disciples did not observe the fast rigorously, that they even stripped the ears of corn on the Sabbath, and gathered fruit by the roadside and ate it, that they were rough and unclean in their clothing, that they entered the synagogues in garments covered with the dust of travel and without being decently let down, and that they were not particular about washing before meals. Thereupon Jesus delivered a discourse full of severe censure against the Pharisees, in which He depicted their conduct and actions, called them a race of vipers, who imposed upon others burdens that they would by no means take upon themselves. He alluded to their Sabbath promenades, their oppression of the poor, their dishonesty with regard to the tithes, their hypocrisy. They blamed, He went on to say, the mote in their neighbor's eye, while unmindful of the beam in their own, and He ended by declaring that He would continue His journeys, His teaching, and His healing, until the time for His departure from this earth. While Jesus was delivering this severe lecture a young man from among the Pharisees, rising suddenly and approaching nearer to Him, lifted his hands to Heaven and cried out in a loud voice: "Surely, this is the Son of God, the Holy One of Israel! He is more than a Prophet!" and thus he continued to sound Jesus' praises in an inspired strain. This incident created great excitement throughout the synagogue. Two old Pharisees grasped the young man by the arm and dragged him out, he proclaiming all the while the praise of Jesus, who meantime went on with His discourse. When outside the synagogue, the young man loudly and vehemently

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declared to those that he found there that he had separated from the Pharisees. When Jesus left the synagogue, he cast himself at His feet and earnestly implored to be admitted among His disciples. Jesus assented on condition that he would leave father and mother, give all that he had to the poor, take up his cross, and follow Him. Then some of the disciples, among whom was Mnason, took the young man off with them.

That evening Jesus closed the Sabbath exercises in the synagogue. He had repaired thither with the Apostles and disciples some time before the usual hour, that all might hear what He had to say to His followers and thereby understand that He had no need to teach in secret. In this instruction, He warned them against the Pharisees and false Prophets, commanded them to be vigilant, explained the parable of the good and watchful servants and contrasted it with that of the slothful. As Peter during the discourse asked whether His words were meant for all His hearers or only for the disciples, Jesus now addressed Himself to him. He spoke to him as if he were the master of the house, the overseer of the servants. He extolled the good householder, and at the same time condemned severely the negligent one that fulfilled not his duty.

Jesus continued to teach until the Pharisees came to close the Sabbath, and when He wanted to give place to them, they very courteously addressed Him with, "Rabbi, do Thou explain the Lesson," and laid the roll of Scriptures before Him. Thereupon Jesus taught, in a manner most impressive, upon Samuel's abdication of the judicial office. He quoted the words used by him on that occasion: "I am old and gray headed"; (1 Kgs. 12:2) and explained them in such a way that the Pharisees could plainly see that He was applying them to Himself. He said something to this effect: "Ye have had Me a long time among you, and ye are tired of Me! Ye are constantly renewing

your accusations, but I am always the same."

Samuel's questions to the people, "Have I committed this or that injustice against you? Have I taken any man's oxen or ass? Have I oppressed anyone?" Jesus cited as those of God and the Sent of God, and the explanation that He gave of them pointed most clearly to those Doctors and Pharisees who could not venture to put similar questions to the people. The clamoring of the Israelites after a king by whom, like the heathen nations, they wanted to be ruled, and their rejection of Judges, signified, Jesus said, their perverse expectation of a worldly kingdom, of a king and a Messiah surrounded by magnificence, with whom they could pass their lives in splendor and enjoyment; a Messiah who, instead of expiating their sins and disorders by His own labors, sufferings, penance, and satisfaction, would envelop them together with their filth and vices in his own rich mantle of royalty, and even reward them for their crimes.

That Samuel did not cease to pray for the nation and that by his prayer he caused thunder and lightning in the sky above them, Jesus explained as an effect of God's compassion for the good; and He assured them that the Sent of God, whom instead of receiving they would reject, would likewise implore His Father's mercy for them until the end. The rain and thunder granted to prayer, Jesus explained as the signs and wonders that were to attend upon the Sent of God to rouse and convert the good. They and their king, as Samuel had said, would find favor with God if they walked before Him who would not reject them. Then Jesus declared to them that the righteous would receive justice and the grace of knowledge, but against the wicked, Samuel would rise up in judgment. Jesus afterward referred to David and his anointing as king in opposition to Saul, to the separation of the good from the bad, and to the destruction of Saul and his family.

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The Pharisees took care not to contradict Jesus in the synagogue, that they might not (as was always the case on such occasions) be put to shame before the people. They had, however, resolved beforehand to attack Him at the entertainment to which they had invited Him along with the Apostles and a part of the disciples. It was given in an open hall of the house belonging to the Ruler of the synagogue, and there were at least twenty Pharisees present. Before taking their places at table, one of them put a large wash basin before Jesus, asking whether He did not want to wash, and he went on talking of the holy old customs and commandments of the Israelites, and called upon Jesus and His followers to observe them. But Jesus repulsed him. He told him that He saw through his trick, and wanted no water from him. When at table, they began to dispute with Him upon the discourse He had delivered that day. But He convicted and confounded them in such a manner that many of them became perfectly furious, and several others were so frightened and touched that during the disputation, which they carried on walking up and down, twelve of them withdrew from their obstinate colleagues. Thus was the number of Jesus' enemies decreased.

One of the young men of Nazareth who had so often, but vainly, petitioned to be received among the disciples, here presented himself again before Jesus with the question: "Master, what must I do to possess eternal life?" Thereupon followed the scene recorded in the Gospel, (*Luke 10:25-37*), and Jesus recounted the story of the compassionate Samaritan. Meanwhile the Pharisees reproached Jesus for not receiving the young man among His disciples. It was, they said, because the youth was well educated, and Jesus knew that He could not silence him so easily as He could the others. They again accused the disciples of irregular conduct, of uncleanness, of stripping the wheat ears on the Sabbath, of gathering

fruit on the wayside, of eating out of time, of ill breeding, and of many other similar things. They reproached Peter in particular with being a wrangler and quarreler like his father. Jesus defended the disciples. They might indeed be joyful, He said, as long as the Bridegroom was with them. After these words He withdrew, passing through the beautiful cemetery near the synagogue that lay in the direction of Jairus' house, and thence by the land route to Bethsaida. He prayed alone until after midnight, when He retired to His Mother's. The Pharisees had hired the rabble to throw stones after the disciples, but God protected them. They knew not where Jesus had gone.

The Jews that had emigrated from Cyprus to Palestine lived at first in caves, but by degrees their settlement became a city, which received the name of Eleutheropolis. It was situated west of Hebron and not far from the well of Samson. More than once the Jews sought to destroy the little colony, but after every attack of the kind, the inhabitants again returned. The caves lay under the city, so that in times of persecution, the inhabitants could take refuge in them. In the first attack, which was made at the time of the stoning of St. Stephen, when the colony between Ophel and Bethania was destroyed, Mercuria lost her life. The people of this colony often went to the Cenacle and to the church at the Pool of Bethsaida, to carry thither their offerings and contributions, and at the destruction of Ophel they fled to Eleutheropolis. Joses Barsabas, son of Mary Cleophas and her second husband Sabas, became the first Bishop of that city, and there during a persecution he was crucified on a tree.

## **25. Jesus Instructs the New Disciples Upon Prayer and the Eight Beatitudes**

Early the next day Jesus left Mary's house with the latest received and not yet well-instructed disciples, and crossing the road between Capharnaum and Bethsaida, went to that mount of instruction from which He had once dispatched the Apostles on their respective missions.<sup>1</sup> It was about three hours from Capharnaum. On the way, He encountered Mnason and some other disciples along with the converted Pharisee from Thanach near Naim. The last-named had been very much touched by the cure of a Pharisee at Thanach, and still more deeply impressed by Jesus' last discourse on the mountain beyond Gabara. On the Mount of the Apostolic Mission, there was a well-arranged and shaded place for holding instructions. At the foot of the mountain was a long hut in which ten poor paralytics belonging to the surrounding country lay, their limbs fearfully contorted. They were cared for by the shepherds of the district. Jesus cured and instructed them.

Here in the solitude of the mountain, the disciples entreated Jesus to teach them again how to pray. He did so, repeating to them the *Our Father*, dwelling at length on each separate petition, and explaining it with the same examples that He had used on a former occasion: that, for instance, of the man seeking bread and persistently knocking at his friend's door until he got what he wanted; that of the child asking an egg of its father, who would surely not give it a scorpion; and, in fine, all the other illustrations He had already brought forward to show the effects of persevering prayer and the paternal relations that existed between God and man. He taught all His disciples in the same way, going over and over the same instruction with touching patience and unwearying pains, that they might be

1. See "The Mission of the Apostles and Disciples," p. 95.

able in turn to repeat everywhere on their missions exactly the same things. He conducted these instructions to the disciples just as one would do among children, questioning them separately upon the explanations He had given, setting them right, and again explaining what they had not understood. Finally, He went over the whole prayer and gave the interpretation of the word *Amen*, as He had formerly done in Cyprus, saying that this word contains everything in itself, that it is the beginning and the end of prayer. Some other people and a couple of Pharisees from Bethsaida-Julias arrived while Jesus was speaking, and they too heard a part of His instruction. One of the latter invited Him to dine at his house in Bethsaida-Julias, which invitation Jesus accepted.

When He and the disciples started for Bethsaida, they directed their steps to the south of the Jordan bridge. On their way they came, this side of Bethsaida, to an inn where His Mother, the widow of Naim, Lea, and two other women were waiting to take leave of Him, because He was now going to teach on the other side of the Jordan. Mary was very much afflicted. She had a private interview with Jesus, in which she shed abundant tears and begged Him not to go to Jerusalem for the Feast of the Dedication of the Temple. She spoke so supplicatingly and in so loving a manner that I felt she must surely divine the holy destiny of her Son. Jesus supported her on His breast and consoled her gently and lovingly. He told her that He must fulfill the mission for which His Father had sent Him and for which also she had become His Mother, and that she must continue strong and courageous, in order to strengthen and edify the others. Then He saluted the other women, gave them His blessing, and they returned to Capharnaum, while He and the disciples went on to Bethsaida-Julias where He was received by the Pharisees. Besides those belonging

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to the city, there were present some others from Paneas, for it was a kind of feast day commemorative of the burning of a bad book written by the Sadducees. The Pharisees brought forward their old complaints against Jesus. When about to take His place at table, one of them pulled Him by the arm, saying that he was astonished that a man who could teach so well as He, should be so little mindful of holy observances as to eat without washing. Jesus responded that the Pharisees purified the outside of the cup and platter, but that within they were full of wickedness. To this the Pharisee replied by asking how He knew the state of his interior. Jesus answered that God, who formed the exterior, made also the interior, and that His eye could scan it clearly. The disciples drew Jesus to one side and begged Him not to speak with too much warmth, for they might possibly be put out, but He reproved them for their cowardice.

That evening Jesus taught in the synagogue, but did not work any cures, for the Pharisees had intimidated the people. They were very proud, and had here a kind of high school.

From Bethsaida-Julias, Jesus took a northeasterly direction toward the mountain upon which the multiplication of the loaves had taken place. It was about an hour and a half from Bethsaida. There He found assembled all the Apostles and disciples with many people from Capharnaum, Caesarea-Philippi, and other places. He taught upon the Eighth Beatitude, "Blessed are ye when men hate and persecute you for the Son of Man's sake," also upon the passage "Woe to the rich, to them that are filled with the goods of this world, for in them they already have their reward; but as for you, rejoice that it is still in store for you." He spoke likewise of the salt of the earth, of the city on the mountain, of the light on the candlestick, of the fulfilling of the Law, of the hiding of good works, of prayer made in the privacy of one's

chamber, and of fasting. Of the last-mentioned, Jesus said that it should be practiced joyously with anointing of the head, and not be turned into a sanctimonious parade of piety. He went on to the laying up of treasure in Heaven, freedom from worldly solicitude, the impossibility of a man's serving two masters, the narrow gate, the broad road, the bad tree with its bad fruit, the wise man that built on a solid foundation, and the fool that built upon sand. This discourse lasted over three hours. During it the audience went down once to the foot of the mountain to get something to eat. Jesus continued His instruction to the Apostles and disciples, exhorting them upon all those points on which He had spoken when sending them out upon former missions. He animated them to believe, to have confidence, and to persevere. On the next day, the number of His hearers having increased to several thousands, Jesus taught again on the mountain. On account of the caravans that traversed these parts, there were people present from all sections of the country, also many sick and possessed. The Pharisees in attendance had not come to dispute, although they received some rather severe thrusts during the discourse. Jesus' miracles were too manifest and the people too enthusiastic over Him, to allow them a word. The people had food with them, and they seated themselves on the ground to partake of it. Among the cured was a blind man from Jericho, who had also been lame. One of the disciples had cured him of lameness, but had not restored his sight. He was a cousin of Manahem. The latter led him to Jesus, who restored his sight.

The new disciples, whom during these last days He had with admirable patience taught like children by question and answer, Jesus now sent out two and two with the words: "I send ye like sheep among wolves." One of Joseph of Arimathea's nephews arrived here from Jerusalem with the news that Lazarus was sick.

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Jesus kept with Himself only the Apostles Peter, James, John, Matthew, and some of the disciples, with whom He went to Matthew's custom office and thence by sea to Dalmanutha. I saw Him afterward in the city of Edrai where He taught on the Sabbath, then in the Levitical city of Bosra, and finally in Nobah.

In Nobah, outside the pagan quarter of the city, dwelt a colony of sincere Rechabites. On their return from the Babylonian Captivity they found their city in the possession of the pagans, but they retook it and again re-established themselves in it. They cherished an extraordinary hatred against the Pharisees and Sadducees, whom they shunned as much as possible. They were engaged in cattle raising, and led a very strict life. They drank no wine, excepting on certain feast days, and tenaciously held to the letter of the Scripture. Jesus admonished them on this point, and gave them an instruction on the spirit of the letter. They were very humble, and took in good part all that He said. Many were baptized, among them some pagans, and a great number of possessed were delivered from the Evil One. There was a whole hospital full of these poor creatures at Nobah. Peter, James, and John cured and taught also. Jesus met no opposition in this place, and He effected a wonderful amount of good. He put up at the inn near the synagogue. Nobah was a free city which, although belonging to the Decapolis, ruled itself.

From Nobah, Jesus journeyed five hours southwestwardly to the exceedingly lovely pastoral village called the "Field of Jacob's Peace." It received this name from the fact that it was here, when returning to Palestine and pursued by Laban, he had encamped for the first time. The mountain range of Galaad (*Gen. 31:25*) takes its rise here. The shepherds of this place were the descendants of that Eleazar, Abraham's servant, who had brought Rebecca for his master's son Isaac. Among them also

were some of the posterity of those people whom Melchisedech had freed from the tyranny of Semiramis and established in these regions. They had afterward intermarried with the descendants of Eleazar. There were three beautiful wells in this place. They lay at the foot of a lovely hill all around which, as if built in a verdant rampart, were cool shepherd dwellings. At a distance one might have taken them for a mountain terrace. The oldest and most honorable among the herd owners dwelt on the hill, upon which there was likewise a place for instruction. Far around were enclosed pasture grounds for camels, asses, and sheep, each species having its own, and near the fountains were reservoirs for watering them. The shepherds dwelt in the neighborhood of the fountains, under tents that rested on solid foundations. There were long rows of mulberry trees, but the most beautiful sight of all was a long walk with palings on either side upon which ran a vine, often to the distance of two hundred paces, laden with fruit something like gourds. This walk led from the hill to Selcha and formed, as it were, one continuous arbor. Some days before, the inhabitants had celebrated a feast commemorative of the deliverance of their forefathers from the slavery of Semiramis. They attended the synagogue at Selcha, and it was from there too that teachers came to instruct them. This little village was held in respect throughout the country around, and was looked upon as a monument to Jacob's memory. Hospitality was here exercised freely. For a trifle, the Arab caravans and all other strangers were lodged and cared for by the shepherds.

Toward midday, Jesus with three of the Apostles arrived at one of the fountains, where the eldest of the shepherds washed His feet and offered Him fruit, honey, and bread. Jesus' coming had been expected, consequently many sick had been carried to the large house on the hill. Jesus cured them.

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Nearly four hundred shepherds, along with women and children, had assembled to greet Him. The women's dresses were shorter than those worn in Palestine generally. Jesus gave them an instruction on the hill, speaking to them with the greatest simplicity and confidence. He reminded them of the caravan of the Three Kings which, two and thirty years before, had rested in this place. Then He spoke of the star that was to rise out of Jacob and of which Balaam had prophesied, of the newborn Child of whom the Magi had been in search, of John, his teaching and his testimony, and concluded by saying that the promised Messiah, the Consoler, the Saviour, was then in the midst of the Israelites, but that they would not recognize Him. Jesus related to them also the parables of the good shepherd, the seed sown in the earth, and the harvest, for in this region there was a harvest of fruit as well as of wheat, the ears of which were extraordinarily large. He told them also of the shepherds near Bethlehem, of their finding the Child even before the Kings, and of the announcement made to them of it by the angels. The people fell in love with Jesus, and many of them wanted to leave all and follow Him, just for the pleasure of listening to Him always. But He advised them to remain at home and practice what He had taught them. From Selcha, which was almost an hour north of this place, messengers arrived with an invitation to Jesus to visit their city. He did so with the disciples. He was solemnly received at the city gate by the teachers and children in procession, and He taught in the synagogue, taking for the subject of His discourse the testimony rendered by John. Many of His hearers were baptized and cured. The children received His blessing.

From Selcha Jesus went with His followers for about an hour and a half along the so-called Way of David which, following the windings of the valley, led down to the Jordan. This road was deep, a kind

of hollow, in which water sometimes flowed. It ran through the solitudes of the mountains, and at several points along it were to be found places provided with troughs and stores of fodder for the camels, also rings for fastening them. When journeying through this country, Abraham saw a supernatural light on this road and had a vision, and when David, upon the advice of Jonathan, sought safety for his parents in the region of Maspha, (1 Kgs. 22:3), he lay concealed here with three hundred men, from which circumstance it received the name of "David's Way." David here received from God a prophetic vision in which he saw the caravan of the Three Kings and heard, as if from the heavens open above him, melodious chanting proclaiming the praises of the promised Consoler of Israel. Malachias also, being obliged to flee after a battle, followed a mysterious light that led him to this region where, too, he lay hid for a time; and the Three Holy Kings, giving rein to their camels upon leaving the confines of Selcha and entering this road, descended by it singing sweet hymns of thanksgiving. They then proceeded along the shore until they reached the point opposite Korea, where they crossed the Jordan and arrived at Jerusalem through the desert beyond Anathot. They entered the Holy City by the same gate through which Mary had passed when she went up from Bethlehem for her purification.

From "David's Way," Jesus turned to the little place called Thantia, where He went immediately to the synagogue and taught, His subjects being Balaam, the Star of Jacob, some passages from Micheas, and Bethlehem Ephrata. (*Num. 22:2, 25:10; Mich. 5:7,6:9*). He next went to visit many sick in their own homes. He healed them along with several others whom the disciples had not been able to cure. There was no organized care of the sick and the poor in Thantia. The disciples had indeed endeavored to establish something of the kind, but it was Jesus Himself who effected

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the desired change. A great many of the people received Baptism from the disciples.

Both the people and the rabbis of Thantia were pious. They were in the habit of making pilgrimages to the "Way of David," and there, in fasting and prayer, crying to Heaven for the coming of the Messiah. They indulged the hope of there having visions and apparitions of the Messiah who, they thought, would even come to them along that way. While Jesus was preaching, they said more than once to one another: "He speaks as if He were the Messiah Himself! But no, that is not possible!" As they were under the impression that the Messiah was to come invisibly like an angel into Israel, they thought that Jesus might possibly be His herald and precursor, Jesus told them that they would perhaps recognize the Messiah when it would be too late. I saw that many from Thantia, both before and after the Crucifixion, joined the Community. From Thantia Jesus journeyed four hours eastward to the ruined citadel of Datheman. Near it was the mountain that had been chosen by Jephthe's daughter upon which to mourn with her twelve young companions. Upon it were prophets and hermits, something like the Essenians. It was on this same mountain that Balaam was tarrying in solitude and meditation when summoned by the Moabite king to appear before him. (*Num.* 22:5). He was of noble origin, his family very wealthy. From early youth, he had been filled with the spirit of prophecy, and he belonged to that nation that was ever on the lookout for the promised star, among whom were the ancestors of the Three Holy Kings. Though a reprobate, Balaam was no sorcerer. He served the true God only, like the enlightened of other nations, but in an imperfect manner, mingling many errors with the truth. He was very young when he retired into the solitude of the mountains, and upon this one in particular he dwelt a long time. I think he had around him some other

prophets, or pupils. When he returned from the Moabite king, Balac, he wished to take up his abode upon this mountain, but was prevented by divine interposition. By his scandalous counsel to the Moabites, (*Num.* 31:16), he fell from grace, and now he wandered in despair around the desert in which at last he miserably perished.

The people of this region believed firmly in the sacred character of "David's Way." They told Jesus that they would not dwell in the country beyond the Jordan where they could not dare make mention of all that had formerly been seen, all that had taken place on the "Way of David."

2. *Gen.* 31:25, etc.

3. *1 Kings* 22:3

4. *Num.* 22:2, 25:10; *Mich.* 5:7, 6:9

5. *Num.* 22:5

6. *Num.* 31:16

# THE RAISING OF LAZARUS. JESUS IN THE LAND OF THE THREE KINDS

## 1. Jesus in Bethabara and Jericho. Zacheus the Publican

When Jesus and the Apostles approached Bethabara on the Jordan, they found already assembled there an innumerable crowd of people. The whole country was full, and they were encamping under sheds and trees. Numbers of mothers with crowds of children of every age, even infants in the arms, were coming in procession. As they proceeded up the broad street to meet Jesus, the disciples who led the way wanted, on account of His great fatigue (for He had already blessed a great many), to repulse the women and children, and that even a little rudely. But Jesus checked them, and bade them bring the crowd to order. On one side of the street stood in five long rows children of all ages, one behind the other, the boys and girls apart, the latter being by far the more numerous. The mothers with infants in their arms were placed behind the fifth row. On the other side of the street stood the rest of the people, who passed in turn from the last rank to the first. Jesus now went down along the first row of children, laying His hand on their head and blessing them. He laid His hand on the head of some, on the breast of others; some He clasped to His breast, and some He held up as models to the others. He instructed them, exhorted them, encouraged them, and blessed them. When He had thus passed down one row of children, He crossed to the opposite side

of the street and came up among the grown people, exhorting and instructing them, and even placing before them the example of some of the children. Then He went down the next row of children and came up, as before, among the grown people whose front ranks had been replaced by those from behind. And so it went on, until even the infants in the last row had received a loving caress and blessing. All the children blessed by Jesus received an interior grace, and later on became Christians. Jesus must have blessed fully a thousand children on this occasion, for the concourse continued during several days. He labored constantly, ever grave, mild, and gentle, with a certain secret sadness in His manner very touching to see. He taught now along the streets, now in some house into which they had pulled Him by His robe. He related many parables, by which He instructed both the wise and the simple, and impressed upon the former the obligation of thankfully returning to God all that they had received from Him, as He Himself did.

Of the holy women, Veronica, Martha, Magdalen, and Mary Salome were gone on to Jerusalem. I saw Mary Salome with her sons, John and James the Less, coming to Jesus and requesting that they should be allowed to sit, one at His right and the other at His left. Messengers had been sent thither by the Pharisees in Jerusalem, but many of them, being converted, remained; while others, returning in a rage to Jerusalem, repented on the way and later on became Jesus' followers.

Jesus left Bethabara with the Apostles, and on His way He was entreated to visit a house in which lay ten lepers. The Apostles, dreading contact with the leprous, went on ahead in a southerly direction, with the intention of waiting for Jesus under a tree. The lepers, enveloped in their mantles and full of sores, lay in a retired part of the house. Jesus commanded them to do something, and it seems to me

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that He touched one of them and then left them. The lepers one after another were taken by two people to a little pool near the house, and washed in the bathing tubs, after which they were able to present themselves to the priests as cured.

Jesus next went through another building that had a four-cornered courtyard. On either side of the latter was a covered archway, in one of which lay men, sick and crippled, and in the other, afflicted women. The beds were laid in rows of hollow places, scooped out in the ground to receive them. Another covered way on the same line cut through the middle of the house and led to a space in which the cooking and washing were done. Between this middle walk and those in which the sick lay, were grass plots. Jesus again cured several here. As He proceeded on His way, I saw following Him one of the lately healed lepers proclaiming His praise. Jesus looked around, and the man fell on his face giving thanks. Further on the route, Jesus blessed many children who had been brought by their mothers to meet Him.

The road travelled by Jesus and the Apostles on leaving Bethabara ran on the right past Machaerus and the city of Madian. They again approached the Jordan, made a circuit of Bethabara, and went by roundabout ways through a desert region toward Jericho. As they proceeded on their journey, the disciples who had been sent out on missions returned to Jesus one after another and related to Him all that they had done. He instructed them in parables, but I remember only these words of His discourse: "They who say that they are chaste, but who eat and drink only what pleases their appetite, are like those that try to extinguish a fire with dry wood." Another parable referred to the future of the Twelve Apostles. Jesus said: "Now ye cling to Me, because ye fare well"; but they did not understand that by these words He meant the peace and beautiful

*"Herod, the Fox"*

instructions that they then enjoyed. "In the time of need," He

continued, "ye will act otherwise. Even they whom I carry about with Me like a mantle of love, will cast that mantle off and flee." These words referred to John in the garden of Gethsemane. In a little town near the Jordan, I saw a woman entreating Jesus to cure her daughter, who was covered with ulcers. Jesus told her that He would send one of the disciples to her. But she wanted Him to go Himself, which, however, He did not do. When He was drawing near to Jericho, the woman again approached and begged His aid. She urged that she had now renounced all that He had commanded her. Jesus, however, still repulsed her. Her child was the fruit of sin, and Jesus reproached her with a fault (it appeared to be but a small one) to which she had already clung for several years. He told her that she should not come again to Him until she had freed herself from it. Then I saw the woman hurrying past the Apostles and disciples toward Jericho.

Having almost reached the city, four Pharisees sent by their colleagues of Jerusalem came and warned Him not to enter lest Herod would put Him to death. This they did, however, not because they cared for Him, but because having heard of His numerous miracles, they were afraid of Him. Jesus replied that they should say to Herod, the fox, these words only: "Behold, I cast out devils and do cures today and tomorrow, and the third day I am consummated." (*Luke* 13:32). Two of these Pharisees were converted and followed Jesus, but the other two returned in a rage to Jerusalem.

Then came to Jesus two brothers belonging to Jericho. They could not agree on the subject of their patrimony; one wanted to remain, the other desired to go away. One of them proposed that Jesus, so renowned everywhere, should divide the patrimony between them, and they had in consequence come to meet Him. But He refused, saying that it was not

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His business. And when even John remarked to Him that it was a good work, and Peter seconded the word, Jesus replied that He was not come to distribute earthly goods, but only heavenly ones. After which He took occasion to deliver a long exhortation before the rapidly increasing crowd. But the disciples as yet did not always understand Him rightly. They had not yet received the Holy Ghost and so they went on expecting an earthly kingdom.

Jesus was again met by crowds of women with their children, for whom they implored a blessing. The disciples, disturbed by the recent menaces of the Pharisees and desirous of shunning such excitement, tried to drive the women back, for they were entrusted with the duty of keeping order. But Jesus commanded them to allow the children to come forward. They needed His blessing, He said, in order that they too might become His disciples. Then He blessed many of the infants at the breast and the children of ten and eleven years. Some He did not bless, but later on these again presented themselves.

Just outside the city, which was surrounded by gardens, pleasure grounds, and villas, Jesus and His followers encountered a dense crowd composed of people from all parts of the country around. They had assembled with their sick, who were lying on litters under sheds and tents. They had been waiting for Jesus, and now they beset Him and His disciples on all sides. Zacheus, one of the chief publicans, who dwelt outside the city, had stationed himself on the road by which Jesus had to pass. As he was short in stature, he climbed a fig tree<sup>2</sup> in order to be able to see Jesus better in the crowd. Jesus looked up into the tree and said: "Zacheus, make haste and come down, for this day I must abide in thy house." Zacheus hurried down, bowed humbly to Jesus, and very much touched returned home to make preparations

2. *Ficus Sycomorus*, Pharaoh's Fig, very common in Palestine.

for receiving his honored Guest. When Jesus said that He must that day enter into Zacheus' house, He meant into his heart, for on that day He went into Jericho itself, and not into the house of Zacheus. On arriving at the city gate, Jesus found none of the people assembled to welcome Him, for through dread of the Pharisees they were remaining quietly in their homes. The crowd, gathered at some distance from the city, were all strangers come to implore Jesus' assistance in their various needs. He cured a blind man and a deaf mute, but some others He sent away. He blessed the children, especially the babes at the breast, and told the Apostles that men must in this way be accustomed to devote their children from earliest youth to Him, and that all thus blessed would follow Him. Among those sent away was a woman afflicted with a flow of blood. She had come some days before with the firm resolve to implore Jesus for her cure. I heard Jesus saying to the disciples that whoever does not persevere in prayer, is not in earnest and has no faith.

As the Sabbath now began, Jesus went with His Apostles and disciples to the synagogue of the city and afterward to the inn. He and the Apostles dined in the open refectory, the disciples in the archway. The meal consisted of little rolls, honey, and fruit. They ate standing, Jesus meantime teaching and relating parables. Every three of the Apostles drank from one cup, but Jesus had one to Himself. The woman that had already been twice repulsed came again to Jesus imploring help for her daughter, but with no better success than before, because she was not sincere. She had been questioning among the Pharisees of Jericho about what was said of Jesus in Jerusalem.

Zacheus also here presented himself to Jesus. The new disciples had already taken it ill outside the city that Jesus had accosted the ill-famed publican and even wanted to abide with him, for Zacheus in

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particular was a subject of scandal to them. Some were related to him, and they were ashamed of his remaining a publican so long and up to the present unconverted. Zacheus drew near the hall in which the disciples were dining, but no one wanted to have anything to do with him, no one invited him to eat. Then Jesus stepped out into the hall, beckoned Zacheus in, and offered him food and drink.

On the following day, when Jesus went again to the synagogue and told the Pharisees to give place to Him as He intended to read and explain the Sabbath Lesson, they raised a great contention, but they did not prevail. He inveighed against avarice, and cured an invalid who had been carried on a litter to the door of the synagogue. The Sabbath over, Jesus went with His Apostles to Zacheus' dwelling outside of Jericho. None of the disciples accompanied Him. The woman so desirous of help for her daughter again followed Jesus on the road out to Zacheus'. He laid His hand on her to free her from her own bad disposition, and told her to return home, for her child was cured. During the meal, which consisted of honey, fruit, and a lamb, Zacheus served at table, but whenever Jesus spoke, he listened devoutly. Jesus related the parable of the fig tree in the vineyard which for three years bore no fruit, and for which the vinedresser implored one more year of indulgence. When uttering this parable, Jesus addressed the Apostles as the vineyard; of Himself He spoke as the owner; and of Zacheus as the fig tree. It was now three years since the relatives of the last-named had abandoned their dishonorable calling and followed Jesus, while he all this time had still carried on the same business, on which account he was looked upon with special contempt by the disciples. But Jesus had cast upon him a look of mercy when He called him down from the tree. Jesus spoke also of the sterile trees that produce many leaves, but no fruit. The leaves, He said, are exterior works. They

make a great rustling, but soon pass away leaving no seed of good. But the fruits are that interior, efficacious reality in faith and action, with their capability of reproduction, and the prolongation of the tree's life stored away in the kernel. It seems to me that Jesus, in calling Zacheus down from the tree, did the same as to engage him to renounce the noise and bustle of the crowd, for Zacheus was like the ripe fruit which now detached itself from the tree that for three years had stood unfruitful in the vineyard. Jesus spoke, likewise, of the faithful servants who watched for the coming of their lord, and who suffered no noise that could prevent them from hearing his knock.

It appeared as if Jesus was now in Jericho for the last time, and as if He wished to pour out upon it the fullness of His love. He sent the Apostles and disciples two by two out into the districts around into which He Himself would go no more. In Jericho itself, He went from house to house, taught in the synagogue and on the streets, and everywhere to a great concourse of people. Sinners and publicans encompassed Him on all sides, and on the roads by which He had to pass lay the sick, sighing and imploring help. He taught and cured without intermission, and was so earnest, so gentle, and so tranquil. The disciples, on the contrary, were anxious and dissatisfied on account of Jesus' so unconcernedly exposing Himself to the snares that the enraged Pharisees, of whom almost a hundred were gathered here from different parts of the country, sought to prepare for Him. They sent messengers to Jerusalem to consult as to how they could take Him into custody. The Apostles too were in a certain dread, as if they thought that Jesus laid Himself open to danger and treated with the people rather rashly. Once I saw Jesus surrounded by a great crowd seeking His help, and among them were some sick that had caused themselves to be carried to Him. The

disciples meanwhile kept at a distance. The palsied woman with the issue of blood whom He had already sent away more than once had caused herself to be carried to the bath of purification, or expiation, with which was connected the forgiveness of sin. She crept afterward to Jesus and touched the hem of His robe. He instantly stood still, looked after her, and healed her. The woman arose, thanked her Benefactor, and returned cured to her home in the city. Jesus then taught upon persevering and repeated prayer. He said that one should never desist from his entreaties. I was thinking meantime of the great charity of the good people who had brought the woman so long a distance, carrying her here and there after the Lord, and begging the disciples to inform them whither He was going next, that they might procure for her a good place. Owing to the nature of her sickness, which was regarded as unclean, she could not rest anywhere and everywhere. She had to solicit her cure for eight days long.

Before Jesus' departure from Jericho, messengers from Bethania brought to the disciples the news of how earnestly Martha and Magdalen were longing for His coming, as Lazarus was very sick. Jesus, however, did not go to Bethania, but to a little village north of Jericho. Here too, a crowd had assembled, and numbers of sick, blind, and crippled were awaiting His arrival. Two blind men, each with two guides, were sitting by the roadside, and when Jesus passed by they cried out after Him, begging to be cured. The people tried to silence them with threats, but they followed Jesus, crying after Him: "Ah, Thou Son of David! Have mercy on us!" Then Jesus turned, commanded them to be led to Him, and touched their eyes. They saw and followed Him. A great tumult arose on account of the cure of these blind men, as well as of those to whom Jesus had restored sight on His entrance into Jericho. The Pharisees instituted an inquiry into the case, and interrogated the

father of one of the cured as well as himself. The disciples meantime were very desirous that Jesus should go to Lazarus', in Bethania, for there they would be in greater peace and less molested. They were in truth a little discontented, but Jesus went on curing numbers. Words cannot express how gentle and forbearing He was under such imputations, attacks, and persecutions, and how sweetly and gravely He smiled when the disciples wanted to divert Him from His purpose. He next went in the direction of Samaria. Not far from one of the little villages along the highroad, about a hundred paces to one side, there stood a tent in which ten lepers were lying in beds. As Jesus was passing, the lepers came out and cried to Him for help. Jesus stood still, but the disciples went on. The lepers, entirely enveloped in their mantles, approached—some quickly, others slowly, as their strength permitted—and stood in a circle around Jesus. He touched each one separately, directed them to present themselves to the priests, and went on His way. One of the lepers, a Samaritan and the most active of the ten, went along the same road with two of the disciples, but the others took different routes. These were not cured all at once; although able to walk, they were not made perfectly clean till about an hour afterward.

Soon after this last encounter, a father from a shepherd village a quarter of an hour to the right of the road came to meet Jesus and begged Him to go back with him to the village, for his little daughter was lying dead. Jesus went with him at once, and on the way was overtaken by the cured Samaritan who, touched by his perfect cure, had hurried back to thank his Benefactor. He cast himself at the feet of Jesus, who said: "Were not ten made clean? And where are the nine? Is not one found among them to return and give glory to God, but only this stranger? Arise, go thy way! Thy faith hath made thee whole!" This man later on became a disciple.

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Peter, John, and James the Greater were with Jesus at this time. The little girl, who was about seven years old, was already four days dead. Jesus laid one hand on her head, the other on her breast, and raising His eyes to Heaven prayed, whereupon the child rose up alive. Then Jesus told the Apostles that even so should they do in His name. The child's father had strong faith, and full of confidence he had awaited Jesus' coming. His wife wanted him to send word to Jesus, but he was full of hope and waited until He came. Soon after, he gave up his business to another and, when his wife died after Jesus' death, he became a disciple and acquired a distinguished name. The little girl restored to life likewise became very pious.

Jesus next visited the shepherd huts that lay scattered far around, and cured many of the sick in them. He went from hut to hut all along the mountainous country in the direction of Hebron. I saw Him alone with Peter in one of these abodes, in which a marriage was being celebrated. The bridal couple returned from the nuptial ceremony, which was performed in the school, escorted by their friends and walking under a kind of canopy. A band of little girls adorned with wreaths of colored wool led the way playing on lutes, and gaily dressed boys with similar instruments brought up the rear of the procession. A priest from Jericho was present. When the party entered the house, they were both surprised and delighted to see Jesus, who bade them not to interrupt the wedding festivities lest some might be vexed at it. The guests then drank out of little glasses. The bride retired with the women, and the children played and danced before her. Then I saw the bridegroom and the bride go to Jesus in a room set apart, where He again joined their hands with His own right and blessed their clasped hands, and gave them an instruction upon the indissolubility of marriage and the merit of continency. After

that He reclined at table with Peter and the priest, while the bridegroom waited upon them. The priest, however, was angry that the most honorable places had been given to the stranger guests, Jesus and His Apostles, and so he soon withdrew from the entertainment. I saw too that he hunted up some of the Pharisees, who later on unexpectedly attacked the Lord and called Him to account. In the heat of their discussion, one of them pulled His mantle from His shoulder, but Jesus remained calm. As they could neither harm Him nor gain a victory over Him, they withdrew.

Jesus, with more than ordinary love and kindness, tarried awhile in this shepherd dwelling. The bride's parents and some others of the old shepherds who presented themselves before Him, belonged to those that had visited Him at the Crib on the night of His birth. They began at once, in touching terms, to tell all about that night and to honor Jesus, and the younger ones related what they had heard about it from their deceased parents. They brought to Jesus some aged sick who, on account of the feebleness of old age, could no longer walk, also some sick children, and Jesus cured them all. He told the young married couple to go, after His death, to His Apostles, to be baptized and instructed, and to become His followers. During the whole journey, I never saw Jesus so bright and cheerful as He was among these simple people. I saw that all who had honored Him in His childhood received the grace to become Christians.

From this place, Jesus took a more southerly direction into the mountainous district toward Juttah. The wedding guests formed His escort. He had with Him now six Apostles, including Andrew. On the way He cured a number of sick children who were very much swollen and unable to walk. The people of this region were not very good. When Jesus reached a little village among the mountains, He went straight to the synagogue to teach. The priests forbade it,

and went to call assistance, but they were obliged to resign the teacher's chair to Jesus, to whom the people listened with joy. The disciples were eager for Jesus now to turn His steps to Nazareth, His native city, since He was always making allusion to His approaching end. But He was desirous that the good among the people here should profit by the time remaining to Him, and so He did not go to Nazareth. He taught upon the words: "No man can serve two masters." He said also that He was come to bring the sword upon earth, that is to say, the separation from all that is bad. It was thus He explained this word to the disciples.

## **2. Jesus on the Way to Bethania. The Raising of Lazarus**

As Jesus was tarrying in a little place near Samaria where too the Blessed Virgin and Mary Cleophas were come to spend the Sabbath, they received the news of Lazarus' death. After this event, which happened in Bethania, his sisters left that place and went to their country house near Ginaea, with the intention of there meeting Jesus and the Blessed Virgin. The remains of Lazarus were embalmed and swathed in linen bands, according to the Jewish custom, and then laid in a coffin of woven rods with a convex cover. All the Apostles were again united around Jesus. They went in several bands to Ginaea, where Jesus taught in the synagogue and, after the closing exercises of the Sabbath, went out to Lazarus' country house. There they found the Blessed Virgin, who had gone on before. Magdalen came to meet Jesus and to tell Him of her brother's death, adding the words: "Lord, if Thou hadst been here, my brother had not died!" Jesus replied that his time was not yet come and that it was well that he had died. Still He told the two sisters to allow all the effects of their brother to remain at Bethania,

for that He Himself would go there shortly. The holy women, therefore, set out for Bethania, while Jesus and the Apostles returned to Ginaea, from which they went to the inn one hour distant from Bethania. Here another messenger came to Him bearing the earnest request of the sisters that He should repair to Bethania, but He still delayed to go. He rebuked the disciples for their murmuring and impatience at His delaying so long to go to Bethania. He was always like one who could not give an account of His views and actions to them, because they did not understand Him. In His instructions to them He was always more desirous of discovering to them their own thoughts and, on account of their earthly mindedness, of arousing in them distrust of self than of informing them of the reasons of things that they could not comprehend. He still taught upon the laborers in the vineyard, and when the mother of James and John heard Him speak of the near fulfillment of His mission, she thought it only proper that His own relatives should have honorable posts in His Kingdom. She consequently approached Him with a petition to that effect, but He sternly rebuked her.

At last Jesus turned His steps to Bethania, continuing all along the way His instructions to the Apostles. Lazarus' estate stood partly within the walls surrounding the environs of the city, and partly—that is, a portion of the garden and courtyard—outside those walls, which were now going to ruin.

Lazarus was eight days dead. They had kept him four days in the hope that Jesus would come and raise him to life. His sisters, as I have said, went to the country house near Ginaea, to meet Jesus; but when they found that He was still resolved not to go back with them, they had returned to Bethania and buried their brother. Their friends, men and women from the city and from Jerusalem, were now gathered around them, lamenting the dead as was

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the custom. It seems to me that it was toward evening when Mary Zebedeus went in to Martha, who was sitting among the women, and said to her softly that the Lord was coming. Martha arose and went out with her into the garden back of the house. There in an arbor was Magdalen sitting alone. Martha told her that Jesus was near, for through love for Magdalen, she wanted her to be the first to meet the Lord. But I did not see Magdalen go to Jesus, for when He was alone with the Apostles and disciples He did not allow women easy access to Him. It was already growing dusk when Magdalen went back to the women and took Martha's place, who then went out to meet Jesus. He was standing with the Apostles and some others on the confines of their garden before an open arbor. Martha spoke to Jesus and then turned back to Magdalen, who also by this time had come up. She threw herself at Jesus' feet, saying: "If Thou hadst been here, he would not have died!" All present were in tears. Jesus too mourned and wept, and delivered a discourse of great length upon death. Many of the audience, which was constantly increasing outside the bower, whispered to one another and murmured their dissatisfaction at Jesus' not having kept Lazarus alive.

It seems to me that it was very early in the morning when Jesus went with the Apostles to the tomb. Mary, Lazarus' sisters, and others, in all about seven women, were likewise there, as also a crowd of people which was constantly on the increase. Indeed the throng presented somewhat the appearance of a tumult, as upon the day of Christ's Crucifixion. They proceeded along a road upon either side of which was a thick, green hedge, then passed through a gate, after which about a quarter of an hour's distance brought them to the walled-in cemetery of Bethania. From the gate of the cemetery, a road led right and left around a hill through which ran a vault. The latter was divided by railings into compartments,

and the opening at the end was closed by a grate. One could, from the entrance, see through the whole length of the vault and the green branches of the trees waving outside the opposite end. Light was admitted from openings above.

Lazarus' tomb was the first on the right of the entrance to the vault, down into which some steps led. It was a four-cornered, oblong cave, about three feet in depth, and covered with a flat stone. In it lay the corpse in a lightly woven coffin, and around it in the tomb there was room for one to walk. Jesus with some of the Apostles went down into the vault, while the holy women, Magdalen, and Martha remained standing in the doorway. But the crowd pressed around so that many people climbed up on the roof of the vault and the cemetery walls in order to see. Jesus commanded the Apostles to raise the stone from the grave. They did so, rested it against the wall, and then removed a light cover or door that closed the tomb below that stone. It was at this point of the proceedings that Martha said: "Lord, by this time he stinketh, for he is now of four days." After that they took the lightly woven cover from the coffin, and disclosed the corpse lying in its winding sheet. At that instant Jesus raised His eyes to Heaven, prayed aloud, and called out in a strong voice: "Lazarus, come forth!" At this cry, the corpse arose to a sitting posture. The crowd now pressed with so much violence that Jesus ordered them to be driven outside the walls of the cemetery. The Apostles, who were standing in the tomb by the coffin, removed the handkerchief from Lazarus' face, unbound his hands and feet, and drew off the winding sheet. Lazarus, as if waking from lethargy, rose from the coffin and stepped out of the grave, tottering and looking like a phantom. The Apostles threw a mantle around him. Like one walking in sleep, he approached the door, passed the Lord and went out to where his sisters and the other women

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had stepped back in fright as before a ghost. Without daring to touch him, they fell prostrate on the ground. At the same instant, Jesus stepped after him out of the vault and seized him by both hands, His whole manner full of loving earnestness.

And now all moved on toward Lazarus' house. The throng was great. But a certain fear prevailed among the people; consequently the procession formed by Lazarus and his friends was not impeded in its movements by the crowd that followed. Lazarus moved along more like one floating than walking, and he still had all the appearance of a corpse. Jesus walked by his side, and the rest of the party followed sobbing and weeping around them in silent, frightened amazement. They reached the old gate, and went along the road bordered by verdant hedges to the avenue of trees from which they had started. The Lord entered it with Lazarus and His followers, while the crowd thronged outside, clamoring and shouting.

At this moment Lazarus threw himself prostrate on the earth before Jesus, like one about to be received into a Religious Order. Jesus spoke some words, and then they went on to the house, about a hundred paces distant.

Jesus, the Apostles, and Lazarus were alone in the dining hall. The Apostles formed a circle around Jesus and Lazarus, who was kneeling before the Lord. Jesus laid His right hand on his head and breathed upon him seven times. The Lord's breath was luminous. I saw a dark vapor withdrawing as it were from Lazarus, and the devil under the form of a black winged figure, impotent and wrathful, clearing the circle backward and mounting on high. By this ceremony, Jesus consecrated Lazarus to His service, purified him from all connection with the world and sin, and strengthened him with the gifts of the Holy Ghost. He made him a long address in which He told him that He had raised him to life that he might serve Him, and that he would have

to endure great persecution on the part of the Jews.

Up to this time, Lazarus was in his grave clothes, but now he retired to lay them aside and put on his own garments. It was at this moment that his sisters and friends embraced him for the first time, for before this there was something so corpse-like about him that it inspired terror. I saw meanwhile that Lazarus' soul, during the time of its separation from his body, was in a place peaceful and painless, lighted by only a glimmering twilight, and that while there he related to the just, Joseph, Joachim, Anne, Zachary, John, etc., how things were going with the Redeemer on earth.

By the Saviour's breathing upon him, Lazarus received the seven gifts of the Holy Ghost and was perfectly freed from connection with earthly things. He received those gifts before the Apostles, for he had by his death become acquainted with great mysteries, had gazed upon another world. He had actually been dead, and he was now born again. He could therefore receive those gifts. Lazarus comprises in himself a deep significance and a profound mystery.

And now a meal was ready, and all reclined at table upon which were many dishes and little jugs. A man served. After the meal the women entered, but remained at the lower end of the hall, to hear the teachings of Jesus. Lazarus was sitting next Him. There was a frightful noise around the house, for many had come out from Jerusalem, even the guards, and were now besetting the house. But Jesus sent the Apostles out, to drive off both people and guards. Jesus continued His instruction till after lamplight, and told the disciples that He was going next morning with two Apostles to Jerusalem. When they placed before Him the danger attending such a step, He replied that He would not be recognized, that He would not go openly. I saw them afterward taking a little sleep, leaning around against the wall.

Before daybreak Jesus, accompanied by John and

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Matthew, who had girded up their garments somewhat differently from their usual custom, started from Bethania for Jerusalem. They went around the city and, taking byroads, reached the house in which later on the Last Supper was celebrated. There they remained quietly the whole day and the next night, Jesus instructing and confirming His friends of the city. I saw Mary Marcus and Veronica in the house, and fully a dozen men. Nicodemus, to whom the house belonged, but who had gladly resigned it for the use of Jesus' friends, was not there. He had on that very day gone to Bethania to see Lazarus.

I saw also a gathering of Pharisees and High Priests who had come together to discuss Jesus and Lazarus. Among other things I heard them say that they feared Jesus would raise all the dead, and then what confusion would ensue!

At noon on that day, a great tumult arose in Bethania. If Jesus had been there, they would have stoned Him. Lazarus was obliged to hide, and the Apostles, to slip away in different directions. All the other friends of Jesus in Bethania were likewise forced to lie in concealment. Minds became calm, however, when people took into consideration that they had no right to take action against Lazarus.

Jesus passed the whole night till early next morning in the house on Mount Sion. Before day He left Jerusalem with Matthew and John and fled across the Jordan, not by the route He had formerly taken on the side of Bethabara, but by another off to the northeast. It may have been toward noon when He reached the opposite shore of the Jordan. That evening the Apostles from Bethania joined Him, and they spent the night under a great tree.

In the morning they started for a little village in the neighborhood, and on their way found a blind man lying on the roadside. He was in charge of two boys, who were not, however, related to him. He was a shepherd from the region of Jericho. He had heard

from the Apostles that the Lord was coming that way, and he was now crying out to Him for a cure. Jesus laid His hand on his head, and the man received his sight. Then he cast off his old rags and, in his undergarment, followed Jesus to the village, where in a hall Jesus taught of following Him. He said that they who wanted to do so must, as the blind man did his rags, leave all, to follow Him with full use of their sight. A mantle was given to the man cured of blindness. He wanted to join Jesus at once, but he was put off till he should prove his constancy. Jesus taught here until nearly evening. There were about eight Apostles with Him.

After that, as He drew near a little city, Jesus was hungry. I could not help smiling at the thought of His being hungry, for Jesus' hunger was very different from that of others. He was hungering after souls. From the last place that He had visited, some people who had not the right dispositions went with Him. On the roadside stood a fig tree that bore no fruit. Jesus went up to the tree and cursed it. It withered on the instant, its leaves turning yellow, and the trunk becoming crooked. Jesus taught in the school upon the sterile fig tree. There were some malevolent Doctors and Pharisees who invited Jesus to take His departure. A little stream spanned by a bridge ran by this place<sup>1</sup> into the Jordan. The school was built on an eminence. Jesus and His party spent the night at an inn.

### **3. Jesus Begins the Journey Into the Land of the Three Holy Kings**

Next day when Jesus and His companions left that last place, they took a northeasterly direction through the land of the tribe of Gad. I heard Jesus saying whither He was now about to journey. He

1. Betharan, perhaps.

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told the Apostles and disciples that they should separate from Him, designated to them where they should and where they should not teach, and where they should again join Him. He was now, He said, about to make an extraordinary journey. He would spend the next Sabbath in Great Corozain, then go to Bethsaida, and from there to the south into the region of Machaerus and Madian. Thence He would proceed to where Agar had exposed Ismael,<sup>1</sup> and Jacob had set up the stone. (*Gen.* 46:1,4; 26-23, 24). Then He would journey to the east around the Dead Sea and on to the place upon which Melchisedech had offered sacrifice before Abraham. On this site there stands today a chapel, in which Divine Service is sometimes celebrated. It is built of red stone, and overgrown with moss. Jesus declared His intention of going likewise to Heliopolis in Egypt, where He had once dwelt in childhood. There were some good people there who as children had played with Him, and who had not entirely forgotten Him. They were constantly asking what had become of Him, but they could not believe that He of whom they heard so much was the Child of their remembrance. He will return from the other side through Hebron and the valley of Josaphat, pass the place at which He had been baptized by John, and through the desert in which He had been tempted. He announced that His absence would be for about three months, and that His followers would be sure to find Him at the end of that time at Jacob's Well near Sichar, though they might meet Him before that, when He would be returning through Judea. He gave them minute instructions in a long discourse, above all as to how they should during His absence conduct themselves in their missionary duties. I remember these words, that wherever they were not well received, they should shake the dust from their shoes.

1. Bersabee, to the south of Palestine.

Matthew returned home for awhile. He was a married man. His wife was a very virtuous person and, since Matthew's vocation, they had lived in perfect continency. He was to teach in his own home, and quietly put up with the contempt of his former associates.

In Great Corozain, Jesus taught on the Sabbath in the synagogue. Peter, Andrew, and Philip were with Him. Toward noon a man from Capharnaum, who had been waiting for Jesus, approached Him, His son, he said, was sick unto death, and He implored the Lord to go with him and cure him. But Jesus commanded him to return home, for his son was already restored to health. There were many others gathered around Jesus, some belonging to the city, and others from a distance. Some were sick and looking for a cure, others were in search of consolation. He satisfied some at once, but to others He held out the promise of future assistance.

On the evening of that Sabbath, Jesus took leave of the inhabitants outside the synagogue, and proceeded with several of the Apostles up to where the Jordan empties into the sea, in order to cross to the other side. The ferry was higher up, and that made the journey much longer. Here they crossed on a kind of raft formed of beams laid one over another like a grating. In the center, on a raised platform, was a coop, or little half-tub into which the water could not penetrate, and there the baggage of the passengers was deposited. The raft was propelled by means of long poles. The shore of the Jordan was not very high in this place, and it seems to me there were some little islands lying around in this part of the river. I saw the Lord and the three Apostles travelling by moonlight. Outside of Bethsaida, as was customary at the entrance to the cities of Palestine, stood a long shed under which travelers used to ungird their garments and brush off the dust of travel before entering the city; generally some people

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were to be found there to wash their feet. This was the case on the arrival of the Lord and the Apostles, after which they repaired to Andrew's, where they partook of a meal of honey, rolls, and grapes. Andrew was married, and his house was by no means a small one. It had a courtyard, was surrounded by walls, and was situated at one side of the city. Peter and Philip accompanied the Lord, but Andrew went on ahead. There were in all twelve men present at the meal, and at the end of it, six women came in to hear Jesus' teaching. Next day, as He was leaving Bethsaida with the three Apostles, He paused for awhile in a house outside the city in which were all kinds of goods and chattels peculiar to fishing. A great many men were assembled there, and Jesus gave them an instruction. Setting out at last, He journeyed up the shore of the Jordan, crossed the bridge far above the ferry just mentioned, and proceeded through eastern Galilee to the land of Basan.

I saw in a region beyond the Jordan, a district covered with white sand and tiny white pebbles, several disciples in an open shepherd shed awaiting the Lord's coming. They had brought with them three youths, tall and slim. While awaiting Jesus, the disciples had gathered yellow and green berries as large as figs, also little yellow apples that grew some on bushes, others on trees, from which they broke them off with chopping sticks. The road by which Jesus and the three Apostles came appeared to be not much frequented, for it was overgrown with long grass, and extended under an avenue of spreading fruit trees whose branches interlaced overhead. The Apostles broke off some of the fruit and put it into their pockets, but Jesus took none. He had travelled all night through mountainous districts. The disciples who had been awaiting His coming now went forward to meet Him. They pressed around Him with words of salutation, but without offering their hands. In front of

*Journey toward Egypt*

the shed lay a long, broad, four-cornered log, around which Jesus and

the others threw themselves in a reclining posture as at table, and before each was placed a portion of the fruit just gathered. They had brought with them also little jugs containing some kind of beverage. Off in the distance lay a city and behind it rose a mountain chain. I think this region was in the land of the Amorrhites. From this place the road again took a downward direction. I saw Jesus and His companions journeying the whole day and, in the evening, arriving at a little scattered village. On the roadside stood an inn. The travelers entered and were soon surrounded by a crowd of inquisitive people. They had not heard much of Jesus, but they were for the most part good and simple hearted. Jesus related to them the parable of the good shepherd, and then travelled on a short distance to another inn, at which He and His followers ate and slept. The Lord told the latter that He intended to go alone with the three youths through Chaldea and the land of Ur, Abraham's birthplace, and thence through Arabia to Egypt. The disciples should scatter here throughout the district and instruct the inhabitants; as for Himself, He added, He would teach wherever He went. In fine He again told them that, at the end of three months, they would meet at the Well of Jacob near Sichar. I saw Simeon, Cleophas, and Saturnin among the disciples.

At dawn of day Jesus bade farewell to the Apostles and disciples, to each of whom He extended His hand. They were very much troubled at His taking with Him only the three youths. These youths were from sixteen to eighteen years old and very different from the Jews. They were more slender and active, and wore long garments. They were like children to Jesus, whom they waited on most affectionately. Whenever they came to water, they washed His feet. They ran off on the road here and there, and came back with little rods, flowers, fruits, and

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berries. Jesus instructed them most lovingly and explained to them in parables all that had happened up to that time. The parents of these youths belonged to the family of Mensor. They had come to Palestine with the caravan of the Three Kings and, at the departure of the same for home, had remained behind among the shepherds in the Valley of the Shepherds. They became Jews, married the daughters of the shepherds, and came into possession of meadow lands between Samaria and Jericho. The youngest of the youths was named Eremenzear and later on was called Hermas. He was the boy whom Jesus, at the prayer of his mother, had cured in the region of Sichar, after His interview with the Samaritan at Jacob's Well. The next one was Sela, or Silas; and the eldest, Eliud, received in Baptism the name of Siricius. They were called, also, the secret disciples, and at a later period they were associated with Thomas, John, and Paul. Eremenzear wrote an account of this journey.

On this journey, Jesus wore a brownish tunic, knitted or woven, that fell around Him in folds long and full; over that He had a long garment of fine white wool with wide sleeves. It was fastened at the waist by a broad girdle of the same material as the scarf that He wound around His head when sleeping. Jesus was taller than the Apostles. Walking or standing, His fair, grave face rose above them. His step was firm, His bearing erect. He was neither thin nor stout, but nobly formed with an appearance of perfect health. His shoulders were broad, and His chest well developed. Exercise and travelling had strengthened His muscles, although they presented no sign of hard labor.

The road taken by Jesus and the youths after parting from the Apostles was a constantly ascending one in a direction toward the East, over a white, sandy soil and through cedars and date trees. Opposite arose the mountains of Galaad. Jesus wanted

to spend the coming Sabbath in the last Jewish city met in this direction. I think it was called Cedar. Jesus and the youths ate on the way the fruits of the trees and berries. The youths carried pouches filled with little rolls, jugs containing some kind of drink, and staves. The Lord sometimes broke off a staff for Himself from a tree in passing, and again cast it aside. His feet, otherwise bare, were protected by sandals. In the evening they went to some solitary house occupied by rude, simple people, and there slept for the night. Jesus nowhere made Himself known, although He everywhere taught in beautiful parables of all kinds, but principally in those relating to the good shepherd. The people questioned Him about Jesus of Nazareth, but He did not tell that it was Himself. He in turn put questions to them concerning their work, their business affairs, so that they concluded He was a travelling shepherd looking around after good pasture lands, as was often the case in Jewish countries. I did not see Him effect any cure nor work any miracle in these parts. Next morning He journeyed on. He may now have still been some miles from Cedar, which was built on rising ground, the mountain chain behind it. Abraham's fatherland was in this direction, but far off toward the northeast; the land of the Three Kings was toward the southeast.

Some of the disciples had returned to their homes, while others had scattered around the country teaching. Zacheus of Jericho accompanied them awhile, after which he returned home, gave up his business, sold all that he had, bestowed the proceeds upon the poor, and went with his wife (with whom he henceforth lived in continency) to another place. The Lord told the disciples that nine weeks would pass before they should join Him again.

The excitement in Jerusalem on account of Lazarus was very great. Jesus absented Himself during it, that people might lose sight of Him, while the conviction

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of the truth of this miracle disposed many to conversion. When Jesus returned He was very thin. There is no written account of this journey, since no Apostle accompanied the Lord on it; perhaps too the Apostles did not even know of all the places in which He had been. As well as I remember, I then saw this road for the first time.

Jesus journeyed on with His three young companions to the southeast, taking byways most frequently, and spending the night, like the preceding one among the shepherds, in a solitary house. The people of these parts were good and artless. They gazed at Jesus in wonder, and loved Him at once. He related to them many of the parables He was accustomed to use in Judea, and to them they listened with delight. But He neither healed nor blessed. When they asked Him about Jesus of Nazareth, He answered by telling them about those that had quitted all to follow Him, and then passed to parables that explained what He had said. The people thought He was a shepherd looking around for herds or meadows.

#### **4. Jesus in Cedar**

Jesus and the youths reached Cedar before the Sabbath. They had not travelled by the highroad, but by roundabout ways. As it was too late to enter the city, they passed the night at a large public inn at which other wayfarers had sought shelter. There were open sheds with sleeping accommodations in the enclosure, and the whole was surrounded by a courtyard. A man, the one that superintended the establishment, unlocked the inn, after which he returned to the city. Next morning, he came out again to the inn, and then received a small sum for his services. The travelers went their several ways, but the superintendent took Jesus and His companions back with him to his own house in the city.

Cedar was situated at the foot of a mountain, in a valley through which flowed a river. It consisted of an old and a new city separated by the little river which flowed from the east and off toward Palestine. The shore was very steep, and the river was spanned by two arches very solidly built. On this side the place was poor and insignificant, and inhabited principally by Jewish shepherds who likewise engaged in the manufacture of light huts, shepherd and stable utensils. On the opposite side, Cedar presented a more opulent appearance. There were no Jews there, but only heathens. The Jewish costume was somewhat modified here, for some of the people wore a pointed cap. In the city this side of the river, there was a synagogue, and upon a square surrounded by grass plots and walks of clean white sand, played a fountain. This was the most beautiful spot in the city.

The Lord and the boys went with their host to the synagogue, and quietly celebrated the Sabbath. At the end of the prayers, Jesus asked whether He might venture to relate something to them, and when the good people showed their willingness to listen, He recounted the parable of the Prodigal Son. They listened attentively, admired Him greatly, but knew not who He was. He called Himself a shepherd seeking the lost lambs in order to lead them into good pasture. They regarded Him as a Prophet and, during the rest of the day, conducted Him to their houses where too He taught. The next day He gave an instruction at the fountain. The men and women sat at His feet, and He pressed the children to His breast. He told them about Zacheus climbing up the fig tree, of his leaving all and following Him; of him who in the Temple had said: "I thank God that I am not like the publican"; and lastly, of that other who, striking his breast, said: "Lord, be merciful to me, a poor sinner!" The inhabitants of Cedar became very fond of Jesus and thought no harm of Him.

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They begged Him to stay with them till the next Sabbath and then teach again in their school, and when they asked Him about Jesus of Nazareth, He related to them many things of Him and His doctrine.

On leaving this place, Jesus and His travelling companions proceeded eastward from Cedar into a country of beautiful meadowlands and palm trees, and thence to Edon. On the way, He visited a house that stood off by itself, and in which both the father and mother of the family had long been bedridden with incurable maladies. Several children were going and coming around the house. All were good. Here also they asked Him about Jesus of Nazareth, of whom they had heard divers reports. Jesus answered them in a beautiful parable of a king and his son, in which he spoke of the One of whom they inquired. He told them that He would be persecuted, and that He would return to His Father's Kingdom, which He would share with all those that had followed Him. As Jesus spoke I had a vision of His Passion, His Ascension, His throne surrounded by all the angels and set next His Father's, meaning His dominion over the world; and, lastly, I saw the reward portioned out to His followers. I saw likewise the vision of His Kingdom and the whole parable that He was relating to the people, and I saw too that He impressed upon their hearts a lasting picture of it. When He asked them whether they believed all He had told them and whether they would follow the good King, and they had protested their belief and their willingness, He promised the two old people that God would reward them by curing them and allowing them to follow Him to Edon. And all on a sudden, they were restored to health and, to the astonishment of the beholders, were indeed able to follow Jesus to Edon. The man's name was Benjamin, and he was a direct descendant from Ruth. I think that Titus was either a son or a relative of

this couple so suddenly cured. He was at that time between fourteen to sixteen years old. He went to Cedar and to every other place in this region in which Jesus taught, in order to hear Him and to listen to others talking about Him. Marcus, whose birthplace was nearer Judea, was acquainted with this family, and so too was Silas.

Jesus and the three youths, on leaving that house, went on to Edon through lovely fields and meadows shaded by palm trees. Jesus carried a shepherd's crook in His right hand. In the public feast house, on a large, open square to the left of the entrance to the city, a marriage was being celebrated. The house contained a large hall, at the end of which was the kitchen. All around it were sleeping apartments, in each of which there were three beds that could be separated from one another by an ornamented screen. Although it was clear daylight, a lamp was burning in the hall. The guests, male and female, as also the bride and bridegroom, adorned with flowery wreaths, were all assembled in the same apartment. Boys were singing and playing upon flutes and other instruments. These pious people were awaiting Jesus, whom they looked upon as a Prophet. They had heard of His teaching and parables in Cedar and the surrounding district, and had in consequence invited Him to their wedding. They received Him joyfully and reverently, washed His feet and those of His young companions, and dried them with their own garments. They took from Jesus His staff, placed it in a corner, and prepared for Him a table. On it were some little rolls, a honeycomb almost a foot in length, and some red berries from the top of which they detached before eating a little circle of black leaves tipped with white. There were, too, little earthen jugs and cups on the table and some small dishes. The last mentioned looked like glazed earthenware, out of which with little spoons they put something into their drink. The guests reclined

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at table upon small leaning benches, and to Jesus was given the seat between the bridegroom and the bride. The women sat at the lower end. Jesus blessed the food and drink, of which all then partook.

During the meal, Jesus taught. He told the guests about that Man in Judea who, at the marriage of Cana in Galilee, had changed water into wine. When the couple whom the guests had known so long as sick, but who had been restored to health, made their appearance, the amazement was great. They related all that the Lord had told them of the King and His Kingdom, declared their belief in it, and said that they were as certain of having a share in that same Kingdom as they were now conscious of the fact of having been cured. Jesus repeated to them the parable and told them in plain words that there was still a wall between them and the dominions of that King, but that they could force their way through it if they would overcome themselves. It was morning before the party retired to bed. The Lord and the young boys slept back of the dining hall. Before He lay down, however, He went aside and, kneeling, prayed with uplifted hands to His Heavenly Father. I saw streams of light issuing from His mouth, and another stream of light, or an angelic form, descending toward Him. This often happened even in full daylight when at any time Jesus retired to a solitary place to pray. I knew this about Him even in my childhood, and when I saw Him praying thus alone, I tried to imitate Him. I saw the Blessed Virgin, up to the conception of the Saviour, generally standing in prayer, her hands crossed on her breast, and her eyes lowered; but after the most holy Incarnation, she generally knelt, her face raised to Heaven, and her hands uplifted.

Next morning, on account of the great concourse of people, Jesus taught in the open air. He settled many matrimonial affairs, for the people of this place had lost the true conception of the Law on

that head. They wanted to espouse two blood relatives in succession, and they questioned Jesus on the matter. He explained to them that it was not allowed by the Mosaic Law, and they promised to refrain from such unions. It was told Jesus also that in one of the neighboring places, a certain man was on the point of marrying for the sixth time, his five deceased wives being sisters of the present affianced. Jesus said that He would visit that place. He returned to Cedar for the Sabbath, and taught the whole day in the school. He gave decisions upon many questions and doubts concerning the Law and marriage and reconciled some married couples that were at variance.

### **5. Jesus Goes to Sichar-Cedar and Teaches Upon the Mystery of Marriage**

From Cedar, Jesus, with a numerous escort, wended His way northward, the country everywhere presenting a more level aspect. I saw them reach a shepherd village outside of which were open sheds, long rows of trees with interlacing branches, and huts formed of green boughs and leaves. Under one of the sheds, all partook of figs, grapes, and dates. They were still there, the night being mild and lovely, when the stars shone out in the sky and the dewdrops glittered brightly below.

When the rest of the party dispersed to their homes, Jesus with the three youths went around the district teaching, and arrived toward evening of the following day at the little city of Sichar-Cedar, built on the declivity of a mountain range. Some people came out to meet Him. They conducted Him to the public house of the city, which was something like that of Cana in Galilee, and there He found a crowd assembled. Some young married people had lost their parents by a sudden death, and they were now entertaining at this house all those who had followed the

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remains to the grave. In front of the house was a courtyard enclosed by a railing, and in it an arbor of skillfully woven foliage. In each of the four corners stood a stone cistern full of water out of which grew creeping plants. They were trained up on palings and then allowed to run on arches to the center of the yard, where a carved column of marble supported the verdant roof thus formed. The plants, like reeds or sedges, retained their freshness a long time. This decoration, as well as all the garlands that adorned the house, was of extraordinary beauty. In a hall just off the courtyard, Jesus' feet and those of His companions were washed, and the customary refreshments presented. Then they went to another apartment, in which a meal was in readiness. Jesus insisted upon serving at table. He handed to all the guests bread, fruit, and large pieces of honeycomb, and poured from jugs into the drinking cup of each three kinds of beverage: one was a green juice; another, some kind of yellow drink; and the third, a perfectly white fluid. Jesus taught all the time. Sichar-Cedar was the place of which Jesus had been told at the wedding feast that so many were living there in unlawful marriage relations.

Only the husband of the mourning married couple was present at the funereal feast. He was named Eliud. He had been at the marriage feast at Edon, and on his return home found that both his parents-in-law had departed this life. They had died suddenly, overcome by grief at the discovery that their daughter, Eliud's wife, was an adulteress. Eliud himself had no intimation of the fact, nor consequently of the cause of the sudden death of his parents-in-law. When the meal spoken of above was over, Jesus allowed Himself to be conducted by Eliud to his home. The youths did not go with Him. Jesus spoke to the wife in private. She was in great sorrow. She sank at His feet in tears, and confessed her sin. When Jesus left her, Eliud conducted Him to His sleeping

chamber. I saw the Lord saying some grave and touching words to him and, when Eliud left Him, He prayed awhile and then went to rest. Early next morning Eliud, with a washbasin and a green branch, went in to Jesus, who was still lying on the bed supported on His arm, He arose; Eliud washed His feet and dried them in his own garments. Then the Lord told him to conduct Him to his chamber, for that He wanted in turn to wash his feet. Eliud would not hear of this. But Jesus told him gravely that if he would not yield, He would instantly leave his house, that it must be, that if he wanted to follow Him he must not refuse to obey. On hearing these words, Eliud led Jesus to his bedchamber and brought Him a basin of water. Jesus grasped him by the hands, gazed lovingly into his eyes, said a few words on the subject of foot washing, and then informed him that his wife was an adulteress, but penitent, and that he must pardon her. At this information Eliud fell prostrate on the ground, writhing and weeping in an excess of mental agony. Jesus turned away from him and prayed. After a little while, the first bitter struggle being over, Jesus went to him, raised him from the ground, spoke words of consolation to him, and washed his feet. When Eliud had become calm, Jesus commanded him to call his wife. He did so, and she entered the room closely veiled. Jesus took her hand, laid it in that of Eliud, blessed them both, consoled them, and raised the wife's veil. Then He dismissed them with directions to send their children to Him, whom when they came He blessed and led back to their parents. From this time forward Eliud and his wife remained faithful to each other, and both made a vow of continency. On that same day, Jesus visited many other homes in order to lead their occupants from the error of their ways. I saw Him going from house to house, conversing with the people upon their various affairs and thus winning their confidence.

On the mountain near this place, Sichar-Cedar,

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there were whole rows of beehives. The declivity of the mountain was terraced, and on the terraces resting against the mountain stood numerous square, flat-roofed beehives about seven feet in height, the upper part ornamented with knobs. They were placed in several rows, one above the other. They were not rounded in the back, but pointed like a roof, and they could be opened from top to bottom on the shelf side. The whole apiary was enclosed by a fine trellis of woven reeds. Between these stacks of hives there were steps leading up to the terraces, and to the railings on either side, bushes bearing white blossoms and berries were trained. One could mount from terrace to terrace, upon each of which were similar arrangements for bees.

When Jesus was asked by the people whence He had come He invariably answered in parables, to which they gave simple-hearted credence. Under the bower of the public house He delivered an instruction, in which He related the parable of the king's son who came to discharge all the debts of his subjects. His hearers took the parable in its literal sense and rejoiced greatly over what it promised. Jesus then turned to the parable of the debtor who, after having obtained a delay for the payment of his own great debt, insisted upon bringing before the judge the man that owed him a trifle. He told them also that His Father had given Him a vineyard which had to be cultivated and pruned, and that He was looking for laborers to replace the useless, lazy servants whom He was going to chase away, and who were mere images of the branches they had neglected to prune. Then He explained to them the cutting away of the vine stock, spoke of the quantity of useless wood and foliage, and of the small number of grapes. To this He compared the hurtful elements that had, through sin, entered into man. These, He said, should be cut off and destroyed by the exercise of mortification in order that fruit might be produced.

This led to some words on marriage and its precepts, as well as upon the modesty and propriety to be observed in it, after which He returned to the vine and told the people that they too ought to cultivate it. They replied quite innocently that the country was not adapted to vine culture. But Jesus responded that they ought to plant it on that side of the mountain occupied by the apiary, for that was an excellent exposure for it, and then He related a parable treating of bees. The people expressed their readiness to labor in His vineyard, if He would allow them. But He told them that He had to go and discharge the debts, that He had to see that the true vine was put into the wine press, in order to produce a life-giving wine, and to teach others how to cultivate and prepare the same. The simple-hearted people were troubled at the thought of His going away, and implored Him to remain with them. But He consoled them by saying that if they believed Him, He would send them one who would make them laborers in His vineyard. I saw that the inhabitants of this little place were afterward baptized by Thaddeus, and that all emigrated during a persecution.

Jesus recalled none of the Prophecies, performed no miracles in this place. In spite of their moral disorders, these people were simple and childlike. Married couples living apart were again united by Jesus, and He explained to the man who, after having married five sisters was now about to espouse the sixth, that such unions were unlawful.

Jesus gave another instruction upon marriage. He illustrated His subject by deeply significant similitudes taken from the cultivation of the vine, the care of the vineyard, and the pruning away of the superfluous branches. I was particularly impressed by His remarkable and clearly convincing words to this effect, that wherever discord reigned in the married state and wherever marriage failed to produce good, pure fruit, the fault lay principally on the wife's

side. It is for her to endure and to suffer, it is for her to form, to preserve, the fruit of marriage. By her spiritual labors and victories over self, she can perfect her own soul and the fruit of her womb, she can eradicate whatever evil there may be in it, since her whole conduct, all her actions, redound to the blessing or the ruination of her offspring. In marriage there should be no question of sensual gratification, but only of penance and mortification, of constant fear, of constant warfare against sin and sinful desires, and this warfare is best carried on by prayer and self-conquest. Such struggles against self, such victories over self on the mother's part, secure similar victories to her children. All this instruction was given by the Lord in words as wonderful for their significance as for their simplicity. He said many other things, clear and precise, on the same subject. I was so impressed by the truth of what He said and its great necessity that the thought rushed impetuously to my mind: Why is not all this put in writing! Why is there no disciple present who could write it all down, that people far and wide might know it? For in the whole of this vision I was, as it were, present among Jesus' audience, and I followed Him here and there. As I was so earnestly revolving that thought, my Heavenly Bridegroom turned and addressed me in words to this effect: "I rouse charity, I cultivate the vineyard wherever it will best produce fruit. Were these things written down, they would suffer the fate of so many other writings, they would fall into oblivion, or be misinterpreted, or utterly condemned. The words that I have just spoken, as well as innumerable others that have never been written, will become more productive in effects than what has been preserved in writing. It is not the written Law that is obeyed; but they that believe, hope, and love, have everything written in their heart." The way in which Jesus taught all this, the constant use of parables by which

He illustrated from the nature of the vine all that He said of marriage and, on the other hand, the borrowing from marriage apt illustrations of the cultivation of the vine—all was inexpressibly beautiful and convincing. The people questioned the Lord most simply, and He gave them answers that showed still more clearly how perfectly His similitudes explained His doctrine.

At noon the nuptial ceremony between a poor young couple took place in front of the synagogue, and at it Jesus assisted. Both were good and innocent, consequently the Lord was very kind to them. The bridal procession to the synagogue was headed by little boys of six years with wreaths on their heads and flutes in their hands, white-robed maidens carrying little baskets of flowers which they strewed on the ground, and youths playing on harps, triangles, and other musical instruments now little known. The bridegroom was dressed almost like a priest. Both he and the bride were attended by assistants who, during the ceremony, laid their hands on their shoulders. The marriage was performed by a Jewish priest, in a hall whose roof had been opened just above the bridal party. It was near the synagogue. When the stars began to appear in the sky, the Sabbath exercises were celebrated in the synagogue, after which a fast that lasted until the next evening was begun. When that was over, the wedding festivities were held in the public house used on such occasions, during which Jesus related many parables, such as that of the Prodigal Son and the mansions in His Father's house. The bridegroom had no house of his own. He was to make his home in that belonging to the mother of his bride, Jesus told him that, until he should receive a mansion in His Father's house, he should take up his abode under a tent in the vineyard which He Himself was going to layout on the mount of the bees. Then He again taught on marriage, upon which He dwelt for a long

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time. If married people, He said, would live together modestly and chastely, if they would recognize their state as one of penance, then would they lead their children in the way of salvation, then would their state become not a means of diverting souls from their end, but one that would reap a harvest for those mansions in His Father's house. In this instruction, Jesus called Himself the Spouse of a bride in whom all those that should be gathered, would be born again. He alluded to the marriage feast of Cana, and told of the changing of water into wine. He always spoke of Himself in the third person, as of that Man in Judea whom He knew so well, who would be so bitterly persecuted, and who would finally be put to death.

The people heard all this in simple, childlike faith, and the parables were for them real facts. The bridegroom appeared to be a school teacher, for Jesus told him how he should teach by his own example. Jesus made allusion also to Ishmael, for Cedar and the country around were peopled by his descendants. They were, for the most part, shepherds, and esteemed themselves inferior to the people of Judea, of whom they spoke as of a very great nation, a chosen race. They still clung to the ancient manner of living. The owner of numerous herds lived in a large house surrounded by a moat, and in the midst of the pasture grounds by which it was encompassed stood the houses of the under-shepherds. To the well, which belonged to the head proprietor, only his own herds had a right to go, though those of his neighbors enjoyed the same privilege if there existed an agreement to that effect. Such patriarchal settlements were scattered thickly here and there, though otherwise the place was of little importance.

Moved thereto by Jesus' words, the people determined to build for the newly married pair a light habitation on the bee mount where, later on, the vineyard was to be laid out. Every friend in the place

constructed for the tent a light wicker wall which was then covered with skins, and afterward coated with something of a viscid nature. When a piece of the work was finished, it was transported to the site for which it was destined. Each one did what was in his power, some more, some less, and they shared with one another whatever was needed. The Lord told them how all was to be done, and they listened in wonder at His knowing so much about such things. He had taught them at the marriage feast that the old and the poor should take the upper places. Jesus went with the people to the little hill in front of the bee mountain, in order to choose there the best site for the vineyard. The back of the tent was to rest against the rising ground of the vineyard. As the Feast of the New Moon just now began, all returned with Jesus to the public house. He knew that, when He said that they should build a house for the newly married pair, many had thought and said to one another: "Perhaps He has no house of His own, no place of abode. Will He, perhaps, take up His residence with these people?" Therefore it was that Jesus now told them that He was not going to stay among them, that He had no abiding place on this earth, that His Kingdom was yet to come, that He had to plant His Father's vineyard, and water it with His Blood upon Mount Calvary. They could not now comprehend His words, He said, but they would do so after He had watered the vineyard. Then He would come back to them from a dark country. He would send His messengers to call them, and then they would leave this place and follow Him. But when He should come again for the third time, He would lead into His Father's Kingdom all those who had faithfully labored in the vineyard. Their sojourning here was not to be long, therefore the house they were building was to be a light one, rather a tent that could be easily removed. Jesus next gave a long instruction upon mutual charity. They should, He

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said, cast their anchor in the heart of their neighbor, that the storms of the world might not separate and destroy them. He spoke again in parables of the vineyard, saying that He would remain only long enough to layout the vineyard for the newly married pair and teach them to plant the vines, then He would depart in order to cultivate that belonging to His Father. Jesus taught all these things in language so simple, and yet so nicely adapted to the point in question, that His hearers became more and more convinced of its truth, retaining at the same time their simplicity. He taught them to recognize in all nature, in life itself, a law hidden and holy, though now disfigured by sin. The instruction lasted till late into the night, and when Jesus wanted to take leave of them, the people detained Him. They clasped Him in their arms, exclaiming: "Explain it all to us again, that we may understand it better." But He replied that they should practice what He had preached to them, and He promised to send them one who would make it all clear to them. During this assembly they partook of a slight repast, at which all drank out of the same cup.

The young man for whom the Lord had caused the house to be built was named Salathiel, and the bride's name was a word that signified "pretty," or "brunette."<sup>1</sup> With the greater part of the inhabitants of the place, they were baptized by Thaddeus. The Evangelist Mark also was in this region for awhile. Thirty-five years after Christ's Ascension, Salathiel with his wife and three grown-up sons removed to Ephesus. I saw him there in company with the goldsmith Demetrius, who had once raised an insurrection against Paul, but who was afterward converted. Demetrius gave him a long account of Paul, and narrated the history of his conversion. Paul was not then at Ephesus. Salathiel, his three sons, and

1. "Braunchen," or "Feinchen."

Demetrius went to join him, while the wife of the first-named remained behind at Ephesus in a house to which many from her own country came and resided with her. Almost all the Jews left Ephesus at this time. Salathiel and his three sons, Demetrius, Silas, and a man named Caius were all in the same ship with Paul when he suffered shipwreck near the island of Malta, and they went with him to the island. From his prison in Rome, Paul assigned to each of the three sons of Salathiel the place in which he was to labor.

When Jesus went with the men to the bee mount, in order to show them how to plant the vines, the site for the tent house was already marked off and an espalier erected. The men told Jesus that grapes raised in those parts were always bitter, to which Jesus responded that that was because they belonged to a poor species. They were of a bad stock, they were allowed to run wild without pruning; consequently they had the appearance only of grapes, without their sweetness. But, He added, those that He was now about to plant would be sweet. The instruction turned again upon marriage which, Jesus said, could produce pure, sweet fruit only when it was guarded by self-command, mortification, and moderation united to pain and labor.

From the young plants that He had ordered to be brought to the spot, Jesus chose five, which He laid in the ground that He had Himself previously loosened, and He showed the men how to bind them to the espalier in the form of a cross. All that He said while thus engaged of the nature and training of the vine referred to the mystery of marriage and the sanctification of its fruit. When Jesus continued this instruction in the synagogue, He spoke of the obligation of continency in order to conception and, as a proof of the same, brought forward the depth of corruption into which men had fallen in this particular. Man, He said, might in this respect learn a

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lesson from the elephant. (There were a few of these animals in that region). At the close of the instruction Jesus repeated that He must now soon leave them, in order to plant and water the vine on Mount Calvary, but He would send some to teach them all things and to lead them into His Father's vineyard. When at the same time He spoke of the Kingdom and the mansions of His Father, the people asked Him why He had brought nothing with Him from that Kingdom and why He went about so poorly clad. Jesus answered that that Kingdom was reserved for such as followed Him, and that no one would receive it without deserving it. He was, He said, a stranger seeking for faithful servants whom He might call into the vineyard. He had therefore built the bridegroom's house so lightly because the earth was not to be a permanent abode for his posterity and they were not to cling to it. Why should a solid habitation be constructed for the body, since it is itself only a fragile vessel? It should indeed be cared for and purified as the house of the soul, as a sacred temple, but it should not be polluted, or to the prejudice of the soul either overburdened or treated too delicately. From such discourse Jesus turned again to the house of His Father, to the Messiah, and all the signs by which He might be recognized. Among the latter He mentioned the fact that He was to be born of an illustrious race, though of simple, pious parents, and added that, according to the signs of the time, He must have already come. They should, Jesus said, attach themselves to Him and observe His teachings.

Jesus next taught on the love of the neighbor and good example. Turning to the bridegroom Salathiel, He told him to allow his house to stand open, to have perfect confidence in what He had said to him, and to live piously; if he did so, God would guard his house for him and nothing would be stolen from him. Salathiel had received for his new house far

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more than was actually needed, for Jesus had inveighed

against selfishness. They must, He said, be willing to sacrifice for God and the neighbor. The communication between Jesus and these people became more and more intimate and, in order to rescue them from the ignorance into which they had fallen, He taught under manifold similitudes upon the chastity, modesty, and self-conquest that should grace the married state. The similitudes referred to the sowing and the harvest. He went also to visit two parties who were about to marry notwithstanding their relationship to each other in prohibited degrees. One couple were blood relatives. Jesus summoned them into His presence and told them that their design sprang from the desire of temporal goods, and that it was not lawful. They were terrified on finding that He knew their thoughts, for no one had said anything to Him about it; so they relinquished their intention. Here they washed one another's feet, and the bride wiped Jesus' feet with the end of her veil, or the upper part of her mantle. Both the man and the woman recognized Jesus by His teaching as more than a Prophet. They were converted and followed Him. Jesus next went out to a house in the country, in which lived a stepmother who wanted to marry her stepson, though the latter as yet did not clearly comprehend her design. Jesus made known to the son the danger in which he was, and bade him flee from the place and go labor at Salathiel's, which he obediently did. The Lord washed his feet also. The stepmother, whom Jesus gravely rebuked for her guilt, was greatly exasperated. She did no penance and went to perdition.

The people of this region must have had, through their ancestors, some special relations with the Ark of the Covenant. They asked Jesus what had become of the Holy Mystery contained in the Ark. He answered that mankind had received so much of It,

that It had now passed into them, and that from the fact that it was no longer to be found, they might conclude that the Messiah was born. Many people of this country believed that the Messiah was put to death among the Holy Innocents.

### **Jesus Raises a Dead Man to Life**

About one hour to the east of Sichar stood the dwelling of a rich herd proprietor. The house was surrounded by a moat. The owner had died suddenly in a field not far from his house, and his wife and children were in great affliction. The remains were ready for interment, and the family had sent messengers into the city to beg the Lord and some others to come to the funeral. Jesus went, accompanied by His three disciples, Salathiel and his wife, and several others—about thirty in all. The corpse, ready for the grave, was placed in a broad avenue of trees before the house. The man had been struck dead in punishment of his sins, for he had seized upon part of the possessions of some shepherds who, owing to his oppressive treatment, were obliged to leave that section of the country. Shortly after the commission of this sin, he had fallen dead upon the very ground that he had unjustly appropriated. Standing in front of the corpse, Jesus spoke of the deceased. He asked of what advantage was it to him now that he had once pampered and served his body, that house which his soul had now to leave. He had, on account of that body, run his soul into debt which he neither had and which he never could discharge. The wife of the deceased was plunged in grief. She had constantly repeated before Jesus' coming: "If the Jewish King from Nazareth were here, He could raise him from the dead!" In reply to these words, Jesus said: "Yes, the Jewish King can do it. But men will persecute Him on that account. They will kill Him who gives life, and they will refuse to acknowledge

Him!" To which those around responded: "If He were among us, we would acknowledge Him!"

Jesus resolved to put them to the test. He spoke of faith, and promised that the Jewish King would help them, provided they believed and practiced all that He taught. Then He separated the family of the deceased along with Salathiel and his wife from the rest of the assistants, whom He directed to withdraw, while He spoke with the wife, the daughter, and the son of the dead man. Even before the others had gone out, the wife had addressed these words to Jesus: "Lord, Thou speaketh as if Thou Thyself wert the King of the Jews!" But Jesus had motioned her to be silent. When now those others, whom He knew to be weaker in faith, had retired, Jesus told the family that if they would believe in His doctrine, if they would follow Him, and if they would keep silence upon the matter, He would raise the dead man to life, for his soul was not yet judged, it was still tarrying in the field, the scene of its injustice as well as of its separation from the body. The family promised with all their heart both obedience and silence, and Jesus went with them to the field in which the man had died. I saw the state in which the soul of the deceased was. I saw it in a circle, in a sphere above the spot upon which he had died. Before it passed pictures of all its transgressions with their temporal consequences, and the sight consumed it with sorrow. I saw too all the punishments it was to undergo, and it was vouchsafed a view of the satisfactory Passion of Jesus. Torn with grief, it was about to enter upon its punishment, when Jesus prayed, and called it back into the body by pronouncing the name Nazor, the name of the deceased. Then turning to the assistants, He said: "When we return, we shall find Nazor sitting up and alive!" I saw the soul at Jesus' call floating toward the body, becoming smaller, and disappearing through the mouth, at which moment Nazor rose to a sitting posture

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in his coffin. I always see the human soul reposing above the heart from which numerous threads run to the head.

When Jesus and His companions returned to the house they found Nazor, still enveloped in his funeral bands and his hands bound, sitting up in the coffin. His wife unbound his hands and loosened the bands. He stepped forth from the coffin, cast himself at Jesus' feet, and tried to embrace His knees. But the Lord drew back and told him that he should purify himself, should wash, and remain concealed in his chamber, that he should not speak of his resurrection until He Himself had left that region. The wife then led her husband into a retired corner of the dwelling, where he washed and clothed himself. Jesus, Salathiel and his wife, and the three disciples took some food and remained at the house. The coffin was placed in the vault. The Lord taught until after nightfall. On the following morning He washed the feet of the resuscitated Nazor and exhorted him for the future to think more of his soul than of his body, and to restore the ill-gotten property. After that He called the children to Him, spoke of God's mercy which their father had experienced, and exhorted them to the fear of God; then He blessed them and led them to their parents. The mother, also, Jesus conducted to the father. He presented her to him as to one returned from afar, in order that they might live together in a stricter and more God fearing manner.

Jesus on that day taught many things relating to marriage, in similitudes. He addressed Himself especially to the newly married couple. To Salathiel He said: "Thou hast allowed thy heart to be moved by the beauty of thy wife! But think how great the beauty of the soul must be, since God sends His Son upon earth to save souls by the sacrifice of His Body! Whoever serves the body, serves not the soul. Beauty inflames concupiscence, and concupiscence

corrupts the soul. Incontinence is like a creeping plant that chokes and destroys the wheat and the vines." These last words turned the instruction again upon the subject of vine and wheat culture, and Jesus warned His hearers to keep far from their fields and vineyards two running weeds which He designated by name. At last He announced to them that on the coming Sabbath He would teach in the school at Cedar, and on that occasion they would hear what they must do to become His followers and share in His Kingdom. He told them, moreover, that He would then depart from that region and journey eastward to Arabia. When they asked Him why He was going among those heathens, those star-worshippers, He answered that He had friends among them who had followed a star in order to greet Him at His birth. These He wanted to search after, that He might invite them also into the vineyard and the Kingdom of His Father, and put them on the straight road to it.

An extraordinarily great multitude assembled in Cedar to meet Jesus, who now began publicly to heal crowds of sick. Sometimes while passing among those that had been brought hither by their friends, He merely pronounced the words: "Arise! Follow Me!"—and they rose up cured. The wonder and admiration produced by these miracles reached such a pitch of enthusiasm that had not Jesus Himself suppressed it, the whole country would have risen in one sudden transport of joy.

Salathiel and his wife were among the assembly at Cedar. Jesus once more spoke to them of the duties of the married state, and gave them detailed instructions upon the way in which they should live together in order to become a good vine (that is, one that would produce pure and excellent fruit, such as would become disciples of His Apostles, saints, and martyrs). He inculcated the observance of modesty and purity, bade them in all their actions aim

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at purity of intention, exhorted them to prayer and renunciation, and rigorously commanded perfect continence after the period of conception. He spoke of the mutual confidence that ought to exist between husband and wife, and of the obedience of the latter to the former. The husband should not keep silence when the wife asks him questions. He ought to respect her and be indulgent toward her, since she is the weaker vessel. He should not mistrust her if he sees her talking with others, neither should she be jealous upon beholding him doing the same; still each should be careful not to give to the other cause for vexation. They should suffer no third party to come in between them, and should settle their little differences themselves. He told the wife that she should become a pious Abigail, and pointed out to them a region suitable for the cultivation of wheat. They must, He said, raise a hedge around their vineyard, which hedge was to consist of the admonitions He had just given them.

Before leaving Cedar, Jesus gave in the synagogue another very long instruction, in which He again explained the connection existing between all the points upon which up to that time he had here taught separately. He spoke in simple, childlike allegories of the mysteries of Original Sin, the vicious propagation of the human race, their ever-increasing corruption, the dispositions of God's grace and His guidance of the chosen people from generation to generation down to the Blessed Virgin, the mystery of the Incarnation and the regeneration of fallen man from death to eternal life through the Son of the Virgin. Here He introduced the parable of the grain of wheat which had to be buried in the ground before it could spring forth into new fruit, but He was not understood by His hearers. He told them that they should follow Him not for a short time only, but on a long journey that would end only at the Judgment. He spoke of the resurrection of the

dead and of the last Judgment, and He bade them *watch!* Then He related the parable of the slothful servants. Judgment comes like a thief in the night; death strikes at every hour. They, the Ishmaelite, were typified by the servants, and they ought to be faithful. Melchisedech, He said, was a type of Himself. His sacrifice consisted of bread and wine, but in Him they would be changed into flesh and blood. At last Jesus told them in plain terms that He was the Redeemer. At this revelation, many became timid and fearful, while others grew more ardent and enthusiastic in their adherence to Him. He enforced upon them in particular love for one another, compassion, sympathy in joy and sorrow such as the members of the body feel for one another.

The pagans from the pagan quarter of Cedar were present at this instruction, to which they listened from a distance. They had been very hostile toward the Jews, but from this time many approached them and questioned them in a friendly manner about Jesus' doctrine and miracles.

## **6. Jesus Reaches the First Tent City of the Star Worshippers**

When Jesus with the three youths left Cedar, Nazor, the Ruler of the synagogue, who traced his origin up to Tobias, Salathiel, Eliud, and the youth Titus accompanied Him a good part of the way. They crossed the river and passed through the pagan quarter of the city, in which just at that time a pagan feast was being celebrated and sacrifice was being offered in front of the temple. The road ran first eastward and then to the south through a plain that lay between two high mountain ridges, sometimes over heaths, again over yellow or white sand, and sometimes over white pebbles. At last they reached a large, open tract of country covered with verdure, in which stood a great tent among the palm trees,

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and around it many smaller ones. Here Jesus blessed and took leave of His escort, and then continued His journey awhile longer toward the tent city of the star worshippers. The day was on its decline when He arrived at a beautiful well in a hollow. It was surrounded by a low embankment, and near it was a drinking ladle. The Lord drank, and then sat down by the well. The youths washed His feet and He, in turn, rendered them the same service. All was done with childlike simplicity, and the sight was extremely touching. The plain was covered with palm trees, meadows, and at a considerable distance apart there were groups of tents. A tower, or terraced pyramid of pretty good size, still not higher than an ordinary church, arose in the center of the district. Here and there some people made their appearance and from a distance gazed at Jesus in surprise not unmingled with awe, but no one approached Him.

Not far from the well stood the largest of the tent houses. It was surmounted by several spires, and consisted of many stories and apartments connected together by partitions, some grated, others merely of canvas. The upper part was covered with skins. Altogether it was very artistically made and very beautiful. From this tent castle five men came forth bearing branches, and turned their steps in the direction of Jesus. Each carried in his hand a branch of a different kind of fruit: One had little yellow leaves and fruit, another was covered with red berries, a third was a palm branch, one bore a vine branch full of leaves, and the fifth carried a cluster of grapes. From the waist to the knees they wore a kind of woolen tunic slit at the sides, and on the upper part of the body a jacket wide and full, made of some kind of transparent, woolen stuff, with sleeves that reached about halfway to the elbow. They were of fair complexion, had a short, black beard, and long, curling hair. On their head was a sort of spiral cap from which depended many lappets around their

temples. They approached Jesus and His companions with a friendly air, saluted them and, while presenting to them the branches they held in their hands, invited them to accompany them back to the tent. The vine branch was presented to Jesus, the one who acted as guide carrying a similar one. On entering the tent Jesus and His companions were made to sit upon cushions trimmed with tassels, and fruit was presented to them. Jesus uttered only a few words. The guests were then led through a tent corridor lined with sleeping chambers containing couch beds, and furnished with high cushions, to that part of the tent in which was the dining hall. In the center of the hall rose the pillar that supported the tent; and around it were twined garlands of leaves and fruits, vine branches, apples, and clusters of grapes—all so natural in appearance that I cannot say whether they really were natural or only painted. Here the attendants drew out a little oval table about as high as a footstool. It was formed of light leaves that could be opened quickly and its feet separated into two supports. They spread under it a colored carpet upon which were representations of men like themselves, and placed upon it cups and other table furniture. The tent was hung with tapestry, so that no part of the canvas itself could be seen.

When Jesus and the young disciples stretched themselves on the carpet around the table, the men in attendance brought cakes, scooped out in the middle, all kinds of fruits, and honey. The attendants themselves sat on low, round folding stools, their legs crossed. Between their feet they stood a little disk supported on a long leg, and on the disk they laid their plate. They served their guests themselves turnabout, the servants remaining outside the tent with everything that was necessary. I saw them going to another tent and bringing thence birds, which had been roasted on a spit in the kitchen. This last

named apartment consisted merely of a mud hut in which was an opening in the roof to let out the smoke from the fire on the hearth. The birds were served up in quite a remarkable manner. They were (but I know not how it was done) covered with their feathers, and looked just as if they were alive. The meal over, the guests were escorted by five men to their sleeping rooms, and there the latter were quite amazed at seeing Jesus washing the youths' feet, which service they rendered Him in return. Jesus explained to them its signification, and they resolved to practice in future the same act of courtesy.

### **Nocturnal Celebration of the Star Worshippers**

When the five men took leave of Jesus and His young companions, they all left the tent together. They wore mantles longer behind than before, with a broad flap hanging from the back of the neck. They proceeded to a temple which was built in the shape of a large four-cornered pyramid, not of stone but of very light materials such as wood and skins. There was a flight of outside steps from base to summit. It was built in a hollow that rose in terraces and was surrounded by steps and parapets. The circular enclosure was cut through by entrances to the different parts of the temple, and the entrances themselves were screened by light, ornamental hedges. Several hundred people were already assembled in the enclosure. The married women were standing back of the men; the young girls, back of them; and last of all, the children. On the steps of the pyramidal temple were illuminated globes that flashed and twinkled just like the stars of heaven, but I do not know how that was effected. They were regularly arranged, in imitation of certain constellations. The temple was full of people. In the center of the building rose a high column from which beams

extended to the walls and up into the summit of the pyramid, bearing the lights by which the exterior globes were lighted. The light inside the temple was very extraordinary. It was like twilight, or rather moonlight. One seemed to be gazing up into a sky full of stars. The moon likewise could be seen, and far up in the very center of all blazed the sun. It was a most skillfully executed arrangement, and so natural that it produced upon the beholder an impression of awe, especially when he beheld by the dim light of the lower part of the temple the three idols that were placed around that central column. One was like a human being with a bird's head and a great, crooked beak. I saw the people offering to it in sacrifice all kinds of eatables. They crammed into its enormous bill birds and similar things which fell down into its body and out again. Another of these idols had a head almost like that of an ox, and was seated like a human being in a squatting posture. They laid birds in its arms, which were outstretched as if to receive an infant. In it was a fire into which, through the holes made for that purpose, the worshippers cast the flesh of animals that had been slaughtered and cut up on the sacrificial table in front of it. The smoke escaped through a pipe sunk in the earth and communicating with the outer air. No flames were to be seen in the temple, but the horrible idols shone with a reddish glare in the dim light. During the ceremony, the multitude around the pyramid chanted in a very remarkable manner. Sometimes a single voice was heard, and then again a powerful chorus, the strains suddenly changing from plaintive to exultant; and when the moon and different stars shone out, they sent up shouts of enthusiastic welcome. I think this idolatrous celebration lasted till sunrise.

Before taking leave of these people on the following morning, Jesus gave them a few words of instruction. To their questions as to who He was

and whither He was journeying, He answered by telling them about His Father's Kingdom. He was, He said, seeking friends that had saluted Him at His birth. After that He was going down to Egypt, to hunt up some companions of His childhood and to call them to follow Him, as He was soon to return to His Father. He spoke to them on the subject of their idolatrous worship for which they put themselves to so much trouble and slaughtered so many sacrifices. They should adore the Father, the Creator of all things, and instead of sacrificing victims to idols which they themselves had made, they should bestow those gifts upon their poor brethren. The abodes of the women were back of and entirely separate from the tents of the men, each of whom had many wives. They wore long garments, jewels in their ears, and headdresses in the form of a high cap. Jesus commended the separation of the women from the men. It was well, He said, for the former to stand in the background, but against a multiplicity of wives He inveighed strenuously. They should have but one wife, He said, whom they should treat as one that owed submission, though not as a slave. During this instruction, Jesus appeared to them so lovable, so much like a supernatural being, that they implored Him to remain with them. They wanted to bring a wise, old priest to converse with Him, but Jesus would not allow it. Then they produced some ancient manuscripts which they consulted. They were not rolls of parchment, but thick leaves, which looked as if made of bark, and upon which the writing was deeply imprinted. These leaves were very like thick leather. The pagans insisted upon the Lord's remaining and instructing them, but He refused, saying that they should follow Him when He had returned to His Father, and that He would not neglect to call them at the right time.

When about to leave, Jesus wrote for them with a sharp metallic rod on the stone floor of their tent

the initials of five members of His race. It looked to me like only the letters, four or five of them, entwined together, and among them I recognized an M. They were deeply engraven on the stone. The pagans gazed in wonder at the inscription, for which they at once conceived great reverence. Later on they converted the stone upon which it was traced into an altar. I see it now at Rome enclosed in one of the corners of St. Peter's church, nor will the enemies of the Church be able to carry it off!

Jesus would not allow any of these pagans to accompany Him when He departed. He directed His steps southward with His young disciples through the widely scattered tents and passed the tower of the idols. He remarked to the youths how affectionately He had been received by these pagans for whom He had done nothing, and how maliciously the obstinate, ungrateful Jews had persecuted Him, although He had loaded them with benefits. Jesus and His young companions hurried on rapidly the whole of that day. It seems to me that He still had a journey of some days, about fifty miles, before reaching the country of the Kings.

### **Jesus Encounters a Pastoral Tribe**

Shortly before the commencement of the Sabbath I saw Jesus in the neighborhood of some shepherd tents, where He and His young companions sat down by a fountain and washed one another's feet. Then He began to celebrate the Sabbath, praying with the youths and instructing them in order that even here in a strange land, the Jews' reproaches that He did not sanctify the Sabbath day might not be verified. He slept that night with the three youths in the open air by the well. There were no permanent dwellings in this place, and no women among the shepherds. They had only one temporary inn, or caravansary, near their distant pasture grounds. Next

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morning, the shepherds gathered around Jesus and listened to His words. He asked them whether they had not heard of some people who, three and thirty years before, had been guided by a star to Judea, to salute the newborn King of the Jews. They cried out: "Yes! Yes!" and He went on to tell them that He was now travelling in search of those men. The shepherds exhibited a childlike joy and love for Jesus. On a lovely spot surrounded by palm trees, they made for Him a beautiful high seat or throne, up to which led steps covered with sod. They worked so very quickly, cutting and raising the sods with long stone, or bone knives, that the seat was soon finished. The Lord seated Himself upon it, and taught in most beautiful parables. The shepherds, about forty in number, listened like little children and afterward prayed with Jesus.

That evening the shepherds took down one of their tents, and uniting it to another, formed thereby one large hall, in which they prepared for the whole party an entertainment consisting of fruit, a kind of thick pap rolled into balls, and camel's milk. When Jesus blessed the food He was about to take, they asked Him why He did so, and when He explained the reason, they begged Him to bless all the rest of the food, which He did. They wanted Him also to leave behind Him some blessed food; and when they brought Him for that purpose things soft and very perishable, He called for fruits that would not decay. They brought them, and He blessed some white balls made of rice. He told them always to mix a little of the blessed provisions with their other food, which then would never spoil, and the blessing would never be taken away.

The Kings already knew through dreams that Jesus was coming to see them.

## **A Wonderful Globe**

I saw the Lord again teaching from the mossy throne. He taught about the creation of the world, the Fall of Man, and the promise of Redemption. Jesus asked whether they preserved the tradition of any promise. But they knew only a few things connected with Abraham and David, and those were mixed up with fables. They were so simple, just like children in school. Whoever knew anything in answer to a question, said it right out. When Jesus saw how innocent and ignorant they were, He wrought a great miracle in their behalf. I cannot recall exactly what He said, but He appeared to catch with His right hand at a sunbeam from which He drew a ball like a little luminous globe, and let it hang from the palm of the same hand by a ray of light. It seemed to be large enough to contain all things, and all things could be seen in it. The good people and the disciples beheld in it everything just as the Lord related it to them, and they all stood in awe around Him. I saw the Most Holy Trinity in the globe, and when I saw the Son in it, I did not see Jesus any longer upon earth, only an angel hovering by the globe. Once Jesus took the globe upon His hand, and again it seemed as if His hand itself was the globe, in which innumerable pictures unfolded, one from another. I heard something about the number three hundred and sixty-five, as if relating to the days of the year, connected with which also there was something in the pictures formed in the globe.

Jesus taught the shepherds a short prayer, in which occurred words like those of the *Our Father*, and He gave them three intentions for which they should alternately recite it. The first was to thank for creation; the second, for Redemption; and the third, I think, was for the Last Judgment. The whole history of the Creation, the Fall, and the Redemption was unfolded in successive pictures in this globe,

along with the means given to man to participate therein. I saw all things in the globe connected by rays of light with the Most Holy Trinity, out of whom all things proceeded, but from whom many separated miserably. The Lord gave to the shepherds an idea of Creation by the globe which sprang forth from His hand; an idea of the connection of the fallen world with the Godhead and its Redemption, by the suspension of the globe from His hand by a thread; and when He held it in His hand, He gave them some idea of Judgment. He taught them likewise about the year and the days that compose it inasmuch as they are figures of this history of Creation, and then He showed by what prayers and good works they ought to sanctify the different seasons.

When the Lord concluded His instruction, the luminous globe with its varied pictures disappeared as it had come. The poor people, quite overcome by the sense of their own profound misery and the godlike dignity of their Guest, showed signs of deep affliction and cast themselves, along with the three youths, prostrate on the ground, weeping and adoring. Jesus too became very sad and prostrated on the grassy mound upon which He had been sitting. The youths attempted to raise Him; and when at last He arose of Himself, the shepherds rose also, and standing around Him timidly ventured to ask Him the cause of His sadness. Jesus answered that He was mourning with those who mourned. He then took one of the hyacinths that grew wild in that region (but which were far larger and more beautiful than those we have), and asked them whether they knew the properties of that flower. When the sky is troubled, He said, it wilts, it pines as it were, and its color grows pale, and so too a cloud had passed over His own sun. He told them many other remarkable things about these flowers and their signification. I heard Him also calling them by an exceedingly strange name which, I was told, corresponded to our name for it, the hyacinth.

## **Abolition of Idol Worship**

Although Jesus knew full well, He questioned the shepherds upon the kind of worship they practiced. He was like a good teacher who becomes a child with his children. Thereupon the good people brought to Him their gods in the shape of all kinds of animals, sheep, camels, asses—all very skillful imitations of the animals themselves. They appeared to be made of metal, and were covered with skins; and, what was truly laughable, all the idols represented female animals. They were provided with long bags, in imitation of udders, to which were attached reed nipples. These bags they filled with milk, milked them at their feasts, drank, and then danced and leaped about. Everyone selected from his herd the most beautiful, the most excellent cattle, which he raised with care and looked upon as sacred. It was after these holy models that the poor idolaters made their gods, and it was with their milk that they filled the udders. When they celebrated religious services, they brought all their idols together into one tent decorated for the occasion, and then began great carousing as at a kermess. The women and children also were in attendance, and milking and eating, drinking, singing, dancing, and adoring of the idols went on vigorously. It was not the Sabbath they were celebrating, but the day after.

While the pagans were relating all this to Jesus and showing Him their idols, I saw the whole thing taking shape and being enacted before my eyes. The Lord explained to them what a miserable shadow of true religious service theirs was and, after some more words to that effect, ended by telling them that He Himself was the Chosen from the herd. He was the Lamb from whom flowed all the milk that was to nourish the soul unto salvation. Then He commanded them to abolish their zoolatry, to drive the living animals back among the herds, and the

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metal of which the idols were composed to be given to the poor. They should, He said, erect altars, burn upon them incense to the Almighty Creator, the Heavenly Father, and give thanks to Him. They should moreover pray for the coming of the Redeemer, and divide their goods with their poor brethren, for not far off in the desert lived people so poor that they had not even tents to shelter them. Whatever parts of their slaughtered cattle they could not eat, ought to be burned as a sacrifice, also the bread that was over and not intended for the poor. The ashes should be sprinkled upon unproductive ground, which Jesus pointed out to them, in order to attract upon it a blessing. As He prescribed these different points He explained the reasons for observing them. Then He alluded again to the Kings that had visited Him. The people said, yes, they had heard that thirty-three years before, those Kings had journeyed afar in search of the Saviour and in the hope of finding along with Him everything that could be conducive to happiness and salvation. The Kings, they added, had returned to their country and changed something in their religious worship, but that was all they had ever heard about them.

Jesus next went around with these shepherds among their herds and huts, teaching them all kinds of things, even about the different herbs growing there. He promised to send someone to them soon to instruct them. He assured them that He had come on earth not merely for the Jews alone, as they in their humility thought, but for every single human being that sighed for His coming. From the little that they knew of Abraham, this poor shepherd tribe had conceived great esteem for sobriety. The three youths were impressed in a special manner by the late miracle of the luminous globe. Their relations toward the Lord were very different from those of the Apostles. They served Him in dependence, silence, and childlike simplicity. Unlike the Apostles, they

never had anything to reply to their Master. The Apostles, however, held an office, whereas these youths were like poor, dependent scholars.

### **Jesus Continues His Journey to the Tent City of the Kings**

When Jesus left the shepherds and pursued His journey to the land of the Three Kings, about twelve of them bore Him company. They appeared to have some kind of a tax to pay for which they were taking with them birds in baskets. This journey was a very lonely one, for on the whole length of the route they did not meet one dwelling house. The road was, however, distinctly marked out, and there was no chance of the traveler's losing his way in the desert. Trees lined the roadside bearing edible fruits the size of figs, and here and there were found berries. At certain points, marking one day's journey, resting places were formed. They consisted of a covered well surrounded by trees, whose tops were drawn together in a large hoop, their pendent branches thus forming an arbor. These resting places were furnished with conveniences for making a fire and passing the night. During the great noonday heat, Jesus and the youths rested at one of these wells and refreshed themselves with some fruit. Each time they thus paused on their journey, Jesus and the youths washed one another's feet. The Lord never permitted any of the others to touch Him. The youths, drawn by His goodness, at times treated Jesus with childlike confidence, but again, when they thought of His miracles, His divinity, they cast timid and frightened glances toward Him and looked at one another. I saw too that Jesus often appeared to vanish before them, although He did not fail to direct their attention to all that they met on their way and instruct them upon the same.

They journeyed a part of the night. When they paused to rest, the youths struck fire by revolving two pieces of wood together. They had also a lantern at the end of a pole. It was open on top, and its little flame shed around a reddish glare. I do not know of what it consisted. I saw during the night wild animals running furtively about. The road ran sometimes over high mountains, not steep but gently rising. In one field I saw many rows of nut trees, and people filling sacks with the nuts that had fallen. It looked something like a gleaning. There were other trees whose leaves were gone but the fruit was still remaining, peach trees with slender trunks planted on rising ground, and another that looked almost like our laurel. Some of the resting places for travelers were under large juniper bushes whose branches were as thick as the arm of a good-sized man. They were closely grown together overhead, but thinned out below, so as to afford a delightful shelter. The greater part of the journey, however, was through a desert of white sand interspersed with places covered, some with small white pebbles, others with little polished ones like birds' eggs; and there were large beds of black stones, like the remains of fractured pipkins, or pieces of hollow pottery. Some of these fragments were provided with holes like regular rings, or handles, and the people in the country around used to come in search of them in order to utilize them as bowls and other vessels. The last mountain the travelers crossed was covered with gray stones only. They found on descending its opposite side a dense hedgerow, behind which flowed a rapid stream around a piece of cultivated land. By the shore lay a ferryboat formed of the trunks of trees woven together with osiers. On this they crossed the stream, and then directed their steps to a row of huts built of sticks woven together and overlaid with moss. They had pointed roofs, and all around the central apartment were sleeping

places furnished with mossy seats and couches. The occupants were modestly clothed and wore blankets around them like mantles. At some distance I saw tent buildings, much larger and stronger than any I had hitherto seen. They were raised on a stone foundation, and had several stories reached by outside steps. Between the first and the second hut was a well, by which Jesus seated Himself. The youths washed His feet, and then He was conducted to a house set apart for strangers. The people here were very good. They who had accompanied Jesus now left Him for their homes, taking with them provisions for the way.

This region of moss cabins was of very considerable extent, and numberless dwellings such as described lay around among the meadows, fields, and gardens. The large tent palaces could not be seen from here, for they were still at quite a distance; but they were plainly visible from the descent of the mountain. The whole country was extraordinarily fruitful and charming. On the hills were numerous clusters of balsam trees, which when notched distilled a precious juice. The natives caught it in those stone vessels which looked something like iron pots, and which they found in the desert. I saw also magnificent wheat fields, the stalks as thick as reeds, vines, and roses, flowers as large and round as a child's head; and others remarkable for their great size. There were also little purling brooks clear and rapid, over arched by carefully trimmed hedges whose tops were bound together to form a bower. The flowers of these hedges were gathered with care, and those that fell into the water were caught in nets, spread here and there for that purpose, and thus preserved. At the places at which the blossoms were fished out there were gates in the hedges, which were usually kept closed. The people brought and showed to the Lord all the fruits they had.

When Jesus spoke to them of those men who had

followed the star, they told Him that on their return from Judea to the place from which they had first noticed the star, they built on the spot a lofty temple in the form of a pyramid. Around it they erected a city of tents in which they dwelt together, although before that they had lived widely apart. They had received the assurance that the Messiah would eventually visit them, and that upon His departure they too would leave the place. Mensor, the eldest, was still alive and well; Theokeno, the second, borne down by the weakness of old age, could no longer walk. Seir, the third, had died some years previously, and his remains, perfectly preserved, lay in a tomb built in pyramidal form. On the anniversary of his death, his friends visited it, opened it, and performed certain ceremonies over the remains, near which fire was kept constantly burning. They enquired of Jesus after those of the caravan that had remained behind in Palestine, and sent messengers to the tent city, a couple of hours distant, to inform Mensor that they thought they had among them an envoy of that King of the Jews so desired by him and his people.

When the hour for the Sabbath approached, Jesus asked for one of the unoccupied cabins to be placed at the service of Himself and His disciples, and as there were here no lamps of Jewish style, they made one for themselves and celebrated their holy exercises.

### **7. Jesus Ceremoniously Escorted by Mensor to his Tent Castle**

When the Kings received the news of Jesus' arrival, they made great preparations for His reception. Trees were bound together so as to form covered walks, and triumphal arches erected. These latter were adorned with flowers, fruits, ornaments of all kinds, and hung with tapestry. Seven men in white, gold-embroidered mantles, long and training, and with turbans on their heads ornamented with

gold and high tufts of feathers, were dispatched to the pastoral region to meet Jesus and bear to Him a welcome. Jesus delivered in their presence an instruction in which He spoke of right-minded pagans who, though ignorant, were devout of heart.

The dwelling place of the Kings was so commodious and so rich in ornamentation that words cannot describe it. It was more like a delightful pleasure garden than a real tent city. The principal tent looked like a large castle. It consisted of several stories raised upon a stone foundation. The lowest was formed of railings through which the eye could penetrate, and the upper ones contained the various apartments, while all around the immense building ran covered galleries and flights of steps. Similar tent castles stood around, all connected together by walks paved with colored stones ornamented with representations of stars, flowers, and similar devices. These walks, so clean and beautiful, were bordered on either side by grass plots and gardens whose beds, regularly laid out, were full of flowers, slender trees with fine leaves, such as the myrtle and dwarf laurel, and all kinds of berries and aromatic plants. In the center of the city, upon a grassy mound such as described, rose a very high and beautiful fountain of many jets. It was surmounted by a roof supported on an open colonnade around which were placed benches and other seats. The streams from the jets shot far around the central column. Back of this stood the temple, with its surrounding colonnades, containing the vaults of the Kings, among which was the tomb of King Seir. This temple was open on one side, but closed on the others by the doors leading to the vaults. It was in shape a four cornered pyramid, but the roof was not so flat as those that I saw on the early part of the Lord's journey. Spiral steps with railings ran up around the pyramid, whose summit was executed in openwork. I noticed also a tent house in one side of which

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youths were being educated; and on the other, but entirely separate, girls were instructed in various branches. The dwellings of the females were all together and outside of this enclosure. They lived entirely separate from the men. Words cannot say with what elegance the whole city was laid out, and with what care it was preserved in its beauty, freshness, and neatness. The buildings presented an airy appearance characterized by simplicity of taste. Beautiful gardens with seats for resting were everywhere to be met. I saw an immense cage, more like a large house than a cage, filled from top to bottom with birds; further on, I saw tents and huts in which dwelt smiths and other workmen. I saw also stables and immense meadows full of herds of camels, asses, great sheep with fine wool, also cows with small heads and large horns, very different from those of our country.

I saw no mountain in this region, only gently rising hills, not much higher than our pagan sepulchral mounds. Down through these hills, through pipes inserted for that purpose, borings were made in search of gold. If the boring tube were brought up with gold on its point, the mine was opened in the side of the hill and the gold dug out. It was then smelted in the neighborhood of the mine in furnaces heated not with wood, but with lumps of something brown and clear, which too was dug out of the earth.

Mensor, who was under the persuasion that it was only an envoy from Jesus who had arrived, set all in motion to give him as solemn a reception as if it were the King of the Jews Himself who had come. He deliberated with the other chiefs and priests, and prescribed the various details of His reception. Festal garments and presents were prepared, and the roads by which He was to come magnificently decorated. All was carried forward with joyous earnestness. Mensor, mounted on a richly caparisoned camel which was laden on both sides with small chests,

and attended by a retinue of twenty distinguished personages, some of whom had formed part of the caravan to Bethlehem, set out to meet Jesus who, with the three youths and seven messengers, was on His way to the tent castle, Mensor's party chanted, as they went along, a solemn, plaintive melody such as they had nightly sung during their journey to Bethlehem. Mensor, the eldest of the Kings, he of the brownish complexion, wore a high, round cap ornamented with some kind of a white puffed border, and a white training mantle embroidered in gold. As a mark of honor, a standard floated at the head of the procession. It looked like a horse's tail fastened to a pole, the top of which was indented with points. The way led through an avenue across lovely meadows carpeted here and there with patches of tender white moss that glanced like dense fungus in the rays of the sun. At last, the procession reached a well covered by a verdant temple of artistically cut foliage. Here Mensor dismounted from his camel and awaited the Lord, who was seen approaching. One of the seven delegated to escort Jesus ran on before and announced His coming. The chests borne by the camels were now opened, and magnificent garments embroidered in gold, golden cups, plates, and dishes of fruit were taken out and deposited upon the carpet that was spread near the well. Mensor, bowed with age, supported by two of his retinue and attended by his train-bearer, went to meet Jesus. His whole demeanor was marked by humility. He carried in his right hand a long staff ornamented with gold and terminating in a scepter shaped point. At a glance from Jesus he experienced, as formerly at the Crib, an interior monition similar to that which had drawn him, first of the three, down upon his knees. Reaching his staff to Jesus, he now prostrated again before Him, but Jesus raised him from the ground. Then the old man ordered the gifts to be brought forward and presented to Jesus,

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who handed them to the disciples, and they were replaced upon the camel. Jesus did indeed accept the splendid garments, though He would not consent to wear them. The camel likewise was presented to Him by the old man, but Jesus thanked without accepting.

They now entered the bower. Mensor presented to the Lord fresh water into which he had poured some kind of juice from a small flask, and fruit on little dishes. In a manner inexpressibly humble, childlike, and friendly, Mensor questioned Jesus about the King of the Jews, for he still looked upon Him as an envoy, though he could not explain to himself his inward emotion. His companions conversed with the youths and wept for joy when they heard from Eremenzear that he was the son of one of those followers of the Kings that had remained behind and settled near Bethlehem. He was a descendant of Abraham by his second wife, Ketura. Mensor wanted Jesus to ride upon his camel when they were again starting for the tent castle, but Jesus insisted on walking, He and the young disciples heading the procession. In about an hour they reached the vast circular enclosure wherein stood Mensor's dwelling and its dependencies, and around which, in lieu of walls, was stretched white tent cloth. Under the triumphal arch before the entrance, Jesus and the disciples were met by a troop of maidens in festive attire. They came forward, two by two, carrying baskets of flowers which they strewed over the way by which He had to pass until it was entirely covered with them. The path led through an avenue of shade trees whose top branches were bound together. The maidens wore under their upper garment which fell around them in the form of a mantle, wide white pantalets; on their feet, pointed sandals; around their heads, bands of some kind of white stuff; and on their arms and breast and around their necks were wreaths of flowers, wool, and glistening feathers.

They were clothed very modestly, though they wore no veils. The shady avenue ended at a covered bridge which led across the moat, or brook, into the large garden around which the brook ran. In front of the bridge was erected a highly ornamented triumphal arch, under which Jesus was received by five priests in white mantles with long trains. Their robes were richly adorned with lace, and from the right arm of each hung a maniple to the ground. They wore on their head a scalloped crown in the front of which was a little shield in the form of a heart, and from which rose a point. Two of them bore a fire-pan of gold, upon which they sprinkled frankincense from a golden vessel shaped like a boat. They would not allow the trains of their mantles to be held up in Jesus' presence, but tucked them up in a loop behind.

Jesus received all these honors quietly, as He afterward did those of Palm Sunday.

The magnificent garden was watered by many little streams and laid off in triangular flowerbeds by paths beautifully paved with ornamental stones. Through the center of it ran an embowered walk, likewise paved with colored stones in figures, to a second covered bridge. The trees and garden bushes were trained in all kinds of figures. I saw some cut to represent men and animals. The outside row was formed of high trees, but the inner ones were smaller, more delicate, and there were many shady resting places.

The second bridge once crossed, the way led to the middle of a large, circular place that formed the center of the surrounding enclosure. There on a mound entirely surrounded by water stood, over a well, an open edifice, like a little temple. The roof, formed of skins, was raised upon slender pillars. The whole island was one lovely garden, and opposite to it rose the large royal tent.

When Jesus crossed the second bridge, He was received by youths playing on flutes and tambourines.

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They dwelt near the bridge in low, four-cornered tents which stretched right and left in arches. They must have been a kind of bodyguard, for they carried short swords and stood on guard. They wore caps garnished with something like a feather horn, and they had many kinds of ornaments hanging around them, among them the representation of a large half-moon, in which was a face regularly cut out. The procession halted before the little island of the well. The King dismounted from his camel and led Jesus and the disciples to the fountain, which consisted of a wellspring with many circles of jets one above another, all made of shining metal. When a faucet was turned, the streams of water spouted far around and ran down the mound in channels, through the green hedges, and into the surrounding brook. All around the fountain were seats. The disciples washed Jesus' feet, and He theirs. A covered tent avenue ran over the bridge from the fountain to the other side of the great, circular place and up to Mensor and Theokeno's tent castle. On one side of the tent castle stood, in the spacious enclosure around the fountain island, the temple, a four-cornered pyramid. It was not so high as the tent castle and was surrounded by a colonnade, in which was found the entrance to the vaults of the deceased Kings. Around the temple pyramid ran a flight of spiral steps up to the grated summit. Between the temple and the fountain island, the sacred fire was preserved in a pit covered by a metallic dome upon which was a figure with a little flag in its hand. The fire was kept constantly burning. It was a white flame that did not rise above the mouth of the pit. The priests frequently put into it pieces of something that they dug out of the ground.

The tent castle of the Kings was several stories high. The lowest, that is, the one next above the solid foundation, was merely grated, so that one could see quite through it. It was full of little bushes and

plants, and served as a garden for Theokeno, who could no longer walk. Covered steps and galleries ran around the tent castle from the ground up to the top. Here and there were openings like windows, though not symmetrically placed. The roof of the tent had several gables, all ornamented with flags, stars, and moons.

After a short time spent at the fountain, Jesus was escorted through the covered tent avenue to the castle and into the large octagonal hall. In the center rose a supporting column all around which, one above another, were little circular cavities in which various objects could be placed. The walls were hung with colored tapestry upon which were representations of flowers, and figures of boys holding drinking cups, and the floor was carpeted. Jesus requested Mensor to conduct Him at once to Theokeno, whose rooms were in the trellised basement near the little garden. He was resting on a cushioned couch, and he took part in the meal that was served up in dishes of surpassing beauty. The viands were prepared very elegantly. Herbs, fine and delicate, were arranged on the plates to represent little gardens. The cups were of gold. Among the fruits was one particularly remarkable. It was yellow, ribbed, very large, and crowned by a tuft of leaves. The honeycombs were especially fine. Jesus ate only some bread and fruit, and drank from a cup that had never before been used. This was the first time that I saw Him eating with pagans. I saw Him teaching here whole days at a time, and but seldom taking a mouthful.

He taught during that meal and, at last, told His hosts that He was not an envoy of the Messiah, but the Messiah Himself. On hearing this, they fell prostrate on the ground in tears. Mensor especially wept with emotion. He could not contain himself for love and reverence, and was unable to conceive how Jesus could have condescended to come to him. But Jesus

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told him that He had come for the heathens as well as for the Jews, that He was come for all who believed in Him. Then they asked Him whether it was not time for them to abandon their country and follow Him at once to Galilee, for, as they assured Him, they were ready to do so. But Jesus replied that His Kingdom was not of this world, and that they would be scandalized, that they would waver in faith if they should see how He would be scorned and maltreated by the Jews. These words they could not comprehend, and they inquired how it could be that things could go so well with the bad while the good had to suffer so much. Jesus then explained to them that they who enjoy on earth have to render an account hereafter, and that this life is one of penance.

The Kings had some knowledge of Abraham and David; and when Jesus spoke of His ancestors, they produced some old books and searched in them, to see whether they too could not claim descent from the same race. The books were in the form of tablets opening out in a zigzag form, like sample patterns. These pagans were so childlike, so desirous of doing all that they were told. They knew that circumcision had been prescribed to Abraham, and they asked the Lord whether they too should obey this part of the Law. Jesus answered that it was no longer necessary, that they had already circumcised their evil inclinations, and that they would do so still more. Then they told Him that they knew something of Melchisedech and his sacrifice of bread and wine, and said that they too had a sacrifice of the same kind, namely, a sacrifice of little leaves and some kind of a green liquor. When they offered it they spoke some words like these: "Whoever eats me and is devout, shall have all kinds of felicity." Jesus told them that Melchisedech's sacrifice was a type of the Most Holy Sacrifice, and that He Himself was the Victim. Thus, though plunged in darkness, these pagans had preserved many forms of truth.

Either the night that preceded Jesus' coming or that which followed, I cannot now say which, all the paths and avenues to a great distance around the tent castle were brilliantly illuminated. Transparent globes with lights in them were raised on poles, and every globe was surmounted by a little crown that glistened like a star.

### **8. Jesus in the Temple of the Kings. Feast of the Apparition of the Star.**

The Lord's first visit to the temple of the Kings took place by day, and He was escorted to it from the tent castle by the priests in solemn procession. They now wore high caps. From one shoulder depended ribbons with numbers of silver shields, and from the opposite arm hung the long maniple. The whole way to the temple was hung with drapery, and the priests walked barefoot. Here and there in the neighborhood of the temple, women were sitting, anxious to see the Lord. They had little parasols, little canopies on poles, to shade them from the sun. When Jesus passed in the distance, they arose and bowed low to the ground. In the center of the temple rose a pillar from which chevrons extended to the four walls, and from the highest point was suspended a wheel covered with stars and globes, which was used during the religious ceremonies.

The priests showed Jesus a representation of the Crib which, after their return from Bethlehem, they had caused to be made. It was exactly like that which they had seen in the star, entirely of gold, and surrounded by a plate of the same metal in the form of a star. The little child, likewise of gold, was sitting in a crib like that of Bethlehem, on a red cover. Its hands were crossed on its breast up to which from the feet it was swathed. Even the straw of the manger was represented. Behind the child's head was a little white crown, but I do not now

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know of what it was made. Besides this crib there was no other image in the temple. A long roll, or tablet, was hanging on the wall. It was the sacred writings, and the letters were principally formed of symbolical figures. Between the pillar and the crib stood a little altar with openings in the sides, and they sprinkled water around with a little brush, as we do holy water. I saw also a consecrated branch, with which they performed all kinds of ceremonies, some little round loaves, a chalice, and a plate of the flesh of victims sacrificed. As they were showing all these things to Jesus, He enlightened them on the truth and refuted the reasons they advanced for their use.

They took Him also to the tombs of King Seir and his family, which lay in the vaults in the covered way that surrounded the pyramidal temple. They looked like couches cut in the wall. The bodies lay in long, white garments, and beautiful covers hung down from their resting places. I saw their half-covered faces and their hands bare and white as snow; but I know not whether it was only their bones or whether they were still covered with dried skin, for I saw that the hands were deeply furrowed. This sepulchral vault was quite habitable, and there was a stool in each of the tombs. The priests brought in fire and burnt incense. All shed tears, especially the aged King Mensor, who wept like a child. Jesus approached the remains and spoke of the dead. Theokeno, speaking to Jesus of Seir, told Him that a dove was frequently seen to alight on the branch which, according to their custom, they stuck on the door of his tomb, and he asked what it meant. Jesus in reply asked him what was Seir's belief. To this Theokeno answered: "Lord, his faith was like unto mine. After we began to honor the King of the Jews, Seir up to his death desired that all he thought and did, all that was to befall him, might ever be in accordance with the will of that King." Thereupon Jesus informed

him that the dove on the branch signified that Seir had been baptized with the baptism of desire.

Jesus drew for them on a plate the figure of the lamb resting on the Book with the Seven Seals, a little standard over its shoulder, and He bade them make one on that model and place it on the column opposite the crib.

Since their return from Bethlehem, the Kings had every year celebrated a memorial feast of three days in honor of that upon which, fifteen years before the Birth of Christ, they had for the first time seen the star containing the picture of the Virgin who held in one hand a scepter, and in the other a balance with an ear of wheat in one dish and a cluster of grapes in the other. The three days were in honor of Jesus, Mary, and Joseph. They revered St. Joseph in a special manner, because he had received them so kindly and graciously. It was now time for this annual festival, but in their humility in presence of the Lord, they wanted to omit the usual religious ceremonies, and begged Him to give them an instruction instead. But Jesus told them that they must celebrate their feast, lest the people in their ignorance of what had just taken place might be scandalized at the omission. I saw many things connected with their religion. They had three images in the form of animals standing around outside the temple: one was a dragon with huge jaws; another a dog with a great head; and the third was a bird with legs and neck long, almost like a stork, only that it had a peaked bill. I do not think that these images were adored as gods. They served only as symbols of certain virtues whose practice they inculcated. The dragon represented the bad, the dark principle in man's nature, which he must labor to destroy; the dog, which had reference to some star, signified fidelity, gratitude, and vigilance; and the bird typified filial love. The images embodied besides all kinds of deep, profound mysteries, but I cannot

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now recall them. I know well however that no idolatry, no abomination was connected with them. They were embodiments of great wisdom and humility, of deep meditation upon the wonderful things of God. They were not made of gold, but of something darker, like those fragments that were used for smelting the ore, or perhaps what remained after that process. Below the figure of the dragon I read five letters, A A S C C or A S C A S, I do not remember exactly which. The dog's name was Sur, but that of the bird I have forgotten.

The four priests delivered discourses in four different places around the temple before the men, the women, the maidens, and the youths. I saw them open the dragon's jaws and I heard them say at the same time: "If, hateful and frightful as he is, he were now alive and about to devour us, who alone could help us but the Almighty God?"—and they gave to God some special name that I cannot now recall. Then they caused the wheel to be taken down from its place, put it on the altar in a track formed to receive it, and one of the priests made it revolve. There were several circles one inside the other all hung with hollow golden balls, which glittered and tinkled at every revolution, thus announcing the course of the constellations. This revolving of the wheel was accompanied by singing, the refrain being to this effect: "What would become of the world if God should cease to direct the movement of the stars?" This was followed by the offering of sacrifice before the golden Christ Child in the crib, and the burning of incense. Jesus commanded them to do away with those animals for the future, and to teach mercy, love of the neighbor, and the Redemption of the human race; as for the rest, they should admire God in His creatures, give Him thanks, and adore Him alone. On the evening of the first of these three festivals, the Sabbath began for Jesus; therefore, He withdrew with the three youths into a retired apartment

of the tent castle to celebrate it. They had with them white garments almost like grave clothes. These they put on, along with a girdle, ornamented with letters and straps, which they crossed like a stole over the breast. On a table covered with red and white stood a lamp with seven burners. When in prayer, Jesus stood between two of the youths, the third behind Him. No pagan was present at Jesus' celebration of the Sabbath.

During the whole of the Sabbath, the pagans were gathered together in the enclosure around their temple, men, women, youths, and maidens—all had their respective tiers of seats. After Jesus had finished His celebration of the Sabbath, He went out to the pagans and then I witnessed a wonderful scene. In the center of the women's circle stood the image of the dragon. The women were very differently clothed according to their rank. The poorest wore under their long mantles only a short garment, very simple; but the more distinguished were arrayed like her whom I now saw step in front of the dragon. She was a robust-looking woman of about thirty. Under the long mantle, which she laid aside when seated, she wore a stiff, plaited tunic and a jacket very closely fitting around the neck and breast, and ornamented with glittering jewels and tiny chains. From the shoulder to the elbow hung lappets like open half-sleeves, and the rest of the arms, like the lower limbs, was covered with lace and bracelets. On her head she wore a close-fitting cap that reached down to the eyes, partly concealed the cheeks and chin, and which was formed entirely of rows of curled feathers. Above the middle of the head, bent from the forehead back, arose a kind of roll or pad through which could be seen the hair, braided and ornamented. A great many long ornamental chains were pendent from the ears down to the breast.

Before the priest began his instruction, the woman, attended by many others, went in front of the dragon,

cast herself down and kissed the earth. She performed this action with marked enthusiasm and devotion. At this moment Jesus stepped into the middle of the circle and asked why she did that. She answered that the dragon awoke her every morning before day when she arose, turned toward the quarter in which the image stood, prostrated before her couch, and adored it. Jesus next asked: "Why dost thou cast thyself down before Satan? Thy faith has been taken possession of by Satan. It is true indeed that thou wilt be awakened, but not by Satan. It is an angel that will awake thee. Behold whom thou adorest!" At the same moment, there stood by the woman, and in sight of all present, a spirit in the form of a figure lank and reddish, with a sharp, hideous countenance. The woman shrank back in fright. Jesus, pointing to the spirit, said: "This is he that has been accustomed to awake thee, but every human being has also a good angel. Prostrate before him and follow his advice!" At these words of Jesus, all perceived a beautiful luminous figure hovering near the woman. Tremblingly she prostrated before him. So long as Satan stood beside the woman, the good angel remained behind her, but when he disappeared, the angel came forward. The woman, deeply affected, now returned to her place. She was called Cuppes. She was afterward baptized Serena by Thomas, under which name she was later on martyred and venerated as a saint.

In His instruction to the youths and maidens who were assembled in the vicinity of the bird, Jesus warned them to observe due measure in their love of both human beings and the lower animals, for there were some among them that almost adored their parents, and others that showed more affection for animals than for their fellow men.

On the last day of the festival, Jesus desired to deliver a discourse in the temple to the priests and Kings and all the people. That the aged King Theokeno

also might be among His hearers, Jesus went to him with Mensor, and commanded him to rise and accompany Him. He took him by the hand and Theokeno, nothing doubting, rose up at once able to walk. Jesus led him to the temple and from that time forward he retained the use of his limbs. Jesus ordered the doors of the pyramidal temple to be opened, that all the people outside could both see and hear Him. He taught sometimes outside among the men and women, the youths, the maidens, and the children, relating to them many of the parables that He had formerly recounted to the Jews. His auditors were privileged to interrupt Him in order to ask questions, for He had commanded them to do so. Sometimes also He called upon a certain one to say aloud before all the others the doubts that troubled him, for He knew the thoughts of everyone. Among the questions they asked was this: Why He raised no dead to life, cured no sick, as the King of the Jews had done? Jesus answered that He did not perform such miracles among pagans, but that He would send some men who would work many wonders among them, and that through the bath of Baptism they should become clean. They should, He said, until that time take His words on faith.

Jesus then gave an instruction to the priests and kings alone, He told them that whatever in their doctrine bore an appearance of truth, was a mere lie: it had only the semblance, the empty form of truth, and the demon himself gave it that form. As soon as the good angel withdraws, Satan steps forward, corrupts worship, and takes it under his own guardianship. Heretofore, Jesus continued, they had honored all those objects to which they could attach some idea of strength, and of that worship they had omitted many things after their return from Bethlehem. Now, however, He told them they should do away with those figures of animals, should melt them down: and He indicated to them the people to whom

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their value should be given. All their worship, all their knowledge, He said, valued nothing. They should inculcate love and mercy without the aid of those images, and thank the Father in Heaven that He had so mercifully called them to the knowledge of Himself. Jesus promised them that He would send one who would more fully instruct them, and He directed them to remove the wheel with its starry representations. It was as large as a carriage wheel of moderate size and had seven concentric rims, on the uppermost and the lowest of which were fastened globes from which streamed rays. The central point consisted of a larger globe, which represented the earth. On the circumference of the wheel were twelve stars, in which were as many different pictures, splendid and glittering. I saw among them one of a virgin with rays of light flashing from her eyes and playing around her mouth, while on her forehead sparkled precious stones; and another of an animal with something in its mouth that emitted sparks. But I could not see all distinctly, because the wheel was constantly revolving. The figures were not all visible at the same time, for at intervals some were hidden.

Jesus desired to leave them some bread and wine blessed by Himself. The priests had, in obedience to His directions, prepared some very fine white bread like little cakes, and a small jug of some kind of red liquor. Jesus specified the shape of the vessel in which all was to be preserved. It was like a large mortar. It had two ears, a cover with a knob, and was divided into two compartments. The bread was deposited in the upper one; and in the lower one, in which there was a small door, the little jug of liquor was placed. The outside shone like quicksilver, but the inside was yellow. Jesus placed the bread and the wine on the little altar, prayed, and blessed, while the priests and the two Kings knelt before Him, their hands crossed on their breast. Jesus

prayed over them, laid His hands on their shoulders, and instructed them how they should renew the bread, which He cut for them crosswise, giving them the words and the ceremony of benediction. This bread and wine were to be for them a symbol of Holy Communion. The Kings had some knowledge of Melchisedech, and they questioned Jesus concerning his sacrifice. When He blessed the bread for them, He gave them some idea of His Passion and of the Last Supper. They should, He told them, make use of the bread and wine for the first time on the anniversary of their adoration at the Crib, and after that three times in the year, or every three months, I cannot recall it exactly.

Next day Jesus again taught in the temple wherein all were gathered. He went in and out, leaving one crowd to go to another. He allowed the women and children also to come and speak to Him, and He instructed the mothers how to rear their children and teach them to pray. This was the first time that I saw many children gathered together here. The boys wore only a short tunic, and the little girls, mantles. The children of the converted lady were present. She was a person of distinction and her spouse, a tall man, was near King Mensor. She had fully ten children with her. Jesus blessed them, laying His hand not on the head as He did to the children of Judea, but on the shoulder.

He instructed the people upon His mission and His approaching end, and told them that His journey into their country was unknown to the Jews. He had, He said, brought with Him as companions youths that would take no scandal at what they saw and heard, and who were docile to all His words. The Jews would have taken His life, had He not made His escape. But apart from all that, He was desirous of visiting them because they had visited Him, had believed in Him, hoped in Him, and loved Him. He admonished them to thank God for not

allowing them to be entirely blinded by idolatry and for giving them the true belief in Himself and the grace to keep His Commandments. If I do not mistake, He spoke to them also of the time of His return to His Heavenly Father, when He would send to them His disciples. He told them too that He was going down into Egypt where as a child He had been with His Mother, for there were some people there who had known Him in His childhood. He would, however, remain quite unknown, as there were Jews there who would willingly seize Him and deliver Him to His enemies, but His time was not yet come.

The pagans could not understand the human foresight of Jesus. In their childlike simplicity, they mentally asked themselves: "How could they do such things to Him, since He is truly God!" Jesus answered their thoughts by telling them that He was man also, that the Father had sent Him to lead back all the scattered, that as a man, He could suffer and be persecuted by men when His hour would have come, and because He was a man, He could be thus intimate with them.

He warned them again to renounce all kinds of idolatry and to love one another. In speaking of His own Passion, He touched upon true compassion. They should, He said, desist from their excessive care of sick animals, and turn their love toward their fellow beings both as regards body and soul; and if there were in their neighborhood none that stood in need of assistance, they should seek at a distance for such as did, and pray for all their destitute brethren. He told them also that what they did for the needy, they did for Him, and He made them understand that they were not to treat the lower animals with cruelty. They had entire tents filled with sick animals of all kinds, which they even provided with little beds. They were especially fond of dogs, of which I saw many large ones with enormous heads.

Jesus had already taught these pagans for some time, when I saw approaching a caravan on camels. It paused and remained standing at some distance while an old man, a stranger and the leader of the tribe, dismounted and drew near. He was attended by an aged servant whom he very highly respected, and both stood still at a little distance from the assembly. No one noticed them until the Lord's discourse was ended and He, with the disciples, had retired to the tent to take some refreshment. Then the stranger was received by Mensor, and shown to a tent. He afterward went with his old servant to the priests and told them that he could not believe Jesus to be the promised King of the Jews, because He treated with them so familiarly. The Jews had as he well knew, he continued, an Ark wherein was their God, and to it no one dare approach, consequently this Man could not be their God. The old servant also gave utterance to some erroneous conceptions of Mary; still both he and his master were good people. This King too had seen the wonderful star, but he had not followed it. He spoke much of his gods, whom he held in high esteem, and told how gracious they were to him, and that they brought him all kinds of good luck. He related also an incident that happened during a war which he had lately waged, and in which his gods had helped him and his old servant had brought him a certain piece of news. This King was of lighter complexion than Mensor, his clothing was shorter, and the turban round his head not so large. He was very much attached to his idols, one of which he always carried about with him on a camel. It was a figure with many arms, and with holes in its body in which could be placed the sacrifices offered it. He had some women in his caravan, which consisted of about thirty persons.

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As for himself, he was a very simple-minded man. He looked upon his old servant as an oracle, indeed he honored him even as a prophet. The latter had induced his master to make this journey, that he might show him, as he said, the Greatest of all the gods, but Jesus did not appear to answer his expectations. What the Lord said of compassion and beneficence pleased him greatly, for he was himself very charitable. He declared that he looked upon it as the greatest crime to neglect human beings for the sake of the lower animals. A meal was afterward prepared for the stranger, but at which Jesus was not present, I did not see Him even conversing with him. The King's name sounded like Acicus. The old servant was an astrologer, He was clothed like a prophet in a long robe with a girdle that had many knots around it. His turban had numerous white cords and knots pendent from it. They looked as if made of cotton, and he wore a long beard. The royal stranger and his followers were of fairer complexion than the natives of these parts, among whom they were going to sojourn for some time. The women and their other followers they had left behind near the women's tents. They had come a two days' journey. I did not see Jesus conversing with them, but I heard Him say that they would come to the knowledge of the truth, and He praised the King's compassion for men. I heard names that sounded like Ormusd and Zorosdat. The husband of Cuppes was a son of Mensor's brother. He had, when a youth, accompanied his uncle to Bethlehem. He and Cuppes were of a yellowish-brown complexion, and both were descendants of Job.

Jesus still taught after nightfall in and around the temple. The whole place was brilliantly illuminated, the temple itself a blaze of light. The inhabitants of the whole region were gathered together, old and young, men and women. Upon the first command of Jesus, they had removed the idols. But I

now saw something in the temple that I had not before noticed. Up in the roof, I saw a whole firmament of shining stars, and in between were reflected little gardens and brooks and bushes, which were placed up high in the temple and illumined with lights. It was a most wonderful contrivance, and I cannot imagine how it was done.

### **9. Jesus Leaves the Tent city of The Kings, and Goes to Visit Azarias, The Nephew of Mensor, in the Settlement of Atom**

Jesus left the tent city of the Kings before daybreak when the lamps were still burning. They had arranged for Him a festive escort such as had welcomed Him, but He declined the attention and would not even accept a camel. The disciples took with them only some bread and some kind of liquor in flasks. The aged Mensor earnestly entreated Jesus to remain longer with them. He laid the crown that he wore on his turban at Jesus' feet, and offered Him all that he possessed. His treasures were deposited under a grating in the floor of his tent, as in a cellar. They lay there in bars, lumps, and little heaps of grains. Mensor wept like a child. The tears rolled like pearls down his brownish-yellow cheeks. His ancestor Job had the same complexion. It was a very delicate, shining brown, not so dark as that of the people near the Ganges. All wept and sobbed on parting.

Jesus left the city by the side upon which stood the temple, and passed the magnificent tent of the converted Cuppes, who ran forward with her children to meet Him. Jesus drew the children to Himself and spoke to the mother, who cast herself prostrate at His feet in tears. Mensor, the priests, and many others escorted Jesus, walking at His side two and two in turn, Jesus and the disciples carried

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staves. When Mensor and the priests reached home, it was already dark. Lamps were burning everywhere and all the people were gathered in and around the temple, kneeling in prayer or prostrate on the ground. Mensor announced to them that everyone who was not willing to live according to the Law of Jesus, and who did not believe in His doctrine, should leave his dominions. There were people here of a complexion still darker than Mensor. His tent city, with its temple and the burial place of the Kings, was the metropolis of the star worshippers, but at some hours' distance in the surrounding district there were other tent settlements.

Jesus journeyed eastward. He took up His first night quarters in a shepherd village belonging to Mensor's tribe and at about twelve hours from his tent castle. He slept with His disciples in a circular tent, whose sleeping places were separated from one another by movable screens.

Next morning Jesus left before the inhabitants were awake, I saw Him arrive at a stream that was too wide to ford, in consequence of which He turned His steps northward along its banks until He came to a spot that could be easily crossed. Toward evening He arrived at some huts, built either of moss or earth, near which was an uncovered well surrounded by a rampart. Here He and His companions washed their feet and, without a reception from anyone, turned into a hut made of leafy branches and there slept during the night. This hut was round with a pointed roof. It was open on all sides and appeared to be formed of twisted branches and moss; around it was a closely woven hedge to keep off wild animals. This region was very fruitful. I saw most beautiful fields bordered by rows of thick, shady trees, and at the corners where the trees met were dwellings, not tents like Mensor's, but round huts woven of branches. The inhabitants of this region were of a sunburnt complexion; their skin was not

so rich a brown as Mensor's. They were clad very much like the first star worshippers whom Jesus had met on this journey. The women wore wide pantalets and over them a mantle. The people appeared to be engaged in weaving. From tree to tree, far apart from each other, were stretched pieces of stuff and thread, and many were busy working upon them at the same time. The whole length of the fields, the trees were trimmed in ornamental form, and seats were arranged up in the branches.

At the first dawn of morning, when the stars were still to be seen in the sky, several people went to the hut, but when they saw Jesus and the disciples still upon their couches, they drew back full of awe and prostrated on the ground. They had toward morning received through a courier from Mensor the news of Jesus' coming, but they did not know that He was already among them. Jesus arose, girded His white undergarment, threw on the mantle which the disciples used to carry in a bundle on their journeys, and after He had prayed with the youths and they had washed His feet, He stepped out of the hut to where the people were lying prostrate on their faces, and bade them not to be frightened at Him. Then He went with them to their temple, a great, oblong building with a flat roof upon which one could walk. It had two railings on the roof, and by them I saw some people gazing at the sky through tubes. In front of the temple was the closed fountain, esteemed sacred by the natives, and a pan of coals. The latter was raised a little above the ground, so that one could see under it. All around the temple were places for the people, separated from one another by bars. The priests that I saw wore long, white garments, trimmed from top to bottom with many-colored laces, and a broad girdle with a long end upon which were glittering stones and an inscription in letters. From their shoulders hung strips of leather, to which little shields were attached. When Jesus reached the

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temple, He called one of the priests down from the roof where he was observing the stars. The lord of this pastoral settlement, a paternal nephew of Mensor, came forth from the temple to greet Jesus and hand to Him the peace branch. Jesus took it and passed it to Eremenzear, who handed it to Silas who, in turn, gave it to Eliud. Eremenzear again received it and bore it into the temple, followed by Jesus and the rest of the party. Here they found a little round altar upon which stood a cup without a handle, something like a mortar. In it was a yellowish pap, into which Eremenzear stuck the branch. This latter was either dried or artificial. It had leaves on both sides, and it seems to me that Jesus said it would become green. The images in the temple were enveloped as with a covering, or mask of very light, stiff material. A teacher's chair had been erected in the enclosure of the temple, and there Jesus taught. He questioned His hearers, as if they were children, upon all that He said. The women stood far in the background. The people were very childlike and accepted everything willingly. Jesus spent the greater part of the day in teaching, and that night accepted hospitality from the lord of the settlement, whose dwelling consisted of several stories. It was a circular edifice with outside steps running around it. Above the door was fastened an oval shield of yellow metal, upon which were inscribed the words, "Azarias of Atom." Azarias had not been able to live upon good terms with Mensor, and hence the latter had divided with him the pasture grounds; but after Jesus' visit, he changed for the better. The interior of his dwelling was very beautiful, fitted up with fine colored carpets and tapestry, and communicating by a covered tent corridor with the apartments of his wife.

When the Sabbath began, Jesus withdrew with His disciples in order to celebrate it as He had done in the tent city of the Kings.

### **The Wonderful Cure of Two Sick Women**

While Jesus was celebrating the Sabbath with the disciples in the open hut in which He had passed the first night, I saw the sick wife of Azarias seeking her cure before an idol. The lady had many children, and I saw in her apartments several other women, maidservants perhaps. Back from the fireplace and in a corner between the apartments stood a slab, or table, supported on columns. On it was a beautiful pedestal pierced on all sides with holes and covered with a little ornamental roof of leaves and foliage. The pedestal supported an idol in the form of a sitting dog with a thick, flat head. It was resting upon some written pages which were fastened together with cords in the form of a book, one of its forepaws raised over it as if drawing attention to it. Above this idol arose another, a scandalous-looking figure with many arms. I saw priests bringing in fire from the pan near the temple and pouring it under the hollow figure of the sitting dog, whose eyes began to sparkle, and from his mouth and nose immediately issued fire and smoke. Two women conducted Azarias' wife (who was afflicted with an issue of blood) up to the idol and placed her upon cushions and rugs before it. Azarias himself was present. The priests prayed, burnt incense, and offered sacrifice before the idol, but all to no purpose. Flames shot forth from it, and in the dense black smoke issued horrible doglike figures that disappeared in the air. The sick woman became perfectly miserable. She sank down faint and exhausted like one in a dying state, saying "These idols cannot help me! They are wicked spirits! They cannot longer remain here, they are fleeing from the Prophet, the King of the Jews, who is amongst us. We have seen His star and have followed Him! The Prophet alone can help me!" After uttering these words, she fell back immovable and, to all appearances, lifeless. The bystanders were filled with terror. They had been

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under the impression that Jesus was only an envoy of the King of the Jews. They went immediately to the retired hut in which He and the disciples were celebrating the Sabbath, and respectfully begged Him to go to the sick woman. They told Him that she had cried out that He alone could help her, and they informed Him likewise of the impotence of their idols.

Jesus was still in His sabbatic robes, the disciples also, when they went to the sick woman, who was lying like one at the point of death. In earnest, vehement words, Jesus inveighed against idols and their worship. They were, He said, the servants of Satan, and all in them was bad. He reproached Azarias for this, that after his return from Bethlehem, whither as a youth he had accompanied the Kings, he had again sunk so deep into the abominations of idolatry. He concluded by saying that if they would believe in His doctrine, would obey the Commandments of God, and would allow themselves to be baptized, He would in three years send His Apostle to them, and He would now help the lady. Then He questioned the latter, and she answered: "Yes, I do believe in Thee!" All the bystanders gave Him the same assurance.

The screens had been removed from around the tent, and a crowd of people were standing by. Jesus asked for a basin of water, but bade them not to bring it from their sacred fountain. He wanted only ordinary water, nor would He use their holy water sprinkler. They had to bring Him a fresh branch with fine, narrow leaves. They had likewise to cover their idols, which they did with fine, white tapestry embroidered in gold. Jesus placed the water on the altar. The three disciples stood around Him, one at either side, right and left, and the third behind Him. One of them handed Him a metal box from the wallet that they always carried with them. Several such boxes of oil and cotton were placed one above the other. In that which the disciple handed to Jesus,

there was a fine, white powder, which appeared to me to be salt. Jesus sprinkled some of it on the water, and bent low over it. He prayed, blessed it with His hand, dipped the branch into it, sprinkled the water over all around Him, and extended His hand to the woman with the command to arise. She obeyed instantly, and rose up cured. She threw herself on her knees and wanted to embrace His feet, but He would not suffer her to touch Him.

This cure effected, Jesus proclaimed to the crowd that there was another lady present who was much more indisposed than the first and who, notwithstanding, did not ask His help. She adored not an idol, but a man. This lady, by name Ratimiris, was married. Her malady consisted in this, that at the sight, the name, or even the thought of a certain youth, she fell into a sort of fever and became ill into death. The youth, meanwhile, was perfectly ignorant of her state.<sup>1</sup> Ratimiris, at the call of Jesus, stepped forward greatly confused. Jesus took her aside, laid before her all the circumstances both of her sickness and her sins, all which she freely acknowledged. The youth was one of the temple servers, and whenever she brought her offerings, which he was charged to receive, she fell into that sad state. After Jesus had spoken awhile with her alone, He led her again before the people, and asked her whether she believed in Him and whether she would be baptized when He would send His Apostle hither. When she, deeply repentant, answered that she did believe and that she would be baptized, Jesus drove the devil out of her. The evil one departed in the form of a spiral column of black vapor.

The youth's name was Caisar, and there was something of John in his appearance. He was pure and chaste, a descendant of Ketura and a relative of Eremenzear, who also was from this place. It was for

1. Sister Emmerich laughed much at this woman, and was wholly unable to comprehend her weakness. (Pilgrim's note to First Edition).

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this reason that on their reception, Jesus had given to him the peace branch first. Caesar spoke with the disciples, for he had long had secret presentiments of salvation. He told them several dreams he had had, among others one in which he dreamed that he had carried a great many people through water. The disciples thought that it signified perhaps that he would convert many. I saw that he accompanied Jesus on His departure. Three years after Christ's Ascension, when Thomas baptized in these parts, he returned with Thaddeus. Later on he was sent by Thomas to the Bishop of a certain place where, though innocent, he was, to the great joy of his soul, crucified as a robber and criminal.

Jesus taught here until day dawned and the burning lamps went out. He commanded the people to destroy their images of the devil, and reproached them for adoring woman under a diabolical figure, and yet treating their women worse than dogs, which animals they held sacred. Toward morning Jesus retired again into the solitary house in order to celebrate the Sabbath.

I was told why Jesus kept this journey so secret. I remember that He said to His Apostles and disciples that He would go away for a little while only, in order that the public might lose sight of Him, but they knew nothing of the journey. He had taken with Him those innocent boys because they would not be scandalized at His intercourse with the heathens, and would not remark things too closely. He had likewise strictly forbidden them to speak of the journey, on which account one of them said in all simplicity: "The blind man whom Thou didst forbid to speak of his cure, did not remain silent, and yet Thou didst not punish him!" Jesus replied: "That happened for the glory of God, but this would bear fruits of scandal." I think the Jews, and even the Apostles themselves, would have been somewhat scandalized had they known that Jesus had been among the pagans.

When the Sabbath was over, the Lord called all together again and instructed them. He blessed some water for them and directed them to prepare for Him a chalice like that used by Mensor. Here too as in the former place, He blessed for them bread and the red liquor. In the cup into which Eremenzear upon his arrival had stuck the branch in order to keep it fresh, there was a yellowish-green substance, something like pap, which consisted of the pulp of a plant from which the juice had been expressed. This juice the natives drank as something holy. I saw Jesus the whole night between Saturday and Sunday teaching in front of the temple. He Himself helped to smash the idols, and He told the pagans how they should distribute the value of the metal. I saw Him also, as in Mensor's land, imposing hands upon the shoulders of the priests, teaching them how to divide the blessed bread, and here as there preparing the beverage. The vessel used here, however, was larger.

Azarias later on became a priest and martyr. The two women also whom Jesus cured here, were afterward martyred like Cuppes. The Lord spoke against a multiplicity of wives, and gave instructions on the married state. The wife of Azarias, as well as Ratimiris, wanted Jesus to baptize them right away. He replied that He could indeed do so, but that it would be inopportune. He must first return to the Father and send the Consoler, after which His Apostles would come and baptize them. They should, He said, live in the desire of Baptism and submission to His will, and such dispositions would, to those that might die in the interim, serve as Baptism. Ratimiris was in fact baptized under the name of Emily by Thomas when, three years after Christ's Ascension, he visited this country accompanied by Thaddeus and Caesar. They came in a direction more from the south than did Jesus, and it was then that the Kings and their people were baptized.

### **10. Jesus Goes to Sikdor, Mozian, and Ur**

From Atom, Jesus went first toward the south, then eastwardly through a very fertile region cut up by rivers and canals and planted with fruit trees of various kinds, especially peaches, which grew in long rows. I heard the names Euphrates, Tigris, Chaldar, and I think Dr, the land of Abraham, and that place at which Thaddeus suffered martyrdom were not far distant. Toward evening, Jesus reached a row of flat-roofed houses occupied by Chaldeans. I heard Sikdor as the name of the place in which were established two schools, one for the priests of the country and the other for young girls. The people were not so fully clothed as those of the royal tent city. They wore only blankets over their cinctures, but they were good, and so lowly minded that they thought the Jews alone were the chosen for salvation. They had on a hill a pyramid surrounded by galleries, seats, and immense tubes pointed on high through which they observed the stars. They also predicted future events from the course of animals, and interpreted dreams. Their temple with its forecourt and fountain was oval in form, and occupied the center of the place. It contained numerous metal statues of exquisite workmanship. The principal object of note was a triangular column upon which rested three idols. The first had many feet and arms, the former not in human shape, but like the paws of animals. In its hands it held a globe, a circle, a large ribbed apple on a stem, and bunches of herbs. The face of the figure was like a sun, and its name was Mytor, or Mitras. The second was a unicorn, and it was called Asphas, or Aspax. This animal was represented in the act of using its horn in a struggle against a wild beast that was standing on the third side of the column. It had the head of an owl, a hooked beak, four legs with talons, two wings, and a tail, which last appendage ended like that of a

scorpion. Above these two animals, namely, the unicorn and the wild beast, and projecting from one of the sharp edges of the column, stood another figure, which represented the mother of all the gods. Her name was Woman, or Alpha. She was the most powerful of all their divinities, and whoever desired to obtain anything from the supreme god was obliged to plead for it through her. They called her, likewise, the Granary. Out of the figure issued a large sheaf of wheat, apparently growing, which she clasped with both hands. The head was bowed, and on the neck, bent low between the shoulders, rested a vessel of wine. Above the figure hung a crown, and above the crown were inscribed on the column two letters, or symbols, that looked to me like an O or a W. The lesson taught by these images was that the wheat was to become bread and that the wine was to inebriate all mankind.

There was besides in the temple a brazen altar, and what was my astonishment to see upon it, under a revolving dome, a little circular garden railed in with gold wire like a bird cage, and above it the image of a young virgin! In the center of the garden and roofed in by a little temple was a fountain with several sealed basins one above the other. In front of the fountain rose a green vine with a cluster of red grapes, which drooped over a press whose form reminded me of a cross. From the upper end of a tall stem projected a funnel-shaped, self-opening, leathern pouch with two movable arms, through which the juice of the grapes put into it could be pressed out and allowed to flow down below upon the stem. The little garden was about five or six feet in diameter. It was planted with delicate green bushes and little trees, which like the vine and its grapes looked perfectly natural. They owed this symbol to their star gazing, and they had many others that bespoke their presentiments of the Blessed Mother of God. They sacrificed animals, but had a special

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horror of blood, which they always allowed to run off into the earth. They had likewise their sacred fire and water, their chalice of vegetable juice, and their little loaves, like the people of Atom. Jesus reproved them for their idolatry and for mixing up heavenly predictions and prognostics with Satanic errors. Their symbols, He said, had in them indeed some notions of truth, but they were discordant and filled with Satan. He explained to them the symbol of the garden enclosed. He told them that He Himself was the vine whose sap, whose blood, was to quicken the world, that He Himself was the grain of wheat which was to be buried in the earth thence to rise again. Jesus spoke here much more freely, much more significantly than among the Jews, for these people were humble. He comforted them by telling them that He had come for all mankind, and He commanded them to break up their idols and give their value to the poor. They showed signs of deep feeling when He was about leaving them, and threw themselves at His feet across the path in order to prevent His departure.

Some time after, I saw Jesus with the four disciples resting under a great tree that was surrounded by a hedge. It was in front of a house, from which they had been supplied with the bread and honey that they were eating. They journeyed on the whole of the night. I saw them on a plain walking sometimes over white stones, sometimes over meadows carpeted with white blossoms. On their way, they came across numbers of slender peach trees. At times the Lord paused, pointed around, and said something to the disciples. The country was intersected by numerous streams and canals. As a general thing, Jesus journeyed with extraordinary rapidity. He sometimes travelled twenty hours without interruption. His way back to Judea described a very great curve. I am always under the impression that Eremenzear wrote some details of this journey,

though only a few fragments of his account escaped the fire that destroyed the rest.

On the evening of the second day of their departure from Sikdor, I saw Jesus and the disciples drawing near to a city outside of which rose a hill covered with circular gardens. Most of them had a fountain in the center and were planted with fine ornamental trees and shrubbery. The way taken by the Lord ran toward the south; Babylon lay to the north. It seemed as if one would have to descend a mountainous country to reach Babylon, which lay far below. The city was built on the river Tigris, which flowed through it. Jesus entered quietly and without pausing at the gates. It was evening, but few of the inhabitants were to be seen, and no one troubled himself about Him. Soon, however, I saw several men in long garments, like those worn by Abraham, and with scarves wound round their head, coming to meet Him and inclining low before Him. One of them extended toward Him a short, crooked staff. It was made of reed, something like that afterward presented to Christ in derision, and was called the staff of peace. The others, two by two, held across the street a strip of carpet upon which Jesus walked. When He stepped from the first to the second, the former was raised and spread before the latter to be again in readiness for use, and so on. In this way they reached a courtyard, over whose grated entrance with its idols waved a standard upon which was represented the figure of a man holding a crooked staff like that presented to Jesus. The standard was the standard of peace. They led the Lord through a building from whose gallery floated another standard. It appeared to be the temple, for all around the interior stood veiled idols and in the center was another veiled in the same way, the veil being gathered above it to form a crown. The Lord did not pause here, but proceeded through a corridor, on either side of which were sleeping apartments. At last He and His attendants

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reached a little enclosed garden planted with delicate bushes and aromatic shrubs, its walks paved in ornamental figures with different kinds of colored stone. In the center rose a fountain under a little temple open on all sides, and here the Lord and the disciples sat down. In answer to Jesus' request, the idolaters brought some water in a basin. The Lord first blessed it, as if to annul the pagan benediction, and then the disciples washed His feet and He theirs, after which they poured what remained into the fountain. The pagans then conducted the Lord into an open hall adjoining, in which a meal had been prepared: large yellow, ribbed apples and other kinds of fruit; honeycombs; bread in the form of thin cakes, like waffles; and something else in little, square morsels. The table upon which they were spread was very low. The guests ate standing. Jesus' coming had been announced to these people by the priests of the neighboring city. They had in consequence expected Him the whole day and at last received Him with so much solemnity. Abraham also had received a staff of welcome such as had been presented to Jesus.

The name of this city was Mozin, or Mozian. It was a sacerdotal city, but sunk deep in idolatry. Jesus did not enter the temple. I saw Him teaching a crowd of people on a graded hill surrounded by a wall. It was in front of the temple and near a fountain. He reproved them severely for having fallen into idolatry even more deeply than their neighbors, showed them the abominations of their worship, and told them that they had abandoned the Law. I heard Him referring to the destruction of the Temple in the time of their forefathers, and speaking of Nabuchodonosor and Daniel. He said that they should separate, the believing from the spiritually blind, for there were some good souls among them, and to these He indicated whither they should go. Many of the others were stiff-necked. There was one point

that they would not understand, and that was the necessity for abolishing polygamy. The women dwelt in a street to themselves at the extreme end of the city, to which, however, there was communication by shaded walks. They seemed to be held in great contempt, and after a certain age the young girls dared not appear in public. No woman of this place saw Jesus. Only the boys were present with the men.

Jesus used severe words toward these people. They were, He said, so blinded, so obstinate, that when the Apostle that He was going to send would make his appearance, he would find them unprepared for Baptism. Jesus would not remain longer with them. As He was leaving the city, a procession of young girls met Him at the gate, chanting hymns of praise in His honor. They wore white pantalets, had garlands around their arms and necks, and flowers in their hands.

From Mozian, Jesus went with His companions across a large field to a village of pastoral tents. He sat down near the fountain, the disciples washed His feet, and some men of the place approached with the branch of welcome and gave Him a glad reception. They were clad in long garments, more like Abraham than any others I had yet seen, and they possessed an astronomical pyramid. I saw no idols. These people appeared to be pure star worshippers and to belong to that race of whom some had accompanied the Kings to Bethlehem. They appeared to me to be only a little band of shepherds, of whom the Superior alone had a permanent dwelling. Jesus ate bread and fruit in his house standing, and drank out of a special vessel. He afterward taught at the well. When He was leaving them, the people threw themselves across His path and entreated Him to remain with them.

On departing from this place, Jesus travelled throughout the whole of that night and the following day. Once I saw Him with the disciples taking

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a little rest by a fountain under a large shade tree. It was a public resting place for travelers, and there Jesus ate some bread and took a drink. The city to which He was going was thirty hours to the south of Moesian, but still on the Tigris. It was called Ur, or Urhi. Jesus reached it on that evening before the commencement of the Sabbath. Abraham was from this region. Jesus went to a well outside the city which was surrounded by large shade trees and stone benches. Here the disciples washed the Lord's feet and then their own, lowered their girded garments, and entered the city, whose architecture struck me as different from any other I had seen in these parts. The men and women did not appear to live so much apart. There were many towers provided with galleries and tubes for observing the stars, and to them led steps both inside and outside. The people knew from the stars of the Lord's coming, consequently they had expected Him and taken every stranger for Him. When, therefore, Jesus' entrance into the city was noticed by some, they hurried to a large flat-roofed house which stood in a large open space, in order to give notice of His arrival. From this house, which appeared to be a school and from which waved a flag, there now issued several men in long garments of one single color, and proceeded to meet Jesus. They were girded with cinctures whose ends hung long and loose, and they wore round caps bordered by a roll of wool, or little feathers, whose strips met on top and formed a plume. The hair could be seen through them. The men prostrated before Jesus, and then led Him and His companions back to the school, which consisted of one immense hall. To it flocked crowds of people. Jesus taught for a short time from an elevated seat at the top of a flight of steps, after which He was conducted to another house in which a meal had been prepared. But Jesus took only a few mouthfuls standing, and then went alone with the disciples into a retired apartment where

they celebrated the Sabbath. Next day He taught near a fountain on an open place upon which was a stone seat used for teaching. All the women of the place were present, and so enveloped in their narrow garments that they could scarcely walk. Their caps were like cowls, from which hung two lappets. Jesus spoke of Abraham, and made some severe remarks on the fact of their being sunk in idolatry. There were idolatrous temples here, but the idols were veiled. The Lord did not go into any of them. Thomas did not baptize these people at his first visit to them.

When Jesus left Ur, the people accompanied Him, strewing branches in His way. He journeyed toward the west for a long time, over a beautiful plain which toward the end became sandy, and lastly was covered with Underwood. About noon they reached a well by which they sat down to rest. The remainder of the journey was made through a wood and over cultivated land, until toward evening they arrived at a great, round building encircled by a courtyard and moat. All around stood heavy-looking houses with flat roofs. That of the great building was covered with verdure and even trees, while in the massive wall of the courtyard were the abodes of some poor people. At the fountain in the courtyard Jesus and the disciples washed their feet, as usual. And now, from the round house came forth two men in long garments profusely trimmed with laces and ribands, and wearing feather caps on their heads. The elder of the two carried a green branch and a little bunch of berries, which he presented to Jesus, who with the disciples followed him into the building. In the center of the house was a hall, lighted from the roof, whose fireplace was reached by steps. From this circular apartment, they proceeded around through irregularly shaped rooms opening one into the other, and whose end wall, concave in form, was hung with tapestry, behind which all sorts of utensils were kept.

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The floor was level, and like the walls covered with thick carpets. In one of these apartments, Jesus and His companions took a frugal repast and drank something from vessels never before used. What the beverage was, I do not know.

After the meal, the master of the house took Jesus all around and showed Him everything. The whole castle was filled with beautifully wrought idols. There were figures of all sizes, large and small, some with a head like that of an ox, others like that of a dog, and a serpent's body. One of them had many arms and heads, and into its jaws could be put all kinds of things. There were also some figures of swathed infants. Under the trees in the courtyard, stood idols in the form of animals, for instance, birds looking upward, and other animals standing around. These people sacrificed animals, but they had a horror of blood, which they always allowed to run off into the earth. They had, also, the custom of distributing bread, of which the more distinguished among them received a larger portion.

Jesus taught at the fountain in the courtyard, and strongly inveighed against their diabolical worship, though His words were not taken in good part. I saw that their chief was particularly obstinate in his errors. He was irritated at Jesus, and even contradicted Him. Thereupon I heard Jesus telling the people that, as a proof of the truth of His words, on the night of the anniversary of the star's appearing to the Kings, the idols would fall to pieces, those that represented oxen would bellow, the dogs would bark, and the birds would scream. They listened to His predictions disdainfully and incredulously. This was what Jesus had told all whom He had visited on this journey. In all places at which He stopped on His way into the land of the heathens, He predicted that this would happen. On the holy night of Christmas, I had a vision of this whole journey from the pagan city near Kedar to the tent city of the

*"Holy People"*

Three Kings, and thence to this last pagan castle; and everywhere I saw the idols going to pieces, and heard bellowing and barking and screaming from those that represented animals. The Kings I saw at prayer in their temple. Numerous lights burned around the little crib, and it seems to me there was now the figure of an ass standing by it. They, it is true, no longer revered their idols; but those in the form of animals bellowed as a sign that Jesus was really the One to whom the star had led them, a fact still doubted perhaps by some weak in faith.

### **11. Jesus Goes to Egypt, Teaches in Heliopolis, and Returns to Judea Through the Desert**

From the castle of the idols, Jesus' route now lay toward the west. He travelled quickly with His four companions, pausing nowhere, but ever hurrying on. First, they crossed a sandy desert, toiled slowly up a steep mountain ridge, pursued their way over a country covered with vegetation, then through low bushes like juniper bushes, whose branches, meeting overhead, formed a covered walk. After that they came to a stony region overrun with ivy, thence through meadows and woods until they reached a river, not rapid, but deep, over which they crossed on a raft of beams. It was still night when they arrived at a city built either on both sides of the river, or on one of its branches, or on a canal. It was the first Egyptian city on their route. Here, unobserved by anyone, Jesus and His companions retired under the porch of a temple, where were some sleeping places for travelers. The city appeared to me very much gone to ruin. I saw great, thick walls, massive stone houses, and many poor people. I had an interior perception that Jesus had journeyed hither by the same side of the desert by which the Children of Israel had come.

Next morning, as Jesus and the disciples were leaving the city, children ran after them crying out: "There go holy people!" The inhabitants were very much excited, inasmuch as great disturbances had happened the night before. Many of the idols had fallen from their places, and the children had been dreaming and uttering prophetic words about certain "holy people" that had entered the city.

Jesus and the disciples departed hurriedly, and plunged into the deep ravines that traversed the sandy region. That evening I saw them, not far from a city, resting and taking food at the source of a brook, the disciples having washed Jesus' feet. Nearby on a great round stone was stretched the figure of a dog in a lying posture. It had a human head, the expression of the face quite friendly. It wore a cap, like that worn by the people of the country, a band with hanging lappets notched at the ends. The figure was as large as a cow. Under a tree outside the city stood an idol whose head was like that of an ox. It had holes pierced in its body and several arms. Five streets led from the gate into the great city, and Jesus took the first to the right. It ran along the city wall, which was like a rampart on top of which were gardens, and a carriage way. In the lower part of the walls were dwellings shut in by light doors of wickerwork. Jesus and His disciples passed through the city by night without speaking to anyone, or being remarked by anyone. Here too, there were several idolatrous temples, and many massive buildings gone to ruins in whose walls people lived.

At a good distance from this city, the way led over an immense stone bridge across the broadest river (*the Nile*) that I saw on this journey. It flowed from south to north, and divided into many branches that ran in different directions. The country was low and level, and off in the distance I saw some very high buildings in form like the temples of the star worshippers, though built of stone and much higher.

The soil was exceedingly fruitful, but only along the river.

About one hour's distance from that city in which Jesus as a child had dwelt with His Mother (*Heliopolis*), He took the same road by which, with Mary and Joseph, He had entered it. It was situated on the first arm of the Nile, which flows in the direction of Judea. I saw here and there on the way people clipping the hedges, transporting rafters, and laboring in deep ditches. It was nearly evening when Jesus approached the city. Both He and the disciples had let down their garments, something that I had never seen them do before reaching their destination. Some of the laborers, as Jesus came in sight, broke off branches from the trees, hurried forward to meet Him, cast themselves down before Him, and presented them to Him. After He had taken them in His hand, they stuck them down into the ground along the roadside. I know not how they recognized Jesus. Perhaps they knew by His garments that He was a Jew. They had been waiting and hoping for His coming that He would free them. I saw others, however, who appeared indignant, and who ran back to the city. About twenty men surrounded Jesus as He went to the city, before which stood many trees.

Before entering, Jesus paused near a tree that was lying over on one side in such a way that its roots were being torn out of the earth, and around them was a large puddle of black water. This puddle was enclosed by a high iron grating, the bars of which were so close that one could not put his hand through. In this place an idol had sunk at the time of Mary and Joseph's flight with the Child Jesus into Egypt, on which occasion the tree, too, had been uprooted. The people conducted Jesus into the city. Before it lay a large, four-cornered, perfectly flat stone, on which, among other names, was inscribed one that bore reference to the city and that ended

in the syllable *polis*. Inside the city, I saw a very large temple surrounded by two courts, several high columns tapering toward the top and ornamented with numerous figures, and a great many huge dogs with human heads, all in a recumbent posture. The city showed evident signs of decay. The people led Jesus under the projection of a thick wall opposite the temple, and called to several of the citizens of the neighborhood. Then came together many Jews, young and old, among the latter some very aged men with long beards. Among the women there was one, tall and advanced in years, who pleased me especially. All welcomed Jesus respectfully, for they had been friends of the Holy Family at the time of their sojourn here. In the back of the projecting wall was a space, now ornamented in festal style, in which St. Joseph had prepared an abode for the Holy Family. The men who had in their childhood lived in this neighborhood with Jesus, introduced Him to it. The apartment was lighted by hanging lamps.

That evening Jesus was escorted by a very aged Jew to the school, which was very ably conducted. The women took their stand back on a grated gallery, where they had a lamp to themselves. Jesus prayed and taught, for they reverently yielded precedence to Him. On the following day, I saw Him again teaching in the synagogue.

The inhabitants of this city wore white bands around their heads, their tunics were short, and only a part of their shoulders and breast was covered. The edifices were extraordinarily broad and massive, built of immense blocks of stone upon which numerous figures were carved. I saw also great figures that bore prodigious stones, some upon their neck, others on their head. The people of this country practiced the most extravagant idolatry. Everywhere were to be met idols in the form of oxen, recumbent dogs with human heads, and other animals held in peculiar veneration in special places.

When Jesus, escorted by many of the inhabitants, left Heliopolis, He took with Him a young man belonging to the city, and who now made His fifth disciple. His name was Deodatus, and that of his mother was Mira. She was that tall old lady who had, on the first evening of Jesus' arrival, been among those that welcomed Him under the portico. During Mary's sojourn in Heliopolis, Mira was childless; but on the prayer of the Blessed Virgin, this son was afterward given her. He was tall and slender, and appeared to be about eighteen years old. When His escort had returned to the city, I saw Jesus journeying through the desert with His five disciples. He took a direction more to the east than that taken by the Holy Family on their flight into Egypt. The city in which Jesus had just been was called Eliopolis (*Heliopolis*). The E and the L were joined back to back, something that I had never before seen, on which account I thought there was an X in the word.<sup>1</sup>

Toward evening, Jesus and His disciples reached a little city in the wilderness inhabited by three different kinds of people: Jews, who dwelt in solid houses; Arabs, who lived in huts built of branches covered with skins; and still another kind. These people had drifted hither when Antiochus ravaged Jerusalem and expelled many of its inhabitants. I saw the whole affair. A pious old priest<sup>2</sup> slew a Jew who had gone forward to sacrifice to the idol, overturned the altar, called all good people together and, like a hero, maintained the Law and testament of God. It was during this persecution that these good people had fled hither. I saw also the place at which they first lived. The Arabs, having joined them, were likewise expelled with them. At a still later period they, the Arabs, fell again into idolatry. As usual the Lord went to the fountain, where He was welcomed by some of the people and conducted to one of their

1. Sister Emmerich saw EL.

2. Mathathias. See 1 *Mach.* 2:23-25.

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houses. There He taught, for they had no school. Jesus told them that the time was at hand when He should return to the Father, that the Jews would maltreat Him, and He spoke as He had everywhere done on this journey. They could scarcely believe what they heard, and they wanted very much to retain Him with them.

When He left this place, two new disciples followed Him, the descendants of Mathathias. The travelers now plunged deeper into the wilderness and hurried onward day and night with but short intervals of rest. I saw them in a lovely spot of beautiful balsam hedges taking some rest at that fountain which had gushed forth for the Holy Family on their flight into Egypt, and with whose waters Mary had refreshed herself and bathed her Child. The road by which Jesus had returned from Egypt here crossed the circuitous byway that Mary had taken on her flight thither. Mary had come by an indirect route on the west side of the desert, but Jesus had taken the eastern one which was more direct. On His journey from Arabia to Egypt, Jesus could descry on His right Mount Sinai lying off in the distance.

When Jesus reached Bersabee, He taught in the synagogue. He formally declared His identity, and spoke of His approaching end. From this place also He took with Him on His departure some young men. It was about four day's journey from Bersabee to Jacob's Well near Sichar, the spot appointed for Jesus and the Apostles to meet again. Before the beginning of the Sabbath Jesus reached a place in the vale of Mambre where He celebrated the Sabbath in the synagogue and taught. He likewise visited the homes of the inhabitants and healed their sick. From this place to Jacob's Well it may have been twenty hours at most. Jesus now travelled more by night, in order that the news of His return to Judea might not be the occasion of some sudden rising among the people. He took the route through

the shepherd valleys near Jericho to Jacob's Well, at which He arrived during the evening twilight. He had now sixteen companions, since some other youths had followed Him from the vale of Mambre. In the neighborhood of the well was an inn where, in a locked place, was stored all that was necessary to contribute to the traveler's comfort when he stopped to rest. A man had the care of opening both the inn and the well. The country stretching out from Jericho to Samaria was one of indescribable loveliness. Almost the whole road was bordered by trees, the fields and meadows were green, and the brooks flowed sweetly along. Jacob's Well was surrounded by beautiful grass plots and shade trees. The Apostles Peter, Andrew, John, James, and Philip were here awaiting Jesus. They wept for joy at seeing Him again, and washed His and the disciples' feet.

Jesus was very grave. He spoke of the approach of His Passion, of the ingratitude of the Jews, and of the judgment in store for them. It was now only three months before His Passion. I have always seen that the feast of Easter falls at the right time when it happens late in the season. Jesus went with His sixteen new disciples to visit the parents of Eliud, Silas, and Eremenzear, who dwelt in a shepherd village not far off. The Apostles, however, betook themselves to Sichar for the Sabbath.

## **12. Jesus**

As Jesus was journeying with the new disciples from the shepherd village, where He remained only a few hours, to Sichem, I frequently saw Him standing still and giving them animated instructions. He ordered Eliud, Silas, and Eremenzear to disclose to no one where they had gone with Him nor what had befallen them on that journey, and He told them some of the reasons for silence on those subjects. I saw Eremenzear holding the sleeve of Jesus' robe

and begging to be allowed to write down something about it. Jesus replied that he might do so after His death, but ordered him at the same time to leave the writing with John. I cannot help thinking that a part of that writing is still in existence somewhere.

Peter and John came forward to meet the Lord on His way, and outside the gate of the city were waiting six of the other Apostles. They conducted Him and the disciples to a house, the master of which, though he had never before seen Jesus, gave Him a cordial reception. Jesus, however, appeared not to wish to make Himself publicly known, but rather to be confounded with the Apostles. The feet of the newly arrived were washed, and when the Sabbath began, the lamps were lighted. Jesus and His companions put on long, white garments and girdles, and after prayers went to the school, which was built on a little eminence. After that they partook of a meal prepared by their host, at which some Jews with long beards were present. The eldest of them was clothed as a priest of superior rank, and was led by attendants. Neither in the school nor at table did Jesus make Himself known. The host had a false look, and it seemed to me that he was a Pharisee.

The meal over, Jesus demanded that the synagogue should be opened for Him. He had, He said, listened to their teaching, but now He too would teach. He spoke of signs and miracles, which are of no avail when in spite of them people forget their own sinfulness and want of love for God. Preaching was for them more necessary than miracles. Even before the meal the Apostles had besought Jesus to express Himself more clearly, for they did not yet understand Him. He was always talking of His approaching end, they said, but He might before it go once more to Nazareth, there to show forth His power and by miracles proclaim His mission. At this juncture also Jesus replied that miracles were useless

if people were not converted by Him, if after witnessing them, they remained what they were before. What, He demanded, had He gained by signs and miracles, by the feeding of the five thousand, by the raising of Lazarus, since even they themselves were hankering after more. Peter and John were of one mind with their Master, but the others were dissatisfied. On the way to Sichem, Jesus had explained to Eliud, Silas, and Eremenzear why He had wrought no signs and wonders on His last journey. It was, He said, because the Apostles and disciples should confirm His doctrine by miracles, of which they would perform even more than He Himself had done. Jesus was displeased at the Apostles' wanting to find out from the three youths where He had been and what He had done. They were very much vexed at the youths' silence on being questioned. Jesus announced to them that He was going to Jerusalem and would preach in the Temple.

I saw that the Jews of Sichem sent messengers to report in Jerusalem that Jesus had again appeared, for the Pharisees of Sichem were among the most dissatisfied. They threatened to seize Jesus and deliver Him at Jerusalem. But Jesus replied that His time had not yet come, that He would Himself go to Jerusalem, and that not for their benefit, but for that of His own followers had He spoken.

Jesus now dismissed the Apostles and disciples to different places, keeping with Himself only the three that were in the secret of His last journey. With them He started for Ephron, in order to meet the holy women at a rented inn near Jericho. He had previously announced to them His return by the parents of the three disciples. On the journey from Sichem to Ephron, it was very foggy, and quantities of rain fell, Jesus did not confine Himself to the straight route. He went to different localities, different towns and houses, consoling the inhabitants, healing the sick, and exhorting all to follow Him.

The Apostles and disciples likewise did not take the direct road to the places to which they were sent, but turned off into the farms and houses lying along their way in order to announce Jesus' coming. It was as if all who sighed after salvation were to be again stirred up, as if the sheep that had strayed in the forest because their Shepherd had gone away were, now that He had come back, to be gathered again by the shepherd servants into one herd. When, toward evening, Jesus with the three disciples arrived at Ephron, He went into the houses, cured the sick, and called upon all to follow Him to the school. This place had a large synagogue, consisting of two halls, one above and the other below. A crowd of people, men and women, some from Ephron and some from neighboring places, flocked to the instruction. The synagogue was crowded. Jesus directed a chair to be placed in the center of the hall whence He taught first the men and then the women. The latter were standing back, but the men gave place to them. Jesus taught upon the necessity of following Him, upon His approaching end, and upon the chastisement that would fall on all that would not believe. Murmuring arose in the crowd, for there were many wicked souls among them.

From Ephron Jesus dispatched the three trusty disciples to meet the holy women who, to the number of ten, had reached the rented inn near Jericho. They were the Blessed Virgin, Magdalen, Martha, and two others, Peter's wife and stepdaughter, Andrew's wife, and Zacheus' wife and daughter. The last-mentioned was married to a very deserving disciple named Annadias, a shepherd and a relative of Silas' mother. Peter, Andrew, and John met Jesus on the road, and with them He went on to Jericho. The Blessed Virgin, Magdalen, Martha, and others awaited His coming near a certain well. It was two hours before sundown when He came up with them. The women cast themselves on their knees before

Him and kissed His hand, Mary also kissed His hand, and when she arose, Jesus kissed hers. Magdalen stood somewhat back. At the well, the disciples washed Jesus' feet, also those of the Apostles, after which all partook of a repast. The women ate alone and, when their meal was over, took their places at the lower end of the dining hall to listen to Jesus' words. He did not remain at the inn, but went with the three Apostles to Jericho, where the rest of the Apostles and disciples along with numerous sick were assembled. The women followed Him. I saw Him going into many of the houses and curing the sick, after which He Himself unlocked the school and ordered a chair to be placed in the center of the hall. The holy women were present in a retired part. They had a lamp to themselves. Mary was with them. After the instruction, the holy women went back to their inn and on the following morning returned to their homes. Crowds were gathered at Jericho, for Jesus' coming had been announced by the disciples. During His teaching and healing on the following day, the pressing and murmuring of the Pharisees were very great, and they sent messengers to Jerusalem to report. Jesus next went to the place of Baptism on the Jordan where were lying numbers of sick in expectation of His coming. They had heard of His reappearance and had begged His aid. There were little huts and tents around, under which they could descend into the water. I saw too the basin in the little island in which He had been baptized. Sometimes it was full, but again, the water was allowed to run off. They came from all parts for this water, from Samaria, Judea, Galilee, and even from Syria. They loaded asses with large leathern sacks of it. The sacks hung on either side of the beast, and were kept together over the animal's back by hoops. Jesus cured numbers. Only John, Andrew, and James the Less were with Him.

No Baptisms took place at this time, only ablutions

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and healing. Even the baptism of John had in it more of a sacramental character than the ablutions on this occasion. The last time that Jesus was in Jericho, many persons were healed at a bath in the city, but it was not Baptism. There was at this part of the Jordan a bathing place much resorted to, which John had merely enlarged. In the middle of the well on the island in which Jesus was baptized, the pole on which He had leaned was still standing. Jesus cured many without application of water, though He poured it over the heads of the leprous, and the disciples wiped them dry.

Baptism proper came into use only after Pentecost. Jesus never baptized. The Mother of God was baptized alone at the Pool of Bethsaida by John after Pentecost. Before the ceremony he celebrated Holy Mass, that is, he consecrated and recited some prayers as they were accustomed to do at that time.

When the crowd became too great, Jesus went with the three Apostles to Bethel, where the Patriarch Jacob saw on a hill the ladder reaching from earth to Heaven. It was already dark when they arrived and approached a house wherein trusty friends were awaiting them: Lazarus and his sisters, Nicodemus, and John Marc, who had come hither from Jerusalem secretly. The master of the house had a wife and four children. The house was surrounded by a courtyard in which was a fountain. Attended by two of his children, the master opened the door to the guests, whom he conducted at once to the fountain and washed their feet. As Jesus was sitting on the edge of the fountain, Magdalen came forth from the house and poured over His hair a little flat flask of perfume. She did it standing at His back, as she had often done before. I wondered at her boldness. Jesus pressed to His Heart Lazarus, who was still pale and haggard. His hair was very black. A meal was spread, consisting of fruit, rolls, honeycomb, and green herbs, the usual fare in Judea. There were little cups on



the table. Jesus cured the sick who were lying in a building belonging to the house. The women ate alone and afterward ranged in the lower part of the hall to hear Jesus' preaching.

Next morning Lazarus returned to Jerusalem with his companions, while Jesus with the three Apostles went by a very circuitous route to the house of a son of Andrew's half-brother, whose daughter lay ill. They reached the well belonging to the house about noon. The master of the house, a robust man engaged in the manufacture of wicker screens, washed their feet and led them to his home. He had a great many children, some of them still quite small. Two grown sons from sixteen to eighteen years of age were not at home but at the fishery on the Sea of Galilee, in Andrew's dwelling place. Andrew had sent messengers to tell them that Jesus had returned, and to come to meet Him at a certain place.

After a repast, the man led Jesus and the Apostles to his sick daughter, a girl about twelve years old. For a long time she had been lying upon her bed perfectly pale and motionless. She had the greensickness, and she was also a simpleton. Jesus commanded her to arise. Then with Andrew He led her by the hand to the well, where He poured water over her head. After that, at the Lord's command, she took a bath under a tent, and returned to the house cured. She was a tall child. When Jesus with the Apostles left the place, the father escorted Him a part of the way. Before the hour of the Sabbath, Jesus reached a little city. He took up His quarters at an inn in the city wall, and then went at once with His followers to celebrate the Sabbath in the synagogue.

Next morning He went again to the synagogue, where He prayed and delivered a short instruction. I saw a great crowd around Him. They brought to Him numbers of sick of divers kinds, and He healed them. I saw that all the people of this place honored

Jesus and pressed around Him. The concourse was great. The Apostles also cured and blessed; even the priests led the sick forward.

I saw Jesus cure in this place a leper who had often been carried and set down on the road He was to travel, but whom He had always passed by. They had, just before Jesus' coming, brought the poor creature from a distant quarter of the city, where he dwelt in a little abode built in the wall. They brought him to Jesus sitting on a couch in a kind of litter shut in by hangings. No one went near the sick man excepting Jesus, who raised the curtain, touched the invalid, and directed that he should be taken to the bath near the city wall. When this order was executed, the scales of leprosy fell from him. He had been afflicted by a double leprosy, for that of impurity was added to the ordinary disease. The Lord healed likewise many women of a flux of blood. When He was healing in the court outside the synagogue, the crowd was so great that the people tore down the barriers and climbed upon the roof.

On leaving this place, Jesus journeyed on with the three Apostles and reached a strong castle (*Alexandrium?*) surrounded by moats, or ponds with discharging channels attached. It seemed that there were baths here, and I saw all kinds of vaults and massive walls. When Jesus manifested His intention to enter this castle, the Apostles made objections to His doing so. He might, they said, rouse indignation and give occasion for scandal. Jesus rejoined that if they did not want to accompany Him, they should suffer Him to enter alone, and so He went in. It contained all sorts of people, some of whom appeared to be prisoners, others sick and infirm. Guards were standing at the gates, for the inmates dared not go out alone. Several always went together and attended by a guard. They were obliged to work in the country around the castle, clearing the fields and digging trenches. When Jesus with the Apostles attempted

to pass through the gate, the guards stopped them, but at a word from Him, they respectfully allowed Him to enter. The inmates assembled around Him in the courtyard, where He spoke with them and separated several from the rest. From the city, which was not far off, Jesus summoned two men who appeared to be officers of the law, for they had little metallic badges hanging on straps from their shoulders. Jesus spoke with them, and it looked as if He were giving bail for those that He had separated from the rest of the inmates. Later on, I saw Him leaving the castle with five and twenty of those people, and with them and the Apostles travelling up the Jordan the whole night. This hurried march brought Him to a little city in which He restored to their wives and children several of the prisoners lately freed. Others crossed the Jordan higher up, and then turned to the east. They were from the country of Kedar where Jesus had taught so long before His journey to the star worshippers. Jesus sent the Apostles away on this road. When journeying through the valleys near Tiberias and past the well of Jacob, the three *silent* disciples and the other companions of His visit to the heathens joined Jesus. They continued their journey a part of the night, rested only a few hours under a shed, and toward evening of the next day arrived in Capharnaum. Here a young man called Sela, or Selam, was presented to Jesus. He was a cousin of the bridegroom of Kedar to whom Jesus had given the house and vineyard on the occasion of His journey to the star worshippers. It was the bridegroom who had sent Sela to Jesus, and he had been in Andrew's house awaiting His coming. He threw himself on his knees before Jesus, who imposed hands upon his shoulders and admitted him to the number of His disciples. Jesus made use of him at once, sending him to the superintendent of the school to demand the key and the roll of Scriptures that had been found in the Temple during the

seven years that it had stood dilapidated and deprived of divine service. The last time Jesus taught here, He had made use of the same roll of Scriptures, which were from Isaias. When the youth returned, Jesus and His companions went into the school and lighted the lamps. Jesus directed a space to be cleared and a pulpit with a flight of steps to be placed in it. A great crowd was gathered, and Jesus taught a long time from the roll of Scriptures. The excitement in Capharnaum was very great. The people assembled on the streets, and I heard the cry: "There is Joseph's Son again!"

Jesus left Capharnaum before daylight next morning, and I saw Him going into Nazareth with the disciples and several of the Apostles who had joined Him. I saw on this occasion that Anne's house had passed into other hands. Jesus went also to Joseph's old home, now closed and unoccupied. Thence He proceeded straight to the synagogue. His appearance was the signal for great excitement among the people, who ran out in crowds. One possessed, who had a dumb devil, suddenly began to shout after Him: "There is Joseph's Son! There is the rebel! Seize Him! Imprison Him!" Jesus commanded him to be silent. The man obeyed, but Jesus did not drive the devil out of him.

In the school Jesus ordered room to be made and a teacher's chair to be set for Him. On this journey He acted with perfect freedom and taught openly as one having a right to do so, which proceeding greatly incensed the Jews against Him. He visited likewise many of the houses in the neighborhood of Joseph's old home, and healed and blessed the children; whereupon the Jews who during the instruction had been tolerably quiet, became extremely indignant. Jesus soon left the city, telling the Apostles to meet Him on the mount of the multiplication of the loaves, whither He went accompanied by the disciples only.

When they reached the mountain, it was already



night, and fires were kindled on its summit. Jesus stood in the center, the Apostles ranged around Him, the disciples forming an outer circle. A considerable crowd had gathered. Jesus taught the whole night and until almost morning. He indicated to the Apostles, pointing with His finger here and there, whither they should go on their mission of healing and teaching. It looked as if He were giving them orders as to their journeys and labors for the time just about to follow. They and many of the disciples took leave of Him here, and at morning dawn He turned His steps southward.

On this journey Jesus was implored by a father and mother to go into their house and cure their daughter who was a lunatic, pale and sick. He commanded her to arise, and she was cured.

One hour's distance from Thanath-Silo all the Apostles, bearing green branches, came to meet Jesus. They prostrated before Him and He took one of the branches in His hand. Then they washed His feet. I think this ceremony took place because they were all again reunited, and because Jesus once more appeared openly as their Master and was about to preach again everywhere. Accompanied by the Apostles and disciples He went to the city, where the Blessed Virgin, Magdalen, Martha, and the other holy women, except Peter's wife and stepdaughter and Andrew's wife, who were still at Bethsaida, received Him outside an inn. Mary had come from the region of Jericho and had here awaited Jesus. The other women also had come hither by different routes. They prepared a meal of which fifty guests partook, after which Jesus, having ordered the key to be brought, repaired to the school. The holy women and a great many people listened to His instruction.

### **13. Jesus Goes to Bethania**

Next morning Jesus cured many sick of the city,

although He passed before a number of houses without performing any cures. He healed also at the inn. After that He dismissed the Apostles, sending some to Capharnaum, and others to the place of the multiplication of the loaves. The holy women went to Bethania. Jesus Himself took the same direction, and celebrated the Sabbath at an inn with all the disciples whom He had brought back with Him from His great journey. They hung a lamp in the middle of the hall, laid a red cover on the table and over it a white one, put on their white Sabbath garments, and ranged round Jesus in the order observed at prayer. He prayed from a roll of writings. The whole party numbered about twenty. The Sabbath lamp burned the whole day, and Jesus alternately prayed and instructed the disciples in their duties. There was present a new disciple named Silvanus, whom Jesus had received in the last city. He was already thirty years old and of the tribe of Aaron. Jesus had known him from early youth, and looked upon him as His future disciple at the children's feast given by holy Mother Anne when, as a boy of twelve, He returned from His teaching in the Temple. It was at the same feast that He had chosen the future bridegroom of Cana.

On the way to Bethania, Jesus, to continue His instructions for the benefit of the new disciples, explained to them the *Our Father*, spoke to them of fidelity in His service, and told them that He would now teach awhile in Jerusalem, after which He would soon return to His Heavenly Father. He told them also that one would abandon Him, for treason was already in his heart. All these new disciples remained faithful. On this journey, Jesus healed several lepers who had been brought out on the road. One hour from Bethania, they entered the inn at which Jesus had taught so long before Lazarus' resurrection and to which Magdalen had come forth to meet Him. The Blessed Virgin also was at the inn with other

women, likewise five of the Apostles: Judas, Thomas, Simon, James the Less, Thaddeus, John Marc, and some others. Lazarus was not there. The Apostles came out a part of the way to meet the Lord at a well, where they saluted Him and washed His feet, after which He gave an instruction which was followed by a meal. The women then went on to Bethania while Jesus remained at the inn with the rest of the party. Next day, instead of going straight to Bethania, He made a circuit around the adjacent country with the three silent disciples. The rest of the Apostles and disciples separated into two bands, headed respectively by Thaddeus and James, and went around curing the sick. I saw them effecting cures in many different ways: by the imposition of hands, by breathing upon or leaning over the sick person, or in the case of children, by taking them on their knees, resting them on their breast and breathing upon them.

On this journey, Jesus cured a man possessed by the devil. The parents of the young man ran after Jesus just as He was entering a little village of scattered houses. He followed them into the court of their house, where He found their possessed son who, at the Lord's approach, became furious, leaping about and dashing against the walls. His friends wanted to bind him, but they could not do it, as he grew more and more rabid, flinging right and left those that approached him. Thereupon Jesus commanded all present to withdraw and leave Him alone with the possessed. When they obeyed, Jesus called to the possessed to come to Him. But he, heeding not the call, began to put out his tongue and to make horrible grimaces at Jesus. Jesus called him again. He came not, but, with his head twisted over his shoulder, he looked at Him. Then Jesus raised His eyes to Heaven and prayed. When He again commanded the possessed to come to Him, he did so and cast himself full length at His feet. Jesus passed

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over him twice first one foot and then the other, as if treading him underfoot, and I saw rising from the open mouth of the possessed a black spiral vapor which disappeared in the air. In this rising exhalation, I remarked three knots, the last of which was the darkest and strongest. These three knots were connected together by one strong thread and many finer ones. I can compare the whole thing to nothing better than to three censers one above the other, whose clouds of smoke, issuing from different openings, at last united with one another.

The possessed now lay like one dead at Jesus' feet. Jesus made over him the Sign of the Cross and commanded him to rise. The poor creature stood up. Jesus led him to his parents at the gate of the courtyard, and said to them: "I give you back your son cured, but I shall demand him again of you. Sin no more against him." They had sinned against him, and it was on that account that he had fallen into so miserable a condition.

Jesus now went to Bethania. The man just delivered and many others went thither also, some before Jesus, others after Him. Many of those that had been cured by the Apostles were likewise present in the city, and a great tumult arose when the cured everywhere proclaimed their happiness. I saw some priests go to meet Jesus and conduct Him into the synagogue, where they laid before Him a book of Moses from which they desired Him to teach. There were many people in the school, and the holy women were in the place allotted to females.

They went afterward to the house of Simon of Bethania, the healed leper, where the women had prepared a repast in the rented hall. Lazarus was not there. Jesus and the three silent disciples spent the night at the inn near the synagogue, the Apostles and other disciples at that outside Bethania; Mary and the other women stayed with Martha and Magdalen. The house in which Lazarus formerly

dwelt was toward the Jerusalem side of the city. It was like a castle, surrounded by moats and bridges.

Next morning Jesus again taught in the school where among the many disciples present were Saturnin, Nathanael Chased, and Zacheus. Many sick had been brought to Bethania. In the house of Simon, the healed leper, a meal was again prepared, at which Jesus distributed all the viands to the poor and invited them to partake with the other guests. This gave rise to the report among the Pharisees and in Jerusalem that Jesus was a spendthrift who lavished upon the mob all that He could lay hands on.

While Jesus was teaching in the school, the crowds of sick, all men, were ranged in a double row of tents from the school to Simon's house. There were no lepers among them, for they showed themselves only in retired places. When Jesus approached the tents, three disciples followed Him like Levites, two on either side, but a little behind Him, and the third directly behind Him. There was no crowd. Jesus went up along one row of tents and down by the other, curing in various ways. He merely passed by some of the sick, and exhorted others without curing them. He told them that they should change their manner of life. Some He took by the hand and commanded to rise, while others He merely touched. One man affected with the dropsy, He stroked over the head and body with His hand, and the swelling immediately went down. The water poured from his whole person in a stream of perspiration. Many of the cured threw themselves prostrate at Jesus' feet. His companions raised them and led them away. When the Lord returned to the school, He caused the cured to be seated near Him, and then He taught.

I saw Jesus sending out the disciples two by two from Bethania into the country to teach and to heal. Some He told to return to Bethania, and others to Bethphage. He Himself with the three silent disciples journeyed a couple of hours southward from

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Bethania to a little village where He healed the sick. Here I saw Him going into the house of a man whom He had once cured of dumbness, but who having sinned again, had now become paralyzed. His hands and fingers were quite distorted. Jesus addressed to him some words of exhortation and touched him. The man arose. He healed likewise several girls who were lying pale and sick. Sometimes they lay unconscious as if dead, and again they alternately wept and laughed heartily. They were lunatics.

When, before the Sabbath, Jesus again returned to Bethania and went to the school, I heard the Jews boasting against Him that He could not yet do what God had done for the Children of Israel when He rained down manna for them in the desert. They were indignant against Jesus. Jesus passed the night this time not in Bethania, but outside in the disciples' inn.

While at this inn, three men came to Him from Jerusalem: Obed, the son of the old man Simeon, a Temple servant and a disciple in secret; the second, a relative of Veronica; and the third, a relative of Johanna Chusa. This last-mentioned became, later on, Bishop of Kedar. For a time also he lived as a hermit near the date trees that, on her flight into Egypt, had bent down their fruit to Mary that she might partake of it. These disciples asked why He had so long abandoned them, why He had in other places done so much of which they knew nothing. In His answer to these questions, Jesus spoke of tapestry and other precious things which looked new and beautiful to one that had not seen them for some time. He said also that if the sower sowed his seed all at once and in one place, the whole might be destroyed by a hailstorm, so the instructions and cures that were scattered far and wide would not soon be forgotten. Jesus' answers were something like the above.

These disciples brought the news that the High

Priest and Pharisees were going to station spies in the places round Jerusalem in order to seize Him as soon as He appeared. Hearing this, Jesus took with Him only His two latest disciples, Selam of Kedar and Silvanus, and travelled the whole night with them to Lazarus' estate near Ginea, where Lazarus himself was then stopping. Two days previously he was in the little city between Bethania and Bethlehem, in the neighborhood of which the Three Kings had rested on their journey to the latter place; but on receiving a message from Jesus, he had left and gone to his estate. Jesus knew very well that the three disciples would bring Him this news from Jerusalem and that He Himself would leave Bethania, therefore it was that He had already passed two nights not in Bethania, but in the disciples' inn outside.

Jesus arrived before dawn (it was still dark) at Lazarus' estate and knocked at the gate of the courtyard. It was opened by Lazarus himself who, with a light, conducted Him into a large hall where were assembled Nicodemus, Joseph of Arimathea, John Marc, and Jairus, the younger brother of Obed.

I saw Jesus afterward with the two disciples again in Bethabara and Ephron, where He celebrated the Sabbath. Andrew, Judas, Thomas, James the Less, Thaddeus, Zacheus, and seven other disciples were present, having come hither from Bethania to meet Jesus. When Judas was about leaving Bethania, I saw the Blessed Virgin earnestly exhorting him to be more moderate, to watch over himself, and not interfere in affairs as he did.

In Ephron, Jesus healed the blind, the lame, the deaf and dumb, who had been brought thither for that purpose. He delivered one possessed also from the power of the devil.

On leaving Ephron, He went to a place north of Jericho where there was an asylum for the sick and the poor. Here He restored sight to an old blind man

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whom once before, when engaged in healing, He had sent away, although at the same time He had restored sight to two others by anointing their eyes with salve made of clay mixed with spittle. He now cured this man by His word alone. The village was situated on His way.

From this last place Jesus returned to Lazarus' estate, and thence went with Lazarus to Bethania, whither the holy women came to meet Him.